

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.

1903,

"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.

LONDON :
ALABASTER, PASSMORE AND SONS, PRINTERS,
WHITECROSS STREET, E.C.

P R E F A C E .

TO write the Preface for the 1903 volume, is the last thing, but it is not least, even though, as we sometimes fear, it receives least attention of all the printed matter.

It is not least, for it is our opportunity to praise God for enabling grace, and good success. It is one thing to print a programme, and quite another to carry it out. We are gratefully conscious that we were guided in our plans for the year, and we are more than thankful that we have been permitted to do as we hoped to do. It would ill become us to praise our own wares, but we can truly say that we have striven to set wholesome and appetising fare before our guests. We hereby thank all who have aided the Editors with contributions of prose, or poetry, or pictures, as well as our subscribers who, we doubt not, have prayed for our help and guidance, as we made request of them. To those who have endeavoured to increase the circulation of our battling and building Magazine, we are specially grateful. All glory be to God for the usefulness of our periodical, of which we have abundant proof.

* * * *

As to the forthcoming year, we can only say that it is our purpose to provide material of a distinctly helpful sort, as well as information as up to date as is possible in a monthly magazine.

We are not issuing a definite programme; but we are glad to announce that C. H. Spurgeon will continue to occupy the place of honour month by month. He will appear as a Bell-ringer at the commencement of 1904, as we think of issuing his famous Lecture on Bells. Mr. Ewing's instructive and inspiring "Talks with our Young People on Free Church Principles" will be continued; and Pastor H. T. Spufford is to write a series of articles entitled "Green Pastures," consisting of illustrations and parables culled from Nature's prolific garden, and arranged with his well-known taste and skill. These, we think, will be specially useful to preachers and teachers.

Alas! that we cannot hear again from Mrs. C. H. Spurgeon. The charm of her writings will remain as a treasured memory; but she can speak to us, during the coming year, only through the medium of "Spurgeon's Illustrated Almanack," the texts for which she chose ere she lay down to rest. The Magazine, in common with Churches and Christians everywhere, has suffered, in her removal, an immeasurable loss. We glorify God in her.

We rejoice greatly that the Tabernacle Institutions still prosper, and that the original intention of this periodical, in furthering them, is still continued. These good works are the noblest memorials of their great founder. They must be maintained, and, if possible, increased. We are of the mind of the American Senator, who exclaimed, "The sole, supremely fitting commemoration of the immortal explorations of Columbus is *to finish them.*" On the same principle, we declare that the best way to do honour to the memory of C. H. Spurgeon is to perpetuate the Institutions he founded; provided, of course, that they have not swerved from his purpose and plan. *And they have not.* Still, the Tabernacle work itself, the College, the Orphanage, the Colportage Association, the Pastors' College Missionary Association, and all the other enterprises, are on exactly the same lines as he laid down. We trust, therefore, that our subscription lists will be full, month by month, so that "the sons of the prophets" may be trained, the orphans clothed and fed, and "the men that sell the books" supported.

In closing, we beg the believing prayers of all our readers that, in our manifold duties and responsibilities, we may be graciously guided and manifestly helped.

THOMAS SPURGEON.

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A GREETING TO OUR READERS FOR 1903



*True ease of heart we wish you
Throughout the dawning year;
May all the precepts guide you,
And every promise cheer!*

*May Winter's frosts all glisten
With beams of blessing bright,
And early Spring grow splendid
With daisies of delight!*

*May Summer bear rich promise
Of Autumn's harvest days —
The ripening fruits of service,
The fragrant flowers of praise!*

*And when the leaves have fallen,
Rejoice in that dear Friend
Whose love is everlasting,
Whose years shall know no end!*



*We wield the Sword and Sower,
We battle as we build;
May only Truth be established,
And nought but Sin be killed!*

Thomas Spurgeon

THE
Sword and the Trowel.

JANUARY, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

IX.—"COME IN, THOU BLESSED OF THE LORD."



"The porter then said to Christian, Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house."

JOHAN BUNYAN, you see, was a member of a Baptist church, and he knew how to do things in an orderly manner. If he had been a Churchman, he would never have written this paragraph. I have sometimes met with people who have said that, in reading "The Pilgrim's Progress," you cannot tell to what denomination the writer belonged; but if you study his book carefully, you can soon see, both from what he left out and what he put in, what the good man's position was. When John Bunyan joined Mr. Gifford's church, the Pastor said to him, "Well, John, I am glad to find that you are converted, but I could not

take upon myself the responsibility of receiving you into fellowship ; I must ask one of my elders or deacons to see you. Someone must be appointed by the church to converse with you, and to report to the rest of the members whether you should be received or not."

"So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house, a grave and beautiful damsel, named Discretion, and asked why she was called."

The officer of the church, who is appointed to see candidates for membership, should be "grave" in his carriage and "beautiful" in his character ; he should be discreet, yet affectionate ; desirous neither to be deceived nor to let his fellow-members be deceived ; anxious not to be too severe, so as to keep out of the church those who are truly the Lord's ; and, on the other hand, not to be too lax, so as to receive those who are not His people.

"The porter answered, This man is in a journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to-night ; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house. Then she asked him whence he was, and whither he was going ; and he told her."

This is like the examination of converts which we generally describe under the term "seeing the elders." In answer to the enquiries of Discretion, Christian did not go beating about the bush, and talking of other matters, but he told her what she wanted to know. "She asked him whence he was." That was to see whether he knew what he was by nature ; for, if you do not know what you are by nature, you do not really begin to know anything aright. If you have never discovered that you were born in sin, and shapen in iniquity,—if you have never realized that you are a sinner, lost and undone ;—and, further, if you have never lost your burden at the cross,—you are not fit to be entertained at the Palace Beautiful, for you evidently are not a true Christian.

Then, next, Discretion asked Christian "whither he was going." That is a very important question. I am afraid that there are many people who do not know whither they are going,—whether to Heaven or to hell,—though they have a faint hope that, possibly, all may be well with them at the last. There are also some who assert that a man cannot know whether he is saved till he gets into another world. Surely, they must have read a different Bible from the one I read every day, for that seems to me to speak very clearly and plainly upon this matter : "He that believeth and is baptized shall be saved ;"—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Surely, a man is not saved without knowing it ; and he does not possess peace with God without knowing that he has that peace.

"She asked him also how he had got into the way ; and he told her."

That is another question that we shall put to you if you wish to unite with us in church-fellowship. We shall say to you, "You profess to be on the road to Heaven ; but how did you commence to walk in that way ? What was it that led you to go on pilgrimage ? How came

you to realize your need of a Saviour? How did the work of grace begin in your heart?" We shall not want you to tell us the day and the hour when you were converted. Some of us could tell that about ourselves, but others could not; and there will be no discreet virgin who will be angry with you if you cannot. Often, when it rains, it would puzzle a Solomon to tell you exactly when it began, for it was at first a kind of mist, then it turned to a little drizzle, and afterwards it did really rain; and when you were wet through, you knew that it had been raining, yet you could not have told when it began. Oftentimes, when the sun is shining, it may be that nobody can tell just when it rose, yet you know that it did rise, for you can both see it and feel it. When I was in Switzerland, one afternoon, I went up some five thousand feet so as to sleep at an inn, and to be ready for the sunrise the following day. Early in the morning, a big horn was blown, and everybody jumped out of bed, for that was an intimation that the sun was rising. We all ran out, wrapped in our blankets,—perhaps two hundred of us,—and were all staring away at the East to see the sun rise; but we were too late, for the sun was up before we were there. So is it, often, with the work of grace in the heart. It is there, but you do not know when it came there. That is one point upon which the discreet virgin will be sure to question you, and I trust that we shall be able to say of you, as Bunyan says of Christian, "and he told her."

"Then she asked him what he had seen and met with in the way; and he told her."

We shall want to know what your experience has been since you became a Christian,—whether you have proved the power of prayer, because God has answered your petitions,—whether, when you have been tempted, you have been able to resist the tempter, and overcome him. We shall also ask you what you are doing for Christ, and what you think of Christ, and what are your habits with regard to reading the Scriptures, and private prayer, and such things.

"And last she asked his name; so he said, It is Christian, and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family."

You see, she was a tender, affectionate, gentle creature. She smiled to hear what the pilgrim said; she was pleased with his testimony, and "the water stood in her eyes" as she blessed the Lord that there was another soul brought out of darkness into His marvellous light.

You have, in this passage, a reference to the different church-officers. Mr. Watchful was the minister; Discretion was the deacon or elder; and then came "two or three more of the family."

"So she ran to the door, and called out Prudence, Piety, and Charity."

These are the messengers of the church;—Prudence, who does not want to let any hypocrites in; Piety, who understands spiritual matters, and knows how to search the heart; and Charity, who does not judge too harshly, but judges kindly, yet justly, according to the love of Christ which is shed abroad in her heart.

"Prudence, Piety, and Charity, after a little more discourse with him, had him into the family; and many of them, meeting him at the threshold of the house, said, 'Come in, thou blessed of the Lord;' this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity to discourse with him."

There I shall leave him for the present, in good snug quarters, and I hope many of you will be tempted to come to the same door, and by the same means enter into the quietude and security of the Palace Beautiful,—Christ's Church on earth.

* * * *

Next month's Picture will be entitled,—WHAT FAITHFUL MET WITH IN THE WAY.

Personal Notes on a Text.

BY MRS. C. H. SPURGEON.

"Quicken me, O LORD, for Thy name's sake."—Psalm cxliii. 11.

TIS midwinter with my soul, dear Father; cold, and dark, and frozen is my heart. There are no stirrings of life within me, no sweet buds of desire after Thee. The ice of selfishness encrusts all my doings, and the frost of carelessness chills and checks every heavenward emotion. As the earth is tightly bound by the chains of Winter, so is my soul fettered by the iron which has entered into its depths. Oh listen, Lord, to my bitter cry, and set me free from this bondage of sin and death: "Quicken me after Thy lovingkindness."

Painful and doubtless sinful as such an experience is, we know that many of the Lord's redeemed people understand and mourn over it in their own lives. They are not dead, but have only just life enough to be dimly conscious of living. They are not lost upon the mountains of separation; but a heavy sleep has overpowered them, and they make no progress on their journey home. Day after day passes, God's mercy and care surround them, and His unchangeable love slackens not; yet there is no response, no awakening of the soul from the dull torpor which enwraps it. So must the psalmist have felt when the pathetic plea was forced from his lips, "My soul cleaveth unto the dust: quicken Thou me according to Thy Word." This condition is one of sad decline and danger, and the only hopeful sign in us is when we realize this, and cry to be delivered from it. It is so easy to pass into the Enchanted Ground of spiritual languor, and the inertness of a lukewarm state; but the "way out" *must* be found, even though it be through tears, and strife, and bitter repentance.

But come, my poor and apparently dead heart, *there is hope for thee yet*. Thy Lord hath the power to raise thee up, and quicken thee,

however mournful may be thy case. Dost thou not remember that Jesus said, "He that believeth in Me, *though he were dead*, yet shall he live"? Thou hast not lost all credence in the God to whom nothing is impossible, hast thou? Exercise the little faith thou hast retained, and come and plead with Him for the quickening which He has promised to give thee.

Hear how David urges the same plea again and again. "Quicken Thou me in Thy way," he says. He felt, as thou art feeling, that he was heavy, sluggish, dormant; a spiritual coma was upon him, so that he could no longer walk in the paths of holiness, or run in the way of God's commandments; but he repeats his prayer, he urges his suit, pressing his entreaty before the Lord by appeals to His "judgment", His "righteousness", His "lovingkindness", and His "Word."

Think of all the precious promises which, in days gone by, have been full rivers of comfort to thee, and as rocks in a weary land where thou didst find blessing, and shelter, and rest. The rivers have not dried up, the rocks have not been shattered; thy God is the same unchangeable God, and thy Saviour is as ready to take thy right hand, and lift thee up, and "make His face to shine upon thee," as He used to be in the days when "by His light thou didst walk through darkness."

Hast thou put *thy* hand into His lately? Hast thou not rather held it back, or given it to other purposes than to be led and guided by Him? He does not quicken those who are *content* to be dead. It is the seeking soul that shall find Him; it is the longing soul that shall be satisfied. We must be hungry and thirsty before we can be filled with His righteousness; we must earnestly claim all He has promised before we can receive it. Oh, the sin and shame of being cold and indifferent to all the love and mercy which has been lavished upon us! My soul, thou art like a dove which has "lien among the pots;" thy silver wings are besmirched with earthly dross, thy golden feathers are dragged and clogged with the mire of unbelief and forgetfulness. Arise, and flee away to *thy* home in "the munitions of rocks," where thou wilt be safe, and the tender promise, "I will cleanse, and I will pardon," shall be fulfilled, even to thee.

* * * *

Sometimes, the deadness and coldness of heart, of which we complain, arise from indulgence in some habit or pleasure which tends to dull our spiritual apprehension, insensibly turning the heart from God, and hiding His face from us. There are a thousand things which will do this, almost unconsciously to ourselves, till we see the dire results;—neglect of God's Word,—restraining prayer,—inordinate love of society,—undue devotion to light reading, or some pastime which fritters away precious moments which might be better used;—things not absolutely wrong in themselves, but wrong for *us* if they steal our heart away from our God, and cause us to grieve His Holy Spirit. Like the bindweed in a rose garden, these little things insidiously twine around the fair flowers of our spiritual life, and spoil their beauty by a bondage which can produce nothing but decay. It behoves us to beware of the fine meshes of the net in which Satan would catch us to our sore hurt and

wounding. Many of these are so soft and silken that they allure without alarming us, yet they are as deadly and dangerous to our spiritual well-being as the cobweb is to the life of the unsuspecting fly.

O dear reader, I beseech thee, with all the earnestness born of painful experience, not to continue in such a condition as I have tried to describe! Do thou, on the first symptoms of coldness and declension, cry mightily to thy God for quickening and deliverance. It is not *His* will—it is not for *His* glory that thou shouldst be apathetic, sluggish, and gloomy. Awake! put on thy beautiful garments of praise and thanksgiving, and sing of what Eternal Love has done for thee. "God does His work by moving us to do our work," says a well-known living writer; so, if thou hast a consciousness of thy growing indifference, and even a faint desire to be rid of it, thou mayest be sure that this is the secret work of the Holy Spirit within thee, and thy duty is to yield thyself at once to His blessed influence. Up with the sail of thy little boat, blow the breeze never so softly;—put the sickly plant of thy small faith in the first rays of the morning sunshine;—open the windows of thy soul to the light which is ready to stream in upon thee as soon as thou dost bestir thyself to remove the hindering shutters of thy unbelief. Canst thou remember, without a heart shudder, the distressful and emphatic illustration which the Lord Jesus gave to the Church at Laodicea of His feelings towards lukewarm professors?

O happy souls, who have learnt the sacred art of abiding continually in Christ! Ye receive the quickening of your inner life straight from His heart of mighty, tender love. Ye have no cause to fear being stranded, water-logged, or cast adrift; the full tide of living water bears you onward, over all depths of sorrow, across all hidden dangers, above all currents of conflicting circumstances, straight to the Haven of perfect peace in the bosom of the Lord your God.

Good Works Connected with the Metropolitan Tabernacle.*

I.—THE BIBLE FLOWER MISSION.

SECRETARY: MISS HIGGS. TREASURER: MISS HALL.

THE ladies who form the Bible Flower Mission are skilful in the sacred art of winning the sick and aged poor. Indeed, the ministry of flowers has ever been redolent of Divine care and tenderness; each bud is a thought of the eternal mind; a token of Heaven's love. It is not surprising, therefore, that hearts which yearn for comfort and sympathy, respond to the sweet influences of beautiful flowers and kindly words.

* "We purpose issuing a series of illustrated sketches concerning organizations connected with the Metropolitan Tabernacle, some of which are little known, but whose work is precious in *His* sight." (Extract from Preface.)

Longfellow sings truly,—

“Wondrous truths, and manifold as wondrous,
 God hath written in those stars above;
 But not less in the bright flowerets under us
 Stands the revelation of His love.”

* * * *

Let us follow the members of the Flower-band upon their round of mercy.

It is Wednesday morning, and as they meet in the College Buildings, they find that several boxes and baskets of flowers have already arrived, sent up from country gardens by gracious folk.

To make these blossoms into attractive posies requires deftness, and a woman's subtle touch. Some hundreds of these dainty little bunches are prepared with amazing swiftness. To each bunch is attached a carefully-chosen text from the good old Book, and these will be like leaves from the Tree of Life, adding beauty to the flowers, and bringing healing to bruised and broken hearts.

But ere these messages of love are sent on their path of mercy, the messengers bow in supplication to ask that One, who was Himself known as “the Rose of Sharon,” will add the fragrance of His own sweet presence, and accept their loving service. Then, with cheerful countenances and trustful hearts, they go forth.



“WITH CHEERFUL COUNTENANCES AND TRUSTFUL HEARTS, THEY GO FORTH.”

As they arrive at the Workhouse, and the porter opens the gate to admit “the Flower-ladies,” he seems to “let the blessed sunshine in,” for hard faces relax, and smiles of welcome greet them as they pass along.



"OLD MEN TO TALK TO."

the ladies feel that their "labour is not in vain in the Lord."

The Gospel services are full of interest. Short addresses of the simplest order; singing by the ladies,—not always improved by the audience, many of whose voices have long since lost their musical qualities,—and brief prayers, are the chief features.

After service to-day, the congregation has adjourned to a convenient spot to be photographed by one of the young ladies.

There are many wards to visit; old men to talk to, sick and infirm women to be cheered, and little children to be ministered unto.

"God bless you, Miss!" exclaims a tottering old fellow, "it's good of you to come; some of us would never have been on the way to Heaven if you hadn't told us about the blessed Saviour." Then



"SICK WOMEN TO BE CHEERED."



"A CONVENIENT SPOT TO BE PHOTOGRAPHED."

It is a joy to know that some of these aged and wrinkled sisters are destined to "see the King in His beauty" at no distant date. Ere

long, they will exchange the Workhouse garb for the robe, and the crown, and the palm, provided by free grace, and they will sing the new song as sweetly as you, dear reader.

* * * *

Whilst all this has been proceeding at the Workhouse and the Infirmary, some of the friends have gone to the Necropolis Station, to comfort the mourners who follow their dead relatives on their mournful journey from Westminster to Woking cemetery. The scenes are sad indeed, and it would not be kind to reproduce them by the camera; so we draw the dark curtain.

There could hardly be a more Christlike work than this. May these willing workers be rewarded a hundred-fold for their beautiful self-sacrifice, and each receive the Saviour's certificate,—

“ SHE HATH DONE WHAT SHE COULD ”!

* * * *

Many more hampers of flowers could be utilized. They will be heartily welcomed if sent off in time to arrive by ten o'clock on Wednesday mornings,—addressed to The Secretary of the Bible Flower Mission, Pastors' College, Temple Street, Southwark, London, CARRIAGE PAID.

F. H. F.

The Successful Minister.

BY REV. THEODORE L. CUYLER, D.D.

THE highest aim and ambition of every true minister of Jesus Christ is to achieve spiritual success. For this he prays, and for this he labours; and, for the lack of this, neither fame, nor popular favour, nor large salary, can be any compensation. He is not blind to the fact that in his success two factors must be reckoned with,—the human and the Divine. The planting of the wisest Paul and the watering of the most eloquent Apollos will avail nothing unless God gives the increase. Not by human might or power, but by the agency of the Holy Spirit, can success be secured. The minister may pray ever so fervently for the blessing of the Divine Spirit, but he cannot dictate and demand that blessing. Yet there are certain things that the ambassador of Jesus Christ must be and must do if his ministry is to bear spiritual fruits. For doing his duty, he is responsible; for spiritual results, he rolls the responsibility over upon the Master he serves. He works, but he does not worry.

1. The first essential to success is that a minister should not only love his work, but love that Divine Master and Owner whose blood-redeemed servant he is. Paul clove to the root and the core of the matter when he said, “The love of Christ constraineth us,”—not only His love for us, but ours for Him. The curse of a vast deal of preaching and teaching is that self is—in some shape—at the bottom of it, and Christ is not there at all. “Whose I am, and whom I serve.” The more entirely a minister can fulfil this vital and indispensable condition,

the stronger he will be, the happier he will be, yes, and the holier he will be also. Just as surely as the heart-thermometer shows a lowering of the Christ-love, just so surely will the sermons and the prayers feel the chilling effect; and a cold pulpit sends its frost through the whole congregation. On the other hand, when a minister brings Jesus Christ with him into the pulpit, then there is a "tongue of fire" there which will burn its way into the hearts and consciences of the auditors. Genius, scholarship, rhetoric, are but "tinkling cymbals" in comparison with this indwelling, o'ermastering grace of personal love for a personal Saviour. If such men as Brainerd, McCheyne, Summerfield, Spurgeon, or Moody, were sitting by my side, they would say "Amen" to every word I have just written. "More love to Thee, O Christ!" is the prayer that should be oftenest on every minister's lips.

2. As the spiritually successful minister is a man whose highest inspiration is a supreme love of Christ, so it is his foremost aim to induce his hearers to give their hearts to Jesus. He knows no other way to save a life but to save the heart that animates and controls that life; and the only way to save that heart is to enthrone Jesus Christ there. Winning people to trust, to obey, to follow Christ,—that is his "high calling." There is a constant temptation with ministers to ignore this, or to substitute something else for it. One minister, who lives much in the atmosphere of books, is tempted to preach chiefly to the intellect, and gives much valuable instruction. Another is deeply interested in sociology, and aims to reform social wrongs, to promote humanitarian enterprises and Christian citizenship. The Gospel of Jesus Christ goes infinitely deeper than mental instruction, or social reforms, or excellent philanthropies of various kinds. It aims to change human hearts, and to put Jesus Christ there. His message was, "Come unto Me," "Follow Me"; and no minister ought to feel that his work is successful unless (by the Holy Spirit's aid) he can win people to the service of Christ. His vital purpose is to form character,—to make bad people good, and good people better; this means heart-work; this means regeneration; this means salvation for this world and another. My brother, do you fail right there? Then there must be something wrong in your aims, or your methods, or your spirit; for the Christian ministry that yields no fruits of Christian lives is about equivalent to a medical practice that heals no sick folk, or a legal practice that gives no verdicts. To search honestly for the cause of failure, is often the first step to success.

3. The minister who intensely loves his Master, and with singleness of heart labours for the salvation of his fellow-men, works at an immense advantage. He is not obliged to manufacture his weapons, or invent his arguments, or construct his own motive power. "Preach My Word" is Christ's Divine commission. "Lo, I am with you alway," is His promise of Divine support. My observation has been that those ministers who have had the most spiritual success (for that is the point I am discussing,) have been men who had an implicit faith in the supernatural inspiration and the Divine authority of their Bible, and who have kept at the front the great central themes of revelation. They have wasted no time or breath in defending God's Book, which they hold to be self-evidencing; they have planted themselves on the adamant of God's unshakable truth, and preached with the light of eternity

flashing in the faces of their auditors. They have never frittered away their sermons on secondary topics, or blinked human depravity, or concealed hell, or beclouded the Atonement, or dwarfed God's infinite love, or Christ's infinite claims, or the indispensable need of the Holy Spirit at every step. They have aimed to make sin horrible, and Christ lovable, and a life of fruitful service the only life worth living. Such preaching the promise-keeping God has stamped with success, and will do it while the world stands. Try it and see.

“ With Tears.”

A MESSAGE TO PARENTS AND SUNDAY-SCHOOL WORKERS.

BY THOMAS SPURGEON.

“ And straightway the father of the child cried out, and said *with tears*, Lord, I believe; help Thou mine unbelief.”—Mark ix. 24.

THIS weeping man is an emblem of anxious parents, and of earnest, but disappointed teachers. We like him none the less because of his wet eyes. He did well to restrain his tears so long; he did better to let them flow at last. Thank God for overwrought nature's safety-valves! It is not unmanly, though it be counted womanish (or babyish) to weep. We shall do well to take the poet's wise advice,—

“ Scorn the proud man that is ashamed to weep.”

Such tears as these are tokens that God has touched the heart, and proofs that some of Jesu's gentleness dwells within. They are the outward and visible sign of an inward and spiritual grace. Oh, that there were more of these “ rivers of waters ”!

It must not be supposed that the father's tears were the result of a sudden emotion. The vapours had long been gathering. The cloud burst just then, but it was being charged during many an anxious hour. We shall find the source of the tears in the dim distance. This was not mere surface water, it rose from the fountains of a great deep. Had any watched the father narrowly, they would have noticed that there was a gradual gathering of grief, and might have wondered that at an earlier stage there was no opening of the floodgates. The eventual outbreak was but the manifestation of a lengthened heartbreak. With commendable self-restraint, he had kept the sluices down, but the rising flood presently overflowed them.

“ See the tide working upward to his eye,
And stealing from him in large silent drops
Without his leave.”

We shall find the reason for these tears, not only in the verse in which they are recorded, but in the earlier part of the tale of woe.

1. The loving father wept *at thought of his son's miseries*. He loved his boy. Think you he loved him less or more because of his affliction? Let parents of to-day, similarly situated, make reply. Their actions answer loudly. The sick lamb is ever the shepherd's pet. This poor lad was epileptic. The falling sickness had come upon him “ of a

child." What true parent could calmly see his offspring cast into fire and water? The lad could neither speak nor hear. He could make no articulate sound, though he could cry out suddenly in pain or fear. His symptoms were of the worst,—foaming at the mouth, grinding of the teeth, and general wasting. Mind and body were alike affected. He was "lunatick" as well as epileptic. Through the evil influence he was torn within and bruised without.

All these symptoms were evidently worse at times. The changes of the moon doubtless affected this "possessed epileptic lunatic." Well might the distressed father say, with melting pathos, "Lord, have mercy on my son;" and, "If Thou canst do any thing, have compassion on us, and help us."

His heart was wrung with anguish. What father would not grieve? (I have often wondered how the mother bore it.) How well I remember my own dear father's solicitude for me when a hacking cough warned me to fly again to Southern climes. Every paroxysm gave him a pang. I have seen him look his saddest at sound of the threatened mischief to the lungs.

Is not God's own care for us compared to this paternal anxiety? "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Now, this is the kind of interest we should feel for the spiritual welfare of the dear young people. The grip of sin is on them. They are by nature under the power of the devil. He is already working in their hearts. More or less pronounced in all of them is an inbred hostility to good. To what awful perils they are exposed, and how terrible is the doom of those who are not delivered from the paw of the lion! Alas! for the parents who shed no tears for their little ones. Alas! for the dry-eyed teachers who contemplate complacently the early influence and growing power of sin. We are not likely to see tears of penitence in the children's eyes till our hearts have yearned over them in secret. Be it ours to identify ourselves with them. The father cried, "Help us," for he was one with his boy. Of Jacob and his love for Benjamin it was said, "His life is bound up in the lad's life." To this stage of Christlikeness we must reach if we would save the children. If we "weep o'er the erring ones," we shall presently rejoice over them as those that take much spoil.

2. *The memory of previous disappointment*, too, might well produce this tearfulness.

While the apostles were wondering, and the scribes deriding, the father might well be despairing. "Hope deferred maketh the heart sick." He had cherished the hope that the disciples could succeed in this case as in others. But they were baffled, and the fear naturally arose,—perhaps their Master, too, will fail: this new attempt may be another *fasco*. Satan would prompt such unbelieving thoughts.

We, too, have wept by reason of shattered hopes. Our plans have miscarried, our expectations have not been realized. We hoped great things from the visit of a missionary, or from a special service. For such an one we worked and watched. We thought he was on the eve of a change of heart. But it all passed away. His last state was worse than his first. Nothing that we tried succeeded. We hoped much from

educational advantages and sacred surroundings, but it was all to no purpose. The spell would not break, the fetters did not yield.

Ah, me! how powerless the disciples are! The combined efforts of all of us cannot save a soul. Well may we weep at thought of failure, the more so as we were verily guilty in expecting aught else while Jesus was left out of the count.

3. *Think you that the bare hope of success* accounted in any measure for these tears? "Hope springs eternal in the human breast." It had received a rude shock, and a gush of tears resulted; yet, maybe, the next flow was occasioned by the overwhelming thought that a possibility remained. It was a supreme moment. Well might the tension give. *The Master had arrived on the scene!* The Rabbi had come down from the mount. Perchance, a glimmer of the glory of transfiguration was still upon His brow. He had already spoken a word of cheer, "Bring him unto Me." That looked like business. He surely would not make a mock at misery. Moreover, He had said, "If thou canst believe, all things are possible to him that believeth." The day was surely breaking! Oh, joy of joys, the night was at an end! There were many shadows still,—shadows solemn and sepulchral, the darkness could still be felt; but it was not quite so dense. There must be some fresh tears for this,—tears of a new hope although so faint—to follow in the track of those of disappointment which had lately fallen.

Oh, come and weep with me, my fellows in the field! Weep tears of joy. Is not this a blade upspringing from the soil? In due season, we shall reap if we faint not. Do we not hear our Lord's promises? Though they be but whispered, they are sure. There are some tokens for good. The tide is standing, ere it turns. Jesus is nearer than He was. We bewailed His absence, and our failure. Now let us weep for joy that He has come our way, and stands amongst us. What may not happen now? We have said, half-doubting, half-believing, "If Thou canst," and He replies by casting the doubt back at us, "If thou canst!" Here is fresh cause for weeping, that we have cherished suspicion of His power. Lord, forgive. "I know that Thou canst do every thing."

4. This other matter also would account for certain of the tears,—*he found that he could trust*. Against hope he was believing in hope. He was actually making another attempt to get his son healed. Despite his set-back, he was positively pushing on. He was even praying, "Lord, have mercy upon my son;" and, "If Thou canst do any thing, have compassion on us, and help us." He who had supposed it impossible to recover from terrible disappointment was once more on the look-out for blessing. Perhaps it was but a straw to him, but he clutched at it. The hopeless father was casting anchor yet again though it had "come home" so often. He was even conscious of a measure of real faith. "Look upon my son," he said, as if he knew that a glance would prove sufficient. Ah, me! it was enough to cause him to sob to find that a string so nigh to breaking still responded to the touch. The thought of this, and of the blessing it was sure to bring, might well suffice to stir his heart till the springs that were in his head sent the waters down his cheeks.

Why did Jacob weep when he kissed Rachel, think you? Surely, because it dawned upon him then that she was none other than his future wife, the maiden concerning whom Isaac spake prophetically when he

said. "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." Jacob had "found his ideal," and his feelings of love, and joy, and hope overcame him. It was much so here. May it not be so with us as well? It has been so. What chastened joy was ours when the Lord began to work in our dispirited hearts! We wept to find that the spark of hope was being fanned into a flame. The old confidence sprang up again. We began to believe that a look from Christ could do the work; ay, and that He would look, too. It is said that a frown from Queen Elizabeth killed Sir Christopher Hatton, and a frown from our King might well blast all our hopes. But what of His smile? Ah, this is heaven!

"The smilings of Thy face,
How amiable they are!
'Tis heaven to rest in Thine embrace,
And nowhere else but there."

If Jesus smiles, and we begin to hope, what matters it that the tears fall fast? There will surely be a rainbow of the brightest in such a case.

What mingled feelings stirred the suppliant's heart! He who wept one moment to find that he could trust, now mourns to note that *his faith is by no means perfect*. There is nothing more saddening than this. If Jesus is to be trusted at all, then why not altogether? Wherefore should unbelief be mingled with belief? To what anxious queries does such a state of heart give rise! Will the faith triumph, or the doubt? Will this distrust mar and neutralize the trust? May I venture to offer such a faulty faith? "Lord, I believe; help Thou mine unbelief." Who has not known this pendulum experience?

"My hopes and fears alternate rise,
And comforts mingle with my sighs."

Strong faith might mean dry eyes, but they may well be moist while confidence is so uncertain.

But wherefore did the father doubt? A glance at Jesus should have dissipated his fears. Christ evidently did not distrust Himself. He knew what He would do. There was with Him "a calm consciousness of superior power, rooted in inward Almightyness." He feared no baffling. He stood prepared to take the leavings of others. He would succeed where they had failed. He knew it was to His honour to come in at a dead lift, and triumph. Oh, that the anxious sire could have caught at this! Will *you* catch at it? Let Jesu's calmness make you calm. How confidently He says of your difficulty, "Bring it unto Me." Michael Angelo's genius enabled him to take another sculptor's failure, and so to work upon it that the mis-shapen block of marble became as David. Such wonders Christ can do in the spiritual realm. Have you doubt of any? Others have failed, but Jesus cannot. With such a mighty Healer near, we should be "despairing of no man." Oh! if you can commit your children to Him, He will deliver them to you saved.

The case, with all its difficulty, is not too hard for Him. The worst features may herald the approaching end. The darkest hour is just before the dawn. The outgoing tenant, if he be unprincipled, cares not what mischief he works. This was the devil's last stand. "As he was yet a coming, the devil threw him down, and tare him;" but, the next instant, "Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."

I sometimes think that *the father wept when the deed was done*. Oh, the joy of it!

"Tears are not always for sadness." It is something more than poetic fancy, surely, which tells how Israel wept for joy at their escape from Egypt's slavery.

"Then soft as Elim's well
The precious tears of new-born freedom fell,
And he, whose hardened heart alike had borne
The house of bondage and th' oppressor's scorn,
The stubborn slave—by hope's new beams subdued—
In faltering accents sobbed his gratitude."


Have you not wept for very joy? The prayer was heard; the hope was realized; the storm was past. The tears would flow. It was more than heart and mind could bear without a vent. But they were beautiful tears,—

"Like dew in the sunshine, all diamond and gem."

The convert's tears are bright, but the tears of the soul-winner are even brighter, the more so when sore travail and many fears have preceded them. "Weeping may endure for a night, but joy cometh in the morning;" and it is real and lasting joy, even though it makes us weep anew.

What is a Circle?

BY ERNEST J. WIGNEY.

 **THIS** is not a question in mathematics. It is a Missionary question. It also helps, to some considerable extent, in the solution of *the* Missionary question. That the work of evangelizing the world should be habitually hindered and indefinitely postponed by lack of funds, is a grave scandal on the Church of Christ. The general formation of Missionary Circles would greatly help in removing that scandal. "What I give to Missions is nothing to nobody," is not a remark that is heard in the Church, Sunday-school, or Christian Endeavour Society which has its Missionary Circle.

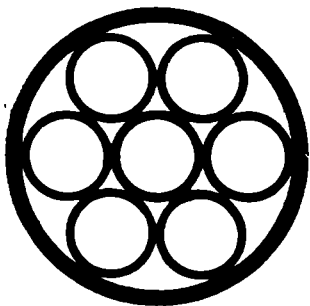
The reply to the question is on this wise.

A Missionary Circle is a group of Christian friends, each one of whom agrees to be responsible for *giving or collecting a penny a day* for the Missionary Cause. This responsibility is known as a "share", and the members of a Circle are termed "shareholders."

The favourite plan is to support a Missionary by a Circle, raising the

requisite amount, and sending it to the Missionary Society under whose auspices the Missionary is labouring. Among the Baptist Churches where this is being done with signal success, might be mentioned Rye Lane, Devonshire Square, and the Metropolitan Tabernacle. At the same time, any other special piece of Missionary work might be made the occasion for starting a Circle; or this method of collecting could be adopted without any specific end in view except to help the Missionary Society.

THE GRACE OF COLLECTING.



The intention is that the shareholder should discharge his or her responsibility for a penny a day by collecting from seven people, himself or herself included, a penny a week. Thus it will be seen that a Circle is an aggregation of smaller Circles. The large Circle may consist of as many shareholders as are required. These shares should, in turn, be each of them itself a Circle of seven members each giving a *penny a week*.

The suitability of the Circle for all as a method of raising funds, is absolutely unassailable. Depending, not on wealth, but on devotion and industry, the poorest Christian, who possesses the Grace of Collecting, can become a shareholder. On the other hand, Christian people of affluence have their duty, viz.,—to take up these shares in proportion to their resources, and pay the subscriptions instead of collecting them.

It is a great pity that there should be such mistaken ideas concerning *Collecting*. Following the steps of a certain character whom we all remember, many a Christian says, "I cannot give, and to beg I am ashamed." But why be ashamed to ask a fellow-believer to give that which will make him or her, in the act of giving, a better Christian;—which will be, instrumentally, for the saving of a precious soul from sin and doom;—and which will do something towards crowning Christ King on this earth?

(Full particulars respecting Missionary Circles can be obtained on application to Mr. E. J. Wigney, Pastors' College, Temple Street, Southwark, London, S.E.)

Troubling the Waters.

AS, when looking into some deep clear pool, one sees the living creatures sublimely ignorant of being watched, pursuing their prey, or taking their rest, till a stone cast in troubles the waters, or the stamp of your foot awakes them; so an unseen God, high above us, watches all we do, ourselves meanwhile too often heedless of His presence, till in His providence He lets some stony trouble fall into our peaceful pool, or treads in thunder round our heads.

“ Our Own Men ” and their Work.

CVIII.—PASTOR JOHN BRADFORD.



AMONGST the many honoured and well-known names which are enrolled under the title of “ Our Own Men,” not the least worthy of mention is that which heads this page ; and though many, doubtless, are more or less acquainted with the main facts, a brief sketch of his life will, we believe, be welcomed and read with interest by old and new friends alike.

Born in a quaint little village, called Lapford, in Devonshire, in 1854, —the second of six children,—Mr. Bradford had the privilege of being surrounded from the first by influences in the home-life calculated to call forth and encourage all that was best and highest in his nature. A truly God-fearing father and mother are important factors in a child’s life, and no one would be more ready than our friend to acknowledge that much of his after success has been probably largely owing to the parents’ wise training and guidance.

His father, who is still living, was at that time a schoolmaster in the village, but afterwards became managing clerk to a well-known Devonshire land-agent and surveyor. The lad early, therefore, became familiar with many of the details of measuring, surveying, planning, etc., and the practical knowledge thus gained of various matters connected

with building has since proved of immense service to him in his association with chapel-erection, etc.

Mr. Bradford, sen., was a member of the Congregational Church, and an earnest and constant preacher in the neighbouring villages, often walking many miles on the Sabbath in order to tell "the old, old story" which he himself loved. On these preaching excursions, the boy was frequently his father's companion, and rendered his share of help by the use of his musical young voice in the service of praise. Thus, at an early age, he learned to have an interest in the work of seeking those who were "out of the way."

In 1864, the family removed to Barnstaple, and, when school-days were over, Mr. Bradford found a place, first in the counting-house of a merchant and manufacturer of that town, and then in the office of a solicitor and land-agent, intending to train for the legal profession. This, however, was not to be. The turning-point in his life was at hand.

In the early spring of 1870, through an apparently trivial circumstance,—the failure of a friend to keep an appointment,—the young man dropped in to a hall in the town to spend the unexpected leisure evening at a service. It had no particular attraction for him; it merely served, so he thought, to pass away an hour or two; but, at its close, a few earnest words spoken to him, by a lady who knew his family well, so deeply impressed him that he went home to seek and to find, in the quiet of his own room and the silence of the night, the Saviour who had long been seeking him. Henceforth, life was a fuller and richer thing to him, something to be used for God.

Following upon this, there shortly after came the offer of a good appointment in the head office of the West of England Bank at Bristol, and, relinquishing the idea of becoming a barrister, he accepted the offer, and left Barnstaple, carrying with him the warmest wishes of many friends. His natural abilities, of no mean order, aided by his untiring energy and steady application to his work, helped him to advance rapidly up the ladder of promotion, and there seemed every prospect of his winning his way ultimately to a good position in the profession he had chosen. But God had other work waiting to be done, and later events proved that this commercial training and experience were only a preparation for a wider and far more useful sphere of labour.

Having conscientiously studied the subject of believers' baptism, he very soon came to the conclusion that it was God's will that he should show the sincerity of his surrender and of his faith in the Lord Jesus by confessing Christ in His own appointed way; and he was accordingly baptized and received into fellowship by the Rev. J. R. Wood, then of Bristol, and now of Upper Holloway. Here, too, he joined a Bible-class, under the able leadership of Mr. W. Milford Kemp, becoming ere long one of its Secretaries, and was also enrolled as a member of the Bristol Itinerant Society, using his gifts as a speaker in village preaching, as his father had done before him.

At length he decided, encouraged by friends in this resolution, to give himself entirely to the work of the ministry, and in 1876 he applied to Mr. Spurgeon, and entered the Pastors' College. Almost immediately, he began to preach as a student-pastor at Southend-on-Sea, and at the close of his College course, (where he had been for some

time the students' Secretary,) he received an invitation to accept the pastorate there. He was also approached by churches at South Shields, Earl's Colne, and Ryde.

Just at that time, however,—in the autumn of 1878,—he preached in the newly-opened Fillebrook Baptist Chapel at Leytonstone, built under the auspices of the London Baptist Association; and soon after, a church was formed there, which gave him a unanimous and hearty call. Much to the joy of the friends, he accepted the invitation; the recognition services were held early in the following year, and, with characteristic ardour, the new Pastor threw himself into the work.

At that period, the chapel stood almost alone in the centre of a new building estate, and as the district developed, so the church grew, adding, from time to time, as the neighbourhood and needs increased, new societies and organizations for all classes and ages. Very arduous the work must have been in its early stages; but, bringing his consecrated gifts to the task, and continually seeking the guidance and blessing of God, Mr. Bradford steadfastly set his face to accomplish that which he had put his hand to, and soon had cause for rejoicing. Enlargements, additions, and renovations have repeatedly taken place. In 1882, a lecture-hall and class-rooms were built by the side of the chapel; a



CHAPEL, SCHOOL, AND INSTITUTE.

few years later, the house adjoining was purchased for class-room purposes; and the tenth anniversary was celebrated by the addition of galleries in the chapel, and the erection of an organ, which is considered one of the best in the district. This occasion also furnished an opportunity for making a presentation to the Pastor, and again at the "coming of age" of the church, a similar testimony was given of the love and esteem which he had won from his people.

In 1891, a mission-hall was erected in a needy district, and many of the members of the church are there, as also in two other missions, regularly doing good service as honorary workers, whilst two have gone into the ministry. Nor has the foreign missionary cause been overlooked. Substantial subscriptions have annually been sent to the Baptist Missionary Society, and in 1889 the church bade farewell to one of its lady-members, Miss Bessie Renaut, on her departure for Zenana work in China. In less than a year came the news that she had laid down the life, so freely given to God and the Chinese, as a martyr at Hsin-Chou, Shansi, and the church has paid its tribute of honour to her memory by placing in the chapel a brass tablet recording her missionary work and early death.

God's best blessings have all along been continually poured out upon the efforts made in His name; conversions have been numerous, and from a membership of 37 the numbers have increased until the last returns showed 536 on the roll; and never has the work been in a more flourishing and encouraging condition than at present. Twenty-four years of happy fellowship have just been completed, and not once has there been the slightest friction. Pastor and people have laboured together in fullest harmony, and a better loved leader of a church than Mr. Bradford could not be found. His people, without exception, hold him in the deepest esteem and affection, and deservedly so; for not only is he a preacher of exceptional abilities, but he is also a true shepherd of the flock, counting no self-sacrifice too great, no effort too taxing, if thereby he may help someone in need, and further the extension of Christ's Kingdom. His winning manner, kindly heart, and ready tact and sympathy, combined with his overflowing generosity and mental gifts, have endeared him to every one of his congregation, and to all besides who know him; and his people fondly hoped he would continue with them until God removed him to the higher service of the Father's home, and that that day might be very far distant. Every Sunday, the chapel is filled, and a very pleasing feature is the presence of the very large number of children and young people who count Mr. Bradford as a true friend, and many of whom owe their conversion, under God, to his faithful efforts and pleadings. The children love him, the young people give him their best respect and confidence, and the older friends are no whit behind in their esteem and loyalty.

It was, therefore, considered little short of a calamity when, in July last, in response to what he felt to be God's call, he resigned his pastorate at Leytonstone to accept the Secretaryship of the London Baptist Association. In 1899, he was elected by his brethren in the metropolis to the office of President of this Association, and for many years has rendered valuable service both to that body and to the Baptist Union. When, therefore, the L.B.A. felt that the time had come for them to appoint a Secretary who should devote the whole of his time to the work of the London Churches, recognizing his decided organizing and executive ability, Mr. Bradford was unanimously declared by them to be the man for the position. In this his people heartily concur; they feel that the L.B.A. could not have made a wiser choice, but it is their exceeding regret and grief that the selection made entails upon them such an extremely heavy loss.

Mr. Bradford preached his farewell sermons on Sunday, September 28th, and the public farewell meeting was held, in conjunction with the anniversary of the church, on November 20th. The chapel was crowded for the occasion. Many of the Pastor's old friends and fellow-workers in the church came from long distances—Newcastle-on-Tyne, Devonshire, Hertfordshire, Bedfordshire, and elsewhere,—in order to show, by their presence, the deep regard and affection they still cherished for him; whilst the platform presented a fine array of speakers in the persons of many of the neighbouring ministers, both of the Nonconformist and Established Churches, in addition to representatives from the Baptist Union and the London Baptist Association. Mr. G. Andrew Hutchison, the founder of the church, and under whose presidency the recognition services were held twenty-four years ago, again took the chair, and, in the name of the church and congregation, presented Mr. Bradford with a silver inkstand bearing an inscription, a silver rose-bowl, and a cheque for one hundred guineas, as a slight memento of their great esteem, and the whole assembly spontaneously stood to still further testify the honour in which they held their Pastor. It was altogether a memorable gathering.

Mr. Bradford is now in the thick of his new work, in which it is the prayer of all who know him that he may be as richly blessed and prospered as he has been at Leytonstone, and be greatly used of God to the glory of His name, and the upbuilding and strengthening of the London Churches.

A. E. W.

The Life of Prayer.

PRAYER springs from life, and life from prayer,
 The life that doth in God abide;
 And both spring from the constant care
 God's Word within the heart to hide.

O ever-blessed Word of God,—
 Written, Incarnate,—twain, yet whole —
 Deep in my heart make Thy abode,
 And fill my erstwhile empty soul!

Light of mine eyes, my vital breath,
 Manna from Heaven, angelic food,
 Song of my heart, life of my death,
 Sweet healthful virtue in my blood;—

O blessed Word, that lives in me,
 Dear voice of God within my soul,
 Springs all my heart in prayer from thee,
 And beats my life to God, my goal.

Arbroath.

GEORGE MENZIES.

Curiosities of Church Life.

BY H. T. SPUFFORD.

I.—THE CHURCH CLOCK.

I WRITE not alone of the clock in the gallery facing the minister. *That* the astute usually keep fast, so that it shames his reverence when he enters the pulpit, abashing him with a conviction of unpunctuality. This pursues the unfortunate man through the service till that delusive timepiece cheats him out of the last head of his sermon by a make-believe of lateness. Whether this result be for the profit of the people, we may well leave as an open question.

Clocks, crotchets, and controversies play into one another's hands. A vicar, known to the writer, not long ago was called upon to respond at a licensed victuallers' dinner to the sentiment of "The clergy, etc." When a minister of Christ becomes a State official, it must be hard work to steer clear of undesirable allies. This by the way. The vicar's speech was an apology for the sermon. He said he had received in his time a great many letters urging becoming brevity in the length of sermons, one correspondent suggesting that the discourse might, with profit, be cut down to ten minutes. He, the said vicar, usually preached for a quarter of an hour, but if his parishioners wanted an extra five minutes for grace before meat, he could probably accommodate them. He should be glad to help them in the cultivation of a good habit. This delicate sarcasm has many applications. People do not begrudge time when their pleasures are concerned. I saw, one evening, two interesting-looking old gentlemen, with immaculate white neckcloths, seated in a cosy corner of the dining-room of a celebrated city club. The time was the "off" hour of six. In the subdued light of the spacious dining-hall, the old gentlemen looked like doctors of divinity. I was told that they were well-known merchants. They were discussing a bottle of wine. They did not seem in any hurry. I left them at it. Far be the thought from me that such benevolent-looking old gentlemen, ready, possibly, to quote Ecclesiastes ii. 24, would ever grow irascible over the length of sermons.

Speaking of tell-tale clocks, sermons, and sleepers, reminds one of the audible whisper that a supposed hearer made to his spouse, ere well awake:—"Bless my soul, those young rascals have put the clock on!" referring to the boys who then sat in the gallery of the meeting-house. I knew a fine old squire years ago. He has long since gone where even squires must go when they are called. He had a quarrel with his parson which lasted for years. It was with quite assiduous devotion that the squire followed the prayers. But when the sermon began, he backed himself into the corner of his pew, and ostentatiously settled himself for sleep. I never heard the old squire complain that his rival preached too long. Still, the attitude of the magnate from the Hall must have been rather disconcerting to the man in the pulpit.

Some people go on the line that "a bad excuse is better than none," and complain that the ticking of the clock during service conduces to slumber. We must furnish our places of worship with inaudible timepieces. If people only saw



"HOW RIDICULOUS THEY LOOKED."

how ridiculous they looked when asleep in uneasy positions, they would take a small boy with them to keep them awake. I was present, some fifteen years ago, at the delivery of a great sermon by one of the most eloquent, as he was one of the most devout, Presbyterian ministers of that day. Just beneath the pulpit, facing the minister, sat a very respectable "hearer";—save the word. He was fast asleep, with his head back. It would have been easy to have put the whole of the preacher's MS. into that man's mouth. No doubt, going home, he told his friend that the discourse was most excellent, for nearly all sleepers are frauds. We will put the sweet of charity into our dose of criticism, and say that

sleep in service comes as a misfortune to some, not only for what they miss, but for the shame they feel. Ah, well! a clock is a great consoler, especially when it says, "Time's up."

I remember a timekeeper that ought to have belonged to an undertaker. It had a coffin-shaped body, a black face, and bilious figures and hands. It was placed against the wall in a very ancient Puritan meeting-house. The last time I saw it, the works had gone wrong. Perhaps it was out of joint with the times. A pert little American, beating out its ticks as if it had palpitation, had taken up the running. Poor old Puritan clock! It had told out the preacher's hour to quaintly-dressed children with cramped legs; it had kept pace with the presiding deacon's drawl, as he read the hymns two lines at a time; it had ticked with becoming decorum to the staid gait of the departing congregation. It was austere enough in appearance to please the most serious of the fathers, and solemn enough in its "tick" to arrest all attempts at levity. It had looked succeeding preachers in the face for 170 years. The clock, the communion table, black with age, the tarnished brass candle-holders, and a clumsy pair of snuffers, could have told some tales of human kind.

"Ah!" said an old fellow, who had attended the Puritan sanctuary from boyhood, "he wur a good clock when I wur young. But his works are like mine, nigh wore out. He'll go for a little when he's wound up, but he soon stops. That's how we all gets, clocks and men. I mind when the parson used to shake his fist at 'un when he got warm. but the old clock never showed as if he felt it much."

"Times!" said the old man, "you arsk me what sort o' times they wur then? I mind when the stables round used to be full of 'osses, and when farmers came from miles round, and bankers, too."

"The old clock went very well then," I put in.

"He had to," the ancient rejoined. "Our minister was a rare 'un for time. He stopped dead when people came in late, and you could hear the loud tick o' that old clock afore he'd go on again."

To humour the story-teller, I ventured to say, "That was enough to make a ghost blush, and a butcher turn pale. The clock must have been afraid of its reputation under such a parson."

"What do you think of long sermons?" I continued.

The philosopher of the highway planted his stick in front of him, and looked at me. "Sure," said he, "you arsk a very p'inted question. I once heard a young man preach a very long sermon. Poor fellow! he was so nervous he forgot the heads of his discourse. He had to hunt them up in his memory somewhere. The old clock ticked very loudly while that young man was runnin' after his thoughts. Ah, it was a long sermon, though he let us out afore time! I remember it to this day. Our minister had a power to say, and he took an hour to say it in; but the last quarter of it you were all the while thinking he would leave off. He was 'igh in doctrine, and it took him a long while to climb down, and thump you over the heart wit' the application. He gave you plenty to eat, he did, and when that's so, I don't mind sittin' a good time over my meals."

"Were *you* ever late?" was my last question.

The veteran entered into the situation, and yarned away. "Yes, I wur late the morning our twins wur born. I stole up into the gallery, but our minister had me with his eye, and then I wished I had never been born myself."

* * * *

I knew a gracious man, years back now, who for precision was the chronometer of the community.

Ah, those far-off days! How leisurely things moved then! My father's tall eight-day clock wheezed away on the staircase. My sire had taken it over from his sire, and the old clock's asthmatic strike seemed to my childish fancy to add dignity to our belongings. The men I knew were like the clock. "All in good time," they used to say. That did not mean that they were unpunctual, only that they did not see any reason for hurry. Happy men! That is how they worked in the week and worshipped on Sundays in the days when the precise deacon flourished. He was only an emphasized form of the eldership. The rest took their cue from the times, and this particular one lived out the part in his every act. I should think the last of the generation passed away a year or so ago when one died over ninety. I can see them filing in to the afternoon communion; slow, solemn, saintly withal. They have gone now where deacons are expected to go. The old sanctuary has gone too, and the leisurely times. Happy times when the carrier's cart took me on my boyish journeys at four miles an hour! And this was thought a safe pace by the dear old ladies who used to crowd the vehicle, and keep out the view. I was only a child, and they took no account of me; but I listened to their gossip, and learned a great deal.

It was in these far-away days that the piety of precision flourished.

All the officials were church clocks which kept good time, but the very particular one in my mind might have got a patent for his balance-wheel sort of existence. He was precise in the way he held his head, in the manner of his walk, in his duties as seat-steward, in his support of the ministry. It was a lesson in proper deportment for a young eye to watch him down the aisle, and it was a training in court manners to hear him pray. The saints prayed deliberately then, using round-about phraseology with superlative solemnity. How that gracious man would have abhorred the scrappy prayers of the present! How he would have resented the "time's up" dictum of to-day! Prayer with him was an old-world, courtly function, ceremonious, dignified, important. He would have been shocked at any Democratic mobbing of the Almighty. "Wal, President, guess I've not shaken hands with you for nothing," was not his way. No doubt this gracious man would to-day be voted an intolerable bore. But he gave tone to his own times. He never knew that his punctuality and unvarying reverence were educational; that he set the step and unwittingly formed the habits of younger men, for what would now be called "buckram" was to my young eyes the soldier's uniform of Valiant for the Truth.

The clocks toll forth the hour over the old city,—clocks far and near in a city of churches. And then follows the Abbey chime. It is six o'clock. In the morning, the chime is,—

"Life let us cherish,"

and I am a boy, with a boy's spirits, hurrying through the ancient streets. At mid-day, again I hear the chime, but I am a man, and the strain is,—

"Begone unbelief."

It is evening now. The sunset of the short day turns grey, and the "lower lights" burn dimly. Again the hour strikes, and the chime turns the knell into a vesper as there falls upon the eager ear of the tired the welcome melody of—

"Home, sweet Home."

Scenes of Life and Labour in Canada.

BY PASTOR C. W. TOWNSEND, ST. MARTIN'S, NEW BRUNSWICK.

XII.—THE GOSPEL IN A LUMBER CAMP.

THE substantive "lumber" suggests to the average English reader the idea of rubbish, and the verb "lumbering" the heavy rumbling noise of some laden and labouring vehicle. But, on the lips of dwellers on this side the Atlantic, those terms are of far different significance. "Lumber" to them is not a thing of little worth, but rather of great value, for it means "marketable timber." "To lumber," is "to cut forest timber, and prepare it for the market."

The great forests in the past have been mines of wealth to those who have been fortunate enough to inherit or acquire proprietary rights in them, and have afforded a means of livelihood to many less-favoured

individuals who have found employment in them. There is, perhaps, not so much being done in this line of business as formerly, for many districts have been almost entirely denuded of their heavy timber, and, in some cases, trees have been cut down before they have attained a suitable growth. It takes a great many years for the young trees to reach a sufficient height and girth to be of much commercial value. Forest fires not infrequently break out, and are very destructive. Yet, in spite of all these losses, there remain vast tracts of wooded country, and every year 2,000,000,000 cubic feet of timber are cut in Canada, and immense quantities are shipped to Great Britain, the United States, and other parts of the world.

In connection with this industry, a great number of men are employed. Most of them work in the woods, chopping, hauling, and sawing. While such a life is a healthy one, it entails not a few deprivations. In some cases, men manage to visit their homes once a week; in many others, they spend almost the whole winter in the woods. Thus they are debarred from the ordinary religious privileges that others enjoy, and the spiritual atmosphere of a Lumber Camp is not always of the best.

Happily, earnest workers are to be found who carry the message of salvation into these scenes of toil, and among these hard-working, but sometimes hardened men. The lumber woods have offered a field for much evangelistic enterprise, and a deal of good has resulted from the devoted efforts of those who have sowed therein the seed of the Kingdom. Some of God's servants have spent weeks at a time in such work. They have usually been well received, and have often been generously remunerated; for the lumberman has much of the sailor's frankness and largeheartedness.

In addition to those who make a speciality of preaching in the lumber woods, there are many who visit them occasionally to conduct a service. It was the writer's privilege to do this for the first time recently. He had often desired to enjoy such a privilege; but had not before had so favourable an opportunity for obtaining it. In our present church, we are in the neighbourhood of an extensive lumber country, and three of our deacons are actively engaged in the lumbering business. Two of them are in partnership as the owners of a portable saw-mill, and every season take contracts to cut and saw a great many logs. This winter, they have undertaken to "get out" 2,000,000 feet of lumber. Thus, quite a formidable task is before them. Indeed, they might adopt as a motto the words of Ferdinand in Shakespeare's *Tempest*, "I must remove some thousands of these logs, and pile them up, upon a sore injunction." In their case, the penalty of failure would not be physical suffering; but pecuniary loss. And they do not, like the Prince on the magic island, toil unaided; but superintend, and to some extent, share, the labours of "a crew" of forty men. When these good brethren gave us an invitation to visit their Camp, we accepted it with avidity.

Upon the day fixed, one of the partners drove out for us, and we accompanied him on a journey of several miles. The drive was very enjoyable, as the October day was bright and beautiful, and we had pleasant, and not unprofitable converse on the way. The latter part of the trip, when we turned into the woods, was not without a little hardship in the matter of roads, which were rather rough and rocky. Being in

excellent spirits, we bore the jolting with much good humour. The deacon is a born humourist, and turns "to mirth, all things on earth, as only" such men can. Of course, he knew the tale about the man who undertook to pilot the ship, and who identified the rocks when the vessel struck on them. So, when we got a particularly expressive bump, he would exclaim, "That's one of 'em, Captain!" But there is an end even to such roads, and presently we arrived at the Camp in good time for supper; and what an appetite is created by the woodland air! To those who suffer either from dyspepsia or insomnia, we would recommend a sojourn in the Canadian woods. After a few days of such a life, they would both eat and sleep in the most natural fashion.

A slight description of a Lumber Camp may be of interest to our uninitiated readers. It is very much like a log house built by the early settlers. In recent years, more attention has been given to making it weatherproof and warm; and to-day it is, if not an elegant, yet a sufficiently comfortable habitation. The walls are of rough-hewn logs, the interstices of which are filled with moss. The roof is of boards covered with tar-paper, thus keeping out the rain and snow. Around two or more sides, there is a double row of sleeping-berths, much in the manner of seamen's bunks. Though there are no spring-mattresses, or eider-down quilts, there is a plentiful supply of blankets, and often, beneath the lower ones are placed the fragrant spruce boughs, which are frequently changed, and form as refreshing a couch as the art of man ever devised.

Along the middle of the Camp, stretches a home-made table, upon each side of which is a form. Above the table is a rack for the reception of plates and dishes, and from which a row of bright tin mugs is suspended. At one end of the Camp, (sometimes in a separate compartment,) is the cooking-stove with its adjuncts. Each Camp has its male cook, and if he cannot compete with a Parisian *chef* in the higher branches of the culinary art, his methods are better adapted to those for whom he caters. The food is abundant, wholesome, and well-cooked. The bread is made by the cook, and it would surprise some people to know how quickly he disposes of a large barrel of flour. Pork and beans form one of the staple dishes. Beef, fish, and potatoes are among the usual articles of diet. Butter is supplied in large quantities. The drink is almost invariably tea, which is quaffed from the aforementioned mugs. It is a sight to see the men come in to a mid-day or evening meal, and attack what they call "the grub." They certainly make it fly. It would not be wise to attempt to preach to them before they have satisfied the claims of appetite. Such an audience would be as impatient as that which confronted a missionary who fell among cannibals. Before they ate him, he asked to be allowed to make a few remarks on the benefits of vegetarianism. Alas, they cut the preacher and his remarks rather short! We do not thus trifle with desperate men. We join them at the table, and try to emulate, though not with perfect success, their feats of mastication. Still, we enjoy our supper, and make what the Yankees call "a square meal." Having eaten salt with our friends, they are prepared to give us a good hearing at the ensuing meeting. A more attentive congregation no speaker need desire. We endeavoured to make the service brief and bright. We

had no musical instrument except the "mouth-organ" with which most people are born. What the singing lacked in art, was made up by the amount of heart put into it. Such old favourites as "The great Physician" and "Shall we gather at the river?" are rendered with a rare swing. Our lesson is the 55th chapter of Isaiah, and its closing verses are not inappropriate to our environment. Taking for our subject "the faithful saying," we are soon launched on a Gospel address. We think it prudent to leave out "Firstly," "Secondly," and "Thirdly," and also to steer clear of theological phraseology. We more than make up for such omissions by an abundance of simple illustrations. Every eye is fixed upon us, and we trust some hearts are touched by the message. Among the company we have more than one Roman Catholic, and they are not by any means the least interested of our auditors.

After the close of the service, we receive several hearty handshakes, and soon get ready to retire for the night, for lumbermen rise early, and work hard, and so cannot afford to keep late hours. One of our deacons has kindly placed his bunk at our disposal, so, after bowing at the mercy-seat, we "turn in." How still it is here in these woods! How far away seems the busy world with its tumult and strife! How solemn look the dark trees, how serene the stars, as we catch glimpses of them from the upper window of the Camp! Yet here man has penetrated, bringing with him his sins, his sorrows, and those questions of destiny which haunt immortal spirits. As such thoughts press upon us, we pray God to save our sleeping comrades, and then we sink into slumbers sweet as those of childhood. Those who have never spent a night thus in the woods can hardly conceive how restful such a sleeping-place is.

The men are astir by daylight next morning, and after a substantial breakfast, betake themselves to their various duties. Here, as in other departments of human labour, order and method are essential to success. Each man has his work, and all are co-operating and contributing towards one common end. Let us follow the choppers. Taking a safe position, we will look on as yonder giant of the forest is laid low. The experienced lumberman knows just where and how to strike, and after a few well-directed strokes the great tree bends, creaks, topples, and falls. The woodman has so struck that the tree comes to the ground in an opposite direction to that in which he stands. And now, as a victorious knight, who strips his humbled foe, he walks along the prostrate trunk, and deftly cuts away the branches. The log is now ready for removal, and here comes another man with a horse, and, fastening into the timber an iron clamp, to which a chain is attached, he speedily drags it away. Let us hurry after him. We soon reach the centre to which all gravitate. Here is a steam saw-mill in full blast. It stands under a roughly-constructed shed, and forms a very busy scene. The logs, as they are brought in, are quickly detached and rolled on to a platform. Here they are placed in contact with the big saw, and soon reduced to boards. They then pass through another process by which their edges are trimmed, and finally are cut to the requisite dimensions as "deals." "Deals" are planks 12 feet long, 11 inches wide, and 2½ inches thick. They are sawn of other sizes; but are reduced to that cubic dimension in computing them. As the "deals" are finished, men carry them away,

and stack them. Yonder are immense piles of them, which, when the snow comes, will be hauled away on sleds to the place of shipment. The refuse wood is thrown into a great bonfire which burns night and day, and in the evening casts a cheerful glow upon the surrounding trees, and the disc of sky above. One man is constantly busy wheeling away, in a barrow, the ever-accumulating sawdust. As we stand by the engine, we feel the throb of a mighty purpose and well-planned labour. Here are no idlers. Every one has found his work, and does it. So should it be in our church life. Everybody cannot manage the engine, or run the big saw; but the performance of humble duties is necessary to the success of the whole concern, and all honest toil is honourable, and shall be rewarded. "Let all things be done decently, and in order."

The Great Lone Land.

THERE'S a great lone land where the bleak winds blow,
 And bleak are the thoughts the heart must know;
 A great lone land where the weird birds scream,
 And dark as the tombs are the halls of dream.

Not away o'er the sea is the land so lone,
 In a white-cold, ice-bound, Northern zone,
 Nor far in a virginal forest shade
 Where the tracks are marks that the graves have made;—

Not the sand of the dune or the desert wild,
 Nor the vast, grim steppes where the snows are piled,
 Nor the prairie's broken, brown expanse,
 Nor the moorland's eerie, rough romance;—

The great lone land is not the griefs that wait
 In the rooms of a soul grown desolate,—
 Where a strange, sad silence holds the door,
 And dear, dear footsteps come no more.

It is not where the toiler sweats and faints,
 It is not where the sick hush their complaints,
 Nor the grind and grime of the poor man's lot,
 Nor the homesick sense of a life forgot;—

It is not the shame that the sin-stained feel,
 It is not the gloom where the wand'ers kneel,
 Nor the lonesome loss of a once bright mind,
 Nor the cold neglect of a heart unkind;—

The great lone land is the heart that knows
 No joy of the debt that each heart owes,—
 That hoards and hides its own poor pelf,
 And revolves for ever around itself!

FRED. A. JACKSON.

Facts and Figures for Temperance Workers.

Dr. Carnegie is convinced that drunkenness is handicapping the industrial life of this country.

Lord Kincairn upholds the Glasgow magistrates in their application of "early closing" to "particular localities."

The man Baker, murdered by his mistress, is described as "a shocking drunkard." Is not this tragedy a fruit of drunkenness?

The Liverpool magistrates have given way on the question of permitting music in *cafés*. We fear there is mischief in the arrangement, in time wasted, and morals deteriorated.

Surely Edinburgh stands first in this,—only one woman is employed in a public-house within its boundaries. In the interests of womanhood, let our towns rid themselves of barmaids.

"Where there's drink, there's danger." The natives of Southern Natal are causing trouble. They smuggle liquor with ease over the Cape Colony border; hence the disturbance.

Lieutenant-General Sir Archibald Hunter advises the boys of the Glasgow Academy Cadet Corps neither to drink nor smoke until they are at least eighteen. We would suggest fifty-eight.

Two labourers in Liverpool, on a recent Saturday night, drank with their wives, quarrelled, struck and killed them. Both stand charged with murder. A grim Saturday night harvest for one city!

The Glasgow magistrates declined to give licences to premises that had been reconstructed. The Court of Session reversed their decision. A majority of the magistrates have determined to appeal.

Mr. Alexander Walker (distiller), presiding at the annual dinner of the Manchester, Salford, and District Licensed Victuallers' Association, described the drunkard as the worst enemy the trade had to face. Yet the trade produces him!

Paris is ahead of us. Scientists, alarmed at the increase of drunkenness, and its deadly effects, are using advertisements to warn the public, and have appreciably reduced the amount of drinking. Could not our Temperance organizations so instruct the British public?

The Rev. D. S. Govett, Archdeacon of Gibraltar, says:—"Careful provision is made that our recruits and bluejackets should be taught and trained to the daily consumption of intoxicants. In the Navy, for instance, every lad, as soon as he attains the age of twenty, is daily supplied with his tot of rum. In the Army, regimental canteens tempt the men every night with music and the best ale at cheapest rate."

The late General Gordon wrote from the Soudan :—" You can have little idea of the amount of work I have to do, and I never have a Sunday or a day of rest. *Now that I have given up all drinking of wine or spirits, I am much better, and sleep well* ; but it is a fever life I lead. Were it not for the very great comfort I have in communion with God, and the knowledge that HE is Governor-General, I could not get on at all."

The " Ins and Outs " in all our cities ought to be dealt with resolutely. Glasgow finds that, of her 5,656 vagrants, fifty per cent. have been professional men, tradesmen, or labourers able at one time to maintain themselves and their families. Drink has dragged most of them down. Government farms, on the German plan, should be instituted without delay, that this human waste may be worked up into a serviceable commodity.

The action for damages, brought by the manager of the Comedy Theatre, Manchester, against Mr. Holt, chairman of the Manchester Watch Committee, has failed. The details revealed in the course of the trial throw a ghastly light upon the effects of drink in association with theatre life. It is a continual surprise to us to find members of Christian churches attending theatres. Their public advertisements surely indicate their drift.

At Maidstone, a drunken fellow attempted to murder his wife. The jury recommended him to mercy because he was drunk ! The sooner this false sentiment is banished, the better ; or a man need only make himself drunk, and he may then commit what crime he pleases with impunity.

Mr. Justice Grantham, on releasing him, urged him to abstain from drink, and when invited by his comrades to take it, to reply, " No. I must not ; as drink has already nearly brought me to the gallows."

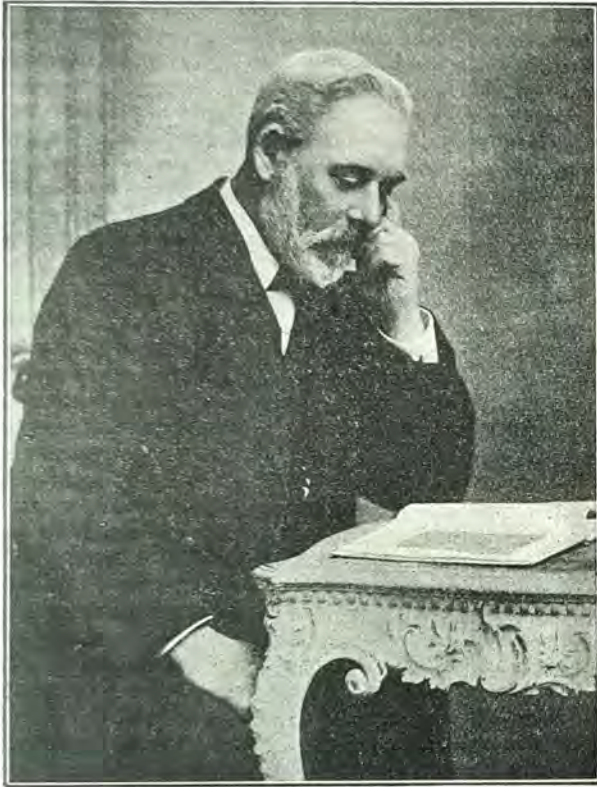
Mr. Walker (distiller) draws attention to the following statement by the Chief Constable of Glasgow :—

" I must point out that there were other sources of drunkenness besides the public-house. There were a large number of clubs, over which the police have no control whatever. In some cases, as shown on the table, the police have, with very great trouble, succeeded in obtaining evidence against the clubs for shebeening ; but, on conviction, the fines have been paid, and the clubs continue as before. There have also been a number of cases of hawking whisky on the streets, as shown on the table. I would also direct the attention of the magistrates to the number of drunken persons arrested having bottles of liquor in their possession, generally without labels, which were probably purchased when they were in a state of sobriety. Habits of drunkenness in large numbers of people cannot be changed at once, and persons who desire to drink can always find means of indulging their desire."

This was used as a plea for the public-house. It really calls for the abolition of the bogus club.

In Memoriam—J. Wesley Boud.

BY PASTOR CHARLES SPURGEON.



THE fir tree and the cedar have fallen upon the mountain-side, and leaders in the Church have been laid to rest amid great lamentations and signs of deep mourning.

Among the trees of the Lord are the myrtle trees of the grove, and such as grow in the valleys: none the less beautiful or useful because they are planted and live in lowly places. In the "Hamlet of Penge," one of these for over twenty-one years flourished in the person of PASTOR JOHN WESLEY BOUD, until the Great Husbandman saw fit, on the 25th day of November, 1902, to transplant him to the Paradise above.

This devout servant of God answered, as a face in a mirror, to the psalmist's description of a godly man, for he was "like a tree planted by the rivers of water," and he brought "forth his fruit in his season," and the memory of his gracious goodness, like the "leaf, shall not fade." His biography will never be fully written, for his life was interwoven with the well-being of so many, and most of his choicest ministries are eternally mingled with secrets of those over whom he was set as Pastor.

We sketch, in brief outline, the record of his successful career. Born at Thetford, Norfolk, September 23rd, 1843, of highly respectable parents,

he came under the influence of that remarkable man, Rev. Cornelius Elven, in early days, and was greatly influenced by his inspiring presence, when visiting his parents.

As a young man, Mr. Boud entered the ironmongery business at St. Ives, Huntingdonshire, and afterwards removed to Burnham Market, Norfolk. But this man of metal was not meant for a business career; and God was, by His Spirit, fostering in his heart the desire to become a minister of the Gospel. Returning to assist in his parents' business at Thetford, he threw himself heartily into the work connected with the newly-formed Baptist church in "the ancient borough of East Anglia," and it was not long before his natural gifts made themselves felt in open-air preaching and the conducting of services in village chapels. (In January, 1862, he had been baptized by Mr. Ware at Hopton.) He became exceedingly popular; and, after a period of successful work as a colporteur and evangelist, he was induced to settle as Pastor over the church meeting at Earl Soham, in Suffolk; and for some ten years he laboured with great acceptance and success in this somewhat difficult sphere. It was while here that the call came for him to visit Penge, and, ultimately, to accept the unanimous invitation to the pastorate. To leave his rural home and much-loved people and work, cost him much, and can be measured only by the loss all now feel in his "home-going" from the sphere he has filled so long and so faithfully.

The work he has accomplished in Penge is the monument to his memory, and the Tabernacle, built at a cost of £6,000, will also stand as a memorial of his ministry; but, best of all, the spiritual structures he has reared will abide when time has effaced the material. Soul-saving seemed his forte, and the preaching of "the old, old story," his supreme delight. One who has known and loved him as a brother, thus writes of his qualities as a preacher:—"Mr. Boud was eminently practical; and while his style might lack the literary finish of brethren who have had the advantage of a College training, he was scarcely behind any of them, when he was surrounded by favourable influences, for dramatic power, and the aptness of his quotations from both science and history."

Of his sterling, Christlike character, much might be written. His two Christian names expound it briefly:—"John"—a man full of grace; "Wesley"—a preacher of the Gospel; and if one may take some Scriptures to epitomise his estimate of this "man after God's own heart," they would be those passages which describe Stephen:—"A man full of faith and power And they were not able to resist the wisdom and the spirit by which he spake. . . . And all saw his face as it had been the face of an angel."

Mr. Boud, as we knew him, will ever abide in our heart's esteem, and mind's memory, as the minister who had a pleasant smile accompanying plain speech flowing from a pure soul; and all these characteristics are confirmed by those who knew and loved him best. Penge is the poorer, but Paradise the richer, because John Wesley Boud has passed from time into eternity.

"Now then, Do it."

I LIKE those words in the Bible, old-fashioned though they are, that tell of immediate action. "Forthwith." It means, "with forwardness." "Immediately." It evidently means that no time is allowed to intervene. Best of all is that word "straightway," which someone has called "a business word." You have long desired to be a Christian. Repent and believe, forthwith. You have thought to be baptized; now then, do it, and do it straightway. You have thought to be engaged in Christian service; up, up, and do it, straightway.—T. S.

A Bright Biography.*

A REVIEW, BY JOHN THOMAS, M.A.

THIS biography has many-sided interest. Urijah Thomas, while himself a man of varied gifts and manifold labours, links our thoughts immediately with the atmosphere of celebrity which surrounded the name of his father, David Thomas, the famous Homilist. From a child rocked in such a cradle much might well have been expected, and from Urijah Thomas much was forthcoming. The father's strong confidence in his son is a beautiful note in the book.

The biography is elaborate and extensive, and the method of composition adopted by the author is free, and perhaps, sometimes, somewhat loosely ordered; but it is easy, bright, varied, and unpretentiously interesting. The style is simple, seldom attempting literary flights, and frequently all but conversational. It may be that no higher praise could be awarded to a biography of Urijah Thomas, for it is in some ways a recommendation of it as being a reflection of his own simple, natural, and unpretentious character. The detailed treatment which is given of his relations with ministers, and churches, and church institutions, introduces a considerable amount of interesting matter which flashes side-lights upon this wider field, and, for many, this wider survey will have no inconsiderable value. Apart from this, the relations between able and prominent men of varying moulds and shades of belief have always a revealing element in them, and the accounts of such relations are scattered throughout this volume.

The biography shows clearly, what all who knew Mr. Urijah Thomas could lovingly testify, that he was a man abundant in labours. His preparation for the pulpit was conscientiously thorough, and his pulpit utterances represented the ripened products of a strong and versatile intellect and a warm heart. But he was not content with this alone, and was one of the few men who could distribute their energies over diverse activities without weakening the work which he knew to be the centre of his life. He was able to reach a circumference of social, educational, literary, and political activity which gave him prominence and influence over an extensive range. When he died, Bristol lost an influential citizen, while the churches lost a preacher and pastor who belonged to them all.

The character of Urijah Thomas was singularly gracious for so strong a man, and assumed its most beautiful form in his ministry to the children. He not only loved them, but adapted himself so completely both to their affections and understanding that he became, in a special sense, the children's friend, and quickly won their love and confidence on all occasions. In the inscription on his tomb, the last sentence is as true as it is exquisite, "and on every little child his hand was laid in love and benediction." Surely, in that feature, he was likest his Master.

The volume is not often lit up by touches of humour, but there are a few sallies that are good, though perhaps the humour will be seen by different people from different points of view. From what angle shall we smile at the "attendant" at the "Ministers' Home," who maintained that a "sceptic" and a "critic" were one and the same, because "each of them is a person who asks a lot of questions, and does not believe." But we must leave the readers of the book to find out the remainder. No one can fail to be deeply interested in the history of the life and work of such a noble and distinguished character as the late Rev^d Urijah Thomas of Bristol.

* *Urijah Rees Thomas, His Life and Work.* By DAVID MORGAN THOMAS, of the Inner Temple. Hodder and Stoughton. Price 7s. 6d.

The Cambridge Bible for Schools and Colleges.

WE strongly dissent from the view taken of this Song* in the somewhat lengthy Introduction, whereby its Solomonic authorship is ruled out, and the Song itself is denuded of its sacred character. To assume that the superscription is no original part of the work because, in the expression, "which is Solomon's," the relative "*asher*" is used instead of "*sh*", is one of those fanciful balancings of a pyramid on its apex which seems to be the favourite occupation of modern criticism. Then, of course, incidental reference occurs to "loan" or "Aramaic" words, and their bearing on date, although the critics know no more on these matters than the man in the street.

The most serious matter, however, concerns the degradation of "the Song of Songs" from the plane of a sacred, spiritual, and Divinely-inspired composition to that of a mere earthly story of human loves. And this is the view taken of this high and holy production, which is not simply a sacred Song, but is "the Song of Songs,"—the bridal wreath of the saints of God and their Divine Bridegroom. According to the Cambridge Bible interpretation, we have here only the story of "a Jewish maiden, who had been carried off to one of Solomon's palaces," and what befell her afterwards. The question arises,—if that be so, should this Song be used at all as a text-book of spiritual love? Dr. Harper gives a negative reply, and in that is consistent with himself. The unfortunate result, however, is that the Bible, in being edited in this way, is being DELETED.

The value of this work† lies most of all in its renderings of the Psalms from the original; and, looked at from that standpoint alone, its merit is great. The speculative, or higher critical part, does not commend itself to us, save in so far as it is applied, in the interests of common sense, to check, or rebut, the ravings of critics far more extreme. Higher Criticism on the Psalms has, strictly, no foundation in scholarship at all, being based on the anti-inspirational assumption that they necessarily concern the historical circumstances of the time of their origin, and have their primary fulfilment there. Though not an extreme Higher Critic, Dr. Kirkpatrick has seriously damaged his work by his adhesion to the assumption referred to (see, e.g., Psalm cx.),—an assumption which, in extreme hands, obliterates Christ from the Psalter, and leaves us without a Psalm of David at all.

The Introduction to the Notes on the Gospel according to Matthew‡ calls for no particular remark, for, such speculative matter as there is, is not applied to any destructive end. Happily, St. Matthew is St. Matthew; and, if the Canon is authentic, nothing, so far as we can find, is said of a nature calculated to undermine the supernatural content in this Gospel, or its inspired authority. The Notes are clear, and from time to time supply helpful sidelights. Their freedom, too, from sectarian bias and Rationalistic taint is worthy of praise.

J. D.

* *The Song of Songs*. By Rev. ANDREW HARPER, D.D. (1s. 6d. net.) Cambridge University Press.

† *The Book of Psalms*. Books IV. and V., Psalms XC.—CL. By Professor A. F. KIRKPATRICK, D.D. (2s. net.)

‡ *St. Matthew* (The Revised Version). By Rev. ARTHUR CARR, M.A.

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.

Early in the New Year, Messrs. Passmore and Alabaster will publish, at 7s., Vol. XLVIII. of the *Metropolitan Tabernacle Pulpit*. Now that the jubilee year of the publication of C. H. SPURGEON'S sermons is getting so near, it is difficult to say anything fresh concerning them. One of the most recent notices of them was the following, in *The Methodist Times*:—"One can only marvel at the fertility of this 'prince of preachers.' Here is refreshment, suggestion, warning, awakening, and comfort. Years ago, it was one of the weekly duties of the writer of this review to read to an aged relative one of Spurgeon's sermons. He still has vivid recollections of the help and comfort afforded to the old pilgrim by those readings. This volume is full of gracious messages for old and young alike. Here is a perfect treasury of suggestion and inspiration for teacher and preacher. Every page is alive with earnestness of purpose, and afire with zeal for God and man."

Messrs. Passmore and Alabaster have now issued *John Ploughman's Pictures*, illustrated and unabridged, at sixpence, similar to the cheap edition of *John Ploughman's Talk*. At this price, both books ought to have a still larger sale, although nearly 600,000 copies of them have been already sold. They can still be had in cloth at 1s., or in bevelled cloth boards, gilt edges, at 2s.

Messrs. Morgan and Scott have published, at 4½d., and 6d., a special edition, in larger type than usual, of *Sacred Songs and Solos*, and *New Hymns and Solos*, the combined volume containing 888 pieces.

From Drummond's Tract Depôt, Stirling, we have received packets 3 and 4 (6d. each) of *Streams of Mercy*, by WILLIAM THOMSON, each containing fifty admirable four-page booklets.

Messrs. Robert Banks and Son have published, at 2d. and 4d., *The Baptist Almanack for 1903*, which contains all the usual denominational and general information, corrected with all possible care, and short articles of a helpful character, beside portraits of Pastors C. Brown, E. Henderson, and W. Hamilton, and brief sketches of their work.

More *Annuals* have arrived since our last notice. Mr. Bullock's volumes, *Home Words for Heart and Hearth, Hand and Heart*, and *The Day of Days* (2s. each), are as admirable as ever, and so is *The Children's Treasury* (1s.), issued by Messrs. Nelson and Sons. *Our Own Magazine* (2s.), the organ of the Children's Special Service Mission, maintains its high reputation for Gospel teaching, simply put, and abundantly illustrated.

Messrs. Hodder and Stoughton have issued *The Minister's Pocket Diary and Clerical Vade Mecum for 1903*, which is as comprehensive and useful as its predecessors.

Messrs. Bemrose and Sons have issued their *Monthly Diary for 1903*,—a dozen neat booklets with a ruled page for each day's entries,—price 1s.

Messrs. Partridge and Co. have published several *Christmas and New Year Booklets*;—two at a half-penny each, by Rev. F. B. MEYER, B.A., *The Government upon His Shoulders*, and *Our Pilot on the Shoreless Sea*; and five at a penny each, *God's Sunbeams*, by CHARLOTTE MURRAY; *A Threefold Anointing*, by SOPHIA M. NUGENT; *Heavenly Guidance for the New Year*, by A. E. C.; *Strength for the Day, Shoes for the Way*, by Rev. G. MARTIN CLARIS; and *The Power of the Keys*, by Rev. E. W. MOORE, M.A. The last-named has some teaching concerning Confirmation which we could not en-

dorse, but the others are all good, though not specially striking or suggestive.

Messrs. Hodder and Stoughton have issued a new illustrated booklet (1s.), *In Perfect Peace*, by J. R. MILLER, D.D., which worthily takes its place in his ever-lengthening series of devotional works, of which over half a million copies have been printed.

Messrs. Morgan and Scott have just published, at 2s. 6d. and 1s. 6d. net, a new and enlarged edition of Mr. CHARLES COOK'S *Personal Experiences in the Prisons of the World, with Stories of Crime, Criminals, and Convicts*. C. H. Spurgeon, in his Introduction, calls Mr. Cook "the Howard of the day," and asks for "earnest attention to his remarkable work." If any of our readers have not yet procured the volume, they will be wise to do so at once.

More *Story-books* have arrived. Three by ANNIE S. SWAN (Hodder and Stoughton, 2s. 6d. each),—*The False and the True, and other Stories; Good out of Evil, and other Stories; Stephen Glyn, and other Stories*;—of a similar character to previous issues in the same series. Two of Mr. Arthur H. Stockwell's Popular Stories,—*John Carville, Artist and Ironmaster*, by JOSEPH RITSON (3s. 6d.), an interesting Temperance story, giving a glimpse into a Methodist meeting, at which the hero and heroine are brought to the Lord;—and "*Sir Bryce*," by TAIDY WOOD (1s.), a touching tale of a crippled young aristocrat, who is restored to health, and marries the lady he had long loved.

Robinetta; or, the Light of his Eyes, by L. E. TIDDEMAN (Nelson and Sons, 2s. 6d.), is a beautiful story of a little girl from East Street, Walworth, who guided a blind gentleman across Trafalgar Square, and was afterwards adopted by him, and made a blessing to others.

Gabriel Garth, Chartist, by EVELYN

EVERETT-GREEN (Andrew Melrose, 5s.), is a graphic delineation of the state of England in the days of the Chartists, but it is marred by the dubious doctrine put into the mouths of some of the characters introduced into the narrative.

From the Sunday School Union, we have a 1s. book, *The Little Brown House*, by ADA J. GRAVES, which tells of the discovery of treasure in a fallen tree, and of two soldiers home from the war;—also two stories by FLORENCE WITTS, *In the Day of His Power* (1s.), which tells of Endeavourers who tried to put their motto into daily practice; and *The Sisters of Trenton Manse* (1s. 6d.), a tale of three girls who, through trial, learned to give up their own ideals, that they might serve "as the King appoints."

No. 20 in "Stockwell Gems," is "Don't Hold Back," a sacred song specially written by Mr. Charlesworth for Gipsy Smith, and sung by him at his evangelistic services. The "Stockwell Gems" (words and music) can now be obtained at a penny each, and the "Gem Leaflets" at a halfpenny each, of Messrs. Partridge and Co., 32, Stockwell Road, London, S.W.

The Wise Woman of the Mill. By MIRIAM KERSHAW. A. H. Stockwell. (1s. net.)

A CHARMING allegory concerning an aged saint, with two stories not quite so striking.

Studies in Romans. By MARGARET F. BEAN. Baptist Tract and Book Society. (1s. net.)

AN excellent idea, admirably carried out. Every verse of the Epistle to the Romans—we might almost say, every word—is carefully examined, and compared or contrasted with the context, in a simple but Scriptural and spiritual style that ought to commend the work to all lovers of the Word. We hope the sale of the little volume will encourage Mrs. Bean to deal with other Books of the Bible in a similar fashion.

Down in Water Street. By SAMUEL H. HADLEY. Fleming H. Revell and Co. (3s. 6d. net.)

THE work of the Jerry McAuley Mission in New York is well known over the world; and in this brightly-written sketch, by the present Superintendent of it, we have a vivid picture of its operations in the rescue of the debased and drunken to-day. Mr. Hadley gives a number of graphic narratives of those who have been rescued by its means, authenticating his stories by portraits of the redeemed men. Our spirit has been stirred as we have read it. We scarcely know how the prospect of a free supper would operate amongst the submerged of London. We are rather inclined to think it would prove a bane instead of a boon; and we suppose that, "Down in Water Street," success in this somewhat hazardous experiment is only maintained by the fervency and ardour of the Christian spirit in the Mission. By all means, get the book.

The Poetry of Robert Browning. By STOPFORD A. BROOKE. Isbister and Co. (10s. 6d.)

IN these days, when a sense of the frustration and imperfection of all earthly things, along with a hope in the future life, is in many hearts, even amongst those not Christian, there is no poet so much in evidence as Robert Browning, and the remark applies equally to literature and to the pulpit. Mr. Stopford Brooke's volume is, therefore, issued at an appropriate moment, and is sure to receive, as it deserves, a wide acceptance. What he says is probably true, that many at present, and many more in the future, will find their poetic and religious satisfaction in Browning; though we would fain hope that, in the light of the Revelation of Jesus Christ, many will reach further than the poet, and, instead of mystical longing, will come to assured faith.

Our author, who has already written on Tennyson, begins on a high plane:—"Parnassus, Apollo's

mount, has two peaks, and on these, for sixty years, from 1830 to 1890, two poets sat, till their right to these lofty peaks became unchallenged." This chapter, containing the parallel between Browning and Tennyson, is perhaps the best in the book; but the analyses of Browning's treatment of nature, of life, of love, and of womanhood, are all masterly. We are inclined to agree with our author that Tennyson struck the highest note; though Browning's "*A Death in the Desert*," which receives but a passing notice in this volume, has, for some men, greatly illumined the Fourth Gospel.

Those who look upon Browning as a prophet, as well as those who despair of ever understanding him, will find in the author of this volume a skilful guide, amid verbal intricacies, to the spirit and meaning of the message of the man.

Euclid. His Life and System. By T. SMITH, D.D., LL.D.

Pascal, and the Port Royalists. By W. CLARK, D.D. Edinburgh: T. and T. Clark. (3s. 6d. each.)

TWO excellent numbers of the "World's Epoch-makers" Series. When we saw Euclid among them, we stared, and wondered whether anyone could make his life and works interesting; but our doubts are completely removed by the reading of this fine book. It is full of clear exposition, and dexterous application of keen knowledge. Any who have been fascinated by the follies of Evolution in Science, and Higher Criticism in Theology, would do well to read carefully this masterly refutation from a veteran mathematician.

The Pascal volume, along its own lines, is no less attractive, and to both we give an unreserved welcome and commendation.

Preaching and Preachers. By JOSEPH GOWAN. Elliot Stock. (6s.)

THIS is not a brilliant book, but it will, no doubt, prove a useful one. It seems to have been written at various times; for instance, in one

place, reference is made to Mr. Cuyler, as if the author was unaware, at the time of writing, that our esteemed American friend had the title of Doctor, though, in another place, he uses it. Though somewhat old-fashioned the teaching of the book is sensible.

Mr. Gowan is evidently a great admirer of Beecher, and he gives us a conundrum which we pass on to our readers:—"Beecher did not need books of illustration, Spurgeon used them freely; whether he *needed* these helps as much as he employed them, is another matter. There cannot be a question as to which was the greater preacher." Which does the author mean?

Bible Characters. Our Lord's Characters. By ALEXANDER WHYTE, D.D. Oliphant, Anderson, and Ferrier. (3s. 6d.)

THIS is the last but by no means the least valuable volume in this admirable series. It covers the Parables of our Lord, which are treated with that rare skill for which Dr. Whyte is famous. What he says of Dr. Bruce may, to a very large extent, be applied to himself:—"He is always autobiographical, always experimental, always scientific, always masculine, always full of bone and blood, always strength itself, always satisfying." There are in this, as in previous volumes, sympathetic allusions to the beloved C. H. S. Here is one reference. Having asked an old saint, "How do you manage to keep yourself alive?" "Oh!" she said, "I have an odd volume of Spurgeon's sermons, and a son at the front," "and," says the Dr., "all Spurgeon's readers will bear her out about his sermons."

As we place this volume by the side of its predecessors, we say, "Thank God for Dr. Whyte!"

Methods of Bible Study. By W. H. GRIFFITH THOMAS, B.D. Marshall Brothers. (1s. 6d.)

RIGHT heartily do we greet and welcome this excellent little book. It should be in the hands of every

Bible-lover and Sunday-school teacher, and if carefully studied, will yield rich reward of insight into Scripture. Condensed into almost merciless brevity, it is Bible, or the essence of profound Bible study in a few words. Both publisher and author have made the Christian world their debtors by this precious issue.

More Talks in the Twilight. By RUTH LAMB. Religious Tract Society. (2s. 6d.)

A SECOND series of excellent talks to girls, worthy of its predecessor, and sure to do good and only good wherever read. Just the kind of book for a gift to those who are entering on young womanhood. It should sell like hot cakes for the New Year and for birthdays.

The Gates of Life. By the Rev. H. ELVET LEWIS. The Religious Tract Society. (1s. 6d.)

THIS is a gem of a book. There are pearls on every page. Repentance, Forgiveness, Justification, and Sanctification are set before us as *The Gates of Life*; and Mr. Elvet Lewis, mystic and poet as he is, fixes our thought upon the work of Christ in redemption, not perhaps with the precision of a theologian, but with the emphasis and vigour of personal experience.

Life's Asides. By Rev. F. J. LAVERACK. A. H. Stockwell.

A BAKER'S dozen of charming chats about topics bearing on Christian life, but seldom treated in public. There is not a dull sentence, or barren paragraph, in the whole volume. It is fresh, dewy, songful as a Spring meadow in early morning. Large and varied reading enables the writer to give constant novelty to his allusions and illustrations, and this captivates the reader. Men on the look-out for unusual themes for addresses, or week-night sermons, might find them here. A capital eighteen-penny-worth.

Stories of a Men's Class. Told by Themselves. By A. M. C. Stirling: Drummond's Tract Depôt. (1s. 6d.)

BRIGHT testimonies, plainly revealing the way of salvation, and supplying useful hints to those who long to be "fishers of men."

Addresses upon "The Gospel of the Grace of God." By ROBERT BROWN. Walter G. Wheeler and Co.

OUR old friend, on his eighty-second birthday, sends out this reprint of addresses given many years ago. We have often noticed his books, so full of Scripture and italics. The true ring of the old Evangel is here.

The Book of Praises, or The Psalms. By C. E. STUART. Marlborough and Co. (3s. 6d.)

THERE are many excellent things in this volume, but we do not think that Mr. Stuart is successful in his purpose of showing that there is a definite order in the Psalms. There are many signs of study and care; but, as we lay the book down, we are less inclined to accept Mr. Stuart's view than before we began to read it.

In School and Playground. By G. E. MORGAN, M.A. Morgan and Scott. (1s.)

A SERIES of bright and suggestive chapters for young people. Much common sense and sanctified wisdom are evident throughout. A fitting sequel to Mr. Morgan's "Dreams and Realities."

Thirsting for the Springs. By Rev. J. H. JOWETT, M.A. H. R. Allen-son. (3s. 6d.)

ALTOGETHER delightful week-night sermons, which it must have been a joy and stimulus to hear, and is now a means of grace to read. We rejoice in the gracious and robust Evangelicalism of Mr. Jowett, and count Birmingham happy in having so mighty and winsome a Gospel force in its midst.

The Seven Cardinal Virtues. By J. STALKER, D.D. Hodder and Stoughton. (1s. 6d.)

IT has been truly refreshing to ponder these papers, so packed with suggestion, and full of Evangelical fervour. Dr. Stalker is a preacher to preachers as well as to others, and we shall be surprised if many congregations do not benefit by these virile and gracious studies.

Notes.

Personal Paragraphs.

Henceforth, gifts to MRS. C. H. SPURGEON'S Book Fund and Pastors' Aid Fund will be acknowledged in this Magazine.

We enter the new year hopefully and trustfully, as regards both the Magazine and our beloved Church. A year of usefulness and blessing is about to open to us. Let us go on courageously, and possess the land. Our Motto will be an inspiration to us. Some would have preferred a sweet promise to lie down on; but it is doubtless better just now to have a solemn precept sounding in our ears like a Commander's call:—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We look forward to some special evangelistic effort by-and-by. It may be that Dr. Torrey, who, we rejoice to hear, is soon to reach London, will conduct a mission at the Tabernacle. Let us get ready for reaping and garnering.

The members of the Tabernacle Church, and sympathizing friends, are requested to make very special prayer that PASTOR THOMAS SPURGEON'S ministry may be increasingly fruitful. He and his helpers are making request for direct conversions not a few.

Two tokens of the blessing accompanying the translation of C. H. SPURGEON'S SERMONS into Lettish have just come under our personal notice. A sailor, belonging to a Russian vessel, came into the vestry, the other Sunday morning, and told, in very

broken English, of how the late Pastor's sermons were read and appreciated in his country.

A young man, applying for admission to the Pastors' College, writes from Riga as follows:—"I am a believer in the Lord Jesus, and as such have been baptized after His commandments, through the deceased Mr. C. H. Spurgeon's sermons. We all—the Lettish Christian workers, are like his scholars."

Another leader is no more! In common with Christians of every name, we mourn the departure of DR. PARKER, of the City Temple. By his unique ministry, he "wrought righteousness" in the very heart of the great metropolis. We of the Tabernacle desire to express sincerest sympathy with the bereaved Church at the Temple, for we have been where they now are. The Lord Himself direct their paths! On the Lord's-day succeeding Dr. Parker's death, the Pastor preached from Isaiah lvii. 1, 2, and made sympathetic reference to the nation's loss. He also attended, with Pastor C. B. Sawday, the solemn funeral service on the Thursday following.

Our dear old friend, DR. CUYLER, in gratefully acknowledging our review of his delightful Autobiography, was good enough to send us the paper entitled "The Successful Minister" which appears on an earlier page. We commend it to all who preach and teach. It has the right ring about it.

A LIFE OF C. H. SPURGEON has just been issued in Paris. It has been compiled, mainly from the Autobiography, by M. Emile Saillens, the son of our revered brother, the Pasteur. A large sale is anticipated in France and Switzerland. We have written a brief introductory letter expressing our hope that French-speaking Christians will be inspired to follow his faith and zeal by reading C. H. Spurgeon's life and work.

We hereby heartily congratulate our dear friends, PASTOR AND MRS. C. B. SAWDAY on the success of their eldest daughter, Miss EDITH M. SAWDAY, who has just obtained her degree of "Bachelor of Science" of the London University, with Honours both in Zoology and Botany. Most of all, we

congratulate our fellow-member, Miss E. M. Sawday, B.Sc., herself.

Pastor Thomas Spurgeon accepted the kind invitation of the National Council of the Evangelical Free Churches to join the deputation to Earl Spencer re the Education Bill, on Monday, December 8, 1902. Lord Rosebery assured the representatives of the Nonconforming denominations that it was useless to hope for help from the House of Lords. Some of us did not expect any, so we are not disappointed, but "with good courage we say, THE LORD is my Helper; I will not fear: what shall man do unto me?"

We regret that PASTOR HUGH D. BROWN has been too unwell to write his article for this month's Magazine, but he fully hopes to have it ready for our next issue, and to conclude the series without any further break.

Contributors will kindly note that the lists of donations had to be closed earlier than usual because of the publication of the Magazine before Christmas. The later gifts, together with the report of the festivities at the Orphanage, Watch-night service at the Tabernacle, and other special gatherings, will be included in the February number.

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Tabernacle Tidings.

The annual meeting of Mr. F. H. Ford's Bible-class was held, on Tuesday evening, November 18th, when a very satisfactory report was presented. We have good cause to rejoice greatly in this and the other Classes connected with the Tabernacle.

On Monday evening, November 24th, the annual meeting of the Tabernacle Auxiliary of the Baptist Zenana Mission was held in the College Buildings, under the presidency of the Pastor. Very unfavourable weather reduced the number of friends present, but those who were there were greatly interested in the proceedings. Mr. William Olney, on behalf of the Treasurer, Mrs. J. E. Passmore, reported that the receipts for the year had amounted to £107 7s. 1d.; and Miss Shekleton, of North China, gave a touching and thrilling account of the work there, and of the faithfulness, even unto death, of many of the Chinese converts, who were personally

known to her, who had suffered martyrdom at the hands of the Boxers.

On Tuesday evening, November 25th, the annual meeting of the Tabernacle Evangelists' Association was held in the lecture-hall. The Pastor presided; and appropriate addresses were delivered by Pastors J. Dunkley, of Battersea, and T. E. Howe, of Bermondsey, and by Messrs. G. Dudley and G. W. Harris, members of the Association. The Report showed that, during the year, 2,359 services had been conducted,—an increase of 121 over the previous year. The work embraced eleven counties besides the Metropolitan. The singing of Madame Rvall was much enjoyed, and contributed largely to the interest of a very happy meeting.

On Wednesday evening, November 26th, the annual meeting of the Tract Society and Benevolent Fund was held at Haddon Hall. The Report stated that about 40 friends were engaged, either regularly or occasionally, in the Tract Districts around the Hall. They had been enabled to induce many to attend the services, and to carry the Gospel to the sick and the dying. Through their visitation, many cases of distress had been relieved by means of the Benevolent Fund. 1,246 tickets for provisions and coals had been distributed during the past twelve months. The distribution is made with great care by a system of double visitation; and only sick persons, widows, and people in temporary distress through being out of work for a time, are relieved. No pensioning is allowed. No gifts in money are distributed; and no distinction is made, where real need exists, between persons attending the Hall or attending elsewhere or nowhere at all. F. L. Edwards, Esq., was to have taken the chair, but sent to say he was too unwell, and enclosed a subscription of £5. J. Kitchin, Esq., occupied the chair in his absence. Interesting and helpful speeches were delivered by Pastor Henry Varley, B.A., of Bowes Park, Dr. A. Withers Green (a member of the Metropolitan Tabernacle Church), and others. During the evening, nearly £80 was given or promised towards the Benevolent Fund for the forthcoming year.

On the same evening, the seventh annual meeting of the Young Christ-

ians' Missionary Union was held at the Tabernacle. The President, Rev. R. Wright Hay, occupied the chair, and delivered a thoughtful, spiritual address, giving a high tone to the meeting, and pointing to consecration to Christ as the source of missionary enthusiasm. The Pastor gave a hearty welcome to the large audience—some 1,500 to 2,000 young people, whom Dr. Harry Guinness afterwards held spellbound as he told, in his own unique way, the story of "Toil and Triumph on the Congo," illustrated by his admirable lantern slides. Messrs. S. R. Pearce, C. Wagstaff, and H. W. Harvey also took part in the proceedings of the evening.

The Sunday-school teachers held their business meeting on December 2nd. The balance-sheet was not so good as usual, and help is needed. So much useful service is accomplished by these earnest workers, that they deserve to be relieved of pecuniary anxiety, especially as they are ever ready to bear a part in the financial schemes of the Church. About £30 is required to put matters straight, and any donations towards this amount will be gratefully received by the Editor, or the School officers.

The monthly meeting of the "John Ploughman" Gospel Temperance Society was held, on Wednesday evening, December 3rd, and was a great success. The young people connected with the Band of Hope sang and recited, their simple entertainment being much appreciated by the audience.

Baptisms at Haddon Hall, November 27th, eight,—Alfred W. Ames, Henry G. Lonsdale, Joseph A. Berridge, Sarah Strang, Emily C. Smith, Florence Abbott, Grace Millard, Elizabeth Heard;—at the Metropolitan Tabernacle, December 4th, nine,—Ada Harriet May, Caroline E. Holdstock, Grace Wagstaff, Arthur F. Prince, Frederick W. Clifford, Herbert W. Ralph, Paul H. Licence, Edith E. Winspear, B. J. Morris.

The following friends were received into church-fellowship at the communion service on Lord's-day evening, December 7th:—Ada H. May, Eliza Abbott, Annie Abbott, Florence Abbott, Caroline E. Holdstock, Edith E. Winspear, Grace Wagstaff, Alfred W. Ames, Henry G. Lonsdale, Grace

Millard, Joseph A. Berridge, Elizabeth Heard, Emily C. Smith, Elizabeth Green, Frederick W. Clifford, Herbert W. Ralph, Paul H. Licence, Sarah Strang.

At the same service, the deaths of the following members were reported: Frances Burdett, Sarah Roff, Mary A. Windmill, Alice Harper, Hugh Cory, Charlotte E. Campbell, Eliza Allum, Chas. E. Wood.

The new communion cards are much appreciated. The elders have undertaken to deliver as many as possible. This will bring them into touch with almost the entire membership. It ought to secure a record attendance on the first Sunday in 1903.

The annual Church-meeting will take place on Wednesday evening, January 28th. The Pastors and Officers desire "a magnificent muster of the membershi p."

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Concerning the College.

Mr. C. J. Chamberlain, who has been serving the church at Halling, in Kent, as student-pastor, has now been invited to the pastorate, and has accepted the call.

Mr. T. E. Lower has been accepted by the Baptist Missionary Society for work in Shansi, North China. He will probably sail about the middle of January.

The following brethren have removed:—Mr. H. A. Burleigh, from Drummond Road, Bermondsey, to Abbey Road, Belvedere, Kent; and Mr. D. C. Chapman, from Netherpton, to Blockley, Worcestershire. Mr. John Collins, of Lymington, has taken charge of the work at Church End, Finchley, for a year. Mr. W. Hay, of Grantown-on-Spey, is leaving early in the new year to become pastor at Dunedin, New Zealand.

The annual meeting of the College Temperance Association, to which all the students belong, was held on Friday, December 5th. An address was given by Pastor Chas. Joseph, of Cambridge.

The College Missionary Society's annual meeting took place on Friday, December 12th, when addresses were delivered by Mr. Walter B. Sloan, Secretary of the China Inland Mission, and the Rev. H. Sutton Smith, one of

the Baptist Missionary Society's representatives on the Congo.

The College examinations were held on December 11th, 16th, and 17th.

The session was brought to a close on Wednesday afternoon, December 17th, by a communion service, conducted by the President.

Members and Associates of the Pastors' College Evangelical Association may be glad to have early notice that the meeting of the London brethren, to arrange for the Conference of 1903, will be held at the College on Friday evening, January 30th. It is hoped that all who can attend will do so.

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Our Fatherless Family.

In "The Orphanage Quarterly," there is a pathetic picture of "Motherless boys at Stockwell, Christmas, 1902," with the touching lines, from "The British Weekly," describing the sorrows of a motherless laddie of ten. In the article appended to them, C. H. Spurgeon's story of "Little Bob" is again told, and it is added, as a post-script, "'Bob' is now a prosperous man of business; and is, moreover, a devout Christian and a devoted worker in the church of which he is a member." Many will be interested in this information.

At the end of the notice concerning the special meetings, held in various places in connection with the visits of the Orphanage choir, there is an intimation which applies to numerous readers of the "Sword and Trowel": "The thanks of the President and Managers are due to the many friends who entertained the members of the party, and laboured with loving zeal to secure the success of our meetings."

* * * *

Colportage Chronicles.

The first Colportage record in the new year's issue of "The Sword and the Trowel" shall be the opening of a new District at Melton Mowbray, where an experienced worker has been placed, who, it is hoped, will work up a most useful Christian agency, and see the Divine blessing largely resting upon it.

The funds of the Association being in a sadly needy condition, on Tuesday, December 9th, the President

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from November 15th to December 8th, 1902.

	£	s.	d.		£	s.	d.
Amount previously acknowledged	1000	13	9	Mr. F. Favell	0	5	0
Mr. W. Prebble	2	10	0	Mr. D. Swift	0	5	0
Mrs. F. C. Marsh	1	0	0	Mr. R. Smith	0	5	0
Miss Hughes	0	12	0		0	10	0
Mr. and Mrs. J. Smith	0	10	0		£1,006	5	9
Miss Greenop	0	5	0				

The Stockwell Orphanage.

Statement of Receipts from November 14th to December 9th, 1902.

	£	s.	d.		£	s.	d.
Collected by Mrs. E. Moody	0	6	6	Mrs. R. Davies	2	0	0
Mr. E. I. Walker	1	0	0	Mr. L. Thomas	0	4	0
Mrs. M. A. Foster	1	0	0	Collected by Mrs. Gifford	0	5	6
Collected by Miss E. Cubitt	0	5	9	Miss Spackman	0	5	0
Collected by Mrs. Voysey	1	0	0	Mr. J. W. Hose	0	10	0
Collected by Miss K. Hearn	0	6	6	Mr. H. Rooome	0	5	0
Mr. E. Thomas	0	2	6	Collected by Miss E. A. Rich	1	0	3
Collected by Miss C. Martin	0	5	0	Collected by Miss Stevenson	1	11	11
Master F. R. Linsell	0	3	6	For Jesus' sake, Glasbury	0	1	0
Mr. J. Barrie	1	0	0	Mr. W. Fox, part of the Lord's tenth	1	0	0
Mr. W. Aitken	0	5	0	Collected by Mrs. Smith and Mrs. Jifkins	0	1	0
Collected by Mr. E. Farr	0	3	0	Collected by Miss M. L. Hills	0	5	0
Collected by Mrs. Walker	0	4	0	Misses E. and F. Lloyd	1	0	0
Collected by Mrs. Usherwood	1	2	2	Mr. H. R. Kelsey	5	5	0
Mrs. Little	0	3	0	A few friends, per Miss Lovell	2	2	0
Collected by Mr. T. F. Gale	0	10	6	Collected by Mrs. A. Bigglestone	2	3	8
Collected by Miss M. A. Wigney	0	10	0	Collected by Miss E. L. Wilkins	0	6	0
Collected by Mr. D. J. Freeman	0	4	6	Messrs. Horn and Co. and employees	1	6	0
Maranatha	0	10	0	Mrs. Grout	0	2	6
Mrs. Rugg	0	5	0	Mr. T. H. Woodeson	1	1	0
Mr. F. Duffell	1	1	0	Miss L. Stuchbery	1	0	0
Y.W.C.E.S., Victoria Baptist Church, Deal, per Miss F. Pledge	1	17	10	Collected by Miss H. E. Sampson	0	5	0
Mrs. E. Hood	0	5	6	Mr. L. Atkinson	1	1	0
Collected by Miss E. Moores	7	17	0	Peckham Park Mission, per Mr. L. Wood	1	4	6
Collected by Mr. R. Hargreaves	0	2	0	Collected by Miss Gates	0	2	6
Mrs. E. Raybould	1	1	0	Mr. T. Bowler	0	8	2
Collected by Miss C. M. Bidewell	0	15	0	Master S. H. Livesey	0	2	6
Collected by Mrs. S. Holder	1	4	3	Miss Rogers	0	10	0
Collected by Mrs. Holland	0	3	6	Fauk Homnay, per Rev. W. Forrest	5	0	0
Collected by Miss J. Curtis	0	10	0	Mr. W. Hastie Kennedy	1	1	0
Collected by Miss A. Godfrey	0	4	0	Ashley Sunday-school, per Mr. M. Ayers	0	10	0
Collected by Mrs. Hensby	0	5	0	Mr. T. D. Adams	2	0	0
Collected by Master R. F. Adgie	0	6	0	For the dear lambs, Beeston	5	0	0
Collected by Miss N. Lamb	0	1	7	Collected by Mrs. Barrah	0	10	0
Collected by Mrs. Blake	0	9	0	H. W., Parkstone	0	10	0
Collected by Miss G. Cobley	0	3	0	Mrs. R. Batty	0	11	0
Collected by Mr. and Mrs. Cowen	0	7	6	Collected by Miss E. P. Figgins	0	11	0
Collected by Miss E. M. Perrin	0	11	3	Master W. L. Dodson	0	5	0
Collected by Mrs. G. Rees	0	8	3	Miss Watts	2	2	0
Collected by Mr. R. H. Smart	0	4	6	Mr. E. Caudle	0	2	6
Collected by Miss D. Latchford and friends	0	5	0	Miss Gregory	0	10	0
Mr. and Mrs. Porter	0	10	0	Collected by Mrs. H. Clark	0	7	0
Collected by Mrs. Jennings	0	2	7	Miss Wark	1	0	0
Collected by Miss A. M. Everett	2	17	0	Mr. E. Laphorne	2	2	0
Collected by Mr. T. M. Powell	0	4	6	Hirst Cottage Sunday-school, per Mr. J. Wisnom	0	3	0
Collected by Mrs. Angus	0	5	0	A "Christian Herald" reader	0	2	6
Collected by Mrs. Stevenson	0	10	0	Mr. H. N. Burnley	0	2	0
Collected by Mrs. Nears	0	4	0	Miss M. Robb	0	1	0
Collected by Miss E. Chubb	0	2	6				
Collected by Mrs. S. Hoyles	0	8	6				
Mrs. E. Higgins	0	5	0				

	£	s.	d.		£	s.	d.
Mr. S. R. White	0	2	6	Mr. J. Whiteley	1	1	0
Mr. G. Couzens	0	5	0	Miss M. T. Ellwood	0	10	0
Mrs. Felton	0	5	0	Mr. J. Hardy	0	5	0
Mr. J. Howard Moore, J.P.	1	0	0	Mundesley Mission Sunday-school,			
Mr. E. W. De Russett	2	0	0	per Mr. T. L. Wakelin	1	10	0
Postal order, Ilford	0	2	6	Mrs. E. Hardy	2	2	0
Collected by Mr. A. Lockett	0	8	6	God's tenth, Portsmouth	0	10	0
Mrs. M. Wright	0	10	0	Sussex	0	5	0
Mrs. Anderson	0	5	0	Miss E. Kirtley	5	0	0
Westbourne Grove Chapel, Men's				Mrs. A. Buckland	1	0	0
Bible-class, per Mr. W. S. Pear-				Mrs. Blott	5	0	0
man	1	1	0	A grateful mother, M. W.	0	2	6
Miss Pearce	0	6	3	W. D., per Mrs. C. H. Spurgeon ...	1	0	0
Mrs. R. Franklin	1	0	0	Sandwich, per Bankers	2	2	0
Mr. L. Lake	0	5	0	In re the will of the late Mr. Daniel			
Mr. Jas. Wilson	0	10	0	Cooper	0	15	0
I. M. O. M.	5	0	0	Executors of the late Mrs. E. P.			
Mrs. M. Everest	0	5	0	Harling	500	0	0
Mr. S. Cornborough	5	0	0	Executors of the late Miss H. C.			
Miss F. Manning	1	10	0	Bright	200	0	0
Mr. W. J. Eldridge	0	10	0				
Mr. C. Price	1	1	0	CHRISTMAS FESTIVITIES FUND:—			
Mr. S. Chesterfield	1	b	0	Mrs. Shearman	2	0	0
One of His agents, Newbiggin ...	3	0	0	Mrs. Tice	0	10	6
Old Iron, Tatenhill	1	0	0	Miss P. White	0	2	6
Postal order, Liverpool	0	2	6	Mr. J. Wood	0	10	0
Victoria Street Baptist Sunday-				Mr. W. A. Nathan	0	5	0
school, Galashiels, per Mr. G. B.				Mrs. J. Stiff	1	0	0
Johnston	0	10	0	S. B. S.	1	1	0
Per Pastor J. W. Campbell:—				Miss F. E. Lang	0	5	0
Wisbech Baptist Sunday-school sale				Mrs. E. Clover	0	5	0
of work	7	10	0	H. E. S.	1	1	0
Mr. A. Southwell (The				SEASIDE HOME, MARGATE:—			
Mayor)	0	10	0	Collected by Miss Gutsell, per Mrs.			
Per Miss L. Staveley:—				Stark	0	12	4
Pastor J. W. Campbell	0	2	6	Collected in box at Margate Home			
Mr. J. Edgington	0	10	0	Mrs. Whiting	0	3	0
Mr. Jno. Cockett	0	10	0	Mrs. G. Howes	0	5	0
Mr. M. Le Pla	0	2	6	Mrs. Shearman	10	10	0
Mr. A. Southwell	0	5	0				
Mr. A. W. Staveley	0	10	0	MEETINGS BY MR. CHARLESWORTH			
Miss Staveley	0	5	0	AND THE ORPHANAGE CHOR:—			
Mrs. Gardiner	0	5	0	Wheatshaf Hall, S. Lambeth	4	15	8
Mrs. J. W. Hewitt	0	2	6	Cambridge Auxiliary (and amount)	0	10	0
Miss E. Gardiner	0	2	6	Waltham Abbey	6	14	2
Mr. J. F. Tyars	0	5	0	Clarendon Baptist Chapel, Camber-			
Mr. F. J. Gardiner	0	10	0	well	1	5	0
	11	10	0	Archway Road Baptist Chapel,			
Mr. J. T. Hart	1	1	0	Highgate	10	8	0
Mrs. M. Rainbow	1	0	0	Devonshire Square Baptist			
Mrs. Page	4	0	0	Church Temperance			
Mr. J. W. Moore	0	5	0	Society, Stoke Newing-			
A reader of "The Christian				ton, proceeds of meeting	5	0	0
Herald"	0	5	0	A friend, per V. J. C.	0	3	6
Mrs. Smith	0	10	0				
Mrs. G. Howes	0	10	0	Queen's Road Baptist Chapel,			
Sixpence per week	1	6	0	Wimbledon	13	6	5
The Misses Walters	5	0	0				
Mr. J. Keary	0	10	0	RECEIVED AT COLLECTORS'			
Mr. and Mrs. W. R. Fox (towards				MEETING, TUESDAY, NO-			
the support of an orphan for a				VENBER 18TH, 1902:—			
year)	20	0	0	Boxes:—			
Anonymous, Devides	0	1	6	Albany, Mrs.	0	8	0
Mrs. M. Gardiner	1	0	0	Andrews, Mrs.	0	4	4
Mrs. J. Stiff	2	0	0	Angus, Mrs.	0	4	0
Mr. H. R. Parker	2	2	0	Allsop, Mrs.	0	2	0
Mr. J. W. Jackson	1	0	0	Bridle, Mrs.	0	1	2
Mr. W. Dixon	2	2	0	Biffen, Master W. J.	0	1	2
Postal order, Appleby	0	7	6	Buhicrosan, Miss O.	0	2	2
Mr. D. Rees	0	10	0	Biddle, Mrs.	0	3	3
Mrs. J. R. Haywood	1	0	0	Brighton, Miss	0	1	1
Miss S. Cabban	0	5	0	Bishop, Mr.	0	2	10
Mr. A. B. Shaw	1	1	0	Blake, Master	0	1	4
S. B., Ltd.	2	2	0	Bellini, Miss F.	0	5	5
Mrs. Garrett	5	0	0	Bellini, Miss C.	0	5	6
Collected by Miss G. E. Soulsby ...	0	12	0	Brooking, Mrs.	0	8	1
Edgehill Girls' College, per Mrs.				Burton, Mrs.	1	15	4
R. A. W. Reed	0	10	6	Boswell, Mrs.	0	11	9
Gascoigne Girls' Orphanage Party,				Butler, Mrs.	1	4	9
per Mrs. S. J. R. Mason	0	10	0	Bolton, Mrs.	0	10	7
Mrs. Rennard	1	0	0	Bingham, Mrs.	0	10	3

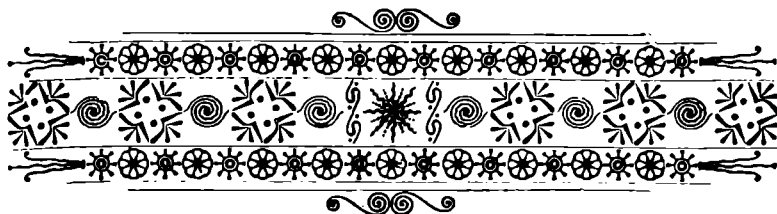
	£	s.	d.		£	s.	d.	£	s.	d.
Black, Miss	0	2	11	Proudfoot, Miss	0	5	1			
Bigg, Master L.	0	1	7	Payne, Mr. H. S.	0	11	7			
Burn, Mr.	0	6	6	Parker, Miss	0	9	3			
Brice, Master	0	2	7	Ryder, Mrs.	0	1	7			
Belpen, Miss	0	2	3	Roper, Miss	0	5	3			
Baber, Mr.	0	5	0	Richardson, Mrs.	0	4	2			
Carr, Miss E.	0	2	3	Richardson, Miss	0	4	0			
Carse, Miss D.	0	2	5	Richardson, Miss	1	5	8			
Carter, Master	0	2	10	Silley, Mrs.	0	2	5			
Ching, Miss F.	0	3	7	Stevens, Mrs.	0	1	4			
Carter, Miss	0	4	8	Sargeant, Mrs.	0	1	7			
Crowder, Mrs.	1	0	0	Stainthorpe, Miss	0	2	5			
Champness, Mr. H. R.	0	8	8	Sheate, Miss	0	4	6			
Cobley, Miss E.	0	6	6	Tozer, Master H. P.	0	2	2			
Colley, Mr. A.	0	4	0	Thomas, Miss W.	0	3	0			
Dobson, Mr.	1	4	0	Thorn, Miss	0	5	6			
Davis, Mrs.	0	10	11	Thorn, Mr. R.	0	8	4			
Dyer, Miss A.	0	1	2	Thomas, Miss M.	0	3	10			
Eakin, Miss	0	2	0	Thomas, Master H.	0	3	3			
English, Miss L.	0	2	5	Townrow, Mrs.	0	5	0			
Ellard, Miss	0	2	5	Taffs, Miss L.	0	1	10			
Everitt, Mr.	0	9	8	Upham, Miss	0	2	7			
Felton, Miss	0	4	2	Vivian, Miss	0	3	4			
Fury, Miss	0	1	11	Vincent, Mrs.	0	6	2			
Field, Mrs.	0	3	1	Watts, Miss L.	0	2	9			
Fryer, Mr. J.	0	9	5	Wren, Mrs.	0	5	1			
Forward, Miss	0	2	3	Weeks, Miss	0	4	2			
Fitzgerald, Mrs.	0	10	0	Webb, Miss G.	0	1	10			
Fern, Mrs.	0	5	0	Watling, Mrs.	1	6	2			
Green, Miss E.	0	1	0	Walton, Miss	0	6	0			
Grant, Miss	0	10	3	Webb, Master K.	0	1	8			
Heinzellman, Miss M.	0	5	5	Woolnough, Miss	0	5	3			
Hertzell, Mrs.	0	9	5	Wilkins, Mrs.	0	3	9			
Herd, Mrs.	0	4	6	Walton, Miss	0	3	10			
Hanwell, Miss	0	1	2	Whittington, Mrs.	0	17	4			
Hitchcock, Miss	0	2	0	Wilkins, Miss L.	0	6	10			
Hurst, Mrs.	0	3	0	Young, Miss M.	0	2	3			
Hollobone, Mrs.	0	3	11	Contents of box No. 781	0	2	5			
Hanne, Miss L.	0	1	9	Boxes under one shilling						
Hart, Master	0	1	4	and odd farthings and						
Hanwell, Miss R.	0	1	0	halfpence	0	9	3			
Horton, Mrs.	0	3	10					34	10	1
Howland, Mrs. K.	0	3	0	Books:—						
Jewhurst, Miss	0	3	5	Brown, Miss J. H.	1	10	0			
Knowlden, Mrs. H.	0	5	0	Coleman, Mrs.	0	7	6			
Klein, Master	0	3	4	Grove, Miss	1	6	2			
Lindars, Master	0	1	9	Howes, Mr. C.	0	11	0			
Larkman, Miss B.	0	6	7	Robins, Miss H.	0	5	1			
Murby, Miss	0	1	11	Per Mrs. Charlesworth:—						
Mackey, Mrs.	0	10	6	Messrs. Pocock Bros.	2	2	0			
Mallison, Mrs.	0	10	9	Mr. W. W. Thompson	2	2	0			
Marsh, Miss	0	4	10	Mr. J. L. Aukland	1	1	0			
Middleton, Mrs.	0	1	11					9	4	9
Montacute, Miss G.	0	1	5	Donations:—						
Morgan, Miss	0	11	4	Dykes, Mrs. W.	1	3	0			
Messent, Master H.	0	1	3	Everett, Mrs. and Son	0	5	0			
Marsh, Mr. W.	0	5	7	Jones, Miss M.	0	10	0			
McLennan, Miss	0	5	3	Limebeer, Miss	0	5	0			
McAllister, Mrs.	0	4	5	Per Miss J. H. Mann	1	0	0			
Orton, Miss	0	1	9	Simmons, Mrs.	0	2	6			
Pavey, Miss	0	10	6					3	5	6
Pankhurst, Mrs.	0	5	0					£1,005	2	2
Plummer, Miss N.	0	8	3							
Pearson, Mr. A.	0	3	5							

LIST OF PRESENTS RECEIVED FROM NOVEMBER 14TH TO DECEMBER 9TH, 1901.

PROVISIONS:—1 Pig, Mr. Price; 18 Rabbits, Mr. C. Dewar; 1 New Zealand Sheep Sir A. Seale Haslam; 1 sack Potatoes, Rev. G. Freeman; 2 bags Flour, Mr. C. Wagstaff; 1 box Christmas Fruit, Mr. A. Tilley.

GIRLS' CLOTHING:—20 Articles, The Tonbridge Working Meeting, per Mrs. Stockbridge; 51 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 21 Articles (Girls' and Boys'), Mrs. Wilson; 5 Articles, Mrs. Marsland; 4 Articles, Miss A. Leader; 20 Articles, Mrs. Rees; 1 pair Stockings, Anon.; 7 Articles, Mrs. Spooner; 18 Articles (Girls' and Boys'), Mrs. R. Mason.

GENERAL:—Parcel of Worn Clothing, Zion Y.P.C.E. Society, Bacup, per Mr. J. H. Sharp; a quantity of short ends of Cloth, Mr. E. Dilly; 1 Knitting Machine, Mr. L. Eyres; 1 Incandescent Gas Jet (for Lantern), Mr. D. W. Noakes; a quantity of old Christmas Cards and Periodicals, Mrs. E. List; 50 Coronation Mugs, Messrs. Doulton and Co., Ltd.



THE

Sword and the Trowel.

FEBRUARY, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

X.—WHAT FAITHFUL MET WITH IN THE WAY.

"CHRISTIAN. Well, neighbour Faithful, tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

"FAITHFUL. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

"CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you?

"FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

"CHR. Nay, she did not promise you the content of a good conscience.

"FAITH. You know what I mean; all carnal and fleshly content.

"CHR. Thank God you have escaped her: 'The abhorred of the Lord shall fall into her ditch.' (Prov. xxii. 14.)

"FAITH. Nay, I know not whether I did wholly escape her or no.

"CHR. Why, I trow you did not consent to her desires?

"FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, 'Her steps take hold on hell.' (Prov. v. 5.) So I shut mine eyes, because I would not be bewitched with her looks. (Job xxxi. 1.) Then she railed on me, and I went my way."



HE first of Faithful's temptations was very gross. It is, indeed, almost a shame to speak of it; yet the purest and most heavenly-minded, being still in the body, have to confess that this temptation has crossed their path. It matters not how near we live to God, nor how we may have cleansed our way by taking heed thereto according to God's Word, to us all, and I have sometimes thought especially to the young and to

the aged, this temptation will come. It is a blessing if, by God's grace, we use Joseph's way of conquering it, namely, by running away from it, for there is no other. Fly, for this foe is not to be parleyed with. While you tarry, you are taken prisoner. While you look, the fruit is plucked. While you think how to resist the attack of the serpent, you are caught in its folds. He that hesitates is lost. "Escape for thy life, look not behind thee," is the only direction to every man who would come out of Sodom. There is no way of escape from this sin save by flight. "Flee youthful lusts," wrote Paul to Timothy.

Observe that, although Faithful did not yield to Wanton's tempting, he says, "I know not whether I did wholly escape her or no." The probability is, that the temptations of the flesh, even when resisted, do us an injury. If the coals do not burn us, they blacken us. The very thought of evil, and especially of such evil, is sin. We can hardly read a newspaper report of anything of this kind without having our minds in some degree defiled. There are certain flowers which perfume the air as they bloom, and I may say of these matters that they scatter an ill savour as they are repeated in our ears. So much for Wanton's assault on Faithful. From her net, and her ditch, may every pilgrim be preserved!

"CHR. Did you meet with no other assault as you came?"

"FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, 'Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee?' Then I asked him his name and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. (Eph. iv. 22.) I asked him then what was his work, and what the wages that he would give. He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters; the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and that I should marry them all if I would. (1 John ii. 16.) Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself."

I suppose that every Christian, who has gone far on the road to Heaven, knows what Faithful means when he speaks of Adam the First. Still, it may be well to contemplate it for a little, for so we shall be constrained to praise the mighty grace which delivers us from the power of this father of all mischief,—the old Adam-nature that is in us.

First, observe that this nature is described as an old man. Some of you, perhaps, have not been converted more than two or three years, but you are thirty years old, so the old nature is thirty, though the new nature is only three. Some, who are seventy years of age, may yet be only babes in grace, so that the old man, being the old nature, how can we expect the babe, that is newly born, to be a match for the old man, unless God shall come to the rescue, and give superior strength?

This old man met the pilgrim, and called him "an honest fellow." Just so; our old nature would always have us think well of ourselves.

God's Word says that "the heart is deceitful above all things." Among other deceits that it practises, it always seeks to flatter us. Oh, yes, we are indeed wonderfully honest fellows! I have known men, who have committed all sorts of sins, who have prided themselves upon being surprisingly honest. They are no hypocrites! They make no pretence of being religious. They hate cant, and so on, and so on. Beware of the compliments your own heart pays you.

Then Old Adam asked Faithful to go home with him. Observe, he promised him wages. Under the Old Adam, it is all wage; under the New Adam, it is not of debt, but of grace. The old gentleman told him what the wages would be. He said that Faithful should be his heir at the last. A pretty inheritance that would be, for "the wages of sin is death;" and if we walk after the flesh, we shall of the flesh reap corruption. We shall only inherit what the Old Adam leaves us, and what does that mean but that we shall be heirs of wrath, even as others? A poor look-out for a servant to engage where eternal wrath must be the wages of his service!

As for the work, Old Adam said it would be all manner of delights. Yes, there is pleasure in sin, of a sort. The carnal mind will appreciate it. The froth on the top of the cup gleams with so many rainbow colours, and the taste thereof is so sweet at first, that he who drinks forgets what the dregs are, which God says all the wicked of the earth shall wring out. Even in this life he must drink of them, and in the life to come he must experience eternal destruction from the presence of the Lord. Then the old man said that his house was maintained with all the dainties in the world; and that is true, for the old nature seeks after all things to delight itself, and yet is never contented. When Solomon became its votary, he took to himself servants and maidens, men singers and women singers, music, and wine, and all manner of delights, and yet he had to say, "Vanity of vanities; all is vanity." All the delights of the flesh are nothing better than a delusion. How soon they are over and gone! The blaze of a few thorns is quickly past, and a handful of ashes is all that remains.

As for the three daughters of the old man, you know them. Of the Lust of the Flesh, we have already spoken under the head of wantonness. Then there is the Lust of the Eyes. The eye can scarcely look upon a thing of beauty without desiring it. We soon become covetous unless the Spirit of God keeps our mind under proper restraint. "Thou shalt not covet," is a commandment which is often broken by us almost unconsciously. Consequently, we do not repent as we should of our sin against that commandment which touches our thoughts and our desires. As to the Pride of Life, I am afraid that many Christians truckle to this third daughter of the First Adam by self-indulgence in dress, in expenses, in all sorts of showiness. Mark you, this Pride of Life, though the most respectable of the three, as people think, is as genuine a daughter of the Old Adam as is the Lust of the Flesh. I cannot imagine our Lord Jesus Christ dressing Himself so as to attract attention to His person; neither can I imagine Mary Magdalene, or Mary and Martha, the sisters of Lazarus, caring for mere show and pomp. I cannot picture them walking so in the light of their Master's countenance. They were arrayed, rather, like those holy women in

the old time, whose adorning was not that of plaited hair and gorgeous apparel, but of all the ornaments of a meek and quiet spirit. This daughter of the Old Adam is much set by in these days. She keeps the milliners' shops going, and she sends many a man into the Bankruptcy Court; and, alas! she is invited into many of our Christian circles, and thought right well of.

Old Adam proposed that Faithful should marry all these if he would. There are some who have entered into this dreadful triple wedlock, and they have had a terrible threefold curse as the result.

Notice how long the service was to be. He told Faithful that he would have him live with him "as long as he lived himself." When a man gives himself up to the Old Adam, he never gets free from the service, for, while the Old Adam has his snares for the young, he has also his temptations for the middle-aged, and I am certain that he has quite as many for the old. This serpent can suit himself to every age and disposition, nor is there a hole so small but he can wriggle into it. Yes, the service of sin is a life-long service, and the end of it is everlasting woe.

"CHR. Well, and what conclusion came the old man and you to, at last?"

"FAITH. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, 'Put off the old man with his deeds.'"

What a mercy it was that Faithful was led to inspect the old man! We only need to look at him to see what he is. He is so transparently bad that, if a man will but put his "considering-cap" on, he must soon see that "the old man" is to be "put off, with his deeds." Conscience, I think, is sufficiently alert in all of us to tell us that self-indulgence, in any of its forms, cannot be right for the followers of the holy Jesus. "Put off the old man with his deeds," was the brand across his brow; and as soon as Faithful saw that, he declined to have anything more to do with him.

* * * *

Next month's Picture will be the conclusion of

WHAT FAITHFUL MET WITH IN THE WAY.

Six Smooth Stones.*

WE hail these Papers thankfully. Mr. Walsh has done his work well. Here is something more than sentiment and vituperation. Stubborn facts and powerful arguments stiffen each tract. These six smooth stones God will use to lay low the Goliath that defies the armies of the living God. Fill your scrips with them, ye sons of Jesse, and then sling them in the name of the Lord!

* *Popular Protestant Papers.* By WALTER WALSH. (1) *Why we do not Need the Church of Rome.* (2) *The British Jesuits.* (3) *The Confessional in the Church of Rome.* (4) *Romanism an Idolatrous Religion.* (5) *How Rome Treats the Dead.* (6) *How Rome Treats the Bible.* One penny each. Imperial Protestant Federation.

What Do these Jesuits Here ?

BY THOMAS SPURGEON.

WHEN driving, recently, along one of the charming roads of the Isle of Wight, our Jehu pointed to a certain mansion, embowered in trees, and informed us that a monastery had lately been established there. Scarcely had he said so, ere we came upon a party of the monks; and for the next half-hour we overtook small detachments of the brotherhood, and espied groups of twos and threes on the by-ways. They were evidently taking their walks abroad. It must have been the "day out" of the whole fraternity,—ninety strong.

I cannot disguise the fact that, to me, their presence was a blot on the landscape. Moreover, I must own that I regarded with something approaching horror the homage that the children paid these black-frocked men as they passed through the villages. I said to myself, instinctively,—

“What Do these Jesuits Here ?”

and I have been asking myself that question again and again, with increasing emphasis, ever since. For, be it known that this is not an isolated case. There are several settlements of monks and nuns in the Isle of Wight, though it is only 56 miles in circumference; and, for aught I know, the rest of the country is being over-run after the same fashion. The "Religious Orders" are hastening hither from France in flocks. Unwilling to submit to the inspection and regulation involved in the "authorization" which the French Government has found to be absolutely necessary, they are seeking places of refuge, and cities of habitation. I have not succeeded in discovering how many have left France, nor the number of arrivals on our shores. They keep these details as dark as possible. A fellow-countryman of theirs, who reads the Roman Catholic clerical paper, assures me that he has seen no information of the kind in it, and adds significantly:—"Be sure these *good people* (the italics are his own,) are not anxious to give out their whereabouts to the public."

But wherefore are the fraternities fleeing from France? They have had a pretty good time of it there till lately. The fact is, they have been carrying matters a little too high-handedly for the present ministry. On political grounds, no new Orders are allowed to be established, and existing ones must submit accounts of their affairs, and be duly authorized. Such precautions are deemed necessary in a Catholic country! The Orders, which have had a free hand so long, are being labelled "NOT WANTED," like the luggage which is sent down into the deepest hold. As soon as ecclesiastical institutions threaten to undermine the authority of the State, and the liberties of the country, it is indeed time to face the danger. Suppression, in such a case, is not persecution.

Some of the Orders have submitted. In other cases, the monks and nuns have assumed (presumably, "till the clouds roll by.") civilian garb. The rest have fled,—some to Belgium, some to Switzerland, others to Austria and Holland. But the great majority have come our way! We are to be favoured (?) with far more than our fair share.

The cry is, "Still they come." And they will come in far greater numbers should the applications for authorization which are now before the French Government be refused. Then there will be a real invasion of these lands. And who can blame the exiles? They are made so welcome! No one says them "Nay." The Ritualists attend their services, so-called Protestants send their children to their schools, and the tradespeople hail their custom, and find them "so agreeable."



THE COMING OF THE FRIARS.

"THE CRY IS, 'STILL THEY COME.'"*

We shall do well, however, to note the ominous fact that they are not so welcome in other countries. The Federal authorities of Switzerland have compelled the Catholic Cantons to expel the new-comers. Eleven Orders have got three months' "notice to quit." In Germany, the annual attempt of the Catholic party to secure a repeal of the law excluding Jesuits elicited the reply, from the Secretary of State for the Interior, that "the Protestants, on historical grounds, contemplated the re-admission of the Jesuits with grave apprehension." Even Catholic Austria will have none of them, for it has, by official declaration, "discouraged any attempt of the expelled Orders to settle in that country." They cannot swarm off to Cuba and the Philippines, for the United States Government has made up its mind to rid those islands of the pestilence of monks and friars.

Where are they to go? One is reminded of the schoolboys' game, in which an unfortunate youth was hustled by all his companions, each crying, as he elbowed him off, "You don't belong to me; you don't belong to me." I understand that the Catholics themselves, in these countries of refuge, receive their brethren somewhat coldly. Well, who can wonder that, if another cow appears on the three acres, Cow Number One complains?

* We are indebted for the above block to the Protes ant Alliance, from whose "Official O:gan" we have gained much useful information for this article, and whose work we heartily commend.—ED.

Thus is it that the Jesuits, and those who have their spirit if not their name, arrive in dear Old England, and settle down in the picturesque Isle of Wight, and in delightful Devonshire, and in salubrious Sussex, and wheresoever else the prospect pleases. Great Britain and Ireland are the dumping ground for the rubbish of the Continent. The Officer of the Inspection tips up the cart, and shovels out monks and nuns, friars and fathers, candles and crosses, and the rest of the



(OFFICER OF THE INSPECTION.) "THE OLD GENTLEMAN WILL GET A SHOCK WHEN HE WAKES TO FIND THE PRETTY LOT I'VE DRIVEN OVER THIS TIME."

Popish paraphernalia, while John Bull and his dog both sleep serenely. Methinks, there are some torches of sedition, and some fires of persecution, falling from the cart as well. England is the asylum of the expelled priests, their Land of Promise, their calm and safe retreat. If she recks not, she will yet be their spoil and prey. If she takes them in, they may yet do for her. History repeats itself. These emissaries of the Pope will do what they have done before as soon as they dare. It is Rome's proud boast that she changes not.

For what purpose, then, are these "undesirables" here? They are here to spread their doctrines. They are here to capture England for the see of Rome. "The avowed purpose of the Orders is to regain England to the Church." The Pope seeks fresh territory, and new gold mines. He is insatiable even *if* he is infallible.

Nor will the brotherhoods and sisterhoods leave any stone unturned to secure their end. They will work silently, but none the less surely. If they are allowed full play, they may yet produce such altogether deplorable results as have crowned their efforts elsewhere. Is the lot of priest-ridden countries such an enviable one as to cause us to desire to share it? Is England wishful to become even as Italy, and Austria, and Spain, and Portugal, and the South American Republics? What fools we are to look on complacently while so corrupt a tree takes root, and begins again to bear its corrupt fruit!

If you would know what has been done in Ireland, I pray you read carefully that most damning indictment of Michael McCarthy's (himself a Roman Catholic), entitled "Priests and People in Ireland." Therein he speaks plainly of "the already over-endowed and overgrown sacerdotal organization," and solemnly charges it with "perplexing and interfering with our adult population in every sphere of secular affairs, estranging them from, and embittering them against, the majority of their fellow-citizens in the United Kingdom, imbuing them with disloyalty to the Commonwealth of which they are members, the result being that our people are the least prosperous—indeed, the only unprosperous—community in the British Isles."

Glance across the Atlantic. Mr. Henry Varley declares that "Romanism has been at the bottom of the long and strenuous conflict maintained, not only against the public school system of the United States, but against the civil government of the great Republic itself."

What is the verdict in the Philippines? The Roman Catholics aver that the friars have established Christianity, and introduced law and order; but the truth is, that the American Government, finding that the Pope does not see his way to withdraw the friars as requested, is now cleansing the Augean stables itself. "The unhappy islands, under ecclesiastical rule," says Mr. McCarthy, "were a cesspool of iniquity, as the world knows, in which the priests themselves were the leaders and chief participators." "Away with the monks!" "Away with the monks!" cry the people themselves; and the monks must go. The Pope himself cannot save them. Will he advise them to shelter under Britain's wing, I wonder?

The countries that know the Jesuits best, love them least. A missionary in Argentina wrote recently:—"Rome's power is declining. Anti-clericalism is a popular 'ism.' There is a distinct feeling against Jesuitism. Here, the clerics are losing what in England they are trying to regain. Here, clericalism has been 'weighed in the balances, and found wanting,' and the people are *beginning* to realize that it is so." Our correspondent adds significantly:—"In England, they realized it years ago, but it seems as though they had *begun to forget it.*"

It is not easy to say what should be done. The Protestant Alliance has made an unsuccessful attempt to put into force the existing law as to the banishment of Jesuits. Even if that course is deemed advisable,



"FOR NOW THE THOUGHT BOTH OF LOST HAPPINESS AND LASTING PAIN TORTMENTS HIM."—*Paradise Lost*.

it appears at present to be impracticable. It is better, meanwhile, to endeavour to remove from the people their awful apathy. The peril is unperceived. The watchmen are blind or asleep: "they are all (no, not quite all, thank God!) dumb dogs, that cannot bark."

We feel compelled to lift our warning voice. John Bull will have a rude awakening. He will try to shake off the influence of Rome when it is all too late. These invaders are not on pleasure bent. They come to see and to conquer. Events are favourable to them. The Roman Catholics have pronounced in favour of the Education Bill. That, in itself, should arouse our suspicions concerning it. It may well suit the Jesuits, for it is "the darkest plot of our day."

Men and women of England, beware! Play not into the hands of Rome, nor of her satellites, or the day may not be so distant as we fondly dream when what Gladstone said of Ireland will be true also of England and Scotland, "The priests are absolute over the people, the bishops over both, the Pope over all." The which may God forbid!

Facts and Figures for Temperance Workers.

THE NEW-ZEALANDERS give no countenance to the principle of compensation.

The Medical Faculty of Paris are convinced that alcoholism is a fruitful source of tuberculosis.

"Local option is a sound principle, and has every title to be pressed on Parliament."—W. E. GLADSTONE.

The Dundee Town Council have appointed two plain-clothes policemen to act as inspectors of public-houses.

The gross revenue from licences and the liquor traffic in 1897 was £36,662,142. In 1902, it was £41,545,143.

In 1882, the number of brewers was 15,744; in 1902, it was 5,898. Great and powerful corporations are capturing the trade.

The Royal Society for the Prevention of Cruelty to Children report 70 per cent. of the cases of cruelty discovered by them as due to drink.

The alcohol consumed in the United States is only about one-half the quantity per head consumed here. Our industrial disadvantage is the result.

According to the Registrar-General's returns, deaths arising from drunkenness among women have increased by 150 per cent. during the last 27 years.

A girl of seventeen, named Annie Mullen or M'Guire, has been sent to Girgenti Home for Inebriates by a Glasgow sheriff. She is already a helpless drunkard!

The intrepid De Wet says, in "Three Years' War," "My own

favourite beverage was abundant,—especially after heavy rain!" So it is possible to endure hardness without strong drink.

In the United States, fully 1,000,000 railway men, and 2,000,000 others employed by the Government, are required to be abstainers. Is not that making men sober by Act of Parliament?

New Zealand is showing us the way. In 1893, 48,000 votes were cast for Prohibition; in 1896, 92,000; in 1899, 120,000; in 1902, 160,000. The number of drinkers is growing beautifully less.

Canada's voting on the Liquor Bill has resulted in 198,630 votes being cast for Prohibition, and 102,638 against it. A majority of 212,723 was necessary to carry it. The reformers must still wait and work.

Mr. Cameron Corbett, M.P., is excluding drink-shops from his building estates near London. Go and see them if you can; they are St. Germans, Eltham Park, Downshall, and Mayfield. They are object-lessons.

Mr. Jonathan T. Bottle, J.P., of Great Yarmouth, has kept a record of cases that have come before him during the past twelve years. Excluding "drunks", 60 per cent. of the crimes dealt with were due to drink.

"It was our fixed resolve to pass on to the solution of one of the greatest measures,—the Local Option Bill. Of all social reforms, it is the most necessary, the most urgent, and the most beneficent."—
SIR WM. HARCOURT.

Lord Burton has built half-a-dozen churches; Sir Benjamin Guinness restored Dean Swift's cathedral in Dublin; and a whisky distiller built Christ Church cathedral, Dublin. In this way the mouths of the clergy are gagged.

The recent Local Option polls in New Zealand have resulted in Prohibition for 6 electorates and reduction for 14, out of a total of 68. The votes cast for Prohibition were 160,000; for reduction of licences, 134,000; and for the *status quo*, 147,000.

The Rev. L. M. Isitt, now in this country, says of the New Zealand Local Option polls:—"Unless we are cheated out of our victory by some unholy dodge, as we were in Oamaru nine years ago, the vote will probably close nearly 200 public-houses out of a total of 1,600."

Lord Balfour, of Burleigh, Secretary for Scotland, says that, if matters do not improve in Glasgow, another big prison must be built. Prisoners received into prisons in England per 100,000, are 571; Ireland, 793; Scotland, 1,402. Close the drink-shops, and that will close most of the prisons.

In answer to an enquiry by the Editor of "The New Voice," as to whether Dr. Carnegie employs only teetotalers, he says:—"Men are not required to be abstainers, but all who are can obtain from me a gift equal to ten per cent. of their wages, with my best wishes, upon stating that they have abstained for the year. I consider total abstainers worth ten per cent. more than others, especially if coachmen, yachtsmen, or men in charge of machinery. Indeed, I prefer them for all situations."

The New Licensing Act.*

MR. ROTHERA'S wide acquaintance with the Licensing Laws, their application, and their failures, makes him a most desirable guide to the understanding of the latest addition to our attempts at regulating the devastating trade in drink in this country. Already, judging from the bustle among publicans, and the cases brought before the magistrates by the police, the "new broom" is going to do some effective sweeping; but how long will it be before this law, admirable as far as it goes, becomes a disused and cast-aside tool, as so many others are?

Those who desire to know the contents of this new measure—publicans' measure, shall we call it?—should consult Mr. Rothera's book. It is as clear in its make-up as in its composition. The Parts and Sections of the Act are printed in large black type, so that the text and the comment are easily distinguished. The volume is also provided with a valuable Index.

In a brief notice such as this, we cannot do more than indicate, in a sentence or two, the provisions of this attempt at mitigating the evils of this dread traffic. A drunken person, in charge of a child, is liable to a penalty; an habitual drunkard may be asked to find sureties for his or her good behaviour; a convicted drunkard is to be refused liquor by the sellers of it for a period of three years; a person aiding an habitual drunkard in procuring drink becomes a criminal; the publican must prove his innocence if a drunken person is discovered upon his premises, and he is to guard himself against supplying "listed" persons. All clubs supplying intoxicating liquor must be registered, the Secretaries to supply full particulars as to the objects of the clubs, their members, subscriptions, etc. Section 30 ought to ensure straightforwardness on the part of the Secretaries:—"If the Secretary of any registered club, or any club which requires to be registered, omits to make any return required by this Act, he shall be liable, on summary conviction, to a fine not exceeding twenty pounds, and, in the case of a second or subsequent offence, to imprisonment, with or without hard labour, for a term not exceeding one month, or to a fine not exceeding fifty pounds, or to both." We hope this means a serious step towards the extinction of the bogus clubs which have already wrought such terrible havoc.

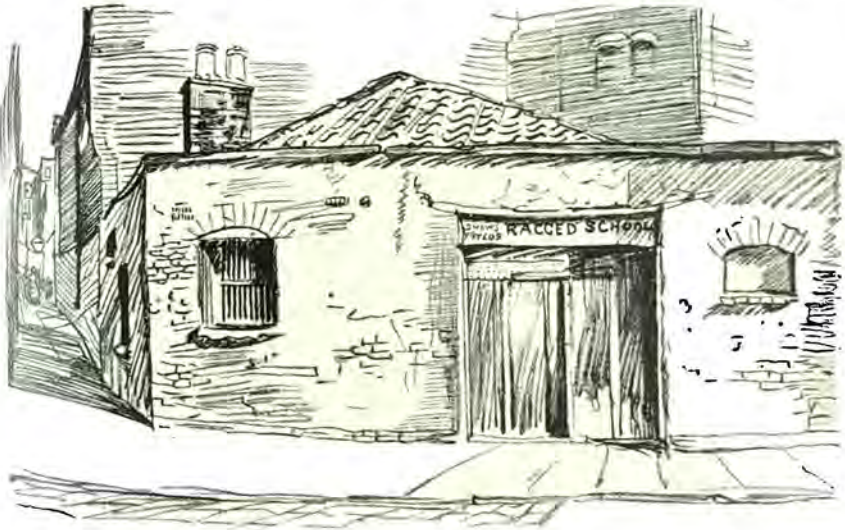
* *A Practical Guide to The Licensing Act, 1902.* By CHARLES L. ROTHERA, B.A., Solicitor and Secretary of the Licensing Laws Information Bureau, Coroner for the City of Nottingham, and President-elect of the Nottingham Incorporated Law Society. (Jordan and Sons, 120, Chancery Lane, London, W.C. 3s. 6d. net; by post, 3s. 9d.)

Good Works Connected with the Metropolitan Tabernacle.

II.—ARTHUR'S MISSION.

THE dark places of London were dark indeed forty years ago, and Bermondsey was perhaps as gloomy as any locality. Of late years, much has been done to spread the Gospel in this densely-crowded district, but there is still terrible need for more light.

In the year 1864, a little band of devoted Christian workers, being much depressed by the wanton wickedness of Snowsfields, secured a disused cow-shed. Windows were inserted, and other improvements



THE COW-SHED IN 1864.

effected, and a Ragged-school was started. Mr. S. R. Pearce became Superintendent, and Mr. (now, Rev.) J. W. Upton, Secretary. The windows proved a failure, and had to be boarded up to protect the teachers and children from the showers of stones that came from without. The workers were often pelted with mud and harder missiles, as they went to and fro upon their errands of mercy; but they persevered bravely, and conquered in the end, gaining the respect and love of the boys and girls, and even of their parents. Here is testimony concerning the good effected. A youth sent the following letter to the Superintendent:—

“DEAR SIR,—I am very glad to hear you are coming down to see us at Snowsfields on Sunday. I am very pleased to tell you that I am trusting in Jesus; but only a few years ago I used to buy a half-pennyworth of winkles to aim at your hat. Now I thank God for the

miracle which He has done; that is, to save my soul from hell. I shall be very pleased to see you, and so will all the old scholars.— T. CORNELIUS.”

At last, the cow-shed got beyond further patching. The rain and snow filtered through hopelessly. We remember seeing the teachers with open umbrellas in class. The damp floors invited the rats, which came in considerable numbers, and sometimes interrupted the teaching. As the months passed by, the structure threatened to collapse. The outlook was depressing, but the noble band of workers did not falter. They laid their needs before God, and pleaded with a persistency that could not fail in its results.

What follows is like the concluding chapter of a story-book, and is a practical illustration of the Saviour's injunction “that men ought always to pray, and not to faint.” Whilst the workers prayed, a Christian lady was seeking out our esteemed friend, Mr. John Kirk, the Secretary of the Ragged School Union. This lady was Mrs. Knight, a Quakeress. She had recently buried her son, a beloved child who had long lain upon his couch suffering from a spinal infirmity. His oft-expressed desire had been to do something to benefit poor and crippled children, and this wish his mother decided to carry out in his memory.

Mrs. Knight was escorted by Mr. Kirk to the cow-shed. The condition of the building, and the faithful perseverance of the workers, greatly impressed her. “I cannot come down to work as these devoted labourers do,” said the lady, “but I can give them more air-space and comfort wherein to do their God-appointed task.”



THE NEW MISSION-HALL, OPENED OCTOBER 5TH, 1893.

The present substantial building is the outcome of that visit, and bears the inscription,—

“ARTHUR'S MISSION.

IN MEMORIAM.

‘Feed My Lambs.’”

The building is in trust for the Ragged School Union.

Mr. S. R. Pearce was called by God and by Pastor C. H. Spurgeon to the superintendence of the Metropolitan Tabernacle Sunday-school, but he has always kept in close touch with Arthur's Mission, occupying the post of President. Mr. Thomas Hoyland is the present capable and genial Superintendent. Of the Vice-President, Mr. A. J. Mabey,



and the Secretaries, Messrs. C. Thomas and A. J. Ball, much could be said if space allowed. Mrs. Hoyland, Miss Smith, and many other lady-workers are equally devoted. It is interesting to note that, of twenty-

four workers, eighteen are Tabernacle members, a goodly number being from the writer's Bible-class.

The building is in use from an early hour on Sunday morning until late at night, and upon every evening in the week. There is a flourishing Sabbath-school, a Band of Hope with 150 members, and a Young Christians' Band of 100. There are Bible-classes, Sewing Classes, a Cripple Band, a Goose Club, and many other useful agencies.

The work is often hard, and the labourers none too numerous. Moreover, the workers have themselves to provide the larger part of the money required to keep this gracious machinery moving. There is need of help,—pecuniary and personal.

“ If among the older people
You may not be apt to teach,
'Feed My lambs,' said Christ our Shepherd,
'Place the food within their reach.' ”

A favourable time for the enrolment of new workers is Sunday evening at seven o'clock.

F. H. F.

Curiosities of Church Life.

BY H. T. SPUFFORD.

II.—WILLIAM THE SILENT.

THOUGH Moses was slow of speech, most people would admit that, when he did speak, he had something to say. But some folk are like a disappointing mining claim. Their thoughts are crushed into words with great labour, and then there is but little gold in the output. Such people are sententious about nothing. They propound the commonplace as if it were profound. It is to them.

I knew a couple, many years ago. Old they were, being on the verge of fourscore. The husband was singular for his lack of speech, and the wife was odd in her redundance of the same. She did the man's share of talking and her own, too. The old gentleman would look as wise as “Jacob” the owl, and you really would think that something special was coming. But, like that remarkable bird, much of my old friend's wisdom lay in his looks. He would put on the air of a philosopher, and be as humdrum as a side street. With the utmost deliberation, he would tell you that the weather was “very open for the time of year.” He would, at other times, stand stock still, and then you would get a semi-whispered answer to the simplest question, uttered as if it were a life and death conviction. His better half was full of “howsomedevers!” Her pronunciations ought to have been saved for a museum. The way she tampered with folks' names was most tantalizing. In ten minutes' talk, the old soul would have given you so many aliases you would have a bewildered feeling that, after all, you might have made a mistake, and were somebody else.

“Well, Mr. Arnold, how are you? How is Mrs. Armuld? I saw Mrs. Almond's brother the other day.” So the old lady would wander on with her interjection of “Well, to be shure!” and her aside to

William the Silent, "William, I've put your slippers on the doorstep. Mind you change your shoes before you go over the mat, for there's a sight of mud about." William, without a word, but sometimes with the ghost of a sigh, would doff his foot-gear in the open, obedient to the authority that had been mouth and matter to him for nearly sixty years.



"OPPOSITE WILLIAM THE SILENT HIS WIFE USED TO SIT IN A WICKER CHAIR."

This ancient dame had one passion. She was an enemy to dirt of all kinds. Dirty days gave her the bronchitis; or, as she uttered it in her quick, slurring way, "the brown creeters." Dirty ways made her show the rough side of her tongue. It had a rough side. She took such pains with her little box of a cottage that you could see yourself without flattery in the grate; you might wonder at the length of your visage dimly showing on the polished furniture; you would not be afraid of eating off her kitchen floor, but you would be very much afraid of stepping on to the carpet of her best room. On a sideboard of this room was a heavily-bound, brass-clasped Family Bible, Jeremy Taylor's *Holy Living*, and a copy of C. H. Spurgeon's *Interpreter*.

Different as this old couple were from each other,—the woman eager, the man slow,—they agreed on the great theme, and loved,

with all their hearts, the Word of God and the House of God. But illness often intervened in their later years. Then they went through *The Interpreter* again and again, and learned the *Holy Living* almost by heart. The wife used to read, for William was "not much of a scholar," as she termed it. Neither was she; so what her silent partner was for her to be the better of the two, we never gauged. However, there they used to sit in their cosy little kitchen; the grate so polished that, if it had possessed any nerves, it must have been in perfect terror lest any ash should drop on its clean chin. In a big, low-seated arm-chair, drawn up close to the fire, the master curled himself, smoking a quaintly-moulded meerschaum, while his wife read. Weather-beaten was his face with the buffetings of fourscore years, scanty his hair, and bowed his frame. But at eventide there was light. He was always easy-going, yet the place in which to get a picture of contented old age was the tiny kitchen, with the aged man musing over his pipe in his easy chair. Then, his face took on an air of peace and goodwill, and a genial make-it-up-with-everybody smile beamed from his eyes, like a light which lingers high up at the close of day. He was one of those people whose faces are redeemed by kindly eyes. It was from these that his character came forth. He spoke but little; and when he did, it was at a carrier's cart pace; but his eyes showed his gentleness and the peace of his soul.

Did you ever notice that, in the expression of the emotions, one feature usually takes the lead? Perhaps it is the nostrils that twitch; with others, it is the corners of the mouth; or, it may be the raising of the eyebrows; or, again, a smile steals out of the eyes, and playfully puckers the side nearest the ears.

Opposite William the Silent his wife used to sit in a wicker chair, with *The Interpreter* lodged on the edge of the kitchen table. She was a thin woman, with a keen face, and a dried, mummy-like skin. But her mobile mouth could not escape the notice even of a casual observer. It seemed to be the harassed slave of an active, nervous, fidgeting mind. I remember the late C. H. Spurgeon describing a man who could not get along with anybody. When he died, his contentiousness was accounted for. A splinter of bone had irritated the brain. When I used to call on the old lady of this sketch, I was always reminded of that splinter of bone. In fact, long ago, I adopted it as a charitable mode of accounting for the idiosyncrasies of many people. It is a matter of sincere regret that so many are, presumably, thus afflicted. How thankful the rest of us ought to be that we have not a trace of this malady!

"Well, you won't stop to tea. I will get you a cup if you like; but I took William's dinner at one, and I've been up street, and I was just thinking what I should bile him for supper. You won't let me take the saucepan off, and put the kettle on? Well, another time. Howsomedever, sit yer down. I'm eat up with rheumatis, but them fowls must be fed, and there's nobody else to go out in the cold. You'd ha' thought that Mrs. Herrin', next door, would have offered. She *must* know how bad I am. If she don't, she ought; for I can't help makin' a noise when the shoots takes me. Says I to William, I says, says I, 'That woman must know as I'm bad, for the walls is thin.'

I don't call that a proper spirit; do you? And that other woman, the other side, she don't mind where she flings her dirty water. Then it freezes just outside on the bricks. I might fall down. I told her so, and she went in, and banged the door. She's no manners. I tell William he should stick up for me. All he says is, 'Ah!' What! are yer going? I had a letter yestermorn about my poor brother. You ministers don't spread your prayers enough. I never hear you pray in the long prayer for people who have lost their reason. Then there's my husband's nevvvy. Who troubles to pray about sojers except they're fightin'? I could tell you a lot of people who are never prayed for. You only think to pray for sailors when there's a heavy wind on. They are in just as much danger in foggy weather. I used to go to a grand chapel in the West End when I was younger. The minister was a larned man, and he told God Almighty a power o' things that I thought He knew afore, but that minister had a bad memory for poor down-trodden folk. William and me has been careful. But if we had gone to the workhouse, who would have prayed for us in that God-forsaken hole? When I see a man going to gaol, I think to myself, 'He won't be remembered in chapel.' I ax yer pardon for being so personal, but you ministers has got as bad memories as the rest of us. I often says so, on Sunday evenings, when I'm reading to William. I says, says I, 'There's a power o' folks as is never prayed for.' And William, he says, says he, 'There be.'

When the old dame ran on thus, no one else had the least chance. All you could do was to supply the interjections to her eloquence. But there were rare occasions when this shrewd, worrying, difficult woman broke out in prayer at the church prayer-meeting. Then, in quaint, old-world phraseology, uttered in an even sing-song, and yet vibrating with restrained intensity, her heart would pour out its pent-up emotion, and the flood-tide of her prayer would carry the whole assembly out into a great sea of wide and seldom-traversed sympathies. Such times were rare, but they were treats when they did come, for they showed, after all, how strong was the current of her thought towards God, and that the friction was but on the easily-ruffled surface of her temperament.

Only a week after one of these outpourings, the aged wife laid herself down to die. Her only anxiety was,—What would become of William? She had played the Aaron to her humble Moses for so long that she could not understand the wisdom of being called first. Who would brew the herb tea in the Spring and Autumn? Who would be careful enough to put little saucers all round the pot-plants to catch dead leaves and drips? But all was for the best. One afternoon, as the Winter neared, she left the cares for ever, for His full presence who had cared for her while she had cared overmuch for the things for which He had a care. The companion of nigh sixty years stood on one side of her bed, and a kind young doctor on the other, and these two men, alone as they were in the house, saw her die, and closed her eyes. Then William the Silent was silent no longer.

Peace be to them! The Father's House is to them, the House of the Interpreter.

Hints on Preaching.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
ON FRIDAY AFTERNOON, OCTOBER 17TH, 1902.

BY REV. JOHN THOMAS, M.A.

FOLLOWING a brief introduction, the speaker said:—The first cardinal principle of preaching is,—*Ever hold fast to THE TRUTH.* That is the very first essential in preaching, the very first rule, which must never be violated for any purpose, under any temptation, under any pressure. You must let your church go to pieces, if necessary, rather than deviate from the truth. I know that, in these days especially, there is a very great temptation—when falsities of human speculation are applauded, when certain theories, that are at variance with the Word of God, are not only permitted, but welcomed, in the pulpit, and when, in certain places, the sanctuaries where God's truth is rigidly adhered to are neglected,—I know that, in such cases, there is a great temptation, if not quite to play fast and loose with the truth, at any rate to strain a point. This is not permissible, not even to the shadow of a shade, not to the infinitesimal fragment of a hair-breadth. Never forget that! God's truth is in this Book. If it is not here, it is not to be found; you cannot find it, I cannot find it, not all the wise men in the world can find it,—not even though they come from the West. If it is to be found at all, it is in God's Book; and it is here beyond a doubt. This is "the faith once for all delivered to the saints." Brethren, you will forfeit your right in the ministry of the Lord Jesus Christ, you will forfeit your Master's approbation, you will forfeit your own holy dignity as the ministers of the truth, if, in any moment of weakness or unpopularity, you in the slightest degree consciously violate the truth of God.

That is the first point that I would have you bear in your mind. You will discover, in adherence to God's truth, a joy that cannot be spoken. I do not envy any man who glitters through falsehood. Even were I ever so unpopular, I should not envy any man's popularity gained at the expense of playing fast and loose with God's truth. There is a joy in adherence to His truth, in faithfulness to His Word, that cannot be put into human speech, that can only be known by the heart that is loyal to its Master.

But it is not enough, nay, even this is not enough, that we should preach the truth. There is more than one way of preaching truth, as I daresay you have discovered before now;—there are a thousand-and-one ways, for the matter of that;—and certain ways even of preaching the truth may not be worthy of the truth. It is very possible to preach the truth, to preach it rigidly, to preach it accurately, and yet, in preaching it—I will not say, *by* preaching it, but *in* preaching it—to drive the people out of your chapel. Because, after all, men will not come even to hear the truth unless the truth is preached with that *freshness* which is inherent in it, and which is due to it.

That is my second point. Remember that you must not only preach

the truth, but *you must preach it with freshness*. There is infinite variety in the truth. The Athenians were constantly wanting to hear some new thing. We blame them, and they are to be blamed; but, at the same time, that vice, remember, was the excess of what is a universal and innocent trait of human nature. You yourselves would not go to hear anything, however good and substantial in itself,—you would not go to hear it from day to day, and from week to week, unless it possessed a freshness of presentation that had an attractiveness for your minds; and you cannot expect people to come to listen to your preaching, from Sabbath to Sabbath, unless you give them freshness as well as truth. There are some good brethren who forget this. They say that they have the Gospel, that they preach the truth, but they preach it in a way that would set even students' teeth occasionally on edge;—just the same phrases, the same manner of presentation, the same form of utterance, the same truth presented in exactly the same light, in the same relationships, under the same conditions, and in precisely the same terms, from Sunday to Sunday. Not only will such a presentation drive away your congregation, but it shows also, in my judgment, disrespect towards the truth you are preaching, unless you at least make an effort to present it in that beauty and freshness and variety which essentially belong to it.

Then there is a third element, namely, *loftiness*. I am going to speak a little more in detail upon these points later, so I shall now only just mention this and the next point, in order that you may just jot them down. *Loftiness!* By loftiness, I mean the presentation of truth with a majesty, with a greatness, with an exaltation of utterance and of idea which befits it, giving the royalty of truth its regal place in the world, and not allowing it to become vulgarized.

The fourth point is *vitalness* or *practicalness*. These are the four great ideals for us in our preaching; and if we can attain to them, happy are we, and happy will be the congregations that come to hear us. And congregations will certainly come. These, then, are the four ends we would aim at. You must *preach the truth*; you must preach it *with freshness*; you must preach it *with loftiness*; you must preach it *with vitalness* or *practicalness*. Let us examine these points, and see whether we can find any light, or guidance, or suggestion, that may help us towards their attainment. For I want you to understand that I am not speaking to you as a dictator, but as one who is a student like yourselves, endeavouring, by God's help, and by the use of the powers He has given, to enter more and more largely into the honour and privilege of His ministry, and to proclaim His Word more worthily. We are all beginners. I hope you will not think, for a single moment, that any one of us has attained perfection. We are only on the lower rung of the ladder, every one of us; and the rest of our life, on this earth, will have to be spent in learning to proclaim, to the greatest possible advantage, in the most worthy way, the truth of our God.

With respect to *preaching the truth*, I need not say any more. I cannot enter into any discussion of the contents of the New Testament this afternoon; Dr. M'Caig will deal with that matter. I think I may venture to assume that you will have, in this College, every efficient

direction in your studies with respect to the investigation of the meaning of the New Testament utterances.

Let us come to the question of *freshness*, which, I think, may require a personal experience, and outlook, and self-development which must lie, in some measure, even beyond the bounds of a Professor's teaching, and beyond the limits of your College work. "But is it possible," you may ask, with respect to these truths,—these truths that, after all, however great, are more or less limited in number,—“is it possible, while maintaining them rigidly, to present them with a freshness which will constantly appeal to the people, and variously interest them in the truth of God?” I do not wish you, in seeking for freshness, to become eccentric. Of course, it is possible to be eccentric, and to be a very great man at the same time; and, on the other hand, it is possible to be a great man without being eccentric; and certainly possible to be eccentric without having any true greatness. Your President, Mr. Thomas Spurgeon, gave me just now a somewhat apt illustration of the danger which has to be avoided. I hope he has already used it, so that I may not be forestalling him; for the illustration is his, and I lay no claim to it at all. He told me that, in the vicinity of your stations here, there is a mechanism called “Please All.” I think it has an announcement something to this effect:—“Twelve views on various subjects, changed every week.” Well, I know that there are some ministers who have an idea that that sort of mechanism is the proper one for getting freshness in the pulpit. They generally wait until Saturday afternoon to see whether there is a fresh murder, or whether someone has been recently arrested, or whether some celebrity has died, and then they are ready for the change of the scenes when the Sunday comes round. I do not advise anything of that kind. Permit, with respect to the *subjects* of your sermons, a word that I would not have you forget. It is this; choose your subject from the Word of God. You are quite safe there, and there is no lack. There is no need to go outside at all. Get your text out of God's Word; not out of the newspaper, but out of God's Book.

But now may I venture on one or two suggestions as to the direction in which freshness may be obtained? Of course, there are some preachers who do not need any directions at all; they are inexhaustible. One may say that both seriously and cynically. There are some who are above law, yet they really obey the rules which some of us must grope after and formulate; they obey them because the laws are, somehow or other, written *within* them. You must remember that genius obeys law, even though it obeys it unconsciously; and our task should be, to find out, as far as we can, the laws which genius obeys unconsciously, and to try and obey them consciously. That is getting as near to genius as we can.

The first suggestion I will make is, that you should set every truth, that you have to deal with, *in its universe of relations*. I would not use that phrase to an ordinary congregation, but you students will understand what I mean. Every truth has its universe of relations. No truth is isolated. A great many men get into one groove because they forget this fact. They think that each truth must be just taken in

isolation, stereotyped and stamped in a particular place and in a particular form, and that, whenever it is exhibited, the veil must be taken away just as it is taken from a tablet; and so the congregation always sees exactly the same thing in exactly the same form. So I want you to bear this in mind,—that every truth is set in an endless variety of relations. You should look at it from an endless variety of standpoints. You can set it in relation to an endless variety of things; the same truth, but all the truer because you catch glimpses of it, and assist your congregations to catch glimpses of it, from all the various standpoints of human thought and life. May I take, as the most august illustration of this principle, our Saviour's parables, the way in which He spoke about the Kingdom of God? Suppose Mr. Prosy had been talking about the Kingdom of God from his pulpit. He would have made one small definition of it, and that would have been repeated Sunday after Sunday, Sunday after Sunday. It would be, "The Kingdom of God has come! The Kingdom of God has come!" and nothing more. I think some people imagine that, if they say, from Sabbath to Sabbath, "Believe on the Lord Jesus Christ," they have satisfied all demands. The foregoing words are very great utterances. "Believe on the Lord Jesus Christ," is the fundamental practical utterance of the Christian faith. "The Kingdom of God has come!" is the greatest announcement ever made to the world. But when you have said that, and said it again, and again, and again,—well, however bad a man's memory may be, he can remember it then, and you cannot expect him to come to listen to it indefinitely. Our Saviour told men that the Kingdom of God had come; but when He set out to tell them this, He began to set it, now in one relation, now in another. He set it in relation to the harvest here, to the sower there, to the pearl there, to the hidden treasure there, to the tares there, to the net cast into the sea there; then He set it in relation to the wedding customs of the country, and so forth, setting the Kingdom of God in new relations, giving freshness, new suggestions, new inspirations, with every new outlook,—that is the idea. If you want freshness, you must copy, in your measure, the Master's method. You must set each truth, not in one prosaic, unchanging form, but in relation to all the great facts, and truths, and needs of the world that touch your mind and spirit from time to time.

Now there are two different ways—I mean, as far as cardinal points are concerned; there are thousands of different ways altogether;—but there are two points of view from which this question of relation can be approached. One is, the *universal* point of view, the *universal* relation. Our Saviour uses this with sublime effect. I mean this, that every truth is related to some law or principle that sweeps Heaven and earth; and when you set it in such a relation, you have given it new grandeur.

I suppose, if there is anything that might have been isolated, standing absolutely alone without relation to anything else, it would have been the Atonement of Jesus Christ. In certain respects, of course, it is so: it stands alone. "I have trodden the wine-press alone; and of the people there was none with Me." And yet, even in that case, our Saviour gives His work a relation to universal principle; and, instead

of lessening its value, gives it a grander sweep for our thought and imagination by doing so. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This He spake, of course, concerning what death He should die. Yes, but He spake it also concerning us, and concerning every life that sacrifices itself for the love of God. So, even there, in that most unique and solemn, that most exclusive, of all things, in that which, in many respects, does stand alone in an infinity of mystery, even there our Saviour sets the truth in the whole realm of the law of sacrifice, and so gives it added beauty, and freshness, and suggestiveness for human life.

Take also the Lord's Supper. You know what the priests have done with it. They have isolated it; they have taken away all real humaneness from it, by regarding it as a thing standing alone, inexplicable, magical. But what does our Saviour say? Long before the Supper was instituted, before there was any reference to it, He had already given the world-wide principle in which it was said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Around that table gathers the power of that *universal* spiritual law of "feeding upon Christ" which belongs not only to the Lord's table, but also to every day and every hour of our spiritual life.

So much, then, for the *universal* relation. You will find its application in a great many ways as you go along. I can, of course, only suggest the general direction to you; but if you are true students of God's Word, and desire to maintain a great outlook upon life, and to help your people to have a large outlook, you will find, from time to time, how the single utterances of God's Word are surrounded by the great heaven of truth, and how, when you set them to the march of the stars, you create a new music, and produce new harmonies to delight your congregation.

(To be concluded next month.)

"Our Own Men" and their Work.

CIX.—PASTOR D. J. HILEY, BROADMEAD CHAPEL, BRISTOL.

"HILEY, of Bristol," is a name known and honoured by thousands of Baptists throughout the country, but nowhere is he more deeply esteemed and sincerely respected than in the city where he now ministers. Indeed, it may be truthfully said that few men in "the Western metropolis" have a wider circle of friends, and a greater influence, than the man who occupies the pulpit of Broadmead Chapel.

Much of his influence, without question, is due to his personality. Like so many leaders of men, there is a great deal of personal magnetism about him. He is intensely sympathetic; no one can speak to him without discovering, in a few minutes, that he is speaking to a man of warm and tender heart. He impresses you, too, with his transparent sincerity;—his very tones and looks betray his hatred of all cant, and everything that is merely conventional. It is sometimes complained, of a great many ministers, that the man is lost in the minister; no one,

however, can allege that Mr. Hiley justifies the criticism, for, in conversation and in preaching, it is his strong, fearless manliness that, perhaps, first of all impresses you.

As a preacher, it can be justly said that he fully maintains the splendid traditions of the Broadmead pulpit. Never did the historic chapel hold larger congregations than to-day, and this in spite of the fact that its situation is in the very heart of the city. A conspicuous feature of the congregation also is the large proportion of men in it.



In listening to the preacher, you quickly discover that he is abreast of modern thinking and literature, and yet, at the same time, unswerving in his loyalty to the Evangelical conception of the Gospel. In style, Mr. Hiley is deliberate and impassioned. He uses "notes" rather freely; but, in a few moments after the sermon begins, no one thinks of "notes" or aught else except the preacher and his message.

For Mr. Hiley, as for so many other of her powerful preachers and large-hearted citizens, the city is indebted to the country. He comes from the Principality famed for noted preachers. He was born in the village of Pontymister, near Newport, Monmouthshire, on August 27th, 1860. The home into which he was born was one of those homes

which have done so much for the strengthening and sweetening of our national life. It was a lowly home; yet high principle and the fear and love of God reigned there. His mother, by her tender solicitude, her wise and motherly helpfulness and patience, and her holy Christian influence, moulded the early days of her son's life. The boy regularly attended the Bethany Baptist Chapel, then, as now, under the pastoral care of the Rev. Thomas Thomas; one of the most successful ministers in Wales, a man to whom Mr. Hiley acknowledges profound indebtedness. It was at "Bethany," at the age of fifteen, that he found the Saviour.

At any early age, he left school, and found employment in the local tin-plate works, where his father was occupied as a refiner. But, not long after his conversion, the same voice and message, that came to Isaiah in the Temple, began to sound in the Welsh lad's ears the call to speak for God. He endeavoured to prepare himself for College, and, as illustrating the indomitable perseverance of his character, it should be mentioned that, for this purpose, he walked from Pontymister to Newport and back each day,—a distance of twelve miles. Disappointment, however, at first attended his efforts; for a time, his way to College was closed.

Yet he was to learn what others have learned, that, when God calls a man to His work, difficulties are but things to be overcome. Though a College course was, for a while, denied him, there was no lack of opportunity to preach the Gospel; and, as the opportunities came, they were gladly accepted. Thus, by God's hand distinctly, the door was opened to the future. Visiting Lydbrook, on the borders of the Forest of Dean, his preaching produced an impression so deep that he was requested to visit the small neighbouring church of Ruardean Hill; and, eventually, he was cordially invited to become the pastor there, and the invitation was accepted.

Mr. Hiley had not long been at Ruardean, however, before he began to feel afresh the need of fuller equipment for the pastoral office; and so, admission to the Pastors' College was sought and obtained. For the privilege of the College training, he has ever since felt the deepest gratitude. Quite recently, speaking at a public meeting, he said that "he should never cease to thank God for the kindness of the late C. H. Spurgeon, in admitting him to the College, because it gave him the great chance of his life." During the first year in College, Mr. Hiley retained his pastorate at Ruardean, visiting it twice a month, but the strain of the double work was too much, and he felt that either study or the pastorate must suffer. This led to the resignation of the pastorate. He remained at College until 1887, and then left, carrying with him the good wishes and high hopes of students, Tutors, Principal, and President.

From College he went to Merthyr Tydvil, where, in response to a unanimous invitation, he became the pastor of the High Street Church. Here, the experiences of Ruardean were soon repeated. Success crowned the young pastor's labours, the chapel was quickly crowded, and Mr. Hiley became, in a short time, one of the best-known preachers in the district.

He remained at Merthyr until 1891, when he succeeded the Rev.

W. H. Burton as the pastor of the Dalston Junction Church, London. Here it is possible he would have remained a great many years had he not been threatened by a severe throat affection due to the London fogs. He consulted a specialist, and was assured that a continuance of his work in London would ultimately mean the entire loss of his voice. So when, in the Autumn of 1893, an invitation from Broadmead, Bristol, came, he felt it to be his duty to accept it; and no one who knows his work in Bristol can doubt the rightness of his decision. When Mr. Gange left Broadmead, fears were freely expressed that it would be impossible to keep together the magnificent congregation then filling the building. But nearly ten years have passed since Mr. Hiley came to Broadmead, and those fears have now been utterly dispelled. Spite of new churches which have grown up in the suburbs, the membership of the Broadmead Church is half as large again as when Mr. Hiley came.

A few months back, amid tokens of warmest affection on the part of his people, Mr. Hiley celebrated the ninth anniversary of his settlement; and, from statements made at the public meeting, some idea may be obtained of the rich blessings which have rested on his ministry. The admissions to the church have averaged 130 a year for the nine years;—1,170 have been added since Mr. Hiley's coming;—and, of these, 871 still remain in the church, which now numbers 1,309.

Mr. Hiley is still in the full vigour of his manhood, and all who know him pray that he may be spared many years to serve, with even greater success, the Broadmead Church, the Churches in general, and the Master so near and so dear to his heart.

R. C. GRIFFIN.

"I shall Go Softly all my Years."

I SHALL go softly all my years,
 For I have heard a call
 That came to me when, fronting death,
 I turned me to the wall,
 And He, who called me, granted me
 A gracious interval.

I shall go softly all my years;
 I hear the music now,
 That never fell upon my soul
 Until my life lay low,—
 Sweeter than singing of the birds,
 Or bells across the snow.

I shall go softly all my years,
 For I have brought from far
 The august knowledge of a love,
 Nor time, nor death can mar,
 And in my heart a love-light burns
 Soft as the evening star.

F. A. JACKSON.

“*Semper Idem.*”

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(*Continued from Volume XXXVIII., page 590.*)

PART II.—THE ENDORSEMENTS OF THE BIBLE.

(d) *Fulfilled Prophecy.*

(3) GENTILE NATIONS.

The actual fulfilment of many definite Old Testament prophecies, uttered unquestionably centuries at least before their complete accomplishment, is stamped in large letters upon the page of history, and the face of geography. That such facts ever could have been forecast by human wisdom, is incredible; especially since most of them were at utter variance with what might reasonably be expected as a likely and natural development of events, while the predictions were uttered also by representatives of a small, obscure people, narrow and exclusive in their tastes and sympathies, who, though dwelling among mighty nations, were singularly destitute of philosophic statesmen and world-wide politicians,—a people who only produced one Book of literary merit, and that the very Scripture containing those clear-cut and detailed statements, concerning the extent and character of that utter ruin, often ending in actual extinction, which it forefold would inevitably overtake the greatest dynasties and cities. To whittle away, or refuse to acknowledge the force of this practical argument, which can be clearly established from the unimpeachable testimony of profane writers and up-to-date facts, must only indicate, either an unconquerable bias and prejudice against revealed religion, or else mental incapacity of the very lowest order.

I. THE CURSE OF SLAVERY.

Accordingly, we note how, in the very morning of post-diluvian history, when the great threefold division of the human race took place, a solemn curse was pronounced by Noah upon Ham's descendants, and an equally distinct blessing upon the children of Japheth: “Cursed be Canaan; a servant of servants shall he be unto his brethren . . . God shall enlarge Japheth, and he shall dwell in the tents of Shem” (Genesis ix. 25—27); and waiving all controversy concerning the question of a deluge, and, for that matter, of even Noah's existence, we simply enquire,—*Is or is it not to-day a fact*, that the sons of Japheth—Englishmen, Americans, and Continentalists,—migrating from their own borders, dwell in the Asiatic tents of Shem; (witness the magnificent New Year's Durbar, and Lord Curzon's well-nigh Imperial honour;) and that the offspring of Canaan, whether in Africa or elsewhere, were and are in a condition of miserable bondage and slavery? It is easy to censure the present treatment of “Blacks” in the United States as but a scanty improvement upon that existing before the great civil war,—denied, as they are, equality of admission to public conveyances, hotels, and even the Lord's table, with “the Whites”; and yet American philanthropy should not be

unduly condemned in this matter, since it is only the fulfilment of an old-time prophecy, outside human control, recorded millenniums ago, which even President Roosevelt's recent broad-minded policy cannot render inoperative and void!

2. THE UNTAMABLE ARAB.

Furthermore, another equally clear but perfectly opposite prediction stands over against the descendants of Ishmael, of whom God said, "He will be a wild man; his hand will be against every man, and every man's hand against him;" "and I will make him a great nation" (Genesis xvi. 12; xvii. 20). Observe carefully the contrast,—the children of Canaan were to be enslaved, but those of Ishmael, on the contrary, to be free with a wild breezy liberty, untamable and unsubduable. *Is or is not this a true description of the Arab race as it now exists?* Once "a great nation" stretching from India to the Atlantic, yet even then, as to-day, utterly unaffected by the luxury and civilization of surrounding peoples,—acute and active, "plunderers by profession," trading on their wits, a wild, rough, isolated, primitive race, unconquered and unchanged, they remain still, as Gibbon puts it, "armed against mankind," such living witnesses and embodiments of that very verse, written more than three thousand years ago, that, in our current phraseology, the terms "Ishmaelite" and "Arab" have a significance and social meaning borrowed exclusively from this ancient prophecy and its fulfilment in their self-centred existence and wild isolated life.

3. THE EXTINCTION OF EDOM.

Again, we find, in the prophecies concerning the children of Esau,—not predictions of how, like Ishmael's sons, a nation shall continue primitive, untamable, and unabsorbed,—nor how, as in the case of Canaan's posterity, generation after generation shall remain enslaved;—but how a great people shall become entirely extinct, her industries cease, her land become "most desolate", and her strongest cities, abodes of "owls and dragons" (Isaiah xxxiv.; Jeremiah xlix. 7—22; Ezekiel xxxv.; Obadiah);—a rich and powerful nation, while Israel was insignificant and mean, Virgil sings of the glories of the Idumæans, and Sir Isaac Newton speaks of Petra, their principal city, the bustling centre of Eastern commerce, built like a nest "in the clefts of the rock," as the nursery of the arts and sciences from whence even Egypt learned the secrets of astronomy and navigation;—yet the almighty God Himself proclaims, centuries before the Christian era, "Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jeremiah xlix. 16); "and there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (Obadiah 18). The issue is an extremely simple one,—Has Petra been overthrown? Is Idumæa desolate? Are her cities ruined, and is the race of Esau absolutely extinct? Ask those travellers who, discovering with difficulty the ruins of the most impregnable city of ancient or modern times, were driven thence by the onslaught of most venomous scorpions, and found Idumæa "a dreary expanse of stones."

Lifting their hands in astonishment, they bear witness, "It is hardly credible that such desolation was ever inhabited." Though an army of 20,000 Idumæans took part in the grim tragedy of Jerusalem's destruction, and Petra was the seat of a Christian bishopric (Metropolitan), and flourished till the seventh century, yet *no single individual on God's wide habitable earth to-day claims kinship with Esau or the name of Edom, while, on the other hand, the descendants of his brother Jacob remain marvellously preserved, an intact people, though "scattered to the four winds of heaven."* Is this chance, accident, a fortuitous conglomeration of circumstances, or the will of God? Surely, only one answer is at all satisfactory or possible.

4. THE DESTRUCTION OF NINEVEH AND BABYLON.

We pass on to Nineveh, that "exceeding great city of three days' journey" (Jonah iii. 3), the capital of the mighty Assyrian dynasty, with its walls sixty miles in compass, one hundred feet high, and fortified by 1,500 towers; now so utterly destroyed that, when the memorable conflict between the Romans and Persians took place, A.D. 627, "the city, and even the ruins of the city, had long since disappeared, and the vacant space afforded a spacious field for the operations of the two armies" (Gibbon, Vol. v., page 408); and ask,—Have or have not the prophetic words of Nahum been fulfilled, "*I will make thy grave,*" "I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock" (Nahum i. 14; iii. 6)? Why! even Lucian, in the second century, testifies that, in his time, Nineveh had so completely perished that no trace of the wonderful city then remained. *The Lord God Almighty had buried it!* And, but recently, from under the "abominable filth" He has ordained that there should be dug up, from its grave, most marvellous witnesses of its original greatness in the exhumed walls of a supremely grand and beautiful palace, containing still fully two miles of bas-reliefs, inscriptions, sculptures of great elegance and precision, representing historical events, battles, sieges, and triumphs; swords, shields, and drinking cups highly-finished and adorned; besides furniture and ornaments of the most tasteful description.

Add to this testimony the evidence of Babylon with its massive walls broad enough for six chariots to drive abreast, one of "the seven wonders of the world," its brazen gates, most wonderful of temples, hanging gardens, artificial lake, and the extreme fertility of encompassing Chaldæa, now utterly overthrown, and consisting of "a vast succession of heaps of rubbish" interspersed with "pools of water"; its sole inhabitants wild beasts, lions, jackals, and wolves, an "astonishment" to the explorer, and a source of superstitious fear to the wandering Arab, who will not even pitch his tent there; while the surrounding country is one vast desert, all of which details, and many more, were definitely foretold with startling vividness by Isaiah and Jeremiah: "Babylon shall become heaps," and "pools of water." "The broad walls of Babylon shall be utterly broken." "I will roll thee (the mount with the temple of Belus) down from the rocks, and will make thee a burnt mountain." "It shall never be inhabited, . . .

neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures." "Every one that goeth by Babylon shall be astonished." "I will punish the land of the Chaldæans, and will make it perpetual desolations." "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest," etc., etc. (Jeremiah li. 37; Isaiah xiv. 23; Jeremiah li. 58; 25; Isaiah xiii. 20, 21; Jeremiah l. 13; xxv. 12; l. 16.)

Let the mystery be squarely faced, and explained by Bible doubters, of how this mighty city,—a synonym for everything substantial and magnificent, so great that Alexander even, in his time, contemplated making it the capital of his world-wide empire,—is to-day thus completely devastated, and even so dreaded that no one can or will dwell there, although the town of Hillah, only six miles distant, contains 6,000 people, and houses built exclusively of BRICKS carried from the ruins of Babylon for that purpose,—another fulfilment of prophecy: "Let nothing of her be left;" and yet in full harmony with the apparently, at first sight, contradictory prediction, "They shall not take of thee a stone for a corner, nor a stone for foundations" (Jeremiah l. 26; li. 26). To us, at least, it frankly seems impossible to do otherwise than recognize God's hand in this *overground* witness of fallen Babylon, and *underground* testimony of buried Nineveh, and see Himself as the Fulfiller of those events which He predicted, through His prophets, with such unerring accuracy centuries before.

Let it be remembered that, in these references to Nineveh and Babylon, we have scrupulously adhered to our determination to produce no fulfilled prophecy as evidence of Old Testament Inspiration concerning which it MIGHT, however unfairly and erroneously, be asserted, "These predictions were written after or simultaneously with the events." Had it been otherwise, it would form a most interesting study, in this connection, to trace the parallelism between the prophetic utterances of Nahum and Jeremiah (Nahum; Jeremiah l., li., etc.; see also Isaiah xlv. 1—4;) on the one hand, and the graphic accounts given of the remarkable captures of these well-nigh impregnable cities by the profane historians, Diodorus Siculus and Xenophon, on the other; a parallel as striking as that already mentioned, concerning the siege of Jerusalem, connecting the words of Moses with the records of Josephus; but, however fascinating the temptation, we forbear, only advising all ministers and Christian workers to procure and peruse that incomparable and unrivalled book, Dr. Keith's "Evidence of Fulfilled Prophecy," which, with Mr. John Urquhart's recent well-written and conclusive volume, "What are we to Believe?" should be stocked, read, marked, and inwardly digested in every library.*

(To be continued next month.)

* Amid many authorities, we specially acknowledge indebtedness to the above for reliable and most interesting information, and also to Bishop Newton on the Prophecies, Rawlinson's "Ancient Monarchies," Dean Goode's "Warburton Lectures on Fulfilled Prophecy;" the Greek writers, Herodotus, Xenophon, and Diodorus Siculus; Josephus, the Jewish annalist; Gibbon, the famous historian, and Volney, the intrepid traveller,—both themselves pronounced sceptics.

A Sweet Singer of Israel.

MADAME ANNIE RYALL has so often stirred the deepest feelings of our hearts with her sweet rendering of Gospel melodies that we have special pleasure in introducing a portrait and "sketch" of her to our readers. She is a heart-singer. She sings from the heart, to the heart. Her choice of Gospel solos is to her a matter of prayer, and God gives her the message, and owns it, too. For details of her life and work, we are indebted to her worthy husband, Mr. W. Bustin, Honorary Secretary of Percy Hall Mission, Dockhead.

* * * *

Madame Annie Ryall (Mrs. Bustin) may be said to have been born in Mission work, her father, the late Mr. Walter Ryall, having founded a Ragged School Mission in the very poorest street in Bermondsey (London Street) during the year of her birth. Mr. Ryall was a working-man; he had spent some time in the North Sea Fishery, and had seen much of the rough side of life; yet, for twenty-seven years he carried on this voluntary work, in which his daughter, from early childhood, proved a great help to him,—singing at the open-air meetings, etc. At the age of seventeen, Annie Ryall was baptized at the Metropolitan Tabernacle, and "received in" by the late beloved Pastor. From this time, she took charge of a large Bible-class, and had the joy of seeing many of her scholars develop into bright and useful Christian workers. Her services very soon began to be in great demand for concerts at the local chapels. An all-wise Providence brought her into contact with Miss Marion Williams, A.R.A.M., cousin of Mrs. Mary Davis, whose able tuition soon rendered her pupil a really valuable acquisition to the concert platform.

In the year 1887, Miss Ryall married Mr. W. Bustin, who, for a year or two, had been assisting Mr. Ryall as Secretary of the London Street Mission. Some four years later, Mr. Ryall was called to his reward, and the management of the Mission devolved upon Mr. and Mrs. Bustin. Possibly it was this more direct responsibility that led to closer self-examination; for, a year or two later, it was pressed home irresistibly upon both that the overwhelming importance of eternal things, and the urgency of men's salvation, were too pressing for time and energy to be wasted in merely amusing the crowd. A series of interesting incidents led shortly to the decision that, for the future, the precious gift of song, so graciously conferred by God, should be consecrated solely to His glory and the salvation of souls. She deemed it advisable to retain the name by which she was already so well and favourably known. There were no visible avenues of service at the time; but, the same week, an invitation came to sing at a Sunday afternoon Gospel service. This engagement lasted ten years, and, though Mrs. Bustin has never sought an engagement in this work, for years past there have been very few available evenings when she has not been singing the Gospel either to large crowds in Hyde Park, to vast concourses in tents, in one or other of the largest halls in London, in

chapels large or small, in humble Mission-halls, or on the sea-shore. Her services have not been confined to London, for she sings more frequently out of London than in it. Sunderland, Manchester, Grimsby, Ipswich, and numbers of other large provincial towns have welcomed her to their largest centres of Christian activity.



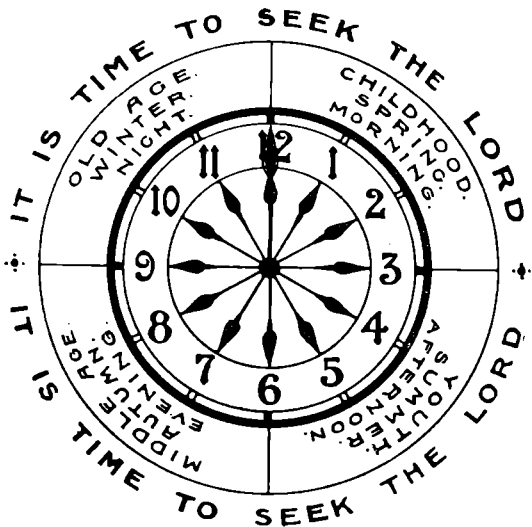
MADAME ANNIE RYALL.

It will surprise many to know that, despite all this travelling and public work, Madame Ryall has gathered round her a family of eight bright little hopefuls, of whom we devoutly hope there will be some "singing men and singing women" to continue their mother's musical ministry for Jesus. In the work of the Mission,—known as "Percy Hall," since its removal from London Street to more commodious premises in Abbey Street, Bermondsey,—Mrs. Bustin is actively engaged. She conducts a large Mothers' Meeting, while her husband and a band of earnest workers devote their spare time to carrying on a number of other useful agencies. All joy and blessing be with them! We shall be delighted if any readers are moved to help the good work.

"It is time to seek the Lord."—Hosea x. 12.

What's the Time?

FOR THE CHILDREN.



IT is ———. You can fill in what it is if you look at the clock. And here it is in another sense, "It is time to seek the Lord." I have read of a man who could not read what o'clock it was, yet he could read Chinese! It came about in this way. He had had great trials, and through them his mind became a blank. After a long time of melancholy, he was interested by some curious markings which he saw on a teapot. They attracted him greatly, and he put himself to a good deal of trouble to find out what they meant. He discovered, at last, that they were Chinese characters, and nothing would satisfy him but getting more of the strange writings until he could spell out the sense, and read the language.

There is something like that amongst people. They are interested in business, pleasure, books, friendships, but they do not know that "it is time to seek the Lord." Do you know that it is time to do so, my young friends? If you do not, will you look at the clock now, and listen to its tick, tick, tick, tick, tick, tick, and observe that it is saying to you, putting a word for a tick, "It—is—time—to—seek—the—Lord"?

We measure out our daily life by the time. There is an hour for rising, and an hour for going to bed. There is an hour for breakfast, and an hour for dinner. There is an hour for lessons or work, and an hour for play. It is time, we say, for this or that. Now, it is well and wise if we measure our life always by this truth, that "it is time to

seek the Lord." In one of his letters to a friend, McCheyne wrote, that a Christian, amongst fellow-Christians, was something like a man who lived in a city, who could correct his watch when it went wrong by the clocks on the steeples that pealed out the time. So, when one has friends and helpers, he can always set his life right by their good example. It was said of a minister, who was eminent for holiness, that his face was like an illuminated clock. Every Christian friend's face is a clock to help us keep our lives in time. It is pleasant to look at, and it corrects us by its shining example. And there are other clocks, also, that tell us that "it is time to seek the Lord." There is the Bible-clock. Look at the time there often. And every Gospel address, or sermon, is a clock. See that you set your life by the truth it presents. How well regulated our lives would be if we always set them by the clocks that tell us, "It is time to seek the Lord"!

Like the moon, the round face of the clock is divided into quarters. Let us call the first quarter, Childhood; and the next, Youth; and the third, Middle Age; and the fourth, Old Age. Now, whatever quarter you may be in, the time is this, "It is time to seek the Lord." "Behold, now is the accepted time; behold, now is the day of salvation." Not everyone gets into the fourth quarter, so that it will not do to leave the seeking of the Lord till then. But if any have left it till then, they may be saved even in that quarter, for "now" points out them also, but they had better be quick. We do not know if we shall even reach the third quarter, for it is not every youthful person that reaches manhood, or womanhood. If any such readers have left the seeking of the Lord till then, let them seek Him now; but it will never do for you young people to put off seeking Him in the hope that you may find Him in manhood or womanhood. Some of you are in the second quarter; youths or maidens are you. Have you sought and found the Lord? It is time to do so. Do not say, "There is plenty of time yet." Procrastination is the thief of time, and it will steal salvation from you. "It is time to seek the Lord" now. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Now is the time for pleasure, you think, and to-morrow the time for salvation. Nay, but to-day is the time to seek the Lord, and your pleasure will be all the sweeter for finding Him.

But some of you, dear children, are in the first quarter of the clock of time. Childhood's years are passing o'er you. And it is equally true for you, that "it is time to seek the Lord." Do you think that a clock is likely to keep good time in the second, or third, or fourth quarter, if it is not right in the first? And do you think that you are likely to live a good life if you do not start out in it seeking the Lord from the very beginning? Start life well, and you are likely to finish well. Start it with Jesus; and although you may not hope to run your course without error, yet He will keep you as you trust Him, and bring you to a perfect finish. Seek the Lord, for "it is time," says the clock.—tick, tick,—quick, quick; and He will be the Beginner and Finisher of faith to you.

GEORGE MENZIES.

Arbroath.

A Preacher's Poetry.*

OUR friend, Mr. Thomas, here comes before us in a new rôle. We welcome these poems, in reading which we have been transported to the quiet scenes of Nature, or companied with great men of the past. Mr. Thomas is an evident lover of the sonnet, though by no means bound within its limits: all sorts of forms and metres are used as vehicles for his muse. He gives us a stirring patriotic Ode, and in one poem, he emulates John Gilpin. The Rainbow piece which gives the title to the book is, perhaps, the best in it. We wonder, however, whether Mr. Thomas is quite conscious of the pun that lies hidden in two lines,—

“Then the Iris returns from the rivers and burns,
Freshed robed in her garments of fire.”

The following extract from the admirable poem on Janus will give our readers a specimen of the contents of the volume; and, we hope, lead them to purchase it for themselves:—

“JANUS.

“Religion he affects, a cultured need,
But mildly swears he's guiltless of a creed.
He lauds Dissenter's independent perch,
But soothes with equal praise dear Mother-Church:
Hugs to impartial breast Low, Broad, and High,
Melts opposites in chymic sympathy.
On right and wrong he finds an equal hope,
Applauds great Luther, and commends the Pope;
Distinctions vanish in a world of white,
And Greek and Roman both are in the right.

“He would be reckoned Christian, if you please,
But recommends Confucius for Chinese;
And mildly hints Mohammed's word has done
As much for Turks as e'er could Mary's Son;
While Indian Buddha, of esoteric fame,
Might well have had his birth in Bethlehem.
He pleads for Bible, but with clause enclitic
Confesses genial faith in German critic,
And blandly hints to clever Rationalist
That Bibles, after all, would scarce be missed,
For Reason's modern growth of inspiration
Might well supply defect of Revelation;
Then, lest distinctions taint his neutral mind,
He ranks both saint and atheist in one kind.

“This Janus of our modern social story
Has one face Liberal, the other Tory;
To right and might he renders equal tale,
And to each breeze indifferent spreads his sail.
He boasts serenely—proves his soaring mind—
Search as you will, his creed you cannot find;
Such nice opinions, made of stuff so rare,
Hang in his mind, he knows not what they are.”

* *The Iris, and other Poems.* By Rev. JOHN THOMAS, M.A., of Liverpool, Arthur H. Stockwell. (2s. 6d. net.)

Watch-night in Paris.

PASTEUR SAILLENS writes:—"We have had a happy Watch-night service. With us, it is quite a long affair. We began, at 8.30, by a baptismal service, at which four were received into the church. They are excellent recruits, I believe. Some others expressed the wish to follow soon; among them a poor *chiffonnier* (rag-picker), who has been led to the Lord by reading a Bible which he found in the rubbish in front of a house. He has come to the meetings, and will, I hope, soon be one of our number. After the baptisms, we had a little time for conversation and refreshment till 10 p.m. Then began the last and most interesting part; reading letters from scattered members (about 30 of them), hearing testimonies, prayer, thanksgiving, and finally, at midnight, a prayer of consecration offered by the Pastor for the whole flock, and the singing of a verse of '*La Croix reste debout*,' ('The Cross, it standeth fast,') while all of us joined hands—Tabernacle fashion. There were about 250 people. A spirit of revival seems to be on us. Praise God!"

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.

Messrs. Passmore and Alabaster have published, at 5s., a volume which should have a special interest for many of our readers,—the fourth edition, enlarged and revised, of *A Record of Lectures and Addresses in Defence of the Principles of the Reformation*, delivered by THEOPHILUS GEORGE OWENS. This is the good brother who has, for so many years, given away Mr. Spurgeon's sermons in the early morning, or put them in letter-boxes, and who has annually written for the "Sword and Trowel" an account of the distribution. This volume, however, covers a much longer period,—over fifty years,—and records a remarkable series of speeches, lectures, and letters against Romish and Ritualistic errors, and on behalf of Protestant truth. It would be well if such service, as is here recorded, could be rendered all over our land, for it is sorely needed in these dark days.

The Bible Union Handbook for 1903 (Partridge and Co.) is a remarkable compilation of good things, including proverbs, poetry, Bible studies, and helpful extracts from

C. H. Spurgeon's writings, and from many other works. It is sent free to each member of the Bible Union, particulars of which can be obtained of Mr. E. Tanton, "San Remo," Tonbridge, Kent.

Volume LVI. of *The Jewish Herald* is full of good things concerning God's ancient people, Israel, and the work of the British Society for the Propagation of the Gospel among them. The Secretary of the Society, and the Editor of the volume, Brother Isaac Levinson, is in one of the illustrations represented in the attire of the Scribe. The book can be obtained of Messrs. Partridge and Co., or at the office of the Society, 9, Great James Street, Bedford Row, London, W.C.

From Drummond's Tract Depot, Stirling, have come three *Annals* that cannot be circulated too widely:—*The British Messenger* (1s.), *The Gospel Trumpet* (6d.), and *Good News* (4d.).

No. 4 of "The British Weekly" Extras (Hodder and Stoughton, 1s.) contains the Reminiscences and

Appreciations of Dr. Parker which appeared in the paper in the two weeks following his death.

Messrs. Morgan and Scott have published, at 1s., and 1s. 6d., *The Story of William the Silent*, by W. STANLEY MARTIN, who tells again, specially for the benefit of youthful readers, the thrilling tale of "Holland's Fight for Freedom."

Mr. A. H. Stockwell has issued, at 2s. 6d. net each, two more volumes in "The Baptist Pulpit" series.—*The Making of Man*, by Rev. DANIEL HUGHES; and *Through Christ to Life*, by Rev. JAMES J. ELLIS, M.A. They well maintain the average excellence of their many predecessors.

Messrs. Horace Marshall and Son have issued a fourth edition—completing 45,000—of the admirable booklet, *Advice to 20th Century Business Juniors (and others)*, by PHILIP RHO. CHIL., the former issues of which we have heartily commended. (Price 4d., and 1s.)

By Voice and Book. The Story of the Christian Colportage Association. (2s.) By H. D. BROWN. The Christian Colportage Association.

A STORY well worth telling; and right well told. We believe in Colportage work; and, with the Author and Secretary, marvel that it is so "little known and often greatly misunderstood." There is more need for it than ever. We trust this record will win for the Association many new friends. There are nearly 50 illustrations,—good ones, too; and the profits are for the Colporteurs' Pension Fund.

Convent Enquiry. Annual Report. Banks and Son. (6d. net.)

A LURID account, well worth reading by every Protestant, of the pestilential convent system in England.

We marvel that our fellow-countrymen permit these so-called

religious houses still to defy inspection. Many a poor victim, cajoled into entering, is kept a prisoner there until death; yet we call ourselves a free people!

Some Fathers of the Reformation.

By Rev. IVOR G. FARRAR, M.A. Religious Tract Society. (1s. 6d.)

WE believe the author of this book is the son of Dean Farrar, and very heartily we compliment him upon his work. Within an equal compass, we do not know where better teaching on the subject can be found.

The Free Church Movement in England. By DAVID HEATH. A. H. Stockwell. (2s. 6d.)

A WEIGHTY and valuable statement of Free Church history and principles. How we wish that "God's Englishmen" understood the spiritual forces for whose defence and propagation we stand! Two chapters in this volume,—one, on "The Tragic in Church History," and the other, on "The Rationale of Religious Persecution" are worthy to be read in public, to all our congregations, and would give them some idea of the priceless value of our heritage as Free Churches. Ignorance as to these things has made it possible to pass the detestable and reactionary Education Bill, and will involve many of us in suffering by resistance to its wicked provisions.

The Making of a Christian. By C. A. SCOTT, M.A. H. R. Allenson. (1s. 6d.)

WORTH its weight in gold, especially for young people, as a crystal exposition of the religious life. Happy would that pastor be whose young folk had read and pondered it. They would be a band of stalwarts, who might defy priestism, Rationalism, and the flabby religion of fashion so distasteful to our Lord. We can only wish for it a circulation worthy of its extraordinary merits. A thousand thanks, Mr. Scott!

For Me and Thee. By F. B. MEYER, B.A. Walter G. Wheeler and Co. (1s.)

SOME of the most striking chapters from the prolific pen of the esteemed author may be found in this little volume.

Consecrated Husks. By J. GREGORY MANTLE. Walter G. Wheeler and Co. (1s.)

BOUND in style to match Mr. Meyer's book mentioned above, but differing somewhat in character, these short and suggestive papers make a worthy companion to it.

The Century Bible. St. Mark. Edited by S. D. F. SALMOND, D.D., F.E.I.S. Edinburgh: T. C. and E. C. Jack. (2s. and 3s.)

IN welcoming this belated volume on Mark, which completes the New Testament series, and which seems quite on a level with the others, we are glad to notice the announcement of new volumes on the Old Testament. Already the Century Bible has taken its place as a standard work; and, for careful and expert workmanship, it is not to be excelled.

Visions of the Master. By HORATIO PACK. Arthur H. Stockwell. (1s. net.)

A FEW glimpses into the life of Christ,—short and thin.

Bound by a Chain. By GRACE PETTMAN. Stirling: Drummond's Tract Depot. (1s. 6d.)

A GOOD Temperance story, showing how faith in the Lord Jesus Christ delivers when all else fails.

My Prize Translation, and other Stories. By ALICE JANE HOME. A. H. Stockwell. (1s. 6d.)

BRIGHTLY-WRITTEN stories, with a number of instructive allegories which will prove helpful to those who read them.

Garenganze: West and East. By F. S. ARNOT. Walter G. Wheeler and Co. (1s.)

A BRIEF but most interesting review of twenty-one years' toils and triumphs in the Saviour's service in Central Africa.

In the Land of the Oil Rivers. By ROBERT L. M'KEOWN. Marshall Brothers. (1s. net.)

A most interesting account of the Qua Iboe Mission, carried on mainly by brethren from Harley College, and sisters from Doric Lodge, in a very trying part of the West coast of Africa. About 700 natives have already been received into church-membership, and the workers eagerly long for other helpers to go to aid them in gathering many more of the million souls still living in darkness in that region.

Notes.

Personal Paragraphs.

We grieve to learn that PASTOR CHARLES SPURGEON is so poorly as to be obliged, for a while, to refrain from work of any kind. We ask for earnest prayer for his complete recovery.

In view of the fact that March has, in previous years, proved trying to him, PASTOR THOMAS SPURGEON has obtained leave of absence, after the first Sunday in that month, on condition that he rests absolutely. He will probably take a sea-trip. Further particulars in our March issue.

We desire to thank all who have

prayed for direct blessing on the Pastor's ministry, and to assure them that *the prayer is being answered.*

Pastor Thomas Spurgeon has been the happy recipient of a Christmas present in the form of a magnificent travelling dressing-case, with silver fittings, from some fifty of the members of the Tabernacle Church. The gift included also a handsome reticule for his wife. Miss Butcher, of Peckham Rye, appears to have been the ringleader in this kind conspiracy to give the Pastor a glad surprise. We are most grateful to each donor, and we are equally grateful to those who "would have been so glad to have had a hand in it" had it been possible

to include all who wish the Pastor well.

We mean to take the first possible opportunity to use the present, and we shall act on the kind advice of the letter which accompanied it, "when travelling with this bag, please take a *return ticket*."

It was our privilege to officiate, on January 7th, at the wedding of Mr. Robert Percival Higgs and Miss Maud Unity Passmore. The marriage of the younger son of one Deacon to the elder daughter of another is indeed a glad and noteworthy event. May the blessing of Jesus of Cana in Galilee rest upon them, and on their parents!

IN MEMORIAM.—Tabernacle institutions and Mrs. C. H. Spurgeon's work have lost a generous supporter by the tragically sudden death of Mr. W. R. FOX. On Saturday evening, January 10th, he was addressing a meeting at Shoreditch Tabernacle when, without the slightest warning, he fell forward, and on being carried to the Pastor's vestry it was found that he had "gone home" to be "for ever with the Lord." We sympathize most sincerely with Mrs. Fox, who was present at the time, and with all the members of the bereaved family. The Lord comfort and sustain them as only He can!

We very specially ask our younger readers to look out, next month, for the first of Pastor J. W. Ewing's illustrated "Talks with our Young People on Free Church Principles." They can materially help us if they will call the attention of their school companions and playmates to this new and timely series of articles. Free Church parents, please give good heed to this paragraph, and to the papers to which it relates!

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Tabernacle Tidings.

The young people of the Tabernacle Sunday-school met, on Wednesday evening, December 17th, to hear a lecture, by Mr. W. Jordan, upon "Missionary Work in Ceylon," illustrated by lime-light views. The lecture and the views were alike interesting and instructive.

The little folk, who are supposed to be too young to worship in the Tabernacle, have a service of their own, in the College Buildings, on

Sabbath mornings, from eleven to twelve o'clock. On the Sunday prior to Christmas, this service was specially interesting, the scholars having brought toys to be carried to sick children and poor homes where "Santa Claus" forgets to call. Mr. E. G. Church and Mr. Chas. Dunn conducted the engagements, and a grave Deacon talked about Christmas roses, the most beautiful of these being "the Rose of Sharon."

At the Tabernacle prayer-meeting, on December 22nd, special prayer was presented for Miss F. M. Harrauld, who was about to return to mission work in North Africa after being invalided home about a year ago. On December 29th, she started for Tripoli, where she has gone to help Mr. and Mrs. Venables of the North Africa Mission.

The workers connected with the Sunday evening evangelistic services met for prayer and conference on Wednesday, December 31st, at 8 p.m. Pastor C. B. Sawday presided, and selections of sacred music were given by Mr. and Miss Lyon, and Mr. and Mrs. Harvey. Miss Wagstaff recited "The Starless Crown," and brief addresses followed by Messrs. Savager, Budden, Harvey, Gregory, Wagstaff, and Ford. Tea and coffee and friendly intercourse filled up the intervening hour between this meeting and the Watch-night service in the Tabernacle.

At this service, the great building was crowded with an eager throng, many of whom, it was quite manifest, were not in the habit of attending any place of worship. Madame Annie Ryall has probably never sung more impressively than she did on this occasion; and the four familiar hymns, specially printed for the congregation, were very heartily rendered. Prayer was presented by Pastor C. B. Sawday, and Pastor Thomas Spurgeon gave a short but striking address on the words, "It is time to seek the Lord." The article by Pastor George Menzies, on page 82, together with the Pastor's preparation of the diagram to illustrate it, suggested to him the theme for his Watch-night discourse, the "heads" of which can be plainly distinguished in the four spaces between the outer and inner circles on the face of the dial.

A minute or so before midnight, the vast audience bowed in silent supplication, and when the hour had struck, the Pastor prayed, and again spoke briefly before pronouncing the Benediction. Then followed the expression of good wishes for the new year on which all had entered, the people cheerily responding to the Pastor's greeting. After the singing of "All hail the power of Jesu's name," with the chorus, "Glory, honour, praise, and power," the great company speedily dispersed, many saying what others probably felt, "This has been one of the finest services ever held in the Tabernacle."

Baptisms at Metropolitan Tabernacle, December 29th, 1902, seven,—Albert J. Braid, Francis H. Farrant, Maud Sennett, James W. Read, Rose Blanks, Emma Blanks, Alfred C. Youden;—at Haddon Hall, January 1st, 1903, six,—Kate Eade, James Williams, Gilbert Eldridge, Sarah Shaw, William Friend, Mabel Kimber:—one, omitted from last month's list,—Matilda Humphreys.

At the communion service, on Lord's-day evening, January 4th, sixteen friends were received into church-membership, the Pastor giving them the right hand of fellowship. At the same service, the deaths of the following members were reported:—George Viner, Elizabeth Cornes, Harriet Shindler, William Elsbury, Ellen Eade, Amelia C. Brodie, Jane Sims, Eleanor Meek, Josephine Romag, Sarah Broomfield.

Representatives of the National British Women's Temperance Association occupied the platform upon the occasion of the monthly meeting of the "John Ploughman" Gospel Temperance Society, on Wednesday evening, January 7th. Mrs. C. Campbell presided, and addresses were given by Mrs. Goddard Russell, Mrs. Douthwaite, and Mrs. Swankie-Cameron. These ladies had sad tales to tell of the ravages of drink amongst women, and good news of rescue work. Madame Ryall sang in her usual charming manner. There was a large and enthusiastic audience.

On Wednesday evening, February 4th, at 8 o'clock, Pastor Thomas Spurgeon has promised to lecture, in connection with this Society, on "Luck;—or, Superstitions of the

Past and Present." All are cordially invited.

Principal McCaig has kindly undertaken to deliver a series of addresses to the Young Christians' Association, connected with the Tabernacle Sunday-school, upon Free Church Principles. The first was given, in the College Buildings, on Wednesday evening, January 14th, the subject being "The Church of Christ: its Composition and Objects." The address was powerful and instructive, and the series promises to be helpful and popular.

The next will be delivered on Wednesday, February 11th, at 7.30 p.m., when the topic will be "The Ministry." The meetings are open to all who wish to attend them.

The Annual Deacons' Meeting and Church-meeting will be held just about the time that these "Notes" are published, but too late for details to be printed in this month's Magazine.

The annual meeting of the Tabernacle Sunday-school is arranged for Monday, March 2nd. The officers and teachers will invite the parents to tea, and the meeting will follow. Pastor Thomas Spurgeon will preside. As this will be his last public service before starting for a month's holiday, it is expected that there will be a large and enthusiastic gathering to cheer the Sunday-school workers, and to give the Pastor a hearty "send off."

Upon the morning of the preceding Sabbath, the teachers and scholars will be present in the Tabernacle, and children's hymns will be sung. The Pastor purposes to preach specially with regard to work among the young; and it is hoped that, upon this occasion, the members of the Church and congregation will endeavour to bring the whole of the junior members of their households to the service.

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Concerning the College.

Mr. Percy A. Clements, who has been student-pastor at Clacton-on-Sea since April, 1902, has accepted the renewed invitation to the pastorate of the church meeting in the Pier Avenue of that rising resort on the East coast.

Mr. T. E. Lower will have sailed for China before this "Note" is pub-

lished. At the Tabernacle prayer-meeting, on January 12th, special reference to his approaching departure was made by Pastor Thomas Spurgeon; prayer was presented on his behalf by Pastor R. Ensell, of Middlesbrough; and Mr. Lower gave a brief and pathetic farewell address.

The students re-assembled, after their Christmas vacation, on Tuesday morning, January 20th. Three new brethren were received.

Mr. W. E. Piper is removing, from Wimborne, to Prickwillow, Cambridgeshire; and Mr. W. Walker, from Bishop's Stortford, to Attercliffe, Sheffield. Mr. H. J. Batts has commenced a new work at Claremont, in the suburbs of Cape Town.

We cannot positively state the date of the Conference, but there is every reason to believe that the London Committee will decide upon April 20th as the opening day.

We desire to express our sincere sympathy with our good friend, Pastor W. D. McKinney, of Ansonia, Connecticut, in the loss he has sustained by the death of his dear wife in December last. "She was an ideal minister's wife," he says. Well may he ask us to pray for him. This we gladly do, and for all others similarly bereft.

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Our Fatherless Family.

Christmas at the Orphanage and at the Sea-side Home at Margate was celebrated in the time-honoured festive manner, and passed off to the satisfaction of all concerned. Through the generosity of friends from far and near, there was an abundance of good things to supply the needs of the fatherless lads and lassies. In addition to the figs, cozaques, oranges, Christmas cards, and new shillings, which the children have become accustomed to receive, there were Coronation mugs, the gift of Messrs. Doulton. The watches for the premier girl and boy were presented by the Mayoress of Camberwell (Mrs. Goddard Clarke) and Dr. Soper, and there were the usual votes of thanks to the President and Board of Management and to the Head-master and all the members of the staff, which were suitably acknowledged by Pastor Thomas Spurgeon and Mr. Charlesworth.

The New Year's gathering of the friends of the orphans is always an

event to which the children and their mothers look forward with great pleasure. The amount brought in is one of the most sacred offerings we receive during the year, as it is an expression of the gratitude of widowed mothers for the benefits of the Orphanage.

Mrs. McNeill, who takes a very special interest in the Sea-side Home, has paid a New Year's visit, presenting each child and each worker with a silver token of her regard. A service is conducted, every Tuesday, in turn by the Free Church ministers of the town. We are very grateful for the local interest displayed towards this important branch of the Orphanage work.

The meetings of Mr. Charlesworth and the choir, during December and January, furnished opportunities for friends to rally in aid of the Orphanage funds. It is a joy to us to know that the interest in our work is still so widely maintained. Will our kind helpers also continue to remember us at the mercy-seat?

There are a few open dates during the present quarter, and we shall be glad to receive invitations for the services of our choir in or near London. Applications should be addressed to Mr. Charlesworth, Stockwell Orphanage, Clapham Road, London, S.W.

The next collectors' meeting will (D.V.) be held on Tuesday, March 17th, when A. Pearce Gould, Esq., M.S., etc., has kindly consented to preside. Boxes and cards can always be obtained of the Secretary at the above address.

ORPHANAGE SUNDAY-SCHOOL.—The quarterly service was held in the Memorial Hall, on Lord's-day afternoon, January 11th, when a New Year's address was given by Pastor E. Last, of Battersea Park Tabernacle, who chose for his subject "The lad with the loaves and fishes" (John vi. 8, 9). The speaker pointed out that the boy did the right thing, at the right time, in the right place, and that, by giving up all that he had to the Lord Jesus Christ, he received a blessing himself, and was the means of blessing to the multitude. Mr. Last told his young hearers that God often chooses boys for important work, as, for instance, Carey, Moffat, Livingstone, C. H. Spurgeon, and even one of the Orphanage lads, John Maynard, who went to Africa as a missionary, and laid down his life for

Christ on the Congo. The choir sang Mr. Charlesworth's anthem, "Press Forward;" and a collection was taken in aid of Dr. Churcher's Medical Mission work at Sousse, Tunisia.

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Colportage Chronicles.

Busy activity has marked the past month, both at the Depot and in the Districts, straightening up the matters of 1902, so that records of special interest are few. It will be seen that, in answer to earnest prayer, and in response to strenuous effort, a good long list of amounts for the General Fund is published in this issue of "The Sword and the Trowel." The many friends, who have assisted us, are hereby warmly thanked; and they will be gratified to learn that the total for the past year is a little in excess of the previous one, and hopes are entertained that the results of the labours of 1902 will prove satisfactory in all respects.

Many old friends of the work will be interested to hear concerning the



"THE KING OF THE COLPORTEURS."

welfare of one of the earliest of the colporteurs, whose name has so often appeared in these pages, and who, for long years, was recognized by C. H. Spurgeon as "the king of the colporteurs." After about thirty years of honourable service as a colporteur with us, he accepted the oversight of several village chapels in his old District, and has fulfilled the duties with much acceptance until quite recently. A few months since, however, the friends, among whom he has laboured for so long, felt that, with ripened years, and abating

strength, the veteran should be relieved of the responsibilities resting upon him, and arrangements have been made for a provision for Mr. King in his declining years. The Committee of the Colportage Association have counted it a privilege to be able, from the modest Aged Colporteurs' Fund at their disposal, to have a share in this arrangement. Mr. King will still labour in his ministry as health and strength may permit, but without obligation to do so.

In entering upon the fresh year of service, the Association is eagerly desirous that every District may enjoy the united, believing prayer of all Christians, and then experience a manifest spiritual blessing upon every department of the work, rendering 1903 the most successful year in soul-winning of any that have been known.

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Miscellaneous Matters.

We are sure that it will interest our readers to know that the spirited cartoons illustrating our article on the Jesuits are the work of Mr. Harry Rountree, the talented son of one of our Auckland friends. Mr. Gilbert Rountree was an earnest worker of the Baptist Church when we accepted the pastorate. He has served as Sunday-school Superintendent, and is still a Deacon. His son is in England studying art, and has already secured a worthy place in a somewhat crowded vocation. The children delight in his drawings for "The Boy's Own Paper," and "Little Folks," and we are indebted to his skill, not only for the cartoons in this number, but for many other illustrations, and for the Floral Frontispiece with which we greeted our readers at the opening of the year. We predict for the young artist a successful career, and we congratulate our friend and comrade of former years. He will, we are persuaded, be glad that his son is helping his Pastor of long ago.

"The Sunday Magazine" is to issue, throughout this year, a monthly instalment of a "Life of C. H. Spurgeon," by Charles Ray, and promises new material and illustrations.

We confess we should have preferred that "The Autobiography" had been re-issued in some such form, for it is popular in every respect save price; but we are glad that the record

of the life and work of our beloved father is to be re-told by a sympathetic pen, and so issued that multitudes may read it. What a life it was!—and what a work!

It is not possible, of course, to commend the whole biography from a perusal of the first chapter, but we are glad to call our readers' attention to the project. We understand that the book, which will eventually be issued, is to be "complete and exhaustive."

Our good friend, Rev. S. Mead, of Western Australia, is strongly desirous of providing the nucleus of a denominational library in that State. He says, in a letter to the Editor:—"I have already given a hundred of my books for this object. It has occurred to me,—what an excellent thing it would be if we could have a full set of your father's sermons!" He is willing to give the volumes he possesses, and asks us to try to secure the others,—18 in all. Of these, we are able to supply seven; will any friends be good enough to send to us bound copies of the years 1890, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, and 1902? We will gladly see that they are forwarded. Copies of other of C. H. Spurgeon's works will be welcome. All must, of course, be in good condition.

We are glad to call attention to the good work of the German Baptist

Mission, of which Mr. Wm. S. Oncken is the Treasurer. We rejoice in the genuine evangelistic work done in the Roman and Greek Catholic countries of Bavaria, Bohemia, Austria, Roumania, Poland, and Russia. The list of subscribers needs replenishing. Will not some of the Lord's stewards fill the gaps? Send to Mr. W. S. Oncken, Lincoln.

An enthusiastic welcome was given to Dr. Torrey and Mr. Alexander, at Exeter Hall, on Friday, January 9th. Mr. T. A. Denny presided, and Pastor Thomas Spurgeon was one of several ministers who gave a hearty greeting to the evangelists. Dr. Torrey's response had the right ring about it. He told of the great work that had been done in Australasia, India, China, and Japan; and, disclaiming any personal credit for the results achieved, declared that the blessing had come through (1) the power of prayer, (2) the power of the Word of God, (3) the power of the blood of Jesus Christ, and (4) the power of the Holy Ghost. Mr. Alexander sang, and "conducted" both choir and congregation, and begged for earnest prayer on behalf of his part of the mission.

The evangelists have since been at Mildmay Conference Hall; this month they are to be in Scotland, and it is hoped that they will return to London in October.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from December 8th, 1902, to January 14th, 1903.

		£	s.	d.			£	s.	d.
Collection at Wharf Road Chapel, Grantham, per Pastor C. Deal ...	0	9	6		Mr. W. Lefevre	1	1	0	
Mrs. C. Robertson	1	5	0		Pastor O. R. Gibbon	0	10	0	
Executors of the late Miss Margaret McDougall Fergusson	102	10	10		Mr. J. Cameron	50	0	0	
Mr. H. Donkin	1	0	0		Mr. W. J. Graham	5	0	0	
Mrs. H. Hoskin	3	0	0		Miss Vera Spurgeon	0	2	0	
Anon., per E. H. B.	1	0	0		Contribution from Drummond Road Baptist Church, Bermondsey, per Pastor H. A. Burleigh	1	1	0	
Mr. P. Davis, per Mrs. J. Withers	0	10	0		Contribution from Baptist Church, East Ham, per Pastor R. Sloan...	1	1	0	
Mr. J. Burnham Pegg	5	0	0		Pastor I. Near	0	5	0	
Collection at Carlton Chapel, Southampton, per Pastor N. T. Jones-Miller	2	14	6		Pastor J. M. Love	1	0	0	
Mr. J. R. Bayley	1	0	0		Anon.	0	5	0	
M. H. B. S.	0	10	0		Contribution from Toxteth Taber- nacle, per Pastor H. O. Mackey	5	0	0	
Mrs. F. W. Kay	0	10	0		Mr. Narraway	2	2	0	
Mr. Alex. Christie	1	0	0		Mrs. M. Dupont	0	10	0	
Mrs. H. E. Jensen, "In memory of Silvester Frank Whitehouse" ...	5	0	0		Mr. R. J. Beecliff	0	2	6	
"Anonymous," per Mrs. C. H. Spurgeon	10	0	0		Mrs. Ashby	1	0	0	
Collection at Salem Chapel, Boston, per Pastor W. Sexton	0	17	2		Mr. J. Wilson	1	10	0	
The Misses McConnell	1	0	0		Mr. J. Brewer	3	0	0	
					Mr. E. J. Parker	0	10	6	
					Mrs. Armitage, per Mrs. C. H. Spurgeon	10	0	0	

	£ s. d.		£ s. d.
Messrs. E. and R. Ward	1 0 0	Collection and weekly offerings at Metropolitan Tabernacle	30 19 9
Collection at Salters' Hall, Islington, per Pastor J. Smith	2 10 0		
Mr. W. Pitcher	1 0 0		
Miss M. E. White	0 5 0		
			£237 1 9

Pastors' College Missionary Association.

Statement of Receipts from December 8th, 1902, to January 14th, 1903.

	£ s. d.		£ s. d.
"For Christ's sake"	0 5 0	"Anonymous," per Mrs. C. H. Spurgeon	3 0 0
Collected by Mrs. M. L. Howard	0 15 0	Miss Ellison	1 0 0
Collected by Mrs. A. Harvie	0 4 6	Mr. Thompson	0 2 10
Collected by Miss L. Buswell	0 10 0	Messrs. E. and R. Ward	1 0 0
Collected by Miss L. J. Blackman	0 4 6	Bible-classes and Sunday-school, Bexhill-on-Sea, per Pastor J. S. Hockey	5 17 6
Collected by Miss A. Blackman	0 3 6	East Finchley Baptist Sunday-schools, per Pastor J. J. Bristow	23 16 10
Collected by Miss A. Brown	0 5 0	Collected by Mrs. Hooker	0 10 0
Pastors' College Students' Missionary Association	5 2 0	Collected by Mrs. Rutter	0 5 9
Per Mrs. T. Spurgeon:—		Collected by Miss N. Bryan	0 1 6
Miss Tarrant	0 5 0	Mr. J. Russell, per Mrs. T. Spurgeon	0 10 0
Rev. J. Dickie	0 5 0		
Mr. R. W. Harden	1 1 0		
Mr. E. Johnson	1 1 0		
Mr. Percy	0 10 0		
Mrs. Horn	0 10 0		
"A true friend"	2 0 0		
	5 12 0		£49 5 11

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from December 8th, 1902, to January 14th, 1903.

	£ s. d.		£ s. d.
Amount previously acknowledged	1,006 5 9	Mr. and Mrs. W. J. Cole	0 10 0
Mrs. W. Vincent	1 1 0	Miss E. Cooper	0 10 6
Miss A. Stevenson	0 10 0	Mr. W. J. Brewer	0 10 6
Mr. T. E. James	0 1 0	Miss Woolgar	0 5 0
Mrs. Dyer	0 0 6	Mr. Howl	0 10 0
Mrs. H. Hoskin	1 0 0	Miss Hawes	1 1 0
Mr. Schnackenberg	0 10 0	Dividend on £740 2s. 4d. 2½ per cent. Consols	4 15 5
Miss J. Bowden	0 10 0	"Use of Crockery"	0 9 6
Mr. B. Blake	1 0 0		
Mr. A. Christie	1 0 0		
Mr. T. Round	1 1 0		
			£1,021 11 2

The Stockwell Orphanage.

Statement of Receipts from December 10th, 1902, to January 14th, 1903.

	£ s. d.		£ s. d.
Mrs. N. Mizen	0 5 0	Mrs. Nagle, per Mrs. C. H. Spurgeon	1 0 0
Mr. A. Hutton	1 0 0	Collected by Mr. A. King	0 0 8
Mrs. C. Robertson	1 5 0	Mr. James Clark	65 0 0
Miss Bircher	0 1 0	Mrs. J. L. Pring	0 2 6
Miss Hewlett	0 5 0	Collected by Miss Tarrant	0 10 6
Collected by Mrs. Lavelle	0 10 10	Mrs. and Miss Seed	1 0 0
Misses A. J. and E. Gould	3 0 0	Mr. and Mrs. Hewat	2 0 0
Mr. P. Lamont	0 10 0	Mrs. M. Warrell	0 5 0
Miss R. Edelsten Taylor	1 0 0	Mrs. B. Jones	1 1 0
G. A. D.	1 0 0	Mrs. Couway	1 0 0
Mr. and Mrs. Langley	0 10 0	Mrs. C. R. Curtis	1 1 0
Miss E. M. Hicks	1 0 0	Miss L. P. Burgess	0 2 6
Mrs. Spear	0 5 0	Miss Reeves	1 0 0
Mrs. D. Julian	0 10 0	Miss L. M. Pittman	1 1 0
Mrs. Gouter	0 2 6	Mr. W. Haigh	0 5 0
Mrs. W. Hassell	1 1 0	A reader of "The Christian"	0 2 0
Miss H. McKelvie	1 0 0	Mrs. E. Millar	0 5 0
Mrs. Best	1 0 0		

	£ s. d.		£ s. d.
Mrs. Ellwood	3 0 0	Collected by Mr. C. Brown	0 10 0
Mrs. J. T. Van Rijn	5 10 9	Collected by Miss R. Wilmot (in	
Mr. Hartswell	0 5 0	memory of Mrs. G. Wilmot)	0 10 6
Mr. H. White	1 1 0	Mr. A. H. Neve	0 5 0
Postal order, Mansfield	0 10 0	Mr. E. Vincent	0 5 0
Postal order, Guildtown, Perth	0 5 0	Mr. T. Davies, L.C.C.	1 1 0
Mrs. E. Illman	0 4 6	C. C. S.	0 5 0
Mrs. and Miss Lowe	1 10 0	Mr. J. South	1 10 0
Mrs. W. W. Milne	0 10 0	F. J. S.	3 0 0
Miss M. M. Hodges	0 15 0	Mr. T. Church	1 0 0
Mrs. Shaw, per Mrs. Hainsworth...	0 10 0	Mr. Robinson Souttar	2 2 0
Miss Mackereth	0 5 0	Mr. F. Noakes	10 0 0
Miss M. C. Irwin	0 1 0	Mr. W. B. Bawn, L.C.C.	5 5 0
Mr. G. Henderson	0 5 0	Mr. A. Scott	5 5 0
Collected by Mr. W. Dixon	0 12 6	Mr. J. Lister	2 2 0
Miss J. Crear	0 2 0	Mr. W. H. Willcox	2 2 0
Miss E. Barton	0 5 0	The Misses Cunningham	2 2 0
Mr. R. H. Parsons	0 6 0	Mrs. Glasier	1 1 0
Lillie	0 5 0	John and Ann Potts	1 1 0
Mrs. Bossingham	0 5 0	Miss Muil	1 0 0
Miss Pearson	0 10 0	Mr. J. Steynor	1 1 0
Mr. and Mrs. E. King	0 5 0	Mr. J. T. Bond	2 2 0
Master E. Bevan	0 10 0	Mr. H. B. Billington	2 0 0
Mr. J. Brown	0 10 0	Miss Green	1 0 0
Mrs. E. Jones	0 12 0	Mr. Wm. Furse	1 1 0
Mr. J. Cobain	0 10 0	Miss Belton, per Miss Crumpton...	1 0 0
Mr. S. W. Jarvis	0 5 0	Miss M. Bashall	5 0 0
Mr. T. Bedford	0 10 0	Mr. J. Higgs	5 0 0
Miss E. Bedford	1 0 0	Mr. J. G. Taylor	5 0 0
Mr. A. Wells	2 2 0	Mr. T. Stocker	5 0 0
Mrs. E. Aston	1 1 0	Mr. J. H. Jackson	1 1 0
Mr. R. Baxter Booth	1 1 0	Miss E. Jackson	0 10 6
Mr. T. D. Ransford	5 0 0	Mr. James Fear	1 1 0
Mr. D. Grant	1 0 0	Mr. C. Buchel and family	3 3 0
Mr. B. Nicholson, J.P.	1 1 0	Mr. J. Lewis	3 3 0
Mr. D. Boyd	1 0 0	Mr. H. Hurrell, J.P.	1 1 0
Mrs. E. Dobson	1 1 0	Mrs. Miggins	1 0 0
Mr. F. Hoy	1 0 0	Mr. A. Cowell	1 0 0
Mrs. Jeffers	0 10 0	Mr. A. Jungling	1 1 0
J. B. C.	1 0 0	Mr. J. Briggs	1 0 0
Mr. G. G. Johnson	1 0 0	Mrs. Hooper	1 0 0
Mr. E. J. Upward, J.P.	2 13 0	Mr. W. S. Lardner	2 10 0
Mrs. M. Grout	5 0 0	Mrs. E. Maddison	1 0 0
Mr. A. S. Tatnell	1 1 0	Mrs. Conder	1 0 0
Mr. J. Harris	1 0 0	Collected by Mrs. Tansley:—	
Mr. T. Harris	3 0 0	Mr. Mellows	1 1 0
Mr. W. T. Lewis	2 0 0	Mr. Colman	0 10 0
Stamps, Saffron Walden	0 1 0	Mr. Tansley	0 10 0
Mr. T. Kemble	1 1 0	Mr. Hendry	0 5 0
Mr. D. Clarke	1 1 0	Mr. H. Colman	0 5 0
Mrs. Melhuish	0 5 0	Misses Hall and Torey ...	0 5 0
Mrs. C. H. Price	0 10 0	Mrs. Christian	0 4 6
Miss Prentice	0 4 6		
Mr. J. Bishop	0 2 6	Miss F. R. Howard	3 0 6
Miss A. E. Hardiman	0 10 0	Mrs. M. Holbrook	0 15 0
Mr. T. W. Denne	0 5 0	Mr. E. J. Clark	0 10 6
Mr. J. Luckham	0 10 0	Mrs. Fisk	0 10 6
Mr. C. Careless	0 10 6	Mrs. Kiddle	0 10 0
Mr. S. Priddy	0 10 0	Mr. and Mrs. Osborn	0 10 0
Mr. A. W. Freudemacher	0 10 0	Mr. G. Tolley	0 10 0
Miss F. Kimber	0 10 0	Mrs. M. E. Trew	0 10 0
Mrs. Cutcliffe	0 10 0	Mr. J. W. Stevenson	0 10 6
Mr. F. J. Rumsey	0 5 0	Mr. J. Hutson and friends	0 8 9
Mrs. E. Ashton	0 10 0	Mr. W. N. Boulton, J.P.	0 5 0
Mr. J. Buswell	0 5 0	Readers of John Ploughman's	
Mrs. E. Elven	0 5 0	Almanack	0 5 0
Mrs. A. Barefoot	0 5 0	Miss L. A. Scott	0 5 0
Mr. J. Spencer	0 5 0	Mr. G. H. Laurie	0 5 0
Rev. W. Parry	0 5 0	Mr. P. Norman	0 5 0
Miss M. Rowlands	0 2 6	Mr. J. F. Spencer	0 5 0
Miss R. Dale	0 5 0	Mr. J. R. Read	0 5 0
Mrs. E. Sheppard	0 2 6	Mrs. Boyle	0 5 0
Mrs. M. Groves	0 2 6	Mr. W. Barker	0 5 0
Mr. D. H. Saunders	0 2 6	Misses A. and M. Payne	0 2 6
Mrs. A. Mitchell	0 1 0	Mr. T. G. Thomas	0 2 6
Miss McLaren	0 2 6	Mr. W. Gilbert, per Messrs. Pass-	
Mr. J. Mee	0 3 0	more and Alabaster	0 2 6
Mrs. Morris	0 1 0	Miss Lightbound	0 2 6
Miss M. M. Thomas	0 0 3	A friend, Princes Risborough	0 2 0
Stamps, Canterbury	0 0 3	Mr. G. Sargent	0 2 0

	£	s.	d.		£	s.	d.
Collected by Mrs. Jephcoat	1	1	0	Collected by Mr. George	1	0	0
Mrs. E. Angus	0	10	0	Collected by Mr. E. J. Brown	0	13	0
Mr. F. Kent	0	14	0	Mrs. Pleasant	0	1	0
Mr. H. Dickens	0	1	0	Miss F. Hall	0	5	0
Collected by Miss E. Butcher	0	5	0	Mrs. G. Jifkins	0	2	0
Mrs. Stringer	0	2	6	Collected by Mrs. E. Blake	0	13	6
Mr. J. Wilson	1	0	0	Mrs. G. Stopford	0	10	0
Mr. B. Watkins	1	0	0	Mrs. E. Stace	0	10	0
Mr. Covington and friend	0	10	0	Miss E. Hewitt	0	6	0
Mr. G. J. Jones, per Mrs. J. A. Spurgeon	1	1	0	Miss Sizmur	0	5	0
Mr. Finlayson	0	5	0	Mrs. Tutton	0	5	0
Miss Gregg	0	1	6	Mr. G. Bantick	0	5	0
Miss M. Hayward	0	10	0	Rev. J. Crouch	0	5	0
Mrs. F. W. Kay	0	10	0	Miss C. H. Martin	0	5	0
Mr. J. Webb	0	10	0	Mrs. A. Harris	0	3	6
Mr. W. Bentley	0	10	0	Mr. A. G. Beeton	0	3	0
Mr. F. Arnold	0	10	0	Mr. G. W. Camps	0	2	6
Mrs. Reeves Hughes	0	10	0	Mr. Barrow	0	2	6
Messrs. G. Smith and Phillips	0	8	0	Mrs. Pucknell	0	2	0
Mr. M. Grove	0	5	6	Mrs. J. Dickerson	0	2	0
Mr. R. Cole	0	5	0	Mrs. Payne	0	1	6
Miss A. M. Richards	0	5	0	Mr. J. Hunt	0	2	11
Mr. H. R. Dalgleish	0	5	0	Mr. W. J. Murphy	2	0	0
Mr. J. Wickham	0	5	0	Mrs. J. E. Hullett	0	10	0
Mr. M. Corbyn	0	5	0	Mr. J. Haseltine	0	5	0
Mr. W. Newton	0	5	0	Mrs. M. Salmond	0	5	0
Mr. R. Crombie	0	5	0	Miss M. Robb	0	0	6
Mrs. F. Poole	0	5	0	Collected by Miss Hunter	2	0	6
Mrs. A. J. Jarrett	0	5	0	Miss E. E. Sharpington	0	10	0
Mr. A. Cook	0	5	0	Mr. H. Pond	0	5	0
Mr. W. Johnson	0	4	0	Mrs. E. Alexander	0	2	0
Mrs. Herby and friends	0	3	6	A country minister	0	5	0
W. A.	0	2	6	Collected by Miss Girdlestone	0	13	0
Mrs. S. Couper	0	2	0	Miss J. H. Hanson	0	10	0
Mr. J. Walker	0	2	0	Mrs. C. Stockdale	0	10	0
Mr. J. Patmore	0	2	0	Mr. W. T. Flew	0	10	0
Stamps, Brading	0	0	6	Mr. H. J. Barrett	0	10	0
Collected by Mrs. E. M. Elford	0	16	2	Miss Knott	0	4	0
Collected by Miss L. Ayres	0	6	0	Mrs. R. Maidment	0	2	6
Mr. J. Marnham	5	5	0	Mr. J. Riley	0	1	0
Mr. S. J. Fowler	1	1	0	Mrs. Coad	0	1	0
Miss J. Stewart	0	10	0	Mrs. and Miss Rouse	0	2	6
Mr. J. Marshall	0	10	0	Mr. J. Pester	0	10	0
Mr. E. C. Messeder	0	10	0	Miss B. M. Swift	0	10	0
Stamps, Kilmarnock	0	7	0	Mrs. Gardner	0	10	0
Mr. G. Wight	0	7	0	Mr. J. Mortimer	0	10	0
Mr. F. Higgs	2	2	0	Mrs. S. Evans	0	10	0
Mrs. E. Pullum	1	1	0	Mr. A. Cumpsty, per Mrs. C. H. Spurgeon	0	10	6
Mr. A. Herring	0	7	0	Mr. W. Sloan	0	5	0
Mr. R. H. Smart	0	5	0	Mrs. Grout	0	2	6
Mrs. E. Yallop	1	0	0	Miss C. H. Morgan	0	5	0
Mr. Carrington's Bible-class, Colchester, per Mrs. F. Weavers	0	5	0	Mrs. L. Rosevear	0	3	0
Stamps, Wimbledon	0	1	0	Collected by Mrs. Older	1	11	11
Readers of "The Christian," per Messrs. Morgan and Scott	10	7	0	Miss J. Stevens	0	10	0
Miss Green	5	0	0	Mrs. Jas. F. Pullar, per Pastor Thomas Spurgeon	50	0	0
Mr. J. Storey	1	0	0	Mr. B. Nicholas	2	2	0
A friend, Brechin	0	15	0	Mr. P. Durant	1	0	0
Mr. F. C. N. Holloway	1	0	0	Collected by Miss C. M. Stevenson	1	12	6
Mr. H. Coltman	2	0	0	Collected by Mr. W. Britcher	1	5	0
Mr. G. H. Wood	2	0	0	Sunday evening service, per Rev. T. A. Carver	1	5	0
Mr. F. E. Maby	1	0	0	Mr. J. Bridge	0	5	0
Mr. A. Telman	1	0	0	Mrs. Kelley	1	1	0
Miss H. E. A. Jensen	1	0	0	Mr. H. Donkin	1	0	0
Mrs. Jones	1	0	0	Mr. G. Fisher	5	0	0
Mr. T. Hooley	1	1	0	Mr. J. Burnham Pegg	5	0	0
Miss J. Spencer	1	1	0	Mr. J. R. Bayley	1	0	0
Mrs. E. M. Walker	1	0	0	M. H. B. S.	1	0	0
Mr. J. Chudley	1	1	0	Mr. W. P. Roberts	1	0	0
Mrs. Ironside	1	0	0	Mrs. Gregory	2	0	0
Mrs. C. Voysey	1	0	0	A. and M.	1	0	0
Mrs. E. E. Gowing	1	1	0	Mr. F. F. Doggett	2	0	0
Mrs. J. Lambbrick	1	0	0	Mr. S. W. How	2	2	0
Mr. A. Hobson	1	1	0	Mr. J. Scott	1	0	0
Mrs. Merrin	1	0	0	Mr. J. Warren	1	0	0
Mrs. M. Perrin	1	1	0	Mrs. C. Evans	5	0	0
Mrs. Vatcher	1	0	0	Messrs. T. and J. Peake	2	2	0
Miss L. Francis	1	0	0	Mr. G. Sturrock	1	0	0

	£	s.	d.		£	s.	d.
Mr. W. Jackson	1	0	0	Mr. F. Rees	0	5	0
Mr. W. J. Norton	1	0	0	Mr. G. J. Broackes	0	10	6
Mr. B. C. Forder	1	9	0	Mr. J. Dawson	0	2	6
Mr. W. Knight	1	0	0	Mrs. Spry	0	10	0
Messrs. Hine Bros.	1	1	0	Mr. J. Barber	0	10	0
Mr. J. O'Gram	1	0	0	Withington Congregational Church,			
Mr. T. Ward	1	1	0	per Mr. W. H. Vaughan	0	10	0
Mrs. M. Walker	1	0	0	Young Women's Bible-class, Baptist			
Collected by Miss M. Cheal	1	5	0	Tabernacle, Grimsby, per Mr. J.			
Mrs. A. Tofft	0	10	0	Crowther	0	10	0
Mr. S. Patrick	0	5	0	Eastbourne Baptist Sunday-school,			
Miss Boulton	0	4	0	per Miss E. Parks	0	10	1
Mr. E. Perryman	0	2	6	Collected by Mrs. J. T. Crosher	7	17	0
Rev. W. J. Mayers	0	5	0	A few friends at Downs Chapel,			
Mr. Welman	0	15	0	Clapton, per Mr. W. Payne	5	14	0
Miss A. Ridley	0	5	0	Mr. W. Coles	2	0	0
Mr. J. T. Evans	0	2	0	Mr. J. H. Mills	1	5	0
R. T.	0	10	6	Mr. F. H. Brown	1	1	0
West Croydon	0	1	6	Mr. W. J. Suter	1	1	0
Mr. M. Oliver	0	5	0	Mr. E. West	2	2	0
Miss L. Bibby	0	2	6	Mr. J. Goodchild	1	0	0
Stamps, Abergavenny	0	1	0	Mr. T. Farrow	1	0	0
Miss E. L. Tarver	0	2	6	Collected by Mr. H. Smith	1	4	0
Mr. D. Prowting	0	3	0	Mrs. H. Bray	0	10	0
Mrs. Spry	0	5	0	A gift from Tunbridge Wells	1	0	0
Mrs. R. Smith	0	5	0	Postal order, Peckham	1	0	0
Miss M. Gartshon	0	5	0	Mrs. Wells, per Pastor J. S. Hockey	1	1	0
Miss Bennett	0	2	0	Mr. H. T. Trevanion	2	0	0
Mrs. M. Morrell	0	2	6	Mr. W. S. Hardy	2	0	0
Mr. H. C. Ridley	0	11	0	Miss M. McEwing	1	0	0
Mr. T. R. Thomas	0	10	6	Master A. W. McConnell	1	0	0
Miss Standen	0	5	0	Mrs. M. Hall	1	0	0
Mrs. A. Bedwell	0	1	0	Mrs. H. Latta	1	0	0
Mr. W. Butler	0	5	0	Miss Mulligan	1	0	0
Mr. J. H. Baileaf	0	5	0	Mr. J. Stenner	1	1	0
Mrs. L. Brown	0	1	0	Per Mrs. A. Mott			
Miss A. Stevenson	0	1	0	A friend of the little ones	4	0	0
Mr. D. G. Overall	0	3	0	Mrs. Davies	1	0	0
Mr. and Mrs. Lockyear	0	5	0	Mr. Miller	0	10	0
Collected by Mr. and Mrs. Flecknoe	0	5	0	Collected by Mrs. Mott	2	10	0
Collected by Miss E. Farnfield	0	8	0				
Collected by Miss Firmin	0	1	8	Mr. F. Frank	2	2	0
Mr. T. Chennells	0	2	6	Mr. J. McIlroy	0	10	0
J. B.	0	10	6	Mr. and Mrs. G. F. Dean	10	10	0
Mrs. Steggold	0	3	0	Mr. J. Hill	10	0	0
Per F. R. T.:-				Mr. A. Law	3	5	0
Mr. S. Peatress	0	5	0	Mrs. E. A. Lees	1	1	0
Mrs. Keen	0	5	0	Mr. R. Campbell	1	1	0
				Mrs. Downing	1	1	0
Mr. A. Le Poidevin	0	4	0	Mr. and Mrs. Squibb	3	10	0
Mr. R. Stewart	0	3	0	Mrs. M. Gavet	1	0	0
Collected by Mrs. Skeet	0	2	6	Collected by Mrs. A. Blant	3	0	0
Collected by Mr. D. Hawkins	1	12	0	Collected by Mrs. Laver	1	10	0
Mr. A. Davis	0	5	0	Mrs. Grant	1	0	0
Miss B. Larkman	0	5	0	Mr. C. Collier	2	10	0
Miss E. Burton	0	1	0	Mrs. J. M. Chester (In memoriam,			
Mr. J. K. Holden	0	5	0	Charles Chester)	0	10	6
Miss Camps	0	5	0	Mr. and Mrs. G. Fairfield	0	5	0
Miss Scott	0	2	6	Mrs. L. Cox	0	2	0
Mr. D. Binnie	0	5	0	Mr. A. Chilman	0	5	0
Mrs. Rugg, sen.	0	5	0	Mr. W. Bentley	0	2	6
Mrs. E. Terry	0	10	0	Mr. R. Middleton	0	5	0
Mr. W. G. Walker	0	2	6	A reader of C. H. Spurgeon's			
Mrs. Ray, sen.	0	5	0	Sermons	0	5	0
Mrs. Ruston	0	5	0	Stamps, Haddenham	0	2	0
Mr. G. Eldridge	0	5	0	Mr. W. Tennant	0	3	0
Mrs. S. M.	0	8	0	Miss Tennant	0	2	0
Mrs. Hazel	0	5	0	Mr. E. Reynolds	0	2	6
For His sake	0	8	6	A friend, Lumb in Rossendale	0	5	0
Postal order, Colchester	0	10	0	Mr. H. T. Camps	0	10	0
A. W., in memory of my dear				Mrs. F. Rhodes, per Messrs. Pass-			
parents	0	10	0	more and Alabaster	0	2	4
Mrs. E. Cartwright	0	5	0	Mrs. E. W. Winter, per Messrs.			
Mr. F. West	0	10	0	Passmore and Alabaster	1	1	0
Miss Ferguson	0	3	0	Collected by Mrs. Halsey	0	12	0
Mrs. Hurst	0	2	0	Mr. W. Hancock	0	3	0
Miss L. E. Knight	0	10	0	Mr. R. Dawson	0	4	0
An orphan	0	2	0	Mr. W. Miles	0	2	6
Mrs. E. Leeks	0	2	6	Mr. W. Church, jun.	0	5	0
Mrs. E. Sear	0	15	0	Miss L. Dawes	0	2	6

£ s. d.		£ s. d.	
Mrs. M. Layle	0 5 0	Mr. A. Bradley	0 5 0
Mr. T. Price	0 2 0	Mr. M. Perry	0 3 0
Mrs. E. Howard	0 5 0	Mr. A. C. Malley	0 10 0
Stamps, Pencader	0 2 0	Mrs. M. Munro	0 4 0
Mr. T. Edwards	0 10 6	Mrs. Drummond	0 5 0
Mrs. Ferrier	0 5 0	Mr. A. T. Hoy	0 1 8
Rev. S. R. Young	0 5 0	Mr. F. Sharwood	0 5 0
Mr. W. Barnes	0 1 6	Mr. D. Macintyre	0 3 0
Messrs. C. J. and E. Archer	2 2 0	Mark, Coventry	0 10 0
Mr. C. H. Thrower	0 10 6	Mrs. Greenhalgh	0 2 6
Mr. and Mrs. T. Bush	0 10 0	Mr. J. Niblett	0 5 0
Mr. S. A. Harris	1 0 0	Mr. J. D. Barrett	0 5 0
Mr. W. B. Scott	2 0 0	Mr. H. S. Jones	0 2 6
Mr. and Mrs. R. Burgess	0 12 6	Mrs. Bickford	0 2 6
Miss E. Nelson	0 5 0	Mr. W. T. Lythgoe (in memoriam, Eliza Ann Lythgoe)	0 10 0
Mr. J. S. Pilling	0 10 0	Pastor H. Phillips	0 5 0
Mr. W. J. England	1 0 0	Mr. D. Mc Kercher	0 7 6
H. M. F.	0 2 0	Mrs. W. Rice	0 4 0
Mr. J. Owers	1 1 0	Miss P. Exton	0 10 0
Miss A. M. Duckett's Bible-class..	1 10 0	Mr. G. R. Ward	0 4 0
Mr. T. Bevan	0 10 0	Mr. A. Clay	0 1 0
Mr. E. Evans	0 5 0	Mrs. Allen	0 3 0
Postal order, Lowestoft	0 2 6	Collected by Mrs. Mumford	0 1 0
Miss Kilborn	0 10 0	Mrs. J. Gardner	0 1 0
Mrs. E. H. Williams	0 5 0	Mrs. M. Weller	0 1 0
Mr. M. Romang	1 0 0	Mr. A. Carman	0 1 6
A. B., Bournemouth	0 5 0	Mr. and Mrs. Scott's children	0 12 4
Mr. H. Skinner	0 10 0	Mrs. S. Young	0 10 0
Mr. J. McCallister	0 1 6	Stanwick Christian Endeavour Society, per Mr. S. Pettit	0 5 0
Mr. R. G. Battley	2 0 0	Mr. Jefford	0 2 6
Mr. and Mrs. J. White and friends ..	0 2 0	Miss E. Tipton	0 2 6
Mr. W. Baldwin	0 3 0	Mrs. Lovering, per Mrs. R. Stocker ..	0 10 0
A small New Year's gift, A. A. A.	0 3 0	A friend, Inverurie	0 2 6
Mr. F. Cave	1 1 0	Anonymous, Liskeard	0 2 0
Junior Christian Endeavour Society, Baptist Church, Niton, I.W., per Miss Niblett	0 5 0	A poor widow, Woburn	0 2 0
Mr. W. H. Last	2 0 0	Collected by Miss Wigney	0 10 0
Mr. A. J. Robbins	5 0 0	Mr. H. Higbed	0 5 0
Mr. G. H. Creek (re Irving Creek) ..	14 0 0	A friend, per Mr. H. Higbed	0 10 0
Mr. G. H. Creek	0 10 0	Mrs. Hoddy	0 10 0
Misses Stocker	2 0 0	Mr. R. Adcock	0 10 6
Miss Lovering	0 2 0	Mr. W. Baddon	3 0 0
Rev. E. S. and Mrs. Neale	1 1 0	Part collection, Christmas morning service, Long Sutton Baptist Church, per Pastor A. C. Batts... ..	2 0 0
Mrs. Patterson and friend	0 5 0	Christmas morning service, Congre- gational Church, Rochester, per Mr. J. H. Goldwin	1 7 0
Mr. J. Robertson	0 10 0	Pupils of Grove College, Ham- mer-smith, per Miss L. Keen	1 3 0
Mrs. Read	0 2 0	Miss G. Shaw	1 0 0
Mr. R. Brown	0 5 0	Mrs. Staples	1 0 0
Miss Mathews	0 10 0	Anonymous, per Mrs. C. H. Spur- geon	10 0 0
Mr. J. Sims	1 10 0	Mr. Mendham	1 0 0
Mrs. C. Porter	0 5 0	Mr. J. Cameron	40 0 0
Miss R. Tarrant	0 2 0	Miss Welford, per Miss E. E. Jones ..	0 5 0
Mrs. Heatley	0 5 0	Mr. and Mrs. Jas. Perrett	2 2 0
Messrs. McCammon and Sprott.....	0 10 0	Miss C. Thomson	1 0 0
Mrs. J. Rice	0 10 0	A. McC.	1 0 0
Mrs. J. Stewart	1 0 0	Mrs. Johnson	1 0 0
Miss I. Allen	0 3 0	Mr. P. H. Clarke, J.P.	1 1 0
Mr. W. Lefevre	1 1 0	Christmas morning service, New Brompton and District Free Churches, per Mr. G. Deacon	1 15 0
Mrs. E. Cook	2 0 0	Christmas morning service, Im- manuel Baptist Church, Southsea, per Mr. C. Byerley	2 2 8
Mr. J. Charters	1 1 0	Mr. M. Powell	0 5 1
Mr. J. Aldington	0 10 0	Mr. J. Rowlands	0 2 0
L. B.	0 5 0	Mr. R. David	0 10 6
Mr. J. T. James	0 10 0	Collected by Mrs. A. J. Powell	0 3 6
A commercial traveller	25 0 0	Mr. E. W. Diver	0 2 6
Ella	1 0 0	Mr. T. Darby	0 10 0
Mr. T. Weir and others	1 4 0	Mrs. A. R. Williams	0 2 6
Mrs. E. Straw	1 0 0	Mr. J. Cameron (Aberfeldy)	0 5 0
Mrs. I. Lister	1 0 0	Miss S. A. Harrison	0 5 0
Little Melton Mission Sunday- school, per Mr. Carr	1 0 0	Mr. F. F. Norman	0 5 0
Mrs. Mackie	0 10 0	Mrs. A. Sluce	0 7 6
Mr. Millard	0 2 6		
Mr. J. Gillies	0 2 6		
A friend, Penrith	0 10 0		
Miss and Master Holdstock	0 5 0		
Mr. R. Nelson	0 10 0		
Postal order, Neath	0 5 0		
Mr. T. Thomas	1 0 0		
Mr. J. M. Williams, per Rev. J. Owen	0 5 0		

	£	s.	d.		£	s.	d.
Mrs. Marshall	0	10	0	Battersea Chapel Sunday-school, per			
Miss A. Collins	0	10	0	Mr. G. J. Rowley	1	1	0
A Welshwoman, Swansea	0	2	0	Mr. A. Stace	1	0	0
Mr. J. Noall	0	2	0	Christmas Day service, Droitwich			
Collected by Miss H. Robins	0	1	0	Baptist Chapel, per Pastor T. Nelmes	1	1	0
Mr. S. H. Rugg	2	2	0	Rien sans Dieu, Wick	0	2	6
Mr. A. E. Jones	0	5	0	J. B. M.	1	0	0
Mr. C. Ibberson	0	3	0	Shirley Baptist Sunday-school, per			
Miss P. Hubbard	0	5	0	Pastor E. R. Pullen	0	10	5
Mr. and Mrs. Weekes	1	0	0	Mr. I. Austin	0	5	0
The Misses F. and J. Weekes	0	10	0	Miss Wilmot	0	5	0
For the orphans, Chatham	0	6	0	Collected at a dinner-party of working people, per Mrs. A. E. Veats	0	10	6
Postal order, Cowes	0	5	0	Mr. J. Bakewell	0	5	0
Mrs. M. E. Collin	0	7	6	Mrs. Adcock	0	5	0
Staines Baptist Sunday-school, per				Miss J. Chapman	0	3	0
Mr. J. Holden	0	11	0	Mrs. B. Farrow and friends	0	5	9
Mr. F. Baldwin	0	10	6	Stamps, Haverhill	0	1	3
Christmas morning prayer-meeting, Blaenau Gwent Baptist Church, per Rev. T. T. Evans	0	4	4	Postal order, Merthyr Tydvil	0	5	0
Miss E. M. Perkins	0	3	0	Mr. J. Aubrey	0	2	6
Mr. W. Rowe, per Messrs. Passmore and Alabaster	0	5	0	Miss S. Dixon	0	8	0
Mr. Billing and family	0	5	0	Miss P. A. Blyth	0	8	0
Mr. and Mrs. C. Coupland	0	2	0	Mr. S. Banfield	0	10	6
Mrs. Pople	0	5	0	Mrs. C. Field	0	2	6
Mrs. Vague	0	2	6	Miss M. R. Hair	0	5	0
Mr. G. G. C. McKenzie	0	5	0	Mr. J. Beaty	0	5	0
Mr. F. J. Hanson	0	10	0	Mr. T. Fleetwood	0	10	0
Mr. Mitchell	0	10	0	Mr. J. Logan	0	5	0
Mrs. and Miss F. M. Hay	0	4	0	Rev. P. H. Good	0	2	0
Collected Miss A. Knights	0	10	0	Mrs. J. Pepperdine	0	2	6
Collected by Mr. T. Ackland	0	5	0	Mr. A. Newbery	0	2	0
Collected by Miss S. A. Ackland	0	5	0	Miss C. Sissons	0	2	6
H. W. Cullompton	3	0	0	Mr. J. T. Mills	0	3	6
Pastor T. Spurgeon	1	0	0	Mrs. J. Youens	0	10	0
Mr. W. F. Whittle	1	1	0	Miss B. L. Dunnett	0	10	0
Mr. P. A. Taffs	0	5	0	Mrs. E. Armistead	0	5	0
Christmas Day service, St Leonard's Baptist Chapel, per Mr. J. Stockbridge	2	11	8	Stamps, Golden Bank, Falmouth	0	1	0
Christmas morning service, Dunnington Baptist Chapel, per Mr. H. B. Bomford	1	19	6	Collected by Mrs. Schofield	0	18	0
Christmas morning service, Emmanuel Baptist Sunday-school, Harringay, per Mr. G. K. S. Edgley	1	16	0	Collected by Miss R. Paten	0	7	6
Mr. E. Midgley	1	1	0	Mr. S. R. Pearce	0	10	0
Mr. J. Hannam	1	1	0	Collected by Mr. G. W. Casley	0	9	9
Miss Clark	1	0	0	Sandwich, per Bankers	2	2	0
Mr. and Mrs. Cousens	1	0	0	Mrs. A. E. Waite	0	2	6
Mr. J. T. Ford	1	1	0	Mr. T. Field	0	5	0
W. J. S.	2	0	0	Mrs. Yates	0	10	6
Mr. W. Baker	1	0	0	Watchnight service, Cheddar Baptist Chapel, per Rev. J. W. Padfield	0	9	3
Per Mr. R. Giles:—				Mr. W. Wain	0	5	0
Sunday dinner-table box	1	1	0	Long Preston Baptist Sunday-school, per Miss Brennand	0	10	0
In lieu of Christmas cards	0	5	0	Mr. H. N. Burnley	0	2	6
In memory of Bertie	0	10	0	Boys and girls of Otley Baptist Sunday-school, per Mr. S. Barker	0	10	6
In memory of Bertie's mother	0	10	0	Mr. H. A. Hall	0	6	0
The Misses Roberts	2	6	0	Pastor Alfred Haste	0	2	6
Christmas Day service, English Baptist Chapel, Llandudno, per Mr. T. Crabtree	1	9	0	Rev. T. Matthew	0	10	0
Half-year's interest on £3,800, 5 per cent. debenture stock, Messrs. Cory Bros. and Co., Ltd. (Mr. R. Cory's gift)	89	1	3	S. G. A.	0	10	0
Mr. C. E. Fox (towards the support of three orphans for one year)	25	0	0	A brother, Windsor	0	5	0
Mr. F. W. Collen	5	5	0	Mr. E. Ingle	0	2	6
Mrs. S. Llewellyn	2	2	0	Collected by Mrs. Burnett	0	12	6
Mr. E. Martell	3	0	0	Mr. R. C. Jones	1	1	0
Mr. A. Sinclair	2	0	0	Mr. A. Briscoe	5	0	0
Mr. F. W. Trotman	1	1	0	Miss F. Perkins	0	10	0
Mr. J. H. Wale	1	1	0	Mrs. F. C. Orr White	5	0	0
Mrs. M. D. Macleay	1	0	0	Mr. R. Pope Froste, M.A., J.P.	2	0	0
				Mr. G. Wakeham	1	0	0
				Messrs. Francis Nicholls, White and Co.	1	1	0
				Mrs. W. Piper	1	0	0
				Miss M. A. B. Scoles	1	1	0
				Mr. J. Plant	1	0	0
				Collected by Mr. J. C. Price	3	2	0
				Mrs. Calder	50	0	0
				Mr. S. E. Barton	1	1	0
				Mrs. F. H. Pilley, per Mrs. C. H. Spurgeon	1	1	0
				Mr. J. Jackson	3	0	0
				Miss R. Edelsten Taylor	0	10	0

	£	s.	d.	£	s.	d.	£	s.	d.
Per Rev. E. Spurrier:—									
G. C.	1	0	0						
Mr. A. Blaxill	0	10	0						
Mr. H. Arnold	1	1	0						
Mr. McNab	0	5	0						
Mrs. Spurrier's box	0	8	0						
Box at 36, High Street, Colchester	0	6	6						
A reader of "The Christian World," per Messrs. J. Clarke and Co.	1	0	0	3	10	6			
Mrs. Wilshere	0	2	6						
Mr. A. J. Foxwell	0	10	0						
Mrs. K. Morgan	0	5	0						
The Misses J. and A. Hogg	0	2	6						
A widow's mite, Liskeard	0	2	0						
Collected by Miss M. Beecroft	0	10	0						
Collected by Miss S. A. Johnson	0	15	0						
Mr. J. H. Earnshaw	0	5	0						
Stamps, Watford	0	1	0						
Bulwell Baptist Church, per Pastor W. Slater	0	5	0						
Collected by Mrs. E. M. Damant	0	8	0						
Mr. R. Inglis	1	1	0						
J. Mc. C.	0	10	6						
Mr. W. G. Healing	1	0	0						
Mr. F. Gamman	2	2	0						
Mrs. E. Plummer	0	2	6						
Mr. F. Arthur	0	5	0						
Mrs. Freeman	0	10	0						
Moiety of Christmas morning service collection, Yorktown Baptist Chapel, per Pastor F. Burnett	0	11	6						
Collected by Pastor F. Burnett	0	10	6						
Part collection, Christmas morning service, Garland Street Baptist Chapel, Bury St. Edmund's, per Mr. J. E. Harriss	0	6	3						
Mothers' Meeting, Garland Street Baptist Chapel, Bury St. Edmund's, per Mrs. Harriss	0	6	6						
Miss Thompson	0	10	0						
Christmas Day collection, George Street, and Mutley Baptist Chapels, Plymouth, per Mr. W. Chubb	4	13	4						
Mr. J. Lundie	0	2	6						
Mr. R. Crofts, per Mr. Crossland Postal order, North Bradley	1	0	0						
Postal order, Bishopton	0	3	6						
D. Aberdeen	0	10	0						
Mr. T. Manley	0	5	0						
Collected by Miss S. Boxall	2	2	0						
Mr. and Mrs. Gorringe	0	3	6						
Proceeds of Barn services, per Mr. E. J. Gorringe	5	0	0						
T. B. L. Bridgnorth	2	18	10						
Mr. Jas. Wilson	1	0	0						
Collected by Mr. W. Page, per Rev. W. Sexton	0	10	0						
Mr. W. Sexton	1	2	7						
Mr. W. Barritt	0	10	0						
Miss J. M. Hutton	0	10	0						
J. B.	0	10	0						
Postal order, Builth Wells	0	2	6						
Collected by Miss E. Siggins	0	5	4						
Mrs. Dodds	0	5	0						
Stamps, Paisley	0	1	0						
Mr. H. W. Dove	0	10	0						
Pastor W. Jenkins	0	2	6						
Mr. O. Barfoot	0	2	0						
Collected by Master R. T. Jackman Acton Lane Baptist Sunday-school, Harlesden, per Mr. U. Maggs	0	9	0						
Mr. J. J. H. Gardner	0	16	0						
Mrs. Spence	1	0	0						
"Twelfth night"	0	2	0						
Mr. E. J. Raby	0	2	0						
Mr. J. Ocock	0	5	0						
Mr. and Mrs. Mason	5	0	0						
Mr. R. W. Williams	2	0	0						
Mrs. E. Staines	1	1	0						
Mr. and Mrs. A. E. Alder	1	1	0						
Mr. M. P. Jones	0	10	6						
Mrs. M. O. Sellar	1	1	0						
Mr. J. Brewer	5	5	0						
Miss Hall	1	0	0						
Mr. J. Hart	1	0	0						
Mr. W. J. Lewis	1	1	0						
Collected by Mr. W. J. Lewis	1	4	0						
Collected by Mrs. Tullis	2	0	0						
Collected by Mrs. Barrett	6	11	6						
Chase Road Mission Hall, South- gate	0	8	0						
M. A. C.	0	5	0						
Mr. and Mrs. Rudd	0	10	0						
Mrs. Ives	0	10	0						
Collected by Miss E. Milligan	0	15	0						
Collected by Miss E. Powell	0	10	3						
Mrs. Martin	0	8	0						
Mr. E. Barns	0	10	0						
Mrs. Claridge	0	10	0						
Mr. Bagster	1	1	0						
Collected by Miss D. Willis	0	4	10						
Collected by Mrs. Cooper	0	2	4						
Mr. A. A. Tyson	2	5	0						
Collected by Mrs. Bann	0	5	5						
Zion Baptist Christian Endeavour Society, Bramley, per Mr. E. Guy A poor widow, St. Marychurch	0	5	0						
Miss E. Tempest	0	1	0						
Part collection, Watch-night service, Combmartin Baptist Chapel, per Mr. G. H. Creek	0	5	0						
Mr. W. W. Gooderham	0	5	0						
Postal order, Fairford	0	2	6						
A sister, Hull	0	10	0						
Houston United Free Church Sabbath-school, per Mr. J. Mackey, jun.	0	10	0						
Per Mr. H. Letch:— Parsons Heath Sunday- school, Colchester	0	11	9						
Mr. J. Letch	0	5	0						
Mr. H. Letch	0	10	0						
Mrs. E. M. Barnes	1	6	9						
Per Mrs. Pugh	0	5	0						
Mr. L. Pearce	0	3	0						
Messrs. Isbister and Co., Ltd.	1	1	0						
Mrs. M. Cockburn	1	0	0						
Mr. Paine, per Mrs. Cattell	1	0	0						
Mr. H. P. West	1	0	0						
Mrs. E. Hopkins	1	0	0						
Dear Grannie	1	0	0						
E. and R. Ward	0	10	0						
Miss A. Foxwell	1	1	0						
Mr. G. Russell	2	0	0						
Mr. J. F. Harris	2	0	0						
Mr. T. Moorley	1	0	0						
Mrs. Bagster	2	2	0						
Mr. A. Cave	1	1	0						
Mrs. Spooner	1	1	0						
Mr. Burrell, per Rev. J. G. Williams	0	5	0						
Mr. J. Scott	2	2	0						
Mr. T. T. Jones	0	3	0						
M. A. G.	1	0	0						
Collected by Miss S. Hughes	0	5	6						
Collected by Mrs. Woodcock	0	6	6						
W. J., M.L.C.M.	0	5	0						
Part collection, Torrington Baptist Chapel, per Pastor G. F. Owen	0	12	0						
Mr. J. Hubble	0	10	0						
Mr. J. Spilman	0	10	0						
Miss M. Jocelyn	0	2	0						
Mrs. E. Vaughan	0	2	6						
Miss A. Smith	0	3	0						
Mr. J. Ollington	0	5	0						
Widow's mite, Nuneaton	0	2	6						
Mrs. E. Jefferies	0	5	0						
Mrs. Talbot	0	5	0						
Mrs. J. Parry	1	0	0						
Captain C. Trelease	1	0	0						

	£	s.	d.		£	s.	d.
Mr. Corbet's Bible-class, Lansdowne Baptist Chapel, Bournemouth, per Miss M. A. Scott	1	0	0	Executors of the late Miss M. M. Ferguson	51	5	5
Per Mr. E. F. Field:—				Orphan boys' collecting cards, as per list	65	13	10
Christmas morning service, Cowl Street Baptist Chapel, Evesham	1	15	9	Orphan girls' collecting cards, as per list	52	15	6
Cowl Street Sunday-school	1	7	3				
	3	3	0	CHRISTMAS FESTIVITIES FUND:—			
Mr. J. Trelease	0	5	0	Mr. A. Hutton	0	5	0
Miss A. Parker	1	8	0	Mrs. E. Allmye	0	2	6
Mr. F. C. Neve	1	1	0	Mrs. M. Hewkley	1	1	0
Mr. G. Huntley	1	1	0	Mr. J. C. Smith	1	10	0
Stamps, St. Monance	0	1	0	Bessie	10	10	0
Mrs. J. J. Hicks	0	12	0	Miss Best	0	5	0
Postal order, Ore	0	1	0	Mrs. S. Watts	0	6	0
Collected at anniversary service of Cowfold Mission and East Parade Baptist Church Christian Endeavour Society, Horsham, per Mr. E. L. Humphrey	1	8	7	Mrs. E. Avery	1	0	0
Collected by Mrs. J. Beere	1	0	0	Mrs. J. Hill (in memory of Miss Warren)	0	10	0
Mr. W. P. Lewis	0	10	0	Mrs. R. Lane	2	0	0
Collected at Watch-night service, Woodville Road Baptist Chapel, Cardiff, per Mr. J. Thompson	1	5	9	Mr. C. Minter	0	7	6
Woolwich Tabernacle Sunday-school, per Mr. C. E. Seager	3	3	0	Mr. T. Horncastle	0	2	6
Moiety of Watch-night service collections at Westbourne Chapels, Bournemouth, per Pastor G. D. Hooper	1	0	0	Mrs. Hooper	0	2	6
Mr. W. P. Austin	0	10	0	Stamps, Sudbury	0	1	0
Mrs. M. Reid Sharman	1	0	0	Mrs. B. Fox	0	2	6
Mr. F. Carpenter	2	0	0	Miss M. Wilson	0	2	6
Mrs. Waller	0	2	6	Mr. P. M. Lane	0	2	6
Baptist friends at Ecton, per Pastor J. Field	1	10	0	Stamps, Chipping Sodbury	0	1	0
Collected by the Misses D. and O. Strickland	0	17	0	Mr. J. Cutler	0	10	6
Mrs. J. J. Monk, in loving memory of Pattie	0	5	0	Mr. G. S. Hornby	0	2	6
Hirst Sabbath-school class, per Mr. J. Wisnom	0	3	0	Mrs. M. Stewart	0	3	0
Mr. W. Heywood	0	7	0	One drop in the ocean	0	10	0
Mrs. E. Rees	0	10	0	Miss R. E. Joseph	0	5	0
Mrs. A. Whately	0	5	0	Mr. E. and Miss G. Abraham	0	5	0
Mr. W. H. Kirby, in memoriam	0	5	0	Master B. Honour	0	2	0
Cemetery Road Baptist Sunday-school, Sheffield, per Mr. W. Sykes	1	14	0	Stamps, Blackheath	0	2	0
Mrs. Bonsema, per Mrs. C. H. Spurgeon	1	10	0	Stamps, London, S.W.	0	5	0
A reader of Spurgeon's Sermons	0	5	0	Mr. W. T. Porter	0	1	6
A friend, Epworth	0	7	6	Mr. and Mrs. E. King	0	1	0
J. M. T.	0	10	0	Mr. T. Pound	0	10	0
The Misses E. A. and E. Dunstan	1	0	0	Baroness Gray	3	0	0
A friend, London, S.W.	0	5	0	Mr. G. C. Heard	1	1	0
Collected by Miss K. Parker	0	3	1	Mrs. Jefferis	0	10	0
Miss M. E. White	0	10	0	J. B. C.	0	10	0
Mrs. M. Russell	0	10	0	Mrs. Harvey	1	1	0
Mr. S. Barrett	1	1	0	Mr. G. G. Johnson	0	2	6
Mr. Narroway	1	1	0	Mrs. H. Keevil	2	0	0
A. and M.	1	0	0	Mr. E. J. Upward, J.P.	0	5	0
Per Mrs. C. H. Spurgeon:—				Mr. A. Ross	1	1	0
Mrs. Armitage	10	0	0	Miss A. Marshall	0	5	0
"My Countess"	2	0	0	Centenary Baptist Sunday-school, March, per Mr. P. H. Davies	0	13	6
	12	0	0	Mr. D. Clarke	1	1	0
Mrs. I. C. Macquarie	0	4	0	Mrs. F. A. Pearce	0	2	6
Bank of England Note, Ipswich, B's 68754	5	0	0	Miss M. Montgomery	0	5	0
Collected by Mrs. R. C. Allen	0	6	0	Mrs. W. D. Wilson	0	10	0
Queen's Road Baptist Sunday-school, Wallington, per Mr. A. E. Woodroffe	3	14	9	J. O. C.	0	2	6
Mr. R. Guy	1	10	0	Miss Scarfe	0	1	0
F., Northampton	0	5	0	Mrs. E. Williams	0	2	6
Collected by Mrs. C. Cole	0	15	0	Mrs. Melhuish	0	5	0
Lossiemouth Baptist Sunday-school, per Mr. J. Stewart	0	10	0	Miss Kirk	0	10	6
W. D. S., Hove	0	10	6	In memoriam, W. L. N.	0	10	6
A friend from Bedford	2	10	0	Mr. J. F. Pearmine	0	10	0
				Mrs. E. Barnes	0	10	0
				Mr. C. Goodman	0	10	0
				Mr. W. Burrows	0	10	0
				Mrs. M. Lang	0	5	0
				Mr. A. J. Hucklesby	0	5	0
				Miss K. Havard	0	5	6
				Mrs. Cautwell	0	2	6
				Rev. C. H. Parrett	0	2	6
				Mrs. B. Veall	0	2	6
				Mr. M. Morris	0	2	6
				Miss G. E. Mathew	0	2	6
				Mr. J. Luckham	0	5	0
				Mr. F. J. Rumsey	0	2	6
				Miss M. Rowlands	0	2	6
				Mrs. A. Mitchell	0	1	0
				Mr. and Mrs. Bland	0	3	0
				A few plums for the puddings, Emsworth	0	1	0
				Mr. T. Clydesdale	0	15	0
				Mr. A. H. Neve	0	5	0

	£ s. d.		£ s. d.
Mrs. D. Sharpe	0 2 6	Miss Green	5 0 0
Mr. C. F. Aildis	0 5 0	Mr. J. Storey	1 0 0
Mr. E. Vincent	0 2 6	A friend, Brechin	0 5 0
Endymion	0 10 0	Mr. F. C. N. Holloway	0 1 0
Mr. and Mrs. W. Vincent	0 5 0	Mrs. Hawkes	0 10 0
Mr. G. Castleton	1 1 0	"Lunna forget the orphans"	1 0 0
Mr. D. Thomas	2 0 0	Mrs. P. Barlow	1 1 0
Mr. Hy. Proctor	1 0 0	Mr. J. West	1 0 0
Mrs. Fordham	1 0 0	Mrs. Warrington	1 1 0
Mrs. Faulconer	5 0 0	Mr. J. Newcombe	0 10 0
Mr. W. S. Lardner	2 10 0	Mrs. Pleasant	0 10 6
Mr. W. Phillips	2 2 0	Mr. J. Harris	0 10 0
Mr. F. W. Grose	1 1 0	Misses A. and L. Rowlands	0 5 0
Mrs. W. W. Nicoll	1 0 0	Miss H. Wood	0 5 0
Mrs. Conder	0 5 0	Mr. B. Davies	0 5 0
Mrs. J. Nicholl	1 0 0	Miss H. Clark	0 5 0
Miss H. Wood	1 1 0	Mrs. Dales	0 5 0
Mr. and Mrs. C. Frohock	0 5 0	Mr. R. J. Q. Taylor	0 2 6
Mrs. A. M. Wallis	0 10 0	Mrs. Dury	0 2 6
Miss Beddome	0 2 6	Mrs. G. Collyer	0 2 6
Miss F. R. Howard	0 2 0	Mrs. J. Williams	0 2 6
Mrs. H. Lane	0 5 0	Mrs. Storm	0 2 6
Mr. T. A. Kelly	0 5 0	Mr. W. Nichol	0 2 0
Miss K. Blake	0 11 6	Miss A. Baker	0 1 6
Miss G. Bell	0 5 0	Mr. T. Tippett	0 1 0
Mr. J. Othen	0 5 0	Miss F. Hall	0 5 0
Mrs. Rainbott, sen.	0 2 6	Collected by Miss E. Kite	0 4 0
Mrs. H. D. Kimber	0 10 6	Miss M. Fraser	0 2 6
Miss L. M. Walker	0 10 0	Mrs. G. Jifkins	0 1 0
Mr. I. J. Carter	0 5 0	Sittingbourne Baptist Tabernacle	
Mr. J. N. Vick	0 10 0	Sunday-school, per Mr. H. Packer	1 15 0
Mr. G. M. Rabbich	0 10 0	Mrs. M. A. Shears	0 5 0
J. D. Rothesay	0 10 0	Mrs. Stevenson	0 2 6
Miss E. Plowman	0 5 0	Mrs. Billing	0 2 6
Miss A. Thomas	0 5 0	A friend of C. H. Spurgeon	0 10 0
Mrs. G. H. Hunter	0 5 0	Mrs. Weekly	0 5 0
Miss G. H. Stirling	0 3 0	Mrs. Leseigneur	0 5 0
Mrs. E. Norledge	0 2 6	Mr. G. Wood	0 5 0
Mrs. R. Jones	0 2 6	Mr. T. F. Bromham	0 2 6
Mr. J. Sutherland	0 2 0	Mrs. Jarman	0 5 0
Stamps, Kettering	0 2 6	Miss J. Clark	0 2 6
Stamps, Anonymous	0 0 10	Mr. and Mrs. Saunders	0 2 6
Miss M. A. Bovey	0 2 0	Per Miss E. Stevens:—	
Misses A. and M. Payne	0 2 6	Mrs. C. R. Stevens	0 10 6
Mrs. Guthrie	1 0 0	A friend who is fond of	
Mr. H. Dickins	0 1 0	little children	0 10 6
Mr. and Mrs. Pavey	0 5 0		1 1 0
Mr. J. Wilson	0 5 0	Mr. and Mrs. Clow	0 5 0
Mrs. and Miss E. G. Lang	0 7 0	Miss H. M. Ford	0 5 0
Masters Eddie, Arthur, and James		Mrs. Ward	0 2 6
Thornley	0 6 6	Mrs. Grunwell	0 10 6
J. S.	0 10 6	The Misses Cole	0 10 0
Mr. Finlayson	0 5 6	Miss L. W. Ireland	0 3 6
Miss Gregg	0 0 6	Miss I. Lord	0 2 6
Mr. W. J. Hieron	0 10 0	Mrs. J. Gregory	0 2 0
Mr. N. H. Saker	0 10 0	A country minister	0 2 6
Mr. and Mrs. Felton	0 10 0	Mrs. Coad	0 1 0
Mrs. E. Workman	0 10 0	Mrs. Scutt	0 5 0
Miss M. C. Hart	0 10 0	Mr. A. Drayson	0 5 0
Mrs. Nixon	0 10 0	Mr. H. Parris	2 2 0
Miss E. Price	0 5 0	Mr. D. Davies	1 0 0
Mrs. E. Roberts	0 5 0	Mrs. Phillips	1 0 0
Miss M. Speed	0 5 0	Mrs. E. H. Edwards	2 0 0
Mr. H. H. Dove	0 5 0	Mr. E. Frisby	2 2 0
Mr. R. Edwards	0 5 0	Mrs. S. A. Biddle	2 2 0
Postal order, Long Wittenham	0 2 6	Mr. H. A. Harverson	2 2 0
Mr. J. Phillips	0 2 6	Mr. E. Essex	1 1 0
Mr. J. B. Near	0 2 6	Mr. H. S. Prewett	1 1 0
Postal order, Kempsey	0 2 6	Mr. C. P. Catterson	0 10 0
Miss Faith	0 2 6	Mr. Howe	0 10 0
Mrs. Robinett	0 2 0	Mrs. G. Creasey	1 0 0
Miss S. Crowe	0 2 0	Mrs. M. Walker	0 10 0
Miss E. S. White	0 1 6	Mr. J. Macbeth	1 0 0
Mrs. G. Freeman	0 1 0	Mr. H. Crees	1 0 0
A friend and well-wisher	0 1 0	Master J. and Miss Beharrell	0 3 0
Mr. W. J. Pierce	0 2 6	A well-wisher, Cardigan	0 5 0
Rev. J. F. Linn	0 2 6	Miss Cunningham	0 5 0
Mrs. Layzell	0 4 0	Mr. J. Papworth	0 2 6
Mr. W. Matlock and family	0 12 6	Mr. C. Hooper	0 12 0
Mr. A. Herring	0 7 0	Mrs. H. M. Rose	0 2 6
Mr. R. H. Smart	0 5 0	Mr. F. E. Cuel	0 5 0

	£	s.	d.		£	s.	d.
Mr. M. E. Blyth and brother	0	5	6	Mr. F. T. Tucker	1	1	0
Miss Cludera	0	2	6	Mr. J. E. Saunders (a new shilling			
Mr. S. Cole	0	10	0	for each girl)	12	10	0
Miss M. J. Infield	0	2	6	Messrs. Alabaster, Passmore and			
Miss I. Kemp	0	3	0	Sons (a new shilling for each boy	11	0	0
Mrs. W. Wilson	0	10	0	Mr. B. Buckmaster	1	1	0
Mr. E. Edwards	0	4	0	Mr. G. Lawrence and friends.....	14	0	0
Mrs. Stanhope	0	3	6	Mrs. E. Owen	1	0	0
Mr. T. H. Greenwood	0	3	6	Mr. and Mrs. Grace and friends ...	0	6	0
A friend, Brechin	0	2	0	Mr. J. Williams	0	5	0
Mr. J. Patterson	0	10	0	Mr. F. Prior	0	5	0
Mr. T. Wright	0	1	0	Mrs. Shephard	0	5	0
Master C. Christopherson	0	2	6	Miss M. Brame	0	4	0
Mrs. R. Hawes	0	1	6	Mrs. A. Brown	0	1	0
Miss A. Stevenson	0	1	0	Mr. S. H. Warren	0	5	0
Mr. D. G. Overall	0	2	0	Mr. W. Loveland	0	5	0
Mr. and Mrs. Lockyear	0	5	0	Mrs. A. Barnard	0	10	0
Mr. D. Rippet	0	2	6	Mr. C. J. Jacobs	0	2	6
Mr. E. P. Woodeson	0	10	0	Mrs. J. Le Feuvre	0	2	0
J. B.	0	2	0	Mr. D. J. Ogilvie	0	1	0
Mr. J. Clarke	0	5	0	Miss Saunders	0	5	0
Mrs. E. Clegg	0	1	0	Mrs. E. Gunter	0	5	0
Mrs. Bagshawe	0	5	0	Mrs. C. Willsher	0	2	6
Mrs. H. M. Taberner	0	10	0	Mrs. Stephens	0	1	0
Christian Endeavour Society, Col-				Mrs. H. Lunn	0	5	0
chester, per Mrs. A. E. Watson...	0	2	6	Mr. G. Fryer	0	1	0
Mr. E. R. S. Porter	0	5	0	Miss Turnbull	0	5	0
Mrs. A. Pottinger	0	2	0	Mr. R. Dawson	0	4	0
Miss Speh	0	5	0	Mr. W. Church, jun.	0	5	0
Mr. and Mrs. Milne	0	2	0	Miss L. Dawes	0	0	6
Mrs. Lock	0	5	0	Master B. Macklin	0	5	0
Mr. and Mrs. Call	0	5	6	From one who loves little ones,			
Mrs. C. Bayes	0	2	6	Wheatley	0	1	0
Mr. A. Pearce	0	10	0	Mrs. E. M. Widmore	0	5	0
Mrs. E. Knight	0	2	6	Mrs. Fakeley and family	1	0	0
Mrs. Jeffreys	0	5	0	Mr. F. T. Hurst	0	5	0
Miss Murray	0	5	0	Mr. and Mrs. J. White and friends	0	2	0
Mr. W. E. Stone	0	5	0	Mrs. C. Franklin	0	2	6
Mrs. T. W. Franklin	0	10	0	Pastor J. H. and Mrs. Barnard...	1	0	0
Mr. A. Le Poidevin	0	1	0	Mrs. S. J. Smith	0	5	0
Mr. R. Stewart	0	3	0	Per Mr. T. Crozier:—			
Mr. B. Fielden	0	2	0	Mary Whitaker	0	1	0
Mr. A. Watson	0	10	6	A. Crozier	0	1	0
Mrs. T. Trounson	0	10	0	A. S. Crozier	0	1	0
Mr. W. H. Rich	0	2	6	A. Brown	0	2	0
Mr. A. B. Todd	0	10	6	J. Reneldson	0	1	0
Mrs. Richings	0	5	0	E. Hervey	0	1	0
Mrs. W. Coombes	0	3	0	J. Murray	0	1	0
Mrs. Colman	0	2	6	J. Murray	0	1	0
Mr. J. Pilley	0	5	0	R. Crozier	0	1	0
Mr. and Mrs. Norrish	0	5	0	M. Crozier	0	1	0
Mr. S. Cornish	0	3	0	M. Oliver	0	1	0
Miss M. and Master W. Drake ...	0	6	6	E. Robson	0	2	0
Postal order, Stonehaven	0	2	6	Mr. Brown	0	2	0
Miss L. Wilson	0	5	0	W. Hodgson	0	2	6
Mrs. Roberts	0	2	6	G. Wall	0	1	0
Mr. Freeman	0	2	6	W. Rutherford	0	2	0
Postal order, Hayle	0	3	6	A. Anderson	0	1	0
Mr. and Mrs. Frost	0	5	0	R. Dunn	0	1	0
Miss E. Crace	0	2	6	R. Robson	0	1	0
Miss K. Smith	1	0	0	E. Thompson	0	1	0
Mrs. B. A. Richards	2	0	0	A. Robson	0	1	0
Mrs. H. Bray	0	10	0	T. Newlands	0	1	0
Mrs. M. A. Chapman	1	0	0	J. Hedley	0	1	0
Mr. F. Whittle	2	0	0	A. Hedley	0	1	0
Per Miss Thatcher:—				T. Murray	0	1	0
Mrs. Mannington	0	5	0	T. Crozier	0	4	6
Mrs. W. Mannington	0	5	0				
Mr. and Mrs. C. Manning-				Mrs. Evans	1	15	0
ton	0	5	0	Mr. F. Mitchell	0	5	0
Miss Caffyn	0	5	0	Mr. and Mrs. Reid	0	10	0
Miss Porter	0	2	6	Mrs. I. J. Brown	0	5	0
The Misses Hamshar	0	3	0	Miss K. and Master J. Brown ...	0	1	6
Mrs. Sedbrook	0	2	6	Mr. J. Royce	1	1	0
Miss M. Thatcher	0	2	6	Mr. J. Watt	0	3	0
Mrs. Faulconer	0	2	6	Miss Priestley	0	5	0
Mrs. John Guy	0	2	6	Mr. W. Baldwin	0	1	0
Miss Thatcher	0	2	6	Miss Charlish	0	3	0
				Mr. W. Higgs	5	0	0
	1	18	0	Mr. F. Thompson	1	0	0
Miss M. McEwing	1	0	0	Mr. W. Lefevre	1	1	0
Mr. W. Dunn	1	5	0				

	£	s.	d.
Mrs. Mackie	0	10	0
Mr. T. Watts	0	4	0
Postal order, Whitchurch	0	5	0
Mrs. W. Deacon	0	2	6
Mr. W. Jones	0	10	6
Mrs. Anthony	0	3	0
Rev. R. Bastable	0	3	0
Mr. J. Leak	0	5	0
Mrs. R. Freestone	0	4	0
Miss E. Shipton	0	5	0
Wishaw Baptist Sunday-school teachers, per Mr. T. Prentice ..	0	10	0
Mr. F. Bayes	0	12	6
Mr. W. Ward	0	2	6
Mrs. Murdoch	0	2	6
Collected by Miss N. Johnson	0	5	0
Mr. N. McAlister	0	5	0
Mrs. Runcieman	0	5	6
Mrs. C. Morris	0	2	6
Collected by Mrs. Harris	0	11	6
An old boy	0	2	6
Postal order, Hatton Garden	0	2	6
Postal order, Neath	0	5	0
Mr. A. Clay	0	1	0
Mrs. Allen	0	2	0
Mrs. Barrow	0	2	6
Collected by Mrs. Mumford	0	1	9
Mrs. J. Gardner	0	1	0
Mrs. Massey	0	6	0
Mr. W. Reeves	0	2	6
Mrs. E. Terry	0	1	0
Mr. T. H. Howell, J.P.	3	3	0
Collected by Mrs. Rutter	0	14	0
Mr. A. Andrew	0	1	0
Mrs. A. Biant	0	10	0
Mr. W. Smith	0	2	6
Mr. J. Williams	0	2	6
Mrs. Watson	0	2	0
Mr. and Mrs. Ryote	0	5	0
Mrs. Freeman	0	10	0
Mr. D. E. Stone	0	2	6
Mrs. Price and Miss Blakeley	0	2	0
Miss G. Butterfield	0	2	6
CHRISTMAS DINNER-TABLE COLLECTIONS:			
Messrs. R. Harding and Son	0	1	6
Messrs. Heath and George	0	2	6
Rev. J. Burnham	0	8	6
Mr. H. Sharman	0	2	6
Mr. Pawsey	0	1	6
Mr. I. Lake, sen.	0	15	0
Codford St. Mary, per Rev. E. A. Arthurs	0	3	9
Per Pastor E. R. Pullen	0	4	1
Per Pastor F. M. Smith	0	5	0
Miss N. Kerridge	0	10	0
Miss W. M. Bird	0	2	6
Per Pastor C. P. Sawday:—			
Mr. McKenzie	0	6	0
Mr. Davis	0	5	0
Mr. Woodward	0	4	3
Mr. Taylor	0	4	0
Mr. Chester	0	3	9
Mrs. Woollacott	0	1	2
A friend	0	0	6
Two halfpence	0	0	1
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Per Miss Tarrant:—			1 4 9
Friends at Canterbury ..	0	2	6
Friends at Woolwich	0	2	6
Friends at Crewe	0	2	0
Friends at Worksop	0	1	0
Friends at Tooting	0	1	0
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Miss Newland	0	9	0
Waltham Cross Baptist Chapel, per Pastor T. Douglas	0	10	0
Mr. A. H. Gardner	10	10	6
Mr. W. Bentley	0	5	0
Mr. C. Barnes and family, per Pastor J. Rankine	0	1	7
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	£	s.	d.
Pastor F. E. Blackaby	0	7	0
Mr. R. Matthews	1	1	0
George Street Baptist Sunday-school scholars, Ryde, per Mr. W. H. Daish	2	17	0
Antrim Road Baptist Chapel, Belfast, per Mr. H. H. Graham	2	11	0
Govilon Baptist Chapel, Abergavenny, per Pastor T. H. Williams	2	15	0
Per Mrs. Thorpe	0	6	2
Baptist Tabernacle, Aldershot, per Pastor F. G. Kemp	0	12	0
Bishop Stortford Baptist Chapel, per Pastor W. Walker	1	15	0
Per Mrs. Cattell:—			
Mr. West	2	0	0
Mr. F. Paine	1	0	0
Mr. Whiteman	0	12	2
Mrs. Jones	0	5	0
Mr. Davey	0	5	1
Mr. Gribble	0	2	3
Mr. Cattell	0	5	0
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	4	9	6
Hornsey Rise Baptist Chapel, per Mrs. J. E. Joynes	2	1	0
Per Pastor T. G. Pollard:—			
Park Baptist Chapel, Brentford	2	3	6
Employees of the Brentford Gas Works	1	4	6
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	3	9	0
Per Miss Larwill:—			
Miss Mady	0	2	6
Miss Weller	0	2	6
Miss Gearing	0	2	0
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	0	7	0
Per Miss Mundy:—			
Mr. Shoebridge	0	2	6
A friend	0	2	6
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	0	5	0
Per Mrs. Stark:—			
Messrs. Paramor and Sons	0	10	6
Mrs. Hills	0	2	6
Mr. Coombes	0	1	3
Mr. Giles	0	5	0
Mr. Twyman	0	5	0
Miss Packham	0	2	6
Mr. Walker	0	2	6
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	1	9	3
Per Miss R. Daniell:—			
Mrs. W. I. Davies	0	4	3
Mrs. H. T. Thompson	0	2	0
Mr. G. Batchelor	0	10	0
Mrs. Wallace	0	2	6
Mr. T. S. Edwards	0	10	0
Miss H. James	0	5	0
Miss E. Price	0	2	6
Mrs. E. Thomas	0	5	0
Mrs. T. J. Davies	0	2	6
Mrs. Griffiths	0	3	0
Mrs. Thomas	0	1	0
Mr. A. Jones	0	3	0
Miss M. Daniell	0	2	6
Mr. D. Williams	0	3	0
Mrs. G. Jones	0	2	6
Mrs. Jenkins	0	2	0
Mr. A. Jones (thankoffering)	0	5	0
Mrs. W. J. Fox	0	10	0
Mrs. Hillier	0	2	6
Miss Marsh	0	1	0
A friend	0	0	9
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	4	0	0
Per Pastor W. T. Soper	0	5	0
Market Harborough, per Rev. S. W. Hughes	2	0	0
Postal order, Bath	0	2	6
East Dereham, per Mrs. H. Leech Marlowes, per Pastor W. W. Robinson	3	10	0
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	2	3	0
City Road Baptist Chapel, Winchester, per Mr. A. Parfit	1	11	0

E., 2s 9d; Leaver, E., £1 1s; Lockett, M., £1 1s; Low, A., 3s; Lambourne, E., 7s; Marlow, I., 1s; Martin, M., 1s 6d; McLaughlan, M., 10s; Montford, F., 2s; Miller, A., 4s 6d; Maytum, G. and L., 3s; Mitchell, J., 3s; Merrifield, E. and M., 7s 1d; Nichols, M., 14s 2d; Ogilvie, C., 7s; Oliver, B., 1s; Oates, G., 16s; Plowright, G., 3s 6d; Preedy, D., £1 2s; Pooley, L., 8s; Pain, E., 2s 7d; Paine, R., 4s 6d; Perks, L., 9s 1d; Platt, O., 5s; Price, V., 3s 3d; Parkins, E., 2s; Pauden, R., 4s 2d; Peake, C., 3s; Richardson, R., £1 1s; Roylance, M., 10s; Rittman, E., 7s 6d; Stalker, A., 5s; Stephenson, E., 10s 6d; Shannon, R., £1 1s; Staples M., 10s; Smith, C., £1 1s; Spurgin, G., 4s 2d; Surrey, K., 2s 9d; Sherwood, N., 9s; Sawyer, L., 7s; Smith, E., 13s; Scouse, M. and L., 10s; Thynne, D., £1 1s; Warner, F., 3s; Wagg, N. M., 12s; Wilson, W., £1 4s 6d; Westcott, L., £1; Warrell F., £1 1s; Waldron, N., 2s; White, E., 7s; Webster, A., 10s 6d; Warr, L., 3s; Woodmansee, D., £1 1s; Wright, E., 11s 3d; Walters, M., 12s; Williams, M., 11s 6d; Woodridge, E., 8s; Woodward, M., 17s 3d.—Total, £52 15s 6d.

LIST OF PRESENTS FROM DECEMBER 9TH, 1902, TO JANUARY 14TH, 1903.

PROVISIONS:—1 box Flour, Coombs "Eureka" Flour Company, Ltd.; 224 lbs Rice, Mr. J. L. Potier; 1 bag Flour, Mr. C. P. Clover; 13 dozen packets Butter Scotch, Mrs. S. Holder; 1 sack Flour, Mr. T. Priest; 1 sack Flour, 1 case Oranges, Mrs. Gatward; 1 sack Flour, Mr. J. Lawman; 2 bags Flour, Mrs. M. Goddard; 1 sack Potatoes, Mr. J. Walton; 1 gross rd. packets Chocolate, Mr. G. Cadbury; 2 boxes Valencias, 2 boxes Currants, 42 lbs. Moist Sugar, 14 lbs. Peel, 1 lb. Spice, Messrs. J. Daintree and Co.; 3 bags Turnips, Mr. H. Steed; 20 Oranges, 2 bottles Sweets, Mr. E. Newman; 1 sack Flour, 1 case Oranges, Mr. Medcall; 20 dozen Mineral Waters, Messrs. Maughan and Co.; hamper of Apples and Oranges, Mrs. R. V. Barrow; 1 cwt. assorted Sweets, Messrs. J. Pascall and Co.; 2 cases Apples, Mr. S. Perry; 5 cwt. Jam, Messrs. Chivers and Son, Ltd.; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 case Oranges, Mr. W. Taylor; 70 lbs. Beef, Mr. T. Round; 2 dozen packets Sweetmeat, Mr. H. E. Iseard; 10 bags Brussels Sprouts, Mr. H. Vinson; 25 lbs. Tea, Messrs. Butler's Wharf, Ltd.; 120 quarters Bread, Mr. J. R. Reed; 40 quarters Bread, Mr. J. Law; 55 quarters Bread, Mr. W. R. Wright; 30 lbs. Beef, Mr. W. Gunn.

BOYS' CLOTHING:—12 pairs Socks, Mrs. Dexter; 4 pairs Socks, Mrs. Wray; 6 Shirts, Mrs. W. Paxman; 20 Bows, Mrs. Reeve; 21 dozen Bows, Messrs. E. T. Earley and Co.; 1 Shirt and 10 yards Material, Mrs. Blant.

GIRLS' CLOTHING:—2 Articles, a reader of "The Christian"; 29 Articles, Miss Poole; 78 Articles, West Croydon Baptist Chapel Young Women's Bible-class, per Miss J. Chandler; 59 Articles, West Croydon Baptist Chapel (Sale of work) per Mrs. Sear; 24 yards Flannel, Miss Hulbert; 20 Articles, Mrs. E. W. Perrin; 40 Articles, Tonbridge Working Meeting, per Mrs. Stockbridge; 4 Articles, 2 Dolls, etc., Mrs. Towill; 11 Articles, Miss Seagers Sunday-school Class Woolwich Baptist Tabernacle; 24 Articles, Mrs. Gardiner; 16 pairs Stockings, Mrs. Gregory; 31 Articles (girls' and boys'), Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 53 Articles, Chiswick Baptist Chapel, Dorcas Society, per Mrs. Martin; 4 Remnants of Flannelette, 24 Articles (girls' and boys'), Mr. J. H. Street; 12 yards Flannelette, 52 yards Print, 12 oz. Wool, 23 Articles, Mrs. M. Corby; 22 Articles, Miss Hunter; 38 Articles, Beulah Baptist Working Meeting, Bexhill-on-Sea, per Mrs. Greenhill; 6 Articles, Mrs. R. C. Ward; 38 Articles (girls' and boys'), Summerhill Church, Newport, per Miss T. Cook; 50 Articles, Niton Baptist Sewing Party, per Mrs. Attrill; 52 Articles (girls' and boys'), Ladies' Sewing Circle, Brighton Road Chapel, Croydon, per Miss Pollard; 63 Articles (No. 4 House), Abbey Road Baptist Chapel Bible-class, per Miss Dadd; 4 yards Flannel, 43 Articles, Mrs. Blant; 12 Articles, Mrs. Bartholomew; 38 Articles, Ladies' Working Society, Fleet Baptist Chapel, per Mrs. Aylett; 11 Articles, Baptist Sunday-school, Kidderminster, per Mrs. A. E. Bale; 52 Articles, Young Women's Bible-class, Shooter's Hill Baptist Chapel, per Mr. J. Falkner; 34 Articles (girls' and boys'), Uckfield Baptist Y.P.S.C.E., per Mrs. M. Dumsday; 2 Articles, Mrs. Melhuish; 12 Articles, Miss Winch; 38 Articles, Cheam Baptist Working Society, per Mrs. E. Cox; 6 Articles, Mrs. M. O. Sellar; 9 Articles, etc., Mrs. L. Harrison, 6 Articles, Mrs. F. H. Ford; 14 Articles, Miss Harris and a few friends.

GENERAL:—A Christmas parcel of Publications, The Religious Tract Society; 12 Scrap-books and a quantity of Christmas Cards, Mr. J. Dunkley; a quantity of Christmas Cards, Misses F. and M. Slow; 6 sets of Table Tennis and 6 sets of Shuttlecock, Messrs. Forrester and Sons; 1 box Crackers, Mr. J. H. Street; a quantity of worn Clothing, Mr. Broom; 1 Scrap-book, 50 Christmas Cards, Mr. E. Newman; 3 Books, 3 Blotters, 1 Fish-pond, 1 box Croquet, Miss Harris and a few friends; a box of Toys, Miss Ward; a box of Toys, Miss Boulton; a quantity of Cards and Toys, Mrs. Blant; 2 Scrap-books, Miss Tompkins; a quantity of Books, Baptist Sunday-school, Kidderminster, per Mrs. A. E. Bale; parcel of worn Clothing, and a few oddsends, Mrs. J. Proud; a motto for each child, a friend, per Mrs. J. A. Spurgeon; 2 vols. "Sunday at Home," Mrs. Colman; a parcel of goods (for sale room), West Croydon Baptist Chapel, per Mrs. J. A. Spurgeon; packet of Sweets for each boy, Mrs. Mackay; Christmas gift for each boy in No. 7 House, Mrs. Iles; a quantity of Cards, Messrs G. and W. Lovell; 1 Bedspread, Mrs. Overbury, sen.; 1 Cake, Uckfield Baptist Y.P.S.C.E., per Mrs. M. Dumsday; parcel of Periodicals, Messrs. Fawkes and Sons; 12 pairs Boots (girls' and boys'), Messrs. Sanders and Sanders; 1 dozen copies "Our Heritage," Mr. J. Chase; 1 vol. each "Sunday at Home," "Leisure Hour," "Boys' Own Paper," "Girls' Own Paper," "Cottager and Artisan," "Friendly Greetings," "Child's Companion," "Light in the Home," Mrs. J. T. Van Rijn (in memory of the late Rev. J. T. Van Rijn).

Colportage Association.

Statement of Receipts from December 9th, 1902, to January 14th, 1903.

DISTRICT SUBSCRIPTIONS:—		£	s.	d.		£	s.	d.
Monks Elleigh, per Mr. J. G. Stow	10	0	0		Mr. Thomas Harris	10	0	0
Swaffham Prior, per Mr. R. J. Moffat, F.S.S.	10	0	0		Collection at Higham Chapel, per Mr. F. G. Rose	0	7	0
East Dereham, per Mr. T. Phillips	11	5	0		Miss J. Wood	0	5	0
Bourton-on-the-Water, per Mr. J. Reynolds, J.P.	10	0	0		Mr. S. P. Catterson	0	10	0
Arxbridge, per Mr. C. Burcham:—					Mr. F. J. Rumsey	0	10	0
Mr. J. F. Lawrence	1	0	0		Collections at Metropolitan Tabernacle, per Mr. J. E. Passmore	33	8	10
Mr. S. B. Pumphrey	0	5	0		Mr. E. Harker	0	10	6
Mrs. R. Clark	1	0	0		Mrs. H. Hoskin	4	0	0
Mr. Sidney Hill, J.P.	0	10	0		Mr. G. T. Stevens	0	10	0
Mrs. Charleton	2	2	0		Mr. Mannington	3	0	0
Mrs. Tanner	1	1	0		Mr. R. Brazil	2	0	0
Mr. H. Bobbett	0	10	0		Mr. J. R. Bayley	1	0	0
Mrs. Thompson	0	10	0		Mr. R. Hunt, per Mr. S. Johnson	1	1	0
Mrs. Brooks	0	5	0		Mrs. Morton	0	3	0
Mrs. Wilkins	0	5	0		Proceeds of lecture by the President at the South London Tabernacle	15	16	0
Mr. J. Storrs Fry	1	0	0		Mrs. Daniel N. Howell	1	1	0
Mrs. Derham	0	10	0		Mr. Matthew Rogers	1	1	0
		8	18	0	Mr. Arthur Pearce	0	10	0
Kent and Sussex Baptist Association	30	0	0		Mrs. T. White	1	0	0
Sellindge, per Mr. W. G. Tester:—					Mrs. E. Nagle	0	10	0
Miss Inge	0	10	0		Mr. John Davies	0	10	6
Mr. J. Turner	0	5	0		Mr. J. Goring	0	10	6
Mr. J. Nelson	0	2	6		Mr. R. Cory, J.P.	1	0	0
Mr. Pledge	1	0	0		Mr. A. E. Coveney	1	1	0
Miss Goble	0	2	6		Dr. Weymouth, M.A.	1	1	0
Mr. H. D. Headley	0	10	0		Dr. John Tanner	1	1	0
Mr. Lee	0	5	0		Mr. W. H. Willcox	2	2	0
Mr. Lightfoot	0	5	0		Mr. R. Spink	1	0	0
Miss Bell	0	5	0		The Open Air Mission, per Mr. F. Cockrem	2	2	0
Mr. H. J. Camburn	0	10	0		Mr. G. B. Sowerby	1	0	0
Mr. A. J. Camburn	0	10	0		Mr. G. C. Heard	2	2	0
A. B. C.	0	0	6		Mr. C. H. Price	1	0	0
Collected by Miss Southee	0	16	0		Mr. G. Creasey	0	5	0
		5	1	6	Sir George Williams	2	2	0
Melksham, per Mrs. Hester Keevil	11	5	0		Mr. H. N. Philcox	0	5	0
Minchinhampton, per Messrs. Evans and Sons	10	0	0		Mr. Edward Mounsey	1	0	0
Barrow, per Mr. S. J. Harwood	10	0	0		Dr. A. McCaig	0	10	6
Mendlesham, per Mr. S. J. Harwood	12	10	0		Mr. Henry Frowde	1	1	0
Cowling Hill, per Mr. F. J. Wilson	10	0	0		Mr. F. R. Elgar	0	10	0
Evesham, per Mr. W. Ashley	10	0	0		Mr. S. Storr	0	5	0
Eastchurch, per L. H.	45	0	0		Miss Haseltine	0	2	6
Wallingford, per Mr. W. Davies	45	0	0		Mr. H. G. Budden	1	0	0
		£238	19	6	Mrs. Higgs	2	0	0
					A friend	5	0	0
					Mr. and Mrs. Squibb	0	10	6
					Mrs. Olney	1	1	0
					Mr. William Olney	2	2	0
					Mr. Charles Phillips	1	1	0
					Mr. L. Barber, J.P.	0	10	0
					Mr. E. Dawson	1	0	0
					Mr. C. Goddard Clarke, J.P., L.C.C.	1	1	0
					Mr. W. Miller Higgs	1	1	0
					Collection at Rivenhall, per Mrs. F. Springett	0	8	4
					Col. R. Parry Nisbet, C.I.E.	5	0	0
					Mrs. A. Mott	0	5	0
					Miss L. Stuckbery	0	5	0
					Mr. James Hall	5	0	0
					Collection at Cholsey "Pleasant Evening," per Mr. W. Bird	0	9	0
					Miss Hope, per Mr. W. Bird	0	10	0
					Matthew vi. 20	0	10	0
					Mr. and Mrs. J. M. Higginbottom	0	10	0
					Mr. L. Llewellyn	1	1	0
					A friend	0	2	6
					Mrs. H. E. A. Jensen	0	9	0
					Messrs. Ward, Lock and Co., Lim.	1	1	0
					Mr. Tye, per Mr. J. H. Teager	0	4	0

AGED COLPORTEURS' FUND:—

	£	s.	d.
Mr. F. R. Taylor	1	0	0
Mr. Byrd, per Mr. T. Boulton	0	2	6
Collected by Mr. Robert Hall	1	9	6
Mrs. Gregory	1	0	0
Mr. F. R. Elgar	0	10	0
Mr. W. Hodge	0	5	0
Mr. A. Phillips	0	6	6
Mrs. Morton	0	5	0
Mr. and Mrs. Squibb	0	4	6
	£5	3	0

GENERAL FUND:—

	£	s.	d.
Mrs. Raybould	1	1	0
Mr. S. R. Pearce	1	1	0
Mr. and Mrs. S. Wigney	1	1	0
Miss Evershed, per Mr. H. Mears	0	2	6
Miss Fletcher	0	5	0
Mr. John Marnham, J.P.	5	5	0
Ninety at one shilling each	4	10	0

	£	s.	d.		£	s.	d.
Collection at Bower Chalke, per				Mr. E. Paine	1	5	3
Mr. W. Hardiman	0	15	6	Miss Lizzie Keddie	0	3	6
Mr. J. Everett	0	10	0	Mr. G. Bird	0	11	0
Professor W. Hackney, M.A.	1	1	0	Mr. F. G. Rose	0	3	7
Mr. and Mrs. F. G. Ladds	0	10	0	Mr. H. Fenner	0	1	2
Mr. John Lamont	1	1	0	Mrs. H. Fenner	0	9	0
M. H. B. S.	0	10	0	Mr. J. W. Andrew	0	11	0
Mr. Sexton	0	10	0	Mr. J. P. Allen	0	4	10
Mr. A. Christie	1	0	0	Mr. T. McMahon	0	5	0
Miss Sadler	0	5	0	Mrs. A. Portingall	0	7	6
Anonymous, per Mrs. C. H. Spurgeon	2	0	0	Miss Dorothy Llewellyn	1	0	0
The Misses Oyler, per Pastor				Miss Hilda Cox	0	2	0
Thomas Spurgeon	0	5	0	Miss Grace Pearce	0	12	0
Mr. John Cameron	10	0	0	Miss Gwenny Jarvis	0	3	0
Mr. Cochran	0	4	0	Small Dole Chapel	0	2	6
Mr. Priestley	0	4	0	Miss Queenie Russell	0	5	0
Pastor Thomas Spurgeon	1	0	0	Miss Bertha Harvey	0	3	6
Master Harold Spurgeon	0	4	0	Miss Grace Gould	0	6	0
Mrs. Curtis	1	0	0	Miss Ethel Goddard	0	11	6
Mrs. Calvert, per Pastor C. B.				Mr. A. R. Richards	1	15	6
Sawday	0	5	0	Mrs. T. Jones	0	12	1
Collection at Christmas dinner-table,				Miss Eva Dimmer	0	4	6
per Mr. G. Botwright	0	3	6	Mr. H. Stanley Watts	0	4	0
Mr. W. Hodge	0	5	0	Mr. Robert Hall	0	6	3
Mr. and Mrs. Brown, Farnham ...	0	7	6	Mrs. Burton	0	7	0
Mr. M. Llewellyn	1	1	0	Mrs. B. D. Wagstaff	0	4	6
Mr. H. H. Seaton	0	10	0	The Misses Tatnell	0	5	9
Mr. E. Ingle	0	2	6	Mrs. Percy	0	2	10
Mr. A. H. Bullman	0	10	0	Miss Dorothy Ladds	0	5	0
Mr. W. D. Hodges	1	1	0	Miss Brooks	0	3	6
Mr. Edward Smith	0	10	0	Miss Johnson	0	5	3
Miss Passmore	2	0	0	Mrs. Curtis	0	17	9
R. W. N.	1	2	0	Miss Vine	0	2	10
Mr. J. Dennis	0	5	0	Miss Kate Lloyd	0	1	2
Mrs. E. Boccock	0	5	0	Mr. H. Webb	0	4	6
Gift to replace theft from a collect-				Mr. R. Bellamy	0	10	0
ing-box, W.J.S.	0	5	6	Mr. C. Payne	0	4	6
Collection at Barn service, Great				The Masters Peden	0	2	6
Totham, per Miss M. J. Foster ...	0	8	6	Miss Humphries	0	19	3
Mrs. Hoskin	1	1	0	Miss Grace Wagstaff	0	5	6
Mr. W. Beer	0	2	6	Miss Matilda Ead	0	4	1
Mr. G. W. Macalpine, J.P.	1	1	0	Mansfield Street Mothers' Meeting,			
Miss Maggie Wigney	0	5	0	per Miss Hooper	1	15	6
COLLECTING-BOXES AND CARDS:—				Mr. G. Botwright	0	5	6
Ladies' Working Society	0	6	0	Mr. G. Nettle	0	3	0
Miss Florrie Jenkins	1	0	0	Mr. T. M. Mead	0	4	0
Master Jack Gough	2	0	0	Miss Eunice Cooper	0	5	0
Miss N. Cobbold	0	10	0	Miss Kathleen Cope	0	5	0
Mr. A. J. Gill	0	7	6	Mr. A. Frost	0	3	6
Mrs. Raffield	1	3	7	Mr. J. Morey	0	5	0
Colportage Depot	1	2	8	Mrs. Rothwell	0	2	6
Miss Louisa Spurgeon Bell	0	5	0	Miss Gunner	0	4	6
Master Harold Spurgeon Bell	0	3	6	Miss Western	0	5	0
Mrs. S. Wigney	1	5	6	Mr. T. Bendall	0	1	0
Mr. and Mrs. E. J. Wigney	0	12	0	Mr. F. Bannister	0	1	6
Mr. and Mrs. Wilmot	0	13	0	Mr. H. Bowden	0	2	6
Mr. F. Collier	0	5	0	Miss Carver	0	18	1
Miss Gladys Johnston	1	1	2	Mr. G. H. Phillips	0	2	0
Mr. C. Neale	0	11	6	Mr. and Mrs. Knights	0	3	0
Mr. T. R. Todd	0	2	6	Miss Kathleen Collier	0	9	0
Miss Lily Piercey	0	10	9				
Miss Lizzie Johnston	0	10	0				
							£200 12 2

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from January 1st to 14th, 1903.

	£	s.	d.
Mrs. G., The Orchard	1	0	0
Mrs. S., Westbourne	0	5	0
"A dear friend in Kent"	5	0	0
W. H., East Dulwich	2	2	0

£8 7 0

Gifts of clothing from Mrs. D., Beckenham,
and Mrs. R., Waddon.

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from January 1st to 14th, 1903.

£ s. d.		£ s. d.	
Watch-night service, Seven Kings...	2 2 0	Mrs. A., Little Hutton	10 0 0
"My Countess"	10 0 0	Mrs. N. G., Braintree	0 10 0
Mrs. G., Camberwell	0 5 0	Mrs. B. Wodonga	2 0 0
Miss M., Godmanchester	0 10 0	Miss L. S., Southville	0 10 6
Mr. D. M.	0 2 6	Miss H., Surbiton	1 0 0
Mr. and Mrs. B., Chesham	0 10 6	Mr. E. S. Barmen	2 0 0
Mrs. B., Stamford-le-Hope	0 10 0	Mrs. K., Melksham	10 0 0
Miss D., Portslade	1 1 0	Mrs. J., Fentiman Road	1 0 0
Miss C. T.	0 2 6	Miss S. N. H., Brixton Hill	1 1 0
Mr. J. E., Wolverton	0 10 0	Mrs. H., Brixton Hill	5 0 0
Miss A. H. M., Lewes	1 0 0	Mrs. N., Foots Cray	1 1 0
"Kensington"	0 5 0		
"A well-wisher," Chippenham	0 5 0		
Mrs. C. J. W. R., Palace Gate	10 10 0		
Mrs. F. G. S., Bredbury	4 4 0		
Mrs. W. Thame	1 10 0		
			£67 10 0

A parcel of "Sword and Trowels" and Sermons, from Mrs. D., Cults.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from December 8th, 1902, to January 14th, 1903.

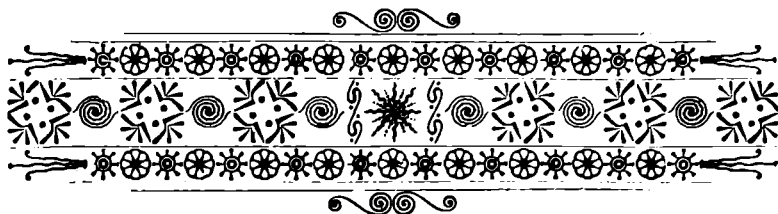
£ s. d.		£ s. d.	
Miss S. B., Clifton	0 5 0	"Tychicus," In memoriam	0 7 6
Mrs. T., Buckie	0 10 0	Mr. M. Christie, Tariff	0 10 0
Mr. H. H., Gerrard's Cross	0 5 0	Mr. and Mrs. B., Chesham	0 10 6
Mrs. F. G. B., Newington Butts...	0 10 6	Miss G., Dublin	0 5 0
Thankoffering, G. A. T.	0 10 0	Mrs. S., Beldair	1 1 0
Mr. Opie Rodway	0 10 0	Mr. F. W., Sparkhill	0 5 0
"Anon."	0 5 0	"F. N. Ton"	0 5 0
Mrs. M., Annan	0 2 6	FOR TRANSLATIONS OF SERMONS—	
Mr. S. P., Stratford	0 10 0	Mr. E. Matheson, Glasgow	1 0 0
Mrs. E. C., The Ness	0 2 6	Missionary Sewing Circle, Bexhill	2 2 0
Mr. J. R. B., Oaklands	1 0 0	"A friend from Bedford"	2 10 0
"A reader of the Sword and Trowel,"	0 10 0	"Two friends"	0 5 0
"Anonyms"	10 0 0	Miss R. B., Blackfriars	0 10 0
Mr. G. R., Kansas, U.S.A.	1 0 0	"A dear friend in Kent"	10 0 0
The Misses McConnell	1 0 0	(Besides £5 left at Mrs. Spurgeon's disposal)	
"A reader of C. H. Spurgeon's Sermons"	0 5 0		
"Anon." Hull	0 10 0		
			£37 6 6

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE
Sword and the Trowel.

MARCH, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XI.—WHAT FAITHFUL MET WITH IN THE WAY (*concluded*).

"CHR. And how then ?

"FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him ; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, 'O wretched man !' (Rom. vii. 24.) So I went on my way up the hill. Now when I had got about half-way up, I looked behind, and saw one coming after me, swift as the wind ; so he overtook me just about the place where the settle stands. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First : and with that he struck me another deadly blow on the breast, and beat me down backward ; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy ; but he said, 'I know not how to show mercy ;' and with that knocked me down again. He had doubtless made an end of me, but that One came by, and bid him forbear.

"CHR. Who was that that bid him forbear ?

"FAITH. I did not know Him at first, but as He went by, I perceived the holes in His hands, and in His side ; then I concluded that He was our Lord. So I went up the hill.

"CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

"FAITH. I know it very well ; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there "

FAITHFUL said, "Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave." Ah! it is even so! If we give way to any of the lusts of the flesh, we become slaves to them, and there is no slavery at all equal to that of the man who has given himself up to his own corrupt nature. He will go from bad to worse, and from worse to the very worst of all. What slavery drink involves! "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." As for our lusts, there are yet more glaring penalties which follow them. Every man knows that he cannot yield to them a little but the tendency is to yield to them more.

Thereupon. Old Adam began to revile Faithful. As surely as you resist the enticements of the flesh, it will turn and rend you. The devil has two ways of dealing with us. First he speaks us fair, and bids us do as he would; but if we say him "nay," he declares we are not children of God, and begins to rail at us as if he were himself a saint, and had a right to find fault with us. He will be our enemy in one direction or another. So did this old man to Faithful.

He did also another thing, which some of us understand very well. He gave Faithful a deadly twitch. Ah! it should bring tears into our



"I FELT HIM TAKE HOLD OF MY FLESH."

eyes to recollect what twitches sin has sometimes given us, as though it would drag us into its thrall again. We knew the evil, and, by God's grace, resolved against it; nor did we fall into it, yet our feet were almost gone, our steps had well-nigh slipped. The flesh of the best of men is but the flesh of a depraved nature, and the old nature

of the most holy man is thoroughly carnal, and cannot be otherwise. It is so bad and detestable that it must be buried, for even God Himself will never attempt to improve it. The new nature must come, and first subdue it, and ultimately mortify it, till it dies outright; but while it is there, it "is enmity against God," and "is not subject to the law of God, neither indeed can be." What twitches it can give, as though it would pull a man in two!

Many believers are greatly cast down because of this conflict within them. As soon as there are wars and fightings between the two men,—the old man and the new man,—they conclude at once that it is all over with them. Foolish conclusion, indeed! since, if there were no wars, it would be a proof that there was no life. If there were no conflicts, it would be an evidence that there was but one power within, and that power the evil one. Draw not from your internal commotions, from the temptation which assails you, and the force with which it acts against your inward principles,—draw not the inference that, therefore, you are a castaway of God. This is rather a reason why you should cry, "Who shall deliver me from the body of this death?" and by faith should shout, "I thank God through Jesus Christ our Lord."

I have often been astounded at some Christians, who cannot understand anything about these inward conflicts resulting from this double nature. Real disciples though they doubtless are, they seem quite amazed that we should think it possible that the Christian should have in him his old corruptions. I may be worse than other people, but I am obliged to confess to you that never a day passes in which I am not painfully conscious of the sin that dwelleth in me; and though I know that I am saved by grace, and have a new nature wrought in me by God the Holy Spirit, yet I often have to call out, with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" I thought that this was the experience of all God's people. I can only say that, if it could be dispensed with, I should be glad to be rid of it; but I believe that, up to the very gates of Heaven, there will be this daily conflict, this hourly struggle between the house of David and the house of Saul, between the seed of the woman and the seed of the serpent, between the Old Adam and the New Adam, between the natural and the spiritual.

However, our Pilgrim escaped; yet he escaped only with a threatening, for the old man told him that he would send one after him that should make his way bitter to his soul. You know who this was. It was Moses; for, when the law comes home to a Christian's conscience, it says to him, "You profess to have clean escaped from the corruption that is in the world through lust, but look at you! You know that, if you had been left to yourself, you would have done as others did; and though you have been kept from the actual sin, yet how you rolled the thought of it under your tongue, and how sweet it was! How can there be a change in your nature when such a thing can be said of you?" Down comes the great bludgeon again and again, till you lie all bleeding and ready to perish. When the law begins to deal even with a Christian, if One does not come by to aid him, it will soon slay the best among us. "By the deeds of the law there shall no flesh be justified

in His sight." When the Christian comes to be judged by the law of God, it makes him say, "The law is spiritual: but I am carnal, sold under sin." It makes a man lie as though he were dead. "For I was alive without the law once; but when the commandment came, sin revived, and I died." I felt the power of sin working in me, and I seemed to lie, at the feet of the accuser, like one utterly devoid of life. Now, the law cannot really kill the Christian. If Christians know how to stand their ground, it will not harm them. We are not under the law, but under grace. We have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, "Abba, Father."

Moses is a good friend of ours, after all. He beats us very furiously; but, when he drives us to Christ, it is a blessed experience for us. If he threatens to burn down our house over our heads, if he drives us out of our refuges of lies, it is indeed a mercy for us. Nevertheless, for the conscience to be beaten by Moses, is a very painful process.

How joyful is the moment when He comes by who has "holes in His hands, and in His side"! Now, Christian, you understand that. When you get a sight of Christ crucified, then Sinai's thunders cease to frighten. When you can feel that He loved you, and gave Himself for you, and bore the transgression of your Old Adam nature in His own body on the tree, you can "rejoice with joy unspeakable, and full of glory." You know what it is to be knocked about by Moses. I trust you also know what it is to be healed by the loving Lord, and to be sent on your way rejoicing.

Some persons will not understand all this. I can only pray that they may yet do so; for, recollect that, if there be in you no strivings after that which is good, then you are altogether corrupt. If you are never disturbed, and never troubled, you have good cause to be distressed. If you never fight the battle, you will never win the victory. If you never suffer, you will never reign. If you have not learned to deny yourselves, you shall not be partakers with God's people. If you watch the fish in a river, you can easily tell which are dead, and which are alive. There is one floating down the stream on the top of the water. We may be certain that it is dead. But see you that other fish coming swiftly against the strong current? That is not a dead fish, but a living one. And when you find a man carried along by the customs of his neighbours, doing just as others are doing, you may conclude that is a dead soul. But when a man is fighting against himself, against custom, against everything that is of this world, then you may know that he is a living man, and the God who has given him life will sustain that life, and reward it at the last. The evidence of life is simple confidence in the bleeding Saviour. Beloved, keep your eyes on Him. He alone can guard you from Moses and from Adam the First. And, oh, poor sinner! if thou wouldst get perfect rest, turn thy tearful eyes to Him who says, "Look unto Me, and be ye saved, all the ends of the earth."

* * * *

Next month's Picture will be entitled—

BEWARE OF THE FLATTERER.

WANTED AT ONCE—£300.

THE sanitary reformer has marched through the metropolis with giant strides, followed by an army of builders. The cottages of the poor have fallen before the men with the pick-axe, and huge blocks of tenement-houses have taken their place. In most cases, the new blocks are extremely ugly, with no attempt at embellishment, and reflecting little credit on the architects who planned them.

The streets at the rear of the Tabernacle have long since been transformed, with one or two exceptions. Of these, the most notable is the property in Temple Street belonging to the Trustees of the Pastors' College. It was decided by the Tabernacle Church, at a special meeting called for the purpose, to purchase these cottages, and the land upon which they stand, from the College authorities, for the sum of £1,400, and to make such extensions in regard to Church and School accommodation as may be found desirable.

The larger portion of this sum has been subscribed, and the Charity Commission has approved of the proposed transfer, provided that it is effected by the 22nd of April, 1903.

The amount still required is about £300, in addition to a few promised gifts.

The urgency of the case lies in the fact that the property is in so serious a condition that the sanitary authorities insist upon extensive repairs, or that the cottages be vacated. Our photograph does these habitations ample justice. To spend a large sum upon repairs, is



THE COTTAGES AT THE BACK OF THE TABERNACLE, BETWEEN JUBILEE HOUSE (ON THE LEFT) AND THE PASTORS' COLLEGE (ON THE RIGHT).

deemed to be a waste of money, and the alternative plan has been decided upon.

We are virtually at a standstill as to plans for the future until the ground is really ours. An earnest appeal is therefore made for £300 to enable the Deacons to complete the purchase. Pastor Thos. Spurgeon will be very grateful for any help in this direction. Gifts for this Fund (School Extension) should be addressed to him at the Metropolitan Tabernacle, Newington Butts, London, S.E.

"Our Own Men" and their Work.

CX.—REV. W. J. MAYERS, DEPUTATION SECRETARY OF
DR. BARNARDO'S HOMES.



Photographed at the Boys' Home Studio, Stepney Causeway.

IT was quite "a good step" for little feet from Nightingale Lane to Battersea Park Baptist Chapel; nevertheless, my brother and I, "years and years ago," were glad to set out for the walk on Sunday mornings: nor did we count the journey long. What was the attraction? Just this—Young Mr. Mayers was preaching! His sermon on, "And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land," is vivid in my memory still.

The Battersea Park meeting-house was the London Baptist Association Chapel for 1869, the year of C. H. Spurgeon's Presidency. The

wisdom of his choice as to a site is seen to-day in the crowded condition of the neighbourhood, and is further evidenced by the early and continued prosperity of the cause. When the edifice that is now the school-room was nearly complete "the dear President" took student Mayers in his carriage to see the place, and having duly inspected it, said to him, "How would you like to be the minister?" The difficulties were numerous, but one of them was removed when the same kind voice added, "You can, if necessary, draw on me for your own support to the amount of £120 a year." By God's blessing such good success attended the young preacher's labours that, from the first, the cause was self-supporting. His deep earnestness, his popular style, and his love of the Gospel gained and maintained a large congregation. Thus early his gift of song was also much used in the Master's work. While in College, C. H. Spurgeon used to call upon him at the Tabernacle Prayer and other meetings to sing various sacred solos, and he was soon singing for Jesus far and near. The example of Philip Phillips, "The Singing Pilgrim," the pioneer of Gospel solo singing, started Mr. Mayers upon his vocal pilgrimage. There were some resemblances between them. W. J. Mayers in Colston Hall, Bristol, very forcibly reminded me of Philip Phillips in the Brighton Dome.

Now that our friend travels from place to place, advocating the cause of the waifs, he is rejoiced to hear of blessing received, through his Gospel melodies, in those early years, and during the fruitful missions in subsequent days, when he was "Sankey" to Mr. F. B. Meyer's "Moody." By the way, the combination of Meyer and Mayers was a little confusing. The latter has been thanked in many places for articles in "The Christian," which were from the pen of the former, and Mrs. Meyer has been complimented upon her husband's "beautiful singing" in connection with meetings where the only soloist was Mr. Mayers.

In 1874 Mr. Mayers removed to City Road Chapel, Bristol, a step which had the cordial approval of C. H. S. Here he followed Rev. J. R. Wood, and was greatly owned of God in many ways. Not only was there a large upbuilding of the spiritual fabric in the conversion and baptism of some hundreds of men and women, but the material building was greatly improved; and a splendid Schoolroom, a complete suite of Class Rooms and Vestries, a New Organ and the clearing off of a long-standing debt witnessed to the co-operation and energy of pastor and people. While at City Road Mr. Mayers had the pleasure of sending to the Pastors' and Bristol Colleges Mr. John Bradford and Mr. Geo. F. Owen (now at Torrington).

In Temperance and philanthropic work, Mr. Mayers was very active. He formed the "Bristol Christian Mission to the Deaf and Dumb," and took his share in all the great movements in the busy city. Of many local Societies, (notably of the Bristol Baptist Association,) our friend was Secretary, and thus served an apprenticeship for secretarial work on a much larger scale. During both his Battersea and Bristol ministries, C. H. Spurgeon showed his confidence in his old student by frequently asking him to take part in meetings held at the Tabernacle, and on several occasions entrusting to him the conduct of the Sunday services.

It was during this period that my good friend arranged for me a tour of the churches in Bristol and neighbourhood, by which several hundreds of pounds were added to the fund for erecting the Auckland Tabernacle.

After over fourteen years of strikingly successful labours, and much to the sorrow of a devoted people, as touchingly expressed in the resolution which accompanied their handsome parting gifts, he responded to a call to another and wider sphere.

He had for years been intimate with Dr. Barnardo, "the children's friend," and after he had spoken for the Homes at a meeting in Exeter Hall, the philanthropist propounded to him, on that historic spot, the idea of becoming his first Deputation Secretary. The President of the College was again consulted, and his advice was favourable. Thus the union began, which has continued until now.

Mr. Mayers was present with C. H. Spurgeon at his first and only visit to the Stepney Homes. He tells of how the boys were drawn up to greet the great preacher, who had with him Miss Hesba Stretton and Miss Marsh, and how charmed they were with the singing of the *then* new song, "Safe in the arms of Jesus." Years after, the indefatigable secretary endeavoured to get his good friend to speak at an annual meeting, but the answer was "I am too ill, ask me next year, and if I can, I will." That next year was 1890, and the meeting was the first held by Dr. Barnardo in the Albert Hall, with the Marquis of Lorne presiding. C. H. Spurgeon was very unwell. He was so touched by the spectacle as to be almost overcome, but he made a magnificent speech, and urged the thousands present to "take shares in Barnardo and Co." "I have done my best. Do yours," were his closing words.



DR. BARNARDO'S MUSICAL BOYS. (MR. H. AARON, INSTRUCTOR.)

Photo by Debenham & Son, Ryde.

In 1891 Mr. Mayers, accompanied by his wife and little daughter and eight of Dr. Barnardo's musical boys, set sail for the Antipodes. They visited South Australia, Victoria, New South Wales, and Queensland, and then came on to New Zealand. It was a great joy to me to welcome them on board the ss. "Tarawera," in Auckland Harbour, after a stormy passage. The greeting was not expected by my friends, for they knew I had resigned my pastorate. It so happened, however, that I was back as a "supply." For us, that was a most delightful visit, and throughout the Colony, the party was received most generously, and speeded regretfully. Mr. Mayers cannot speak in sufficiently glowing terms of the kindness he met with in Australia, New Zealand and Tasmania. None know better how to "entertain strangers" than do the dwellers beneath the Southern Cross. They are to the manner born. Their hospitality is unstinted. I know whereof I affirm, for I have been their happy guest more than once.



"IN COLONIAL OUTFIT."

This is how the party looked in Colonial outfit. I was asking their leader the other day what had become of the dear lads who made the Colonial tour. He replied. "Most of them are doing well. One is now in our photo studio at Stepney. Another is a piper in the King's Own Borderers. A

third is in Canada, and our latest report of him is that he is doing well in business, has married, and is an active and consistent Christian." That is good. Praise God! The gross results of Mr. Mayers' tour amounted to over £10,000. This showed a very large profit, as many of the heavier expenses were met privately. Was not this a good year's work? Does it not speak well for the Deputation Secretary, and for his wife who ably seconded him in winning his way into the people's sympathies? Who can wonder that "the Dr." pressed his lieutenant to continue his far-off wanderings, and to visit India? This, however, was not possible. He has, instead, been travelling in Great Britain ever since, and that he has lost nothing of his special gift for the advocacy of the claims of the poor and needy, is proved by the fact that, though the task is increasingly difficult, he manages to secure more funds than ever. I wonder how he does it!

I fancy that his deep love for children largely accounts for his power in telling the story of their needs. He takes "Midget" and "Prince"



"MIDGET" AND "PRINCE."

Photographed by Williams, Hazekhurst, Kent.

(two of Dr. Barnardo's baby waifs) on his knees as a matter of course. It might almost be said of him as it has been said of his attached friend, the late Urijah Thomas (of Bristol), "On every little child his hand was laid in love and benediction."

Like a good shepherd he has a specially tender interest in the bairns who are sick or crippled; about 1,000 of whom go to make up Dr. Barnardo's large family of 6,200.

Mr. Mayers has always been in constant requisition for Children's Services, and at this present, he succeeds in getting young people to his meetings, sometimes

in their thousands, (albeit there is a charge for admission,) to hear him tell of the sorrows of their less fortunate brothers and sisters.

It must not be supposed that our friend, by engaging in this work, has cut himself off from the yet nobler task of proclaiming the Gospel. He is still able at times to accept invitations to the pulpits of his brethren, and is constantly sounding forth the Word of Life. Moreover, he is one of the Chaplains of the Homes, and regularly takes part in the Sunday services at Ilford and Stepney. Who can tell the widespread result of his kind, faithful



"THE BAIRNS THAT ARE CRIPPLED."

ministrations on the hearts which, though already hardened by sin and sorrow, are not too hard for the Lord to renew?

We rejoice greatly that one of "OUR OWN MEN" is privileged to have so large a share in promoting (both within and without) so good a work as Dr. Barnardo's Homes, or, to call them by their new name, "The National Incorporated Waifs Association." God bless the Founder and Director, we say; and our brother beloved, the Deputation Secretary!

THOMAS SPURGEON.

Facts and Figures for Temperance Workers.

Throughout Canada no barmaid is employed.

In view of the recent large Prohibition vote, the Province of Ontario is asking for legislation.

In Canada, East of the Rocky Mountains, the mass of the people are on the side of Temperance.

Judge Adams has had to remove criminal business from Limerick because of the difficulty in getting sober jurymen. Poor Limerick!

In Edinburgh, the Act prohibiting the sale of liquor to children, and the new by-law, putting down street betting, are yielding good results.

The Manx House of Keys is endeavouring to abolish "tied houses." By all means, break the power of the big brewers; they are a menace to the country.

The Sussex magistrates and brewers have arranged to extinguish 75 of the 569 licences in the borough of Brighton during the next 10 years. That is "drawing it mild," surely!

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country, than the use of alcoholic beverages."—SIR HENRY THOMPSON, BART.

The New Licensing Act is evidently working successfully so far. It is proposed to grant insurances to holders of licences who, through the fault of their servants, may suffer loss under its stringent regulations.

A deputation, representing most of the Scotch towns excluded from the Public-house Closing Act (Scotland), 1887, has waited upon Lord Balfour, of Burleigh, desiring the inclusion of such places in the forthcoming Licensing Act for Scotland.

Mr. Alexander McCallum, night sanitary inspector in Glasgow, under examination by the Glasgow Municipal Commission on Housing, said:—"Drink, in his estimation, was the principal factor in producing or promoting this deplorable state of poverty."

Dr. Howie, Moderator of the United Free Church, said:—"As a member of the Housing Commission, he was simply appalled at the proof he got that strong drink was the basis, to a very large extent, of the great difficulties with which they had to contend."

Mr. Chamberlain is recommending, in South Africa, the municipalization of the drink traffic. We think he is making as big a mistake as when he said that "men could not be made sober by Act of Parliament." It is safer to abolish the traffic than to establish it.

The Lieutenant-Governors of Bengal and Burmah ordered the removal of barmaids from drinking-saloons, where they are a source of much mischief. The Viceroy has countermanded the orders, having discovered some legal difficulty. This is most unfortunate. When will the legal difficulty be removed?

Says the Rt. Hon. Mr. Justice Madden:—"Each year added to my experience as a judge has added to the conviction that probably 80 per cent. of the crime, which comes before us in these courts, is attributable, either directly to intoxication, or indirectly as a result of the state of misery brought about by excessive indulgence in drink."

The Glasgow Presbytery of the United Free Church has passed, by a large majority, a resolution that marks an era in the Temperance movement. It reads:—"The Presbytery, having in view the numbers who fall out of fellowship every year through intemperance, recommend ministers, in receiving members into full communion, to set before them the value of abstinence as a safeguard, and as an example."

The Manchester coroner recently delivered a nice little Temperance lecture to a man with a fractured skull, who sustained his damage through drink:—"It makes you ill, it wastes your money, and it loses you your character. If we could stop this drinking, my post would be a sinecure; we should be able very soon to shut up our workhouses; and we should have no trouble about old-age pensions." Bravo! Another lecture please, Mr. Coroner.

Dr. J. J. Ridge suggests the following as substitutes for brandy in cases of faintness, palpitation, or colic:—

1. WATER, as hot as can conveniently be swallowed, alone, or sweetened. Cold water sipped stimulates the heart.
 2. GINGER TEA. One teaspoonful to a teacupful of boiling water. Sweeten, sip hot.
 3. HERB TEA. A teaspoonful of powdered sage, mint, or similar herb, to a teacupful of boiling water. Sweeten, sip hot.
 4. CAMOMILE TEA, taken warm, is specially suitable for colic in infants.
 5. MEAT EXTRACT. A teaspoonful, in a wineglassful of hot water, with herb flavouring if preferred.
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Curiosities of Church Life.

BY H. T. SPUFFORD.

III.—VILLAGE WORTHIES.

IT is a windy March morning, and the chapel is two miles away. But, though the wind is high, not a cloud flecks the blue sky, which is all the deeper azure because of the strong Spring sun and the breeze. Just the morning to walk to the service with one's mind open to the illustrations for one's subject suggested by awakening Nature. A handful of suggestions, gathered fresh from the copse and lane, will be appreciated by your country congregation. They will see the force of the application, which they are not always able to do however much they look. It was Dr. Chalmers, who, in his early days, taking off his parson's hat on entering the vestry, startled the solemn elders by letting fall around them the wild flowers he had gathered as he came, and concealed in the tell-tale crown.

When the student-preachers arrived, on Saturday evening, they used to be put up at a farm, which, in former times, was the manor house of people of quality. It was inhabited by persons of quality when he knew it; for, if the tenant was not a deacon, he was next door to being one. His wife was the leading spirit at the village chapel. She always entertained the ministers, who, of course, were persons of quality, too. The good lady had a wide wing. The ægis of her influence extended beyond her own domain. Well, and gratefully, we remember her hospitality. She kept a good larder, and was great at buttered toast. There never was such toast as she made, and never will be again. Or was it the long walk all uphill, across heathery commons, bleak uplands dotted with thorn clumps, and, at last, out through the firs and saplings into the light and warmth of the long, low-ceiled dining-room of the ancient manor house? I can hear the rustle of the cheery hostess's black silk dress even now. I can see the snowy linen cloth, the ham on the sideboard, the toast on the hob, half-a-dozen new laid eggs in coloured nightcaps, and dishes of preserve for sweet palates. Do not let any reader be envious. The men who went to the village to preach were deserving creatures; and, though often poor enough in pocket, were, withal, persons of high degree,—successors of the apostles.

Sometimes, we rode to the Lord's-day morning service. Our hostess was a woman of weight and width; the springs of the family coach sighed sympathetically as she mounted. I never was given to marrow and fatness, but the sense of my leanness became acute when seated in a trap beside my hostess of the manor house. However, she was a splendid protector on a cold morning if one could, by a piece of strategy, make her a tower of defence against the wind.

But, on a clear March morning, it was better to walk. So we took our time, and paused when we pleased. First, to watch the imper- turbable rooks swinging in the swaying tree-tops. Next, to inhale the scent of primroses coming from the dell. Again, to admire the glossy celandine out upon the bank. Nor could we pass the sallow catkins

by. Going through the wood was a treat. All kinds of unobtrusive tree flowers invited if but a passing recognition. The dead leaves were no longer oozy; and, retaining still their forest smell, contributed their quota to the scents abroad. Birds in every bush, the mellow thrush making the plantation ring with song, leading the preacher on the way to the service to cry,—

“Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise.”

Just on the borders of the wood was a rabbit warren. The frisky creatures would be out in the sun nibbling the young grass. Then, as they heard footfalls, just a glimpse of grey-brown and white tufted tails would be all that would be seen of them. Sometimes we approached stealthily, and watched their glad gambols, rejoicing that the Creator had bestowed on the humble in Nature's realm the capacity for such enjoyment. Then the reflection would spring up as to their quickened senses of seeing and hearing, and that all country life had these characteristics,—humans as well, when out of doors, though they sometimes failed to do justice to their faculties in the House of God.

So the walk would speed; the mind transforming the whole way into an avenue of illustrations; giving the soul a freshness for the service that books could not, of themselves, impart. Even as we write, after all these years, there comes vividly to our mind the poem of Wordsworth,—

“Books! 'tis a dull and endless strife,
Come, hear the woodland linnet,
How sweet his music! on my life
There's more of wisdom in it.

“And hark! how blithe the throstle sings!
He, too, is no mean preacher;
Come forth into the light of things,
Let Nature be your teacher.

“One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.”

Anon, the modest meeting-house is reached, set in the middle of a narrow graveyard. All the features of village Nonconformity bespeak its determination, with all its poverty, to maintain its independency. Many a chapel in rural England owed its erection, in days far gone, to the handicraft of its members. Very plain are such buildings, out of the way, and on as little ground as they can be squeezed into. Here and there, you come across a manse attached to the village sanctuary, but not often, unless the building has served a wide area, or had, in earlier days, among its adherents, members of the well-to-do yeomen of the district. But where the manse is lacking, there is often a little graveyard; alas! in many cases, showing signs of neglect. Walking amid the graves, you get the feeling that the struggles of these rural Free Churchmen were long and hard. You live again the times when

they were frowned upon, and prosecuted for passively resisting obnoxious rates; when they were called "long-eared" by the toadies who hated them for their piety, and were ready to injure them by any lie, to curry favour with some petty potentate who held the village in the hollow of his hand.

But it is a bright March morning. Let us bid depressing memories begone. There is Deacon Brown, with a face, strangely puckered, turned towards us, and ready to greet us with the respect he entertains for our vocation if not for our experience. Timid of expense is Deacon Brown. "Where is the money coming from?" is a favourite expression of his. But, apart from this common failing,—I was about to add, among deacons, but I fear it might be a libel,—Deacon Brown is a hearty soul. There he is, in the little porch, on this sunny March morning, ready to waggle your hand to and fro in an absurdly ineffective fashion, while the lines on his crumpled face take the shape of smiles. A little later, and you will see him balancing his big hymn-book on the pew rail to sing, turning half-way round as if putting his back to the East wind.



So he appears as we look down the vista of memories. Then there is a day when he passes from the presence of the minister to the presence of the King, and enters where the poverty of the Free Church is a thing unknown.

Another notable village worthy was Deacon Styles. He would rise in the middle of the service, and, in the broad dialect of the shire, order the boys in the gallery to behave themselves. He would also voice up, from his pew, any addendum to the "notices" that might be needed. The people were used to these liberties, but they were decidedly disconcerting to a new "supply." But, with all his interjections, Deacon Styles was a grand soul. Broad in back was he, strong in limb, of ox-like endurance,

year in and year out, setting the pace, which was quick for those parts. In rustic humour, he had no equal. "Well, how are you?" would be his greeting. "Not well? Ah, never mind! We are insured in a good Society, with profits, sir; and what is more, we shall have the handling of our own investments." One good man gave the village congregation a learned discourse with a great deal of "shop" as to authorities. Styles said afterwards that, when he wanted a goose, and sage stuffing, he went on to his farm for one, not into the chapel. Somebody called the deacon "a Broad Churchman." "Yes," he rejoined, "but I am not going to carry all the fools on my back who ought to walk." Years after these village days, I met him. "You have been renovating the chapel, I hear." "Yes, my friend," said

Styles; "but we've got a tougher job on than that." "Oh?" I questioned. "Renovating the church is a tougher bit of work than renovating the chapel!" was the answer of sententious Styles. I do not suppose he will, in this late day, be contradicted.

It was a great help towards a proper appreciation of one's fellow-men to know these village worthies. Slow they were;—slow in their singing, and slow in their prayers; slow in their walk as they plodded through the muddy by-ways. But they were sure;—sure in their convictions; sure as to their friendships and hospitality. Hard of hand, and, maybe, coarse of speech, but of a fibre that could last, for every man who dared to be a "meetiner" on those priest-ridden slopes was a "survival of the fittest." The weaklings of such a faith died off, receiving the rites of burial at the hands of the Establishment.

So, on the memory plate of the Lord's-day mornings of the long ago, these village worthies reappear. Again we see their intent faces as they listened to our youthful way of putting truths which they had known experimentally for half a century. The major part of them have had their "transfers" to the Church of the City of God, where,—

"In a nobler, sweeter song,"—

they sing of the theme which oft moved them to tears in the village sanctuary.

"For the Sake of the Name!"

THEY passed from the camp to the side of their Lord,
They bore His reproach; and saluted the shame;
They welcomed the lions, and knelt to the sword;
They fell with a song. "For the sake of the Name!"

"For the sake of the Name!"—pass the word through, the host,
Its music the might of the Lord shall proclaim;
Oh! this is the watchword that thrills us the most,—
"For the sake of the Name, for the sake of the Name!"

By ways of the town, on the wastes of the moor,
His shepherds are seeking the lost to reclaim;
Far over the sea, and by every shore,
"For the sake of the Name, for the sake of the Name!"

Now counting but loss the rewards of the world,
And gently rejecting its fashion and fame;
High, high in our hearts the old flag is unfurled,—
"For the sake of the Name, for the sake of the Name!"

O music that haunts us, and holds us in thrall!
Our hearts leap and laugh to its joyous acclaim;
This, this is our heaven; yea, this is our all,—
"For the sake of the Name, for the sake of the Name!"

“*Semper Idem.*”

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 79.)

PART II.—THE ENDORSEMENTS OF THE BIBLE.

(d) *Fulfilled Prophecy.*

5. JUDGMENTS ON TYRE AND SIDON.

The temptation, however, to make one exception to the foregoing principle is so great, in the case of ancient and modern Tyre, that, like Mr. Urquhart in his charming chapter on that subject, we cannot refrain from alluding to the extraordinary fulfilment of Ezekiel's prophecy in the capture and destruction of the latter city by Alexander, two and a half centuries subsequent to the overthrow of the former by Nebuchadnezzar: “Therefore thus saith the Lord God, Behold. I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: *I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea:* for I have spoken it, saith the Lord God” (Ezekiel xxvi. 3—5). After a siege of some thirteen years' duration, Nebuchadnezzar, as also predicted (see verses 7—11), in spite of her powerful fleet, captured and destroyed Tyre upon the mainland, nor was any effort henceforth made to rebuild it, for God had said, “Thou shalt be built no more;” but the inhabitants, fleeing to an island, half a mile distant, built there, instead, a new city, the glory and prosperity of which ultimately eclipsed the old one, the afterglow of its faded splendour remaining until A.D. 1291, when it was overthrown by the Mamelukes of Egypt. In Alexander's days, however, the ruined walls of ancient Tyre still stood, but were pulled down by that mighty conqueror, in order to form *out of their very dust* (“*Humus aggerabatur,*” Quintus Curtius,) *a massive causeway whereby to bridge the little belt of intervening sea,* and join the mainland with the island, thus literally fulfilling the eccentric prophecy, “They shall lay thy stones and thy timber and thy dust in the midst of the water” (verse 12), the ruins of the ancient city being actually cast into “the midst of the water,” while the impoverished occupants of the few miserable hovels, still remaining in modern Tyre to-day, “spread their nets in the midst of the sea,” Bruce, the famous traveller, describing her as “a rock whereon fishers dry their nets.”

Nor is this all. Of Sidon, the mother-city of Tyre, the Lord God predicts, through the same prophet, and in the same connection, a doom of sorrow and the sword, “I will send blood into her streets” (xxviii. 23);—taken and retaken; once set on fire by its own citizens, and the theatre of conflict after conflict, even until the time of our late beloved Queen. Sidon is yet occupied by some ten thousand people, while ancient Tyre is absolutely extinct. How complete the over-

throw of old Ezekiel's words, and God's predicted programme, if, as Mr. Urquhart suggests, the names or prophecies had changed places, *but they have not*; and so, annihilated Tyre and existing Sidon bear twin testimony to the fulness, completion, and detailed accuracy of the foretellings of the Holy Scriptures.

6. THE BASEST OF KINGDOMS.

Hitherto we have been dealing with the predicted extinction of races, dynasties, and cities; now let us consider the prophesied perpetuation of the most ancient and learned nation of the world as "the basest of the kingdoms," of which it is also written, "there shall be no more a prince of the land of Egypt" (Ezekiel xxix. 15; xxx. 13). Beyond all doubt, Egypt, the granary of the world, with its 20,000 cities, famed for its erudition and research, its commercial influence and political importance,—with those marvels of architectural and engineering skill which, in their ruined beauty, call forth to-day the envy and astonishment of modern criticism,—was once the greatest of all nations,—so great that its majesty still shadows those who gaze upon its monuments as, in reverential awe, the traveller feels the impress of the great Napoleon's words, "Forty centuries look down upon you;" and yet now, in spite of multiplied efforts, struggles, rebellions, upheavals, and reformations, what sentence can more aptly portray the present condition of sunken Egypt than this pregnant phrase, "the basest of kingdoms"?

But there are ruins of cities remaining, grander and even more majestic than those of Nineveh or Babylon;—of Thebes, the "No." of Scripture, with its hundred gates, sung of by Homer; spoken of by Tacitus as able to raise an army of three-quarters of a million; and mentioned, about the Christian era, by a noted historian and traveller, as the finest city he ever saw;—the prediction runs, "Thus saith the Lord God," "I will cut off the multitude of No," "and No shall be *rent asunder*" (Ezekiel xxx. 13, 15, 16); and so completely has it been fulfilled, that Thebes—with its famed temple of Carnac, the most massive and grandest palace ever built, the faded glory of which defies description, with the colours of 3,000 years ago still fresh upon its walls, and avenues of stately pillars in girth some thirty feet,—has been aptly called by a modern writer "the metropolis of ruins," and has remained, for the last two thousand years, broken up into nine distinct hamlets. Of mighty Memphis, which existed as an important political and commercial centre until the seventh century, Jehovah decrees, "I will cause the images to cease out of Noph" (Ezekiel xxx. 13), and, a few years ago, only two exquisitely moulded statues, face downwards in pools of water, were in existence amid its ruins,—an insignificant number, indeed, considering the thousands gone, but sufficient to invalidate the literalism of the prophecy. These were, however, I have been informed, since commencing this article, removed, last year, by the British Government, showing how accurately every item delineated on the map of prophecy has found its reflex on the map of geography. Of the famous rivers, and once fertile land of Egypt, God proclaimed, "I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is

therein, by the hand of strangers: I the Lord have spoken it" (Ezekiel xxx. 12); and thus, to-day, we find, out of the seven branches of the Nile mentioned by Herodotus, only those two remaining which were artificially constructed, while it is a historical fact that no country has ever been subjected to such tyrannical oppression, systematic corruption, and gross misgovernment "by the hand of strangers,"—Persians, Macedonians, Romans, Arabs, Mamelukes, and Turks successively; and the land itself is one vast desert stretching from the very walls of Cairo to those of Alexandria. Nor is this all, a blight has fallen also upon her trades and industries. The arts of spinning and weaving, the manufacture of cut glass, porcelain, mosaics, and furniture, the secrets of dyes and colours, and the knowledge of medicine, have all disappeared as completely and mysteriously as the fisheries failed, and the hidden science of engineering triumphs remains a tantalizing problem without a whisper of solution. And why all this? Simply because Isaiah foretold, "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded." "Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do" (Isaiah xix. 8, 9, 15); and this, too, though be it remembered Alexandria was great in even Cleopatra's and Cæsar's time, possessing the most famous library in the world, and being the second city of the vast world-wide Roman empire.

Now, this predicted *decadence*, but *not annihilation* of the Egyptian people,—its continuity as a kingdom, but "the basest of kingdoms," is surely as remarkable an accomplishment of prophecy as the preservation of the Jews, or the extinction of the Edomites, especially when we trace the extraordinary and supernatural fulfilment of the words, "*there shall be no more a prince of the land of Egypt*" (Ezekiel xxx. 13), each successive rebellion to assert her independence from her oft-changing lords failing so utterly, that she has manifestly existed as an unabsorbed nation, not through any inherent vitality, but rather in spite of absolute and unparalleled weakness. Since the complete conquest of Egypt by the Persians under Ochus, 350 B.C., followed by the Macedonians, Alexander and the Ptolemies, the Romans, 30 B.C., Saracens, 641 A.D., Mamelukes, 1250 A.D., and Turks, 1517 A.D., no native prince has sat upon the throne of Egypt; and never, in the strange and changeful history of the world, was such an eccentric and idiotic system of government foisted on any country as that introduced and maintained by the Mamelukes. Gibbon, the illustrious infidel historian, describes it thus:—"A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious Sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants" (History, vol. vii., page 274). In the light of such testimony, who can twist aside or evade the sledge-hammer force of this fact, that,

for upwards of two millenniums, none but strangers have ruled the land of Egypt, as the Lord God Almighty prophesied, 2,500 years ago, through the lips of His servant Ezekiel?

"But," exclaims someone, "are not things brightening and broadening for this unhappy country under the beneficent administration of the British Government?" Assuredly, we hope so; yet, here again, we recognize but dawningings of that restoration of the nation which has also been predicted, and that, too, in the very selfsame chapter which foretold her long period of sorrow and darkness: "He shall send them a saviour, and a great one, and he shall deliver them." "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isaiah xix. 20—25); for the Lord God, who so marvellously scattered and preserved Israel, and He who made Egypt "the basest of the kingdoms," will yet restore and build her up. "the zeal of the Lord of hosts will perform this."

7. THE CITY ON THE SEVEN HILLS.

This argument from fulfilled prophecy would be obviously incomplete without some passing allusion, at least, to political and Papal Rome. While not inclined to agree with those many good and thoughtful men who see "the scarlet woman" everywhere on the horizon of prophecy, and leaning, personally, towards the futurist rather than the historical school of interpretation, yet it seems most clear that no impartial mind can carefully read the Books of Daniel, 2nd Thessalonians, Timothy, and the Revelation, without discovering therein predictions so significantly suggestive of the history, character, and pretensions of Rome that, to pass by such evidence altogether would be a violation of the most elementary rules of prophetic study. It seems as though the truth, as already stated, touches both preterist and futurist systems,—a partial and shadowy fulfilment heralding a more complete and substantial one; (as, for example, in the cases of Isaiah lxi.; Joel ii. 28—32; Haggai ii. 6—9; Zechariah ix. 9, 10; Malachi iii. 1—4, iv.; etc.;) and it should also be remembered that language of admitted symbology, even under the most advantageous circumstances, yields itself naturally to somewhat varying interpretations. That Daniel, however, meant ROME when speaking of "the fourth kingdom upon earth, which shall be *diverse* from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Daniel vii. 23; see also ii. 40—43; vii. 7, 8; 19—26); and that this "dreadful and terrible, and strong exceedingly," world-wide power, "*diverse* from all the others" in being that strangest of political paradoxes, a democratic despotism, which, extinguishing all opposition, "devoured, brake in pieces, and stamped the residue with his feet;" was ultimately, in Imperial days, divided into two empires, Eastern and Western, by Diocletian, A.D. 287, and that each section had under it five kingdoms, and that three of these, the Heruli, Ostrogoths, and Lombards, were rooted up by the uprisal of Papal Rome;*

* We do not say that there may not yet be a broader and fuller accomplishment of this prophecy, but we do insist that remarkable circumstances, such as those mentioned by Dr. Grattan Guinness, in his "Approaching End of the Age" (p. 173—178), deserve and demand most serious consideration.

are matters of historic fact, and cannot be contradicted. That the whorish woman—a symbol never used to describe pagan nations and heathen systems, but *invariably applied in the Scriptures to a fallen and apostate church*,—spoken of by John as "arrayed in purple and scarlet," "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and "that great city which reigneth over the kings of the earth," seated on "seven mountains", represents Papal Rome as she climbed into eminence under the name of Christ, and upon the back of what had been successively democratic and Imperial pagan Rome (Revelation xvii., and especially verses 6, 9, and 15); seems, to us at least, perfectly evident, and doubtless did so much more clearly to those who witnessed millions of inoffensive, godly, and simple-hearted Christians massacred for no other fault save that they rejected her fables, masses, mummeries, ordinances, pretensions, and spiritual sovereignty. That the extraordinary and ever-growing position given each successive Pope over and above all honour, human piety, or even ecclesiastical egotism could conceive, who, as "another God on earth" (5th Lateran Council), as one who "represents not a mere man, but a true God," (Innocent III.,) and "as Jesus, who, in the person of Pius III., reigns on earth, and must reign till He hath put all enemies under His feet," (Cardinal Manning, "Temporal Power," page 245,) etc., etc., and is adored with *the altar, which is avowed to be the seat of the bodily and peculiar presence of Christ, as his footstool*, startlingly corresponds with the words of Paul concerning "that man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians ii. 3, 4), is clear to the most superficial reader; and while I do not assert that the Papacy is the absolute and complete fulfilment of this prediction, I err, at any rate, in wise and fitting company in "Amen"-ing a statement attributed to the great Lord Bacon that, if an advertisement, with this description, appeared upon the hoardings of London city, offering a reward for the apprehension of "the man of sin," we would, at any rate, be *justified in arresting the Pope upon suspicion* (!!); and that Rome "forbids to marry, and commands to abstain from meats," and is full of "profane and old wives fables" "signs and lying wonders" (1 Timothy iv. 1—7; 2 Thessalonians ii. 9), no one who is, even in a cursory manner conversant with her impositions, miracles (?), tricks, ecclesiastical and social, Jesuitry, and utter and flagrant self-seeking, regardless of every sacrifice of morality, truth, and honour, will for one moment deny;—and if, in spite of ever-increasing pretensions,—infallibility, to wit,—she now trembles on her throne, that, too, is but another verification of how John's inspired prediction *re* her downfall will be fulfilled, since the very kingdoms which ruled with, and under her, shall finally agree to "make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation xvii. 12—18), as we see to-day in Continental Europe.

(To be continued next month.)

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

I.—AS TO THE CHRISTIAN CHURCH.

“WHAT are ‘principles’, and why should I trouble about them?” asks a boy fresh from football, or a girl laying down her needlework. Let me answer you at once, that you may see the importance of our theme, and the interest it should have even for those yet standing at the threshold of life. Principles are the reasons why we act, the ideas which underlie our thinking, the foundations on which we build our lives. If we would possess character, and have influence in the world, it is necessary that we should act, not merely from habit or impulse, but from convictions of what is right, just, and true. Imagine a ship, without compass or helm, drifting at the mercy of wind and current, and you have a picture of the person, devoid of principle, who is carried hither and thither by every passing influence. Think of a steamer, impelled by an inner force, and guided by a skilful hand towards a definite port, and you have an emblem of the life which is actuated by principle.

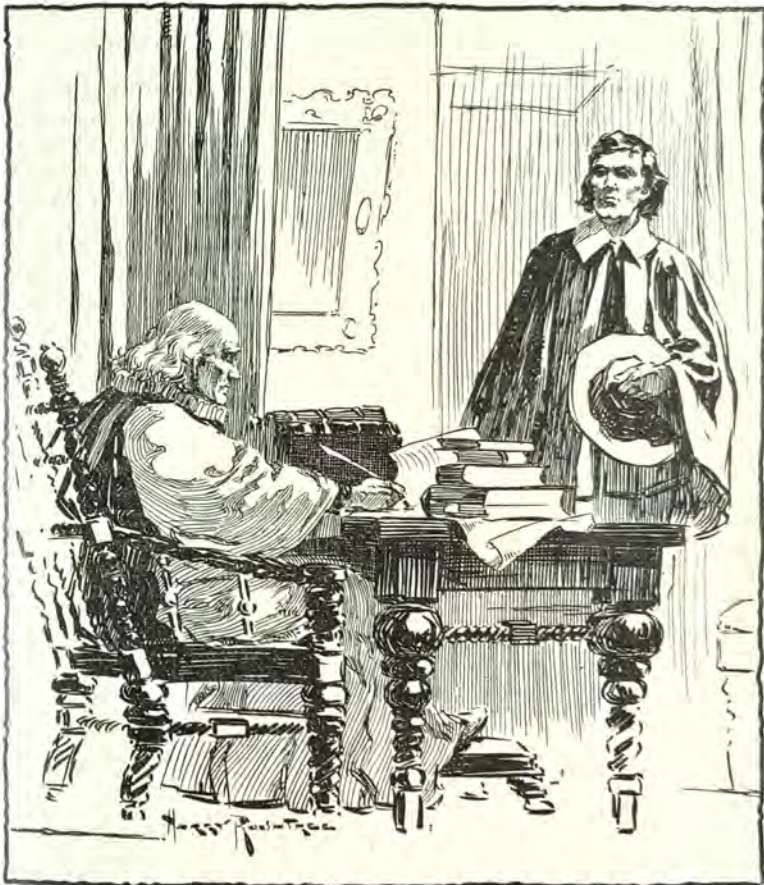
Principle comes into play in every part of a strong life, in games as well as in studies, in matters of every day as well as in those of special moment. It is the boy of principle who wins prizes in class, and who becomes “captain of the eleven.” It is the girl of principle who fills the house with sunshine, and whom people come to love. If you are unwilling to lead an empty, careless, barren life, think, lay plans, have principles, and act up to them.

“In the world’s broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife.”

Now, perhaps you have been accustomed to go to chapel simply because your parents do, and you have friends who go to church for a like reason. It seems to you a mere accident that one goes here and the other there, that one is “Episcopalian” and the other “Nonconformist.” I want you to realize that these churches represent different *principles*; that, behind their present position, lies a significant history; and that it is not a matter of indifference to which you belong. I ask you, therefore, to sit down, and chat with me a little while upon the “principles” which the Free Churches represent, so that you may judge whether these are not reasonable and right, and may, in consequence, decide whether or no they shall be the guiding lines of your own religious life.

If you have never studied the subject before, you will be surprised, at the outset, to learn that, although Christianity has been in the world nineteen centuries, Christians have not yet come to an agreement as to what a Christian church is. When the word “church” is

uttered, one man thinks of a spiritual ideal, another of a national institution, a third of an order of clergy, a fourth of a congregation, and a fifth of a material building. It is not surprising that, when people set out from such various starting-points, they fail to agree in the end. When the Quaker, John Roberts, stood before the Bishop



JOHN ROBERTS BEFORE THE BISHOP OF GLOUCESTER.

of Gloucester, charged with not coming to church, he answered, "I don't call that a church which you do, which is made of wood and stone." "What do you call it?" asked the Bishop. "It might be properly called a mass-house," was the reply, "for it was built for that purpose." "John Roberts," said the Bishop, "thou art a man of as good metal as ever I met with; but quite out of tune." "Thou mayest well say so," quoth Roberts, "for I cannot tune after thy pipe." As the Rev. J. R. Wood remarks, the Quaker and the Bishop worked on different definitions of the church, and so they were not likely to agree.

What, then, is the Church? Etymology helps us a little, for the word "church" is, no doubt, the English form of the Greek *Kuriake*, "the Lord's" (in Scottish, Kirk), and thus indicates *that which belongs to Christ*. The word used in the New Testament is *ecclesia*, or, "called out", this being the name of the Greek assembly "called out" of the nation for special purposes. We have, then, to enquire what the Christian "assembly" is, on what principle it is "called out" from among men, and of whom it consists. We turn for answer to the teaching of Christ and His apostles.

On two occasions only does our Lord speak directly of the Church. The former of these is when Peter has made his memorable confession (Matthew xvi. 13—18). Other men have failed to understand Jesus, they have taken Him to be John the Baptist, or Elijah, or Jeremiah, or "one of the prophets." But Peter has grasped the secret: "Thou art the Christ, the Son of the living God." Jesus, rejoicing at the insight and the faith revealed in such an utterance, cries, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build MY CHURCH." That is to say, the Christian assembly is to consist of men who have grasped the secret of Christ's Divinity, who have seen in the human Jesus the eternal Son of God, and who have placed in Him their trust. The Church is to be one of believers in Christ, called out from among men by the Divine act which reveals Jesus to them.

The other occasion is when Christ deals with the discipline of the Church, showing how the new assembly is to be guarded from evil (Matthew xviii. 15—20). If a member does wrong, he is to be privately reprov'd: should this fail, he is to be admonished before one or two more; and "if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." The decisions of the Church, thus carefully arrived at, are to be regarded as those of God (v. 18); for, amid the deliberations and prayers of the Church, however humble and small the gathering, is the Lord Himself (vv. 19, 20).

Now, in all this, you have no hint of a Pope, or a Bishop, or a Priest. You have simply men and women, meeting as equals, with the unseen Christ in the midst.

And this is all Christ said directly about His Church.

When we turn to the Acts of the Apostles, we find the Church coming into existence. After Peter's sermon on the day of Pentecost, "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (ii. 41). There you have the formation of the infant Church. The new Society has begun to be, and is founded upon a common faith in Christ. "All that believed were together" (v. 44). "And the Lord added to the Church daily such as should be saved" (v. 47).

So far, the Church was a single community, with its home in a single city; but, as time passed, the Gospel spread, and Christians were found in many places. Each little community became known as "a church", although, in the larger sense, it was still only a portion of the one Church of Christ. Thus, in Acts viii. 1, we read of "the

church which was at Jerusalem"; in xv. 41, we have Paul "confirming the churches" in Syria and Cilicia; and, in xvi. 5, we find "the churches established in the faith."

In the Epistles, the same two-fold usage obtains. In the local sense, Paul writes to "the church of God which is at Corinth", and speaks pathetically of his daily burden, "the care of all the churches." In the larger sense, he views these many churches as one: "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" (Ephesians v. 25—27); while, in another passage, he declares of Christ, "He is the Head of the body, the Church" (Colossians i. 18).

Thus the New Testament speaks of the Church in two senses, and in two only. There is the one Church, redeemed and holy, to be presented as the spotless Bride of Christ; and there are the local churches, miniatures of the One, which are scattered through provinces, found in various cities, gathered in single dwellings. If we ask, "What is *a* church?" the New Testament points to a company of two or three believers, gathered in Christ's name, with the Saviour in the midst. If we ask, "What is *the* Church?" it points to the assembly of the redeemed, drawn from all nations and classes, found both in Heaven and on earth.

(Talk No. I. to be completed next month.)

Hints on Preaching.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
ON FRIDAY AFTERNOON, OCTOBER 17TH, 1902.

BY REV. JOHN THOMAS, M.A.

(Concluded from page 72.)

IN addition to this *universal* relation, I want you also to study *lesser* relations, *varied* relations. Those, of course, are innumerable. Everything can be brought into touch with almost everything else. There is no particular law for this. I have already given our Saviour's parables as an illustration. The field is boundless: illustration, analogy, simile, metaphor: all these come in under this idea and method.

But take again, just to give you an idea of what I mean, the case of the Atonement. I have found that ministers—a great number of ministers—find it difficult to preach frequently upon the Atonement so as to interest the congregation. Not so very long ago, I preached a series of sermons upon "the Lamb of God,"—a series of, I forget how many sermons now, but a considerable number. One evening, a clergyman of the Church of England joined me as I was going towards my chapel, and he said, "I see that you are preaching on 'the Lamb of God,' and that you have been preaching on that one theme for four or five Sundays; can you get people to continue to come and hear you?"

"Yes," I replied, "I am glad to tell you that the number increases with each succeeding Sunday night." "What!" he said; "to hear just that one utterance about 'the Lamb of God,'—about the Atonement, Sunday after Sunday, Sunday after Sunday?" "Yes," I replied, "just that,—to hear about the Atonement. But," I added, "we are trying to look at it from changing points of view, from which it may flash new light for the mind, new inspiration for the soul, new gladness for the heart. We are trying, and," I said, "in some measure we are succeeding, because the people are coming."

Well, then, take the Atonement. I am surprised that any man should find it difficult to give it freshness. Why, I think a preacher might take the Atonement as his subject endlessly, and preach a new sermon every week, never retracing the old ground at all, until God should be pleased to call him home, even though he lived to be as old as Methusehah. I have just jotted down a few suggestions. Of course, they are only the beginnings of an endless number. Suppose you take the Atonement, and you want to preach with newness and freshness from Sunday to Sunday. I have jotted down the following relations:—"The Atonement in relation to the awful power of sin." That is one relation; you get it into touch with what sin is, with what sin can do. "The Atonement in relation to the infinite resources of love." There is your second relation. In the Atonement, study what love can do. "The Atonement in relation to the sanctification of sorrow." There is another relation; sorrow in the cross sanctified, and all sorrow, through the cross, capable of being sanctified. "The Atonement in relation to God's fellowship with man,"—God Himself down in the deepest shadow of our human life. "The Atonement in relation to the glory of sacrifice." You have spoken of the glory that comes to this College from its sacrifice in the case of your China missionary. In the Atonement, sacrifice is revealed in its highest glory. I have given you these points merely as suggestions, in order to let you see what I mean. So, by taking any subject whatever, by taking any great truth of the New Testament, and saturating yourselves with that New Testament, you can set the truth in an endless variety of relations, and present it to men framed in new thoughts, new suggestions, new points of view, from Sunday to Sunday. And remember that, unless you study this *freshness* in the proclamation of God's truth, you are not treating the truth as it deserves, and you have not proclaimed to people the whole fulness of the truth, because truth cannot be fully known except in the fulness and completeness of its relations.

In the same connection, I should like to say a word on behalf of "textual" preaching. Textual preaching tends to produce a regard for the relations between different truths. I rarely find a really textual preacher monotonous, guilty of sameness, because there are no two texts that tell you exactly the same thing;—no two texts in the whole Bible, unless there happen to be two that are actual repetitions in words, and even then the context would probably give them a different application. But very frequently you will find long passages which, at first, seem a sequence of repetitions. Take, for example, the 119th Psalm, where the texts seem to follow one another with but slight varia-

tion. I do not say anything extravagant when I tell you that I do not know of any part of God's Word where the verses, when you study them minutely, show a greater variety of suggestions than in this Psalm. It is a remarkable Psalm.

The most likely way to get into sameness and dulness is by taking your text as a sort of "tag" to a subject. If you do that, you are in danger. You choose your subject, you have a certain groove for that subject in your mind, and you fix your view; then you look for your text. By-and-by, you will want to preach on that subject again, and you will preach the same sermon; but you will look for another text, I daresay. Any man, who takes that path, will find that he is laying up sorrows for himself on the score of monotony. He is bound to do so.

I may mention, I think, without in any way transgressing any law of etiquette, the wonderful case of the great father of your President. You know that he was a textual preacher. He knew nothing about "topics" apart from his text. He went to his text, and he got out of it—I will not say all that there was to be got out,—but a good deal more than most men would have got out of it; and just because, or largely because, he selected his text, and was true to it, and expounded all its special details, and all its special relations, every sermon was fresh from the mint of the Word of God, and laden with inexhaustible charm.

That is my closing suggestion as to "freshness." While you have regard to the laws of which I have spoken, make it the rule of your lives to be thoroughly textual. Get your verse of Scripture, and deal faithfully with it. You will find that these verses are like so many facets in a diamond; they flash their own brilliance, their own special light.

I see that my time has nearly gone. I want you to remember what I say, and so perhaps it will not be wise for me to be unreasonably protracted. These are very great principles to remember, and they have to be remembered,—not merely for a day, but for all one's life, and have to be worked out during one's whole life. The next thought I have already mentioned to you; our next ideal is *loftiness*. I want to explain to you what I mean. I think that, in the teaching of God's truth, we should always remember that we are speaking concerning the King. By that, I do not mean that you should search philosophic books for terms of unusual length and profundity; I do not mean that at all. But I *do* mean that we should remember that, when we are speaking from our pulpits, we are in the temple of the King; that we are speaking on the loftiest subjects that can engage the mind of man; and that, be our words ever so simple, they should always be chaste, and pure, and sweet, above suspicion and beyond reproach of baseness and vulgarity. I say this, because I know that the pulpit is sometimes desecrated by what cannot be called by a milder name than "vulgarity." There is a temptation to say the thing that pleases "the man in the street," to say a smart thing that is neither lofty in tone nor chaste in form, just because it attracts what is called "the gallery." Be as simple as you please;—the simpler the better. I do not mean, of course, that you should always be talking as though

you were talking to children ; I do not believe in that. You have to *teach* the people ; and in our congregations, in these days, the people are being taught to understand the English language as well as you and I are taught to understand it. I remember, when I was quite a boy, almost a child, chancing upon the word "idiosyncrasy" in one of Mr. C. H. Spurgeon's sermons ; I had to go to the dictionary to look it up, and it did me good. I have known, ever since, what idiosyncrasy is, though I have nothing of the kind myself. Always let the words of your discourse be suited to the theme ; use the best word you can find to express your meaning. The shorter word is generally the better if it is appropriate to express your thought ; but if it is not, if the longer word expresses more exactly what you mean, then you must use it. Your business is to express what you mean. In all things be natural ; yet remember that, in all this, you are speaking of sacred, holy, and pure things, and that whatever you are dealing with must be set in the very loftiest and highest setting. Sometimes, you will be speaking about moral precepts, for instance ; you will exhort men to be honest, and truthful, and just. These precepts are legitimate as topics for the pulpit. But I have heard preachers preach upon morality until they became nothing but teachers of morality, and in this they fell no inconsiderable distance from a very lofty estate. You will find in the New Testament that, whenever the apostles have any moral or other precepts to present to the people, they will always give them their holiest and loftiest setting. Even if Paul wants a collection, he begins by talking about God's great grace to us ; and I sometimes think that, if we could only get our people—you will find out the difficulty of this by-and-by,—if we could only get our people to set their collection in the gloriously lofty setting in which Paul set the collection, there would not be so many pennies and threepenny bits in the offering. But, in all things, let your mind ever uplift every theme of your preaching to its grandest level. "For whosoever shall give you a cup of water to drink *in My name, because ye belong to Christ*, verily I say unto you, he shall not lose his reward." That has uplifted the action at once ; there it is as high as heaven. When you are in your studies, whatever your theme may be, lift it up as high as you can, and you will come into your pulpits with the light of God in your souls.

Now, just a word or two about my last point, namely, *livingness*. That is even more than *practicalness*. Practicalness has been rather debased as a word ; it has come to mean an arid and superficial view of life. Livingness ! Whatever of truth you preach to the people, always strive to bring it into relation to their daily lives. You study learned text-books upon doctrines ; and they are very profound, very interesting to a student, very necessary as expositions of these doctrines ; but I hope you will never try to preach them. Before they are preached, you will have to take them and refashion them into relation to the living needs of the people with whom you have to do. And, on this matter, I would like to remind you that there is no doctrine in the New Testament devoid of vital relation to the men and women to whom you preach. There is no doctrine that stands out of relation to life. I confess at once that, unless the doctrine of the Trinity were a vital

matter in my every-day life, I would not believe it, nor could any man believe in anything totally detached from his life. If you present any of these doctrines,—however great they may be, however philosophical,—if you present them out of relation to the lives of the people, they will avail nothing. However philosophically you may argue for the Trinity, unless you bring that Trinity into living, redeeming relation to men, make it a necessary element in the life of the people to whom you preach, they will not really believe in what you are preaching, and you certainly will not do them any good.

“But,” you may ask, “what has the doctrine of the Trinity to do with life?” Everything. That doctrine is the foundation of all our faith. Without that, all the marvellous power and influence of the whole redeeming message of the New Testament fades away. All is based upon the Trinity as upon a foundation stone. What is involved in the Trinity? Just look at it, and this, perhaps, will give you a further idea of the way in which themes open themselves out into varying relations. The Trinity,—what does it involve? Father, Son, Spirit. The first thing it involves is God’s Fatherhood. Unless we believe in the Son, how can we believe in the Father? Where is the Divine Fatherhood, except in the revelation given to us through the Son? If not Father in *eternal essence*, how can He ever change, and become Father *in time*? So, in the Trinity, you are at the foundation of living force, for God’s Fatherhood is based upon it. Again, God’s coming forth into redeeming fellowship with man is based upon the Trinity; God’s heart of love is based upon the Trinity. “The Father loveth the Son.” “The Son loveth the Father.” Without that, I know of no living ground for believing in God’s heart of love. It could not have been born in time, unless it had belonged to eternity. Further, upon the Trinity depends God’s full indwelling in the human heart. So here, in this doctrine, the ultimate doctrine, the doctrine of Father, Son, and Spirit, we have living, glowing, throbbing, all the living forces of God’s Fatherhood, of God’s redeeming love, of God’s fellowship with men, which are the daily strength of our life, our hope for time and eternity.

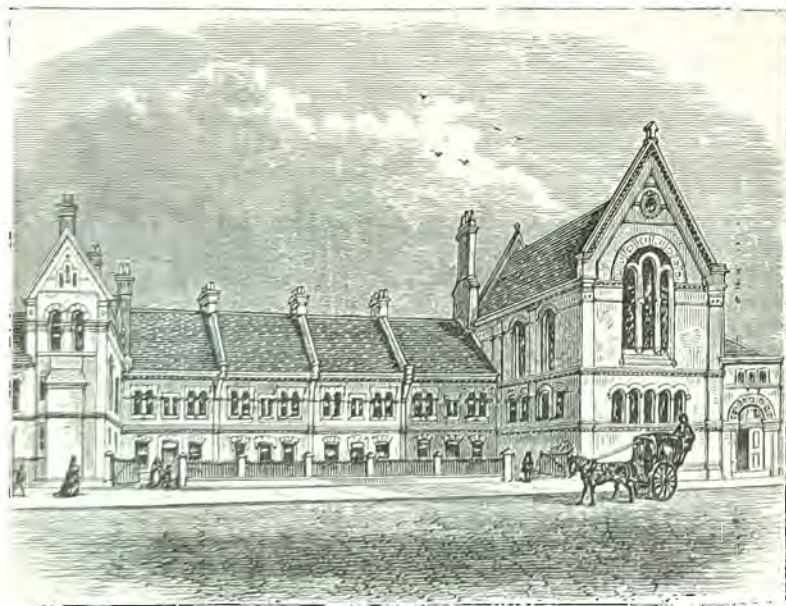
And so remember—and this is my last word—that every creed must be made a *faith*. If you are to commend it to the people, it must be a living thing in living touch with them. If you preach the cross, it should be a cross which responds to human life, which sends spiritual power surging into human activities, which is a vital, living operation of the love of God here and now. Every creed must be relieved from all the mustiness and fustiness of barren formula, and become a living fact, and a living faith, and a living force, for you and your congregation. Whatever you preach, it should be something that will help them to live on the morrow. If you do not do that, they will not come to you. But if you do, if you bend your hearts and thoughts to preparation for this great work;—if, while you are faithful to the truth, you patiently and pre severingly search for manifold light,—for God’s sake, do not waste your time, either in College or in the ministry; I do not know of any greater sin than that a minister should waste his time;—if you give your time and your hearts to finding out all the various

relations, the many standpoints, and suggestions, and lights, and flashes, and glories of God's truth, giving to men constantly old and new things out of your treasures;—if you stand as God's messenger, always realizing that, when you are speaking for Him, your lip must be pure, your heart holy, your words and thoughts truly elevated;—and if you, living the doctrines of the New Testament in your own lives, reproduce these doctrines in vital effects and practical power for your people; your ministry shall be blessed, and the people will come to hear the living Word of the Living God from your lips.

Good Works Connected with the Metropolitan Tabernacle.

III.—THE ALMSHOUSES.

THE ALMSHOUSES were founded by Dr. Rippon, early in the last century, at which time accommodation was provided for only six inmates. After the building of the Tabernacle, and the transfer of the Church thereto, in 1861, Pastor C. H. Spurgeon, whose loving interest in and care for the old and poorer members of his flock can never be forgotten, expressed his desire to remove the Alms-houses to within an easy distance of Newington Butts. The



THE METROPOLITAN TABERNACLE ALMSHOUSES.

present site, in Station Road, Walworth, was purchased, the old

building was sold, and a new fund was raised to defray the additional expense of the present premises. The first stone was laid by Deacon Thos. Olney, on the 6th of May, 1867, in the presence of a great company. Over one of the doors is the following inscription:—

“THESE BUILDINGS ARE CONNECTED WITH THE ANCIENT CHURCH
NOW WORSHIPPING IN THE METROPOLITAN TABERNACLE.
SIX OF THE ALMSHOUSES, TOGETHER WITH A SCHOOL-ROOM,
WERE BUILT AND ENDOWED UNDER THE PASTORATE OF DR.
JOHN RIPPON AT NEW PARK STREET, SOUTHWARK. THE
PRESENT STRUCTURES WERE COMPLETED, MARCH, 1868.

C. H. AND J. A. SPURGEON, PASTORS.”

Writing in 1876, C. H. Spurgeon said:—“Our aged sisters are worthy of all that we can do for them, and their grateful faces often make our heart glad. It is a joy to provide a resting-place for them.”

The original endowment was small, and quite inadequate, and this troubled the Pastor's mind until, at length, by one stroke, he set it right. Concerning the Silver-Wedding Testimonial, presented to him in May, 1879, C. H. Spurgeon said:—“My dear brethren, the Deacons, said, from the very first, that there ought to be a testimonial to ME *personally*; I mean, for my own use. But I said that it was God who had wrought so graciously with us, and therefore I would have nothing to do with a testimonial to me unless it could be used in His service. We thought of the almswomen, whose support has drawn so heavily upon our poor funds, and I felt that it would be of the utmost service to the Church if we could raise an endowment for the support of our poor sisters. We have built rooms, but have not provided the weekly pensions, and I thought that it would be a good thing to put this matter out of hand. £5,000 was suggested as the amount, and to this object £5,000 will go.”

Seventeen female inmates are now comfortably located. All are members of the Tabernacle Church, and over sixty years of age. They are provided with coals, light, and a weekly allowance, and have also the services of a doctor and nurse.

The Managers of the Institution are the Deacons at the Tabernacle, with Pastor Thos. Spurgeon as President.

The superintendence of this good work has been kindly undertaken by Mrs. William Olney, and for years her gracious ministries have brought brightness into the homes and lives of the good folk. Some of these friends are shown in the illustration on the next page. Others could not run the risk of sitting before the photographer, in the open air, upon a winter's morning.

As the shadows lengthen, and life's sun begins to set, God's pilgrims turn their eyes toward the Homeland. John Bunyan describes the pilgrims as entering Beulah Land at this stage of the journey, and says, “Here, because they were weary, they betook themselves awhile to rest. Now, while they lay here, and waited for the good hour, there

was a noise in the town that there was a post come from the Celestial City, with matters of great importance." We hope that these pilgrims will make a long stay in Beulah Land, yet we know that the "post" will only be delayed for just as many days as the King sees to be best.



A GROUP OF INMATES OF THE ALMSHOUSES.

A day-school was successfully carried on, at the Almshouses, by Mr. S. Johnson, for many years; but it was transferred, by arrangement with the London School Board upon their erecting premises close by.

F. H. F.

Principal David Gracey—Ten Years After.

NOT A FEW of the great Tabernacle family will have remembered that it was ten years ago--February 9th, 1893,—that Principal Gracey entered the University of Heaven. Least of all did his one-time pupils forget it. The whole decade without that beloved presence has left with them the abiding impression that, with him, life was rich, and that, without him, life is poor, for we are bereft of an inspirer and a guide.

It was very singular how, with the fall of 1902, the events of ten and eleven years ago were freshened to a new keenness of grief. Hugh Price Hughes, Dr. Parker, and Dr. Temple, the Primate of all the

Anglicans, passed away; and to every mind, and in every newspaper, the echo awoke of that great cry, "Howl, fir tree, for the cedar has fallen," which was raised when C. H. Spurgeon died. The tributes to the recently departed were so full of allusion to C. H. S. in comparison, contrast, and story, that, to many, the sorrow of his loss became once more the most poignant of all. It was not that they did not share the sadness of Christendom over these "three mighty men," but their old love for the "chief among the mighty" leaped up again. There was a celebrated organ-pipe that, being erected, first of all spake in majestic tone, and then became silent. By-and-by, they brought fresh pipes, and placed beside it; and when they sounded, it found its voice again, and gave the deepest note of all. So has it been with our sorrows of late.

And the loss of C. H. S. has ever been coupled with another grief that followed all too quickly after. For ten years, the double dolours of lamentation for him, and for David Gracey, have chastened many of us with the opening weeks of each newly-numbered year. Perhaps, one of the sons of the College, holding his far-off sentry-post by the South Atlantic Ocean, may be permitted to say that C. H. S. is ever with us. "He being dead yet speaketh" to us "morning by morning," and "evening by evening," in his "trumpet calls to Christian service," which live in ear, and brain, and heart. We refresh ourselves, and ward off the dreadful sleeping-sickness that would kill our ministry, by an occasional sermon or lecture of his to which a vivid memory can supply the matchless voice.

And David Gracey, too, still helps us, as when he smiled "Good morning" in Temple Street, or asked us to "run through the Aorist" in his classes. That gentle way of his still enthalls us. That massive manhood still calls forth our homage. That penetration, which he almost involuntarily imparted to us, characterizes our handling of the Word of truth through all the years. What, then, if I confess that, once more, I have taken up my well-marked copy of his "Theological Lectures," and set it as a happy weekly task for 1903 to go through them again. If he knows this where he is, I am sure he approves, for he said, long ago, with that fine spirit, and that inimitable felicity of diction which made his prose so poetic, "Brethren, I count it a great honour to be permitted to trim those lamps that shall burn and shine in the Sanctuary of God." By his lectures he so trimmed and so trims us still that we are not "trimmers" of the Gospel. The very title of his Lectures, "Sin and the Unfolding of Salvation," is a grand suggestion of the ground to be covered by all true theology. And, oh, how grandly he led us to the mountain and the cavern, through the glades and by the precipices, of that great country!

We, afar off, would like to know if those other volumes of his, especially his Lectures on Baptism, are likely to appear? Ten years after, we can say we want more of David Gracey rather than less. From my study wall, in the goodly fellowship of Rogers, Fergusson, and Marchant, he looks down at me with an almost inquisitive and challenging eye. But just at the side is another group, with Brother Medhurst standing on the President's tomb. David Gracey's grave is not far off. When we buried him, the glass of the Crystal Palace glistened in the Westering sun. I never saw the Crystal Palace more glorious than from his sepulchre; and I never see my way to the Crystal City more clearly than through his sayings. Ten years after, I send a handful of wild flowers from the African veldt to Norwood,—some in memory of C. H. S., some as a tribute to Principal Gracey. In their life, and life-work, they were one; in the reverential memory of their sons and successors, let them not be divided.

Port Elizabeth.

ALFRED HALL.

Letter from Dr. Churchq.

MY DEAR FRIENDS,—We are very grateful for the splendid supply of bottles, sweets, toys and linen, which arrived a few days ago, to help us in our Medical Mission. Now, not only the children, but the grown people also, look out for "sweets." As one could guess, by looking at the accompanying group, very, very few



of our country people can read; so the 1,000 Wordless Books, so kindly sent, are invaluable for telling forth the glorious Gospel. Already they are being scattered far and wide, and our 670 patients this month are the first to benefit by your generosity. As some of your kind gifts came to us through the Tabernacle prayer-meeting, will you also follow them with your prayers? "All-prayer" is a mighty weapon in missionary warfare.

* * * *

Passing along the road, recently, I saw a man scattering seed on an unploughed field. There were many weeds; and I thought, "That seems strange work, not unlike my scattering the Gospel among these Moslems." A native tells me that this land had *once* been ploughed; so, too, North Africa once bore fruit to God, and brought honour to Jesus. The sower sowed *living* seed; and our hope, too, is in the living seed of the Kingdom. How futile to sow men's ideas, or Rome's superstitions! The Word of the Lord *liveth*. Only this week, an Arab woman, who received the truth four years ago, has visited us again. Through all that time, without human help, the seed has lived in her heart, and now, to-day, her faith is found fresh and flourishing.

Standing hard by the sower were his plough and his donkey, ready to cover the seed, and save it from loss; and such work our Medical Mission daily tries to accomplish. The Arab's donkey is but a poor steed, and his plough cost but twenty pence; yet, wisely, he waits not for greater helpers, but labours on in his "day of small things." So, four men and a few ladies are not many with which to bring the Gospel to twelve or fifteen hundred thousand Moslems in Tunisia; yet this is all we have. Not alone in the seed and the sowers is our hope, but in rain from HIS good treasury, the heaven (Deuteronomy xxviii. 12).

The Arab recollects former harvests, and has faith in God concerning the future crop, and so may we have. Even here, Gospel labour is not in

vain. It is said that a man in Tunisia, a generation ago, might have lost his life for having a Christian book in his house; but, now, hundreds of Gospels are scattered through the land, preaching goes on at different points, and even converted Moslems may be seen and heard, day by day, telling of Jesu's dying love, and pleading with their countrymen to hear, believe, and live.

The Medical Mission continues to progress at its three stations, Sousse, Djemal, and Kairouan. What the poor Mohammedans pay, amounts to about half our working expenses,—nearly £100 a year,—but we need help to meet the remainder. Iodide of potassium seems dear; but when it cures such bitter pain, surely it is cheap. One poor soul, who came to us last week, was said to have been five days on her journey here, and in such pain that she could not sleep a wink at night, only lie and groan.

"What is your name?" I asked one woman. "Dowieah," ("the illuminated one,") was her answer. "And what is the matter with you?" I further enquired. "I am quite blind," was her reply. Another's name was Jamula, ("the beautiful one,") and she turned toward me a face horrible with disease.

Full of work and opportunities, we give you thanks, and beg your continued prayers, assured that the way the Lord Jesus went to work is the best way for us also to reach the Mohammedans, and all others,—namely, to heal the sick and preach the Gospel.

Sousse, Tunisia, North Africa.

T. G. CHURCHER.

What they Say of us.

[We have been greatly encouraged by receiving many private and public testimonies to the helpfulness of our Magazine. That our readers may share our gratification, we append a few Press notices.—Ed.]

"THE 'Sword and Trowel' is ever fresh and readable for people of every Christian denomination."—*The People's Journal, Dundee.*

"'The Sword and the Trowel' is the organ of the Metropolitan Tabernacle, yet it is well worthy of its place in the esteem of readers among all the churches. . . . It contains contributions from the pen of the great preacher, and much else that is well worth reading."—*The Weekly Leader, Glasgow.*

"Mr. Thomas Spurgeon, who is carrying on so bravely and successfully the pastoral work at the Tabernacle, is also showing great tact in the conduct of the 'Sword and Trowel.' The editorial Floral Frontispiece contains some helpful verses. The 'Pictures from the Pilgrim's Progress' are furnishing materials for a noble volume on the immortal allegory."—*The Baptist Times and Freeman.*

"Speaking of Spurgeon, naturally leads to a word on the 'Sword and Trowel,' the magazine that he made so distinctively his own. As far as is possible, the spirit and tone of Mr. Spurgeon have been maintained. Except for the brilliant sally and the humorous expression in the book reviews, which used to characterize it in Spurgeon's day, one might find it difficult to believe that the same hand did not edit it yet. It has still a strong Spurgeonic smack, of course by reason of the unpublished addresses which appear in it."—*The Christian Endeavour Times.*

"D. D.," or, "The One-eyed Smacksman."

THERE are degrees in the value of Degrees. According to the status of the University or College that confers them, and the pass in the examination that secures them, is the honour attached to the owner of the mystic letters affixed to his name. Those which are gained in Christ's College, and the School of Suffering, though unrecognized by the world as being of any worth, are really the richest diplomas, and the saint is accounted more learned than the student. The grace of genius is not as valuable as the genius of grace.

What is the meaning of the two D's as we use them on the present occasion? A little character sketch, written by one of the students of the Pastors' College, furnishes us with the answer.* Donald Dorrington is the subject of one of the most thrilling brochures, illustrative of Christian fortitude and faith, we have ever read; and during a time of physical weakness, the perusal of its pages has greatly strengthened our own spirit to bear, without murmuring, what, in comparison with the sufferings of "The One-eyed Smacksman," was as an April shower to the Deluge. We refrain from recording here the description of the poor man's bodily condition, only quoting the author's words, "a more unearthly appearance than this stricken sufferer presents, it is very difficult to imagine." Yet, notwithstanding, "for nine years, this man has, in the midst of his sufferings, witnessed to the saving power and grace of God." Once upon a time, he was, like many of his godless companions, a drinking, swearing, fighting, dissipated wretch; but now, "to see and to know him is more than to hear the most powerful sermon ever preached." His life story is simply told by one who knows him well, and already the booklet has secured a large circulation. We do not wonder at this, for those who read it wish others to do the same, as invariably the same blessed results follow,—confirmation of faith, strengthening of heart, and assurance of the truth that "we are more than conquerors through Him that loved us." The man who has graduated, after the fashion of Donald Dorrington, is already a "fellow" saint of all who know and love the Lord, and has earned a doctorship in divinity, which qualifies him to be a tutor in "the things which accompany salvation." "This bright and shining Christian never attempts to force upon anyone the religion of Jesus Christ; but if the name of Christ is mentioned during conversation, his pale, withered face lights up with a glory almost divine." Strong navvies, previously regardless of religion, have broken down, and burst into tears, as they gazed upon this object of God's love, and heard, from his own lips, words of personal testimony to the power and love of God." Dorrington always puts the Saviour in front, and longs for others to trust Jesus as implicitly as he does, and revel in a Redeemer's love to the same extent as himself. Few, though their opportunities have been more numerous, have won so many souls to Christ as this suffering sailor; and when his barque enters the Haven, he will find "with him also other little ships," which he has, under God, piloted to the port of Heaven.

All who read this narrative will agree with Mr. Juniper, that "the truth of the Christian religion by no means depends upon the arguments of its supporters, neither is it affected by the unbelief and scoffing of its opponents. Here, in the twentieth century, is a living proof of the truth and power of the Gospel of Christ. The saved man is the

* *Donald Dorrington; or, The One-eyed Smacksman.* By KERRISON JUNIPER. With Preface by AVARY H. FORBES, M.A. Jarrold and Sons, 10, Warwick Lane, London, E.C. (Price 6d. net.)

unanswerable witness to the reality of salvation. The life in which Christ is seen is the all-convincing testimony to the truth of Christianity." Such a living witness is Donald Dorrington. All gain-saying mouths are stopped, for, beholding the man in their midst, they "can say nothing against it."

We wish every preacher in the land could know of this case, and tell of this man's conversion, so that the abounding grace of God might be magnified, and that every believer might possess and peruse a copy of this little book, feeling sure their own trust in God would be strengthened thereby. We delight to add that this has been a labour of love, and all profits derived from the sale of the work are to be devoted to Dorrington's one boy, who, we fear, will shortly be left fatherless.

CHARLES SPURGEON.

[Since the above was written, David Dorrington has entered the City of the crystal sea. His was a peaceful and triumphant end. Glory be to God!—Ed.]

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 Book Fund and its Work. Report for 1901-2. By Mrs. C. H. SPURGEON. Passmore and Alabaster. (6d.)

Mrs. SPURGEON speaks somewhat pathetically of "the days when the Report was a Report, a thick little book of many pages, crammed full of good news concerning the work, and overflowing with joyous praise." Truth to tell, we were so thankful to see another Report that we had not noticed any diminution in the size, and, now that we have read it, we find the same touching tale as tenderly told as ever. A more blessed work than this it is impossible to imagine, and we are sure its delicate tasks could not be better done. Our wonder is that *thousands* of people do not say, "We must have part and lot in this matter." It will be some little help to purchase this dainty volume.

The Roman Catholic Church in Italy. By Rev. ALEX. ROBERTSON, D.D. Morgan and Scott. (6s.)

THIS is a battering-ram. Blow after blow descends upon the walls of the Vatican, and its awful system. The work is closely packed with information, and constitutes one of the most complete exposures and

terrible indictments ever written. The author used to meet C. H. Spurgeon in the South of France. Writing of "Saints' days and Sunday," he says, "I heard the late Mr. Spurgeon, when at Mentone, say, 'These Roman Catholics break the fourth Commandment both ways. They neither work on the six days nor rest on the seventh.' This observation is absolutely just; it holds good in whatsoever quarter of the globe the Roman Catholic Church exists." We wish every minister could read this masterly book, and that a cheaper edition may soon appear, to prove to the people how solemn "an object-lesson" Italy is to England.

The Bible for the Young. A Series for Schools and Families. Moses and the Exodus. Joshua and the Judges. Sampson Low and Co. (1s. paper, 1s. 6d. cloth.)

WE have already spoken in praise of the volume on Genesis in this series. The Matthew volume we have not seen. These two admirably sustain the high level of the first section. We can imagine nothing better in their way. Sunday-school teachers, who really want to teach, would do well to invest in these guides.

The Undying Christ, and other Sermons. By Rev. J. W. EWING, M.A., B.D. The Shilling Pulpit, No. II. A. H. Stockwell.

EIGHT beautiful discourses by the deservedly popular minister of Rye Lane Baptist Chapel. The themes are varied, and important. The volume is full of Christ, of missionary enthusiasm, and of denominational ardour. Happy is the congregation to which such sermons are delivered, and to which this neat booklet is dedicated. Fortunately, it is possible to "sit under" Mr. Ewing's ministry, temporarily, for a shilling.

Looking Backward and Looking Forward. A. H. Stockwell. (1s. net.)

If variety is charming, this set of seven New Year's sermons should be able to claim that adjective, for the preachers are Drs. Barrett, Clifford, Monro Gibson, and A. T. Pierson, and Revs. R. J. Campbell, J. G. Greenhough, and Thomas Spurgeon.

Public Morals. A Series of Papers on Social Subjects. With Preface by the Bishop of Rochester. Morgan and Scott. (1s. net.)

WE hasten to welcome and commend this splendid little volume dealing with the pressing social questions that confront the Church. Springing out of a recent "Purity Campaign" in the town of Chatham, they lay bare some of the gaping wounds of our poor sin-stricken humanity, and so eloquently appeal for the healing by the Christ-filled and Spirit-inspired Church. Frank speech is used here, but nothing that would defile a pure mind; and we, therefore, urge its reading by all who would try to uplift the depraved and fallen.

A Book of Illustrations for Preachers and Teachers. By JOHN ROBERTSON, LL.D. A. H. Stockwell. (1s. 6d.)

THOSE who have heard the popular Pastor of the City Temple, Glasgow,

know the pathetic power with which he can tell a simple story, and use it as an illustration of some great Gospel truth. Some of his best are among the ninety-eight in this book. We would like to hear him relate the one about his little four-year old Ian, who was not satisfied with the Sabbath morning provision at home, and declared that he would go to "noder house" where he would get better fare! His father took him at his word, and then watched him wander in the snow till his pride was broken, and he came home again by the back door, to find his father waiting to welcome him.

Christ versus Caste. By E. CAMERON. A. H. Stockwell. (2s. 6d.)

WITH much in these fiery addresses, we are compelled to agree; but the tone of universal criticism and attack on churches generally, seems to us greatly overdone. We are not quite sure whether Mr. Cameron believes that anybody is doing God's work in the right way,—except, perhaps, the author of this book; but if he means to suggest that mission-halls are the great remedy for the lapsed masses, he had better master the religious census of London, now being taken by *The Daily News*, and he will see that, if organized churches have somewhat failed to reach the indifferent, they yet are magnificent successes in that direction compared with the ghastly emptiness of the average mission-hall. This universal screech and scold of Christians and churches will not cure the evil we all deplore, but only aggravate it.

Messrs. Walter G. Wheeler and Co. have issued, as Vols. I. and II. in the "Puritan Library" (1s. and 2s. net), JOHN BUNYAN'S *Come and Welcome to Jesus Christ*, and ROBERT ASTY'S *Rejoicing in the Lord Jesus in all cases and conditions*. They have also published (at 6d. net,) No. 1 of *The Puritan Quarterly*, edited by PERCY W. HEWARD. There is hope for our countrymen if they will read such sound literature as this; but will they?

One of our colporteurs, Mr. F. G. ROSE, Barrow, Suffolk, has published (through Mr. A. H. Stockwell,) in a twopenny pamphlet, a helpful meditation on Paul's words, "*That I may know Him.*" He will be happy to supply quantities at a cheaper rate.

Elijah, the Man of Prayer. By Rev. F. S. WEBSTER, M.A. Morgan and Scott. (1s.)

A BAKER'S dozen of delightful talks about the Revolution and Revival wrought by the Tishbite in the name of God. We could wish no better thing for our churches than

that such books were read, pondered, and prayed over by the rank and file of our people. This would help to develop that spirit of longing and expectancy that ever precedes the outpouring of great blessing. We count this little book as a gift from God.

Jesus Christ, His Origin and Character. By FRANK BALLARD, M.A. T. and T. Clark. (6d.)

THIS is a reprint of a chapter in the author's book, "The Miracles of Unbelief,"—a trenchant and unanswerable argument for the Divinity of Christ.

Notes.

Personal Paragraphs.

On some accounts, we regret being away from our work during the month of March. There are signs of blessing which we would have liked to follow up. But the Lord will use other instruments, we hope. If all the officers and members pray, and work, and attend the meetings with greater diligence than ever because of the Pastor's absence, news of the fulness of the blessing may rejoice his holiday, and gladden his return. He is happy in this hope. The Lord grant it!

As somewhat alarming statements concerning the Pastor's health are current, we deem it well to state that he has *not* been incapacitated, and that he leaves England only to avoid the trying weather of March, which taxed him severely last year. His departure is not because he *is* ill, but because he does not want to be.

PASTOR THOS. SPURGEON will (D.V.) set sail from Liverpool for the Canary Islands on Wednesday, March 4th. The voyage thither is expected to occupy about one week. He will have a fortnight in the Islands, and expects to be back to preach on the first Sunday in April.

He will be accompanied by Mr. J. K. Slater (a deacon of Toxteth Tabernacle, Liverpool), and his (Mr. Slater's) wife. In his absence, the pulpit of the Metropolitan Tabernacle will be occupied by various brethren who have kindly come to his help. The list is as follows:—March 8th, morning, Pastor J. W.

Ewing, M.A., B.D.; evening, Pastor C. B. Sawday; March 15th, Pastor W. Y. Fullerton; March 22nd, Pastor D. J. Hiley; March 29th, morning, Pastor C. B. Sawday; evening, Mr. Henry Varley.

We have received several messages congratulating us on the returns of "The Daily News" Census for the Metropolitan Tabernacle,—1,415 in the morning, and 2,210 in the evening. We are thankful to God for such audiences, and grateful to our friends for their interest.

Nevertheless, we find no place for glorying. We mourn, in common with all the churches, the decline in the number of worshippers, and the awful apathy of the multitude. Many causes are assigned, and many are the cures suggested, some of them little better than the complaint. We must speak of this more particularly later. Meanwhile, we intend to press on in "the good old way."

PASTOR CHARLES SPURGEON reports himself as "mending slowly." The following is the text of a resolution passed by his Church at its annual meeting:—"That we desire to record our deep gratitude to God for sparing Pastor Charles Spurgeon to give nearly twenty-four years of successful service at South Street Baptist Church, Greenwich, and for the many tokens which He has given of His Divine favour during that time; also of our sincere and affectionate appreciation of Mr.

Spurgeon's loving and faithful ministry and self-denying life amongst us, and of our real and deep sorrow at the separation which God's will necessitates. We most lovingly commend him and all his dear ones to the God of all grace, and pray our Heavenly Father to speedily restore him to health, and to grant him a long and useful career to the glory of God in the Master's work in some other sphere."

IN MEMORIAM. — MRS. FAULCONER, of Clapham Park, a very liberal helper of our Institutions, has, alas! fallen on sleep. As we see our list of lovers of the College and Orphanage diminishing, we look to Him who "faileth not," and faith's quick ear hears a voice saying, "The Lord is able to give thee much more than this." We bless His name for faithful friends deceased, and trust Him for the rest.

Mr. Harrald will be much obliged if all his correspondents will kindly note that, on and after March 16th, his address will (D.V.) be "Sunny Dene," Gordon Road, Shoreham, Sussex.

* * * *

Tabernacle Tidings.

On Tuesday evening, January 20th, there was held what is known as "the Metropolitan Tabernacle mothers' meeting annual free tea." Pastor C. B. Sawday presided; recitations were given by Mr. Bowers, and there were also musical selections by Mrs. Battley, Mrs. Chandler, and Mr. C. Lyon. Mrs. Bartlett addressed the mothers. The Chairman made an interesting presentation to Mr. F. W. Butt-Thompson, who has, for three-and-a-half years, been the weekly speaker at the mothers' meeting, and who now leaves to take up pastoral work at Bow Road. The present was an umbrella bearing a suitable inscription, and was subscribed for entirely by the mothers.

A children's missionary rally was held on Tuesday evening, January 27th. Mr. S. R. Pearce occupied the chair, and prizes were presented by Mrs. Pearce to the juvenile collectors. Some touching missionary recitations were given by the children, and there were lantern views illustrating the life of Bishop Hannington.

On Wednesday evening, January 28th, a goodly company of members met for tea in the schoolroom, previous to the annual church-meeting, which was held in the Tabernacle itself. The Pastor presided, and, after prayer by Pastor C. B. Sawday, read Psalm cxxxv. Elder Samuel Johnson (Honorary Secretary of the Elders' Court) read the statistics for the past year, which were as follows:—Increase, by baptism, 88; by profession (having been previously baptized), 19; by transfer from other churches, 15; total, 122: decrease, by transfer to other churches, 117; names removed for non-attendance, 54; joined other churches without letters of transfer, 40; names removed at own request, 5; deaths, 79; total, 295. The number of members on January 1st was 3,422. There are 21 missions and 22 Sunday-schools in connection with the Tabernacle, with 581 teachers and 8,566 scholars.

The Pastor pointed out that the decrease in membership was largely due to the heavy death-roll, and the constant migration to the suburbs, or more distant parts; but he also mentioned various cheering signs, which made him look forward to the future with much hopefulness, though fully conscious of the tremendous task before him and his many willing co-workers.

The Treasurer, Mr. James E. Passmore, presented the Church accounts, from which it appeared that there had been total receipts of over £5,000, with a balance in hand on each fund. It was explained that there would have been a slight deficit on the Poor Fund had it not been for a reserve of £100 from a legacy in a former year. Hearty thanks were accorded to the Treasurer and Auditors, and Mr. Passmore was unanimously requested to accept the office for another year, which he consented to do.

Mr. Frank Thompson read the College accounts, all of which showed balances in hand, though somewhat reduced from the previous year, and the usual resolution pledging the members to continue to aid the good work was cordially carried. On the proposition of the Pastor, seconded by Mr. William Olney, a special vote of thanks was accorded to the brethren of the Elders' Court, with their Chairman, Pastor C. B. Sawday, and their Honorary Secretary, Mr. S. Johnson, upon whom much additional service

had fallen through the home-going of Mr. Dunn.

The fourth resolution was of a specially interesting nature, having relation to the Pastor's mother:—"That the officers and members assembled at the annual church-meeting, before separating, desire to assure Mrs. C. H. Spurgeon of their unceasing love and esteem, and they pray that she may be spared for many years to be a help and encouragement to God's ministers and people."

This, having been moved by Mr. F. Fisher, was responded to by the Church in the heartiest possible manner. The Pastor returned thanks for his dear mother, and, at a later meeting, read her kind reply, in which she said:—"It cheers me very much to be still tenderly remembered by the Church, especially at this time of sorrowful memories and regrets. May the rich blessing of the Lord rest upon my beloved son and all his work at the Tabernacle! My earnest wishes and prayers are for its prosperity."

The preparation of the tea before the church-meeting was, for the first time, in the hands of a strong Committee of ladies of the Tabernacle, whose catering and attendance were very highly appreciated.

Baptisms at Metropolitan Tabernacle, January 29th, seven.—Letitia Thomas, Elsie Hollobone, Nellie Hollobone, Ernest Jenner, Beatrice Radford, Peter Foote, Daisy Kitch;—at Haddon Hall, the same evening, four,—Emily Chipling, Lydia Dutton, Arthur B. Winch, Thos. C. Russell.

At the communion service, held on Lord's-day evening, February 1st, sixteen new members were received into Church-fellowship by Pastor Thos. Spurgeon. Four deaths were reported at this service,—Harriet A. Messent, Frederica Plater, Lydia Masters, Maria S. Green.

The monthly meeting of the "John Ploughman" Gospel Temperance Society, held on Wednesday evening, February 4th, was of a specially interesting character. Pastor Thos. Spurgeon delivered his popular lecture upon "LUCK; or, Superstitions of the Past and Present;" to a crowded audience. The lecture was full of mirth and instruction from start to finish. Pastor C. B. Sawday being indisposed, the

chair was occupied by the Treasurer, Deacon G. P. Johnston.

The Sunday-school teachers gave the infant scholars their annual "treat" on Tuesday, February 10th, in the schoolroom and lecture-hall beneath the Tabernacle. An early tea was followed by games and much merriment. A cinematograph entertainment, of excellent quality, was then given by a gentleman from the Sunday School Union. "Father Christmas" marched at the head of his large family of about 400, all under seven years of age, singing familiar children's hymns. Sugar-sticks and oranges were served out freely, and the parents, who called for the little folk at 8.15, found them still enjoying the fun, and each with a toy to take home.

The infants' treat is the one occasion in the year when more teachers and old friends of the Sunday-school gather than at any other time, and it has always been supposed that they and their officers get as much pleasure as the children themselves. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." This is probably the explanation.

Principal McCaig gave the second of his series of addresses, upon Free Church Principles, at the weekly meeting of the Young Christians' Association, on Wednesday evening, February 11th, the topic being "The Ministry."

The third address will be given on March 11th, at 7.30 p.m., subject, "The Church of Christ, its Government."

The Rev. Carey Bonner has kindly promised to speak at the annual meeting of the Sunday-school on Monday evening, March 2nd. A large gathering is anticipated.

Our friends at Surrey Gardens Memorial Hall have recently held a seven days' mission. Mr. Geo. H. Cook, who has a Bible-class at the School, was the speaker, and Miss F. Lane sang Gospel solos each night. It is believed that much good will result from the meetings, which have been well attended.

At Station Road Mission, a good work is in progress, and many Gospel services of an interesting kind have been held. An experiment was made, last month, which resulted satisfactorily.

The workers decided to select one Court as the centre of all their efforts, and invited all the occupants to tea, and to a Gospel lantern-entertainment following, upon a Saturday evening.

Sixty people accepted the offer, and quite a large number have become regular attendants at the Sunday services.

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Concerning the College.

Mr. John Reid has been accepted by the Baptist Missionary Society for work in Chittagong, Bengal, India. He leaves England on February 27th. For some time, he has served the College as Students' Secretary. The brethren wish him a hearty "God-speed" in his new sphere of service.

Mr. F. W. Butt - Thompson has accepted the pastorate of the church at Bow Road, E. He commenced his ministry there on February 1st.

Mr. W. J. Phillips has, for some time, been preaching at Gravesend. The work prospered, friends rallied round him, and he has now commenced his ministry as the pastor of the newly-formed Emmanuel Church.

Mr. E. J. Debnam, formerly assistant-pastor at Sittingbourne, has accepted the pastorate at Queen Street, Woolwich.

The following brethren are removing:—Mr. W. Bonser, from Oakengates, to the Brayford group of churches, North Devon; and Mr. C. T. Johnson, from Dartford, to Shepshed, Loughborough.

Pastor E. Isaac is homeward bound, after twenty-two years of successful service in Australia. He expects to arrive at the end of March, and will be glad to supply vacant pulpits. Address, 44, Coolhurst Road, Crouch End, London, N.

CONFERENCE.—At their meeting, on Friday evening, January 30th, the London brethren fixed April 20—24 as the date for this year's Conference, and it was arranged that all the meetings on the opening day should be held at the College and Tabernacle. The programme for the various sessions was planned, as far as possible, on the same lines as in former years. On the Tuesday evening, in addition to the meeting for ministers and students at the Orphanage, evangelistic services are to be held there by qualified brethren, who will seek the spiritual

welfare of the orphans. The Vice-President of the P. C. E. A., Pastor T. W. Medhurst, is to be asked to preach the sermon on the closing day. Five deaths were reported, and also three cases of resignation, or removal from the roll, which will have to come before the Conference.

The President presided, and read letters from several brethren who were unable to be present. He specially mentioned the illness of his brother, the Deputy-President, to whom the Secretaries were requested to write, assuring him of the hearty sympathy of the brotherhood in his present time of trial and suffering.

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Our Fatherless Family.

We are hoping for a good rally of collectors on Tuesday, 17th inst., when A. Pearce Gould, Esq., M.S., etc., will preside. Pastor J. T. Dawson, of Walworth Road Chapel, will give an address, and the orphan children will render a very interesting programme. Tea for collectors at 5 o'clock; evening meeting to commence at 6.

A series of special services will be conducted at the Orphanage, the last week in March, by Mr. J. W. Jordan, whose mission was so much blessed to the children some years ago. Will our friends pray for a very special blessing "this year also"?

Sir John McDougall, Chairman of the London County Council, has kindly consented to distribute prizes to the children on Friday, April 3rd.

In the forthcoming number of "Within our Gates," there will be an interesting sketch of Pastor Thos. H. Williams, of Llanwenarth, who was a boy in the Orphanage.

On Whit-Monday, we expect a large and happy gathering of old Stockwellians in their early home at Stockwell.

The annual festival is fixed (D.V.) for Thursday, June 18th. E. P. Collier, Esq., J.P., of Reading, is expected to preside in the afternoon, and Walter Runciman, Esq., M.P., at the evening meeting. Full particulars of programme will be announced in due course. We give this early intimation that friends may fence the date.

Both Mr. Charlesworth and Mr. Ladds have been seriously indisposed, but we are very thankful to say that

they are now recovering. Long may they serve the cause of the fatherless!

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Colportage Chronicles.

Many friends of the Colportage work are asking the Lord for a new manifestation of His Holy Spirit's power in connection with the agency in all the Districts. Some of the colporteurs have already had special meetings for prayer, and others are arranging for such gatherings.

A new District has been opened at Freemantle, Southampton, and a brother is in charge of the work who gives promise of carrying it forward with whole-hearted enthusiasm.

One of the colporteurs has lately been much encouraged by hearing of a conversion, through his instrumentality, in the case of an old man, now seventy-nine years of age, who was led to Jesus, through the colporteur's ministry, twenty years ago, being then a stranger at the chapel where our brother preached. The good news has only now been revealed.

A colporteur writes:—"I recently called to see a man, who went to the front in South Africa, and who has now come home to die. He shook my hand warmly, and thanked me for inducing his wife to send out to him, when away, 'The Traveller's Guide,' since that book had proved the means of his conversion."



A COLPORTEUR'S FAMILY CIRCLE.

A brother writes concerning a young married man, at whose house he makes a monthly call, and who lately gave the following testimony at a Bible-class meeting:—"I should like to tell the friends that I am now on the Lord's side. I used to attend the Class con-

ducted by the colporteur, and was then much impressed, and led to see my sinfulness before God; but, on the last Sunday of the old year, when he preached at our chapel, I was present at each service, and God seemed so to speak to my heart that I went home to pray, and seek the Lord, as I had never done before. On the next day, while ploughing in the field, Jesus spoke peace to my heart, and I am saved."

From another District, the following cheering report has been received—"I frequently call upon a person, in the village, who greatly appreciates my visits, finding them a real help in her spiritual life. Some time since, I sold her a book entitled 'The Home Beyond.' She tells me that her husband has been much blessed by it; he is often reading it, talks about preparing for the Better Country, and appears altogether a changed man."

Friends are earnestly asked to become subscribers to this exceedingly useful but strikingly inexpensive agency. Contributions will be welcomed by the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

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Miscellaneous Matters.

We have to thank several kind readers for responding to our appeal for copies of C. H. Spurgeon's sermons for the denominational library of Western Australia projected by Rev. Silas Mead. We now require the vols. for 1901 and 1902 only. Will some good friend oblige?

Mr. A. H. Stockwell, 3, Amen Corner, London, E.C., asks us to intimate that he will send 50 of Pastor Thomas Spurgeon's sermons (all different), post free for 2s. 6d. Terms for larger quantities can be obtained on application at the above address.

On March 25th, Pasteur A. Blocher, of Paris, commences a tour in Dorsetshire, Somersetshire, Hertfordshire, and the neighbourhood of the metropolis. At a recent meeting of the Auxiliary Committee, the new Report of the work in France was adopted, and ordered to be issued. It is of an encouraging nature. By the generosity of two members of the Committee, the travelling and printing expenses of the year will be prevented from eating into the receipts.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from January 15th, to February 14th, 1903.

£ s. d.		£ s. d.	
M. L. H.	0 10 0	Mrs. R. Wilkinson	2 0 0
Mr. and Mrs. W. Butler	0 7 0	Mr. R. J. Beecliff	0 2 6
Mrs. Wynne	1 0 0	Pastor E. Ashton	0 5 0
Pastor W. Holyoak	0 5 0	Contribution from Brentford Park	
Mr. T. S. Penny	2 2 0	Church, per Pastor T. G. Pollard	0 14 6
W. R.	0 10 0	Mrs. E. Raybould	1 0 0
Mrs. Keevil	10 0 0	Collection at Peckham Park Road,	
Pastor F. Durbin	0 10 0	per Pastor F. James	2 13 8
Mission Halls	0 5 0	Pastor F. James	0 10 0
Collection at Baptist Chapel,		Executors of the late Mrs. Mary	
Lymington, per Pastor F. A.		Snelling	250 0 0
Hogbin	1 6 3	Miss Grace Olney	20 0 0
Pastor G. W. Linnecar	0 12 6	Pastor H. Clark	0 10 6
Mrs. H. Clissold	1 0 0	Mr. H. O. Serpell	5 5 0
Mr. R. J. Baker	2 2 0	Collection and Weekly Offerings at	
Executors of the late Mrs. Caroline		Metropolitan Tabernacle	38 12 0
Withers	20 0 0		
Pastor T. R. McNab	1 1 0		
			<u>£363 3 11</u>

Pastors' College Missionary Association.

Statement of Receipts from January 15th, to February 14th, 1903.

£ s. d.	
H. McS.	1 1 0
Collected by Miss B. Coward	0 1 5
	<u>£1 2 5</u>

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from January 15th, to February 14th, 1903.

£ s. d.		£ s. d.	
Amount previously acknowledged	1,021 11 2	Mr. C. Trevillion	0 5 0
Mr. and Mrs. W. Butler	0 7 0	Miss Woolgar	0 5 0
Mr. and Mrs. and Baby Webber	0 5 0	Mr. F. Fisher	10 0 0
Mr. W. Coleman	0 10 0	Mrs. Donaldson	0 5 0
Mrs. Coleman	0 5 0		
Mr. James Hall	20 0 0		
Mrs. A. Trevillion	0 5 0		
			<u>£1,053 18 2</u>

The Stockwell Orphanage.

Statement of Receipts from January 15th, to February 14th, 1903.

£ s. d.		£ s. d.	
Rev. M. Matthews	0 12 0	Miss L. Furner	0 5 0
Stamps, Camberwell	0 1 0	Mrs. E. Lloyd	0 5 0
Mr. H. H. Bolton	5 0 0	Mrs. J. P. Woodman	0 5 0
A Donegal sympathizer	0 10 0	Collected at Watch-night service,	
Mrs. Bolton	0 10 0	Lewes Baptist Chapel, per Mr.	
Postal order, Newport, Salop	0 2 6	J. P. Morris	1 13 6
Miss A. E. Fuller	0 5 0	Mr. C. Ibberson	1 1 0
Mr. D. Waites	0 4 0	Mr. E. Joselyne	0 10 6
Readers of "The Life of Faith,"		Miss Spurgeon	0 10 0
per Messrs. Marshall Bros.	4 17 6	Miss C. J. Spurgeon	0 2 0
Mr. J. Hallam	0 3 0	Per F. R. T. :-	
Collected at Young People's Meet-		Miss Adrian	0 5 0
ing, Zion Chapel, Swaffham Prior,		Mr. Probyn	0 5 0
per Mr. F. Collier	1 0 0	In memory of E. P. T.	0 10 0
Mr. W. Ronald	1 0 0	In memory of J. R. T.	0 10 0
Mr. W. Alexander	0 15 0	Young Women's Bible-	
Mr. T. Fordham	2 2 0	class, Belle Isle (towards	
Mrs. W. A. Kerswill	0 10 0	the support of an orphan	
Mrs. E. Bell	0 5 0	girl)	5 0 0

	£	s.	d.	£	s.	d.		£	s.	d.
In memory of C. T.	0	10	0				A Suffolk friend	1	0	0
In memory of C. H. S. ...	0	10	0				Mrs. I. Simpson	0	5	0
F. R. T.	0	10	0				Sermon-readers at Great Saughall, per Mr. and Mrs. Fryer	0	12	0
				8	0	0	Messrs. J. Hooker and Sons	0	5	0
Mr. R. Whiteside				0	18	6	Perth Baptist Junior Endeavour, per Miss A. A. Robinson	0	5	6
A friend at Ipswich, per Mrs. S. J. Lloyd				1	0	0	J. L., per Mr. H. J. Woolley	5	0	0
Per Widow Adlem —							Lymington Baptist Church, per Mr. J. R. Butt	1	6	3
Church of England	0	5	0				B. R., Ross-shire	0	5	0
Rector	0	5	0				Mr. J. Varley	2	2	0
Hunt and Son	0	2	0				Collected at Zion Chapel Sunday- school, Eastry, per Mr. W. Clark	1	0	0
M. G.	0	1	0				Mrs. E. Lloyd	1	0	0
Friends	0	4	9				Mr. A. Bottomley	0	2	0
Adlem family	0	5	6				Aberdeen, in memory of father and mother	0	1	6
				1	3	3	Collected by Miss J. Permain	1	11	6
Mr. T. S. Penny	2	2	0				Mr. J. Beesly	0	5	0
Mrs. W. Wood	0	3	0				Collected by the late Mrs. S. Jeal	0	2	0
Young friends at Tonypany	1	10	0				Miss H. C. Colman	1	1	0
Mrs. T. Watson	0	10	0				Mr. I. Holborow	0	10	0
Miss E. M. Walls	1	0	0				Mr. T. Stark	1	0	0
J. E. W.	0	2	0				Mr. P. Geesons' Bible-class	0	3	6
Collected by Miss M. Spink	0	10	0				Miss Stedman and friends	0	3	0
Niton Baptist Sunday-school, per Mr. S. Squibb	0	10	9				A friend, per Mrs. E. Elven	0	2	0
Enid	0	10	0				Mrs. M. Evans	1	0	0
A well-wisher, Newcastle	0	10	0				Miss M. Pearse	1	0	0
Miss A. Grant	0	10	6				Mr. R. Howitt	0	5	0
Mrs. Finlay	0	2	6				Miss Key	2	0	0
Mr. G. Vine	1	0	0				Miss Jarvis	0	5	0
Stapleford Baptist Christian Endeav- our Society, per Miss G. Scraton	0	5	0				I. V.	1	1	0
Mr. W. Smith	0	3	0				Helensburgh Baptist Sunday-school, per Mr. W. Thompson	1	1	0
Mr. J. Smith	1	0	0				Postal order, Exmouth	0	2	0
Mr. F. J. Aldridge	1	0	0				Collected by Miss Wilson	0	8	0
Mrs. R. Bray	0	3	0				Part collection Christmas morning service, Springhill Baptist Chapel, Birmingham, per Pastor T. E. Titmuss	2	1	0
Mr. J. Hughes	0	5	0				Three young well-wishers, per Miss Manuel	1	0	0
Mr. J. Bent	0	1	0				Mrs. C. Scruby	0	10	6
Collected by Mrs. Purkis	0	11	0				Halbeath Sunday-school, per Mr. W. Adamson	0	5	0
Mr. J. Stanbury	1	0	0				Miss M. A. Dobson	1	1	6
Readers of "The Christian," per Messrs. Morgan and Scott	15	7	0				Mr. R. Evans, per Pastor W. B. Nichols	2	0	0
Mrs. J. Everitt	1	1	0				Mr. A. Scott	5	10	0
Collected by Mr. R. F. Freeman	0	17	6				Lordship Lane Baptist Sunday- school, East Dulwich, per Mr. A. J. Peacock	2	2	0
Mrs. W. Jeeves	0	5	0				Collected by Miss N. Hamer	2	15	0
Mrs. W. Tomalin	0	5	0				F. G. D.	0	5	0
Dr. R. M. Boodle	1	0	0				A Folkestone working-man	2	12	6
Faringdon Baptist Sunday-school, per Pastor A. C. Hodgson	0	6	0				Mr. J. H. Jones	1	0	0
Pastor J. Kempton	0	5	0				Mr. Jas. Wilson	0	10	0
Misses King	0	10	0				Mrs. Moore, sale of jewellery	2	15	0
Mrs. E. Gibbs	3	18	0				Mr. E. J. Reed	1	1	0
Mrs. M. Halstead	0	7	0				Mr. and Mrs. A. Harding	0	3	0
Mr. W. Fyson	0	10	0				Silvertown Tabernacle Sunday- school, per Mr. A. Blows	0	5	0
Messrs. T. W. and E. Johnston	2	0	0				Mr. W. H. Skinner	0	5	0
Collected by Mr. S. Church	0	14	4				Sandwich, per Bankers	2	2	0
Church Street Baptist Sunday- school, Kidderminster, per Mr. S. Church	1	4	3				Mrs. McIver	5	0	0
Milton Hall Sunday-school, Kidder- minster, per Mr. J. Harvey	1	15	6				Baptist Sunday-school, Bishop Auck- land, per Mr. C. S. Gibson	0	10	0
Collected by Mrs. T. Rossiter	5	12	0				Mr. J. Torrens Stevenson, F.R.A.S. Mr. W. Peacock	1	0	0
Collected by Mrs. Coles	3	1	0				Miss York	0	10	0
Mrs. Call	0	5	0				Collected by Mrs. S. Wright	0	2	3
Mr. J. Woodward	0	5	0				United Watch-night service, San- duned Baptist Chapel, per Pastor M. L. Gaunt	0	13	4
Mr. L. W. Borton	1	0	0				Mr. I. Barnes	1	10	0
Mr. I. Phillips	0	5	0				Mr. J. Culpin	1	0	0
A. M., Sheerness	0	1	0				Mr. W. J. Cousins	0	5	0
Lynnton Road Strict Baptist Sunday- school, Bermondsey, per Mr. A. E. Crisp	1	1	0				Mrs. J. Medwin	1	1	0
Mr. G. Baker	0	10	0				Mrs. F. Atkins	0	1	0
Mrs. A. B. Beddington	0	10	0				Mrs. E. Malin	1	0	0
Mrs. L. Jones	1	0	0							
Miss S. A. Urquhart	0	10	0							
Mrs. H. Keevil	10	0	0							
Mr. W. Newman and Miss M. Tutt	0	2	0							
Mrs. G. Clack	0	2	6							
A. C. S.	0	2	0							
Rev. G. K. Smith	2	2	0							
Mr. J. N. Verry	0	5	0							
Mr. W. Andrew	0	5	0							

	£	s.	d.		£	s.	d.
Mrs. Purvis	0	5	0	Orphan boys' collecting cards, as			
Mr. and Mrs. McIntyre	0	10	0	per 2nd list	6	12	1
Collected by Miss M. Doyle	0	10	0	Orphan girls' collecting cards, as			
Townsend Street Sunday-school,				per 2nd list	11	5	1
Old Kent Road, per Mr. Ballands	3	18	8	CHRISTMAS FESTIVITIES FUND:—			
Collected by Mrs. Page	0	6	6	Collected by Mr. G. W. Flint	1	10	6
Mr. and Mrs. E. Byfield	0	10	0	Mrs. A. Willmott	0	10	0
Mr. D. Thomas	1	0	0	CHRISTMAS DINNER-TABLE COLLEC-			
Friends at Irvine, per Miss S.				TIONS:—			
Muir	1	10	0	Per Miss A. Barber	1	0	0
Mr. T. Collins	0	10	0	Grantham, per Mrs. Bowler	2	8	6
Miss Pavey, per Mr. T. Collins	0	10	0	Ramsden Road Baptist Chapel,			
Mrs. Warner	0	10	0	Balham, per Mr. W. H. Surman	3	7	5
Collected by Mr. A. Lowe	0	12	0	Highgate Road Baptist Chapel,			
Miss M. Mathews	0	5	0	Men's Bible-class, per Mr. C.			
Derby Street Baptist Sunday-school,				Weight	3	0	0
Burton-on-Trent, per Mr. F. J.				Uffculme, per Pastor W. Gillard...	2	2	0
Glover	1	15	0	Mrs. M. Alderton	0	5	9
Mr. Wm. McLaren	5	0	0	Manvers Street Baptist Chapel,			
God's tenth	0	10	0	Bath, per Pastor F. J. Benskin ...	6	0	0
Miss C. Coleman	1	0	0	Tabernacle Baptist Church, Notting-			
Miss L. Rogers	0	2	6	ham, per Pastor W. Kirk Bryce...	2	2	0
Mr. T. Steer	0	13	9	Longley Road Baptist Chapel,			
Leith Sunday-school missionary				Tooting, per Pastor G. Hunt			
boxes, per Mr. J. Nicolson	0	10	0	Rumsey	11	5	2
Mr. J. Jordan	1	1	0	Ibstock, per Pastor A. E. Johnson...	2	7	6
Postal order, Newport, Mon.	0	5	0	Chase Side Baptist Chapel, South-			
Mrs. J. Robinson	0	5	0	gate, per Mr. F. S. Wells	0	12	4
A lover of children	0	5	0	Queen's Road Baptist Chapel			
Mr. W. Johnson	0	4	0	Christian Endeavour Society, Walling-			
Miss Pearce	0	7	6	lington, per Miss E. C. Smith ...	9	5	0
Camberwell	0	1	0	Paradise Road Baptist Chapel,			
Stamps, Sydenham	0	1	0	Waltham Abbey, per Pastor G.			
Mrs. Cowles, per Rev. W. Hackney	0	5	0	Kilby	30	12	2
Collected by Mrs. J. Sear	1	5	0	Kington Baptist Chapel, per Pastor			
Mr. W. C. Collins	5	5	0	W. B. Nichols	1	14	0
Rev. S. R. Young	0	2	6	Hornchurch, per Pastor F. C.			
Mr. T. Gostling	0	2	6	Morris	0	13	3
Mrs. Conway, per Mr. S. Gage	4	0	0	Mr. George S. Lancaster, J.P. ...	2	12	0
Mrs. M. Davies	0	2	6	'Otteridge Road Baptist Chapel,			
Miss M. Shelton	0	5	0	Enfield, per Pastor A. W. Welch	15	15	0
Mr. and Mrs. King	0	17	0	The Matthews' family	0	5	0
Mr. E. P. Ridley	300	0	0	Ceylon Place Baptist Chapel, East-			
Mr. A. Archibald Peel	5	0	0	bourne, per Pastor H. E. Barrell	1	0	1
Mr. T. Lewis	1	1	0	Per Pastor F. B. Monti:—			
Miss C. Slader	5	0	0	Mr. Vine	0	10	0
Mrs. M. A. Pilgrim	0	10	0	Mrs. Patterson	0	1	0
Mr. F. Bartlett, per Messrs. Pass-				Mr. Knaption	0	2	0
more and Alabaster	1	16	0	Miss Seeley	0	2	6
Mr. J. O. Cooper, per Mrs. James				Mrs. Thomas	0	2	1
Withers	1	0	0	Mr. Hewitt	0	10	0
Mrs. S. Calven	1	0	0	For even money	0	1	7
Mr. L. Haigh	1	0	0	Per Miss E. Cubitt	1	0	0
Edith Road Baptist Sunday-school,				Rochester Baptist Christian En-			
Nunhead, per Mr. T. G. Clough	1	1	0	deavour Society, per Mrs. J. W.			
Mr. J. White	1	0	0	Green	7	5	0
Mr. D. T. Davies	1	1	0	Wellington Street Baptist Chapel,			
Mrs. D. T. Davies	0	10	6	Luton, per Pastor W. J. Harris	1	6	3
Miss Nona Davies	0	5	0	High Street Baptist Chapel, Ilford,			
Per Mrs. C. H. Spurgeon:—				per Mr. D. H. Muston	3	8	0
Lismore	0	5	0	New Southgate Baptist Chapel,			
The Misses Heap	3	3	0	per Mr. H. E. Johnson	3	3	0
Mr. and Mrs. H. Edwards	0	10	0	Vernon Baptist Chapel, King's			
Proceeds of Oratorio performed at				Cross, per Mr. W. Seaman	8	8	0
Eythorne Baptist Chapel, per				Ramoth Baptist Chapel, Cowbridge,			
Pastor W. Burnett	6	0	0	per Pastor O. Jones	2	3	6
M. L. H.	0	5	0	Lower Edmonton Baptist Chapel,			
Mr. R. J. Baker	2	2	0	per Pastor D. Russell	9	0	0
Rev. E. Ashton	0	2	6	Codford St. Mary, per Pastor E. A.			
Executor of the late Miss Jane				Arthurs (and amount)	0	2	0
Workman	123	13	11	Miss M. Robertson	0	1	0
Executors of the late Miss Sarah				Miss Seed	0	5	0
Roberts-Poole	20	0	0	Wimbledon Baptist Chapel, per Mr.			
Executors of the late Mrs. Caroline				C. James	1	9	9
Withers	30	0	0	MEETINGS BY MR. CHARLES-WORTH			
Executors of the late Mrs. Mary				AND THE ORPHANAGE CHoir:—			
Snelling	250	0	0	Upper Clapton Congregational			
Executors of the late Miss Elizabeth				Church	8	17	10
Geddes	1,000	0	0	Springfield Hall, Wandsworth	4	0	0
				East Ham Tabernacle	7	3	8

	£ s. d.		£ s. d.
Grafton Square Sunday-school,		Woodberry Down Baptist Chapel.....	8 17 0
Clapham	3 6 2	SEASIDE HOME, MARGATE:—	
P.S.E., Gt. Central Hall, Ber-		Mrs. A. Willmott	0 10 0
mondsey	8 8 0		
Chatsworth Road, West Norwood,			
Saturday evening prayer-meeting	5 0 0		
			<u>£2,163 5 6</u>

ORPHAN BOYS' COLLECTING CARDS (SECOND LIST):—Adams, W., 8s 1d; Boddy, W., 3s 7d; Carey, A., 3s; Fudge, F., 5s 1d; Greene, E., 11s; Green, G., 3s; Hart, C., 2s; Harries, R., 10s; Morgan, H., 15s 6d; Sigs, W., 4s; Tucker, J., 13s; Tovey, W., £1; Weller, F. and H., 2s 10d; Walklett, B., £1 1s; White, H., 10s.—Total, £6 12s 1d.

ORPHAN GIRLS' COLLECTING CARDS (SECOND LIST):—Barter, A., 2s 6d; Bruns, P., 2s; Bradley, M., 13s 2d; Bolton, A., 3s; Coombe, C., 2s; Clue, G., 2s 4d; Cottrell, M., 3s; Dawson, E., 9s; Daviss, A., 10s; Everson, L., 5s; Friend, M., 10s 6d; Geiger, K., 11s; Greene, D., 11s; Henton, A., 3s 2d; Hopkins, D., 5s; Hull, V., 10s 6d; Heather, A., 1s; Mold, M., 2s 7d; Needs, E., 8s 3d; Plumley, W., 4s; Peterson, L., 7s 1d; Porter, I., 3s 6d; Pike, L., 2s 2d; Prior, M., £1 1s; Stokes, M., 2s; Smith, W., 3s; Spall, L., 7s; Smith, R., 1s; Thrower, M., 4s 3d; Thomas, L., £1 1s 9d; Williams Mary, £1 1s; Wright, G., 10s; Weir, I., 4d.—Total, £11 5s 1d.

LIST OF PRESENTS RECEIVED FROM JANUARY 13TH TO FEBRUARY 13TH, 1903.

PROVISIONS:—2 Sacks Flour, Messrs. Owen Clover and Son; 1 New Zealand Sheep, Sir A. Seale Haslam; 35 Rabbits, Mr. C. Dewar; 224 lbs. Rice, Mr. J. L. Potter.

GIRLS' CLOTHING:—95 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 9 Articles, Mrs. Girdlestone; 5 Articles, Mrs. R. Oakley; 6 Articles, Young Women's Christian Band Bible-class, South Benwell, per Mrs. S. Dyson; 3 Articles, Miss Crouch; 15 Articles, Christian In-as-much Committee of the Junior C. E., per Miss Taylor; 7 Articles, Miss H. Hoare; 5 Articles, Mr. S. Church; 17 Articles, Miss A. E. Hill; 12 Articles, Mr. J. A. Spurgeon; 4 Articles, A Well-wisher; 3 Articles, Miss Baker; 25 Articles, Beulah Baptist Working Meeting, Bexhill-on-Sea, per Mrs. Greenhill; 192 Articles (girls' and boys'), Reading Ladies' Working Meeting, per Mrs. J. Withers; 24 Articles, Tonbridge Working Meeting, per Mrs. Stockbridge; 9 Articles, Anon.

BOYS' CLOTHING:—6 Oxford Shirts, Mrs. Curtis; 6 pairs Socks, Miss Baker.

GENERAL:—12 Bags, Miss Spurgeon; a quantity of Booklets, and 2 Vols. of "The Traveller's Guide," Mr. E. Watts; a quantity of Hats and Dress Material, etc., "Pontypridd."

Colportage Association.

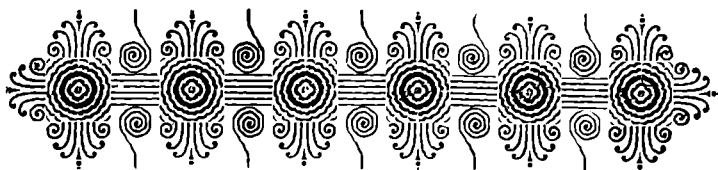
Statement of Receipts from January 15th, to February 14th, 1903.

	£ s. d.		£ s. d.
DISTRICT SUBSCRIPTIONS:—		Mr. Josiah Spiers	0 10 0
Loughborough, per Mr. G. T.		Mr. and Mrs. Buler	0 7 0
Lovers	11 5 0	Mr. E. S. Boot	0 10 0
Codicote, per Mr. A. Lockhart ...	11 5 0	Mr. W. Gwillim	1 0 0
Tewkesbury, per Mrs. T. White...	1 5 0	Mr. J. Passmore	5 0 0
Aylesbury, per Mr. G. Tweddle...	10 0 0	Rev. S. Attlee	0 6 0
Belfast, per Mr. F. W. Carson.....	12 10 0	Collection at Bethel Chapel,	
		Minster, Sheerness, per Mr. W.	
	<u>£46 5 0</u>	Whitehead	1 10 0
AGED COLPORTEURS' FUND:—	£ s. d.	Miss E. York	0 10 6
Mr. C. H. Price	0 10 0	Mr. S. Holly (collecting-box)	0 3 0
Mr. Bennet, per Mr. Henry Mears	0 5 0	Miss Lizzie Elliott	0 8 6
Friends, per Mr. Henry Mears ...	0 4 0	Mr. Edward Johnson (sale of mottoes)	4 10 0
		"Kilcreggan"	1 0 0
	<u>£0 19 0</u>	Miss Mears	0 1 0
GENERAL FUND:—	£ s. d.	"Phoebe," per Mr. E. Ives	5 0 0
Mr. and Mrs. F. Weekes	0 5 0	Readers of "The Christian," per	
Mrs. Scandrett	0 2 6	Messrs. Morgan and Scott	2 4 0
Mr. F. J. Bridger	0 3 6	Mrs. Donaldson	0 5 0
Mr. T. S. Penny	1 1 0	Mrs. R. Wilkinson	0 10 0
Mr. S. Church	0 8 6		
			<u>£25 9 6</u>

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from January 15th, to February 14th, 1903.

	£ s. d.		£ s. d.
M. L. H., Edinburgh	0 5 0	O. S.	3 0 0
Mr. A. P.	0 1 0	Miss M. T., Rhydfeilan	1 0 0
T. S. P., Esq., Knowls	1 1 0	Mr. S. J. S., Bentley Green	0 10 0



THE
Sword and the Trowel.

—◆—
APRIL, 1903.
—◆—

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XII.—“BEWARE OF THE FLATTERER.”

WHEN Christian and Hopeful left the Delectable Mountains to pursue their way towards the Celestial City, the Shepherds bade them “Beware of the Flatterer.” They afterwards learned, by sad experience, the folly of neglecting this advice, for thus the story runs :—

“They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go : and here they knew not which of the two to take, for both seemed straight before them ; therefore, here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it ; yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do ; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore, there they lay crying some time, for they could not get themselves out.

“Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the flatterers ? As is the saying of the wise man, so we have found it this day, ‘A man that flattereth his neighbour spreadeth a net for his feet.’ (Prov. xxix. 5.)

“HOPE. They also gave us a note of directions about the way, for our more sure finding thereof ; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we ; for, saith he, concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer. (Psalm xvii. 4.)

“Thus they lay bewailing themselves in the net.”

This is not a picture of a temptation to turn aside altogether from the good way. The path of the destroyer appeared to run parallel to that in which they ought to have kept. Nor did they go blundering on, but consulted with one another. Therein they were mistaken, for they should have consulted their Book of instructions. Then they were misled by a gentleman of pleasing appearance, who looked like a servant of the King of kings, and who spoke softly to them, assuring them that, as he himself was bound for the Celestial City, he could lead them thither. His winning accents caused them to yield themselves to his guidance; and, by-and-by, their faces were turned directly away from the city towards which aforesaid they had been pressing. You see, it is not a case of the deliberate choice of sin; but rather of being deluded through neglect of the Word of God, which is the true guide of the pilgrim.

There are flatterers of this kind in our own hearts. It has often happened, in our experience, that we have been living in simple dependence upon the Lord Jesus Christ, which is the straight and narrow way which leadeth unto life eternal, and, by-and-by, we have, perhaps, read the experience of some great man, and we think, "Well, it must be right to feel as he felt, to doubt as he doubted, to be tempest-tossed as he was." This is another road, and we begin to think that it is well to live by feeling. The flatterer does not tell us, in so many words, to give up faith in Christ alone. We should recognize him, and be shocked if he did that; but he insinuates that we may walk a little by our holy feelings. We are not now such infants as we used to be; we have grown in grace somewhat; we may now rely a little upon the past; there is not the same need to be daily hanging upon Christ; why not rest on what was enjoyed at conversion, and make up, if necessary, with some present frames and feelings, present power in prayer, or present usefulness in the Lord's work?

Mr. Flatterer knows well that, when we are most sanctified, there is enough cause to weep over every day in our life. He knows that those who most resemble Jesus are very, very far from being quite like Him. There is much more cause to deplore our sinfulness than to admire our saintship. As we have received Christ Jesus the Lord, so must we walk in Him. Still we rely upon His merits alone. If you begin to walk by yourself even a little way, you will soon find that path leading you, insensibly, into such legality that you try, if not actually to save yourself, yet to keep yourself saved through the works of the law. In a very little time, the believer who does this will fall into the net. He will find the pangs of hell, as it were, get hold upon him; he will find trouble and sorrow. When a bird is caught in a net, it attempts to get out this way and that way. It may break its wings, but it cannot escape; it rather entangles itself more completely. So the soul, that has forsaken simple faith, to live upon its own works, and feelings, and experiences, will try in vain to get relief. It is in legal bondage. The Ten Commandments suffice to make a heavy net when they twist around the sinner who has broken them. Apart from the blood of Jesus Christ, who can hope to escape from an awakened conscience? Thus is the Christian caught in a net when the flatterer, who lives in his soul,

tempts him to self-righteousness and to forsake the Lord. Luther used to say, "You need not fear a black devil half so much as a white one." The white devil of self-righteousness is more dangerous to the Christian than even the black devil of open sin. When open sin tempts us, we know it to be sin, and we are helped to forsake it. But, oftentimes, the white devil seems to be an angel of light; and, under the garb of striving after sanctification, or aiming at perfection, we are tempted to leave our child-like confidence in our Lord. This way lies the net!

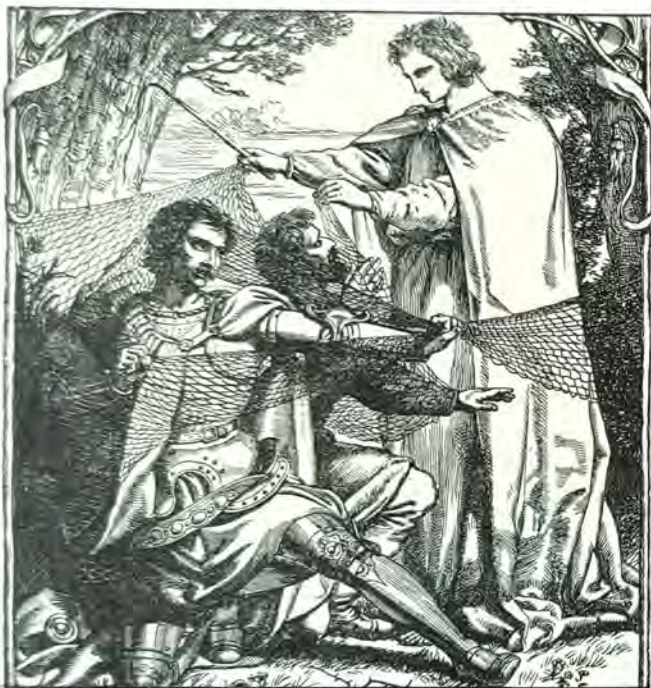
There are so many others that I should not care to have to count them. You young converts may meet with a person who will say to you, "I hear you are converted; I am glad of that, but where do you attend?" "Oh, So-and-so!" "Ah! you should not go there; it is very well for some things, but there are higher truths that you will never learn there; you should come with us, and hear how we can explain the prophecies to you;" and so, under the guise of listening to prophetic truth, you will find yourselves led away into some new form of error.

Others will seek to win you to admire with them the splendours of outward forms and ceremonies. How many unwary ones have been thus allured to Ritualism and Romanism! Certain others will say, "Oh, you should not have a minister!" They cry down the Lord's shepherds who are found on the Delectable Mountains, and urge you to go where everybody teaches everybody. They are *the* people of God; they are not a sect, though ten thousand times more bigoted than any sect that ever existed. Beware, I pray you, of any form of doctrine or practice which would lead you from the place where you were born to God, where you have been nurtured in Christ, where you have been made useful, and helped forward in the Divine life. There are certain sects that only live by stealing members from other churches, whereas the aim of a Christian church should be to win souls direct from the world. These flatterers, for they are generally such, will tell you that you are too experienced to sit under the ordinary ministry; you are much too useful, or too spiritual, to remain in such a congregation. If you hearken to them, you will soon find that leanness has come into your soul, and that you are entangled in the net, for you have been drawn away from the truth as it is in Jesus by some creed of man's devising.

I would warn our young members especially against that form of faith which holds only half the Bible;—against those who proclaim the Divine election, but ignore human responsibility, and who preach up high doctrine, but have little or nothing to say about Christian practice. I am persuaded that this is another net of the flatterer, and many have I seen taken in it. They have ceased from all care about the souls of others, have become indifferent as to whether children were perishing or being saved, have settled on their lees, to eat the fat, and drink the sweet, and thought that this was all for which they were created. Their compassions have failed; they have had no weeping eyes over perishing sinners; in fact, they have thought it a sign of being unsound to care about saving sinners at all. May God keep you from being flattered into this net, lest you become pierced

through with many sorrows! To the Bible only you must look. Test every new idea with this touchstone: "To the law and to the testimony." Require a "Thus saith the Lord" from every flattering notion. The old Book is our infallible guide.

Now let us read the passage in which Bunyan describes the pilgrims' release from the net.



CHRISTIAN AND HOPEFUL DELIVERED FROM THE NET.

"At last they espied a Shining One coming towards them, with a whip of small cord in His hand. When He was come to the place where they were, He asked them whence they came, and what they did there. They told Him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said He with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light. (Prov. xxix. 5. Daniel xi. 32. 2 Cor. xi. 14. 15.) So He rent the net, and let the men out, Then said He to them, Follow Me, that I may set you in your way again. So He led them back to the way which they had left to follow the Flatterer. Then He asked them, saying, 'Where did you lie last night?' They said, With the Shepherds, upon the Delectable Mountains. He asked them then, if they had not of those Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer. They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he. (Romans xvi. 18.)

"Then I saw in my dream, that He commanded them to lie down; which, when they did, He chastised them sore, to teach them the good way wherein they should walk (Deut. xxv. 2); and as He chastised them, he said, 'As many as I love, I rebuke and chasten: be zealous, therefore, and repent.' (Rev. iii. 19. 2 Chron. vi. 26, 27.) This done, He bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked Him for all His kindness, and went softly along the right way, singing,—

"Come hither, you that walk along the way;
See how the pilgrims fare that go astray!
They caught are in an entangling net,
'Cause they good counsel lightly did forget:
'Tis true, they rescued were, but yet you see
They're scourged to boot. Let this your caution be."

When a Christian gets into the net of self-righteousness, he is sure to be delivered because he belongs to the Lord, who will not suffer him to be destroyed. But the Shining One, who comes to deliver him out of the net, will certainly bring a scourge of small cords with Him, and will chasten him, again and again, till he is willing to walk humbly with his God. Alas! how soon we get high looks and a proud bearing! We dream that we need not come crouching at the cross-foot, as other sinners do. I heard one say that he had not prayed for forgiveness of sin for twelve months; he had had his sins forgiven years ago. But when the Lord gives us a good dose of bitters, and makes us drink of the waters of Marah, we ask to be washed as Peter did when he changed his mind, and said, "Lord, not my feet only, but also my hands and my head." Then we feel the need of the daily application of the precious blood, and we are willing to stand with the poor publican, and say, "God be merciful to me a sinner." We must be chastened to keep us low. A good old countryman, now in Heaven, said to me, as I was walking with him in the field where he was ploughing, many years ago, "Ah, Master Spurgeon! if I get one inch above the ground, I get that inch too high, and have to come down again." So shall we. We must cling to the faith that owns that Christ is our All-in-all. If the flatterer leads us astray, woe will be unto us. So, I believe, will it be with Christian men and women who, having received a blessing in any church, are induced to turn aside from it. "As a bird that wandereth from her nest, so is a man that wandereth from his place." Many such have been well chastened, and have had to come back to their old church again, and have rejoiced once more to sit with the Lord's people with whom they had happy fellowship in days gone by.

* * * *

Next month's Picture will be entitled—THE ENCHANTED GROUND.

Facts and Figures for Temperance Workers.

MANCHESTER has extinguished 55 licences. This is as it should be.

Dr. Brueardel, Dean of the Paris Faculty of Medicine, says that the public-house is "the purveyor of tuberculosis."

Ireland's Drink Bill, last year, in spite of its poverty, and producing still greater poverty and crime, was over £12,000,000!

The Ontario Government has, during the last five years, reduced the licences by one half. The good work is still being continued.

Dr. Archibald Campbell Munro, Medical Officer for Renfrewshire, says that "the predominating factor in producing a housing problem is drink."

In Exeter, lately, 30 licences were objected to, 12 were refused, one was surrendered, and others granted on conditions to be complied with within 12 months.

The Bishop of Hereford says, "he has never seen the magisterial conscience so alive as it is at present." The apparently impossible does sometimes happen.

Mr. Justice Grantham says that Liverpool deserves credit for having so successfully decreased crime by diminishing drunkenness and improving people's dwellings.

The General Conference of the Methodist Episcopal Church of America says:—"The Christian's only proper attitude toward the liquor traffic is that of relentless hostility."

Dr. L. H. Ormsby, President of the Royal College of Surgeons, Ireland, says:—"I believe that two-thirds of the poverty and misery among the poor in this country is due to intemperance and its attendant evils."

The Chief Constable for Aberdeen states, in his Report for 1901, that 4,509 of the persons dealt with for criminal offences, in that year, had been under the influence of drink, as against 2,498 in 1897. An ominous fact!

"The Glasgow Herald" says:—"The problems of better housing of the poor and licensing reform must assume increasing prominence among us, if anything is to be done to stem the tide of crime rapidly rising in our large towns."

The General Assembly of the Presbyterian Church of America says: "The pronounced and stupendous need of the hour to meet the enemy of everything American and Christian, is an aroused Church consecrated to the extermination of the liquor traffic."

The General Assembly of the Irish Presbyterian Church says:—"That, in view of the terrible evils inseparable from the drink traffic, the General Assembly most earnestly urges upon all members of the Church the great and pressing duty of personal abstinence, and of entire separation from the drink traffic and from the drinking customs."

Mr. J. R. Motion, Inspector and Clerk of the Glasgow Parish Council, said, before the Housing Commission:—"He regarded the main difficulty of this question as a moral one; if they could get rid of the drunkards and the immoral people, there would be very few left to provide for. The main causes of pauperism were drink and premature marriages, due mostly to previous immorality."

"I am myself a total abstainer, because I believe that is the best and most effective mode of bringing about sobriety in the community. I can do more, in that direction, as a total abstainer, than I could if I were to be ever so careful and moderate in consuming strong drink.

"What I object to is, for a man to say, 'I have nothing to do with the matter; I keep myself sober, and I need not care about other people.'"—THE LATE ARCHBISHOP OF CANTERBURY.

Lady Gwendolen Ramsden says, in "The Nineteenth Century,—and After," "Women drink far more than they did years ago; not only wine, but spirits and liqueurs. . . . Perhaps, the now common practice of smoking cigarettes habitually may tend to increase the evil. . . . As to manners, it is curious to observe how far less they have improved in society than among those from whom good manners are least expected. . . . It is surprisingly rare to meet with common civility in a first-class carriage. . . . It is doubtful if anything, in former years, can have been more seriously objectionable than the conversation that goes on in some houses at the present time."

The Transvaal Liquor Licensing Ordinance for 1902 forbids licences being granted to persons convicted of selling liquor to coloured persons. For so doing, the offender may be imprisoned; and, on a third offence, for a period of three years, with the possibility of a fine of £1,000. No place in a coloured location is to receive a licence, no females are to serve at bars; no person under sixteen is to be supplied, local option may be applied, or a local authority appointed for the purpose may control the traffic, devoting the profits to public purposes. The last provision carries an element of serious danger. The rest of the ordinance we should be glad to have in this country.

M. Mesureur, Director of the "Assistance Publique" (Poor Relief), and the Chief Constable of the City of Paris, have issued a poster warning the Parisians against "The Dangers of Alcohol." These are some of its statements:—

"Alcohol is useful to nobody; it is injurious to everybody.

"Alcoholism is a chronic poisoning which results from the habitual use of Alcohol, even when this use does not cause drunkenness.

"The habit of drinking brings about the disruption of the family, the neglect of all social duties, a dislike of work, poverty, robbery, and crime.

"Alcohol engenders a variety of most serious complaints,—paralysis, idiocy, complaints of the stomach and the liver, and it is also one of the most frequent sources of consumption."

Good Works Connected with the Metropolitan Tabernacle.

IV.—KENT STREET MISSION TO POOR CHILDREN.

Leaders:—Mr. H. G. BUDDEN and Mr. W. J. WEBBER.

Secretary:—Mr. E. BUDDEN.

WE are accustomed to associate with the thought of childhood all that is simple and beautiful, everything that is bright and sparkling. The buoyant step, the sunny face, the merry chatter, and the trustful heart, all belong to the happy days when care is unborn, and life is bursting into a springtide of hope and promise. Such is the favoured lot of those whose advent into the world was an occasion for rejoicing, and whose parents feel not the heavy weight of poverty crushing them under its iron hoof. How different is the experience of the very poor! Child life in the slums is full of sadness and pathos. A crowd of underfed, half-clothed little children, with pinched faces and shivering limbs, is a sight fit to make angels weep. Nor can we hope that the Gospel, with all its charms, will find a ready entrance, whilst the cravings of physical hunger assert their claims.

Following the example set by their Divine Master, who both fed and taught those who came to Him, the young men of Mr. H. G. Budden's Bible-class, some fourteen years ago, formed a Gospel Supper Mission. Having obtained the loan of the Amicable Row Ragged School, they made a house-to-house visitation in the neighbourhood of



AMICABLE ROW RAGGED SCHOOL AND SCHOLARS.

supper consisting of bread and fish. No pressing was needed, and the guests arrived in time, and with unimpaired appetites. The "sweet story of old" was retold in song and speech after the meal. The invitation was repeated for the following Friday, and has been continued each week during succeeding winters. The numbers rapidly increased until from four to five hundred boys gathered. Soon, the girls clamoured for admission asking, "Teacher, ain't the gals as good as the boys?" Such reasoning was logical and convincing, but certain difficulties arose; the space, the helpers, and the funds required for such an extension needed consideration. The guests not being fastidious as to the hour at which they take supper, it was decided to hold two sessions, the girls having first turn. For helpers, it was deemed desirable to enlist a competent staff of ladies, as some hundreds of girls had to be cared for. Young men seldom appeal to young ladies in vain, and those asked to render this service responded immediately. For funds, the leaders drew on the Bank of Faith, and all cheques have been honoured hitherto.

At seven o'clock, the girls are admitted to a bright Gospel service, with plenty of singing, and an address by some speaker who knows how to reach the ears and hearts of children. Meanwhile, a band of busy workers is preparing supper in an adjacent room. Thick slices of bread—known in the locality as "doorsteps"—are cut up, and placed in baskets, and portions of fish or beef are laid upon large trays, ready for handing round. Sometimes, meat pies are served; and should funds run low, the *menu* is reduced to bread and jam. In the latter case, the workers attain to an unenviable condition of stickiness.

After the girls are dismissed, the boys come surging in to be treated to exactly the same fare, spiritual and material. Thus, some seven or eight hundred waifs are reached every week, and the good seed of the Kingdom is lodged in furrows, whence a golden harvest may be looked for by-and-by.



"THE REWARD FOR GOOD BEHAVIOUR."

The reward for good behaviour consists of a ticket for the Christmas dinner. This is a grand occasion, much talked of, when a seat at the board is the envy of the ordinary boy and girl on the street. Roast beef, baked potatoes, and plum pudding is fare fit for royalty; but the best point is that it is served *ad libitum*.

There is an abundance of help of the best kind. Men are

not wanted who cannot work in shirt-sleeves when necessary, nor ladies who keep their kid gloves on; for there are floors to sweep, and potatoes to peel, amateur police duties to perform, solos to sing, addresses to give, and a variety of orders to carry out. No one is asked to subscribe, but every one does so. Mr. John Edwards must be a model Treasurer, for he always has a balance in hand. The Leaders and Secretary show a gracious



THE CHRISTMAS DINNER.

inventiveness in doing good, which the many willing workers gladly follow. May they all receive the approbation of Him who said, "I was an hungred, and ye gave Me meat," and "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

F. H. F.

"Our Own Men" and their Work.

CXI.—PASTOR J. A. SOPER, LATE OF SYDNEY, NEW SOUTH WALES.

FEW ministerial retrospects can surpass that of my old College friend, PASTOR J. A. SOPER. From his earliest attempts at soul-winning, it has been his joy to lead many to the Saviour, while his ministry has also been blessed, in a remarkable manner, to the restoration of backsliders. Before entering College, while there, and after leaving, his fervent appeals won many in the various missions he held in and

around London; and during his twenty years' service under the Southern Cross, still greater success has crowned his earnest efforts. It seems right, therefore, that this child of the Metropolitan Tabernacle, and son of our Alma Mater, should have a place in the portrait gallery of the Pastors' College.

Born in Southampton, of godly parents, he was carried, while yet a babe, to East Street Baptist Chapel; and, with his three brothers, (all of whom became preachers,) was surrounded by gracious influences. He remained in that town till he was sixteen years old; and then, led by the Lord's invisible hand, he went, as an apprentice, to a London wholesale drapery establishment. Going at once to hear C. H. Spurgeon, he soon felt heartily at home, and threw himself into some of the Tabernacle works, notably the Evangelists' Association, of which he became a prominent member. The fruit of his preaching then—in the Orphanage grounds on the "open nights" when the Tabernacle seat-holders kept away so that strangers might hear the great preacher, or at Dunn's Institute, or in the missions he held in the suburbs,—is often revealing itself in unexpected ways even now.

During the six years that he spent in business, Mr. Soper tutored himself, being at his books early and late, besides hearing many of the best preachers and lecturers, and thus he laid a good foundation for his after life. He entered College about the same time as I did; a close friendship sprang up between us, and that tie has never been broken. In 1878, our brother accepted the pastorate of an East End Baptist Church connected with Mr. Charrington's Mission; and, in 1880, he undertook the oversight of the church at Lordship Lane, Dulwich, where he toiled successfully for three years.

Feeling himself drawn to Australia, he and his wife and child set sail for Melbourne in 1883, looking to God to open a pathway before him. In a few weeks, a new mission at Footscray, just outside Melbourne, enlisted the zeal and talents of the "new chum." At once, the cause began to grow. The hired chapel was crowded; a meeting of workers and friends was called, at which a larger hall was decided on, and steps taken for the purchase of a site for the future place of worship. Four years after our brother left Footscray, I had the privilege of preaching there on four Lord's-day evenings, and can testify to the loving esteem in which the first pastor was held by that church. But, in New South Wales, the Master had a wider sphere for His servant to fill.

A few miles out of Sydney, is the pretty and populous suburb of Petersham, to which Mr. Soper was called. Here he laboured, with unceasing success, for ten years. It was my happy lot to occupy the pulpit at Petersham for two Sundays in 1888; and, in 1893, to spend one Sabbath there as a worshipper, so that I can personally speak as to the career of my dear friend; but perhaps I had better let a Sydneyite bear his testimony:—"Mr. Soper's work at Petersham has been of a most exceptional character. From a small struggling church, he has raised it to one of the most important in the denomination. During his ten years, more than four hundred names have been added to the roll, the majority of them being converts out of the world. It may be truthfully said that the Petersham Church lives in an atmosphere of revival. The Wednesday night meeting is attended by two hundred

praying men and women. These meetings are instinct with life, force, and fire. Mr. Soper's preaching and lecturing powers are well known and proverbial throughout the denomination."

In 1888, our friend received the highest mark of honour that his brother-ministers could pay him by electing him President of the N.S.W. Baptist Union. How he succeeded in that position, the following cutting informs us:—"Mr. Soper's year of office has proved a rich blessing. He has been loyal to our principles, and to the interests of our Baptist Union." While serving as President, our brother attended, in Melbourne, when the Victorian Baptist Association held its Jubilee celebrations, at which our much-loved Dr. Alexander Maclaren was present as the principal guest. Mr. Soper spoke as President from N.S.W., and also gave an admirable paper on "Christ's Mind in the Christian Ministry." A little later, the great preacher from Manchester went to visit the churches of Sydney; and, at the meeting of welcome, our friend from Petersham occupied the chair, and gave, in the name of the N.S.W. Baptist Union, a loving greeting to one universally revered.



PASTOR J. A. SOPER.

While at Petersham, Mr. Soper published a monthly sermon, which had a good sale even outside the district. At length, came the inevitable move. The retiring pastor had a great send-off, presents and tokens of love being plentiful, and, needless to say, most encouraging. His new sphere was Ballarat, in Victoria. Here also he laboured

earnestly for Christ, and his ministry was abundantly blessed. Perhaps the out-standing feature of his work in this old gold-mining town was the "Mission Services to the Masses," held in the Alfred Hall, a building probably capable of seating at least 3,000 people. Here, he reaped with both hands. His style of illustrative and sympathetic preaching proved a conspicuous success. When he charged himself with all the liabilities of the enterprise, no wonder that he felt some passing fears as to the result; but, with a strong faith, he kept looking for "a good opening service." The following letter, from "The Southern Cross," tells its own tale:—"Last Sunday afternoon, I visited the hall at Ballarat, to see the Rev. J. A. Soper's Young Men's Class. The sight was most pleasing. It did my heart good to see so large a number of men taking the liveliest interest in the Class, asking questions and discussing. At 6 o'clock, the people began to take their seats for the evening service. By 7 o'clock, every nook and corner in the galleries, in the area, on the platform, and even in the doorways, were crammed. The service was a regular one, with Sankey's hymns heartily sung, helped by a fine orchestra. A most interesting and instructive sermon was given by Mr. Soper; the discourse lasted between thirty-five and forty minutes. Now imagine a motley crowd, many of whom were quite unaccustomed to see the inside of any church, sit motionless listening to a lengthy sermon without showing the slightest sign of weariness, and you will understand that the masses are only too willing to hear the Gospel if the preacher be endowed, not only with a message, but with power and wisdom in imparting it."

Thus, for six years, Mr. Soper preached, in season and out of season, seeking in all ways to win souls to Christ. At the end of that period, he was called to Bathurst Street, Sydney, the mother-church of N.S.W. Much satisfaction was felt in the city and its suburbs, and especially at his former sphere (Petersham), and a great welcome was accorded to him. A report of his first services there says:—"On Sunday, November 23rd, Bathurst Street Church presented an appearance it had not presented for years, the body of the building being well filled. It was the new Pastor's first Sabbath. When the Secretary made the formal announcement of Mr. Soper's acceptance of the pastorate, the choir rose, and sang heartily, 'Praise God from whom all blessings flow;' and the burst of praise that went up augured well for Mr. Soper's ministry." At the welcome tea and public meeting, there were so many ministers and deacons from all the Baptist churches in and around Sydney that the gathering became, to all intents and purposes, a Denominational Rally. As is his wont, our brother pressed onward in the Lord's work, doing all sorts of service, and helping all possible efforts, realizing that the cause of Christ is far larger than the Baptist community.

But, at length, our friend's heart turned towards the homeland. He had remained in the Colonies close on twenty years; and, after so long a separation from those he loves, who can be surprised that we behold him once more amongst us? He will be glad to hear from churches needing either a supply or a pastor. His address is East Crescent, Enfield, London, N.

Nitou, I.W.

THOMAS BREWOOD.

“Semper Idem.”

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 129.)

PART II.—THE ENDORSEMENTS OF THE BIBLE.

(d) *Fulfilled Prophecy.*

8. A GROUP OF LATTER-DAY PREDICTIONS.

Passing by Christ's solemn words concerning the fate of “the seven churches”, we content ourselves with merely pointing out how Ephesus now consists of but a few miserable hovels; and Laodicea, formerly the mother-church of sixteen bishoprics, with its glory, wealth, *churches, theatres*, and a circus capable of holding 30,000 people, is but the home of jackals; while Smyrna has, on the other hand, 100,000 inhabitants, and Philadelphia still remains, as Gibbon puts it, “erect, a column in a scene of ruins;” and call attention to (a) Daniel's words, “many shall run to and fro, and knowledge shall be increased” (Daniel xii. 4), suggestive of the unprecedented discoveries of present-day science, with its well-nigh annihilation of space and time; wireless telegraphy, etc.; (by the way, is Nahum ii. 4, a prophecy of electric cars? “The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.”)—to (b) Paul's predictions, “Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons” (1 Timothy iv. 1—5),—a pointed and pithy denunciation of Spiritualism, Theosophy, Christian Science, and their attendant evils;—and “that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents*, unthankful, unholy, *without natural affection*, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, *heady*, highminded, *lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof;*” “men of corrupt minds, reprobate (of no judgment) concerning the faith;” “deceiving, and being deceived;” who “will *not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and *shall be turned unto fables*” (2 Timothy iii. 1—8, 13; iv. 3, 4). Could any words more aptly describe the thought, action, character, anarchy, and indifferentism of present-day self-centred society, social, and religious,—it being also emphasized that the only weapon whereby to combat and remedy these evils is an old-fashioned confidence in “the Holy Scriptures” “given by Inspiration of God” (iii. 14, to iv. 2)?

(c) Peter likewise prophesies “that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter iii.

3, 4); and is not this scepticism a marked characteristic of the 20th century? Men scoff at the Creation, old-time miracles and judgments, laugh at impending doom, and sneer when one speaks of the second advent of our Lord and Saviour Jesus Christ;—while (d) the pregnant words of our Divine Redeemer fitly portray the present state of things in the *civilized* world: "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;"—the rising tide of socialism and anarchy, statesmen staggering and at their wits' end, as humanity treads carelessly on latent volcanoes;—"wars and rumours of wars," and that, too, in spite of Hague Conferences!—"famines, and pestilences, and earthquakes, in divers places;"—and coupled together the strange and apparently conflicting predictions, "and because iniquity shall abound, the love of many shall wax cold," "and this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Luke xxi. 25, 26; Matthew xxiv. 6, 7, 12, 14). These, and many other events, foretold two thousand years ago, surely cannot and should not be dismissed with a light laugh as mere happy coincidences, but appeal to the thoughtful consideration of every grave and cautious mind.

Finally, summing up this argument, may I reiterate that all these prophecies were indisputably uttered centuries, and often millenniums, before their accomplishment, and when there was no likelihood of such a fulfilment; and that I do not ask anyone to accept deductions of mine therefrom, but simply to note how the predictions foretold future facts which fit in with present-day realities as a key does to a lock;—and that, whether prophecy be viewed from a comprehensive survey as one great whole, or gazed at analytically, and in detail, as regards its several component parts, or treated from the common arithmetical theory of probabilities, or the more striking law of contrasts in parallel predictions, the irresistible force and logic of plain reasoning should compel any candid sceptic to ask himself the question, "Do I impose a greater burden upon faith in accepting these prophecies as Divinely Inspired, or in assuming that a strange consensus of haphazard circumstances has led to their fulfilment?" Let us, therefore, in conclusion, glance briefly at the matter from this quadrilateral standard, and take,—

FIRSTLY, *a general bird's eye view of prophecy.*

Accordingly, sweeping the telescope over the wide and varied panorama of centuries, we survey the great map as a whole; and fixing upon a few prominent planets in the constellations of predicted events, ask, how was it foretold that the Messiah should be born in Bethlehem when Jewish independence had melted away, while the temple was still standing, and, though the most wonderful of teachers and gracious of men, be rejected and *crucified* by His own nation? How was it foretold that the Jews should be scattered and yet preserved among all peoples of the earth? How was it foretold that the natives of Africa should remain, as they do to-day, under the curse of serfdom and slavery? How was it foretold that the untamable Arab should continue, millennium after millennium, free, yet untutored and undo-

mesticated? How was it foretold that the descendants of Esau should become absolutely extinct? How was it foretold that mighty Nineveh should be "a gazingstock", and far-famed Babylon "perpetual desolations"? How was it foretold that Tyre's greatness should shrivel down to a mere rock where fishers dry their nets? How was it foretold that Egypt should continue through all her vicissitudes as "the basest of the kingdoms"? How was it foretold that the city upon the seven hills should be "drunken with the blood of the martyrs of Jesus"? How was it foretold that Spiritualism, scepticism, and apostasy should, in the last days, run parallel with earthquakes, scientific discovery, and a wonderful extension of both real and formal godliness? We challenge the unbeliever to account for these facts, and many others which might easily be cited; bidding him remember, in his explanations, that the chasm of millenniums forbids the theory that Moses was in collusion with Josephus, Ezekiel with Gibbon, or John with Merle D'Aubigné's "History of the Reformation."

SECONDLY, let us make a *microscopic investigation of certain details connected with each prediction*; and, considering not only the vastness of the extent of prophecy, but that circumstance in conjunction with the detailed accuracy of every several part, in its bearing upon and harmony with the whole, we confront the sceptic with another series of interrogations. How was it foretold that Christ should spring from Judah, the only tribe remaining, with little Benjamin, when the Messiah was born? How was it foretold that, in the destruction of Jerusalem, "the delicate and tender woman" should secretly eat her offspring in the straitness of the siege? How was it foretold that the children of Japheth should dwell in the tents of Shem? How was it foretold that the Ishmaelites should always continue with "their hand against every man, and every man's hand against them"? How was it foretold that fertile Idumæa should become a dreary expanse of stones? How was it foretold that Babylon should "become heaps" and "pools of water," and that God should make the "grave" of Nineveh? How was it foretold that the very dust of Tyre should be scraped off her, and thrown into the midst of the sea? How was it foretold that no native prince should rule the land of Egypt? How was it foretold that Romanists and Theosophists should advocate celibacy and Vegetarianism? How was it foretold that "wars and rumours of wars" should exist and develop side by side with widening knowledge, education, commerce, and research? And as these enquiries of a more minute description are put alongside those former ones of a broader and more general character, we boldly dare the unbeliever to assert that any theory of chance alone, however plausible, can adequately solve the problem of prophecy, or account for the accomplishment in particular, and as a whole, of these old-time utterances of the servants of the living God.

Again, THIRDLY, to these main lines of thought, let another question be added, viz., *What are the arithmetical chances, on any ordinary calculation, of all the aforesaid prophecies being thus fulfilled in globo, and still more in detail?* And we stand confronted with the amazing circumstance that, on any legitimate theory of probabilities, the possibility of each and all being carried through is *one to several*

millions, or almost as a drop of water to the mighty ocean! Let doubters face this fact! Nay, more; if unable to evade it, let them pray over it until, at last, they may, not by chance, but through grace, be led to exclaim, concerning the wonderful predictions of Jehovah studding His starry skies of promise, "The hand that formed them is Divine."

FOURTHLY, one more supplement to all this, and a further argument, is that of *Contrasted Prophecies*.

If God's programme, like a kaleidoscope, admitted of incessant change and ever-varying groupings, what horror, discord, and disaster would befall the *verbal* Inspiration of "the prophetic Scriptures"! If the Messiah had been stoned, like Stephen, and not pierced in both hands and feet;—if the children of Esau had been dispersed to "the four winds of heaven," and those of his brother Jacob had become extinct;—if the descendants of Canaan had been freed, and those of Ishmael in perpetual slavery;—if Nineveh had become "pools" and "heaps", and Babylon had been *buried* under "abominable filth";—if Sidon had been cast into the waters, and ancient Tyre had remained unto this day;—if Memphis had been "rent asunder", and Thebes bereft of images;—if Egypt had ceased to be a kingdom, and Rome had remained a universal Empire;—why, on each or any of these and a hundred more similar contingencies depends the Inspiration of the God-breathed records; and yet, *in not one single instance can it be affirmed that the shiftings of even a copyist's hand have produced "errata" in the predictions of the Holy Ghost*; but, as Moses, Isaiah, Jeremiah, and Ezekiel gave us the proof-sheets of God's great programme for the world, so have we the counterpart printed upon the page of history, and the face of geography, at this very hour.

* * * *

(e) *My Subjective Consciousness.*

One other argument, endorsing the interpretation and authority of the Holy Scriptures, and to those who experience its power a final and unanswerable one, is that drawn from the believer's subjective experience. To me, at least, the fact that "God, the mighty Lord, hath spoken" (Psalm l. 1), is conclusive, simply because *I* have personally heard His voice, His words have thrilled *my* spirit, and His promises laid hold upon *my* heart. "The things which God hath prepared for them that love Him, God hath revealed them unto us by His Spirit;" and while "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned" (1 Corinthians ii. 9, 10, 14); yet all the spiritual instincts of the regenerate man echo "Amen" to the teachings of the God-breathed Book. And this argument is no whit lessened whether one leans to the Idealist or Realist School of Philosophy, since if, as Berkeley and Mill taught, man is but "a bundle of sensations", then these sensations have sympathy with the Spirit of God, as the Æolian harp gives forth its music to the passing wind; while if, on the other hand, we are grossly materialistic, then that which is exquisitely refined and sensitive in us, as "we walk by faith, not by sight," answers

to the call of God, in spite of these handicapping influences. In the one case, we have changed sensations; in the other, the much more important fact of changed actions.* Of course, men who have not experienced this subtle help, unconscious yet almighty power working upon their souls, cannot accept, or even possibly appreciate, this argument; but *to those who carry about a witness in their own hearts, each one knowing it for himself, as strong as that of personal identity, nothing can dislodge us from our position*, since even external scepticism only indicates that others are spiritually colour blind, while we are under, what we believe to be, a Divine conviction "that the God of our Lord Jesus Christ, the Father of glory, has given unto us the spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding being enlightened" (Ephesians i. 17, 18).

And yet we are not asking too much in asserting that those who do not believe should, at any rate, weigh the solemn force of this practical, every-day argument. I accept many things in this life on the testimony of reliable witnesses, why should I not this also? If the evidence founded upon subjective experience were but a rare and almost solitary thing, it might well be cavilled at as the product of sentimental fancy, hysteria, or religious ecstasy; (though not logically by an Idealist!) but to my testimony must be added that of tens of millions of men and women, diverse in race, mind, character, temperament, fortune, experience, position, social and climatic surroundings, who deliberately make a similar affirmation; and in every age and country, all down the millenniums, these millions of thoughtful, clear-headed, sound-living, truthful and kindly people have borne witness to the same assured conviction, enwrought in their souls, influencing their actions, guiding and controlling their living and dying; and many of these, let it be remembered, were once rank antagonists of this very doctrine, scoffers at Inspiration, rejectors of the Bible, and opposed to its tenets and truths. We may well ask,—Does all this count for nothing with the thoughtful mind? My subjective experience may indeed claim only little; but, supplemented by that of millions, it must amount to something; and supported by the objective facts, resultant as effects from the subjective inner cause, it should surely count for much.

The morning after the recent terrible storm burst over our city, I met an aged gentleman, who informed me that he had quietly slept through all its devastating rage. I asked him, "Then, you have not seen the wind?" "Certainly not!" "Nor heard it?" "No." "Nor even felt it?" "No." "Then, perchance, you disbelieve in the existence of the storm altogether?" "Nay," responded he, half-laughingly, "for fallen oaks and elms too sadly demonstrate its presence, reality, and power;" and are we demanding any more than we have a right to, in asking of a sceptical age that the Scriptures—testified to not only as Divine and "God-breathed" by individuals in their own inner consciousness, but publicly manifested as possessed of miracle-working powers as seen objectively in the regenerated hearts and transformed lives of men,—be accorded such credence and respect

* While writing thus, we repudiate any sympathy with the Berkeleyan Philosophy, which seems distinctly antagonistic to New Testament teaching concerning the Incarnation and the Resurrection.

as mortals readily render in connection with natural phenomena? For the believer, however, albeit outsiders may deride and despise the argument, the conviction remains, because written upon our hearts by the very fingers of Almighty God that "the Spirit Himself beareth witness with our spirit" that *the Word of God is true*.

END OF PART II.

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Next month (D.V.), PART III. will be commenced with
(a) THE OBJECTIONS.

Curiosities of Church Life.

BY H. T. SPUFFORD.

IV.—SIXTY YEARS SINCE.

THE story opens in an Oxfordshire village about one hundred years ago. The inhabitants had been left, for eighteen weeks, without any religious service on the Lord's-day, owing to a tithe quarrel between the rector of the parish and the sturdy, freedom-loving farmers of the district. To punish the rebels, the rector unroofed the church, and thus placed the parish under a spiritual interdict.

One dark night, two daring men, whose souls had been starved long enough, walked from the village to the next market-town, and stole, sheepishly, into the only Dissenting chapel then there;—an unpretentious place, but the scene of an earnest Evangelical ministry. The two men opened their eyes with amazement when the sermon was reached, for the minister did not read his discourse; he preached, as they phrased it, "without a book." They had been used to hear a homily from a manuscript, read badly. Now they felt that what was said came out of glowing convictions, which kindled their own. These two lean sheep, from the parish pen, had a rare feed off the forbidden pasture. They had gone forth—these pilgrims from the desert,—to spy out the land; and, like Joshua and Caleb, they brought back a favourable report. So the hunger for the Promised Land grew, and more neighbours plucked up courage to steal over the border. It needed courage, for the powers which had unroofed the church could unroof more places than the church.

But it was impossible for the whole village to emigrate to this newly-found land of Canaan. The only thing to be done was to bring the blessing of Canaan to the desert place. So the minister, who preached without a book, was asked by one of the stiff-backed farmers to come over, and tell the people plainly of the message which had so stirred the hearts of the men who had gone through the dark night to hear him.

On a Lord's-day afternoon in the Spring, there was an open-air service. You could not be fined, even in those times of many offences, for slowly perambulating the village green on the Sabbath. You might even stand still, though this, certainly, was more suspicious. So, with an air of being out for a stroll, those who did not want to commit themselves walked up and down, while the bolder ones defied their spiritual superiors by introducing the dreaded Dissenter. This was in

the year 1804. But who has not seen a like diffidence on the part of the many, and a similar determination on the part of the very few, in rural England, within his own time?

One village Hampden, who stood out against the tithe, went so far as presenting to the new evangelist a piece of land on which to put up "a house of prayer." A contract was entered into, that the meeting-house should be built of stone. The stone could be obtained from a property hard by. In the way of business, this was done. But before the material was delivered, the owner was warned of the enormity of his offence in helping, however remotely, to bring such a hated thing as "schism" into the place. Why, those stones would "cry out of the wall" against him! Every stone would become "a stone of stumbling." He would never get to Heaven with his road blocked in that way. So his fears were effectually worked upon; and when the contractor sent waggons for the stones, they slowly wended their way back from the quarry empty. What was to be done? It was just one of those occasions when the outcome would convince thinking men that God was at work. A tradesman saw the empty waggons filing slowly back from the quarry, and was curious enough to enquire the cause. Learning this, he went straight off to the preacher without a book, to tell him that he had a large old barn he wanted to pull down, and that he was willing to sell him the stones for the village chapel.

So the unroofing of the parish church led to the roofing in of the parish chapel.

All kinds of threats were hung over those who forsook the church. One threat was especially levelled against that part of the anatomy of the villager who looked through the lean winter days to the distribution of the aims beef at Christmas. The stomach has been, through all ages, a special pleader of the Old Bailey order. If ever you want to steal a verdict of "Not Guilty" against plain proofs otherwise, put Mr. Appetite up to plead. He will deceive even the very elect.

But, in the Oxfordshire village a hundred years ago, there were those who were willing to go hungry rather than sell their souls for meat. When this was proved, some sturdy people in the town bought, from the farmers who had stood out against the tithe, a number of sheep, so that the labourers, who had dared to follow their conscience, though they were forbidden the squire's beef, were regaled instead with the yeomen's mutton. If mutton was not old-fashioned Christmas fare, a very good dish to go with it could be made out of Proverbs xv. 17.

Well, such is the episode of a hundred years ago. Perhaps the reader can imagine the writer of this sketch conversing with an old Chartist, Radical, Church-rate agitator, and "long-eared Dissenter," as they were then called. Over eighty-five years of age is this ancient, and full of yarns. He loves to get a listener, and when he does, he will hold him with his steely blue eye and rapid tongue, while he tells of the fights of his father's days and of his own.

The writer must confess to setting the old man agog whenever there is a chance. There is nothing like interviewing an eye-witness, or, at any rate, one who has heard at first hand.

Do you want a pen-and-ink sketch of the narrator? Well, fancy a retired farmer, living with his married daughter. Fancy a well-knit

man, who scorns a top-coat though he is past the half-way house betwixt eighty and ninety. Fancy a weather-beaten face, lighted up still by eyes that no one would dare to trifle with. Clean-shaven, ready to talk straight off for as long as you like, and you have the writer's friend. An old Independent, a gentleman in his manners, but made of ash-wood as to temperament ;—just the man to have been an Ironside had he lived in the days of Oliver.

* * * *

Hear another tale. It is of sixty years ago.

Thirty-eight years after the foregoing, on a pouring wet day, a very singular scene meets the eye in the same Oxfordshire village.

Let us look, first of all, into the library of a beautiful mansion. It is rent day, and all the tenants of the rectorial glebe are there to pay their dues. But, on the table, lies a new Test Act ;—not the work, this time, of a subservient Parliament, but of the tenants' spiritual adviser, who surely knows what is best for them as to this world and the world to come. The tenants are not all agreed on this point. There are askance looks at the document on the table ; and when it is found to contain this proviso,—that any person, who rented a piece of cottage garden under the rector of the parish, was to declare and sign that he would never enter a Dissenting chapel or preaching-room, and that neither would he allow any member of his family to enter or attend such a place,—the rebellion breaks out. Twenty-two poor labourers, who rented "potato-patches" refused to sign. The temerity of the men ! And such men ! Did not the very souls of the villagers go with the glebe ? Well, that was the idea in high quarters. Such resistance to authority could only have one source. It was the pernicious teaching of the local preachers. They were a dangerous class, and must be put down. But the times were out of joint,—the working-man was waking up.

Not long before, two men had met on a Sunday morning,—the rector of the parish and the "local." Said the parson, "What, you here again ! You must be stopped." Said the "local", "If you can stop me with Scripture, sir, then I will stop. But I know three ways of stopping you. If they took away your salary, you *would* not preach ; if they took away your book, you *could* not preach ; and if they took away your gown, you *dare* not preach." The two men went different ways, each with his nose in the air. No wonder that a Test Act followed.

Do not think that this is all hearsay, from the garrulous talk of an octogenarian. The writer has some ancient and authentic records before him.

So, on that rainy day, sixty years ago, twenty-two labourers in an Oxfordshire village lost their garden allotments. Not a great event, this stand of the twenty-two, but requiring more courage than many actions that have made greater noise. See it, then, standing out somewhat from the blurred background of obscure heroics.

The twenty-two make a straggling procession along the country road. What became of the submissive, the chronicle tells not.

The ejected have reached a turn of the road ; when, lo ! from the poor shelter of a thorn hedge, a man and woman advance to meet

them. It is the successor of the preacher without a book, of the year 1804. Now it is 1842. So slowly is toleration learned. The woman is the preacher's delicate wife. They have walked from the town, through the rain, to cheer these rural confessors.



There is one more act in this village drama. Our old friend shall describe it, for he was there.

"Well, it was at the town chapel. There was a great meeting. Yes, it was a great meeting. The Wesleyan minister and ours both spoke. Our minister had sent to London, and got down twenty-two pocket Bibles. They were half-a-crown each. He gave one to each of the men who refused to sign away his liberty. In the record you will see what was put inside. Well, the gentlemen raised £32 12s., and they divided it afterwards, at the village chapel, equally between the twenty-two. I was there. It was just grand, and I'm telling you nothing but truth."

This is what we found in the record:—"Presented to William Pavior, field labourer, as a small token of sincere respect for the firmness of Christian principle and correctness of judgment which he evinced, on the 5th of August, 1842, when he was deprived of his potato land, because he refused to renounce the sacred rights of liberty of conscience and freedom of religious worship."

"Very prosy and uninteresting, the whole thing!" This may be the remark of an unsympathetic reader. But, dear friend, do you know what it is to live in a village, to lose your potato patch, and to be a marked man? The episode of sixty years ago does not stand alone. The villages of England are like the immovable and immemorial East. The sun shines but dimly through the lead-light windows of village

life. What of sixty years after? The passing of the Education Act has again brought into prominence the perils that beset freedom; the villagers of our land have not even yet the liberty which is their native right.

The Last Trek.

A TROOP is coming o'er the plain,
A silent, solemn, strong-arm'd train,
And all the space where we outspanned
Must pass beneath their spectral hand.

* * * *

The fair green fields our hands have tilled,
The barns with fruits of harvest filled,
The places where the children play,—
We turn us from them all away.
Warm summer sun, sweet summer rain,—
When shall we feel their kiss again?
Or watch the night the copse enfold,
Or hear the wind-song on the wold,
Or trace the shadows on the stream,
Or dream the old, old earth-sweet dream?
The homestead where we first saw light,
The cloud-cliffs, castle-crown'd, and white,
The white road winding o'er the plain,
The green graves where our dead have lain;—
These all we soon must leave behind,
Another and a new path find,
That leads us far across the drift
Where the dark hills their ranges lift.

* * * *

A troop is coming o'er the plain,
A silent, solemn, strong-arm'd train,
Compelling us to trek, and stray
Across the drift, and far away.
Across the drift! ah, whose the hand
Will greet us in the unknown land?
What home, what faces take the place
Of those we held in fond embrace?

* * * *

Oh, happy he, who, near the drift,
Already, through the ray-pierced rift,
Discerns the sun-path on the stream,
And sun-mist on the hills of dream;—
To whom is given the Morning Star,
Who greets the promise from afar,
And—rising o'er the desert sand,—
The gleaming towers of God's Homeland!

F. A. JACKSON.

The Old Sunday-school.

THE old Sunday-school building lay behind "The Old Sanctuary,"* and at its left side,—a symbol, for those who could read it, that the school was the heart of the church. It consisted of two stories,—which naturally governed the division of the school into two parts,—and was approached in four different directions. From the road at the back, there was a direct entrance into the lower division; while a gateway in a lane at the side, as also a path from the church at the front, and a somewhat tortuous passage leading past the minister's house, and at the back of the church, gave entrance to another door at the other end. From the bright daylight one stepped, beyond this door, into awesome shadows, and stumbled up the staircase to the realms above.

If my memory serves me, the infants of the school had their room over the place of shadows; but, as I did not go to the school as an infant, I cannot be quite certain of their exact location. Indeed, my school attendance seems to me something like the age of Melchizedek, "without beginning of days." Perhaps I never was an infant! Anyhow, I never remember the time when I did not go to Sabbath-school.

Now, in the march of modern improvements, the old sanctuary and the old school have both disappeared, and the curious will search for either in vain; but over the world are scattered those whose hearts may, perhaps, be touched into recollection by the description which, in very inadequate words, I propose to give of the place where many of us first learned the Way of Life.

I have said that the school was divided into two portions. The upper room, where my experience began, was again divided by a partition, with a brass rail and running curtains, the girls on the far side, and the boys on this. Of course, being there, I was supremely convinced, as we all were, that it was in all ways superior to the room that lay below. A certain amount of lazy assumption tends greatly to the comfort of life.

We had, as our Superintendent, a man of God, calm and dignified, deliberate in his movements, and solemn in his utterance; to me, he always appeared to be an old man, but perhaps that was because I was young. There were also two other Superintendents, one in charge of each room, of whom I may speak presently, and a Secretary, all alert, and always in evidence. It has been well said, of our Superintendent, that he loved the school, and loved the scholars, but that he loved them themselves rather than their esteem. I have been told that he used to take the register of the classes home with him, each quarter, and pray for each scholar separately by name; and, doubtless, many blessings have come to those scholars, in after life, through the prayers of this saintly man. Yet, such is the inconsistency of human nature, he would pass the very scholars, for whom he had been praying, without a word;—at least, that was my experience. A syllable from his lips would have made me his slave, but it was never spoken.

* See article, by W. Y. F., under this title, in "The Sword and the Trowel," November, 1901.

Though I was long a scholar, and some time a teacher in the school, I absolutely never said a word to that Superintendent, nor had a personal greeting from him.

There is a preacher, still living, whose ministry is summed up in the aphorism, "He will preach like an angel to save souls, but he will not cross the street to do it." When will good men learn that, if they would convey a blessing to the world, they must not only be in contact with God, but also in contact with man?

Our Superintendent was, to me, a figure on a pedestal, honoured and revered, indeed, but unapproachable. Yet I believe he was one of the best of men, and I am sure he took a consuming interest in the school. All our exercises were tinged with solemnity, and the supreme object of the Sunday-school was unmistakable.

We never had any prizes, nor outings, nor tea-meetings; we were all too sedate for junketings or competitions. With our severe code, such things would have seemed utterly out of place. I am not quite sure that we are altogether gainers when we allow the natural atmosphere to be entirely replaced by the intensely spiritual; certainly, breathing becomes more difficult the more highly rarefied the air. Still, ours was a good fault. Occasionally, our Superintendent would present the scholars with some token of his regard. At one time, it was a copy of the poem, "The Old, Old Story," which we were to learn and repeat to our teachers; at another, James Smith's book of "Daily Portions." (Those who know the Tabernacle history will remember that James Smith was one of C. H. Spurgeon's predecessors.) Day after day, I read those portions with the hymn verse at the bottom of the page. At the beginning of every year, we had a New Year's address, by a well-known minister, presented to us. Those by Paton, of Dromara, (let the name of the Evangelic saint be honoured!) were always most valued; and, month by month, we had our Magazine,—*Monthly Visitor, Daybreak, or Band of Hope Review.*

The great occasion, however, was on Communion Sunday, which came twice a year. All the school would be gathered, in the morning, in the lower room; and our Superintendent, with the unction (received, doubtless, while on his knees,) which then I felt, but scarcely understood, would read the story of the Crucifixion, in Matthew xxvii., pausing always at the end of verse thirty-six, and, with tears in his voice, reading it yet again, until the solemnities of the scene were pressed upon our young hearts as we heard the words repeated, "And sitting down they watched Him there." The old man has long since passed to his reward, but his memory is still fragrant. When I next meet him, I will not, for very reverence, allow him to walk on without speaking.

The Acting-superintendent of our room was a man of altogether different mould. With resonant voice, and deliberate utterance, he opened and closed the school. His manner inspired confidence, and commanded attention. He had his own private rubric for the prayers, which were very comprehensive, and I believe any one of us there could have repeated them word for word. They were none the worse because they were so often used; indeed, I think we liked them all the more.

In our room, we had a pipe organ; though, in the adjoining sanctuary, such "a kist of whistles" would have been thought a most sacrilegious innovation, and have been deemed abhorrent to God. As we were not accustomed to instrumental music in the sanctuary, we valued all the more our opportunity in the school. It was always considered a high honour for the boy who was called up on the platform to blow the organ by diligent manipulation of the handle at the side. For years, I waited to see if such a rare distinction would fall upon me; and once, and once only,—I confess it with shame, only once,—I had the high privilege accorded to me, and then I am not quite sure whether I kept wind enough in the bellows. I have never been a purveyor of wind. Honours fall very unequally in this world, and I can only reflect that, sometimes, those who deserve the most get the least. But I am prepared to assert, before all the world, that I was once honoured, and that actually once I did the deed.

We had our own little hymn-book, and a very good collection of old-fashioned hymns it was; there were no chorus pieces,—America had not yet invaded England,—and very few hymns about lilies, and stars, and such things. We were quite content to sing "O God of Bethel!" and "Jehovah Tsidkenu," and other doctrinal compositions. Sentiment, indeed, was at a discount. The verse that I remember best is,—

"When we devote our youth to God,
'Tis pleasing in His eyes;
A flower that's offered in the bud
Is no vain sacrifice."

I think that stanza had something to do with my determination to present the unopened flower of my life to the Owner of the garden.

Upon entering the school, each scholar received a leaflet, gummed, to be put inside the cover of the Bible, containing rules for Sunday-school scholars, which ran somewhat as follows:—

1. Come regularly and orderly to school, and depart orderly and quietly from it.
2. Love your teachers, and listen earnestly to what they say.
3. Prepare your lessons during the week, and prepare them well.
4. Pray for your teachers, and ask the Holy Spirit to bless their instruction to your soul.

I had three teachers. At first, my class was in the top corner, and for years I was taught by a man who afterwards went out in the Civil Service, I believe, to the Legation in Japan. Of the lessons in that class, I have not the faintest memory. My only recollections of it are, first, of a Sunday when, in the morning, I had from the library a book entitled *The Mirage of Life*. Always a quick reader, I took it home, and though I had also been at the morning service, I finished the reading of it, or so much of the reading as interested me, by the afternoon, when I returned with the book, and asked for another. The result, however, was that I was detained after the other scholars, and gravely reprimanded for saying that I had read the book in so short a time. My respect for my teacher did not increase, when he asserted that it was an impossible feat; indeed, I was the more inclined

to agree with Mr. Haig Miller that life was only a mirage, its anticipated pleasures fading as we approach them.

I am afraid the other boys in the class were not models of propriety ; of myself, I say nothing, for as even the worst offender is not called upon to incriminate himself, why should I be rash with my words? To this day, I have a recollection of a new form of diversion which some of the lads once attempted. They brought to the school some " buckies." (I believe, in England, they are called hips, though I cannot quite get the authorities to agree on the matter.) " Buckies " are the berries that grow on briars ; and if the reader is not aware of the fact, I may inform him that they contain some very hairy seeds. I will not assert, being ignorant on the subject, that it is mentioned in the latest book on botany that these seeds are meant for the purpose to which, on that particular morning in Sunday-school, they were devoted, but that was undoubtedly the faith of the rascals who used them that day. They believed—is not their act a proof of their faith? —that they were intended to put down the backs of good little boys! Before I was aware of it, quite a number of these tormenting morsels had been pushed between my shirt and my skin. At first, the result was somewhat pleasing, and I did not resent it ; but let anyone, who is not prepared to take my word for it, only try the experiment, and he will find that, of all the irritating things on earth, the hairy seeds in " buckies " are the most irritating. I was in torture before the school was over ; and, that instant, like a madman, I flew over the mile of road that divided the school from my home, and in frenzied haste tried to evict the intruders : not until I had torn my clothes off, and bathed my back, was I able to consider the question whether life was worth living. Such were the affecting lessons I learnt in my first class. Let not Sunday-school teachers be discouraged!

By-and-by, I was promoted to another class, where I was able to touch the partition which separated us from the girls. Of course, I never dared to look over ; but it was a satisfaction to know they were not far away. What happened at the other side I never knew, save that my sisters were there, and from them I occasionally heard of their teacher and their teaching, but why speak of that which is common to every school since schools began?

My new teacher was a shrewd Scotchman, and the bent of his mind was quite evident in that his lessons were mostly from the Book of Proverbs. My chief recollection is, that I learnt the important lesson that " a continual dropping in a very rainy day, and a contentious woman, are alike,"—a lesson which, acting like a danger signal, I hope has had some influence in guiding my path since then. What a world of wisdom is contained in these Proverbs of the Book! That young student well merited the rebuke of his professor, when, on his assertion that it was quite easy to write such proverbs, his tutor handed him a sheet of paper, and told him to write some! The facts are, that it is much easier to read them than to write them, and that the most difficult thing is to translate them into life. I scarcely think it is wise, however, to confine our Bible reading, or our Bible study, even to such a Book of concentrated wisdom as the Proverbs. Certainly there are occasions when other Scriptures are more suitable. In a

certain Northern town in England, a man once came to me seeking the way of salvation. He assured me that he was not a great sinner, that he had respect for sacred things, was even religious; and then he interested me by giving, as proof of the latter statement, the fact that, when his wife lay dying, he read the Bible to her every day. I enquired what he read to her, and, to my utter amazement, he said that he began at the Book of Proverbs, and that, when he had finished it, she died. At the time, I thought it was little wonder. Still, though the Proverbs predominate in my memory, I owe much to my Scotch teacher; many a bit of the Evangel he taught me, and I treasure the lessons I learnt at his feet.

My third teacher only occupied the place for a brief interval, but I think he has left the greatest impression on my life. He was a theological student, and he came burning with zeal for Christ, and touched a responsive chord in my heart, and I believe in others, too. He was not only a teacher, but a friend; and I remember writing to him, when he went home on his furlough, and his appreciative response was long treasured. It is things like these that bind scholars and their teachers. To this day, the memory of an evening I spent with him, at the Divinity Hall, is fresh with me. He probably lost sight of me, but I watched his career with unflinching interest; and when, a few years ago, worn out in body, he departed to be with Christ, I felt that the world contained one friend the less.

Occasionally, as I have already hinted, both divisions joined in the lower school. On Communion Sunday, there was always a united missionary meeting, when either some well-known missionary, or some prominent advocate of missionary work, visited us. Once, Dr. Bonar came; and, amongst other things, he told us that he had asked the children in his school to write out what they thought was the most wonderful "numbering" in the Bible, and that, when the replies came in, he was most pleased with the answer of one who said that the most wonderful numbering was, "He was numbered with the transgressors." Surely, a memorable answer, again illustrating the Master's words, "Out of the mouth of babes and sucklings God hath perfected praise."

When our new minister came, (readers of my paper on "The Old Sanctuary" will remember with what evangelistic ardour he entered upon his labours,) he gathered the schools together on one of these occasions to speak to them. It was in the year 1870, as I have good cause to remember, for my heart was just then turning towards Christ. Already one in our family had confessed His name, and I am afraid had been subject to no little ridicule on my part,—ridicule that largely covered my own anxiety. On that memorable Sunday afternoon, the new minister, in the course of his remarks, said, and I shall ever bless him for saying it, "All you have to do to be saved is, to take God's gift, and say, 'Thank you.'" It came to me like a revelation from Heaven. Before that, I had tried to give God something, in the hope that I might have in exchange His salvation. I had listened to the preaching, and I remember, one Sunday morning, I determined to be a Christian. I thought I knew all about it; I made firm resolutions to do better than I had done before, to pray

more, to read the Bible more, to repent more, to give up some things, and to begin others; but failure waited for me quite early in the week. The next Sunday, I again began, and the next week I again failed; and I was almost in despair when, on that July Sunday, in the year 1870, war having just been declared between Prussia and France, I entered into peace with God. I discovered that I had only to take God's gift, and to say, "Thank you," so I reached out my trembling hand, and in my spirit gave utterance to these simple words of gratitude before God. A prayer-meeting was afterwards announced; my sister said she was going to remain to it, and I think she was never more astonished in her life than when I said I would also stay.

Is it any wonder that I speak in loving memory of "The Old Sunday-school," when it was there I first found the Lord, or that I think with tender affection of the man of God who was permitted to say the simple words which led me into the liberty of the sons of God? He often spoke to the school after that memorable day, sometimes about Andrew bringing his brother to Christ, or the priest being anointed on thumb and great toe, or other kindred topics; and all his words were treasured. One of the four or five of the teachers, then in the school, who are living now, tells me that he once came to her class, when they were reading the twenty-seventh Psalm, and, afterwards, with his face all alight, he looked at each member, and simply said, "The Lord is my light." It was as if they had received a shock as they gazed at a man of whom the words were so evidently true.

By-and-by, I was permitted to be a teacher, and then I went to the lower room, where a benign and saintly man, whom I afterwards came to know much more intimately, was the Superintendent. To me, he seemed an ideal leader. He had not, perhaps, such an unction as the chief Superintendent upstairs, but he came near in human fellowship both to scholars and teachers, and took an intense interest in the school, and in each individual composing it. I grew very fond of my class of boys,—some of them very poor, and some on a higher level in the social scale. One of them, I remember, one day said to me a thing I never forgot, "Teacher, we are never by ourselves, are we? For, when there's only one of us, there's always two of us." If the grammar is doubtful, the sentiment is unquestionable.

When I began, in a timid way, to preach, I remember that I arranged one of my earliest cottage meetings in the home of one of my poor lads, which I had visited. I was then in business, and my first bit of sick-visiting brought me unalloyed joy. One day, I went without my dinner in order that I might take a few oranges and things to the sick mother of my scholar. I cannot, even now, forget the blessing that came to me. It always lays emphasis on the exhortation of James that the true ritual of religion is, "To visit the fatherless and widows in their affliction;" and nothing tends more than this, I am convinced, to keep us "unspotted from the world."

With great trembling, I stood up, at length, to conduct the teachers' prayer-meeting after the school. My knees knock together, after all these years, at the thought of the effort of will that was necessary to

enable me to assume such a large responsibility. I have spoken to more formidable meetings since, but never with greater trepidation. I was but a boy, and all the others were people of consequence; at least, I thought so then; and, even now, I cannot quite get away from early impressions, though I must confess that, on subsequent encounters, none of them seemed to have grown in dignity. Let me hug my fancy, even if it be a delusion, that at least once I have led a really important assembly!

When, at length, I was called from my native city, I quietly slipped out of the school; a lithographed souvenir was presented to me, by the managers, as a mark of affection, on which it was certified that I had attended for twelve years,—two years as a teacher. The date, 28th March, 1875, carries memory back to a generation that has almost vanished as completely as "The Old School." If, at the end, the work of our life shall have been as effectually performed, we may be well content that the house shall be taken down.

W. Y. F.

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

II.—AS TO THE CHRISTIAN CHURCH. (*Concluded from page 133.*)

BUT while such answers come from the Word of God, we receive very different ones from Rome, from Canterbury, and elsewhere. Rome tells me that the Church is a highly-organized body, possessed of an elaborate creed, practising certain forms of worship, and governed by a hierarchy of Priests and Cardinals, at whose head is the Pope. To become a member of the Church, I must accept Romish dogmas, observe the Roman ritual, bow to Romish "Authority." And if I hesitate to enter on such terms, the fourth Lateran Council informs me that "outside the Church no man whatever can be saved." This Church denies the claims of all other churches, whether Greek, Anglican, or Protestant. It asserts that it alone possesses the four "notes" of the Christian Church, being One, Holy, Catholic, and Apostolic.

Scarcely has Rome registered her exclusive claim when we in England are confronted by her Anglican sister. But, here, no single voice sounds upon our ears. In the Church of England, there are several schools of theology, held together only by an external bond, and each announcing its own theory of "the Church."

There are those, first, who dwell on the "national" idea, who believe, with Hooker, in a church identified with the nation. According to this view, the English Church, ruled over by the English Sovereign, embraces within it all persons who belong to the English "Commonwealth" ("Ecclesiastical Polity," Book V). I think we need not linger long over such a theory, it is so clearly out of relation to the New Testament and to spiritual principles. A nation, with its mingled elements, good and bad, pure and vile, believing and infidel, can never

be identical with a church of Christ. An earthly king has no jurisdiction in spiritual things, and grace has nothing to do with latitude and longitude. Like our fathers, in Queen Elizabeth's reign, we stand for "gathered churches", churches not identified with the nation, but gathered out of it by the magnetic power of the holy Christ.

But can "national churches" be defended? Have they any authority from God, or any right to make an exclusive claim? Let a distinguished advocate of the Church of England reply:—

"The great mediæval institution of national Churches claims our respect as an instrument of spiritual good in the past, and the particular Church to which we belong claims also our allegiance as the instrument with which God has appointed us to work in the present; but the sacredness of the institution attaches not so much to the fact of its existence as to the spirit which prompts its members, nor can it be shown that any blessing rests upon it which does not also rest upon all congregations of 'two or three' who are gathered together in the name of Christ." (Dr. Edwin Hatch: "Growth of Church Institutions," p. 154.)

We thank Dr. Hatch for his fair-minded concessions. When he admits that the "national church" has no special authority from God, that it has grown up in the course of human history, that it stands on a spiritual level with other churches, he speaks the truth. But what kind of "national church" does he leave? Without Scriptural warrant, without special blessing, without exclusive rights, the "national" is but one among many churches, retaining its unique title only on the ground of a State connection which has no spiritual justification. The "Evangelical" view of the Church is inconsistent with the "national" idea.

But it is with the Ritualistic section of the "national" church that we have now chiefly to deal. This has become the dominant party, and both its power and its spirit have been lately revealed in the forcing upon England of the Education Act. One of the most recent utterances of this party is contained in Mr. Leighton Pullan's "Christian Tradition," a volume in the Oxford Library of Practical Theology. This series, edited by Canon Newbolt and Mr. Darwell Stone, is issued with the object of bringing Anglican teaching home to the heart and mind of the English laity. What, then, is the teaching of this new and representative book as to the Church? The standpoint is very different from that either of Hooker or of Hatch. Mr. Leighton Pullan does not profess to believe in "national" churches. He considers that there is danger in speaking of "the Church of England." He writes everywhere of *the Catholic Church*.

When we read such a title, our hopes revive. We, too, believe in a "Catholic" Church, which includes all, of every nation, who believe in Jesus Christ. But our hopes are soon dashed to the ground. Mr. Pullan's "Catholic Church" is something very different from ours. It consists of three divisions, the Anglican, the Roman, and the Greek. But are there not grave divergencies between these churches? Mr. Pullan says, "No." But is not the English Church Reformed, and did not the Reformation dig a gulf between England and Rome? Mr. Pullan replies that, in the Reformation, "The Church of England set aside Papal jurisdiction *without introducing any organic change*"

(p. 204). That is to say, Romanism and Anglicanism are practically one. Yes, we have long felt this to be the case; it is well to have it avowed.

Now, in this Græco-Romano-Anglican Church, we Protestant Non-conformists have no part. Mr. Pullan tells us we are "outside the Church." The Lutheran and Calvinist Reformers, he says, "un-churched themselves." Nor is this Mr. Pullan's private opinion. It is the judgment of Anglicanism. A Catechism, issued by the same school, contains the following:—

"Of what sin are they guilty who wilfully separate from the Catholic Church in any country?"

"Those, who wilfully separate from the Catholic Church in any country, are guilty of the sin of schism."

"How is the sin of schism committed?"

"The sin of schism is committed by those who refuse to acknowledge the Bishop of the Diocese, and who worship at altars set up in defiance of his authority."

"Are Protestant Dissenters in schism?"

"Protestant Dissenters are in schism, and their ministers, not being in the Apostolic succession, have no authority to teach, and cannot administer the Sacraments."

("A Catechism for Catholics in England," p. 13.)

Later on we read:—

"The one and only true Religion is Christianity, which was founded by our blessed Lord and Saviour Jesus Christ, and has always been taught by the Catholic Church ever since the day of Pentecost, A.D. 33. If we are to be saved eternally, we must never leave the ark of Christ's Church, into which we were brought when we were baptized. From the Church alone we learn real Gospel teaching and get the true Sacraments."

Then follows "A List of Some False Religions:—Lutherans, Anabaptists or Baptists, Calvinists or Presbyterians, Socinians or Unitarians, Brownists or Independents or Congregationalists, Friends or Quakers, Methodists or Wesleyans, New Jerusalem or Swedenborgians, Bible Christians or Bryanites, Plymouth Brethren or Darbyites, The Catholic and Apostolic Church or Irvingites, Salvation Army or Boothites."

But what right have these men to say, "We are the Church, and others have no place with us"? Does the Bible say so? If not, what authority has this "Catholic Church"? Mr. Pullan answers, "The ultimate authority is [the Church] herself." According to this Anglican writer, the Church is above the Bible, for the Bible is simply "the greatest testimony of the Church", and the Church need only consult the Bible "as the prudent householder consults his own account books." As to Nonconformists, "the Bible does not belong to any religious body outside the Church."

O dear young people, is it true? Are we indeed outside the Church of Jesus? Have we no Bible? Are we not saved? If this is true, what has become of our beloved ones who have "fallen on sleep"? Where are the saints and martyrs of Nonconformity? Did not John Bunyan belong to the Church of Christ? Was Richard Baxter lost? Were Robert Hall, and William Carey, and Thomas Binney, and

Charles Haddon Spurgeon deceived? If so, what produced their character, what inspired their labours, what sustained their self-sacrifice? If the Free Churches are not churches of Christ, whence has come their influence on English history, their power to correct national abuses, the fountain of their spiritual energy which has sent the Gospel to the ends of the earth? Is not the Spirit of God with us? Is not Christ among us? Have we no fellowship, no prayer, no conversions? *Are we under the ban of God?*

We refuse to be "unchurched." We belong to the Church of Christ;—not to the Church of Rome, not to the Church of England,—but to the Church of Christ! We build on Jesus the Divine Son of God. We draw our life from fellowship with the living Lord. We are united in love with all who love Him. We worship at no "strange altars", but at the altar of Calvary's sacrifice. And so we claim to belong to the One, Holy, Catholic Church!

Young people of Nonconformity, do you not see that a vital principle underlies the existence of our churches? It is no mere question of accident, of preference, of history. It is a question of truth, of charity, of spiritual religion, and of liberty. We "unchurch" no one who trusts in Christ; we recognize the rights of others to follow the Saviour in their own way, and we claim equal rights for ourselves. We are not "outside" the Christian army. We are its pioneers. The day will come when the legions behind us, hidden partly in the shadows, will come forth into the light. Meanwhile, the trumpet sounds. The advance is called. You who are loyal and true, step forward beneath the standard of the King, face the hardships of the march and the perils of the conflict, content to know, when life's day shall end, that you were faithful to the light you had, and, by your faithfulness, brought a little nearer the Kingdom of Truth and Love.

* * * *

The Talk for next month will be concerning "THE HEAD OF THE CHURCH."

Distribution of C. H. Spurgeon's Sermons.

THIS eighteenth annual Report of the distribution of "Extracts from the Sermons" of the ever-beloved C. H. Spurgeon, in house letter-boxes, records another year's effort to stimulate the general public to secure his Sermons as published weekly at 4, Paternoster Buildings. These Sermons are so full of the marrow of Christianity, the Divine work accomplished by Christ for the salvation of men, and the good news, "The Son of man is come to seek and to save that which was lost," that I wish they were carefully studied in every household where the English language is understood.

Some cogent reasons for disseminating these Sermons, in every feasible way, are apparent in the "Daily News" Religious Census for London, which shows that the public worship of God is openly and entirely neglected by hundreds of thousands of Londoners. Multitudes seem to consider attendance at the house of prayer to be of no value; they cannot see how their self-interest would be promoted by it, and ask, "What advantage would it be to us to 'remember the Sabbath day to keep it holy,' and to worship the Lord in His temple?" This

appears to be the contemptuous attitude of the great majority of our fellow-citizens towards that gracious God "in whom we live, and move, and have our being." Multitudes are wandering, like lost sheep, either in a condition of open revolt against God, or lost in the mazes of Romish and Ritualistic external observances, which have no acceptance with the great Searcher of hearts, who spurns and despises all false, hollow, and hypocritical worship tendered to Him; and surely these wanderers need a saving knowledge of "the glorious Gospel of the blessed God."

Since my last annual Report, I have had the pleasure of distributing 11,900 of the Sermons, and 3,900 of the Gospel Cards entitled, "The Lord Jesus Christ,—Have you Christ?" and I hope that many souls, in consequence of receiving these messengers of mercy, have received a new and Divine nature; and that, in others, where the spiritual life had been previously begun, it has been maintained and strengthened.

T. G. OWENS.

March, 1903.

Good News from One of "His Islands."



*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.*

* * * *

[The following letter has so delighted me, that, having obtained the writer's permission to publish it, I print it here, together with a picture of the distant island on which he lives, in the hope that it may encourage many workers for Christ, and help some seekers after God. Scarcely a week passes in which I do not hear of the influence C. H. Spurgeon's writings still have. How sweet these echoes are!—T.S.]

* * * *

Marshall Islands.

PASTOR THOS. SPURGEON,

Dear Sir and Brother,—I am a stranger to you, living many thousands of miles away from England, amongst the natives on a little coral atoll in the Pacific Ocean; and I write to tell you what your father has been and is to me, thinking that it may perhaps be a pleasure to you to learn that, through him, the old story of "Free Grace and Dying Love" is being proclaimed by the writer who once never thought to do this.

I was, for several years, a trader, living without Christ on an island not many miles from here. During these years, the Lord often spoke to me in various ways; but I resisted Him until His hand grew heavy; then I turned from sin, and repented, and strove by good works, etc.,

to attain to salvation. But it was weary work; for, all the time, I never loved Him, and in my heart I knew it, and it often caused me sorrow to think about. Often, to quiet myself, I would ask myself the question, "How can one love One whom he has never seen?"

A little over six years ago, a book by your father, called "The Present Truth," was given to me by a Mission vessel. It was the best present I ever had; for, through it, I learned what Jesus had done for me, and I was led to cast myself wholly upon Him; and then my old question was answered, for I soon found that I was loving Him, whom I had never seen with my eyes. And another also I loved, whom I had not seen,—your father; and, for a time, I did not quite know which of them I loved most.

Jesus soon took His proper place, and became King; but your father will always be precious as the King's messenger. I have often thought that if, by laying down my life, your father could come back, and use up the remainder of my years, I would gladly do it. My lisplings would be missed by but few, and your father's voice would bring joy to thousands.

I love my father and mother: they gave me life, and cared for me. I love your father more; (am I right, am I wrong? I can't help it;) for he showed me Him, whom to know is life eternal.

May many thousands be able to say, through your ministry, what I can say through your father's,—

"Once I was blind, but now I can see,
The light of the world is Jesus."

May God bless you, and your work, as He blessed your father's, is my prayer. With Christian love,

I am, sincerely yours,

CARL HEINE.

A Long and Successful Pastorate.

PASTOR WILLIAM WILLIAMS, OF UPTON CHAPEL.



FOR twenty-five years, this intimate friend of C. H.

Spurgeon has held the fort in Lambeth. Nay, it has not been merely holding a fort, for "Upton" has become famous for its fighting line. For years, Church and Pastor have been keen on "taking strong cities." Indeed, Mr. Williams began properly, in 1874, at Clay Cross, for, by the grace of God, he captured some of the biggest drunkards in the town. After that, we cannot wonder at his heroic stand for a quarter of a century in South-West London, nor are we surprised that hundreds of old members and friends, and a

score of ministers, amongst them the chief officers of the Baptist Denomination, seemed to be intoxicated with joy as they met in Upton Chapel on Tuesday, March 17th. They were there to praise God for His goodness in bringing the Pastor to Upton long ago, and keeping him there.

During the evening, the Treasurer handed Mr. Williams a cheque for £250, the Financial Secretary asked Mrs. Williams to accept a silver tea and coffee service on an oak and silver tray, the bairns sent their Superintendent with a silver inkstand, and the South-West Ministers' Fraternal "told Rev. W. Pettman off" with some books; but all these were mere incidents. What made us outsiders weep for joy was the universal love and esteem in which this man of God is held by people at Upton Chapel, people all over London, people all over England, ay, and people all over the world. Measure the love by the gifts if you will, but think of Mr. Pensam's words, "Pastor, this is not a notice to quit, but a token of deep abiding love that says, 'Go on!'"

"A continuous stream of converts." "There has been no discord; every church-meeting has been a time of unbroken harmony." So, Rev. J. H. Shakespeare, M.A., and Herbert Marnham, Esq., Secretary and Treasurer respectively of the Baptist Union; and Revs. J. H. French and John Bradford, President and Secretary respectively of the London Baptist Association, came to say, "Well done!" and George White Esq., M.P., presided, and called it "a very happy and enjoyable meeting, that he would have been sorry to have missed."

Just before the end of the meeting, the man who has built up one of our most influential churches in the near neighbourhood of C. H. Spurgeon, Newman Hall, and F. B. Meyer, rose to speak. But our hearts were up first; and for some moments we all stood, and cheered, and clapped, and heaved a great "Alleluia!" and when peace was restored, this big-hearted brother began thanking the wee children. That's the man! The indomitable courage of a lion and the humbleness of a child! He had no eyes first for the cheque or the silver,—he saw the loving children; and, as he saw them, he tried to say something, and all but failed.

How he thanked the young men, and Messrs. Pensam, and Clark, and Calder for their kind words!

So we closed with the Benediction. Anybody might have suggested it, for it was in all hearts.

Twenty-six years ago, Upton Chapel might have been closed. "One more failure," said Mr. Pensam, "and I dare not say what would have followed." To-day, a church of over 600 members is in a most flourishing state, and in no little degree this is due to the man whose first aim is the glory of the Master who called him to be a minister in holy things.

J. T. DAWSON.

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 Religious Tract Society has done well to issue a cheaper edition (3s. 6d.) of *James Chalmers, his Autobiography and Letters*, by RICHARD LOVETT, M.A. Though only published last May, three large editions have already been exhausted, and the work has been most highly commended by British, Colonial, and American reviewers. This new issue should very largely increase

the number of its readers, and so add still further to its influence on behalf of the great missionary cause for which James Chalmers lived, and laboured, and died.

Messrs. Nisbet and Co. have re-issued, at 6d. each net, the two admirable booklets by Dr. R. A. TORREY, *How to Pray*, and *How to Bring Men to Christ*, which we

commended when they were previously published.

A Great Revival. The Story of Dr. Torrey and Chas. Alexander.
Edited by DAVID WILLIAMSON,
Morgan and Scott. (1s. net.)

THIS is a book which is sure to have a wide circulation, and deservedly so. The careers of the two evangelists are sympathetically sketched, and their work described down to their recent mission in Edinburgh. With the portraits on the cover, and the ten illustrations inside, it is a cheap shillingsworth. God bless both preacher and singer wherever they go!

The Next Great Awakening. By
JOSIAH STRONG. Andrew Melrose.
(2s. 6d.)

THE author believes that the next great religious and social reformation will be brought about by the long-forgotten truth of the Kingdom of God. His ideas of that Kingdom are somewhat peculiar. In one place he declares that "the Kingdom of God is Utopia made rational and destined to be made actual;" and in another place that "the Kingdom is this world idealized," although Christ Himself declared, "My Kingdom is not of this world." The slur on Bunyan, contained in the following sentences, "Christian leaves his city to its destruction, and devotes his life to gaining a destination of personal safety," is unworthy of the author. There is much in this book with which we heartily agree. It is a work worthy of careful study, and is healthy in tone and devout in spirit; yet, having said this, we still believe that the next great reformation will be largely brought about by the proclamation of the old-fashioned Gospel doctrine of Ruin, Redemption, and Regeneration.

Present Truth for Present Times.
Pickering and Inglis. (2s. 6d.)

WE are in agreement with the anonymous author as to the importance of distinguishing between the different ages or dis-

persations; but we cannot at all accept the idea that the Sermon on the Mount and the Lord's Prayer are Jewish, and that the Synoptic Gospels are for the Jews, and the Gospel according to John for the Gentiles. Nor do we think that the author goes the right way to work to meet the abuses in the Church of England and elsewhere, which he and we so much deplore.

Vol. XXVIII. in "The Baptist Pulpit" (A. H. Stockwell, 2s. 6d. net), is *Christ's Mission in the World, and other Sermons*, by Rev. WALTER WYNN. On the whole, it may be commended, but there are many expressions we could not endorse; this, for instance:—"To yield is to sin. The Hebrew mind pictured this perfectly in making the first man yield to sin over such a small thing as an apple." What does Mr. Wynn mean by "The Hebrew mind"? We wonder whether the preacher or the publisher is responsible for such a curious conglomeration as this:—"I beg of you not to be fooled by that optimistic panegyric and philosophy which are contemptuous when we differentiate men into saints and sinners, and which assure you that every man has much goodness in him if you had only eyes to see it. It is all chatter—mere wind! Christ did not talk in that way." Quite true, He did not, and it is a pity that anyone else does.

These Thirty Years, by Dr. HARRY GUINNESS, (Harley House, Bow, E., 1s.,) is the title of the special number of "The Regions Beyond," just issued, which summarizes, in striking fashion, the work at "Harley" and "Doric" and their associated institutions for the past thirty years. The many portraits and other beautiful illustrations should help the sale of the booklet, and so aid the many forms of service for the Saviour on behalf of which it is issued.

Mr. A. H. Stockwell's *Weekly Pulpit*, No. 1, gives promise of a good pennyworth of homiletic literature.

Any of our readers who have need of a pamphlet giving a reliable summary of the teaching of the Scriptures upon the solemn subject of the punishment of the wicked should send for copies of *The Sinner's Future* by G. H. LANG, which can be obtained of the author, Unity Lodge, Kingsdown Parade, Bristol, at one penny each, 1½d. post free.

From Drummond's Tract Depôt, Stirling, we have received a dozen penny booklets, with floral covers, containing the writings of such noted Evangelicals as the late Bishop Ryle, Bishop Moule, Drs. A. A. and Horatius Bonar, and others. They are all worthy of wide circulation.

The same publishers send us a 1s. 6d. volume, *Lost on the Sands, and other Narratives*, a series of striking stories illustrating various phases of Gospel truth.

The Scene of our Lord's Life. By R. W. Moss, D.D. Hodder and Stoughton. (1s. net.)

AS FULL of instruction as it can hold; a boiled-down and essenced Bible Encyclopædia of everything that surrounded our Lord in Palestine. No Sunday-school teacher should be without it, and even the preacher would do well to consult it continually. Its brevity is golden, and its comprehensiveness in so few pages, marvellous. We give it heartiest welcome.

The Master and His Method. By E. GRIFFITH-JONES, B.A. Hodder and Stoughton. (1s. net.)

THIS is another volume in the same series as Dr. Moss's book,—the "Christian Study Manuals," and is of equal value in thoroughness and lucid statement. We are not sure that Mr. Jones is perfectly correct in his description of our Lord's attitude to the Old Testament; but believe it is a slip of expression rather than an error of faith. It was not the Law that Jesus came to abrogate;—that He came to fulfil,—that is, to fill to the full; but it was the traditions that had encumbered it

which He brushed aside with His "But I say unto you."

With this reservation as to expression, the book is worthy of purchase and earnest study.

Dark Days in England. By CHAS. BULLOCK, B.D. "Home Words" Office. (1s. 6d.)

PLEASANT, gossipy papers on the coming of the Reformation in England, dealing with Wycliffe, Tyndal, and Cranmer, and making real their times and work. Admirable and helpful.

Sunday Morning Talks. By the late Rev. F. H. ROBERTS. Baptist Tract Society. (3s. 6d.)

JUST the thing for the boys and girls, who look for the little sermon in the service. There are fifty-two, to cover a whole year; and every one is good, gracious, and full of Gospel truth, told brightly, lovingly, earnestly. Prosy preachers should buy the book at once, and learn from it how to enliven their talks to the bairns.

You, but not Yours. By M. H. VINSON. A. H. Stockwell. (1s. net.)

SIMPLE, racy talks about a variety of texts. It would help a jaded mind to find a topic for the pulpit or the class, though it is too brief for the lazy reproducer. Not very brilliant, but eminently homely and practical.

Science and the Bible Reconciled. By A. MALCOLM. H. R. Allenson. (2s. 6d. net.)

A CAPABLE endeavour to expose the arrogant assumptions and crude assertions of the so-called Higher Critics. Whether it is worth the effort, must be judged by each reader for himself; but our author has put the defence of the Bible in popular and trenchant form, and for this we are grateful. It is a sorry business to antidote the heresies of College Professors, and those in Evangelical Scotland; but the necessity to do so is a sadder fact still.

Thoughts for Silent Hours. By J. E. MCFADYEN, B.A. Fleming H. Revell Co. (2s. 6d. net.)

SUGGESTIVE and spiritual,—the type of address that sets the reader thinking, as it presents truth at fresh viewpoints. The author is a voice, not an echo, except so far as he reproduces the teachings of his Master. A fine present for an invalid or ancient Christian to ponder in the long and silent times. It is distinctly refreshing.

The Ascension of Jesus Christ. By Rev. J. HARTILL. A. H. Stockwell. (1s.)

AN admirable little pamphlet dealing with a momentous topic; but, in these days of progressive publishing, absurdly high-priced. Had it cost twopence, many, who will now ignore it, might have purchased it. We are sorry to have to say this, but it is true.

Light Ahoy! By Rev. JAMES ORMISTON. Morgan and Scott. (1s. and 1s. 6d.)

UNDER this curious title, we have a Protestant book of prophecy. We are not prepared to endorse all the details of the little volume, but the author is to be congratulated upon the trenchant exposure of the evils of Popery, and the lucid exposition of the historical scheme of prophecy. A popular book to be welcomed and read in the present crisis.

A Message to the Magians. By FRANK DE WITT TALMAGE. Fleming H. Revell Co. (2s. 6d. net.)

THIS curious title, over a well-known name, borne we imagine by the son of the famous preacher, covers five chapters of considerable power. There is a freshness and practicality of treatment which we admire. But why will publishers issue books without the name on the back of them? What is a poor man to do who puts the book on his bookshelf? Is it supposed that the volume is not of sufficient value to arrive there?

The Church in the House. By ROBT. J. GOLDING-BIRD, D.D. J. F. Shaw and Co. (5s. net.)

TWO prayers for every day in the year, and some for special occasions. If any of our readers really need printed prayers, these may be helpful to them; but we hope they know "a more excellent way" of approaching the mercy-seat.

Outline Addresses for Children and Young People. By Rev. JOHN MITCHELL. A. H. Stockwell.

A CHEAP little book, containing 32 outline addresses, suitable for the young, or those who work among them. Helpful lessons are drawn from ears, eyes, hair, hands, feet, flowers, shells, bread, and many other objects. Those who have proved the value of Mr. Mitchell's previous helps will willingly send on 1s. 6d. for this one, which is not a whit behind his former books in quality, quantity, or suggestiveness.

God's Looking-glass, and other Addresses to the Young. By WILLIAM HAY, B.D. A. H. Stockwell. (2s.)

A DOZEN addresses, delivered to the young folk at St. Andrew's Church, Ayr; suitable for a present to senior scholars, or might be helpful to Sunday-school teachers or preachers.

Some Experiences of a Shilling. By Rev. H. BOOTH-ALDRIDGE. A. H. Stockwell. (6d.)

A BOOKLET recording the supposed adventures of a shilling, as related by itself. The real experiences of such a coin might be even more remarkable.

Christian Heroism. By Rev. THOMAS KNIGHT. A. H. Stockwell. (1s. net.)

THESE sermons, preached in Chatteris, have a sturdy ring about them. Mr. Knight, "one of our own men," is a valiant contender for "the faith once for all delivered to the saints," and touches with skilful hand the problems which Nonconformists have to face in these days.

The Life Story of Aunt Janet. By GEORGE LEWIS. H. R. Allenson. (2s. 6d. net.)

A RECORD of a humble and devoted life. "Aunt Janet's Legacy" was written when the authoress had turned her fourscore years; and those who have read that book will be glad to possess this one. There is a sweet savour of Christ in all these reminiscences.

Famous Hymns and their Authors. By FRANCIS ARTHUR JONES. Hodder and Stoughton. (6s.)

WE took up this book with some misgiving, wondering whether there was anything new to be said on the subject of hymnology, but we were speedily reassured. In spite of all that has been written on the subject, Mr. Jones follows a track of his own, and gives us much fresh and valuable information about some of the best-known hymns. The treatise is well planned and executed, and the facsimiles of hymns in the handwriting of their authors, and the portraits with which the book is embellished, add greatly to its interest and value.

The work is a necessity to hymn lovers, and will suggest many an illustration to preachers.

Human Nature, and other Poems. By H. S. BISHELL. A. H. Stockwell. (2s. 6d.)

WE very much doubt whether a large circle of buyers will be found for this volume of verse. It is passable as metrical musing, but there is no note of distinction to command a sale.

"Come." *Gospel Hymns.* By FRANCES BEVAN. Nisbet and Co. (1s. 6d.)

SWEET and gracious, and with considerable sense of melody. The thoughts are lofty and edifying, the language clear, and the spirit that inspires, truly devout. If not the highest poetry, they are on the way to it.

The Fall of a Man. By MIRIAM THORN. A. H. Stockwell. (1s. net.)

A SAD, sad story of "the fall of a man" through strong drink; only a story, but, alas! probably only too true to life.

Notes.

Personal Paragraphs.

PASTOR THOMAS SPURGEON left Liverpool, on March 4, by s.s. *Axim*, and reached his destination a week later. He was favoured with fine weather throughout the voyage, and reports himself to be feeling greatly benefited. He anticipates a delightful fortnight's sojourn in the Canaries, and hopes to be at his post on the first Lord's-day in April.

Mr. Harrald will be glad if all his correspondence can be addressed to "Sunny Dene," Gordon Road, Shoreham, Sussex. Various communications have been delayed by being sent to Norwood, or to Shoreham, *Kent*.

IN MEMORIAM.—By the home-going of REV. W. J. WOODS, B.A., Secretary of the Congregational Union, W. S. CAINE, Esq., M.P., and PASTOR R. SHINDLER, the sister denominations have been sorely bereaved. Each of

the three will be missed from his own special sphere of service, as well as from their respective family circles, all the members of which have our sincere sympathy in their season of sorrow. Mr. Shindler was one of the earliest Baptist ministers to welcome "the boy preacher," C. H. Spurgeon, and he had the honour of writing the preliminary articles which led to the "Down-grade" Controversy, and also of compiling the small authorized "Life" of C. H. S. Only in February, we recorded the death of Mrs. Shindler, so husband and wife have been parted but a very little while.

* * * *

Tabernacle Tidings.

Rev. Samuel Wilkinson, of the Mildmay Mission to the Jews, delivered a lecture, in the College Buildings, on Wednesday evening, February 18th, entitled "A History of the Ages." The story of the Jews in this and

other countries was of pathetic interest, and the pictures were amongst the best that we have ever seen. Mr. Frank Thompson occupied the chair.

On Tuesday, February 24th, Pastor Thos. Spurgeon invited to his vestry all who were seeking salvation, or who desired to know the way of God more perfectly. About twenty accepted the invitation, many of them being accompanied by Christian friends. The occasion was one of much joy to the Pastor, and it is believed that a number of these seekers surrendered themselves to Christ. Similar gatherings (Andrew and Simon meetings, the Pastor calls them) will be held as opportunities occur.

The 29th annual meeting of the Metropolitan Tabernacle Sunday-school Young Christians' Association was held, on Wednesday evening, February 25th, under the presidency of Mr. S. R. Pearce. The Report showed that there are upon the roll about 200 active members, 69 honorary members, and 37 associates. Rev. Henry Oakley gave an address of a popular but instructive character.

The anniversary of the Metropolitan Tabernacle Sunday-school was celebrated in a special manner, on Lord's-day morning, March 1st. A large contingent of the scholars and children from the Stockwell Orphanage occupied the lower gallery of the Tabernacle, and children's hymns were sung. Pastor Thos. Spurgeon preached, more particularly to the young people, from Psalm lxxxiv. 3: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King, and my God." The sermon was freely illustrated, and was evidently much appreciated by old and young. It was pleasing to note the number of young men present on this occasion. The whole service was marked by much earnestness and enthusiasm. Few of those present will ever forget the children's singing of the closing hymn,—

"There is a green hill far away."

On the following evening, over 400 parents of the scholars met for tea, at the invitation of the teachers, and many other friends joined them. Mrs.

Thomas Spurgeon superintended an efficient staff of willing helpers. After tea, Miss Hooper addressed the parents, urging them to supplement the efforts of the teachers in seeking the spiritual welfare of the children.

At 7.30, the company adjourned to the lecture-hall, where Pastor Thos. Spurgeon presided over a crowded meeting. The Secretary, Mr. H. W. Harvey, read the Report, which gave the following statistics:—Officers and teachers, 87; scholars, 1,158, of whom 318 are over 15 years of age, and 112 are members of the Church, 22 having joined during the past year; Band of Hope members, 150; the I.B.R.A. members, 845; amount collected for Home and Foreign Mission Fund, £588 7s.

The Treasurer, Mr. J. E. Passmore, read the financial statement, which showed a deficiency of £29 8s. Towards the reduction of this item, the Sabbath morning collection was applied, by the generous arrangement of the Treasurer, who also offered a personal gift of £6, provided that the collection, that evening, was sufficient to make up the required total, and this was realized forthwith.

Rev. Carey Bonner delivered an address upon "a burning and shining lamp," illustrating it in a charming manner by an ancient lamp which had been dug up at Shunem. A small choir sang several hymns. The Chairman expressed his gratitude for the prosperous condition of the School, and bade the teachers continue their work in faith, and hope, and love.

The Doxology brought this successful anniversary to a close; but, as the large audience was dispersing, there was an impromptu singing of two verses of the hymn,—

"God be with you till we meet again,"—

as a "send off" for the Pastor, who was starting on the morrow upon his voyage to the Canary Islands.

The Pastor's children, Harold and Vera Spurgeon, have been enrolled as members of the Tabernacle Band of Hope, following the example of the two sons of their illustrious grandfather, who joined the same Society at an early age. Our hope is that these young people will maintain the family reputation by growing up into sturdy opponents of the drink traffic.

The monthly meeting of the "John Ploughman" Gospel Temperance Society was held, on Wednesday evening, March 4th, when Pastor C. Pummell gave a lecture upon "Sermons in Lighthouses," illustrated by lime-light views and a model of the Eddystone lighthouse. Pastor C. B. Sawday presided.

Baptisms at Haddon Hall, February 24th, six.—E. Walter Ridley, George Fisher, Mary Cranmer, Grace Elliott, Florence Harris, Annie Wright;—at the Metropolitan Tabernacle, February 26th, six.—Lottie James, Eleanor Church, Emily Sellwood, Hetty Vincent, Olive E. Smith, Annie Bowden.

At the communion service, on Lord's-day evening, March 1st, eighteen new members were received by the Pastor. On the same evening, the deaths of the following members were reported:—Martha Arthey, Anne Brown, Elizabeth Groom, Mary Ann Phillips, William Prebble.

Our friends at Arthur's Mission, of which an account appeared in the February number of the Magazine, recently presented illuminated addresses to Miss Elizabeth Pearce (sister of Deacon S. R. Pearce,) and Miss Eleanor Smith, in recognition of their many years' faithful and efficient service.

The Treasurer of the Mission writes gratefully acknowledging the receipt of 10s. from "A Missionary in North Africa," and adds:—"This has come at the right time, as we have just received a specification for repairs." If any other readers desire to help this good work, their contributions will be heartily welcomed by Mr. S. R. Pearce, 426, Brixton Road, London, S.W.

Principal McCaig delivered the third of his series of addresses upon Free Church Principles to the Sunday-school Young Christians' Association on Wednesday evening, March 11th. The subject of the lecture was, "The Church of Christ: its Government."

The evening of March 18th was a memorable one at the Richmond Street Mission, Walworth. The occasion was the annual meeting of supporters and workers, when an account of the

year's labours was presented by various representatives of the Mission. The chair was taken by Deacon G. P. Johnston, in the regretted absence of Frank Bevan, Esq., through indisposition. Mr. Henderson Smith, of the Religious Tract Society, offered the opening prayer, after which, Mr. Barr, the General Secretary, and Mr. J. T. How, the Finance Secretary, gave their Reports. The keynote of the meeting was one of praise and thankfulness for the life of the late beloved President, Mr. J. T. Dunn, who, since the last anniversary, had been called to the higher service of Heaven. Touching testimonies to the value of his work were given by the Chairman, Pastor C. S. Hull, Mr. Northcroft, a former Superintendent, John Kirk, Esq., of the Ragged School Union, and Rev. W. R. Mowll, M.A., of Brixton.

During the meeting, a beautiful marble tablet, placed upon the wall of the building which represents so much of Mr. Dunn's life's work and devotion, was unveiled by his daughter, Mrs. W. R. Everett, the wife of the Superintendent of the afternoon school. This building, which has been erected seven years, was sadly in need of re-decoration and external repairs. The Memorial Fund is intended to cover the cost of this work, and the erection of the memorial tablet. The repairs have been done, and the total cost is £100. Forty pounds have been raised, the Committee of the Ragged School Union have generously promised £25, and Mr. Bevan, £10, on condition that the balance of £25 is raised. It is hoped that Tabernacle and other friends will soon enable us to claim these promises, and so remove the slight debt necessarily incurred. We also need more teachers for both the afternoon and evening schools; the work is greatly hindered for lack of labourers. Subscriptions for the General Fund will also be gladly received.

On the same evening, the annual meeting of Haddon Hall Mission, Bermondsey, was held under the presidency of Samuel Barrow, Esq., jun. The Report stated that the year just finished had been one of the most fruitful in spiritual results that God has ever given to the work. During the seventeen months since the new Hall was opened, sixty-four friends have been baptized, and it is believed that

many children in the Sunday-school have also received the grace of God during the past twelve months. These results are due to the Lord's gracious fulfilment of His promise to answer believing prayer. The present membership is 325, an increase of 18, notwithstanding numerous removals. In the *Daily News* census, the Haddon Hall evening attendance of adults was 44 above the average of the Baptist Chapels in Southwark, with the exception of the Metropolitan Tabernacle.

After the Chairman had spoken, a letter from Pastor Thos. Spurgeon was read; addresses were delivered by Dr. A. T. Pierson, Mr. Frank Cockrem, and others, and generous gifts were received. We call our readers' special attention to the following clause from the Report:—

"We regret the adverse balance of £25 on the General Account. *Will not well-to-do friends, into whose hands this Report may come, who live outside the working-class districts of London, help us by an annual contribution, that this adverse balance may not re-occur?*" All communications should be addressed to Mr. William Olney, "Hill View," Champion Hill, London, S.E.

The Tabernacle has been lent for a Rally of Christian Endeavour Societies on Good Friday, April 10th, and for the annual meeting of the Baptist Total Abstinence Association on Wednesday, April 29th.

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Concerning the College.

On March 11th, Mr. E. E. Tippet said farewell to the College, upon his acceptance of a hearty and unanimous call to be assistant-pastor to Mr. Sydney J. Jones at Wellington, Somersetshire, in succession to Mr. Walter Owen, who has taken up pastoral work at Penzance.

Mr. J. E. Compton has been elected to the office of Students' Secretary, in succession to Mr. Reid, who has gone to India.

The following brethren have removed, or will shortly do so:—Mr. J. Cottam, from Wakefield, to Long Eaton, Derbyshire; Mr. W. Gillard, from Uffculme, to Modbury, Devonshire; Mr. J. Stanley, from Coate, to Longhope, Gloucestershire; Mr. W. E. Wells, late of East Greenwich, to Ealing Road, Alperton, Middlesex;

Mr. F. G. West, from Liverpool, to Pietermaritzburg, Natal, South Africa; and Mr. S. H. Wilkinson, late of Putney, to Frinton-on-Sea, Essex.

All our readers are aware that the College Conference is to be held from April 20th to 24th. Will they plead for a great blessing on all the gatherings, and help the work as far as they are able?

On the Monday evening, the meeting in the Tabernacle will be addressed by Pastors F. A. Jackson, of Old Basford, Nottingham; and J. J. Bristow, of East Finchley.

A pleasing feature of the Tuesday evening gathering at the Orphanage will be several evangelistic services among the orphans. May many be won for Jesus!

At the subscribers' supper, on the Wednesday evening, D. Cooper Apperley, Esq., is to preside, and Dr. Barnardo and Pastor Hugh D. Brown, M.A., are to be among the speakers at the previous meeting of friends of the College.

The Thursday evening meeting in the Tabernacle will be addressed by Pastors E. H. Ellis, of the East London Tabernacle; W. Y. Fullerton, of Leicester; and E. Isaac (from Australia); and a student. At this meeting, Madame Ryall has kindly consented to sing.

Our brethren who are coming to the meetings may like to know that Pastor Levi Palmer's *Exposition of the First Epistle of John* can be obtained there, of Pastors W. W. Haines and H. Thomas, at 2s. each, or any friends can get the volume, post free for 2s. 3d., of Mrs. Palmer, "Beulah," Taunton. Pastor Thomas Spurgeon has highly commended the work in the Preface he wrote for it.

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Our Fatherless Family.

On Tuesday, March 17th, the usual Spring gathering of collectors and friends was held under the presidency of Dr. A. Pearce Gould, who was accompanied by his little daughter. The orphan boys and girls rendered a most interesting programme, which occupied upwards of a couple of hours. After the opening hymn, and prayer by Pastor R. Baily, of Anerley, Dr. Gould addressed the children and collectors, in a speech which will be long remembered by all who were present. In introducing Pastor J. T. Dawson, of

Walworth Road Chapel, the Chairman referred to the great pleasure it had given him to visit the Orphanage, and expressed a hope that he would be able to come again. As he had to leave early to keep another appointment, Deacon James Hall, one of the Orphanage Trustees, took the chair. The amount brought in by the collectors being less than that of the corresponding meeting last year, Mr. Hall offered to double the collection to be taken at the doors; and in thanking him, Mr. Charlesworth remarked that this generous offer was very appropriate on "St. Patrick's" Day, for, although Mr. Hall was not an Irishman, it was evident that he was a Dublin gentleman. The meeting was closed with the Benediction, pronounced by Pastor H. R. Passmore.

The Orphanage Quarterly, *Within our Gates*, is a specially interesting number. It opens with a series of cheering letters from donors, together with the President's grateful reference to the Christmas dinner-table collections, which amounted to over £200. The account of Christmas at the Orphanage is illustrated with photographic illustrations of the presentation of watches to the premier girl and boy, by the Mayoress of Camberwell (Mrs. C. Goddard Clarke) and Dr. Soper. Another illustrated article depicts the portrait and describes the work of Pastor Thos. H. Williams, one of the "Old Stockwellians." There is a pretty and pathetic picture of nineteen motherless (and fatherless) bairns at the Orphanage, with poetical and musical pieces to suit the various classes of readers who are among the numerous helpers of the Institution.

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Colportage Chronicles.

The distinctive feature of the past month has been a slackening down of sales in the Districts, and a sad dearth of contributions to the General Fund, as will be seen by the statement of receipts. But notwithstanding these depressing items, the reports of work done are encouraging, and blessing continues to crown the varied efforts put forth.

A District in Somersetshire, which had been closed, has been re-opened, and a colporteur has taken up the work with the prospect of a good measure of success.

The following testimony, from a pastor, concerning one of the colporteurs, is culled from a local Magazine:—"We have pleasure in bearing witness to the good work being done by our friend. His services among the young people especially are greatly appreciated, and we are hoping very shortly to have several additions to our church-membership as the result."

One of our brethren writes:—"Meeting with an old man in the village, in course of conversation he said, 'I don't know how it is, or what it is, but you always make me feel different by your talking to what anybody else ever did. You put it all so plain; I can understand what you mean, so much better than I can anyone else.'"



COLPORTEURS WORKING IN CONNECTION WITH THE SOUTHERN BAPTIST ASSOCIATION.

Another colporteur reports the striking impression made upon a cottager by reading Bunyan's "World to Come," and that she had given the book to a grandson just leaving for India, in the hope that it might prove a blessing to his soul.

Another of our brethren refers to an old lady, whom he visits; she has been confined to her bed for some years, and he writes:—"She recently expressed her gratitude for my calls, telling me how eagerly she looks forward to my monthly visit, and remarking that I am the only person who comes to talk with her about spiritual things or to pray with her."

One of our agents writes:—"I am glad to report to you how helpful and inspiring our little monthly, 'The Colporteurs' Messenger,' has been to many of the folks in my District, as well as to myself."

A lady in Essex says:—"The colporteur conducts our Barn Service periodically, and his preaching is very earnest

and acceptable. We find him to be a very useful worker in this locality."

The Secretary is looking to the Lord, and to the Lord's people, to send in the greatly-needed supplies for the work.

* * * *

Miscellaneous Matters.

Mr. Ford asks us to mention that he made a mistake, in his article on the Almshouses, in saying that coals, light, and the services of a nurse are provided for the inmates. It is only by private generosity that this extra help is given.

Mrs. Thos. Spurgeon held a Reception in connection with Pasteur Saillens' work on Monday, March 23rd, in the

College Buildings, this being the first of a series of meetings that have been arranged in various places for the furtherance of the cause. Pasteur A. Blocher gave an interesting summary of the work in Paris and other towns, and urged that Christians of England should pray and work that the Gospel may be accepted in France, where it is so sadly needed.

He stated that his fellow-countrymen were craving for rest of heart, which they had failed to find in the teachings of the priests.

At the Church Prayer Meeting which followed, Monsr. Blocher again spoke.

Mrs. Spurgeon or Miss Fitch will be glad to send collecting books to friends who can help. Applications should be sent to the Tabernacle.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from February 15th, to March 14th, 1903.

£ s. d.		£ s. d.	
Mr. G. H. Atkinson	0 10 0	Pastor C. L. Gordon	0 5 0
Part collection at Upton Chapel, Lambeth, per Pastor W. Williams	2 12 0	Pastor G. D. Evans	0 5 0
Mr. W. Pitcher	1 0 0	Contribution from Hornsey Rise Baptist Church, per Pastor J. E. Joynes	1 15 0
Mrs. Keevil	5 0 0	Collection at Bracknell Baptist Chapel, per Student-pastor H. W. Seaman	2 2 0
Collection at St. George's Place Chapel, Canterbury, per Pastor H. R. K. Kempton	3 0 0	Pastor L. S. Steedman	0 7 6
R. Duns	0 7 6	Contribution from Cornwall Hall Church, Brixton, per Pastor C. H. Sheen	2 2 0
Collection at Emmanuel Baptist Chapel, Harringay, per Pastor G. T. Edgley	2 0 0	Contribution from Rye Lane Baptist Church, Peckham, per Pastor J. W. Ewing, M.A.	9 4 4
Postal order, Helensburgh	0 2 6	Collection at New Southgate Baptist Chapel, per Pastor W. Joynes ...	4 0 0
Pastor P. A. Hudgell	0 5 0	Weekly offerings at Metropolitan Tabernacle	2 17 10
Part collection at Zion Chapel, Bacup, per Pastor E. Milnes	1 10 0		
Rev. S. O. Kempton (Congo)	1 10 0		
Collection at Wallington Baptist Chapel, per Pastor J. E. Jasper	2 13 9		
Collection at Kensal Rise Baptist Chapel, per Pastor T. Maycock..	1 10 0		
			£44 19 5

Pastors' College Missionary Association.

Statement of Receipts from February 15th, to March 14th, 1903.

For Christ's Sake £0 5 0

**Metropolitan Tabernacle Sunday-school
Extension Fund.**

Statement of Receipts from February 15th, to March 14th, 1903.

£ s. d.		£ s. d.	
Amount previously acknowledged... 1,053	18 2	" Ethel "	0 5 0
Mrs. Keevil	5 0 0	Mr. Thos. Gallienne	1 0 0
Miss Hawes	3 3 0		
Miss Higgs	5 0 0		
			£1,068 6 2

The Stockwell Orphanage.

Statement of Receipts from February 16th, to March 14th, 1903.

£ s. d.		£ s. d.	
Miss Colman	2 2 0	Mr. J. Crocker, M.D.	2 10 0
Emmanuel Baptist Chapel, Graves- end, per Mr. R. T. Peerll	1 1 0	Mrs. E. Allmye	0 5 0
Dugdale Street Baptist Sunday- school, Camberwell, per Mr. F. Hutchinson	0 4 0	Collected by a bedridden old lady, per Mrs. J. J. Davies	1 15 0
Surrey Square Mission and Sunday- school, per Mr. C. A. Pavcy	3 8 0	Mr. J. Farley	5 0 0
Mr. Augustus Salzwedel, per Pastor H. Gutsche, jun.	2 0 0	Collected by Miss B. Larkman	0 4 9
Mrs. Manaton	0 10 0	A poor woman, Londonderry	0 2 6
Mr. H. Wiles, sen.	0 10 0	Collected by Mrs. Humphrey	2 2 9
Mr. J. Cooper	0 6 0	Alford Baptist Sunday-school, per Mr. W. Booker	0 4 0
Box at Gordon House School, per Mr. W. Dixon	0 5 0	Sandwich, per Bankers	2 2 0
Swansea	0 5 0	Mr. W. Graham	1 0 0
West Croydon Baptist Sunday- school, per Mr. W. H. Barnden	5 5 0	Warwick Street Baptist Sunday- school, Leamington Spa, per Mr. T. Main	3 15 2
Mr. D. Smith	5 5 0	Miss L. Fidkin	0 5 0
Mr. G. Middleton	0 10 0	Miss Aukland, per V. J. C.	2 2 0
Miss G. P. Garrod	0 3 0	Cash, Camberwell	0 1 0
Duke Street Sunday-school, Rich- mond, per Mr. C. F. Dafforne	3 3 0	Mr. F. W. Close	2 0 0
Collected by Mrs. R. Davie	1 1 0	Miss M. A. Butterworth	5 0 0
Mr. J. J. Pierce	1 1 0	Collected by Mr. J. Jackson	0 5 0
I. D. S.	5 0 0	Miss L. Auger	0 5 0
Mr. W. B. Mortimer	0 15 0	Miss Hawkes	0 5 0
Zeta	0 5 0	New Year's collection at Alms- houses Chapel, per Mr. John Daniells	10 5 3
Mr. L. Shepherd	0 10 0	Mr. R. Willis	0 6 0
Miss C. M. Harris	0 2 6	Mrs. J. L. Bradley	1 0 0
Collected by Miss N. Burcher	0 2 0	Mrs. Hutchison	0 5 0
Miss E. L. Fisher	0 10 0	Mrs. E. Lewis	0 2 0
A friend, Sedbergh	0 2 6	Miss A. Smith	0 10 0
A. R. Newbury	0 5 0	Miss E. Stokes	0 5 0
Mr. H. Neale	0 5 0	Mr. T. B. King	1 1 0
Spurgeon Memorial Chapel, Guern- sey, per Pastor J. Gard	2 17 0	Townley Street Mission, Watworth, per Mr. A. H. Tomkins	0 13 0
Gold Hill Baptist Sunday-school, per Mr. H. Mills	0 14 0	Mr. T. Davis	0 4 0
Mrs. Newman Hall	5 0 0	Mrs. F. E. Davies, per Mrs. C. H. Spurgeon	0 3 0
Stamps	0 2 6	Per Messrs. Passmore and Alabaster:—	
Mr. F. Adams	2 2 0	Thankoffering	0 5 0
Belle Isle Young Men's Bible-class, per Mr. W. Colbert	2 0 0	Psalm xxvii. 5	0 5 0
Mrs. Edney	0 8 0		0 10 0
Hirst Sunday-school class, per Mr. J. Wisnom	0 3 0	Orphan boys' collecting-cards:—	
J. B. C.	1 0 0	H. Newton	1 1 0
Mrs. Dundas	0 2 0	L. Sharpe	0 2 0
Collected by Mr. Fowler, per Mr. G. Harris	0 14 3		1 3 0
Mr. H. Kearns	1 0 0	Orphan girls' collecting-cards:—	
Miss Limebeer	0 5 0	C. Gaylor	1 1 0
Mr. F. Fitch	5 0 0	F. Atfield	0 3 0
Miss Adcock	0 10 6	A. Rawlings	0 6 0
Ledburn Baptist Chapel, per Mr. H. Varney	1 0 0	M. A. Reynolds	0 5 0
Mr. Jas. Wilson	0 10 0	N. Taylor	0 4 0
Mr. J. Fuller	0 5 0	F. Dalton	0 10 6
Kenyon Baptist Sunday-school, per Mr. J. Keevil	5 17 6		2 9 6
Mr. F. J. Collier	3 3 0	P. S. A., Wellington, Somersetshire, per Mr. A. J. Arthur	1 0 0
Collected by Mrs. Pentelow	1 2 0	St. George's Place Baptist Chapel, Canterbury, per Pastor H. R. K. Kempton	3 0 0
Mrs. Richmond, a thankoffering ..	1 0 0	R.	0 7 6
Collected by Mrs. Biddle	0 2 0	A. and M.	1 0 0
Mrs. Jefferys	0 10 0	Miss Durrant	0 10 0
Collected by Mrs. Millman	0 19 0	Collected by Mrs. Dale	0 9 3
Collected by Mrs. Lumley	0 2 0	Miss G. Turner	0 2 6
Mr. J. W. Wilson	0 4 0	Collected by Mr. W. Bentley	0 2 6
Collected by Mrs. Evernden	0 10 0	Mr. C. Schultz	1 1 0
Mr. J. A. Spurgeon	0 10 2	Mrs. E. Hood	0 3 0
Mr. C. Hull	5 0 0	Academy Street Baptist Sunday- school, Aberdeen, per Mr. C. Watt	0 7 6
King's Road Baptist Chapel, Reading, per Mr. J. Bragg	6 0 9	Executor of the late Mr. J. B. Shelton	36 7 0
		Executors of the late Mrs. E. F. Harling	29 10 4

	£ s. d.		£ s. d.
Executrix of the late Mrs. Susannah James	10 0 0	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—	
Executors of the late Rev. Edward Bott	90 0 0	Aldershot	8 2 6
CHRISTMAS DINNER-TABLE COLLECTIONS:—		Willesden Presbyterian Church	
Manor Park Baptist Chapel, per Pastor C. Pummell	1 7 0	Temperance Guild	5 17 2
West Street Baptist Sunday-school, Crewe, per Mr. W. Salter	1 3 0	Honor Oak Baptist Sunday-school Guild and Band of Hope	3 13 6
Grimsby, per Pastor H. Spendelow	3 7 6	Ramsden Road Baptist Chapel, Balham	3 0 0
Peckham Park Road Baptist Chapel, per Mr. C. Pearce	6 5 0	Leytonstone Road Baptist Chapel:—	
Mrs. Staynes, per Pastor G. Goodchild	0 15 0	Proceeds of meeting	2 19 2
Broadmead Baptist Chapel, Bristol, per Mr. S. Gath	6 8 1	A friend, per V. J. C.	0 5 0
Abbey Road Baptist Chapel Total		Herne Hill Baptist Chapel	3 4 2
Abstinenace Society	9 3 1	SEASIDE HOME, MARGATE:—	
Shooter's Hill Road Band of Hope, Mr. S. Rogers	5 0 0	Mrs. J. E. Sly	1 1 0
		Miss E. L. Fisher	0 10 0
		Mrs. E. Allmye	0 5 0
		Miss M. A. Butterworth	5 0 0
			£371 15 2

LIST OF PRESENTS RECEIVED FROM FEBRUARY 16TH TO MARCH 14TH, 1903.

PROVISIONS:—1 New Zealand Sheep, Sir A. Seale Haslam; 24 Rabbits, 1 Sheep, Mr. Charles Dewar; 2 Churns Milk, Messrs. R. Higgs and Son; 3 Cakes, 2 Chickens, Mrs. E. Barrah.

GIRLS' CLOTHING:—50 Articles (girls' and boys'), St. George's Baptist Chapel Benevolent Society, Canterbury, per Mrs. F. West; 9 Articles, Miss McLaren; 2 Articles, Mr. G. A. Beavis; 31 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 4 Articles, Mrs. Marsland; 6 Articles, Mrs. Melhuish; 1 Jacket, Miss E. J. Smith; 3 dozen pairs Stockings, Mr. D. Burgess; 6 Holland Pinafores, E. W.; 16 Articles (girls' and boys'), and a quantity of oddments, Miss Turner; 17 Articles (girls' and boys'), Miss S. E. Mannington; 24 Articles, Tonbridge Working Meeting, per Mrs. Stockbridge.

GENERAL:—260 Rose Bushes, Mr. J. R. Featherby; a quantity of Books, Toys, etc., Surrey Square Sunday-school, per Mr. C. H. Fern; a parcel of old Magazines, Anon.

Colportage Association.

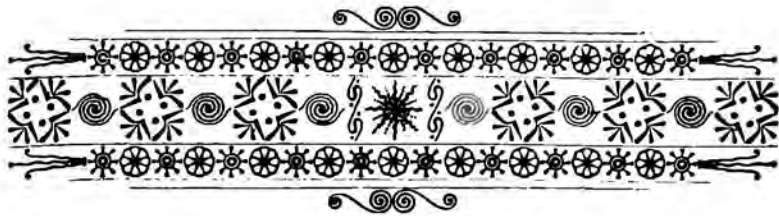
Statement of Receipts from February 15th, to March 14th, 1903.

DISTRICT SUBSCRIPTIONS:—		£ s. d.		£ s. d.
Earl's Colne, per Mr. J. A. Tawell	10 0 0		Penrhwiceiver, per Mr. Richard Cory, J.P.	11 5 0
Bath, per Mr. J. A. Brown	12 10 0		Stow and Aston, per Mr. John Reynolds, J.P.	10 0 0
Freemantle, per Mr. R. Beck	11 5 0		Melton Mowbray, per Mr. J. T. Crosher	11 5 0
Sellindge, per Mr. E. Sharwood	1 0 0			£212 5 0
Brentford, per Messrs. Greenwood Brothers	10 0 0		GENERAL FUND:—	
Stratford-on-Avon, per Mr. J. Smallwood, J.P.	8 15 0		Mrs. Rayner	2 2 0
Fritham, per Mr. R. W. Griffiths	11 5 0		Miss E. Dale	0 10 0
Home Counties Baptist Association	30 0 0		Collection at New Town Mission, Norwood, per Mr. G. Willoughby	1 5 0
Quard, per Mr. T. S. Penny	11 5 0		Miss R. Daniell	0 10 0
Bishop's Stortford, per Mr. W. Holland	11 5 0		Mr. H. W. Hillman	0 2 0
Maldon, per Mr. A. G. Sadd	7 10 0		Proceeds of lecture at Hose, per Mr. H. Payne	0 8 0
Orpington, per Mr. W. Jones	11 5 0		Mr. G. Gregory	0 10 0
Wolverhampton, per Miss E. A. Tyler	11 5 0			£5 7 0
Cardiff, per Mr. John Cory, D.L., J.P.	11 5 0			
Horsforth, per Miss C. E. Bilbrough	11 5 0			
Monk's Eleigh, per Mr. J. G. Stow	10 0 0			

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from February 15th, to March 14th, 1903.

	£ s. d.		£ s. d.
Miss Y., Port Portglenone	5 0 6	Miss H., Brixton Hill	5 0 0
"In loving memory"	0 2 6	Mr. F. W. K., Southsea	0 13 6



THE
Sword and the Trowel.

MAY, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XIII.—THE ENCHANTED GROUND.



AS the spiritual guide of the flock of God along the intricate mazes of experience, it is the duty of the Gospel minister to point out every turning of the road to Heaven, to speak concerning its dangers and its privileges, and to warn any whom he may suspect to be in a position peculiarly perilous. Now, there is a portion of the road which leadeth from the

City of Destruction to the Celestial City, which has in it, perhaps, more dangers than any other part of the way. It doth not abound with lions; there are no dragons in it; it hath no dark woods, and no deep pitfalls; yet more seeming pilgrims have been destroyed in that portion of the road than anywhere else; and not even Doubting Castle, with all its host of bones, can show so many who have been slain there. It is the part of the road called The Enchanted Ground. John Bunyan thus pictured it:—

“I saw then in my dream, that they went on till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take one nap.

“CHR. By no means, said the other; lest, sleeping, we never awake more.

“HOPE. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

“CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; ‘therefore let us not sleep, as *do* others; but let us watch and be sober.’ (1 Thess. v. 6.)”

There are, no doubt, many of us who are passing over this plain; and I fear that this is the condition of the majority of churches in the present day. They are lying down on the settles of Lukewarmness in the Arbours of the Enchanted Ground. There is not that activity and zeal we could wish to see among them; they are not, perhaps, notably heterodox; they may not be invaded by the lion of persecution; but they are lying down to slumber, like Heedless and Too-bold in the Arbour of Sloth. May God grant that His servants may be the means of arousing the Church from its lethargy, and stirring it up from its slumbers, lest, haply, professors should sleep the sleep of death!

Let me picture to you the state of the Christian while he is in a condition of sleep.

When a man is asleep, *he is insensible*. The world moves on, and he knows nought about it. The watchman calls out beneath his window, and still he sleeps on. A fire is raging in a neighbouring street, or his neighbour's house is burned to ashes; but he is asleep, and knows nothing about it. Persons are sick in the house where he lives, but he is not awakened; they may die, yet he weeps not for them. A revolution may be in progress in the streets of his city; a king may be losing his crown; but he that is asleep shares not in the turmoil of politics. A volcano may burst somewhere near him, and he may be in imminent peril; but he escapeth not; he is sound asleep, he is insensible. The winds are howling, the thunders are rolling across the sky, and the lightnings flash past his window; but he who can sleep on careth for none of these things; he is insensible to them all. The sweetest music is passing through the street; but he sleeps, and only in dreams doth he hear the sweetness. The most terrific wailings may assail his ears; but sleep has sealed them with the wax of slumber, and he hears not. Let the world break in sunder, and the elements go to ruin, keep him asleep, and he will not perceive it.

Slumbering Christian, behold your condition. Have you not sometimes been brought into a condition of insensibility? You wished you

could feel; but all you felt was pain because you could not feel. You wished you could pray. It was not that you felt prayerless, but that you did not feel at all. You used to sigh once; you would give a world if you could sigh now. You used to groan once; a groan now would be worth a golden star if you could buy it. As for worldly songs, you can sing them, but your heart does not go with them. You go to the house of God; but when the multitude, that keep holy day, in the full tide of song send their music up to Heaven, you hear it, but your heart does not leap at the sound. Prayer goeth solemnly up to God's throne, like the smoke of the evening sacrifice; once, you could pray, too; but, now, while your body is in the house of God, your heart is not there. You have become like a formalist; you feel that there is not that savour, that unction, in the preaching, that there used to be. There is no difference in your minister, you know; the change is in yourself. The hymns and the prayers are just the same, but you have fallen into a state of slumber. Once, if you thought of a man being damned, you would feel as if you could weep your very soul out in tears; but, now, you could sit at the very brink of hell, and hear its wailings unmoved. Once, the thought of restoring a sinner from the error of his ways would have made you start from your bed at midnight, and you would have rushed through the cold air to help to rescue a sinner. Now, talk to you about perishing multitudes, and you hear it as an old, old tale. Tell you of thousands swept by the mighty flood of sin onwards to the precipice of destruction, you express your regret, you give your contribution, but your heart goeth not with it. You must confess that you are insensible,—not entirely so, perhaps; but far too much so. You want to be awake, but you groan because you feel yourself to be in this state of slumber.

Again, sleep is a *state of inaction*. No daily bread is earned by him that sleepeth. The man who is stretched upon his couch neither writeth books, nor tilleth the ground, nor plougheth the sea, nor doth aught else. His hands hang down, his pulse beateth, so he is alive; but he is practically dead as to activity. Alas, beloved! this is the state of many of you. How many Christians are inactive! Once, it was their delight to instruct the young in the Sabbath-school; but, now, that is given up. Once, they attended the early prayer-meeting, but they do not go there now. Once, they would be hewers of wood and drawers of water; but, alas! they are asleep now. Am I talking of what may possibly happen? Is it not too true almost universally? Are not the churches asleep? Where are the ministers who really preach? We have men who read essays, but is that preaching? We have men who can amuse an audience for twenty minutes, but is that preaching? Where are the men who preach their very hearts out, and put their souls into every sentence? Where are the men who make it, not a profession, but a vocation, the breath of their bodies, the marrow of their bones, the delight of their spirits? Where are the Whitefields and Wesleys now? Where are the Rowland Hills now, who preached every day, and three times a day, and were not afraid of preaching everywhere the unsearchable riches of Christ? Brethren, the church slumbers. It is not merely that the pulpit is a sentry-box with the sentinel fast asleep; but the pews are affected also. Why are the

prayer-meetings almost universally neglected? Where is the spirit of prayer, where the life of devotion? Is it not almost extinct? Are not our churches "fallen, fallen, fallen, from their high estate"? God wake them up, and send them more earnest and praying men!

The man who is asleep is also *in a state of insecurity*. The murderer smiteth him that sleeps; the midnight robber plundereth the house of him that resteth listlessly on his pillow. Jael smiteth a sleeping Sisera. Abishai taketh away the spear from the bolster of a slumbering Saul. A sleeping Eutyclus falleth from the third loft, and is taken up dead. A sleeping Samson is shorn of his locks, and the Philistines are upon him. Sleeping men are ever in danger; they cannot ward off the blow of the enemy, or strike in their own defence. Christian, if thou art sleeping, thou art in danger. Thy life, I know, can never be taken from thee; that is hid with Christ in God. But, oh! thou mayest lose thy spear from thy bolster; thou mayest lose much of thy faith; and thy cruse of water, wherewith thou dost moisten thy lips, may be stolen by the prowling thief. Thou little knowest thy danger. Awake, thou slumberer! Start up from the place where thou now liest in thine insecurity. This is not the sleep of Jacob, in which a ladder unites Heaven and earth, and angels tread the ascending rounds; but this is the sleep in which ladders are raised from hell, and devils climb upward from the pit to seize thy slumbering spirit.

Sleepy Christian, let me shout in thine ears,—thou art sleeping while souls are being lost,—sleeping while men are being damned,—sleeping while hell is being peopled,—sleeping while Christ is being dishonoured,—while the devil is grinning at thy sleepy face,—sleeping while demons are dancing round thy slumbering carcase, and telling it in hell that a Christian is asleep. You will never catch the devil asleep; let not the devil catch you asleep. Watch, and be sober, that ye may be always ready to do your duty.

A Christian is most liable to sleep when his temporal circumstances are all right. When your nest is well feathered, you are then most likely to sleep; there is little danger of your sleeping when there is a bramble bush in the bed. When your couch is downy, then the most likely thing for you to say will be, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Let me ask some of you,—when you were more straitened in circumstances, when you had to rely upon providence each hour, and had troubles to take to the throne of grace, were you not more wakeful than you are now? The miller, who hath his wheel turned by a constant stream, goes to sleep; but he that dependeth on the wind, which sometimes bloweth hard and sometimes gently, sleeps not, lest haply the full gust might rend the sails, or there should not be enough to make them go round. Easy roads tend to make us slumber: Few sleep in a storm; many sleep on a calm night. Why is the church asleep now? She would not sleep if Smithfield were filled with stakes, if St. Bartholomew's tocsin were ringing in her ears; she would not sleep if Sicilian Vespers might be sung on to-morrow's eve; she would not sleep if massacres were common now. But what is her condition? Every man sitting under his own vine and fig tree, none daring to make him afraid. Tread softly, she is fast asleep!

Another dangerous time is *when all goes well in spiritual matters*. You do not read that Christian went to sleep when lions were in the way, nor when he was going through the river of death, nor when he was in Giant Despair's castle, nor when he was fighting with Apollyon. Poor creature! he almost wished he *could* sleep then. But when he had got half way up the Hill Difficulty, and came to a pretty little arbour, in he went, and sat down and began to read his roll. Oh, how he rested himself! How he unstrapped his sandals, and rubbed his weary feet! Very soon his mouth was open, his arms hung down, and he was fast asleep. Again, the Enchanted Ground was a very easy smooth place, and liable to send the pilgrim to sleep. You remember Bunyan's description of one of the arbours:—

"Then they came at an arbour, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with greens, furnished with benches and settles. It also had in it a soft couch, whereon the weary might lean. . . . This arbour was called The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary."

Depend upon it, it is in easy places that men shut their eyes, and wander into the dreamy land of forgetfulness. Old Erskine said a good thing when he remarked, "I like a roaring devil better than a sleeping devil." There is no temptation half so bad as not being tempted. The distressed soul does not sleep; it is after we get into confidence and full assurance that we are in danger of slumbering. Take care, thou who art full of gladness. There is no season in which we are so likely to fall asleep as that of high enjoyment. Take heed, joyous Christian, good frames are very dangerous; they often lull you into a sound slumber.

One of the most likely places for us to sleep in is *when we get near our journey's end*. The pilgrims' guide said to Christiana:—

"This Enchanted Ground is one of the last refuges that the enemy to pilgrims has. Wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the Land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them."

It is quite true, that those, who have been for years in grace, are most in danger of slumbering. Somehow, we get into the routine of religious observance; it is usual for us to go to the house of God, it is usual for us to belong to the church, and that of itself tends to make people sleepy. If we are always going along the same road, we are liable to sleep. If Moab gets at ease, and is not emptied from vessel to vessel, he sleeps on, for he knows no change; and when years have worn our road with a rut of godliness, we are apt to throw the reins on our horse's neck, and sleep soundly.

What is the best plan to keep awake when you are going across the Enchanted Ground? One of the best plans is to *keep Christian company, and talk about the ways of the Lord*.

Christian said to Hopeful, "To prevent drowsiness in this place, let us fall into good discourse."

"With all my heart," said Hopeful.

"Where shall we begin?" asked Christian.

"Where God began with us," replied his companion.

There is no subject so likely to keep a godly man awake as talking of the place where God began with him. When Christian men talk together, they won't fall asleep together. Keep Christian company, and you will not be so likely to slumber. Christians, who isolate themselves, and stand alone, are very liable to lie down on the settle or the soft couch, and go to sleep; but if you talk much together, as they did in the olden time, you will find it extremely beneficial. Two Christians talking together of the ways of the Lord will go much faster to Heaven than one alone; and when a whole church unites in speaking of the Lord's lovingkindness, verily, beloved, there is no way like that of keeping themselves awake.

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Next month's Picture will relate to Mr. FEARING.

Pulpit Supplies.

INAUGURAL ADDRESS AT THE SIXTEENTH ANNUAL CONFERENCE OF
THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION,
BY THE PRESIDENT, PASTOR THOMAS SPURGEON.

MY VERY DEAR BRETHREN,—The title of my talk is "PULPIT SUPPLIES." You think at once of the time when you supplied with a view, or on probation, (blissful seasons those!) or of the anxious interval between an entire breakdown and the resumption of regular work, when "supplying" was all that you could manage; or, maybe, of the good brother who is to supply your place next Sunday, or of the church at which you yourself hope to be the supply. Truth to tell, it is hardly of *such* pulpit supplies that I wish to speak particularly, though I am tempted to say more than a passing word concerning them, by way of preface.

The churches and their pastors are not a little indebted to these same "supplies." They are well named. To supply is "to furnish with what is wanted," "to make provision for," "to satisfy." A single and very natural step takes us to this further meaning, "to serve instead of," "to take the place of," "to occupy temporarily." Thus the bard of Avon sings, "In the world I fill up a place which may be better *supplied* when I have made it empty." Substitutes and stop-gaps have a far from enviable task, and they are apt to be forgotten. He did well who called for "Three cheers for the engineers," the men who, in the depths and the darkness, do their duty, with none of "the rapture of the strife" to inspire them. All honour to the "supplies", the local preachers, the emergency men, the men who, in some instances, have had no special training, who are toiling all the week, the short-

notice men who stand, like the horses of the Fire Brigade, ready harnessed. I have heard of a local preacher, whose stock sermon when called out suddenly, was on the text, "Alas, my master! how shall we do?" But he did remarkably well; far better than the regular minister who, if he had taken as appropriate a text, would have had the fifth verse of the same chapter, "Alas, master! for it was borrowed." Thank God for the men who keep the church going during an interregnum, who quieten it after a storm, themselves, all too often, the breakwater which bears the buffet of the billows. Thank God for the men whose reward in this life is next to nothing, though their service is invaluable. Thank God for the men who would not supplant the pastor if they could; to whom, indeed, it never occurs that they could if they would. Thank God for those, on the other hand, who, recognizing their limitations, are content to shine as stars, when the brighter light has faded.

"The sun was set, and Vesper to supply
His absent beams, had lighted up the sky."

Ah, but there is a special charm in starlight, is there not? I plead for more sympathy with, and for more prayer for our noble army of "supplies", our volunteers and reserves. Speak a good word for the man who is to supply your lack of service. Train your people to welcome and appreciate the "supply", whether he hails from the Local Preachers' band, or the College roll, or the sick list, or the ranks of the superannuated.

Some of those who hear me are "supplies" themselves, not of choice, but of necessity. They are in the list of Spirit-given workers. "Helps" Paul calls them, and their rank is high. Be cheered, good sirs! There are some compensations in this sphere also. You miss the strong attachments that twine around a settled pastor's heart; you sometimes wish you could follow up last Sunday's message; your sensitive nature fancies there is some slight upon your temporary service. (Perhaps there is.) Your monetary reward is small, and you pass along ere the fruit grows ripe; but you have glorious opportunities. Buy them up at the expense of your own comfort. If you fill the place of a true and faithful man, you may clinch the nails that he has driven, you may "touch" the pictures he has painted, you may reap where he has sown. If you are called to supply where the ministry lacks much of what is best in God's esteem, who knows but that you have come to the pulpit for such a time as this? Your passing word has vast potentialities in it, if God sees fit to use it. A single grain of strong dye suffices to colour a vast reservoir. Nature has beneficently provided that harmonious notes travel further, and linger longer, than discordant ones. Pitch the right key, strike the true chord, and it will triumph over error's dissonance, in one heart at least. It may be yours to hold a cause together, to give holiday and hope to one who is ready to die, to deliver the last stroke on a wall that has been battered at for years, or to be as the single stone which may turn the stream into its proper course. Take heart, my brother! Thy work is not ended, even though thou art "only a supply." "God give thee of the dew of heaven."

You will have divined, ere this, the sort of "Pulpit Supplies" I have

most in mind; supplies which the pastor and the "supply" alike require, supplies for which no earthly resources can be substituted, for they are as essential to the ministry as are rain and sunshine to the soil. It is impossible to supply a pulpit, either permanently or temporarily, without them. Well then, brethren, we are all in some senses "supplies" for the pulpit, and we all need supplying.

What is the nature of these indispensable supplies? We answer,—EACH MAN OF US MUST HAVE "THE SUPPLY OF THE SPIRIT OF JESUS CHRIST" (Philippians i. 19). Paul is in bonds, "but the Word of God is not bound." The things that have happened unto him "have fallen out rather unto the furtherance of the Gospel." By the binding of his hands, the tongues of others have been loosened, and he rejoices that Christ is preached even of envy and strife. "For I know," saith he, "that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain." Here, then, is the great secret. The Spirit is the supply, and that supply, in answer to their prayer, ministers joy, peace, holiness, strength, patience, zeal, love for souls, and all that the pulpit, or the prison, the opportunities of life, or the exigencies of death, require. O my fellow-labourers in the Gospel, how greatly we need "the supply of the Spirit" for our own souls! He who would fill others must himself be overflowing. We cannot give what we do not possess. "When God is about to work greatly by us, He first works greatly in us."

I have had so many fears that my recent holiday was likely to hinder preparation for my Conference task, that I determined to put it under contribution for at least a few illustrations of my theme. It came in as a sort of stowaway, so I will make it "work its passage." It shall yield me some supplies. I sailed from Liverpool in the s.s. *Axim*. One could not help regarding this as a strange name for the vessel. Soon after embarking, I discovered that it was so called after a town on the West Coast of Africa, to which indeed it traded. Most of the vessels in the fleet were thus supplied with names. Is it not a suggestive custom? We who trade with Heaven should be heavenly, voyagers to Glory should themselves be glorious, those who journey to the King should be kingly. If we are bound for Jesus, let His name be on our brows, even as the name of her destination is on the vessel's prow. The Spirit supplies our name, when He seals us unto the day of redemption.

Well, yonder is the good ship *Axim* lying in the stream. See how low she is in the water. A ship that is well supplied in all departments shows very little of her bilge. (Well-laden saints lie low.) There are coals in her bunkers, else her machinery would be motionless. There are stores in her pantries, or her crew and passengers would starve. There are goods in her holds, or her owners would make no gain. There are charts and compasses, and telescopes, and sextants, and anchors, and sails, and I know not what besides on board, that she may cope with the perils of the sea. Above all, there is a competent commander, assisted by trustworthy officers, and an obedient crew. All

of this the good Spirit is to us. We are "well found" when He is with us. We can do exploits while He pervades us. He, that is, GOD, ministereth (supplieth) to us the Spirit, and worketh miracles among us, and He doeth it by the message of faith, not by the works of the law. (See Galatians iii. 5.) The Spirit is our fire, our fuel, and our light. Progress and brightness He supplies. Our plenteous stores of grace are from His hands. He is (I say it reverently,) the Chief Steward of the manifold grace of God. Our cargo of blessing for other shores, He provides and distributes. Guidance and safety He secures. He superintends and works the whole. Oh, to be loaded to the water's edge with the fulness of the Spirit!

We are in the latitude of the Bay of Biscay, though some one hundred and eighty miles from the coast. On our port bow is a three-masted schooner, and she is steering across our track. We wonder that her course is not kept, and that some of her sails are being clewed up. The fact is, that her master is about to take the opportunity to get from us an idea as to his whereabouts. See the signal waving in the sky. Presently our flags return an answer. Supplied with information as to his latitude and longitude, the foreigner goes on his way rejoicing. But what if our skipper had not known *his* whereabouts? And what if we are ignorant, to whom others look for direction? "The supply of the Spirit" will enable us to guide others. Would to God we were oftener hailed with "Where am I?" and "Whither shall I steer?"

Arrived at the Canaries, we find abundant instances of *supplying*. Here are harbours full of shipping, and huge liners seeking supplies of coal. Most of the craft are loading with a fruit supply for old England. Are the islands fertile, then? Oh, yes; in parts, but cultivation and irrigation count for much. The water supply is the main thing. The palm tree grows best (so the Arabs say,) with its head in the fire, and its foot in the water. Well, there, the sun shines all the days, and the water falls in copious dews by night, and in heavy showers at times. It only needs conserving and directing. There are mighty reservoirs on the hillside, and by the torrent-beds; and there are channels and conduits on every hand. The plantations are watered thus. Hence the luxuriant growth in a dry and thirsty land. "The supply of the Spirit of Jesus Christ" !—this is our dew, and this our rainfall. We flourish with our feet in His flood, and our head in His flame. He is at once our moisture, and our sunshine. Fruitfulness is ensured by "the supply of the Spirit;" and those who are thus supplied can, as it were, export the fruits of the Spirit to less-favoured shores.

The Holy Spirit is the gift of gifts, and this supply is to be had for the asking. "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" The lad in the parable comes begging of his father. He is hungry,—not an unusual condition among lads;—but *this* is unusual, he asks for the very things best calculated to satisfy his hunger, and to do him real good! He asks, not for cakes and sweetmeats; but for bread, for fish, for an egg. The blessed Spirit is to the soul all that these are to the body. Hence, the Father will not refuse to give Him. We cannot live without bread for the body. It is equally certain that we cannot dispense with the Spirit for the soul. He

is the staff of our spiritual life. Fish may be regarded as a relish, though it also contains many sustaining properties. The Holy Spirit is the Spirit of joy, and of peace. He gives relish and zest to all things. It was in the Holy Spirit that Christ rejoiced. And what an egg is to the body, full of meat and nutriment, that the Spirit is to famished pilgrims. O Father mine, give me the Holy Spirit! I want Him; I must have Him. He is more to me than my necessary food. He is all meals in one, all benefits combined, the gift of gifts. Oh, give me Thy Holy Spirit for this new duty, for this fierce temptation, for this crushing responsibility, for *everything!*

What great need have we, who teach to others the truth divine, of a supply of the Spirit, Who alone can show the things of Christ! Hidden beauties come to light when He illuminates the dark. I remember visiting an ancient sanctuary, whose roof was so shrouded in gloom that the paintings, reported to be on it, were quite invisible. The verger bade the visitors look earnestly into the darkness, promising that, presently, we should see the frescoes plainly. While we were wondering how he would keep his word, he went to the doorway, fell upon one knee, drew from his pocket a small mirror, caught upon it the rays of the summer sun, bade us again regard the ceiling, and then descanted, as only vergers can, upon the pictures there, while he caused the reflected sunbeams to play upon the ceiling, dancing from place to place, and flashing on the outlines of the figures. There are treasures of wisdom and love in the gloomiest arches, which eye hath not seen till the Spirit reveals them unto us, and through us to others. On bended knee, we catch His ray. It matters not that the mirror is small, if it be but clear. We bid the people look, not at ourselves, nor at the glass, nor even at the light; but at the things of Christ, which the rays reveal. Thus, by "the supply of the Spirit of Christ," is fulfilled to us, and to those who hear us, that gracious word, "and I will give thee the treasures of darkness, and hidden riches of secret places."

It is by this "supply of the Spirit" that all other supplies are provided. The minister of the Gospel must be a many-sided man, for he has a complex duty to perform. He is subject to peculiar temptations. There is a constant drain upon him. Virtue goes out of him. In the pulpit and out of it, he makes huge demands on Divine supplies; huge, I mean, from our standpoint, not from God's. Nothing is huge to Omnipotence. There is no stint with Him. His oil stays only when "there is not a vessel more." "Multiplication" is not "vexation" to God. Oh, the magnificent facility with which He does His mightiest acts! Oh, the lowly manner of His speech concerning them! He records the creation of worlds on worlds of light in three words,—*"the stars also,"*—as if they were but sparks from His anvil when He was forging the sun and moon. "I know that Thou canst do everything," and I also know that "I can do all things through Christ which strengtheneth me." The impossible becomes possible at His command. The iron swims. Nature is superseded by grace; and things that are not, bring to nought things that are. Remember that oracle of goodness, "My God shall supply all your need according to His riches in glory by Christ Jesus." "Every need of yours," the Revised Version renders it. What a vast field this expres-

sion covers! Tact, patience, judgment, joy, gentleness, courage, earnestness, perseverance, faith, love, hope, holiness,—in a word, Christlike-ness,—all of these the Spirit brings. Happy he who is thus supplied. He will lack for nothing.

“The mind that was in Christ supply,
The image of Thy Son;
Then Thou shalt guide me with Thine eye,
And all Thy will be done!”

We are most concerned with that which is needed in the pulpit, though we do well to recognize that no man will have there what he lacks elsewhere. Among actual and literal “pulpit supplies”, we give prominent place to a *text or theme*. “The right text”, that is, the Word from which the Lord would have us speak on that particular occasion, is indispensable. Our theme must be God-sent, if it is to be God-blessed. “The Missioned Maid,” as Southey calls Joan of Arc, found her strength, not only in being herself missioned, but in possessing a sacred sword. She thought herself Divinely armed as well as Divinely called. She had a vision and a weapon, both from God. This was superstition with her; with us, it must be actual fact. That man’s hand cleaves to his sword who has received the blade from Heaven. A God-given text! Oh, to preach from no other! Lord, “there is none like it; give it me.”

Such a theme will be ours in answer to prayer. “Where shall I find a text?” cried one. “On your knees,” said a voice inaudible to others. A theme to be worth having must be like Cain, of whom his mother said, “I have gotten a man from the Lord.” The discourse that is preached from a Cain text will be, in the truest sense, an *able* sermon. If my subject is like Samuel, “asked of God,” the homily upon it is likely to be honoured to instruct even Eli in the things of God. Tholuck well says, “Every sermon should have Heaven for its father, and earth for its mother.” When Samuel protests, “I will tell thee what the Lord has said unto me,” then even Saul exclaims, “Say on.”

“The right text” is not always found readily. Sometimes, indeed, the true message has legibly inscribed upon its brow. “I am the right text.” Far oftener, the same words are written in invisible ink, and it is only when they are held to the fire of prayer and meditation that the assurance comes to light. The Spirit has no end of ways of supplying His servants with their message. You have taken “the Book of books” into your hands, with a deep-down desire to know what God the Lord would have you speak. You have come for orders. You sit at the posts of His doors. You pray for guidance; and, presently, you are led from chamber to chamber of the Palace of Truth. You admire all you see, yet you are still waiting for the one thing on which your soul is to concentrate its gaze. Ah, there it is! A sunbeam slanted on it, and turned it into flame. It was, in itself, a homely phrase, a well-worn text, but the golden finger pointed it out to you, and painted it with the light of seven days. That is your theme. The Lord of the House will lend you that gem, that vase, that crystal, to exhibit to your people; and, better still, He will lend you the sunbeam to illumine it again. Someone has said, “To know how to wait, is the great secret of success.” Isaac said to Jacob, when he brought the savoury dish, “How is it that

thou hast found it so quickly?" Whereupon that deceiver said, "Because the Lord thy God brought it to me." He lied in saying so. Venison needs hunting for: mock venison is readily found. The true message is not always secured quickly, but it is worth hunting for. Let us hunt patiently and trustfully. Let us wait expectantly. The holy impulse will stir us presently. The message is in the air. God is telegraphing it. If only the staff be high enough, and the receiver sensitive enough, our theme will reach us from the far-off coast of Heaven.

I have sometimes thought that the counsel Jesus gave to Peter, when the tribute-money was demanded, serves for those who seek out texts:— "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them." The sea of revelation is before us; to search, and pray, and ponder, is to cast a hook; there may be many a nibble, and even some "bites"; but the fish that first cometh up, fairly hooked, is the one with the shekel. "*That take!*" The shekel is the theme. That you give away. Peter kept the fish, I presume, and, verily, you shall have something for yourself.

Only, I pray you, see to it that every theme has space for Gospel truth; indeed, *that* should tower above all else. Wherever you may go on Teneriffe, the Peak dominates the landscape. It is "the ever-present and ubiquitous marvel of the island." Our hearers should see the Mount of Atonement from every standpoint. There should be no meeting without a statement of the way of salvation. The Peak is visible from great distances, by reason of the clearness of the atmosphere. I myself have had it in view for a whole day, though steaming towards it at a rapid pace. It was early morning when, on the far horizon, a small white cloud appeared. That was the snowclad summit of the Sugar Loaf. Every hour the cloud grew greater, till at eventide we were in the shadow of the mighty peak which was silhouetted against the glory of the setting sun. So should the hill of Calvary be with us all the day, from the rising of the sun to the going down of the same; from our first attempt at preaching, till our latest breath; from the opening sentences, to the last appeal of every sermon. One of the Canary mountains is surmounted by a huge wooden cross. *The cross must crown every eminence with us. Nor need we be afraid of monotony.*

To change the metaphor, though not to leave the mountain, they say that, from its base to the snow-line, every kind of vegetation grows on the Peak of Teneriffe. At the foot, are tropical and semi-tropical fruits. Oranges, bananas, dates, prickly pears, sugar canes, vines, and figs (unfortunately, when I was there, "the time of figs was not yet.") They sell them, I am told, at sixty a penny). After leaving the cultivated grounds, the climber comes upon a belt of arborescent heaths, and then on one of laurels and pines. Thus, zone after zone, each with its own peculiar flora, is crossed until the pumice, with its small bushes of retama, is reached, and then the sterile lava, and next the snow. So that, to ascend the mountain, is tantamount to passing from the tropics to the pole, with the decided advantage that the journey is considerably shorter. Truth, in all its variety, flourishes on the mount called Calvary. The first ripe fruits are there, the sweet cane that is not bought with

money, the golden apples of His love, the grapes of grace, and "the fir tree, and the pine, and the box tree together." So we climb to the regions where the fires of God's wrath once flamed, and to the snows of His "awful holiness."

We are in happy possession of a text that has been supplied. Thank God for that! This also is to be desired,—*a tone and temper appropriate to the theme*, a preparation of the heart for handling just that subject, a tuning of the harp to God's key-note. This also will be supplied. But it will need seeking. It will be discovered by studying the context, and by abiding at the mercy-seat. As authors seek local colour for their tales in distant lands, as artists paint their pictures, if possible, on the spot, so do preachers seek to breathe the atmosphere of their theme, and to drink deeply of its spirit. On this, its proper understanding depends. The musician must have his heart tuned, as well as his instrument. We must be in harmony with our text if we are to interpret its harmonies to others. Now that the text is mine, gracious Spirit, supply me also with the atmosphere and scenery pertaining to it. Frame this picture for me; and make me a "basket of silver" for these "apples of gold." I await the miracle by which I shall become "a vessel meet for the Master's use," and fit to bear "the spiced wine of His pomegranate." I *am* His messenger; He *has* given me His message. I would be in the mood of the message. I want to preach Christ after a Christly fashion. I would speak lovingly of Love, tenderly of tears, winsomely of the Well-beloved, sternly of sin, and pathetically of punishment. My need of preparation is all too evident; yet Thou, O Lord, canst fit me for my appointed place and service! I am as the cedar that was in Lebanon, which, ere it could become a beam in the temple, had to be hewn down, and squared, and floated to Joppa, and carried to Jerusalem, and overlaid with gold. All Hiram's cunning workmen, skilful to work in timber and in gold, could not fit us for the service of the sanctuary; but there is a Heavenly Artificer, "endued with understanding," Who can and will make us ready unto every good word and work. Only let us be passive in His hand.

"In Thy strong hand I lay me down,
So shall the work be done;
For who can work so gloriously,
As the Almighty One?"

Thus far have we come, through the good hand of our God upon us. We clasp the text, and it clasps us. We have felt stealing over us something of the spirit of the passage; the fragrance of the flower pervades us: we are being transformed into the image of the message while gazing steadily into its depths. And now, what wait we for? *For thoughts, revelations, new views of truth, understanding, insight.* We are not supplied for the pulpit until, if Jesus says, "Have ye understood all these things?" we can answer truly, "Yea, Lord." Then will He also say, "Therefore, every scribe that is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." We want something more than the subject, and the frame of mind; but He who inspires the subject of the picture, will enable us to sketch the outline.

to fill in the detail, and to apply the finishing touches. Let us trust Him for all!

One of my special correspondents sent me a good wish, which I would like to turn into a prayer for all my brethren each Saturday evening. "May themes come freshly, may thoughts flow freely, may illustrations trip in nimbly, may signs follow abundantly!" A perfect volley of good-will! "May thoughts flow freely!" But thoughts are not likely to flow without hard work. They flow through thinking. If we do not think in the study, what will the people think of us? Nay, what will God think? It is awfully hard to listen to nothing, but that will be the fate of our congregations unless we think. May thoughts flow freely; as freely as the limpid stream! It is just at this stage that great watchfulness is needed. Every thought must be "led into captivity to Christ." "We cannot be right in the rest, unless we think rightly of Him." We are not to introduce "thought" at the expense of truth. There is scope for deepest thought in simplest truth. There grew, till recently, in one of the Canary Islands, a celebrated and almost sacred tree, which, according to legend, distilled water from its leaves in such abundance as to meet the requirements of all the inhabitants. What a boon such a tree would prove on an islet containing between six and seven thousand people, where "fresh water is almost a minus quantity"! One could almost wish for particulars. The tree must have discovered a perennial spring. It first nourished itself, and then its every bough and leaf dripped with moisture for thirsty men and beasts. Are we not acquainted with a tree that, in reality, possesses these wonderful qualities? Each man of us, who else would have to lament, "I am a dry tree," having discovered the fountain of living waters, not only finds enough of refreshment for himself, but becomes all a-drip for others. We have heard the Master say, "If any man thirst, let him come unto Me, and drink." We have drunk of His life-giving stream, and we are drinking still. But there has come to pass that other wonder of which Jesus spake in the same breath, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believed on Him were to receive." This blessed Spirit is the Author of all thoughts worth receiving and imparting. He teaches to profit. Let us not think anything as of ourselves. It is ours rather to send our tap-roots down into the hidden spring, like the magic tree, and so to be supplied with such abounding moisture as to be, in every twig, a conduit brimful of the thought and grace of God. Lord, make each brother among us to be as the fountain-tree!

The next thing to be desired is *illustrations*. "May illustrations trip in nimbly!" said my friend. "Amen!" said I, to that desire. "Trip in!" He spake as if metaphors were fairies. So they are, in some senses. They act like magic when they wave their wands. We would have our illustrations as fair, though not as airy, as fairies. As fays give life to a woodland scene, so types and emblems enliven a discourse. It is well if they do indeed "trip in." A fairy that has been hunted for, and captured, is a sorry object. So is an illustration that has been run down, and forced in. There is only one thing worse, and that is an anecdote that has been manufactured for the occasion on the premises. Illustrations should trip in appropriately and spontaneously, because a

stock of them has been laid in beforehand. "The Harvest of a Quiet Eye" should be always standing ripe and ready, for those who walk through the field to pull the ears, and rub them in their hands. We should be on the look-out for illustrations as bees for honey:—

"Each provident of cold in summer flies
Through fields and woods, to seek for new supplies."

Brethren, go for illustration where you go for inspiration. "The supply of the Spirit of Jesus Christ" includes a supply of parables and pictures, for who so great a Master of "the art of illustration" as the Lord Himself? To the same source we should look for *utterance*. It is written, "I will give thee the opening of the mouth." He, on whose head the cloven tongue sits, needs not to order his words beforehand. His hastily-forged shafts may seem to lack finish, but they will stick faster than arrows that have been polished to a nicety. Talk we of "finish"? If they *finish* the foe, that is the main matter. I am not pleading, believe me, for slovenly preparation. I know the value of an apt quotation of prose or poetry. I have not forgotten that there is a facility of speech that is fatal. I am aware that the promise, "It shall be given you in the same hour what ye shall speak," is wrested by some *lassitudinarians* to their own destruction; but I also know full well that over-preparation is possible. Perhaps I should rather say that it is possible to prepare the head at the expense of the heart. The temptation is to have everything in splendid array. The glittering ranks, and the arms of precision, and the latest ammunition, will secure the victory. So they will, if the heart be right, the eye single, and the courage strong. So they will, if they be not relied on to the exclusion of the enabling Spirit.

For my own part, I confess that, when I have had most of quotation and embellishment pre-arranged, the chariots have been driven heavily. "Words upon wheels" are spoken, not from an overburdened memory, nor from an elaborated manuscript, but from hearts full of the theme, and fired by the Spirit. Ah! it is glorious work speaking when the words are on wheels; and it is glorious work hearing, too. Children are not the only people who "want to see the wheels go round." When, at the evening service, he "lets himself go," the preacher is most effective, even though his sermon may be by no means so masterly as was the morning discourse. I am always a little loth to refer to C. H. Spurgeon in such a connection, for he was one by himself. (It is not quite fair to expect anyone—no, not even his sons,—to be just what he was.) But I need not hesitate to say that he himself was at his best when his notes were least, and his references fewest. He carried his audience away, largely because he himself was borne along by his overmastering theme. One, whose appreciation of spiritual things was more developed than his knowledge of correct phraseology, writing to me about my dear father, said, "He transfixed me to a higher hemisphere." The expression does not err on the side of accuracy, but it may not be as wrong as it seems. Certainly, C. H. S.'s hearers were transfixed as well as transferred, so forceful, and natural, and spiritual was his utterance. The power of the Spirit was upon him, clothing all. Is not this for us also, in our measure? Assuredly it is. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are

freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

My brethren. I should require you to be here all day were I to attempt to dwell on each of the multitudinous needs of the occupant of the pulpit. Yet, numerous as they are, the supply is equal to the demand. "His Divine power hath given unto us *all things* that pertain to life and godliness." *Holy boldness* is greatly to be desired. It was "when they saw the boldness of Peter and John," that "they took knowledge of them that they had been with Jesus." The world calls the pulpit "Coward's Castle", simply because right of reply and of questioning is denied the audience; but he who is faithful with souls, and true to conscience, and loyal to Christ, is no coward, although he has his say without interruption. It needs some courage to denounce error, in an age when truth is trodden in the mire. He is a bold man who has convictions, and avows them, when doctrine and dogma have been set aside. Adjust your compasses at the Cross, my brother, and then steer the course that the Holy Spirit sets you, even though there be not with you "other little ships." Have convictions; then have the courage of them. Be valiant for the truth at all hazards. Loss is gain in such a case. We love not contention for contention's sake, but we shun it not for the truth's sake. Havelock's definition of a true soldier suits the spiritual warrior too; he is "a lamb in the camp, and a lion in the field." Quaint Joseph Hart speaks to my heart when he sings,—

"Gird thy loins up, Christian soldier,
Lo! thy Captain calls thee out:
Let the danger make thee bolder;
War in weakness; dare in doubt.
Buckle on thy heav'nly armour;
Patch up no inglorious peace;
Let thy courage wax the warmer,
As thy foes and fears increase."

I wonder where thy lack is, my brother. I cannot guess. But this I know, that such phrases as "every need of yours", and "all things that pertain to life and godliness," are as comprehensive as God Himself can make them. "God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work." Is not this enough of ocean for Leviathan himself? When my Master says, "Have I been a wilderness to you?" I can only answer that He has ever been—

"In want, my plentiful supply;
In weakness, my almighty power;
In bonds, my perfect liberty;
My light in Satan's darkest hour;
My help and stay, whene'er I call;
My life in death, my Heaven, my all."

We generally conclude with a word of cheer. Will it be inappropriate this time? The late dear President used to say that it was always a safe principle to birch a boy, because he either had deserved it, or was then deserving it, or would deserve it. Well, I shall not waste my comfort if

I administer it this year also, for I may be pretty sure you have needed it, or do need it, or will,—or *all of these*. It may be that this past year has been one of partial failure. You started bravely. The voice of the starling was heard in the land, “Keep it up! Keep it up.” But there may come times when, to do this, is no longer possible. You still keep up the faith and the Cross; but, to remain in the same sphere, has become undesirable, in some cases, or is becoming so in others. Your hopes have not been realized. You are discouraged and down-cast. You wonder if the skies will ever brighten, and what the end will be. It is well that we should thus be humbled. Blackboard lessons are readily understood, and easily remembered. The difficulties of ministerial life and Christian work are certainly not diminishing. In the cricket world, they talk of widening the wicket. That will make it easier for the bowlers; but, alas for the batsmen! It seems to me that, in our sphere, they widen the wicket when we bat, and the bat when we bowl. But let none among us be unduly troubled. “Fear of failure is the father of failure,” but of what may not failure itself be the father? Hopelessness and uselessness are its offspring.

At Santa Cruz, the chief town and port of Teneriffe, they preserve, in one of the churches, two of Nelson’s flags. They were picked up on the beach after an engagement in which “the greatest sailor since the world began” was repulsed. It was his only defeat. There also he lost his arm. I presume that, to some Englishmen, it is not a little annoying to have these flags pointed out, and it must be confessed that the guides exhibit them with some satisfaction. They are a sort of red rag to John Bull; so much so, that some British midshipmen, I believe, once stole them from their place in the cathedral. Very properly, they were made to restore them.

For my part, I do not begrudge the Spaniard the bits of bunting. I was glad to see them in such safe keeping. Had they been preserved (?) at Greenwich, they might have disappeared with other relics. I am sorry the hero lost his arm there. I do not think the Spaniard’s got *that*, though. If they had, it would have been useless to them. It would not fit any other body. Just the flags they got possession of, and these were washed up by the sea. Still, it was a real repulse; and we are told that Nelson grieved more at the loss of prestige to the British arms than over the loss of his own arm. What then? Did he cease to fight? Did he vex the Spaniard no more? Nay, verily. After this, Trafalgar! So may it be with you, my brother! You “have yet to speak on God’s behalf.” You shall do more exploits in His name; and when you come to die, you shall say, with even more meaning than Nelson did, (because you serve a greater King, and a nobler cause,) “Thank God, I have done my duty!”

Let me further try to comfort you with the comfort wherewith I myself have been comforted of God.

I had been speaking to my people from “Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.” I fancied that the text suggested encouragement as well as gratitude, and I tried to hearten my flock with these considerations:—(1) What God has done, God *can* do. If He has done it once, He can do it twice. He

can do it unto seventy times seven. (2) What God has done, God *will* do. He changes not. He is the God of order. He works by plan. He remembers His covenant. (3) What God has done, God will *crown*. He will surpass Himself, and surprise His saints. He keeps the best wine till the last. The Revised Version of the 11th verse of the 65th Psalm reads, "Thou crownest the year *of* Thy goodness," not "with", but "of." The whole year is full of the goodness of the Lord, but there is a bright crown upon its head. Such were some of the hints thrown out. Well, at the following Monday prayer-meeting, one of our brethren thanked God for the word of the Sabbath. (What a means of grace that is to a preacher!) Moreover, he quoted the sub-divisions I have named, (grace upon grace!) and told the Lord that they had been ringing in his ears, like sweet-toned bells, the livelong day. "I was glad and grateful. And what, think you, happened next? Why!—those sub-heads began to chime to *me*. Oh, how delightously they rang! I was compelled to listen to those charming bells. And this is what they said,—

What God has done, our God *can* do,—
 Can do what He has done!
 Who from the pit His chosen drew,
 Who all their glorious victories won,
 Can do what He has done!
 Sweet bells of hope, ring out anew,
 He Rahab cut, the dragon slew,
 He can His former acts renew,
 Can do what He has done!

What God has done, our God *will* do,
 He'll do what He has done!
 He keeps His covenant in view,
 He is the never-changing One,
 He'll do what He has done!
 Sweet bells of faith, ring out anew,
 His mercies are not small, nor few,
 His love, though old, is ever new,
 He'll do what He has done!

What God has done, our God will *crown*,—
 He'll crown what He has done!
Best wine at last is His renown,
 The brightest past may be outdone,
 He'll crown what He has done!
 Sweet bells, ring out o'er all the Town,
 Poor Mausoul's fears for ever drown,
 God's wont has been, the ages down,
 To crown what He has done!

N.B.—We are glad to be able to print, in this month's issue,—see opposite page,—the music to the verses with which the Presidential Address was closed, and which Madame Ryall sang, with so much acceptance, on the Thursday evening of Conference. Mr. G. W. Gregory, the brother whose prayer suggested the lines to the author, is the composer of this most appropriate tune.—Ed.

"Those Charming Bells."

Words by THOMAS SPURGEON.

Music by G. W. GREGORY.

What God has done our God can do, Can do what He has done, Who

from the pit His cho-sen drew, Who all their glo-rious vic'tries won, Can

do what He has done! Sweet bells of hope, ring out a-new! He Rahab cut, the

dra-gon slew: He can His form-er acts re-new, Can do what He has done!

rit. cres.

rit. cres.

Sves.....

“While it is Day.”

BY PASTOR CHARLES SPURGEON.

AMONG the many lessons set for a soul to learn during a session of suffering, is the one that life at longest is but brief, and that it hangs upon a very slender thread. When health courses through every vein, and life's pulses beat vigorously, one is apt to forget that an end must come,—the day close in, and night fall. Lowell puts it thus,—

“Life is a leaf of paper white,
Whereon each one of us may write
His word or two,—and then comes night.”

To waste the early golden years of youth is to leave a blank that never can be filled. Dr. Geikie says :—“Some things God gives often ; some He gives only once. The seasons return again and again, and the flowers change with the months ; but youth comes twice to none.” Would that we remembered this, and then set out in living characters the truth,—

“Life is real, life is earnest.”

“Work while it is day : the night cometh, when no man can work.” It has been put sweetly and quaintly, “Each hour comes with some little faggot of God's will fastened upon its back.” Grace is needed that we may use the present moment, in such a way, that thereby we may arrive at a knowledge of God's eternal purposes. If our sun is to set with radiant splendour, our whole life-day must be bright with hours of faithfulness in the performance of every little duty. Neglects are like dropped stitches, and will mar the weaving, and spoil the pictured tapestry of our careers.

Failing to do our duty, “while it is day,” through selfish indulgence, or lazy indifference, will cause rust to corrupt the polished steel of active service, and make the robes of honourable work as worthless as moth-eaten garments. The Master rightly expects of His servants the diligent and conscientious use of the time He gives ; and every portion, however small, should be consecrated to His glory. As one writes,—

“God broke our years to hours and days, that hour by hour,
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go ;
Our feet would stop ; and so,
God lays a little on us every day,
And never, I believe, on all our way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.”

From the fierce and fiery conflict with sin, sorrow, and doubt, no man can be exempt. There must and will come days, numbering sometimes to weeks and months, when the midnight and the tempest are upon your soul. Contrary winds buffeting, and conspiring waves battling with your bark, and causing you to cry out, "Master, we perish!" Amid the enveloping blackness, "be not afraid," for a radiant vision of your Lord shall bring the peace which, both the heaving sea, and your heavy heart, need to quiet them. "While it is day," rejoice in the pleasure which the absence of pain and mind-perturbation creates, and thus you will be better prepared bravely to "take ship to the other side."

Your path may lie through thick and tangled forests and over rocky steeps, the former rendering your way dark as night, and the latter making your progress dangerous; but you will yet reach the open grasslands of fulfilled promises, and stand upon the lofty table-lands of pleasing prospects. The army of the "white-robed" who have entered the Kingdom came there "through much tribulation," and you can only reach that land which is—

"Kissed by the rays of an eternal noon,"

by the same *Via Dolorosa*.

Just one word more; and it is to those who are yet unsaved. Have you ever been so ill as to fear that death was near? Were you ready for the change? To die without Christ, is to die without hope; and what a dark night is that which has no star! "While it is day," seek the Saviour, trust in Jesus, and you shall find in Him "your Star, your Sun." He that loiters, or turns aside to other things, will find the night o'ertake him suddenly, and the evening of his day will be darkened by tempestuous clouds. "To-day, if ye will hear His voice, harden not your hearts." "Seek ye the Lord while He may be found; call ye upon Him while He is near." "Now is the day of salvation." If you will but take Jesus as your Saviour, and take Him *now*, all will be well. Then it will not matter whether your days be many or few, sunny or shadowed, you will be able to sing,—

"So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel-faces smile
Which I have loved long since, and lost awhile."

Curiosities of Church Life.

BY H. T. SPUFFORD.

V.—ARTISTS' MODELS.

SOME years ago now, a celebrated picture, by a living master, hung on the line at the Royal Academy Exhibition. It represented a number of grand old men entering the chapel of one of the most famous of our foundations. A very pleasing feature of interest to me in the picture was this, that I recognized, among the Fathers depicted, some familiar friends.

For instance, there was one prominent figure in the foreground, hat in hand. How well I remembered him!

“ A fine old English gentleman,
One of the olden time.”

Just the kind of man that Orchardson loves to paint;—fit for any society; dignified, brave, laconic; with a leonine head, gloriously crowned with white, crisp curls; urbane in manner; a gentleman to his finger-tips; scorning the mean, loving the true; an Evangelical Churchman, but ready to give of his substance to any good work, and extending his hand to help those, be they whom they might, who set themselves to rescue the perishing. When, through advancing age, he was forced to forego the workhouse feasts, how the poor missed him! No one presumed with him, but the deference paid was not due to his wealth. He was by no means rich, as men are counted rich in these days; neither was he of gentle birth. A merchant prince if you will, and a prince in disposition and demeanour. It was because he was Christ-like in character that he was loved and *hated*. He was one of those who treated lightly anything adverse to himself, whether a lost election or a personal accident. One morning, when he was to have presided at a School Board meeting, his colleagues received a telegram:—“ Excuse attendance. Have broken my leg.”

Around his open grave were gathered many old people who had lived a little better for his unostentatious charity. There were hundreds of children who were genuine mourners, for their unerring intuitions always discover to them those whom they can trust. His face, though strong, ever beamed with benevolence. He spoke of the Almighty with the awe of a child, and with the sense of responsibility which befits a man. To him, the substitutionary work of the Lord Jesus was no threadbare theme. It was the garment he gathered around him in his need, and he died wrapped up in it. One day, we sang his favourite hymns over him. They were, “ Rock of Ages,” and “ Just as I am;” and we left him there, under the earth of the hill-top, not far from the resting-place of him who was, in life, the restless politician, John Arthur Roebuck. As we walked away, we mused,—“ What made him such a gentleman? Not wealth, nor gentle birth, nor early advantages, but that rare combination of meekness and might which comes from the embodiment of the ideal which is in Christ Jesus.” He who is most like the Lord Jesus will be the most perfect gentleman.

Thus I have thought of my friend, the most conspicuous figure in the famous painting.

* * * *

There was another among the Fathers of the Chapel that I remember well,—one of the stateliest and most even of characters. What a charm dwells in self-control, especially when you know that it is control exercised by the high-mettled! Some are lymphatic, their temperament belongs to “ The Doldrums;” but others are like the Atlantic in March, and only the oil of grace can make any impression on their raging sea of feeling.

I do not mean that the face which looked out from the famous canvas suggested such storms. Yet the owner was of high breed, sensitive, with a grand idea of honour. He was, withal, an Irish gentleman, and he spoke English with the most melodious accent I have ever heard. A lady, hailing from Limerick, averred that the purest English in the world was spoken in that city. To be this, it must be a very great improvement on the lingo of the Belfast carmen. My friend of the picture came from the South of the Emerald Isle. There was one other Irishman of those days who was singularly like him,—the late Principal Gracey of the Pastors' College. They both had that exquisite tone of voice, and, beside, those leisurely good manners which are the envy of the flurried.

My friend was a physician of considerable repute, having a touch as delicate as a woman's. Only one other hand do I remember like it,—that of the famous medico of the seventies, Sir William Gull. As refined also in spirituality as in manners was this modern Saint Luke. The writer could tell a story against himself. There was a period when, through brain fag, every nerve was like hot wire, and every hour full of presentiment. Then, in dismay as to what was coming, we would seek out the man whose face looks from the painting, and we would seek him no matter what the time might be. Looking back, one marvels at his patience. "Even if we were to pass away suddenly," he said, one evening, when we had broken in upon his well-earned repose, "we should only fall into our Heavenly Father's arms." The preacher before him felt the quiet rebuke.

With all this refinement of heart and mind, the doctor had a pleasant wit. Greeting a husband, on the birth of his seventh child, he said, "I don't know whether to congratulate you or to commiserate you." "What is it, doctor?" was the parent's eager enquiry. "A boy," was the rounded reply. "Oh, then! you can congratulate me," was the ungallant rejoinder.

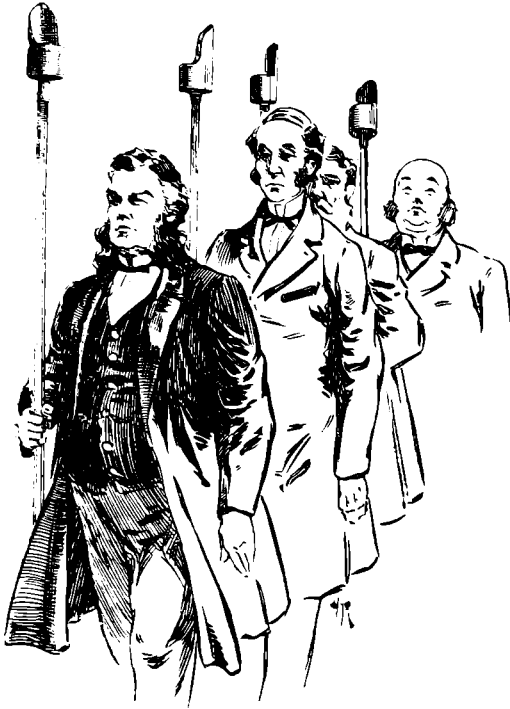
I shall never forget a watch kept many years ago. Two sisters, themselves far advanced in life, stood beside a large, old-fashioned bedstead. On the bed, lay a most beautiful lady,—beautiful at eighty-seven! She had been lifted from the floor, and laid upon the bed to sleep her last sleep. In the bed, propped up with pillows, was another sister. These secluded women had not seen death before, nor did they know that this gentle passing of their mother was death. They were like children, looking on at what they did not understand. Then the door opened, and beside them stood the man enshrined in the picture. He knew. He also gauged their helplessness, and stayed with the sisters till the sleeper was translated.

He, too, now has passed to the land where there is no need to watch over the dying; where neither pain nor senile decay is known.

* * * *

This face, looking from the painting, brings to the memory other great doctors one has had to do with.

I am transported back into the seventies, to a town in the North of Ireland, where the prevailing odours were of peat and Presbyterianism, and to a little Baptist Church with some members of marked originality,



and some ways that were new to me. I could hardly preserve my gravity when the offertory was taken in what appeared to me to be small fire-scoops fixed at the end of long poles. These were thrust along the pews. When the collection, after this fashion, was finished the poles, tipped with the scoops, were carried solemnly erect down the aisle by the deacons. Two of these worthy men are impressed upon my mind to this hour. They were both doctors, and celebrated in their profession. They were near relatives, and agreed upon everything except medical theories and dress. One would wear a broad-brimmed

silk hat, and be enveloped in an immense, fur-lined, dark blue Inverness cloak. The other came out in a white beaver, and a huge coat lined with red. They differed as to the mountings of their substantial walking-sticks, the one sporting gold and the other silver.

But they were sterling souls, and, like all their race, had wills of iron, and convictions that stood like the stones of their Giant's Causeway. Meeting them for the first time, a young man, unless he had much assurance,—and some have that valuable commodity to start with,—would feel juvenile indeed. It was a trying ordeal, after the Irish Sea and Belfast, to sit, when lunch was over on the day of one's arrival, facing a man famous all over Ireland for his scholarship, and caustic humour, and to know instinctively that he was taking your measure, that those eyes were looking clean through you. I felt myself, under that steady gaze, accompanied by a slow fire of questions on theology and metaphysics, shrink so quickly that, soon, there was nothing left of me but a mere collapsed skin. I remember, even as I write, the verse that haunted me: "Thou art weighed in the balances, and art found wanting." There was a large bookcase at my right hand, filled with casts of the heads of eminent men. The awful silence, which at last fell, I broke with some trite remark on the brain of Sir Walter Scott. My companion merely sniffed, and the silence became so strained as to set every nerve listening. Then I grew absurd, and thought upon the waiter at the inn, who drank up David Copperfield's

beer for him because he was young. Then I wandered back to the casts in the case, and I got thinking of that bust of Pallas in Edgar Poe's verses. I proceeded to put a cast, in fancy, over the head of my companion, the great surgeon. It was easy to imagine a raven, and the croak was easier still, for it came from my very heart, and its cry was, "Never more!"

It is only fair to say that the interview had a happier sequel. Certainly, the doctor took me in, in more senses than one. He filled me, as time went on, with hopes as to my future; and had I shown as much confidence in myself as he showed in me, things might have been different.

But how shall I speak of my worthy of the white beaver hat? With the spirits of a boy, and a wealth of Irish wit, he maintained the high level of a gracious life, and the manners of a gentleman. A charming character! He would play a practical joke on you, and you would only laugh to find how easily he had imposed upon you. It was in his delightful home that I heard all the prohibited songs of the Nationalists. The old doctor was Orange all over, yet I could see his foot going to the music. Of course, it was only for my special instruction that these seditious airs were played. I was leaving, when my charming host gave me a doctor's twist. "Ah!" said he, "we've spoilt you; you are not such an Orangeman as you were." I thought he was having a sly hit at my callow or sallow youth. "Here, take this with you," he said, pushing a bottle of magnesia into my hands, "it's a rare specific for sea sickness." I felt painfully aware that I was very young when, on the Irish Sea, I took a deep dose of the doctor's infallible remedy!

Dear fellow, how genial and true-hearted he was! Only a week or two after I reached London, the news came that he had died suddenly in his surgery. But he was "Ready, aye, ready."

"Semper Idem."

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 175.)

PART III.—(a) THE OBJECTIONS.

SINCE "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans viii. 7), we need not be surprised that quite a host of doubts and objections is raised, not only concerning the inerrancy of the Word of God, but also against the very fact of Inspiration itself. That many true and tender minds have honest difficulties, we readily admit, and would simply urge all such, preferably, to humbly wait, as finite beings, with circumscribed powers of thought, for fuller light and reconciliation hereafter, than to drift as derelicts upon a sea of scepticism; for, after all, God is Himself a mystery, and so are the Incarnation, the Atonement, the Resurrection, and the Bible mysteries.

"God only knows the love of God,"—

and we may add,—God only knows the holiness and faithfulness of God, and God only can Himself expound and explain, in all its depth and fulness, His own Divine and sacred revelation. The finite cannot grasp the Infinite, and theology and Christianity have always suffered heavily through the vain and ineffectual attempts of man to measure the Almighty by his twelve-inch rule, and to dissect and analyze the inscrutable and everlasting thoughts of God.

These objections are, however, mainly ancient ones, coined in the early centuries of the Christian era, re-uttered in coarse and vulgar language by 18th century blasphemers, and finally presented, in elegantly-bound and well-typed volumes, by gentlemanly Professors, in beautiful diction, wherein arrogant assumption and insidious scepticism blend most fittingly together. For Celsus and Porphyry, we mourn; over poor Tom Paine, and despairing Voltaire, we can even shed a tear; but for Divinity Professors,—occupying high ecclesiastical positions, and filling theological chairs, who quietly subscribe to certain articles of faith, and pocketing large retaining fees for the defence of Inspiration, then, with an extraordinary bias, act as counsel for the prosecution,—we can have no tolerance whatsoever. I have hitherto refrained from mentioning names, but cannot help recording, in this connection, with deliberate emphasis, the opinion that a candid antagonist like Mons. E. Renan commands a sad respect from orthodox men, while the Rev. Canon T. K. Cheyne, D.D., for example, denying, as he does, the virgin birth, the substitutionary sacrifice, and the resurrection of our Lord and Saviour, and leaving us only some fragmentary utterances in the Gospels as the accredited sayings of Jesus Christ, demands from honest hearts and lips the strongest condemnatory criticism for his gross betrayal of that trust committed to his charge by the Church of which he is professedly a member, as Oxford "Professor of the Interpretation of Holy Scripture." We challenge such men, if on no higher and holier grounds than common honesty to the long-suffering and deluded British ratepayer, to come out boldly into the open, abandon their professorships, relinquish their salaries, and emulate, in this matter at least, the straightforwardness of Paine and Voltaire, who, with all their many faults, never descended to the unutterable and contemptible meanness of attacking the Bible from a vantage-ground, which they could never have occupied but for their most solemn promises to defend the Sacred Writings.

Having thus freed our conscience, in language of undoubted strength, let us add thereto the prayer of Stephen, "Lord, lay not this sin to their charge," and proceed more specifically to consider THE OBJECTIONS, several of which we have already dealt with, and will only accordingly touch *en passant*. It is alleged—

(1) *That the Bible contains records of immoralities and sins, unworthy of a religious book.*

Verily, we live in a most amazing and innocent age! Do these critics forbid their children novels, and access to the theatres, (which we quite agree they would do well to avoid,) and refuse their sons permission to take honours in Latin and Greek classics, and their daughters the unrestricted perusal of the daily and weekly papers?

Is it not well known that the Bible is, perhaps, the only book which, while describing sin, invariably does so to denounce and damn it,—to pourtray its evil, and emphasize its dark and terrible consequences; and that there is a reticence which may issue in the ruin of souls, a covering of "danger signals" which may wreck the young life, and a non-recording of grace and mercy which may end in the despair and suicide of erring men? The Scriptures must show me my unregenerate heart in a mirror, as well as reveal God in the person of Jesus Christ; and Holy Ghost memoirs must be wholly true as well as tender. A Bible without narration of sin and failure would be an absolutely useless, unreal, and unpractical book, to a world of sinners who need a message proclaiming that "God is love," but vice is vile, and yet that, through His Divine Gospel, sin can not only be pardoned, but hated, not only be encountered, but overcome.

Passing by this trifling objection, the real malignity of which is only superficially veiled under a mere veneering of modern sentimentalism, we next notice that, as already stated, (2) many acts and speeches of ungodly, and sometimes even of godly men, were not actually inspired, but *the record and recital of them are*;—that (3) the judgments on the Canaanites and the Imprecatory Psalms fit in with the stern laws of nature as well as the facts of history, progressing down these dark avenues to fuller freedom, civilization, and enlightenment;—that, if Chaki be substituted for Adoni-bezek, and Turkey for Babylon, and the necessary and God-ordained extinction of wicked, pestifential, and unprogressive peoples before the uprisal of others, be considered, even a modern philanthropist will be compelled to take his stand instinctively beside Joshua and David;—and that (4) the eminently small and human difficulty about God mentioning insignificant details and non-essential matters, (although nothing GOD thinks, or says, or does, can be considered non-essential by the devout believer,) is easily answered by pointing out that, to an almighty mind, nothing can be unimportant or mean, any more than the existence of the daisy or bluebell in the world of nature; and yet it was because "*the babe wept*" (Exodus ii. 6) that Pharaoh's daughter's heart was touched, Moses delivered, and Israel afterwards emancipated; and because, "*on that night could not the king sleep*" (Esther vi. 1), that Mordecai was promoted to signal honour, and the Jewish nation saved from a pre-arranged extinction.

I could covet few greater joys than to hear dear Samuel Rutherford, for example, with his delicate pathos and poetic sympathy, or John Bunyan, with his terse insight and wonderful descriptive power, picturing the poor old rheumatic apostle lonely and shivering in his prison cell for lack of "the cloke" he left at Troas* (2 Timothy iv. 13), and getting, in that very experience of privation, nearer than ever to His blessed Lord, of whom it was written, "and for MY VESTURE they did cast lots" (John xix. 23, 24).

All these, however, are surely, at best, but difficulties of a very

* Did Paul revisit Troas after that memorable "breaking of bread" service when Eutyclus was restored to life? If not, how readily can we understand, amid the wild enthusiasm of the weird scene, and the sadness of farewell, that Carpus easily forgot the poor evangelist's "cloke."

minute and puerile sort; let us, accordingly, face three more practical and important ones and confront—

(5) the "*oppositions of science falsely so called*" (1 Timothy vi. 20). This title we use deliberately because Holy Scripture and *true* science are becoming, every day, nearer to perfect reconciliation. It should never be forgotten that science is only, like some fair maiden, still knocking at the door of the palace of truth; whereas revelation, on the other hand, comes forth therefrom;—that many eminent men have lived long enough to see their own pet theories falsified; and, speaking generally, that little scientific finality has been yet attained, the discoveries of one generation often destroying the findings of another;—and that the Bible was never written as a text-book about astronomy or geology, but to teach man how salvation, holiness, and communion with God are possible; to point out, not how the heavens go, but how to go to Heaven;—and that we should also be scrupulously careful not to read into the Scriptures, either through intelligence or stupidity, thoughts and teachings which they themselves do not suggest or testify.

Thus, for example, opening the Bible, we are struck immediately by the majestic utterance, "In the beginning God created the heaven and the earth" (Genesis i. 1), and going on quickly, add to it, without a thought of chasm or parenthesis, the words, "And the earth was without form, and void; and darkness was upon the face of the deep;" or, as it should more literally be translated, "And the earth became ruined and empty, and darkness was upon the face of the abyss" (i. 2). Now, reader, pause! for, as a believer in Verbal Inspiration, I am convinced that Almighty God does not string sentences together, and spread out words, like a French novelist writing to space and order. Is there no depth of hidden yet definite meaning in the suggestive copulative "And";—also, can you imagine that *the Lord ever originated or created anything otherwise than perfect?* With these thoughts in mind, we find in Jeremiah exactly the same two words, "without form" (Hebrew, *tohu*) and "void" (Hebrew, *bohu*), connected with a description of the earth in a condition of darkness and disaster (iv. 23), and still more emphatically read in Isaiah, "*God that formed the earth CREATED IT NOT TOHU,*" "without form" or "ruined" (xlv. 18), a most definite and dogmatic assertion; so that it would appear as though the earth, which originally came forth perfect at Elohim's word, was blasted, possibly on account of primeval sin, and remained ill-shaped, lifeless, dark, until God again, in grace and wisdom, intervened. However, the word of God, through Isaiah, is clear and definite, God did NOT create the earth "*tohu*"; and since Genesis i. 2 revealed it in that state, the blight and wreckage must have occurred between the "æons" in verses 1 and 2 coupled together by the conjunction "And"; and, accordingly, you have here a chasm of millenniums, a *huge gaping parenthesis* where geologists may explore and scientists investigate till hand and eye and brain alike grow weary, and yet produce no genuine discovery in the smallest discord with "that which is noted in the Scripture of truth" (Daniel x. 21).

But, proceeding further, we discover that "the Spirit of God moved upon the face of the waters" (i. 2); and so, breath and motion—both atmosphere and light begin their gracious ministry upon the ruined

earth. Note, it does not record that God *created* light, though subsequently He "made two great lights," the sun and moon, as reservoirs to contain it for this world's benefit; but He said, "Let there be light," (i. 14—19; 3—5,) for "God is light" (1 John i. 5); and, in the side flashes from Paul's inspired and beautiful parallel between the regeneration of a lost man and a fallen world this truth becomes more clearly manifested: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians iv. 6),—the analogy being, both earth and man were created perfect, both fell, and, by a similar process, both have been, through grace, restored.

We have neither time nor space to trace, *seriatim*, the order of creation as described through Moses, but content ourselves with the remark that the sequence of events is admittedly in harmony with scientific research, and thus *Genesis alone, of all old-time books, gives a clear-cut, God-like, and satisfactory account of creation.* Compared with it, how grotesque and mythical appear the absurd cosmogonies of ancient science, history, philosophy, and religion, albeit men of eminent genius suggested or narrated them; but we must enter an emphatic protest against the unscriptural theory that blind, senseless matter was in itself eternal, since "through faith we understand that the worlds were framed by the word of God, so that *things which are seen were not made of things which do appear*" (Hebrews xi. 3); and especially do we warn believers against the danger of *coquetting with the modern doctrine of evolution*, which, in its logical consequences, assails the fall of man, the incarnation of "God manifest in the flesh," the vicarious sacrifice of our Divine Lord, and the solemn judgment of those who die impenitent; and not only leads to these developments, but is, in language of the plainest sort, flatly contradicted by the Word of God. Indeed, no Christian can consistently accept the teachings of Darwin and the utterances of Moses; and if rejecting those of the latter, must also, in so doing, logically break loose from faith in the endorsements definitely and unambiguously given by our Lord and His apostles concerning the first three chapters of the Book of Genesis (Matthew xix. 4—6; Mark x. 6—9; Romans v. 12—21; 2 Corinthians xi. 3; 1 Timothy ii. 13. 14; Hebrews ii. 6, 7; iv. 4; xi. 3; Revelation ii. 7; xiii. 9; xxii. 1, 2).

Let us not be misunderstood; we do not for a moment deny that consistency, and in many cases uniformity of design, are stamped as clearly upon the personality of God's handiwork as upon that of man; that there is a great sympathy of purpose and thought in all God's wonderful creation, and a kinship among the different species, and a blending, development, and outgrowth through intermarriage among the same; that there are links binding life to life, and family to family; but what we do emphatically deny is that *some chasms have been or ever can be bridged over*; and taking our stand beside Paul, in the words of perhaps the most unique and marvellous chapter in the Bible, affirm that "*all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds*" (1 Corinthians xv. 39).

Then, again, the old controversy as to whether the oak preceded the acorn, or the acorn the oak, the hen the egg, or the egg the fowl, is settled once for all by the great Lawgiver's decisive words, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" "so God created man in His own image." "In the day that God created man, in the likeness of God made He him" (Genesis ii. 7; i. 27; v. 1); flanked, as this statement is, by a parallel concerning the brute creation: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air" (ii. 19; see Septuagint version, "formed yet farther"); and the startling and simple words, "and every plant of the field BEFORE it was in the earth, and every herb of the field BEFORE it grew" (ii. 5); while the oft-repeated phrases, "GOD CREATED," "GOD MADE," "the herb yielding seed, and the fruit tree yielding fruit *whose seed was in itself*;" "great whales, and every living creature that moveth," "every winged fowl," "beasts", and "cattle", and "every thing that creepeth upon the earth" "AFTER THEIR KIND" (i. 11, 12; 20—25; 29); renders it absolutely impossible, on any honest theory of interpretation, to reconcile the record given through Moses concerning the creation of "Adam, which was the son of God" (Luke iii. 38), with the dogmatic but yet unproved hypothesis that our first parent was rather the son of the baboon, which was the son of the tadpole, which was the son of the jellyfish, which was the son of the protoplasm! "Wherefore, choose ye to-day whom ye will serve;" and if Moses be a prophet of the Lord, follow him; and if Darwin, then follow him.

The truth is, it seems to us, that another and an utterly opposed theory might be deduced theologically, and possibly even scientifically,—that of *Devolution*. The teaching of Genesis iii., Romans iii. and v., of Philippians ii., and Hebrews i. and ii., revealing how man fell, and "the only-begotten Son of the Father" "stooped to conquer,"* would easily lead in this direction, and the denunciation of a death penalty, under the law of Moses, upon those committing certain unnatural and unmentionable sins, might suggest the possibility of "the descent of man", and a race of hybrids, with certainly as much plausibility as the views advanced by some concerning the origin of "the Nephalim."

After all, however, the great point for the believer is, not what man thinks, but what God has revealed. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isaiah viii. 20). This great sheet-anchor holds through every storm, and yet I know three lesser ones, any of which would seem to me sufficient to save the bark from drifting. (1) The argument of the ordinary layman (scientifically),—Is not the opinion of Sir W. J. Dawson, who believed in Genesis i., as good as that of Professor Tyndall (both ex-Presidents of the British Association), who denied it? (2) The argument of the metaphysician: "Must not the whole be greater than the part, THE CAUSE THAN THE EFFECT?" and (3) the argument

* How inconsistent these higher critics are! Nearly all of them hold tenaciously the doctrine of evolution, and yet as firmly assert, in its wildest sense, the "Kenosis" theory,—views which anyone can easily see are mutually destructive.

of "the man in the street," who, however loose in his religious convictions, believes in a Supreme Being. *Grant me a God!* and the Mosaic account of creation inevitably follows as more natural, simple, noble, and Divine, than the protoplasm, jellyfish, tadpole, monkey, Darwin theory.

"HE SPAKE, AND IT WAS DONE" (Psalm xxxiii. 9).

"HE COMMANDED, AND THEY WERE CREATED" (Psalm cxlviii. 5).

(To be continued next month.)

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

III.—AS TO THE HEAD OF THE CHURCH.

IN our former talks, we have seen that the Christian Church is not to be identified with any one organization, but is found in all the world, wherever men, women, or children are living in spiritual union with Christ. We have now to go a step further, and to show that this Church, so widely diffused, and so variously composed, is not a chaos, but a unity; in the language of Scripture, is a "body", joined with and controlled by a "Head." Who, then, or what, is this Head of the Church? Upon the answer great issues depend. We are at the turning-point of theologies.

As to the Supreme Head, there is no difference. All agree that it is Christ. Lifting their eyes to Heaven, Christians of every school—Roman, Anglican, Free,—"see Jesus crowned." But the difference emerges with reference to this earthly sphere. Is Christ "the sole Head"? Or is there, on earth, another, coming somehow between Christ and the general body of believers?

Our Lord Himself has supplied the answer: "All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matthew xxviii. 18—20). In these farewell words, Christ leaves no room for the intervention of a second "Head." Although about to become unseen, He declares that He, to whom belongs all authority on earth as well as in Heaven, will continue with His people "even unto the end of the world."

How very real, in the early Church, the controlling presence of the unseen "Head" was, is plain from the Book of Acts. The apostles thought of Jesus as personally governing the Church from His throne above. The wonders of Pentecost are ascribed to Him: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (ii. 33). When the apostles are called to account, they refer at once to their Lord: "We are His witnesses" (v. 32). On

the Damascus road, it is Jesus who, from Heaven's gate, changes the persecutor into a preacher; and, in Philippi, it is "the Lord" who opens Lydia's heart. When Paul is in trouble at Corinth, "the Lord" says to him, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (xviii. 9, 10).

Thus, all through the Book, it is the unseen Christ who acts, who inspires, who rules. He is "the sole Head" of the infant Church.

In the Epistles, this truth sounds and resounds, like a recurring strain of music. God "gave Him to be the Head over all things to the Church, which is His body" (Ephesians i. 22, 23) "That we . . . may grow up into Him in all things, which is the Head, even Christ" (iv. 15). "The husband is the head of the wife, even as Christ is the Head of the Church" (v. 23). "He is the Head of the body, the Church" (Colossians i. 18).

With these passages in mind, one is shocked to hear from Rome the claim of a man to be "Head of the Church" on earth. What can the Pope do for us? He claims to govern conscience, thought, life. In the words of a Romanist manual, "The Church is, at the present day, governed as an absolute monarchy, the Bishop of Rome being monarch" (Hunter's Dogmatic Theology, Vol. I. p. 404). How strangely these words read beside those of Jesus: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you:* but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matthew xx. 25—27).

But I hear you ask,—Does not the Pope try to make good his claim? Yes, indeed; he asserts that he is "the successor of Peter", to whom, he declares, the primacy of the Apostolic Church belonged. In face of such an argument, I would ask you to note that Jesus never gave Peter any superiority over his fellow-apostles; that, in the very conversation in which our Lord commended Peter's great confession, He condemned him for presumption; ("Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men:") that this same Peter, instead of being "infallible", denied his Lord in the hour of that Lord's distress; and that, even after Pentecost, so far were the other apostles from bowing before Peter's authority, that Paul writes, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Galatians ii. 11).

There is no hint that Peter was, in any sense, the "Head" of the Church. And if he had been, there is no connection between Peter and the Pope. I know the Pope says that Peter was "Bishop of Rome", but of this there is no proof. The Roman Catholic theologian, already quoted, argues that Peter must have been Bishop of Rome, because there is no evidence that he was Bishop anywhere else!!!

The fact is, that the Papal claim is not only unsupported in Scripture, but is opposed to the very spirit of the Gospel. Its effect in history has been pernicious. By magnifying a sinner, it has withdrawn atten-

tion from the Saviour. It has caused men to lean on a human, instead of a Divine, arm. It has weakened the sense of responsibility in private believers, and relaxed the moral fibre of nations. It has inspired persecution, and undermined liberty. Alike by the New Testament, by Reason, and by History, the Pope's claim is condemned.

In England, we found the Pope out long ago ; but, by a singular turn of events, put the King in his place. You remember the story of Henry VIII., who, failing to obtain from the Pope a divorce from the wife of whom he was weary, threw off allegiance to Rome, declared himself the Head of the Church in England, and married the lady he coveted. So, since 1534, the Sovereign, whatever his character, rules "the national Church." The Bishops and Archbishops are appointed by the King, on his Prime Minister's advice, and every new prelate has to take an oath acknowledging the King's supremacy in spiritual, as well as civil, affairs. What this "Headship" of the King may mean, was seen from 1660 to 1685, when upon the English throne sat Charles II., a man who cared only for his mistresses, but from policy supported the Established Church, and persecuted Nonconformists. The fruit of the subjection of religion to the temporal power was seen in a series of cruel Acts,—Corporation Act, 1661;—Act of Uniformity, 1662;—Conventicle Act, 1664;—Five Mile Act, 1665;—Test Act, 1673;—by which the religious life of this country was placed in fetters, and the Christian conscience was outraged.

All the objections against the Pope as Head of the Church hold against the King, but still more forcibly, since, in his case, we have not even presumable guarantees of Christian faith and character.

Now against all such pretensions we protest, as did Leonard Busher, and John Milton, and many an unknown hero, in the days of persecution. We affirm that, in the Church, Christ alone is King; and, in defence of "the crown rights of the Redeemer" we resist all rival claims. Never has this principle been more splendidly vindicated than in the Scottish Disruption of 1843. For years, many of the noblest spirits in the Church of Scotland had chafed under the control of the temporal power. The special grievance was the foisting of unsuitable ministers upon unwilling congregations. At length, a crisis arose. A test case was tried in the Law Courts, and decided against the friends of freedom. They carried it to the House of Lords in vain. Finally, they appealed to the open court of Parliamentary debate, and were beaten. After this, nothing remained but to seek liberty outside the State Church.

Memorable was the scene when, on May 18th, 1843, in St. Andrew's Church, Edinburgh, the Moderator of the Church of Scotland read his solemn protest before the Royal Commissioner, closing with the words, "We are not responsible for any consequences that may follow from this, our enforced separation from an Establishment which we loved and prized, through interference with conscience, the dishonour done to Christ's crown, and the rejection of His sole and supreme authority as King in His Church."

Having spoken these brave words, the Moderator took up his hat, and, bowing to the Commissioner, stepped from the platform, and



moved towards the door, being joined by Dr. Chalmers and followed by more than 400 ministers. As they appeared in the streets, a shout went up from sympathetic crowds, though not a few eyes were dimmed by the sight of these men, who, in loyalty to Christ, were severing the associations of a lifetime, and surrendering their means of subsistence.

The sequel showed, however, that "the Lord is mindful of His own;" and, in the spiritual revival which followed, the great Free Church of Scotland sprang into a speedy and lasting prosperity.

"SEVERING THE ASSOCIATIONS OF A LIFETIME."

I used to wonder, as a boy, why, among Protestant Nonconformists, so much is said about "the sole headship of Christ." The words seemed little more than a formula. But I have come to learn, what I want you all to see, that behind these words lies a grand principle, which is the corner-stone of Christianity, the foundation of liberty, and the condition of spiritual progress.

So upon our banners we emblazon "Christ our only Head"; and every law, every doctrine, every custom, which takes the honour of Christ, and gives it to a creature, we resist as treasonable. Loyal to Jesus, we listen for His commands, rely upon His aid, follow His leadership. "Nonconformity" is a mere incident, involved in the deeper, grander fact, "Conformity to the will of Christ."

* * * *

Our next Talk will be about "THE BIBLE, AS OPPOSED TO TRADITION."

Facts and Figures for Temperance Workers.

THERE are now 5,750 licensed brewers in the United Kingdom.
Alas! alas!

2,780 brewers use malt alone, 2,970 use a variety of materials and various hop substitutes.

Ireland has 19,857 publicans and grocers who sell intoxicants,—an increase of 155 during the year.

The quantity of malt used during the last twelve months was 6,953,737 quarters,—the lowest since 1895.

In greater London, with a much larger population than Ireland, there are 10,633 persons holding licences.

Out of 100 slum homes visited in the East End of Glasgow, only six showed no traces of indulgence in liquor.

Mr. Seebohm Rowntree declares that, upon the average, each working-class English family spends 6s. weekly on alcohol.

The greatest decreases in the number of licences, during the past year, in England, have been in Yorkshire and Norfolk.

Sir John Leng recently introduced a Bill into the House of Commons to abolish grocers' licences in Scotland. We wish him success.

Mr. Thomas Binnie says that, to give people, who drink, higher wages or cheaper houses, is simply giving them more to spend in liquor.

At Thornaby-on-Tees, the justices have refused to renew six full licences, and declare their intention to reduce the 72 existing licences, next year, by one-third.

The Glasgow Herald says:—"The nation, as a whole, shows no disposition to make any radical departure from its traditional habits." Give them Local Option, and see!

The College Conference.

THE sixteenth Conference of the Pastors' College Evangelical Association (the thirty-ninth College Conference) will occupy a very honourable position in the long line of the annual assemblies of our world-wide fraternity. The opening meeting, on Monday afternoon, April 20th, was well attended, and characterized by much fervency of devotion and holy expectation. The President (Pastor Thomas Spurgeon) presided, as he did also, in the evening, at the public meeting combined with the usual Tabernacle prayer-meeting. Several of the brethren prayed, and addresses were delivered by Pastors J. J. Bristow (East Finchley), and F. A. Jackson (Old Basford), whose poems have given so much delight to readers of the Magazine.

The first hour on Tuesday morning was devoted to praise and prayer, and again it was good to be there. In the course of the proceedings, the President mentioned that his brother, the Deputy-President, sent a telegram to the meeting on the previous evening, and that he had written a letter saying that his doctor forbade him going to the Conference, which he hoped would be one of the brightest, best, and happiest ever held.

The President's Address appears in full in the present number of the Magazine, so all can read the message which the Lord gave him first for the brethren at the Conference. At its close, an interesting addition was made to the programme by the presentation—made by the Vice-President (Pastor T. W. Medhurst) on behalf of all the subscribers,—to the President of a Hammond type-writer, with aluminium fittings, and in a leather case, duly initialled, and to Mrs. Thomas Spurgeon, of a silver teapot. Both gifts were appropriately acknowledged by the President.

After the recess, the first business session was held. The deaths of seven members of the Association, and of two associates, were reported, and tender references to them, and to their bereaved relatives, were made by several brethren. Pastor Thomas Spurgeon was again unanimously and enthusiastically elected President, and Pastor Charles Spurgeon was, with equal unanimity, elected Deputy-President, sympathetic allusion being made to his breakdown in health, and absence from the gatherings of the week. The President announced that his dear mother's Conference gift was to be any one of the three volumes of C. H. S.'s Sermons,—*The Most Holy Place, Christ in the Old Testament, or The Messiah*.

In his brother's absence, the President occupied the chair at the evening meeting at the Orphanage, at which the speakers from abroad were Brethren F. W. Jarry (from Orissa), H. Rylands Brown (from Darjeeling), and H. H. Pullen (from Spezia). At the same time, Pastors E. Roberts, W. Pettman, and F. J. Flatt were conducting evangelistic services with the orphan children, which, it is hoped, will help to extend the gracious spiritual influence which is already spreading among the inmates of the Institution.

On Wednesday morning, following a helpful season of devotion, Professor W. H. Gaussen, M.A., LL.B., delivered an able address on Pessimism; and Pastor H. A. Phillips (Cheltenham) read a valuable paper on "The Place of the Atonement in the Modern Ministry." In the evening, the subscribers met for tea and supper, under the presidency of D. Cooper Apperley, Esq. The President presented a summary of the Annual Report, and addresses were given by Dr. Barnardo, and Pastors Hugh D. Brown, M.A. (Dublin), and W. J. Hurlow (Leyton). The contributions announced amounted to £1,211, and later gifts brought up the total to over £1,250.

After the devotional service, on Thursday morning, Pastor G. T. Bailey (Leyton) read a charming paper on "The Minister a Sweet Saviour of Christ." This was followed by a conference on "The Religious Aspect of the Education Question," in which Pastors J. W. Ewing, M.A., B.D., A. G. Brown, W. Y. Fullerton, and D. J. Hiley, and Professor Hackney, took part. Some items of the unfinished business were also dealt with.

There was a good attendance at the public meeting at night. The President reported the settlements during the year, addresses were delivered by Principal McCaig, Pastors E. Isaac (from Australia), E. H. Ellis (East London Tabernacle), and W. Y. Fullerton (Leicester), and Mr. J. E. Compton, who spoke as the representative of the students still in College. Sacred solos were sung by Madame Ryall and Mr. Mayers.

In the course of the Friday morning session, the usual hearty votes of thanks to Mrs. C. H. Spurgeon and the hosts and hostesses were passed, and Pastor D. J. Hiley was elected Vice-President for 1903-4. (All the officers had previously been re-elected.) Specially cheering reports of the services at the Orphanage were presented by the brethren who conducted them; and then came the closing sermon,—a message of deep spiritual power, delivered by the Vice-President (Pastor T. W. Medhurst) from our Saviour's words, "I am come that they might have life, and that they might have it more abundantly." This was a most fitting preparation for the communion, which was concluded, in the usual fashion, by all standing, and with hands linked, singing—

"Pray that Jerusalem may have
Peace and felicity."

At the farewell dinner, cordial thanks were given to the Hospitalities Committee; Professor Hackney reported the receipt of £456 from the brethren, as against £318 last year; and, after the usual rounds of cheering, the Conference was appropriately closed with the Doxology and Benedictior.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabastrer on receipt of Postal Order for the published price.

Open-air Preaching: what to Avoid, and what to Do. By JOHN GALT. Partridge and Co. (1s.)

BOTH interesting and instructive. Every open-air preacher should study it. God bless the noble band of street evangelists! They do grand work for God. This little book will help them to do it better still.

A Hundred Years' Work for the Children. By W. H. GROSER, B.Sc. Sunday School Union. (2s. 6d.)

THE history of the Sunday School Union is herein graphically and concisely sketched by its senior Honorary Secretary. It is the old story of development from a small

beginning to a condition of world-wide usefulness through the blessing of God on faithful service. There is a good portrait-gallery of worthies past and present.

Education: National or Denominational. By A. M. FAIRBAIRN, D.D. Hodder and Stoughton. (6d.)

YEOMAN service has been done by Principal Fairbairn in this pamphlet. The latest outrage on Non-conformity, in the priestly Education Act, is here keenly criticized. We can only hope that this booklet will be solemnly read and pondered by all Free Churchmen, and then that such resistance to this infamous Act will be aroused, as will make its enforcement impossible.

Jesus in the Cornfield, The Cross and the Dice Box, and Comradeship and Character, are the titles of three volumes of sermons and addresses, published by James Robinson, Manchester, at 3s. 6d. net each. The first contains sermons suitable for Harvest and Flower Festivals; the second, sermons and addresses to working men; and the third, sermons and addresses to young men. The discourses are by no means of equal value, nor can we commend the modern theology in some of them; but we rejoice to see, in many of them, Gospel truth presented with a spring freshness that must attract the attention, and we trust the heart, too, of many a reader. These three volumes should prove helpful, not only to young and working men, but also to Christian teachers and preachers.

The Lord's Supper: what it is, and what it is not. By W. K. SOAMES, M.A. Elliot Stock. (1s. net.)

A MASTERLY exposure of the utterly baseless sacerdotal and sacramentarian teaching of the Ritualistic priests of the Establishment. Thank God! there are many true Protestant preachers and pastors yet in the Church of England; though, how they can remain there, is a riddle we have never seen answered.

Messrs. Morgan and Scott are publishing, in 7d. fortnightly parts, and in a 12s. 6d. volume, a most timely and admirable work,—*The Story of the Light that Never Went Out*, a History of English Protestantism for young readers, by AUGUSTA COOK and W. STANLEY MARTIN.

What Jesus is Doing. By J. F. SHOREY. Alfred Holness.

THIS is a sort of appendix to the book, "Down in Water Street," which we noticed some time ago, though scarcely equal to it in interest or descriptive ability. Records of the power of grace to neutralize the appetite for strong drink are given in abundance, the

author himself bearing his personal testimony.

A Life for God in India. Memorials of Mrs. Jennie Fuller, of Akola and Bombay. By HELEN S. DYER. Fleming H. Revell Company.

THIS is the record of a beautiful life beautifully told. Mrs. Dyer has been greatly helped of God in writing, and an unction of the Holy One rests upon the pages. It is a long time since we read anything that made such a high spiritual appeal. Mrs. Fuller, whose book, "The Wrongs of Indian Womanhood," we reviewed some time ago in these columns, has left a record of saintliness and ability scarcely to be surpassed.

Lomai of Lenakel. A Hero of the New Hebrides. By FRANK H. L. PATON, B.D. Hodder and Stoughton. (6s.)

WE have here a vivid account of the missionary work which the son of the venerable John G. Paton has been permitted to carry forward on the West coast of the island of Tanna. It is only second in interest to the story of the work in Aniwa written by his father, and we have no doubt it will become very popular. Anything that Dr. James Paton edits or writes is always worthy of being read, and we welcome this addition to the volumes for which he is, in some sort, responsible.

Plucked from Peril; or, the True Story of a Village Lad's Career. By ALBERT HARRISON. Arthur H. Stockwell. (1s. 6d. net.)

AN unpretentious but interesting story of a most worthy and earnest life. Mr. Kirby, the curator of the York Museum, and leader in every mission work in that city, is the hero of the volume, and the record of God's grace toward him is likely to be most useful to others.

The Autobiography of Peter Taylor. Paisley: Alexander Gardner.

THIS is a pawky book. (We hope

that, with our limited knowledge, we make the right use of this Scotch word.) The author describes his lowly origin and early struggles in a most interesting way, and in few words he hits off the character of the people he has met. His own achievements are worthy of record, and his philosophy of life, the outcome of a strenuous career and shrewd sense, is perhaps not far astray. The book is well illustrated, and contains a number of new anecdotes.

Hegel and Hegelianism. By R. MACKINTOSH, D.D. T. and T. Clark. (3s.)

A VAST subject packed into small compass, but treated with great knowledge and skill. Those who wish to be familiar with the notorious but now discredited philosophy of Hegel, could study no better digest than this. It is a good average volume in "The World's Epoch-makers" series.

Side Lights on the Epistle to the Ephesians. By C. G. BASKERVILLE, M.A. Nisbet and Co. (1s. 6d. net.)

To an industrious student and speaker, this little volume will suggest scores of addresses and sermons. It is pithy and suggestive to an extraordinary degree. One can see the avidity with which some expository pastors will seize upon this book, and give their people the benefit of it for many months to come,—and rightly so.

Sermonic Studies. By Rev. T. DAVIES. A. H. Stockwell. (2s. 6d.)

NOTHING startling, but good and gracious all through. These "studies" are fresh, with plenty of point and picture, and must do good wherever they are read. A specimen of what was a refreshing ministry.

"*Aus Dem Cheder.*" Pictures of Jewish Life. Morgan and Scott. (1s. net.)

TRANSLATIONS of German sketches, from the inside, of Jewish life and

customs. Valuable to all who would understand the Old Testament, and the religion of the Jews. Some of the things are queer and quaint; and many of them trivial, but all are instructive.

The Three Things that Abide. By Sir W. T. GAIRDNER. Hodder and Stoughton. (1s. 6d.)

ONE of the admirable "Little Books on Religion" series. The triple graces of faith, hope, and love are analyzed and commended with both force and fervour. The author's eminence as a medical man gives special value to the crowning paper on love. We heartily commend this excellent booklet.

Christ the Carpenter. By Rev. IRA BOSELEY. A. H. Stockwell. (2s. 6d.)

INGENIOUS yet reverent attempts to make the Nazareth-life of our Lord illustrate His teaching. Whether we accept all the preacher's assumptions or not, we welcome the effort to give sober realism to the thought and speech of Him who spake as never man spake.

Jottings and Hints for Lay Preachers. By F. B. MEYER, B.A. Andrew Melrose. (1s. net.)

TRUE to its title, but the "Jottings and Hints" are given by one whose experience has been wide and manifold, and, therefore, they are worthy of earnest consideration. We are not at all sure that Mr. Meyer's own judgment of his early ministry would be endorsed by his first hearers; but, even in this, he may be of service to other preachers, both pastoral and lay.

Death and Afterwards. By HENRY VARLEY. Alfred Holness. (3d.)

A NEW, cheap edition of a masterly pamphlet on a constantly-recurring problem. We know no compact treatise that, for popular purposes, so well declares the Scriptural teaching on these solemn topics. It has our heartiest wishes for the widest circulation.

Redeeming Judgment, and other Sermons. By J. KELMAN, M.A. Oliphant, Anderson, and Ferrier. (3s. 6d. net.)

AMIDST so much of trifling pulpit talk, light as chaff, that is published under the name of sermon, it is a genuine pleasure to come upon such a volume as this,—good grain in every sentence of it. Mr. Kelman has evidently given of his best to the preparing of these discourses,—the best of brain, and heart, and Christian experience. The result is that every sermon is a revelation, a quickening, and a benediction; there is phenomenal pith, and point, and power. The volume is worth reading again and again, and will always be new and stimulating.

Quiet Talks on Power. By S. D. GORDON. Fleming H. Revell Co. (2s. 6d. net.)

WE commend this book without any reservation. It is full of Scriptural teaching as to the Christian life, set before us in such a fresh and forceful way as to be worthy of all praise. Mr. Gordon has a way of his own; it is a good way, and we wish all blessing to the author and his book.

The Village Blacksmith and the Squire's Daughter. By Rev. MARK BAIRSTOW. A. H. Stockwell. (2s. net.)

A CURIOUS combination of an amateurish style of writing with an attempt at something more ambitious, resulting in the production of a story that is not likely to do anybody either good or harm.

The Salvation of God. By L. BATTERSBY. A. H. Stockwell. (2s. 6d.)

EARNEST Evangelical studies of the foundation truths of spiritual life. Without pretension to great originality, yet with force and fervour, the themes of conversion, faith, repentance, redemption, sanctification, &c., &c., are reverently treated. It is a book to be quietly perused and pondered, that profiting may appear.

Some Questions for the Clergy. By Rev. T. H. PASSMORE, M.A. H. R. Allenson. (3d. net.)

WE cannot make out what Mr. Passmore is driving at; but, as we read his pamphlet, we are reminded that Pope was compared to a note of interrogation,—“a little crooked thing that asked questions.” We should be more satisfied if Mr. Passmore would supply some of the answers to his conundrums.

Notes.

Personal Paragraphs.

PASTOR THOS. SPURGEON arrived at Plymouth, in s.s. *Nigeria*, on Saturday, March 28th, having greatly enjoyed his brief visit to Grand Canary, and feeling really benefited by the rest and change. He hereby tenders his most grateful thanks to the dear brethren who occupied his pulpit, and whose services were, in every case, very much appreciated by the people.

MRS. C. H. SPURGEON has again been prostrate, but we are glad to say that she is “picking up.” We ask the prayers of God’s people, that she may be comforted and strengthened.

The farewell meetings of PASTOR CHAS. SPURGEON, at Greenwich, on Easter Sunday and Monday, were full

of interest and blessing. A grateful people and their friends gave the retiring Pastor a purse containing 200 guineas, and a handsome epergne, as a token of their love and esteem. The Tabernacle Easter Monday prayer-meeting sent a message of sympathy, and we will continue to pray that our dear brother may be completely restored to health, guided as to his future course, and greatly used to the glory of God.

IN MEMORIAM.—MR. JAMES SPURGEON, of Clare, Suffolk, C. H. S.’s last surviving uncle, was “called home” on March 12th, at the ripe age of 82 years. On removing, 33 years ago, from Stambourne to Clare, he at once identified himself with the Congregational Church of which his father had been Pastor, and for many years he was its highly-

esteemed Senior Deacon. We lovingly commend all surviving relatives to the Comforter whose consolations never fail.

MR. W. S. CAINE, M.P.—The first news that greeted us in Plymouth Harbour was that Mr. Caine had passed away. It was a great surprise, and a cause of real sorrow. Such men are all too scarce, and it seems to us that he was wanted more than ever just now. But "God never makes a mistake." Mrs. Caine and her family have our sincerest sympathy.

Our dear old friend, MRS. GIBSON, of Perth, Tasmania, has also heard the summons. With long life (for she was in her 92nd year), God has satisfied her, and has shown her His salvation. What happy days we spent, nearly five-and-twenty years ago, under her hospitable roof; and what joy was ours in helping her dear husband and herself to establish the Baptist cause in the fair island! Pastor J. E. Walton says well concerning her:—"Strength was the prevailing quality in Mrs. Gibson's character. She was strong in her loyalty to truth and duty. No social considerations could make her recreant to these. She lived near to God. She renewed the inward man day by day. The Bible, Spurgeon's sermons and writings, and other Evangelical books were daily perused and meditated upon; and good works were the attendants and handmaids of her devotion."

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Tabernacle Tidings.

At the church prayer-meeting, on Monday evening, March 30th, Rev. D. A. Rees, a missionary who recently returned from Mysore, India, gave some interesting particulars of his work, mentioning amongst other facts, that, out of five millions of persons living in the province of Mysore, one million died through the famine that occurred in 1877-8, when the missionaries were able to save hundreds of lives by receiving the children into the Orphanages, where they have since been reared, and taught the great truths of Christianity. Mr. Rees works in conjunction with the Rev. E. W. Sawday, brother of Pastor C. B. Sawday.

The young missionary friends of the Tabernacle Sunday-school met, on Wednesday, April 1st, to say farewell to Rev. J. H. and Mrs. Weeks, prior to

their return to the Congo. Mr. S. R. Pearce presided.

The monthly meeting of the "John Ploughman" Gospel Temperance Society was held on the same evening. Pastor C. B. Sawday presided, and Mr. W. Baker, of the London City Mission, delivered a lecture upon "Work in the Slums for twenty-three years, and how the Poor Live and Die there."

Baptisms at Haddon Hall, March 26th, two,—Maud Elliott, Olive Stickley;—at the Metropolitan Tabernacle, April 2nd, six,—Lily Sloan, Albert Rogers, Mary Hodsdon, Ernest J. Tyson, Susannah E. Tyson, Edward B. Youden.

Thirteen friends were received into church-fellowship, by Pastor Thomas Spurgeon, at the communion service on Lord's-day evening, April 5th; and the following deaths were reported:—Jane Tait, Mary A. Hunt, Eliza Whiting, Frances Parker, Emma Spencer, Emma Fox, Emily Harris, Mary Cooper.

The annual meeting of the Ladies' Benevolent Society was held on Monday, April 6th. A goodly number of friends met for tea in the College Buildings at 5 30; Pastor C. B. Sawday presided at the meeting which followed. The Report was read by Mr. Wm. Olney; and Rev. J. T. Dawson, of Walworth Road Chapel, gave a most interesting address. Madame Annie Ryall sang two of her beautiful Gospel solos; and towards the end of the meeting, Pastor Thos. Spurgeon came in, and spoke a few words of encouragement to the workers.

There is considerable distress amongst the poor at the present time, and the Society is greatly in need of additional financial help, in order that further assistance may be given by the ladies who visit. Donations and subscriptions will be gratefully received and acknowledged by Miss R. F. Cook, "Montpelier," 278, South Lambeth Road, London, S.W.

At the meeting of the Young Christians' Association, on Wednesday evening, April 8th, Dr. McCaig delivered his fourth and closing address upon Free Church Principles, the topic being "The Church of Christ: its Relation to the State." At the close, a special and hearty vote of thanks to Principal McCaig was passed.

Mr. H. H. Pullen gave a thrilling account of God's wonderful doings, in connection with the Spezia Mission, at our Easter Monday evening prayer-meeting.

The last of the evangelistic services, to be held this season in the lecture-hall, will be conducted on Lord's-day evening, April 26th, just after the Magazine goes to press. Mr. Wm. Olney will speak, and special prayer is being offered that this may be a time of ingathering, and a fitting conclusion to a successful series of meetings.

The open-air work will be commenced on Lord's-day, May 3rd. The preliminary arrangements are as follows:—Service on the front steps of the Tabernacle, every Lord's-day evening at six o'clock, conducted by Mr. C. Wagstaff. Also at eight o'clock, (except on the first Sabbath in the month,) conductors to be appointed by Pastor C. B. Sawday. Service at the rear of the Tabernacle, every Lord's-day evening at 5.45, conducted by Mr. J. McLaren. This meeting will be continued throughout the whole evening, and an appeal is made for about one hundred earnest workers, to speak, sing, distribute tracts, and to help in carrying the Gospel to our neighbours, who cannot be reached by the ordinary means of grace. Service on Monday evening, on front steps, at 8.30, conducted by Mr. J. McLaren. Prayer-meeting for workers, on Saturday evening, in the College Buildings, at seven o'clock.

The Tabernacle has been lent for the anniversary services of the Primitive Methodist Missionary Society, on May 14th and 19th. Rev. John Thomas, M.A., of Liverpool, will (D.V.) preach the annual sermon.

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Concerning the College.

The students left for their Easter vacation on Wednesday, April 8th, returning on Monday, April 20th, in time for the Conference.

A recent and interesting addition to the number of students is Mr. Wilhelm Fetler, who comes from Russia. He knows little if any English, but addressed the Tabernacle Sunday-school the day after his arrival, Mr. Neuf acting as interpreter.

Mr. W. Cartwright has accepted a call to Ashfield Baptist Church, Sydney,

New South Wales. He is to sail this month (May).

Mr. C. H. Homer, late of Barnes, has become pastor at Ashby-de-la-Zouch and Pockington.

IN MEMORIAM.—On March 24th, PASTOR JOSEPH WILKINS was "called home" from Attleborough, Norfolk, the scene of his last pastorate, which he had been obliged to resign owing to failing health. He had previously ministered at Maidenhead, and also in the United States; and, on his return to England, he became successively pastor at Swaffham, Wendover, and Attleborough. He was a gracious man, but had long been a sufferer, so that his home-going was indeed "a happy release." To all his bereaved relatives, we tender our sincere sympathy.

Since these "Notes" have been in type, we have received tidings of the home-going of BROTHER W. L. MAYO, another good man and true. He has been, for many years, Assistant Superintendent of the Children's Homes Society, Trenton, New Jersey, U.S.A. Before going to America, he was pastor at Chepstow. Not long ago, he came over to see his brother at Bristol. He was far from well then; and, on returning to the States, passed away to be "for ever with the Lord." May all the bereaved family be graciously comforted!

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Our Fatherless Family.

The principal "Note" concerning the Orphanage, this month, is just a reminder to all friends far and near that the celebration of "Founder's Day" will (D.V.) take place on Thursday, June 18th, when E. P. Collier, Esq., J.P., of Reading, is expected to preside at the afternoon public meeting, and Walter Runciman, Esq., M.P., at the evening gathering. There will be the usual attractive programme; and all who are, in any degree, interested in the Institution will be heartily welcomed. At the afternoon meeting, our old friend, Dr. Mac Ewan, and Rev. Frank Smith, M.A., of Denmark Place Chapel, Camberwell, will be among the speakers. Those for the evening are not yet all fixed, though one of them will be Pastor G. C. Britton, of Kingsland, an old Stockwellian. The Secretary will be glad to supply collecting boxes or books, to be brought or sent in to swell the receipts at the annual festival.

ORPHANAGE SUNDAY-SCHOOL.—On Friday, April 3rd, the annual gathering was held in the Memorial Hall. Some excellent music was rendered by the choir, under the direction of Mr. Partidge, after which a capital display of musical drill was carried out. Mr. Charlesworth told how he had, on the previous day, attended a meeting at the Society of Arts, at which a paper on "Engineering" had been read by Professor W. E. Dalby, M.A., B.Sc. (formerly a boy in the Institution), which had been highly commended by the Chief Administrator of the Admiralty and others.

Mr. W. J. Evans (Superintendent) said a few words on the year's work of the school, after which Sir John McDougall, L.C.C., who had kindly undertaken to distribute the prizes, gave a most cheerful and encouraging address (using as an object-lesson of how a poor boy might succeed in the world, the case of Mr. Will Crooks, M.P.). He then presented the rewards (all of which had been paid for by the Sunday-school teachers); and, in doing so, said a kind word to each of the young recipients.

On Lord's-day, April 5th, the quarterly united service was held, the address being given by Rev. E. W. Lewis, M.A., of Grafton Square Congregational Church, Clapham.

* * * *

Colportage Chronicles.

Attention is now being centred upon the approaching Colporteurs' Conference, which is arranged to extend from Saturday, May 9th, until the following Monday evening. A large company of our brethren is expected, and a "Welcome" gathering is arranged for the Saturday evening at the Stockwell Orphanage. The Sabbath will be set apart as "Colportage Sunday" at the Tabernacle services; and in the afternoon, the Rt. Hon. Lord Kinnaid is expected to preside at the colporteurs' testimony meeting. The brethren will also share in the open-air and other mission work in the evening. Monday will bring a busy morning of conference; the members' meeting is at 3 p.m. (open to all comers), when the Presidential Address is given; and in the evening, at 7 p.m., the annual public meeting will be held in the Tabernacle. The colporteurs will, as usual, be among the speakers at each of these

meetings, and good assemblies are anticipated.

In a letter recently received, the writer says:—"Colportage is a wonderful work, and the good accomplished by the colporteur no one can possibly estimate. By walking and talking, by selling and telling, by preaching and praying, he sows the seed, and then he first believes and then receives the tokens of the Divine blessing."



THE COLPORTEUR'S DAUGHTER
HELPING HER SICK FATHER.

A colporteur says:—"I called upon a family in a High Church village; the woman said she wished she could be as happy as the bookman calling at her door. She is reading all sorts of good books in her house, and goes regularly to church, but cannot find happiness. I told the simple Gospel to her and her family, and she purchased 'Precious Truths' and 'The Traveller's Guide,' which I pray may be the means of helping her into light and liberty."

One of the colporteurs tells of getting into a household where he secured the sale of a Bible for a present to one of two bright little lads. Conversation and special prayer ensued, and he left the individuals comprising three generations bright and smiling. A few weeks later, one of the boys came out, at the mission service, before a crowded audience, and entered the enquiry-room, where he was enabled to find peace. On the following Sabbath, the other lad, for whom the Bible had been purchased, came into the enquiry-room, and the colporteur, recognizing that it was the same for whom he had offered prayer in the mother's household, had the great joy of leading the boy to Jesus.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from March 15th to April 14th, 1903.

	£ s. d.		£ s. d.
Pastor D. Taylor	0 10 0	Collection at Abingdon Baptist Chapel, per Pastor W. H. Doggett	1 8 0
Collection at Trinity Road Chapel, Halifax, per Pastor W. G. Scroggie	6 15 0	Mrs. E. Barrett	1 0 0
Pastor E. P. Wright	0 2 6	Mrs. S. Dales	0 10 0
Pastor G. Freeman	1 1 0	Mrs. A. Mott	1 10 0
Miss F. E. Jones	0 5 0	Mr. R. J. Beecliff	0 5 0
Pastor J. W. Ewing	1 1 0	Mr. C. W. Roberts	10 0 0
Mr. J. A. Tawell	5 0 0	Collected by Pastor A. Phillips ..	1 10 0
Sir Frederick Howard	2 2 0	Collection at Clarence Road Chapel, Southend-on-Sea, per Pastor G. T. Ennals	1 4 0
Mr. Thomas Harris	2 2 0	Mr. E. Brayne	1 1 0
Mrs. Shearman	2 0 0	Half-collection at Sion Jubilee Chapel, Bradford, per Pastor W. C. Minifie, D.D.	2 7 7
Mr. and Mrs. H. E. Proctor	1 0 0	Miss M. Ewing	2 0 0
Mrs. Richard Rodgett	2 0 0	Collection at Child's Hill Chapel, per Pastor J. S. Poulton ..	2 5 8
Mr. A. G. Snellgrove	0 10 0	Contribution from Blackhill Church, Co. Durham, per Pastor A. Waugh ..	1 11 0
Collections at Bedworth and Longford Baptist Chapels, per Pastor D. Fraser	4 2 0	Mr. A. Christie	2 2 0
Mrs. E. Raybould	1 0 0	Mrs. Raybould	2 2 0
Proceeds of lecture, per Pastor F. A. Jackson	0 16 0	Collection at Salters' Hall Baptist Chapel, per Pastor James Smith ..	2 2 0
Pastor F. C. Watts	0 2 6	Communion collection at Walkley Baptist Chapel, Sheffield, per Pastor A. G. Haste	1 0 0
Mrs. J. M. Haywood	1 0 0	Mrs. Ellwood	10 0 0
Mr. D. Kerr	0 10 0	" B "	5 0 0
A reader of the "Christian Herald" ..	0 10 0	Mr. Charles Phillips	5 0 0
Mr. C. B. Vaughan	5 5 0	Mrs. C. A. Miller	10 0 0
Mr. W. Park	1 1 0	Mr. R. Laidlaw	2 2 0
" D. 3250 "	5 0 0	Donation from West Ealing Baptist Church, per Pastor W. L. Gibbs ..	2 2 0
Mr. W. H. Tyndall	10 0 0	Pastor J. L. Bennett	1 0 0
Pastor S. W. Twigg	1 0 0	Contribution from East London Tabernacle, per Pastor E. H. Ellis ..	2 2 0
Pastor J. N. Rootham	0 10 6	Miss Hadfield	10 0 0
Collection at Alva Baptist Chapel, per Pastor D. W. Laing	1 0 0	Contribution from Corsham Baptist Church, per Pastor James Smith ..	0 10 0
Collect on at Wadham Street Chapel, Weston-super-Mare, per Pastor T. J. Longhurst	2 6 9	Weekly offerings at Metropolitan Tabernacle	9 5 3
Pastor F. Potter	0 5 0		
Mr. F. Leete	2 2 0		
Mr. J. Willson	1 10 0		
Mr. C. P. Arlow	5 5 0		
Contribution from Queen Street Baptist Church, Port Elizabeth, per Pastor A. Hall	5 0 0		
Mrs. Donaldson	1 0 0		
Mr. J. C. Smith	2 2 0		
Rev. R. L. Jennings	2 0 0		
			£168 15 9

Pastors' College Missionary Association.

Statement of Receipts from March 15th to April 14th, 1903.

	£ s. d.		£ s. d.
Per Mrs. T. Spurgeon:—	£ s. d.	Collected by Miss Elliott	0 5 0
Mrs. Ellwood	2 0 0	Collected by Mrs. Atkinson	0 3 9
Mrs. Palmer	0 10 6		
			£3 4 3
For Christ's sake	2 10 6		
	0 5 0		

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from March 15th to April 14th, 1903.

	£ s. d.		£ s. d.
Amount: previously acknowledged	1068 6 2	Dividend on £740 2s. 4d. Consols ...	4 15 5
Mrs. Mott	0 10 0	A Missionary in North Africa	0 5 0
Mr. Coysh	0 5 0	Mr. W. M. Higgs	2 0 0
Mr. J. Willson	1 0 0	Miss M. E. Jones	0 5 0
Rev. R. L. Jennings	2 0 0		
Contribution from "Sunday Magazine," per Mr. E. Johnson	5 0 0		
			£1084 6 7

The Stockwell Orphanage.

Statement of Receipts from March 16th, to April 14th, 1903.

£ s. d.		£ s. d.	
Collected by Master A. Smith	1 0 0	Collected by Mrs. Pankhurst	0 5 0
Collected by Miss K. Hearn	0 3 0	Readers of the "Christian Herald,"	
Mr. G. Tolley	0 10 0	per the Editor:—	
Mrs. Taylor and Mrs. Morgan	0 5 0	F. R. and E. N.	0 6 0
Burnham-on-Crouch Baptist Sunday-		F. P. and E. N.	0 9 0
school, per Mr. C. D. Gooding	1 0 6	J. M. H. D.	0 2 6
Young Women of the Y.P.S.C.E.,		G. E.	0 10 0
Victoria Baptist Chapel, Deal, per		K. A. D.	1 10 0
Miss F. Pledge	1 6 0	A little helper	0 10 0
Collected by Miss M. Morgan	0 7 0	G. Curtis	1 0 0
Collected by Mrs. Jennings	0 1 0	Inasmuch	0 5 0
Collected by Miss A. Bevis	0 9 0	Mrs. C. Chapman	5 0 0
Collected by Miss A. Godfrey	0 2 6		
Collected by Mrs. W. Vinson	3 0 0	A sympathizer	9 12 6
Collected by Miss C. M. Bidewell	0 7 6	Mr. W. Jordan	2 0 0
Collected by Mrs. Perry	0 13 0	Collected by Mr. Myland	0 2 10
Collected by Mr. J. Merson	0 1 0	Mr. Myland	0 5 0
Collected by Miss E. Smith	0 6 0	Collected at Cranford Baptist	
Brixham Baptist Sunday-school,		Sunday-school, per Mr. A. Smith	0 12 0
per Mr. W. B. Jackman	1 0 0	Collected by Mrs. Crawley	0 5 0
Collected by Miss K. A. Legg	0 2 0	Hirst Sunday-school Class, per Mr.	
Collected by Miss A. Cowles	0 5 0	J. Wisnom	0 2 0
Collected by Mrs. E. M. Fitzgerald	0 10 0	Mr. C. Ibberson	0 3 0
Collected by Mrs. W. Warner	0 6 3	Collected by Mrs. Court	0 4 1
Collected by Mrs. Stevenson	0 10 6	Hosier Street Sunday-school, Read-	
Collected by Mrs. Pegg	0 12 0	ing, per Mr. E. Farr	0 12 7
Collected by Miss M. Saunders	3 15 0	Trustees of the Barking Calamity	
Orphan girl's collecting-card, M.		Fund, per Pastor H. Trueman	5 0 0
Dowse	0 5 0	Spurgeon Memorial Baptist Sunday-	
Orphan boy's collecting-card, W.		school, Guernsey, per Mr. J.	
Dowse	0 5 0	Allnutt	1 0 0
Haddon Hall Sunday-school,		Baptist Sunday-school, Market Har-	
Bermodesey, per Mr. F. E.		boro', per Mr. H. Godfrey	0 10 6
Dilly	8 0 0	Oaklands Baptist Church Y.P.S.,	
Miss M. Hall	3 3 0	Surbiton, per Miss L. Ricketts ...	0 5 0
Mr. T. Houghton	2 0 0	Mr. T. L. Hankin	1 0 0
Collected by Miss G. E. Hamerton	0 7 0	J. B. C.	1 0 0
Collected by Mr. R. H. Smart	0 2 0	Mrs. R. Shaw	1 0 0
Collected by Mr. T. M. Powell	0 3 0	Per Miss K. E. Buswell:—	
Collected by Miss H. E. Sampson	0 5 0	Mr. M. H. Rackstraw ...	0 10 6
Collected by Miss A. E. Wigley	0 17 0	Mrs. Henderson	0 5 0
Collected by Mrs. W. Dykes	1 0 0	Mr. T. Woodley	2 0 0
Collected by Mrs. Mapleston	0 2 0		
Collected by Mr. S. Cornish	0 2 0	Collected by Mrs. M. A. Hammond	2 15 6
Collected by Mrs. Jolly	0 5 0	Mr. S. Popplestone	1 0 0
Collected by Miss M. A. Wigney	0 7 6	Mrs. E. Todd	0 5 0
Collected by Miss Stevenson	0 13 3	Orphan boy's collecting-card, V.	
Collected by Miss E. L. Wilkins	0 7 0	Ennor	1 1 0
Collected by Miss M. M. Edgerton	0 8 6	Collected by Mrs. Ennor	0 1 10
Mr. E. W. Diver	0 2 6	Mr. S. Smith	1 0 0
Collected by Miss W. R. Perkins	0 4 1	Mrs. M. E. Edwards	0 10 6
Mrs. W. E. Eastman	0 5 0	Mansfield Street Sunday-school, per	
Collected by Mr. T. F. Bromham	0 3 6	Mr. E. Johnson	1 0 0
Collected by Mr. A. H. Burnett	0 10 0	Postal order, Kilburn	0 1 0
Collected by Miss Nellie Lamb	0 3 0	A friend, per Miss B. Hotten	10 0 0
Collected by Miss M. L. Hills	0 3 0	Onslow Baptist Sunday-school,	
Collected by Mrs. E. Rose	0 2 6	South Kensington, per Mr. J.	
Collected by Miss E. Butcher	0 5 0	Shapley	0 16 7
A. E. N.	0 8 0	Mrs. M. Mathews	0 5 0
Postal orders, Roe-wen	1 1 0	Mr. W. McClintock	0 10 0
Collected by Mrs. W. Vincent	0 7 0	Mrs. E. Hood	0 3 0
Mr. W. H. Roberts	1 0 0	Sandwich, per Bankers	2 2 0
A friend, Scots Gap	0 5 0	Mrs. Smithyes	0 6 6
Mr. T. Freezer	0 10 0	Mrs. E. Hills	0 10 0
Mr. M. Morris	0 2 6	Mr. Jas. Wilson	0 10 0
Sympathy	0 5 0	Mrs. E. Yates	0 10 6
J. F. B.	0 3 0	Collected by Mr. and Mrs. Lee	13 6 0
Colonel R. Parry Nisbet, C.I.E.	5 0 0	Miss Guy	5 0 0
Mr. T. Bedford	0 5 0	Pastor and Mrs. F. H. White	0 10 0
Mr. W. J. Hieron	0 5 0	Mrs. A. Myers	0 4 1
Collected by Mr. C. New	0 1 6	Mr. W. G. Annesley	0 5 0
Miss M. Hayward	0 10 0	Mrs. J. Davis	0 2 6
Morden and Queen's Road, Wimble-		Miss A. Bryson	0 10 0
don Baptist Sunday-schools, per		Mr. R. Graham	0 5 0
Mr. T. A. Holton	4 0 6	Mr. J. D. Barrett	0 5 0
Collected by Miss E. Charlesworth	0 5 4	A Lenten observer	0 2 6

	£	s.	d.		£	s.	d.
Mrs. B. Fox	0	2	6	Mr. O. Barfoot	0	2	0
Mr. J. Beaven	0	5	0	Miss Kemp	0	2	0
Harrington Baptist Chapel, per				Mr. J. Rowlands	0	2	0
Pastor W. H. Collins	0	13	6	Mr. C. Freeman	0	2	0
Collected by Mrs. R. C. Allen	0	6	0	Mrs. A. Pottinger	0	2	0
Collected by Miss C. Elliott	0	12	0	Mr. B. Fielden	0	1	6
Collected by Miss Grant	1	12	6	J. P., Camberwell	0	1	0
Mare Street Baptist Sunday-school,				Mrs. C. Thomson	0	1	0
Hackney, per Mr. J. F. Sorrell	3	4	0	Mr. J. Riley	0	1	0
Sir J. McDougall, L.C.C.	5	0	0	Collected by Miss Gleaves	0	5	3
Mr. S. W. Jarvis	0	5	0	Mrs. Dannatt	1	1	0
Messrs. Bowyer and Baker	1	1	0	Mrs. H. Windmill	0	10	0
Miss Hall	2	10	0	Executors of the late Mrs. A. F.			
Mr. I. Holborow	0	10	0	Baines	45	0	0
Mr. A. James	0	5	0	Executor of the late Miss M. A.			
Mr. D. Thomas	2	0	0	Burge	45	0	0
Mr. S. K. Bland	0	10	6	Mr. Thomas Williams	5	0	0
Mrs. Iremonger	1	0	0	Executors of the late Mr. Joseph			
T. R.	0	10	0	Bettinson	100	0	0
Mrs. E. List	0	5	0	MEETINGS BY MR. CHARLESWORTH			
Miss N. Pedey	1	5	0	AND THE ORPHANAGE CHOR:—			
Mr. J. McIver	0	10	0	South Street Baptist Sunday-school,			
Mr. R. Johnson	1	0	0	Greenwich	3	3	0
Collected by Miss Parker	0	2	6	Memorial Hall, Croydon	4	6	1
Mr. J. Palmer	0	2	0	Christ Church P.S.E., sale of pro-			
Mrs. E. Parsons	0	2	0	grammes	0	9	8
A mite, High Wycombe	0	2	6	Duke Street Baptist Chapel, Rich-			
Mrs. Robinette	0	2	0	mond	5	15	0
Miss Gregg	0	1	6	Barry Road, East Dulwich, Wes-			
Mrs. Matcham	0	1	0	leyan Temperance Society	4	12	5
W. E. A.	0	5	0	Cross Street Baptist Chapel,			
Mr. J. Long	0	2	6	Islington	4	17	6
Postal order, Ashbourne, for Jesus'				Moffatt Institute P.S.E. and Tem-			
sake	0	5	0	perance Society	1	1	0
Mr. F. Burton	1	1	0	Brighton Road Baptist Chapel,			
Miss S. Shillito and Mrs. M. A.				Croydon	3	16	2
Oldfield	2	2	0	Highbury Hill Baptist Chapel	4	0	0
Mrs. R. E. Haward	25	0	0	Vernon Baptist Chapel, King's			
Mrs. C. Field	0	3	0	Cross, sale of programmes	0	8	6
Mr. J. Wilson	0	10	6	SEASIDE HOME, MARGATE:—			
Mr. and Mrs. Gould	1	1	0	Mrs. R. Shaw	0	10	0
Stamps, Market Harboro'	0	1	0	Mrs. Whiting	0	2	6
Mr. D. Cule	1	1	0	Mrs. Wood	0	2	6
Mrs. and Miss F. M. Hay	0	3	0	Mr. J. Kench	1	1	0
Postal order, Brixton Hill	0	2	0	F. J. S.	2	0	0
Mr. W. Gould	0	2	6	Miss E. Plowman	0	5	0
Mrs. E. Montgomery	1	1	0	Mrs. Storm	0	1	6
In memory of M. B.	5	6	6	RECEIVED AT COLLECTORS' MEET-			
Mr. C. Voysey	0	10	0	ING, MARCH 17TH, 1903:—			
Mrs. Neathercoat	0	5	0	COLLECTING BOXES:—			
Mrs. C. Cunningham, per Mrs.				Andrews, Mrs.	0	4	3
C. H. Spurgeon	0	5	0	Alderton, Miss	0	6	3
Mr. G. C. Miall	0	10	6	Bellini, Miss F.	0	1	2
Mr. J. Kench	1	1	0	Bellini, Miss C.	0	4	2
F. J. S.	2	0	0	Bishop, Master	0	1	6
Mr. T. Field	0	5	0	Bridle, Mrs.	0	1	0
Willie and Emily, Sittingbourne	0	1	0	Brice, Master S.	0	4	0
Stamps, Aylesbury	0	2	6	Barnden, Miss	0	17	10
Guardhome	0	5	0	Bingham, Mrs.	0	5	5
Mr. E. Reynolds	0	2	6	Butler, Mrs.	0	17	10
Mrs. Simpson	1	0	0	Brooking, Mrs.	0	4	4
Mr. A. Roger	2	0	0	Boswell, Mrs.	0	5	11
Erbourne Baptist Chapel, Christmas				Bolton, Mrs.	0	7	6
Dinner-table collection, per Pastor				Carse, Miss D.	0	1	7
A. Cotton	1	11	0	Cuthbert, Miss	0	1	9
Mr. D. Davies	1	0	0	Cope, Miss	0	1	2
Mr. A. Glegg	1	1	0	Cullingford, Miss	0	9	1
Mr. Dowson	0	10	0	Cornish, Master	0	10	3
E. J. Buntingford	0	10	0	Carter, Master L.	0	2	10
Mr. E. Collins	0	10	0	Draper, Master	0	1	2
Mrs. M. Everest	0	5	0	Davies, Mrs.	0	6	0
Mrs. Richings	0	5	0	Dobson, Mr.	0	19	8
A country minister	0	5	0	Eakin, Miss	0	1	1
Mrs. Jeffreys	0	5	0	Ellard, Miss	0	1	9
Mr. W. Johnson	0	4	0	Field, Mrs.	0	1	10
Miss M. M. Clarke	0	4	0	Field, Miss	0	2	11
Miss M. Livingstone	0	3	0	Finch, Master S.	0	2	4
Mr. D. Ripsett	0	2	6	Fryer, Mr. J.	0	5	11
Mr. G. Wellstood	0	2	6	Felton, Miss J.	0	5	6
Mrs. Hooper	0	2	6	Green, Miss	0	1	6
Mrs. M. Hooper	0	2	6	Griffiths, Mrs.	0	3	2

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from March 15th to April 14th, 1903.

£ s. d.		£ s. d.	
J. R. F., A. M. F., Aberdeen	1 0 0	H. E. S.	1 1 0
Mrs. C. W., Folkestone	2 2 0	H. E. S., "In Memoriam"	1 1 0
"Elsie"	1 0 0	Mrs. C. C., Edinburgh	0 15 0
Miss H.	0 2 6	Miss C., Edinburgh	3 0 0
Rev. C. S. G., Buxton	0 10 0	Mr. D. S., Streatham Hill	0 10 0
Mrs. P., Singmore	1 0 0	Mrs. W., Redhill	0 10 0
Mrs. L.	0 3 0	Sale of books	1 6 9
Mr. W. McC., Raphoe	0 10 0		
O. R., Esq., Stroud	0 10 0		
Mrs. C., Oaklea	1 0 0		
Mrs. D., Duffield	1 0 0		
Mrs. T., Egham	1 1 0		
Capt. and Mrs. S., Auckland	5 0 0		
			<u>£23 2 3</u>

Gifts of books.—R. T. S., 100 new; Miss R. W., 30 old; Miss H. S., 64 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from March 15th to April 14th, 1903.

£ s. d.			
Mrs. C. C., Edinburgh	1 2 3	Miss E. L. H., S. Norwood; Miss E. J. B., Thornton Heath; Mrs. F., Brockley; Mrs. G., Clapton; Mrs. B., Clent; Mrs. H. W., Norwood; Miss M. H., Hampton Hill.	
Gifts of clothing from Miss C., Edinburgh; Mrs. J., Hyde Park; Mrs. G. H., Blackheath;			

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from March 15th to April 14th, 1903.

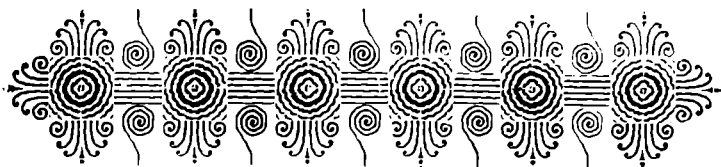
£ s. d.	
Miss G. K., Arbroath, for Translation of Sermons	1 0 0
Miss Susan B. Clifton	2 0 0
	<u>£3 0 0</u>

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE
Sword and the Trowel.

JUNE, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XIV.—HOW MR. FEARING FARED.

SOME of you know Mr. Fearing very well, for he has lived in your house, and perhaps he is even a very near relative of yours. When Mr. Great-heart, who represents the minister of Christ who is well taught, and strong in grace, was walking along with Father Honest, who stands for an aged, experienced, sober-minded Christian, John Bunyan tells us:—

“The guide asked the old gentleman, if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

“HON. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.”

This is an exact description of many who are on the road to Heaven. They are thoroughly sincere, nobody can doubt that; but they are “so nervous.” I think that is how they describe themselves. “So doubtful, so mistrustful, so suspicious, so over-loaded with doubts and fears,” would, perhaps, be a truer verdict. What wonder, then, that they are amongst “the most troublesome pilgrims” that you can meet with? Bunyan gives us a further dialogue concerning Mr. Fearing:—

“GREAT-HEART. I perceive you knew him; for you have given a very right character of him.

“HON. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

“GREAT-HEART. I was his guide from my Master's house to the gates of the Celestial City.

“HON. Then you knew him to be a troublesome one.

“GREAT-HEART. I did so, but I could very well bear it; for men of my calling are oftentimes entrusted with the conduct of such as he was.”

The minister of Christ is not to think the most fearful to be the most troublesome; but, as it is his employment to help the timid, and, instrumentally, deliver them from their distress, he should be glad to find out those feeble minds, and seek to do them a good turn for the Master's sake.

"HON. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

"GREAT-HEART Why, he was always afraid that he should come short of whither he had a desire to go."

This is a great fear which haunts many,—the fear lest, after all, they should be castaways, lest they should prove hypocrites, lest they should fall from grace, lest they should be tempted above what they are able to bear; lest, in some evil hour, they should be given up by God the Holy Spirit, or be deserted by the Lord Jesus, and so should fall into great sin, and ultimately perish. This is a fear which haunts tens of thousands.

"Everything frightened him that he heard anybody speak of, that had but the least appearance of opposition in it."

We meet with some such still. You cannot speak to them about the sorrows of the Christian's life but they say, "We shall never be able to bear these." If you refer to conflicts, they reply, "We are sure we shall never succeed in fighting our way to Heaven." If they hear of anybody who has backslidden, they exclaim, "That is just what we shall do; we are certain that is what will happen to us." If you have ever talked with these people, you know how difficult it is to describe them, for they are so gloomy that they seem to darken the sun even at noon-day.

"I hear that he lay roaring at the Slough of Despond for about a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand."

Poor soul! There he lay "roaring", as Bunyan says; that is, sighing, crying, bemoaning himself. He could not pluck up courage to go across, but there he lay by the month together. Others came up, and went across safely, and offered to lend him their hand, but it was no use. You may try to help these desponding ones, but you will need a wisdom superior to your own to deal with them effectually, for it must be admitted that they are wonderfully wilful although they are very weak. While they are as incapable as little children, they are also often as wilful as strong men, and they will stick to their fears do what you will to drive them out of them. I have sometimes gone a-hunting after these people; and when I have dug them out of one hole, they have crept into another. I have thought, "Now, I shall have you; I shall make an end of your doubts this time;" but they have sprung up in quite another quarter. They seem to be most ingenious at inventing reasons for suspicion concerning themselves. When everybody else can see something that is good in them, they say, "Pray don't flatter us; don't try to deceive us!"

"He would not go back again neither."

Ah, that is the best of it! Mr. Fearing will not go back. There are some boastful ones, who set out boldly enough, but they turn their

backs in the day of battle. Mr. Fearing goes very slowly, but he is very sure. He will not go back; he knows there is no hope for him there, so he will even go on a little further, though he is half-afraid to venture.

"The Celestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshine morning, I do not know how, he ventured, and so got over; but when he was over, he would scarce believe it."

Just like him! It may be a very bright "sunshine morning" when some sweet promise enlightens his soul, when the Spirit of God comes to him like a dove, bearing comfort on His wings. Then the good man begins to feel unusually and extraordinarily strong for him, so he makes a dash, and gets through his trouble; but he can hardly believe that he has really got over it. He is quite sure that he shall sink now. When Mr. Fearing got out of the Slough, he could not understand how it was that he had done it. It must be amazing grace that had brought such a poor sinner as he was out of it, but he felt so unworthy that he was persuaded he would be cast away even then. He could scarcely believe in his heart that it was true. Like Peter, when the iron gate of the prison opened of its own accord, and he found himself in the street, it is said, "He wist not that it was true which was done by the angel; but thought he saw a vision." Just so, when Mr. Fearing does get a gleam of comfort, he thinks that it is too good to be true.

"He had, I think, a Slough of Despond in his mind; a slough that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way; and there also he stood a good while before he would adventure to knock."

He would not venture to pray. He was overcome with fear at the very first stage of spiritual life. He had it in his heart to knock at mercy's gate, to use the means of grace, to enquire after Christ, but apprehension stayed his hand, and sealed his lips.

"When the gate was opened, he would give back, and give place to others and say that he was not worthy."

Others might go in, others might succeed, but he was quite unworthy. The poor soul was perfectly right. He was by no means worthy; but, then, *no one* is. We do not knock at the gate because we are worthy. When we give away alms, we like to bestow them on worthy persons; but our Lord Jesus Christ never found one yet who was worthy of His mercy, and therefore He takes care to give it to those unworthy ones who are ready to confess their need.

"For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand, shaking and shrinking. I dare say, it would have pitied one's heart to have seen him; nor would he go back again."

He was still afraid to pray, and could not think that God would hear him; but he would groan and cry if he could not pray. Moreover, he would not go back again. He could not refrain from using the means of grace, though he could not think there was any comfort in

them for him. Still, he would not neglect them. No matter though the prayer-meeting did not cheer him, he would be present; and though the sermon, he thought, could not be meant for such as he was, yet still he would hear it. Oh! these are strange drawings which the Lord puts into the hearts of poor, melancholy, feeble-minded ones, so that He draws them even against their own wills, and draws them with a kind of despairing hope—or hopeful despair—right away from themselves to Christ!



MR. FEARING AT THE GATE.

"At last, he took the hammer that hanged on the gate in his hand, and gave a small rap or two."

He dared not do more. It was only "a small rap or two,"—something like this, "God be merciful to me a sinner!" or, "Lord, save me!"

"Then one opened to him."

You see, the Lord does not make us all knock alike. The strong ones may have to knock long before the door is opened; but to the weak ones the door springs open at the first tap. Master Bunyan tells us, in his "Solomon's Temple Spiritualized," that the posts on which the doors of the temple hung "were of the olive-tree, that fat and oily

tree," so that the hinges would be kept well oiled ; and when any poor soul came to enter the doors, they would swing open at once.

"Then one opened to him, but he shrank back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee ; up, for I have set open the door to thee. Come in, for thou art blessed. With that he got up, and went in trembling ; and when he was in, he was ashamed to show his face."

Just such are these trembling ones. When they do get some kind of comfort and enjoyment, they are ashamed to show their faces. They are glad to get into the dark, and to sit in any quiet corner where nobody can observe them.

* * * *

Next month's Picture will be a continuation of "How Mr. Fearing Fared."

Facts and Figures for Temperance Workers.

IN many cases, barmaids work from ninety to ninety-eight hours per week.

The Compensation Bill, if it is passed, as it probably will be, will retard the reform movement like a great dam, but the river of reform will smash it one day.

"More than half our workhouses, two-thirds of our lunatic asylums, and four-fifths of our prisons, are filled by the drink traffic."—
D. LLOYD GEORGE, M.P.

The Government has thrown a big sop to the Romish and Ritualistic priests ; now they are throwing another to the brewers and publicans. Are we driving or drifting towards a revolution ?

The late Governor of the East Poorhouse in Dundee said that, in his thirty years' experience, not more than 10 to 12 per cent. of the inmates were totally free from the habit of over-indulgence in drink.

There is no need for compensation, Mr. Balfour notwithstanding. The Licence Insurance Corporation has already issued policies to the value of £60,000,000. Let the brewers and publicans insure.

In six years, London, with an increasing population, has decreased its licences by 1,200, while Ireland, with a decreasing population, has added 1,900 to its licences. Drink and Rome hold Ireland by the throat.

Mr. Arthur Sherwell, in "The Drink Peril in Scotland," shows that the steady growth of the number of cases of crime, insanity, and death, arising from alcohol, proves that we are making no progress in coping with the evil.

The annual report of the Commissioner in Lunacy for Scotland shows an increase of 370. In 1859, the proportion to population was 18.67 per 10,000. In 1902, it was 33.55,—an ominous increase, due largely to alcoholism.

The Government is committed to the principle of "Compensation." This would make the licence, which is obtained for the asking, "a vested interest." For the most part, compensation would compensate those who are already enormously wealthy.

The Licence Insurance Corporation and Guarantee Fund, Limited, will do for the brewers and publicans all that the Compensation Bill proposes, *except create a vested interest in the licence*. The brewers give no compensation to the publicans they expel from their tied-houses.

Rev. John Alexander, Chaplain of the Duke Street Prison, Glasgow, says that drink is the cause of 95 per cent. of the crime, and that 98 per cent. of the people committed to prison were brought up in respectable homes. A big proportion comes from the slums, but they did not originate there.

The Glasgow Housing Commissioners went slumming, a little while ago. One of them says:—"Another irresistible impression is, that drink, directly or indirectly,—and judging from the spectacles which everywhere presented themselves, it is very directly in most cases,—is the cause of an overwhelming percentage of the evil."

VOTE FOR ME.

"Say, papa, how are you going to vote?"
 'Twas a child's bright word, and she could not note
 How the red blood mantled her father's face,
 As he clasped the wee one in close embrace;
 But she prattled on in her girlish glee,
 "Say, papa, why won't you vote for me?"

Out of the door strode the father fast,
 And never a glance behind him cast,
 As on to his place at the polls he went,
 But the words the child spoke were surely meant
 By God above to follow him there,
 For they haunted his steps like a mother's prayer.

"Vote for me, papa," the bells rang out;
 "Vote for me," sounded the schoolboy's shout;
 "Vote for me," came from the publican's door,
 In the oaths he had never thus heard before;
 At last, with a smile, he whispered low,
 "If I vote for my child, I can vote only 'No.'"

Otago Daily Times.

Curiosities of Church Life.

BY H. T. SPUFFORD.

VI.—CHOIRS.

MANY years ago, on a black wintry night, so dark as to make a young traveller think strange things, a boy preacher groped his way down to a river side, and into a little old-fashioned chapel which had been built there as the most unobtrusive spot possible. No doubt the land was as cheap as the people were poor; and, as the folk were called "Baptists", the contiguity of "much water" did not seem out of place. It need not be added that the baptistry was outside the building, and that the deacons of this village church, unlike some others, did not wait for a spell of rain before they could baptize.

It was the first time that this particular boy had walked that way. He had been ambitious to be "planned" there, for the audiences which gathered in the queer old place were noted as "particular" in their tastes sermonic, and it was not every tyro who was allowed to sharpen his wits at their expense. So the lad groped his way along the lower road, and down a turning, while the sound of the rush of water along a diversion of the stream was anything but reassuring in the darkness. However, without mishap, the oil-lighted sanctuary was found. It was a sanctuary after such a walk; and one, too, moreover, inasmuch as a few good people were gathered together as they of Philippi, by the river side. Two or three grave, ancient men looked the lad all round, but they let him begin,—and finish; and, wonder of wonders, they expressed a guarded hope that they might see him again.

The subject of the sermon, however, has left no impression on the preacher. Not so the singing of that congregation. The music, if such it could be called, was "fearfully and wonderfully made." A



very tall man, with a stoop, as if from the shoulders upwards he had

been pushed over a little,—say the spire of the edifice a bit on the slant.—faced the congregation, pitch-pipe in hand. With this, he struck the key-note to two brethren who flanked him on either side. One of these played a bass viol, and the other a violin. A little apart was another worthy with a reed instrument, but what?—ah! it is too long ago to say;—yet there he sits, in the mind's eye, with his fingers on the keys. He of the violin was very spare, and as he played, his arms and legs reminded the boy in the pulpit of a huge crane flying in a distressed situation. The basso was little and fat, and really the feeling came to the imaginative boy that he would like to rub him horizontally in some such manner as he scraped his instrument. There have been occasions musical when the feeling has recurred since. It is very tiresome to have such idle thoughts; they interfere seriously with proper decorum.

It was a male choir that night,—boys and men. What women there were present were out of the choir. The boy asked no questions afterwards. He was too young to trouble about such distinctions. Perhaps the men thought their musical Eden more of a Paradise with Eve at a respectful distance. One of the hymns was Watts's—

“Not all the blood of beasts.”

Had that hymn not been chosen, the whole episode might have been lost in the mists of forty years. The boy imagined that he had selected an easy “short metre.” But the choristers were proficient. They turned it into a very “long metre” indeed. Oh, what a time that “guilty conscience” had! The violin and the boys hunted it stave after stave; then the basso and the men laid hold upon it till, verily, it groaned under the oft-told conviction.

No doubt, with a fully-equipped choir and orchestra, such repetitions would have sounded grand, even like to the rendering of “Calcutta” at some great missionary assembly in Exeter Hall; but that night, by the river side, in the old chapel, the effect was weird,—almost Faust-like; and yet that boy has asked, and asked wistfully, for the same tune to the same hymn since.

* * * *

Years before this, when the boy was very young, his eyes used to wander to what was called, in those times, “the organ gallery.” This, of course, was in the “town days” of the boy. In that gallery there sat what was, to a young fancy, an illustrious company. No women come out on the sensitive plate of memory. All the survivals are men. The organist was a carpenter by trade, but a born musician. His father had been a schoolmaster and composer. This talented man died early. His wife resented his death, and worshipped his reputation. Though terribly driven by poverty, she never swerved from the dead schoolmaster's ideal. Her boys were urged to emulate their father, so the carpenter became an organist, with the magnetic power of gathering other men round him, as devoted to music as himself. These devotees had little in common with the grave frequenters of the Puritan meeting-house. Therein lay a great deal. “The organ gallery” became a kind of Cave of Adullam. Then ensued a

struggle for supremacy. The choir tried to lead "the old stagers" in the way they thought "the old stagers" ought to go. But the "hard-shelled", as they were called, would have none of it. In the end, the organ was banished to an apse behind the pulpit, and a lady succeeded the carpenter with a genius; two narrow pews, on a level with the other pews, sufficed for the purged choir; and "the seats of the mighty" were filled with Sunday-school children. So ended the attempt to make the service "musical" in the far-away days of old.

Yet, while the carpenter reigned as organist, the boy was glad. But, then, the boy had no anxious moments as to the organist's principles. He only listened; and when he could sit upstairs, he watched the nervous fingers of the player. The boy's hero would sit upright, and stretch out his hands. That was the beginning. Then he would push back a mass of sawdust-coloured curls, and that was a sign that something special was coming. Meantime, the men of his own type would lean over, and eager eyes would scan the score. So the people were "played out",—but not all.

Among those who sat in these "seats of the mighty" was one, afterwards known through a long life, and followed to an honoured grave. He was a well-known contra basso. In the days of the boy before mentioned, he might be seen to issue, on many an evening, from a little house in a side street, carrying a blue bag containing his loved instrument. He was respectable by day, and famous by night; for then, as someone said, he was "more than a man,—he was a musician." As years rolled by, there was no Handel Festival at which he and his bass were not present, nor was there any great Philharmonic at which his nervous, quick-moving, spare figure was not conspicuous.

Some time after the authorities of the Puritan meeting-house had dispensed with the services of the celebrated by administering their "Pride's purge" to the choir, this worthy of the double bass was appointed organist at one of the churches. The boy, who afterwards preached in the river-side chapel, got by accident to know the organist's practice night, and he used to steal into the church to hear him. The musician little thought, as he revelled in anthem and symphony, that a dreamy child was listening in the shadows; and neither of them recollected the bony boy who sweated away at the bellows. The listener thought otherwise of organists, not long after. It was on this wise. A very clever schoolmaster offered to teach the said boy music. The schoolmaster, being an enthusiast, had access to church organs. He inveigled his pupil into accompanying him on his evening excursions. "Now," thought the pupil, "I shall be instructed in the mysteries of music by a priest of the art." But the first lesson was upon how properly to blow an organ, and the second was upon organ blowing put into practice, and the third was the last,—for the pupil went on strike.

* * * *

Ah! the men one has known since those days;—horny-handed, with puckered, weather-beaten faces,—carriers on the London road, smiths from the forge, and ploughmen from the furrow, who were no mean

musicians. The times come back when, for weeks, such men would gather, night after night, in the village chapel, practising for some high festival. The treasured violin would be drawn tenderly from its case, and hands that had wielded the hammer and held the reins would touch the chords with wondrous sympathy. On such occasions, though the time might be as measured as the flow of village life, no one could see the glow upon the faces of these men, no one could mark their appreciation, no one could catch the contagion of their uplift without, at the same time, being thankful for the potency which held them under its spell, and for the prophecy which lay within it of even higher transformations.

So memory sheds a halo of regard around the men whom the boy knew, long afterwards, amid the vales and hills of the Chilterns, men who whiled the long winter nights away with sacred harmonies, men who added zest to the Spring anniversaries with flute, cornet, and strings.

It is not often, now, that the same boy,—grey-haired,—can take a deep draught from these village wells. But one such experience not long since fell to his share.

It was while the "Ironside" sketches were passing through the pages of this Magazine that four men met, one night, in the manse of a country pastor in Kent. The pastor was a typical Puritan; and, like some of the worthies of the times of Oliver, musical withal. So his violin was brought into play. The second man brought a violin. This was the condition attached to his invitation. And he could use the bow; indeed, he could! Of the two auditors, one was the Secretary of a great religious Institution, and a mighty man in argument, the other was a negligible quantity out for a holiday. Some of the old tunes, set to the hymns of one's childhood, were played, and then we sang, for the pastor's wife would have it so. Even the idler was stirred. The violinists warmed to their work, strain after strain followed till, verily, the logician forgot that there were two sides to any question, and the Rip Van Winkle of the little company was wide awake.

* * * *

Here we might pause; but before our eyes there passes a procession of organists and choir-masters, and only one among them knew how to possess his soul in patience. Why is it that the strains which soothe should have such hyper-sensitive votaries? Ministers are mostly men with nerves; but musicians,—well!

The dear soul we have in our mind never got Handelesque. Our choir-leader was four things; the reader may smile at the combination. He was a mill-wright, a musician, a gentleman, and a Christian. Of course, it goes without saying that the last two are inseparables. If this dictum is questioned, perhaps the following will pass:—"No man can be a Christian indeed without, at the same time, being a gentleman." But, fencing with phrases apart, our leader was a Christian gentleman. To the public, he was Mr. P.; but, to the inner circle, he was always "Dad." Dear "Dad", with his lovely eyes, white hair, and beautiful

voice, sweet and mellow as a bell at seventy! To hear him sing in "Hail, smiling morn!" was to bring you face to face with the sunrise. Dear "Dad", with his unwearying patience, his exquisite time, his encouragements to beginners, his perseverance in seeking recruits,—when will his like be seen again? He loved to hear the sweet things he had sung up to the last. How readily would such a soul find his place in Heaven!

"All Hail!"

O WORD of joy! the joy of joys,
Great word of One who is *the Word*,
Word from the sunny side of death,
Glad greeting of the risen Lord,—
" 'All hail!' behold the empty tomb,
Behold the morning—garden—Spring;
'I am alive for evermore,'
O hearts that love Me, love and sing!"

" 'All hail!' the darkness is behind,
The silence and the cold are past,
'I am with you always,'—always,
You are My own, at last, at last,—
Your hope in Me,—it did not lie,
My love for you,—it did not quail,
And still the brightest is to be,
O friends of Mine, 'All hail! All hail!'"

" 'All hail!' 'Rejoice!' this is My word,
This is My will, My warm command,
'Go ye,' 'and, lo, I am with you,'
Through every hour, in every land:
Go tell the world I am alive,
Go tell the world I am its Life,
Take with you resurrection joy,
And with the gladness smite the strife.

"And when the world refuses you,
And when the storms of sin assail,
Behold Me in the morning light,
And hear Me saying still, 'All hail!'
I never will the word take back,
The light I give shall never fail,
Go ye where'er My people are,
And say from Me,— 'All hail! All hail!'"

Good Works Connected with the Metropolitan Tabernacle.

V.—THE LODGING-HOUSE MISSION.

Hon. Supt. :—MR. A. C. JONES.

Hon. Sec. :—MR. A. WARD.

THE Lodging-house Mission was founded by Rev. Rowland Hill in connection with old Surrey Chapel, many years ago, and perpetuated by Dr. Newman Hall. Mr. W. Goodman was the first Superintendent, and Mr. Ash one of the early Secretaries. Accompanied by a little band of earnest Christian men, they commenced work in the district known as the Mint, near the old Marshalsea Prison, in the Borough, a neighbourhood of unenviable notoriety.

Within a small area, there were twenty-two common lodging-houses, into which were crowded over three thousand persons. Of these, a fair proportion may, in all charitableness, be described as "of doubtful character." In all such buildings, the kitchen is the rendezvous for the whole community. Usually, it is a large, bare apartment, with long tables, wooden benches, a huge fire, and lines stretched overhead to receive the clothes which the women—and, often, the men—wash, more or less publicly, and dry, as speedily as possible, for reasons that are obvious.



the process of cooking extends until late at night. The more fortunate folk are able to procure substantial meals, whilst others have the doubtful satisfaction of watching and smelling the preparation of provisions which their poverty prevents them from sharing. If Dr. Johnson is correct in saying that "odours do in a degree satisfy," it may be assumed that the combined aroma of some scores of herrings, haddocks, onions, and similar fragrant dainties, is of some service in quieting an active appetite. But this is problematical.

In the early days, before the London County Council commenced its beneficent rule, there were few restrictions. Men, women, and children were huddled together for the night, in every available corner of the buildings, including the stairs, the kitchens, the outhouses, and wherever the Deputy could find space. The charge was not excessive; twopence or threepence per night, according to the quality of the house. To-day, the rates are about double.

At that time, it required as much courage to carry the Gospel to these benighted lodging-houses as to visit an island of savages. Happily, there has never lacked a succession of brave men and women to perform this and similar good works, although frequently at the risk of life or limb. One of these early heroes is still alive to tell the story of danger and conquest. Our esteemed friend, Mr. Henry Wilson, is now in feeble health, but he rejoices to speak of young men rescued from lives of sin; girls, once straying from the paths of virtue, since restored to home and mother; and returning prodigals, who have wept their way back to the Father's heart of love.

Sometimes, it has been found impossible to obtain a hearing for the Message of Truth, or even an entrance for the messengers, the lodgers combining, by threats or actual violence, to drive away the heralds of the Cross. At other times, the workers have found the house divided, some desiring to hear, and others determined to quarrel. In such circumstances, the speaker must proceed amidst a babel of confusion, holding on tenaciously to his belongings meanwhile.

The missionaries have often been exposed to peril, and sometimes have been roughly handled, but the restraining power of God has been witnessed times without number. The martyr's crown was won by Henry James Sparks,* in the month of August, 1887. This noble fellow had fearlessly proclaimed the Gospel in the worst of the kitchens, although frequently threatened, and at times badly treated. Upon a memorable Sabbath evening, the opposition was specially fierce and vicious; yet he persevered, and bravely told of the Saviour's love for the perishing sons of men. At length, a rush was made for the speaker; and, picking him up between them, the roughs hurled him against the wall, which his head struck with terrible force. He was removed to his home; but, notwithstanding medical skill, and the assiduous care of his devoted wife, who was an eye-witness of the brutal attack, he died a few days later.

Most of these rookeries have been swept away, and huge tenement-buildings occupy the sites. Lodging-houses, however, still exist, and

* It is asserted that Sparks was a Tabernacle colporteur, but this cannot be verified.

about a dozen, accommodating some five hundred persons, are visited by the present workers.



LODGING-HOUSE INMATES AND MISSION WORKERS.

For a number of years, the Mission was carried on by active workers from several centres. Upton Chapel furnished a goodly contingent, and Pastor Wm. Williams was an earnest supporter of the work; whilst Christ Church and the Metropolitan Tabernacle have always supplied a good share of the busy toilers in this part of the great harvest-field. In January, 1902, it was arranged—with the approval of Rev. F. B. Meyer,—to transfer what was known as the Farmhouse Branch of the Mission to the Metropolitan Tabernacle, and this is now worked by about twelve friends, with occasional help from the Richmond Street Mission, Pastors' College students, and others.

The number of persons spoken to upon a Sunday evening varies from 100 to 200. There is rarely any serious opposition, and often a rough, but genuine welcome is extended to the visitors. The services are simple and earnest, with plenty of singing. Solos are much in favour; the singing of a Gospel melody by a lady will secure absolute attention in the roughest company, and the men are often visibly affected.

Many scenes of distress are witnessed, hundreds of persons, now living in these poor homes, having once been in affluent circumstances. The workers tell of lawyers, students, and even ministers of the Gospel, who have come down to the level of the tramp and the loafer. Nothing but the grace of God can reach these sunken souls; but, happily, this far-reaching remedy still effects marvellous cures. One worker has a list of fifty-four names, and he fondly hopes to meet all these persons in Heaven. May his heart's desire be realized!

Much faithful work is done, and there is opportunity for extended efforts. Funds are wanted for the furtherance of the enterprise. The most serious need has always been a place to which hopeful cases could be sent. To leave them amidst their former surroundings, is to consign them to almost certain failure. To meet this imperative necessity, a Home has been provided at Tooting. It was opened, in January of



THE HOME AT TOOTING.

the present year, by Miss C. S. Reid and Mrs. E. Dupe. Commenced in faith, it has already been of good service; and the women and children, who have been taken in, give promise of amendment. It is believed that, in this way, many more may be restored to virtue, and home, and a good life.

The cost of the Home is estimated at £200 per annum, and the Tabernacle Mission, whose workers have the privilege of using this helpful agency, are desirous of rendering their share of its support. Gifts of bedding, garments, grocery, etc., or monetary contributions, will be gratefully received. It will also help the work if friends will send their laundry orders to the Home. The Matron will be pleased to communicate with ladies, or to receive visits from any friends interested in the good work. The Home is known as "East View," Finboro' Road, Tooting Junction, London, S.W. Subscriptions for the Mission may be sent to the Treasurer, Mr. A. C. Jones, 112, Falmouth Road, New Kent Road, S.E., or to the President, Pastor Thos. Spurgeon, Metropolitan Tabernacle, London, S.E.

F. H. F.

“For the Sake of the Name!”

Words by PASTOR F. A. JACKSON.

Music by F. G. LADDIS.

SOLO (OR QUARTETTE).

1. They passed from the camp to the side of their Lord; They
2. By ways of the town, 'on the wastes of the moor, His

bore His re-proach, and sa-lu-ted the shame; They welcom'd the li-ons, and
shepherds are seek-ing the lost to re-claim; Far o-ver the sea, and by

knel't to the sword; They fell with a song, "For the sake of the Name!"
ev-e-ry shore, "For the sake of the Name, for the sake of the Name!"

"For the sake of the Name!" pass the word through the host, Its
Now count-ing but loss the re-wards of the world, And

mu-sic the might of the Lord shall pro-claim; Oh! this is the watchword that
gen-tly re-ject-ing its fash-ion and fame, High, high in our hearts the old

D.C.

thrills us the most, "For the sake of the Name, for the sake of the Name!"
flag is un-furl'd, "For the sake of the Name, for the sake of the Name!"

Last verse.

3. O mu - sic that haunts us, and holds us in thrall! Our

hearts leap and laugh to its joy-ous ac-claim; This, this is our hea-ven; yea,

this is our all—" For the sake of the Name, for the sake of the Name!"

"Our Own Men" and their Work.

CXII.—PASTOR F. A. JACKSON, OLD BASFORD, NOTTINGHAM.

THE subject of our sketch hails from Yorkshire. The home of his boyhood was Bingley, in the valley of the Aire, sometimes called "The 'Throstle Nest of Old England." Nor is it unworthy of so poetic a name. On one side of the river is a steep, thickly-wooded hill crowned by a Druids' altar; on the other, stretching to Ilkley and the Wharfe valley, is the great Rumbles Moor. It is a swarthy, half-savage solitude,—no house, no tree, for miles and miles, nothing but rocks and heather, and wind and sky. Here nature gets her chance, and takes it, too, when the soul is open to her charms. We can under-

stand the breadth, the breeziness, and the beauty of the preaching and writing of one who, as a boy, ran wild on the moor.

"The child is father to the man," and destiny is very largely shaped before childhood is over. We can, however, touch but slightly the days of utter happiness spent in such surroundings. There is a group of influences belonging to this plastic period, each of which must be mentioned.

First we must place the mother, tender and watchful; anxious that, from the days of childhood, her son should serve God; and seeking, by every means, to shape his whole life to this end.

Then the father,—a man of sterling worth, and more than average ability; a local preacher in constant demand, with a strain of originality in him, and emphasizing his preaching by a strong and consistent life. He instilled into the mind of his boy that sin not only infringed an ancient statute, but that it was a crime against all that made for true manhood. Much of the balance and sanity of the life we are sketching is due to the father.

Brother Jackson's own testimony is, "I owe very much to my parents."

The wild moorland, that wooed and won the lad, and cast its spell over him before he knew, and still draws him like a living thing, must be taken into account. Mr. Jackson's poetry is haunted by the mystic glamour of that wild scene. Open his book* at random, and you will find some glimmerings of his boyhood's vision:—

"Do not stay, if thou art weary grown;
To moorland lover alone is moorland magic shown."

Or,—

"Thou art not born o' the wind-swept wild;
Thou wert not so soon wearied wert thou the moorland's child."

These are the words of one to whom the veil of nature has been drawn aside, and admission into her most secret shrine freely given. He has learned to sympathize with every changing mood, and loves the moorland whether it be swept by the storm and the rain, or bathed in the glory of a summer day.

"Beyond the gloom of moor and fen I see
The welcome warm of those who wait for me."

The memory of many a homeward glance across the moor is in these fragrant lines. The sounds and the sights of the moorland are always with him; and here, surely are the very elements out of which to make a poet-preacher with a stubborn love for righteousness.

The minister of his boyhood, the Rev. F. E. Cossey, won his affections, and exercised a great influence over him; but it was during the ministry of Pastor C. G. Croome that Fred. A. Jackson, at the age of sixteen, surrendered himself to Jesus Christ. Very shortly afterwards, baptism and church-membership followed.

* *Just Beyond, and other Poems.* By F. A. JACKSON. Arthur H. Stockwell. (2s. net.)

A few years later, after some experience of business, Mr. Jackson entered the Pastors' College. I remember well his first appearance. He was always perfectly self-possessed, as one who was conscious of his calling, and knew that it was well within the scope of his powers. One was struck by the ease with which his work was done. There was never any fuss or hesitation,—never any appeal for help. The tasks were taken as a matter of course, and were fully accomplished without any apparent effort. I was his senior; and with that feeling of responsibility that so often attaches to seniority, was anxious to be called upon for assistance, but I never was. Frank and open,—the very man for a comrade,—he was always fully able for the duties that faced him, and did them with a sturdy self-reliance that was good to see.

His first sermon at College set him apart. It was a revelation even to those of us who expected most from him. As a rule, first sermons are not remarkable for their fine use of the English language;—*this* was, however. It was characterized by such tender spirituality and such grace of style as made it evident that the preacher was a coming master in the art of sermon-making.

I was taken aside, by a brother who had the welfare of the College deeply at heart, and asked if I did not think the sermon altogether beyond the capacity of the man who had preached it, and did I not think this was a clear case of plagiarism?

Our brother's first pastorate was at Broad Green on the outskirts of Liverpool. Here, for two years and a half, Mr. Jackson laboured with zeal, and success crowned his efforts. The time spent in this sphere was used to the advantage of the minister himself as well as the church. Good literature was widely read and studied, and contributions were occasionally made to periodicals, etc. This was a plain token that the young minister took himself and his work seriously.

From Broad Green he went to Syston, in Leicestershire. His ministry here was a very happy one. The church prospered greatly during his stay; and I fancy that, among the most fragrant memories of the past, are the five years spent in the service of this village church.

The next call came from the Cooper Memorial Church in the cathedral city of Lincoln. Mr. Jackson settled here in 1895. An uphill task awaited the new minister. He partly knew what was before him, and resolutely set his face to do it. "Uphill tasks are bracing," was his comment; and no man ever gave himself with more loyal self-abandon to the service of any church. He stuck to the task at great personal sacrifice, though it would have been easy to go away. The church wished him to stay, and he felt that his path of duty was there, and all personal considerations were quietly set aside. He left only when he knew that his work lay elsewhere. Such an experience makes or mars a man. To labour hard, and yet not see the thing you labour for come within reach, is surely the most trying of all experiences. If a man becomes cynical over it, and makes it henceforth his main business to satirize the foibles and shortcomings of humanity, he is as good as dead. The bulk of Mr. Jackson's book, "Just Beyond," was written while its author was engaged in an uphill task that would have crushed many a man, and one main feature of that book is its sunny optimism.

Its outlook is too wide, its vision too keen, for pessimism, and its sympathies are too human and too tender for cynicism. It can see the summits afire with glory though the valleys are dark; and it knows that, since Christ has risen, day must come.



PASTOR F. A. JACKSON.

The impression made at Lincoln may be gathered from the following extracts taken from an address by Mr. Wm. S. Oncken, who knew the work well:—"On the first Sunday of Mr. Jackson's ministry, there came a calm, a quiet, over a church that for long had been restless and distracted. . . . They loved him for his gentleness and earnestness,

for his tender care always towards the aged and sick, and they loved him sincerely for the work he had done among the young. . . . There is enough in one of Mr. Jackson's sermons for an ordinary man's half-dozen."

The main characteristics of his ministry are these. Quietness,—the quietness of conscious power. There is no need to storm if you are speaking "with authority." The simple enunciation of a living truth is sufficient. Thoughtfulness is usually accompanied by quietness. The preacher has put his best energies to the shaping of his message, and does not need a loud-toned style of delivery to give it weight.

While at Lincoln, Mr. Jackson became Secretary of the Lincolnshire Baptist Association, and for a time also held the Secretaryship of the Lincoln Free Church Council. He gave to both of these organizations valuable and much-appreciated service.

In 1901, an invitation came from Old Basford,—a church in the suburbs of Nottingham,—and was accepted. Here, our brother has evidently found a sphere wholly suited to him. The work, from the beginning of his ministry, has been of the most encouraging kind. A local paper, dealing with his first anniversary services, says:—"No minister ever earned esteem and confidence to a greater degree than has the Rev. F. A. Jackson during the twelve months he has held the pastorate of the Baptist Church, Old Basford. . . . He is a chaste, eloquent, and thoughtful preacher, a man of more than average literary gifts, and utterly devoted to his work."

This is high praise, but it is well-merited. There can be no doubt that a brilliant career lies before Mr. Jackson. He is still on the sunny side of forty, and the best of his work lies ahead. There meet in him the qualities that go to make "a good minister of Jesus Christ." He has lived deeply, and has known "the fellowship of suffering." His gifts have been wisely used and trained, and are now under perfect control. With his vivid and cultured imagination, he could scarcely be dull in the pulpit even if he tried. He is passionately devoted to Jesus Christ, who is the centre and sum of all his ministry, and his love for the Gospel has grown deeper and more intense during the strenuous years of the past. The message of grace has kept the music sounding in his own heart in sunshine and shadow, and he has seen its tender and irresistible influence upon others.

A few months ago, the volume of poems from his pen, previously mentioned, was published. Books of this kind are not usually opened with much expectation, but even a cursory glance into "Just Beyond" convinces you that it is no ordinary book. Here is that rarest and most winsome of all things,—the true poetic gift. "The Daily News" speaks of Mr. Jackson's work in the following strain:—"In the make-up of his lyrics there is scarcely a fault to be found. The diction is choice and chaste, the style is graceful, and the rhythm is regular and smooth. When we look into their inner qualities, we discover thoughts and sentiments tinged with religious fervour and genuine human sympathy. Nor is the writer deficient in imagination. There is no trace of conscious effort to create, yet the poet ever sees something beyond what is visible to the naked eye, and he is often able to illumine

his themes with a strange, unearthly glow: 'The moor-tracks wind into the pathless night.'

Much more, to the same effect, could be quoted from other sources; but this is enough to show that "Just Beyond" has made a place for itself in "the world of literature." Like more than one of those who have reviewed the book, we look forward with expectation for something more from the same facile pen.

Bournemouth.

ALEX. CORBET.

The Children's Special Service Mission.

"I WOULD like to ask Evangelical Christians, of all denominations, what is their programme, their plan of campaign, to bring the Gospel message before people who do not attend places of worship where they have a clear Gospel message, or who attend none at all. We know of so many people, often those in a good position in life, who habitually neglect the house of God. What is to be done to reach them? I can see nothing but meetings in the open air to reach those who would not otherwise hear the Gospel, and the seaside seems to be a peculiarly appropriate place to get hold of them."

Such were the words of Mr. T. B. Bishop, uttered on the occasion of the meeting for reports of the Seaside Services held in 1897, under the auspices of the Children's Special Service Mission.

For thirty-five years, this Mission has carried on its special work among the young. From a tiny seed, planted in the City of London, it has become a mighty tree, whose branches spread all over the world.

A child won for Christ means, in most instances, a life spent in His service. How important then, that every possible effort should be made to bring the children under the gracious influences of the Gospel! One of the agencies which has been much used by God in winning the young to Christ, is that department of the work of the Children's Special Service Mission known as the Seaside Services. At about sixty holiday resorts round our coasts the work is carried on during the month of August; and very happy work it is. There is such a sense of freedom in the open-air services on the beach. The children thoroughly enjoy building the sand pulpits, which they gaily decorate with flowers, seaweed, etc. The weather is, oftentimes, at its best; and what can be more enjoyable than a bright,



"BUILDING THE SAND PULPIT."

simple, Gospel service held under such circumstances? It is no wonder that, at one place where the services were held last year, the following acrostic on the letters C.S.S.M. was brought by one of the children,—

“Children's corner is so bright,
Singing is our great delight,
So we hope to bring along
Many from the passing throng.”

Some mornings are devoted to text-searching competitions, others to portfolio competitions, for which prizes are given. Frequent hymns



SIR GEORGE WILLIAMS DISTRIBUTING PRIZES AT FILEY.

and choruses keep the meeting from dulness. Missionary addresses and special missionary days are introduced from time to time. Maps of heathen lands are dug out on the sands by numerous little diggers.

The following is a description of a seaside missionary map, written by one who saw it made :—“The map, which I saw two or three years back, was made upon the firm, damp sand, one evening when the tide was out. All the previous afternoon, little groups of people were gathering stones and seaweed all about the shore. People not attending the Children's Services must have wondered what those fashionably-dressed young ladies, College students, boys and girls, and even elderly people, were doing, filling baskets, bags, buckets, and even towels, with stones and seaweed. At an appointed time, the gatherers made for a certain point, and poured their collection in heaps. Two or three gentlemen appeared on the scene with sticks, ropes, etc., and commenced to measure out the length and breadth of the map of Africa. When the chief points had been marked, one of the gentlemen, with a map in one of his hands for a guide, and with a sharp spade or stick in the other, cut the outline, others followed him, and raised a small bank about six inches high on his marking. The children then began to place stones, black and white alternately, on

the top of the bank. Soon, the whole of the outline was complete, (about, I should think, thirty yards long,) then the rivers were traced out, and filled with the long wet green seaweed, and the lakes were made with other colours, while the mountain ranges were piled up with



TRACING A MISSIONARY MAP.

pebbles. Some of the principal places were noted, and then sand pies were made of various sizes, and turned out for the missionary stations; then a little brightly-coloured flag was placed upon each pie, and the map was complete. Then the workers and the audience gathered all round, and after singing and prayer, an address was given by a returned missionary, who was able to point out the distances between the missionary stations, to tell interesting facts about different places, and then, a young missionary student

pleaded the need of the heathen, and told how he had offered his life to God for work in other lands. After the closing hymn, and prayer, the meeting broke up, though many waited to see the map washed away by the incoming tide. This, to me, was a picture teaching that even the dark places of the earth will one day become the kingdoms of our Lord and of His Christ, when righteousness shall cover the earth as the waters cover the sea."

The daily reading of the Bible is inculcated in season and out of season. The Scripture Union, in connection with the Children's Special Service Mission, has become quite international and cosmopolitan, having over six hundred thousand members, who read the Scripture portions in over thirty different languages.

This work, then, affords scope for many Christian workers of both sexes, who are possessed of gifts which fit them for the service of the Master amongst the young. Some are required as leaders, others as speakers, others again may help in personal work, in distributing literature, hymn sheets, etc., in giving invitations to boys and girls to attend the services, and in other ways. If Christian friends, taking their holidays in August, would send their names and seaside addresses to the Children's Special Service Mission, 13a, Warwick Lane, Paternoster Row, London, E. C., they might be brought into touch with the workers, and, in various ways, help the work.

As a training ground for Christian workers, the Seaside Services possess many advantages, owing to the varied character of the meetings, some small, some large, some indoors, some out-of-doors.

The one supreme aim, in all these operations, is to win the young to Christ. It is no wonder that such blessed work charms and fascinates the earnest worker and winner of souls, for the hearts of the children respond so readily to the affectionate declaration of the love of Christ.

E. T. REED.

“Semper Idem.”

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 235.)

PART III.—(a) THE OBJECTIONS.

“But,” exclaims some reader,—raising one of these petty and superficial objections which are peculiar to Bible criticism alone,—“is not the language of the Scriptures unscientific in speaking of *sunrise and sunset?*” Well, we would ask, “What other terms *can* be used?” I find them in the weather headings of the daily papers, at the tops of diaries, amid the astronomical information of almanacks, ay, and even in scientific manuals! Listen to the words of the illustrious Kepler himself, uttered centuries ago upon this very subject, “We say, with the common people, the planets stand still, and go down, the sun rises and sets; these forms of speech we use with the common people, meaning only that so the thing appears to us, although it is not truly so, as all astronomers are agreed;” and, only the other day, a well-known astronomer of high European reputation, pointing out to a friend the dying glories of the ——! ——! (I must call it sunset, there is no other succinct and suggestive term,) could use no more appropriate and descriptive language than the exclamation, “What a wonderful sunset!” Yet the Bible is, forsooth, to be condemned as unscientific because it contains the very same words—and we might add, practically the only words—which scientists themselves employ! Surely, the unfairness and prejudice of such reasoning must be obvious to every unbiassed mind.

And then our old friend Joshua, and “the sun standing still in the midst of heaven,”—an amazing miracle, concerning which it is definitely affirmed “there was no day like that before it or after it, that the Lord hearkened unto the voice of a man” (Joshua x. 12—14)—are brought forward, and we are calmly told by men, who profess to believe in an almighty God, that such a thing was impossible;—ordinary mortals can arrange a common clock, so that the progress of time, the movements of the moon, the passage of years, and even the odd “leap” day can be planned out; but the Creator is incapable of so ordaining the solar clock-work of the universe for His own eternal purpose, or of stopping the entire machinery altogether if it so please His blessed will.* The truth is, in this case, just as in the incident endorsed by our Lord concerning “the great fish which the Lord *prepared* to swallow up Jonah” (Jonah i. 17), the real question at issue is, Do we, or do we not, believe in the supernatural? *Is God—God*,—infinite, omniscient, omnipotent, eternal, superior even to His own laws,—or is He some poor frail creation of our finite minds, circumscribed by the findings (?) of scientists, the dicta of theologians, and the red-tapeism of the earth-worms of a fallen world? There is no advantage in skirmishing round

* Is not the theory of diurnal motion here suggested? “Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.”

about the outworks in such an argument; admit a Creator, concede the miracle of the resurrection, and all else follows; deny these, and we have no Christ, no light, no hope; we are yet in our sins, and naught is left save the empty and blatant gassiness of talkative, self-sufficient, and dying man.

Yet we have read of a more marvellous scene than that of Joshua at Makkedah. Our Divine Lord, "God manifest in the flesh," the Creator of all things (1 Timothy iii. 16; Colossians i. 15—17; Hebrews i. 2, 3), is walking quietly along with His disciples, followed by a great multitude of people. Just as He is emerging from Jericho, the city of the palms, a tattered, blind, beggar man, by the wayside, cries out, again and again, with agonized importunity, "Jesus, thou Son of David, have mercy on me." Those around rebuke him callously, but still he perseveres: "Thou Son of David, have mercy on me." "And Jesus *stood still*, and commanded him to be called." "What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (Mark x. 46—52). Familiarized, as we are, with the life and gentleness of the Divine Redeemer, we forget to note this wonderful fact. Here is THE CREATOR Himself, "who is over all, God blessed for ever," (Romans ix. 5.) *standing still at the call of a blind and ragged beggar*; who then need marvel if even *creation* itself should also stand still in response to the cry of a praying saint?

Frankly, however, we are not surprised to discover ourselves surrounded, both in the world of nature, and of revelation, with difficulties, perplexities, and mysteries; the wonder would rather be, were it otherwise, especially in our formative stage of experience, in the very infant school of knowledge. Innumerable things are *above* reason although it does not necessarily follow that any are *contrary* thereto, if we but think intelligently and accurately from the premises of assured truth; and this humble and reverential attitude has been adopted by many of the greatest scientists, such as Sir Isaac Newton, Michael Faraday, Sir Humphrey Davy, Sir James Simpson, Hugh Miller, Sir David Brewster, Professor Dana, Sir W. J. Dawson, etc.; and in the Bodleian Library at Oxford there lies a document, signed by *six hundred and seventeen* leading members of the British Association, A.D. 1865, which reads as follows:—

"We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the word of God as written in the book of nature, and God's written word written in Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree *in every particular.*"

Finally, on this point, we think it needful to again affirm that the Holy Scriptures were not written to gratify mere idle curiosity, or even intelligent research concerning geology or astronomy, but to reveal God and Calvary, grace and glory; and yet, wherever the Bible does incidentally touch such matters, it has invariably *anticipated* all that is true in modern research: "the expanse"—"a world hung upon nothing,"—"the weight of the winds,"—"the circle of the earth,"—the innumerable stars,—the connection of light and sound "when the morning stars sang together,"—"the earth stored with fire" for coming judgment, etc. (Genesis i. 6; Psalm xix. 1; Job xxvi. 7; xxviii. 25; Proverbs viii. 27; Isaiah xl. 22; Genesis xv. 5; xxii. 17; Job xxxviii. 7; 2 Peter iii. 5. R.V.) How did Job record that the earth was hung upon nothing, and that the wild, capricious winds could be weighed, or Isaiah tell that the world was round, millenniums before these facts were actually discovered, and Galileo flung into prison for maintaining them? Had Rome possessed more knowledge of the Holy Scriptures, the church of that day would not have persecuted the man of science, since it was ignorance, and not revelation, that led thereto. When Abraham's keenest vision failed to reach beyond three thousand stars, who but God could have drawn a parallel between the myriads upon myriads, like tiniest pinpoints,—since revealed by photographic investigation,—and "the sand which is upon the sea shore innumerable;"—while what was deemed but a beautiful metaphor of poetic licence,—the singing of the morning stars,—is now demonstrated to be actual fact,—every ray of light having its own sound, and each star its song, as all creation utters one grand doxology, and "the music of the spheres" breaks in wavelets of light upon the ears of the almighty Creator? "Praise ye Him, sun and moon; praise Him, all ye stars of light" (Psalm cxlviii. 3).

So might we continue; but these remarks must necessarily be suggestive, not exhaustive; and, therefore, we will only add that our Divine Lord's pronouncement concerning His second advent, involves and predicts a state of things impossible upon a flat earth, but in full harmony with a round world,—since the event taking place, like lightning flash, at the same moment in different portions of the globe, will naturally find some in "bed" sleeping, some "grinding at the mill," others working "in the field", thus, literally, overtaking the ready and the unready, "at even, or at midnight, or at the cockcrowing, or in the morning" (Luke xvii. 34—36; Matthew xxiv. 40—42; Mark xiii. 35).

(6) The next series of objections arises from the assertion that *the Word of God contains inaccuracies, mis-statements, and contradictions*,—a charge of the very gravest importance, the consequences of which, if proved, we cannot evade, and the gravamen of which demands our most patient and serious investigation.

Examining these, however, we find that quite a number are (a) *due to ignorance and careless reading*. Thus, the apparently conflicting accounts of the anointings of our Lord become perfectly intelligible when we recognize that they are narratives of three *different* anointings (Luke vii. 37—50; John xii. 1—11; Mark xiv. 1—9); and the third manifestation of the risen Jesus to His *DISCIPLES* in no way contra-

dicts the record that He also interviewed Mary, the women, Peter, the two journeying to Emmaus. "over five hundred brethren at once," and James, on separate occasions. Similarly with the angels at the tomb, the miracles of the loaves, the crossings of Gennesaret, etc., etc. (Matthew xxviii.; Mark xvi.; Luke xxiv.; John xx., xxi.; Acts i. 1—12; 1 Corinthians xv. 1—8; Matthew xiv. 13—21; xv. 32—39; Mark vi. 31—44; viii. 1—9; Luke ix. 10—17; John vi. 1—14; Matthew viii. 18—27; xiv. 22—34; Mark iv. 35—41; vi. 45—54; Luke viii. 22—26; John vi. 15—21). God and his people often duplicate and even triplicate their actions; and, indeed, repetition is rather a characteristic of Jehovah's method of dealing with stubborn and stupid man.

I remember well the apparently unholy delight wherewith a preacher obtruded on me, with much show of erudition and authority, what he conceived to be palpable evidence of dual authorship in connection with the Book of Genesis. "See," he exclaimed, "how the narratives about the change of Jacob's name to Israel evidently differ in chapters xxxii. and xxxv." "Of course they do," was my immediate response, "because each records a distinct event, Jehovah revealing Himself *twice* to the patriarch in the matter, even as, nearly two centuries before, He did to Abraham, and, seven hundred years later, to royal Solomon." Besides, the words occur, "and God appeared unto Jacob AGAIN" (Genesis xv. 5; xvii. 4—6; xxii. 15—18; xxxii. 27—30; xxxv. 9—13; 1 Kings iii. 5—14; ix. 2—9); and it is surprising how many so-called difficulties literally melt away after a careful and prayerful analysis of the passages under consideration.

Then there are (b) *many objections founded largely upon mistranslations*. As we pointed out before, the presence of the suggestive and characteristic adjective "that"—in the fourteenth verse of James's second chapter, if recognized by Luther, would have saved such an eminent saint from the error of calling this Scripture "An epistle of straw," and brought the teaching of Paul and James into perfect and blessed harmony. Thus, for example, I am ashamed to confess that, for years, the interpretation of Matthew xxiv. 34 fairly baffled me. I dared not twist the term "generation" into "dispensation", nor could I believe that "all these things" had been "fulfilled." Imagine, therefore, my delight in discovering what I should have known, long, long ago, for it lay there in my Greek dictionary, that the root and primary meaning of "*genca*" is "a race" or "nation", and the difficulty was immediately turned into a magnificent instance of Christ's prophetic vision concerning the miraculous perpetuation, through all vicissitudes and sorrows, of the Jewish race: "This *nation* shall not pass till all these things be fulfilled." We, Baptists, at any rate should surely be staunch upholders of Verbal Inspiration, since, if the one untranslated word in the New Testament were rendered into proper English, there could no longer exist any controversy as to the mode of Christian baptism.

(To be continued next month)

Pessimism.

THE SUBSTANCE OF A PAPER READ AT THE
SIXTEENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE
EVANGELICAL ASSOCIATION, BY PROFESSOR W. H. CAUSSEN, M.A., LL.B.

MR. PRESIDENT and brethren,—I am venturing to stand before you, this morning, as an optimist, and to address you upon the subject of pessimism. The latter is so much in the air, the term is so bandied about, and is used with such divergence of meaning, moreover, believers in Christ are, in such a unique way, qualified to deal with the problems involved and to supply the only anodyne for the world's pain, that I make no apology for contributing a few thoughts, which, I trust, though not exhaustive, may be suggestive.

Strictly speaking, the term pessimism denotes a philosophical creed, but it is so constantly employed in a different sense, in popular and journalistic English, that I feel I must notice the aspect of the subject suggested by this usage.

I. In the loose or newspaper sense, a pessimist is a person who takes a gloomy view of things. This is, in some cases, **TEMPERAMENTAL**; and, in most other cases, **TEMPORARY**.

Dr. Maclaren has well said that "the strange history of humanity is like a piece of shot silk; hold it at one angle, and you see dark purple; hold it at another, and you see bright golden tints." We vary according to our view-point, and we vary even according to our own condition at the moment. We may hold the most lofty views about the universe; and yet, at times, feel our own little concern is going to rack and ruin. Elijah, we read, sat down under a juniper tree on one occasion, and entreated for himself that he might die. Most ministers manage to keep a juniper tree in some dark recess of their study, from which it emerges and overshadows their largest and most comfortable arm-chair at certain seasons; notably, Sunday night, when feeling Mondayish, and when convalescent from influenza. It has been punningly observed, long ago, that the answer to the question, "Is life worth living?" depends on the liver. This kind of pessimism arises from depression, and the most obvious remedy is, attention to the laws of health, and recognition of the fact that mind and body act and re-act upon one another. Sir Walter Scott speaks, in his journal, of periods of depression. He makes, however, the significant confession that, at the time, he had not taken exercise for four or five days. Our bodies are not to be pampered, or have the first place; but they are to be sacredly tended as sharing in the great redemption, and as instruments of righteousness.

There should also be a constant reference of every question to the will of God, and a casting of all burdens upon Him, "moment by moment." Much nerve-trouble is caused, not by hard work, but by strain and worry. We are told to "take no thought for the morrow," to "be for nothing anxious," and to be "without carefulness." A resolute attitude of the will, guided and reinforced by God's good Spirit, can do much to overcome even a constitutional tendency to the pessimism of depression.

For some cases of this kind, work is the great specific; for others, rest and relaxation are beneficial. Have then, by all means, a hobby, and make a wise and moderate use of recreation. The bow needs to be unstrung sometimes. As Burton says, in his "Anatomy of Melancholy," "Students are negligent of their bodies. Other men will look to their tools; . . . only scholars neglect that instrument (their brain and spirits, I mean,) which they daily use." Physical exercise is an absolute necessity to many people. The quiet influences of nature can do much to soothe the overwrought system. Some may be so favoured as to be allowed an occasional game of golf on the grey, wind-swept downs, or within reach of the "murmur and scents of the infinite sea;" others will pass, on the swift wheel, over hill and dale, through the sweet green hedgerows, or by the yellow fields of corn, or across the wide, wild moorland. Some have to be content with wandering afoot through the pastures and woods, and by the streams,—

"Knowing that nature never did betray
The heart that loved her."

Closely akin to temperamental pessimism is that which has been called impulsive pessimism. To the young, all things seem bright as opening dawn, and the future appears bathed in golden light; but, as time passes, the sky becomes clouded, weariness and disappointment assail. Literature is full of the expression of this mood. Job said, "Man that is born of a woman is of few days, and full of trouble." The Preacher cried, "Vanity of vanities; all is vanity." Doleful complaints come from some of the Greeks, as that of Hesiod, "The land and the sea are full of evils," and that of Homer, "There is nothing whatever more wretched than man." In our own tongue, we have Johnson writing on the vanity of human wishes, and Byron telling us to—

"Count o'er the joys thine eyes have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be."

Such expressions generally arise from circumstances or disposition, and they have their value. Optimism raises an ideal of happiness for life, and pessimism criticises our coming short of it. We owe a great many improvements to the discontented people who are generally voted nuisances.

II. But when all differences of health and temperament have been fully allowed for, there remains a very real divergence of opinion as to THE MORAL PLAN, CONDITION, AND DESTINY OF THE WORLD. Several questions have to be dealt with, and it is important to keep them apart.

First, *is the present the best of all possible worlds?* Here we are brought to the etymological meaning of optimism, from which we have departed so widely and universally. Great scorn has been heaped on the opinion of Leibnitz, that this is the best of all possible worlds. But let us be sure that we understand what he meant. He did not mean the best of all conceivable worlds, nor did he mean the best of all existing worlds; but he meant,—Could God, consistently with the

purposes in view, and the self-imposed limits adopted, have made the world better than it is?—and the answer, given by those who believe the world to be the outcome of the will of a holy and benevolent Being, must be that He could not. It has been well said, “The Divine perfection is proved by the perfection of the moral law. Sin exists. There is no conclusion possible except that sin cannot be prevented wisely.” We must remember here that the origin of evil is an unrevealed mystery, that many questions may be entirely beyond the reach of our faculties, and that God’s end in creating the world might be as incomprehensible to us as colour to a blind man. It is true, we may say that, if God had forcibly prevented the Fall, in that case, the beings created for His glory would have been incapable of furthering it, as they would then have been machines, not men; but it must be confessed that this solution, like others, is but conjecture. In spite of sin, however, we believe that the universe is a manifestation of love, because the love of God has been demonstrated in Christ.

But we must distinguish, on this point, between a true and a false optimism. There is a whole universe of distance between “Christian optimism, which asserts that, *in spite of* moral evil, all things are working for good, and pantheistic optimism, which asserts that all things *are* good.” All sorts of ways have been tried by which to explain away the existence of sin. Sin has been called “the cloudy porch oft opening on the sun,” or “a painful opening up of paths for ampler virtue.” It has been compared to the shading which is essential to the picture, or to dissonance in music; it has been declared to be the necessary result of man’s finitude. Instead of referring sin to the perversity of the human will, it has been attempted to get rid of the idea of it altogether. Against such views, conscience raises ever a decided and decisive protest, and will not be silenced. “The ten commandments will not budge.”

The next resource, then, is to consider right and wrong as illusions imposed on men for their greater good as a moral stimulus. This, in Dr. Strong’s opinion, is Browning’s position in his later works. But, surely, if anywhere God speaks in man, it is in the voice of conscience, so that this view really charges God with a lack of truth. It results in this, that, in defending the Divine love, it impugns the Divine veracity, and tells us that knowledge is impossible for man. It thus leads to worse consequences than those it aims at avoiding. For myself, I believe, most unreservedly, in the fact of sin, and that all men are by nature sinners, and will remain sinners unless a new power comes into their lives, unless a moral leverage from without can be found. I believe that evil is predominant in the world at present, and that the great need of the age is a keener sense of the sinfulness of sin, and a more convicting ministry, both linked, of course, with a realization and proclamation of the Divine remedy. Those who do not believe in sin as a hateful reality are forced, logically; not only to belittle the atonement of Christ, but ultimately to detract from the love of God, for we cannot believe that Christ died for an illusion; and if God leads us by the path of suffering when the same end might be painlessly reached, He cannot be perfectly benevolent.

Quite a different question is,—*Will the struggle between good and evil*

go on indefinitely? Here, both Scripture and our own moral nature unhesitatingly aver that good must finally triumph. When, we do not know; it is even possible that things may have to get worse before they get better; but it would be an outrage on our conception of the Ruler of the universe did He permit evil at last to overcome, or the conflict to be indefinitely prolonged. Paul tells us that Christ "must reign till He hath put all enemies under His feet;" and Peter writes, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Does this involve the ultimate restoration or annihilation of those who make evil their final choice? It would only do so on principles which equally prove that evil could never have been allowed to enter the world. But evil has entered, and therefore these principles must be misleading. If we find the explanation of the origin of evil in the abuse of free-will, we can find, in the same, an explanation of eternal punishment. The origin of evil is unknown, and therefore we have no *a priori* warrant to believe in its extinction. True optimism, then, does not close its eyes to, nor gloss over, the sin and sorrow of humanity, but yet it rejoices in hope, is "always confident," and counts on certain victory.

Moral pessimism denies that the world is ordered by intelligence, justice, and benevolence. Evil, it asserts, not good, is at the heart of things. One writer says, "How can I adequately express my contempt for the assertion that all things occur for the best, for a wise and beneficent end, and are ordered by a humane intelligence? It is the most utter falsehood, and a crime against the human race." Another says, "If a God has made this world, I should not like to be that God; the misery of the world would break my heart." But the sin of the world, laid upon the Incarnate Son, did break His heart upon the cross of Calvary, and from that cross a ray of light pierces the gloom.

III. I have spoken of pessimism as temporary and temperamental, and as indicating a certain moral view of the world; but ITS CENTRAL INTEREST LIES IN ITS ADOPTION AS A PHILOSOPHICAL CREED:

Our preaching ought surely to gain in power from a recognition of the great thought-currents of our day. There is little doubt that this movement has not yet spent itself, and we must also remember that particular views linger in the popular mind long after they have been discredited in the circle where they had their rise. Pessimism as a creed is, moreover, held by some three hundred millions of Asiatics. It may be put in many different ways, as, for instance, in the statement that life is not worth living, or that life possesses no positive value; in the denial of the possibility of happiness, or in the affirmation of life's inherent misery. Before speaking of philosophical pessimism, let me point out that its novelty lies not so much in the expression of its conclusions, as in the reasoned form by which they are reached, the doctrines by which they are accompanied, and the fact that they are not the outcome of a particular emotion, but are an habitual judgment.

Schopenhauer, the founder of this school, is generally believed to have been suffering from some disease of a mental nature. Hegel and others found the explanation of existence in reason, he in unreason. The world is to Schopenhauer in primary essence will, but will means striving, and striving is suffering; therefore, suffering must predominate.

Our nature may be compared to an insatiable thirst. There is no hope either; for the higher the intelligent consciousness grows, the more sensitive is it to pain. Ours is the worst of all possible worlds;—were it a little worse, it could not exist. Hartmann claimed to be a disciple of this morbid philosopher, but he proclaimed a different basis for the creed. What will is to Schopenhauer, the unconscious is to Hartmann. He recommends a merely provisional will to live. When there can be a unanimous resolve not to will to live, there should come “the universal execution of ‘the happy despatch.’”

The works of these two men have been translated into English; unfortunately, I fear, since they deal with many things of which it is a shame even to speak. This is not the occasion for a discussion of the foundation for their views. They can be and have been effectively answered on their own ground of metaphysics and psychology. As regards their practical consequences, they seem bound to result in immorality, since marriage is to be avoided as increasing the number of miserable beings, and they lead logically to suicide. They have nothing really in common with the Book of Ecclesiastes, since they are atheistic, and it is not; nor with Buddhism, since it teaches future punishment, and they do not. They are the outcome of atheism, and show to what it must lead.

Our choice is between Christianity and pessimism. While Christianity teaches that “the whole creation groaneth and travaileth in pain together until now,” and that “we ourselves groan,” it also teaches that both creation and we ourselves shall be delivered from the bondage of corruption. The two systems are only related as contrasts are related. “Pessimism is the doctrine of hopelessness and despair, Christianity the announcement of a hope which lifts man out of his impotence into a new joyousness of life.” “Pessimism gives up the battle, Christianity goes into battle crying, ‘in all these things we are more than conquerors through Him who loved us.’” “Both proclaim the misery of earth and the inability of the human will;” but with one it is a matter of glorying in their shame, with the other of glorying in their infirmities that the power of Christ might rest upon them.

This kind of pessimism I regard as alike evil and unfounded, and yet from it good is coming, in that men are being brought to see the abysses to which godlessness must lead. One marvels at even the transient success of such a movement, but it has been suggested that it owes its popularity to the fact that men are flattered by being told they are all terrible sufferers, and that they are showing great fortitude by patiently bearing, as they do, the burden of existence. They feel martyrs, hug themselves accordingly, and become optimistic about pessimism.

Now may I indicate a few practical conclusions from a survey of this movement? It seems to me clearly to prove that, first, *apart from belief in God and immortality, we are plunged in despair*. Moreover, the fate of heathendom must be ours, as it is already beginning to be. We know that Pompeii deserved its judgment, as did the Cities of the Plain. But belief in God and immortality seems indissolubly bound up with belief in the Christian revelation; therefore, preach Christ as the One who has given us certainty on these momentous questions.

Secondly, *life, apart from Christ, is unsatisfying*. I believe pessimism has seriously underestimated the happiness of life. Will-effort is largely a source of joy, instead of, or as well as, of pain. Hartmann overlooks large regions of life,—the pleasures of bodily exercise and manual employment, the “quiet gratification of intellectual activity, curiosity, and attention;” the “underlying sense of well-being,” which carries with it an “agreeable mental tone.” His eye must be a jaundiced one indeed which fails to see that life carries with it large possibilities of happiness, but it remains true that earthly springs cannot quench the thirst of the soul. Over all may be written, “he that drinketh of this water shall thirst again.” Therefore, preach Christ as the Giver of satisfaction, the Harbinger of hope to the world.

Thirdly, *happiness cannot be intended as the supreme end of life*. Those who live for happiness declare it unattainable, those who live for duty find—

“The stubborn thistle bursting
Into glossy purples, which outredde
All voluptuous garden roses.”

Self-seeking means unhappiness. “Conceive of happiness as the satisfaction of the individual in his isolation, and at once the world is seen to be incapable of affording it.” At the same time, happiness seems clearly admissible as a motive. We ought, then, to do all in our power for the promotion of the happiness of others. Men have, to-day, probably more of the material ingredients of happiness than ever before; but, at the same time, a keener perception of what is and ought to be possible in this direction for all honest workers. “Discontent, and passionate protest, demands for redressive justice, the clamour of Nihilism and Socialism are abroad.” As Sully says, “The seething of men’s minds, in the mood of angry revolt, suggests apparently despair, but is really a proof of their new consciousness of power.” Our successors will, no doubt, hear more of these things than we do; meanwhile, preach Christ as the Solver of Labour, Capitalist, and all other Social Problems. Above all, be it ours to live joyous lives, showing that we have within a perennial fount of gladness, and possess the alchemy which can transmute into a priceless treasure the pain and sorrow that abound. The world, as it grows older, may ask increasingly as to the worth of life. We answer, with Paul, “To live, is Christ.”

The Gathering of the Colporteurs.

“THE best Conference we have ever had!” Such was the verdict of many a colporteur when the time for farewells came; and, indeed, there was good ground for such a remark in view of the high spiritual tone which had pervaded all the meetings.

We were not favoured with the sunny weather which we desired. On Saturday afternoon, May 9th, when all should have received the first greetings and welcomes in the grounds of the Stockwell Orphanage, a semi-tropical storm was raging. However, at the appointed hour, most of the brethren were seated at the hospitable tables within two of the Orphan Homes, where an abundant tea had been provided that

wearily travellers might be refreshed. A most interesting musical entertainment followed the social meal, and the dear children and friends sang sweetly and recited prettily under the direction of Mr. Charlesworth and Mr. Partridge.

At the reception meeting, in the Memorial Hall, in the regretted absence, through illness, of Frank Gough, Esq., the chair was occupied by the Rev. J. T. Dawson, whose sympathetic interest in the work was soon manifested. Hearty words of welcome were spoken, and suitable responses made. During the evening, Miss Permain sang two choice sacred solos, and addresses were delivered by Professor W. Hackney, M.A., on "The colporteur's opportunities from the Nonconformist standpoint," and by the Rev. William Evans on "The colporteur's opportunities from the Evangelistic standpoint." The conditions and needs of village life, and the advancing tide of Romanizing influences were vividly portrayed, and both speakers claimed that, in these days of crisis in educational matters, the influence of the colporteur should be emphatic, not only in opposing wrong, but in guiding the minds of the people, both old and young, to the Word of God, and the Gospel of Christ, as the only foundation of right.

Sunday morning was fairly bright, and with expectant hearts the brethren rallied at 10 a.m., in the desk-room of the Pastors' College for prayer. Elder Samuel Johnson presided, and such warmth and earnestness were manifested that one continuous stream of petition was poured out, and the time seemed all too short for the sacred exercise, at the close of which all repaired to the Tabernacle, taking their position as near as possible to the President.

Pastor Thomas Spurgeon's sermon was appropriately directed as an encouraging word to the colporteurs from the text "Salute Apelles the approved in Christ" (Romans xvi. 10., r.v.), dwelling specially upon the idea of the original text that Apelles had been first proved, and then approved, as a follower of Christ, although probably a simple, plodding worker. The brethren greatly enjoyed the service, and referred to it again and again in the subsequent gatherings.

At 3 p.m., all assembled in the desk-room, under the presidency of the Rt. Hon. Lord Kinnaid; and for two hours most interesting testimonies were given by the colporteurs, interspersed by addresses from the Chairman, and Deacon S. R. Pearce, after which the party took tea together, and prepared for evening engagements.

A large company rallied for open-air work; and, both from the steps of the Tabernacle and in the adjacent streets in the rear, the voices of colporteurs were heard sounding forth the Gospel message. A little detachment, under the leadership of the Secretary, conducted evening worship with the orphans at Stockwell, while various mission-stations were visited, and assisted in the localities around. The tide of fervour seemed to rise as the day proceeded, and the Sabbath in London proved to be one not soon to be forgotten.

Monday morning was marked by early arrivals; and, soon after 9 a.m., the Dépôt was all astir for business before the hour of prayer. At 10 a.m., the brethren assembled for devotion, and a most sacred season of praise and petition was spent under the chairmanship of the Secretary. Again it seemed difficult to break off from the holy, happy exercises, but the programme had to be observed, and the hour from eleven till noon was devoted to special business. To the great delight of all, the Rev. H. J. Harvey had come from Essex to give an address to the colporteurs on Paul's words, "All things to all men," and his clear and forcible suggestions and wise counsels were appreciated exceedingly, leading to a profitable conference which closed the morning's session.

A well-served dinner awaited the colporteurs in the schoolroom of the Tabernacle, to which they did ample justice. At 3 p.m., the annual members' meeting was held in the College Conference Hall, an unusually large gathering of friends assembled, and a most interesting and enjoyable afternoon was spent. The President, not being in good health, reserved himself for the later proceedings, and Mr. Pearce presided. The opening engagements were followed by the election of Committee for the ensuing year, the Secretary's Report, addresses by Rev. H. J. Harvey and other friends, and speeches by colporteurs from various Districts. It was throughout a really live meeting; and, although extended considerably over the allotted time, did not flag in the least.

Then came a large tea party, with the President in the chair, when quite a cheerful hum of conversation marked the pleasant repast. There were some surprises in store in the way of presentations, and three of the brethren were rendered nervous by unexpected calls to the front. Mr. J. W. Andrew received a massive timepiece in consideration of having attained the highest sales during the past year; Mr. A. P. Smith was presented with a high-class teapot in recognition of having worked his District in a specially profitable manner, and in view of his impending marriage; and Mr. Henry Mears received a silver-mounted ebony walking-stick as an acknowledgment of the zealous efforts he had put forth in assisting the funds of the Association. Miss Kate Lloyd was also presented with a Bible as a reward for her devotion in assisting to carry on her father's work during a long illness. A pleasant surprise was in store for the Secretary, who was next presented with a handsome overmantel from the colporteurs as a token of affectionate appreciation of his efforts in establishing the "Old Age Pension Fund." After grateful references to the Ladies' Working Society, which had helped many of the colporteurs' families, the proceedings were brought to a close.

Almost immediately, the annual public meeting was commenced in the Tabernacle. Pastor Thomas Spurgeon presided, and again the Rt. Hon. Lord Kinnaird favoured the colporteurs with his presence. Devotion and the Secretary's Report prepared the way for some of the best addresses ever remembered. Pastor John Wilson, of Woolwich, spoke with great eloquence upon the blessed results accruing from the work of Colportage, citing incidents from his own experience. Lord Kinnaird took a very practical view of Colportage work, and his remarks were most suggestive and valuable to the brethren, and the colporteurs who spoke acquitted themselves in such a way as to secure the enthusiastic applause of the audience. We may say, with confidence, that a more satisfactory annual meeting was never held in connection with the Association, and the following day brought the pleasing tidings that, at the meeting, one of the colporteurs was the means of leading a young man to the Saviour.

* * * *

The Conference is over, but its savour remains, and it is a pleasing retrospect that it was harmonious and helpful throughout.

The President's somewhat impaired health was a source of affectionate concern to all, and prayer was again and again offered on his behalf.

On Tuesday, after another season of prayer, the brethren departed, and thus closed the Colporteurs' Gathering of 1903.

The Conference Presentations.



WE feel sure that our readers will be glad to see a photograph of the gifts presented to the President and his wife at the College Conference. The inscription on the aluminium Hammond type-writer runs as follows,—

Presented to
 PRESIDENT THOMAS SPURGEON,
 as a token of love and esteem,
 from the members of the Pastors' College
 Evangelical Association,
 April 21st, 1903.

The silver teapot is inscribed thus,—

Presented to
 MRS. THOMAS SPURGEON,
 as a token of affectionate esteem,
 by the members of the Pastors' College
 Evangelical Association,
 21st April, 1903.

On the reverse side is engraved a starling on a bough, with the motto, "Keep it up," on a scroll beneath.

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.

"*Those Charming Bells.*" Words by THOS. SPURGEON. Music by G. W. GREGORY. "*For the Sake of the Name.*" Words by Pastor F. A. JACKSON. Music by F. G. LADDS.

Passmore and Alabaster. 2s. per 100, or 6d. per dozen, post free. The request made to the President, that his cheering lines and their appropriate music should be issued

in leaflet form is here fulfilled. The stirring stanzas of our brother F. A. Jackson, with which Mr. Mayers thrilled us at the Conference, are also reproduced. The esteemed Secretary of the Orphanage is the composer of its martial music. We trust that these sacred songs will echo in many homes and hearts.

Roman Indulgences of To-day; or, Is Tetzal Dead? By "FULANO." (M.A., Edin.) Imperial Protestant Federation, and Marshall Bros. (2s.)

THE sub-title speaks of this as "An Exposure," and further describes it as being "The Record and Result of a Correspondence with an English Roman Catholic anent Rome's Present-day Traffic in Bulls." "An Exposure" it is indeed, and an eye-opener to boot. Rome boasts that she changes not, and in the matter of Bulls the boast is certainly true, for they are being bought and sold in Spain very much as they were in Luther's time. And we shall have them in England yet if we are not mindful.

The booklet, reviewed by Pastor Charles Spurgeon in the March magazine, — *Donald Dorrington, the One-eyed Smacksman*, by KERRISON JUNIPER (Jarrold and Sons, 6d.), — has reached a third edition, which has been revised and enlarged so as to include an account of the home-going and funeral of this great sufferer and faithful servant of the Lord Jesus Christ.

Mr. Arthur H. Stockwell has published, at 9d. net, a booklet compiled by himself, on "A Question of Vital Importance," *Should I go to the Theatre?* He adduces weighty reasons why no follower of the Lord Jesus Christ should go "where Satan's seat is."

The Family Prayer Book, by THOMAS CHAMPNESS (Partridge and Co., 2s. 6d.), adds another to the many collections of printed prayers previously published. "Several times, the writer has been asked to

compose a book of prayers," so some people must feel the need of such a volume. A printed prayer is, possibly, better than no prayer at all, but there is "a more excellent way" of approaching the Throne of Grace. We note that "the Revelation" is twice printed Revelations, — a very common mistake even among preachers.

From Drummond's Tract Depôt, Stirling, we received two specimens of the broadsheet entitled *Straight Tips for the Racecourse*, prepared by Rev. JOHN MITCHELL, and published at 2s. per dozen. We put them at once into the bill-poster's hands; and many, whose attention was arrested by the striking picture of a jockey on a racehorse, tarried to read the startling yet suitable Scripture passages concerning the winner of the great race for eternal life. The broadsheet ought to be put up wherever racing and betting folk are found.

"*I Want*," by Mrs. ERNEST CARR, (A. H. Stockwell), is a pretty story told in the form of a fairy tale, showing how one little girl, having all her wants supplied for one day, was not really happy. Perhaps other boys and girls will learn from this story a lesson of unselfishness, and of thought for others. The book is nicely bound, and printed in large type, and is suitable for a gift to little girls; its price is 1s. net.

Nemesis; or, Visions of the Night.
By ALLAN ALLEN. A. H. Stockwell.

MR. ALLEN seems to us to illustrate the obvious, and the attempt to teach in vision, with its frequent "methought's", does not commend itself to our judgment. As far as we can understand, he considers that Britain, by its late repentance, has escaped the judgment that has, in other years, fallen upon other nations. It may be, but there is yet much room for amendment. "God bless our native land!"

Gethsemane and other Sermons. By Rev. W. S. SWANSON, M.A. Arthur H. Stockwell. (3s. 6d.)

WITH such a title, the reader might justly expect this volume to contain some earnest treatment of the Atonement of Christ; but, while there is some slight reference to the Propitiation in these sermons, they mostly consist of modern religious sentiment, not to say sentimentality. Mr. Swanson's wing is either broken or immature. His evident descriptive power has not shaken itself free from cumbrous and turgid diction, and curious lapses mar what might be effective composition. Still, we can imagine that these discourses were very acceptable when they were delivered; and if the preacher will only cultivate a simpler and directer style, submit to a severer pruning, and dig deeper into the mysteries of God, he has it in him to be an able minister of the Gospel.

The Man, the Mummy, and the Fiery Cloud. By C. E. P. ANTRAM. A. H. Stockwell.

THERE is much that is ingenious in this work, and that is suggestive of a trained and acute mind. But fanciful analogy, though it may please, is not argument; and the illustratively plausible is not the same thing as the logically cogent.

It sounds incredible that the forensic theory of the Atonement should have passed upon it the sentence of petrification, because it suits the author's fancy to identify the contents of creed with Joseph's

bones; yet this, to the best of our judgment, is the line taken. (See pages 40, 41.)

One cannot review this book without a smile. It seems so odd to conceive of the creedless theologians of these days as followers of the Fiery Cloud of God's Word! We know that they despise "the Mummy of Creed," and we do not find them marking time over Joseph's bones. But if they are angry at the Mummy, they are still more angry at Inspiration; and as for following Scripture as a Revelation from God, they are after any cloud rather than that. Surely Mr. Antram must know this. He must know that the men who bore what he calls the "Mummy of Creed," have been the men to whom "The Fiery Cloud of God's Word" has been the inspired guide; whereas, to progressivists in theology, the Word of God is a delusive guide, and is, in fact, no fiery pillar at all. But if Mr. Antram knew this, why was his book written?

What Baptists Stand for. By Rev. ALFRED PHILLIPS. Arthur H. Stockwell. (1s. 6d. net.)

A POPULAR work on this subject is needed, and Mr. Phillips has done very well for a beginning. He is evidently a staunch believer in his own church, and an ardent advocate of Baptist principles. The book will be useful; but it would have been better if the materials had been more fully digested, and some slipshod sentences avoided. Still, it is a worthy book, and blazes the way for somebody else.

Notes.

Personal Paragraphs.

MRS. C. H. SPURGEON, who, we are sorry to say, continues very feeble though somewhat better, has just heard of the issue of 9,000 more of the sermons in Lettish. Translation work is rather costly, and she would be glad if this service for the King were specially remembered by the Lord's stewards. Two accounts, the one for £14, and the other for £10, for Lettish

and Polish translations, have recently come to hand.

PASTOR CHARLES SPURGEON reports that he is "decidedly better," and that he has entered into several engagements to preach. We sincerely trust he will fulfil these without any degree of set-back, and soon find himself strong enough for regular work.

We are much more deeply interested

in the Education Fight than some may imagine. Unfortunately, our health just now is hardly up to its usual mark, so that we are prevented from doing what is in our heart to do. Let none attribute our absence from demonstrations and public meetings to lack of sympathy. We adhere to all that we have said against the gross injustice of the Act, and we are determined to resist it passively but persistently. We can do no other.

Later.—After all, we found it possible to attend the Hyde Park Demonstration. It was good to be there. We rejoiced in the astounding numbers, and in the firm determination of the people. Surely the powers that be will hear this united demand. But will they hearken? Our hope is in the Lord our God. "Pray, brethren, pray."

Messrs. Passmore and Alabaster have just published the words and music of the two solos that delighted and inspired the Conference,—"For the Sake of the Name," and "Those Charming Bells." Some of the brethren asked us to issue them in leaflet form. We trust that, having acceded to their request, they will help us to dispose of them. The price, in each case, is 2s. per 100, or 6d. per dozen, post free. Further reference is made to them in our review columns.

Pastor J. W. Ewing, M.A., LL.B., regrets that he is unable to send us, this month, the next of his "Talks with our Young People on Free Church Principles." We sincerely trust that he will soon be restored to health, and enabled to continue this and his many other forms of service for the Master.

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Tabernacle Tidings.

The Young Christians' Missionary Union held an "At Home" in the College Buildings, on Friday evening, April 17th. At the meeting which followed, Mr. Chas. Wagstaff presided, and addresses were given by Rev. Henry Oakley, and Rev. W. A. Mills, of the Baptist Missionary Society.

The annual social gathering of the Men's Bible-class was held on Saturday evening, April 18th. About one hundred friends met for tea. Mr. W. Jones presided at the meeting which followed. Short addresses were given by Messrs. W. Forde and G. A. Fatou, and there were recitations by Messrs. Everett, R. Benson, H. Benson, and Woollard, and solos by Miss Vincent,

Miss Lillie Fletcher, and Miss Alice Beaumont, also a violin solo by Master Ross. The important feature of the evening was the unveiling of an oil painting of the late President of the Class, Mr. J. T. Dunn, subscribed for by members and friends. Short reports were given by Mr. Godbold and Mr. R. H. Thorn, the Secretary.

On Lord's-day, April 26th, Pastor Hugh D. Brown, M.A., occupied the Tabernacle pulpit morning and evening. Pastor Thos. Spurgeon had arranged to preach at Toxteth Tabernacle, Liverpool, on that day; but the strain of the College Conference, the meetings of which only concluded two days previously, proving too severe, he fell ill, and under stringent medical orders was compelled to cancel all engagements for two weeks. Upon the following Sabbath (May 3rd), Pastor Chas. Spurgeon, although only partially recovered from his recent illness, volunteered to preach in the morning, and Pastor C. B. Sawday conducted the evening service. Reference was made upon both occasions to the International Bible Reading Association, this Sabbath being known as "I.B.R.A. day." It is interesting to note that there are nearly nine hundred members of the Association connected with the Tabernacle.

The Tabernacle was lent for the 29th anniversary of the Baptist Total Abstinence Association on Wednesday, April 29th. Alderman G. White, M.P., occupied the chair, and the speakers were the Rev. Canon Barker, M.A., Mrs. Harrison Lee, Mr. R. Hunter Craig, M.P., and Pastor John Wilson. The Stockwell Orphanage choir and handbell ringers rendered valuable aid during the evening.

Pastor C. S. Hull addressed the monthly meeting of the "John Ploughman" Gospel Temperance Society on Wednesday evening, May 6th. The subject of his lecture was "Publicans, and their Prospects."

Baptisms at the Metropolitan Tabernacle, April 30th, five,—Nellie Nokes, Louisa B. Slayne, Daisy Newland, Fredk. Wm. Smith, Herbert Hunt;—at Haddon Hall, the same evening, two,—Kate Bacon, Alice Smith.

Eleven friends were received into church-fellowship, by Pastor C. B. Sawday, at the monthly communion service on Lord's-day evening, May 3rd.

At the same service, the deaths of the following members were reported:—Susannah Skudder, George Muncey, William Soanes, Mary Toogood.

The evangelistic services, held in the Tabernacle lecture-hall throughout the past winter, were brought to a close on Lord's-day evening, April 26th. The address was given by Mr. William Olney, after which seventeen persons professed conversion.

"To God be the glory; great things
He hath done."

The open-air Gospel services were commenced on Lord's-day evening, May 10th. The corps of porters being in London for their annual Conference, it was arranged to utilize several of them as speakers. The weather was fine, and a good start was made. At six o'clock, the friends gathered upon the front steps of the Tabernacle, where, under the leadership of Mr. C. Wagstaff, they sang and spoke until 6.25, when they removed to the streets at the rear of the Tabernacle and carried on an enthusiastic meeting until eight o'clock, led by Mr. J. McLaren; and, returning to the front steps, held a further meeting until 9.15, conducted by Pastor C. B. Sawday.

It is intended to push forward a vigorous campaign throughout the summer, if the weather is favourable.

Rev. John Thomas, M.A., of Liverpool, preached the annual sermon, in connection with the Primitive Methodist Missionary Society, on Thursday evening, May 14th, the Tabernacle having been lent for the occasion.

The annual printed Report of the Bible Flower Mission, recently issued, is full of interesting details of a gracious work carried on amongst the inmates of our local workhouses. More than sixteen thousand bunches of flowers, with Gospel messages attached, were distributed last year; and personal conversations upon spiritual matters with the aged and the sick were very numerous.

The visits paid to the Necropolis Company's waiting-rooms, on the days of the pauper funerals, are sad indeed; but evoke constant expressions of gratitude from the mourners, many of whom are in extreme poverty, and to whom substantial help is often given.

Miss Higgs will send copies of the Report to friends who write to her for it. Hampers of flowers should be for-

warded in time to arrive by ten o'clock on Wednesday morning. They should be addressed to "The Secretary, Bible Flower Mission, Pastors' College, Temple Street, Southwark, London, carriage paid."

The annual meeting of the Poor Ministers' Clothing Society is arranged for Monday, July 6th. Tea will be served in the school-room at 5.30 p.m., tickets sixpence each. Mrs. Thomas Spurgeon will be present to receive parcels of clothing, or donations of money. The Committee will be grateful if friends, unable to attend, will send in their gifts before the date of the meeting.

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Concerning the College.

Mr. R. Walker is leaving Chesham, and taking charge of the new church at Hither Green, London, S.E. Mr. W. Holyoak, of Tenterden, is going to Dover, to become co-pastor with our Brother E. J. Edwards.

Pastor H. Rylands Brown, of Darjeeling, will be glad to hear from Pastors for whom he could "supply" during the month of August. Address, 18, Norwood Road, Herne Hill, London, S.E.

* * * *

Our Fatherless Family.

We scarcely need to remind our readers that Thursday, June 18th, is "Founder's Day" at the Stockwell Orphanage. From half-past two o'clock, until the grounds are illuminated at night, there will be a continuous programme, and something to interest all friends of the orphans. The Chairmen at the two public meetings will be E. P. Collier, Esq., J.P., and Walter Runciman, Esq., M.P., and the speakers will be Revs. G. C. Britton, D. Mac Ewan, D.D., W. R. Mowl, M.A., Frank Smith, M.A., B.Sc., and C. Ensor Walters. The President and all the other Trustees will be very glad if there can be an unusually large attendance, and generous help towards the support of the large fatherless family committed to their care.

The Trustees propose to re-issue a charming booklet on the Orphanage, with new illustrations, and a Prefatory Note by the President. Pastor Thomas Spurgeon, instead of the Summer Number of the Orphanage Quarterly, "Within our Gates." Copies of the booklet can be obtained on application

to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

Wigney, Pastors' College, Temple Street, London, S.E.

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Colportage Chronicles.

The condition of the funds has been causing much anxiety, but that has been considerably relieved by the results of the annual Conference, for which much gratitude is felt. It is earnestly desired that the readers of "The Sword and the Trowel" will take note of and be interested in the following intimation:—

A valued friend of the work, having been made aware of the very needy condition of the General Fund, has most kindly made the conditional promise that, if nineteen donors of five pounds each can be found between the present time and November, he will provide the twentieth five pounds, thus enabling the Fund to be augmented by £100. It is hoped that a sufficient number of friends will respond so that the promised sum may be claimed. Promises are in hand from the President, Lord Kincaid, and other friends, and the Secretary eagerly hopes to hear from other generous donors who will help him to avail himself of the offer. All communications should be addressed to Mr. Stephen

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Miscellaneous Matters.

The Baptist Church in Burray, in the Orkney Islands, is obliged to spend £150 to complete and renovate the chapel erected over fifty years ago. Nearly £100 of this amount has been raised, and an urgent appeal for the other £50 is issued by Pastor A. C. Seivewright. If any of our readers can aid this good work, their help will be gladly received by the friends in Burray.

Miss Child has issued her annual statement and appeal concerning the Sailors' Welcome Home, Canning Town, London, E. She will be very pleased to send a copy to any applicant, and to receive help for any department of her work on behalf of the men of the sea.

The annual Report of the Evangelization Society has been issued from 21, Surrey Street, Strand, London, W.C. It contains much information concerning the Society's operations, for which prayer and monetary aid are earnestly solicited.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from April 15th to May 14th, 1903.

	£	s.	d.		£	s.	d.
Mr. W. Edwards	25	0	0	Mr. J. G. Graves, per Pastor I. A. Ward	1	0	0
Pastor J. A. Wilson	1	1	0	Mr. J. G. Hall	1	1	0
Mr. James Clark	25	0	0	A few friends at Guildford, per Pastor J. Rankine	2	7	0
Sir R. and Lady Pullar	10	0	0	Contribution from Baptist Church, Burton-on-Trent, per Pastor J. Askew	1	12	0
Pastor J. E. Perrin	0	2	6	Pastor J. B. Marshall	0	5	0
Contribution from West Croydon Tabernacle, per Pastor T. I. Stockley	1	0	0	Collection at Chatsworth Road Baptist Chapel, Norwood, per Pastor A. G. Brown	10	14	9
Mr. J. B. Meredith	5	0	0	Contribution from Centenary Church, March, per Pastor F. G. Smith... ..	1	5	0
Mr. E. S. Boot	1	1	0	Mr. E. Rawlings	5	5	0
Mrs. E. S. Boot	0	10	6	Miss M. E. White	0	10	0
Miss N. Boot	0	10	6	Contributions from Baptist Church, Arthur Street, Camberwell, per Pastor C. S. Hull	2	2	0
Mrs. C. E. Blakeway	0	10	6	Offering at Hornsey Road Baptist Chapel, per Pastor P. J. Smart... ..	1	18	0
Mrs. A. E. Dunman	0	10	6	The Misses Gould, "In loving memory of our beloved mother"...	4	0	0
Mrs. R. Lane	2	0	0	Mr. and Mrs. F. Fisher	5	0	0
Rev. E. J. and Mrs. Edwards	2	2	0	Contribution from Ibstock Baptist Church, per Pastor A. E. Jackson	2	13	0
Mr. W. H. Richardson	1	1	0	Contribution from Crewkerne Baptist Church, per Pastor G. Wainwright	21	7	0
Mr. J. Chamberlain	1	0	0	Contribution from Rattlesden Baptist Church, per Pastor W. F. Edgerton	0	10	0
Miss Hawes	2	2	0				
Mr. and Mrs. E. Barrett	1	1	0				
Mr. R. Sortwell	3	3	0				
Mr. O. Hockey	2	2	0				
"S. B. S."	1	1	0				
Messrs. P. and J. Sutherland	5	0	0				
Mr. W. P. Reavell, J.P.	5	0	0				
Pastor R. Scott	0	5	0				
A friend, per Pastor I. A. Ward... ..	3	0	0				
Mr. Stephens, per Pastor I. A. Ward ..	3	3	0				
Mrs. Gunstone, per Pastor I. A. Ward ..	0	5	0				
Pastor I. A. Ward	0	10	0				

	£	s.	d.		£	s.	d.
Mrs. Spelman	0	10	0	Rev. W. T. Shepherd	0	3	0
Contribution from Kensington Baptist Church, Liverpool, per Pastor E. Walter	5	0	0	Pastor J. J. Kendon	2	2	0
Mr. F. Adams	3	3	0	Mr. J. La Touche, J.P.	5	0	0
Mrs. C. H. Spurgeon	10	10	0	Collection at Slough Baptist Chapel, per Pastor T. Cousens	1	10	0
Rev. I. Levinson	0	5	0	Per Pastor T. W. Medhurst:—			
Mr. J. B. Crisp	1	0	0	Mr. R. Cory, J.P.	5	0	0
Mr. R. Brazil	5	0	0	Mr. J. Davies	2	2	0
Mr. J. W. Harrald	2	2	0	Mr. W. Grey	1	1	0
Miss Harrald	1	1	0	Mr. S. Grey	1	1	0
Pastor J. Palmer	0	10	0				
Collection at Blackmore Baptist Chapel, per Pastor H. A. Fletcher	1	2	0	Pastor W. G. Hailstone	9	4	0
Pastor W. Gillard	0	5	0	Miss G. Olney	0	5	0
Collection at Octavian Street Chapel, Deptford, per Pastor D. Honour	1	5	0	Contribution from Springhill Baptist Church, Birmingham, per Pastor T. E. Titmuss	2	0	0
Collection at Essendon Baptist Chapel, per Pastor A. H. King... ..	0	19	6	Contribution from Baptist Church, New Brompton, per Pastor W. W. Blockside	3	6	0
Pastor G. K. Smith	2	2	0	Mrs. Wilkins	0	2	0
Pastor W. Sullivan	0	5	0	Collection at Little Tew Baptist Chapel, per Pastor T. A. Judd... ..	0	11	7
Mr. G. M. Rabbich	1	0	0	Collection at Claremont Chapel, Bolton, per Pastor C. Cole	5	10	2
Friends at South London Tabernacle, per Pastor E. Roberts	3	10	0	Contribution from High Street Baptist Church, Ilford, per Pastor F. H. Smith	7	10	0
Collection at Park Street Chapel, Luton, per Pastor F. Thompson... ..	8	0	0	Mr. A. C. Hollands	1	10	0
Collection at Ramsgate Chapel, per Pastor T. Hancock	3	0	0	Mr. and Mrs. Essex	5	5	0
The Misses Buswell	1	1	0	Mr. M. H. Hodder	2	2	0
Miss Dransfield	1	1	0	Mr. W. Mannington	25	0	0
Contribution from North Shields Baptist Church, per Pastor C. Stanley	2	0	0	Mr. and Mrs. Narraway	5	0	0
Rev. W. L. and Mrs. Lang	5	0	0	Rev. J. A. Brown, M.R.C.S.	5	0	0
Contribution from Manor Park Baptist Church, per Pastor C. Pummell	1	1	0	Mrs. H. Tinniswood	2	2	0
Rev. J. A. Arnold	10	0	0	Mr. M. H. Foster	1	1	0
Mr. T. W. Doggett	2	2	0	Mrs. E. Phillips	1	1	0
Contribution from Enfield Tabernacle, per Pastor G. W. White... ..	1	13	9	Mr. and Mrs. Hornblow	1	1	0
Mrs. Baker	1	1	0	Mrs. John Manning	1	1	0
Mrs. Mason	5	5	0	Mrs. Kelly	2	2	0
Mr. R. Bomford	2	2	0	Rev. G. A. Huntley	1	0	0
Mrs. Haddow	0	10	0	Contribution from Nottingham Tabernacle Church, per Pastor W. K. Bryce	4	6	2
Sir Horace Marshall	25	0	0	Contribution from Nunhead Baptist Church, per Pastor C. P. Sawday	3	3	0
Mrs. H. Arnold	1	1	0	Contribution from Bunyan Tabernacle Church, Norbiton, per Pastor I. O. Stalberg	3	3	0
Mons. and Madame Buchel	2	2	0	Contribution from Immanuel Baptist Church, Southsea, per Pastor F. G. Kemp	2	2	0
Mr. E. Wollacott	5	0	0	Miss St. Clair Trotter	2	2	0
Mr. F. Whittle	10	0	0	Mr. J. Measures	1	1	0
Contribution from Baptist Church, City Road, Winchester, per Pastor A. W. Wood	1	0	0	Mr. Sedcole	1	1	0
Contribution from Baptist Church, Kirkstall, Leeds, per Pastor C. Welton	1	10	0	Miss R. F. Cook	1	1	0
Contribution from Salem Baptist Church, Dover, per Pastor E. J. Edwards	5	0	0	Miss Kerridge	1	1	0
Pastor G. D. Hooper	1	1	0	Rev. W. J. and Mrs. Mayers	2	2	0
Contribution from Twickenham Baptist Church, per Pastor S. Jones	3	0	0	Mr. W. Vinson	5	0	0
Contribution from Cinderford Baptist Church, per Pastor W. W. Wilks	0	16	0	Mrs. Vinson	1	1	0
Contribution from St. Peter's Baptist Church, per Pastor J. T. Castle	1	0	0	Mr. and Mrs. Percy	2	2	0
Collection at Baptist Chapel, Lower Edmonton, per Pastor D. Russell	3	9	9	Mrs. K. B. Wheeler and friend... ..	3	3	0
Contribution from Aldershot Baptist Church, per Pastor F. G. Kemp	0	10	6	Mr. J. B. Parker	5	0	0
Contribution from Rochester Baptist Church, per Pastor G. A. Miller	1	0	0	Mr. B. T. Foyle	1	1	0
Contribution from Longley Road Baptist Church, Tooting, per Pastor G. H. Rumsey	2	2	0	Mrs. Foyle	0	10	6
Contribution from Pinner Baptist Church, per Pastor J. S. Bruce... ..	2	2	6	Miss Foyle	0	10	6
				Mrs. E. A. Newland	2	2	0
				Mr. and Mrs. G. Green	2	2	0
				Mrs. Olney and daughters	15	0	0
				Mr. W. Olney	10	0	0
				Mr. H. K. Olney	5	0	0
				Mrs. and Misses Bailey	5	0	0
				Mr. W. Davis	1	1	0
				Mr. W. J. Bigwood	2	0	0
				Miss E. Johnston	1	0	0
				Mrs. Tyson	1	1	0
				Mr. and Mrs. Morton	2	2	0
				Mr. and Mrs. Summers	5	5	0
				Mr. and Mrs. Fuller	2	2	0
				Miss Cutter	1	1	0
				Mr. H. G. Budden	2	2	0

	£	s.	d.		£	s.	d.
Mr. W. L. Cook	1	1	0	Mr. Bertie Mills	1	1	0
Mr. F. H. Ford	2	2	0	Miss Winter	1	1	0
Mrs. W. Payne	1	10	0	Mr. and Mrs. J. Barrett	3	3	0
Mr. Pound	1	0	0	Mrs. Upton	6	6	0
Miss Emery	30	0	0	Miss Upton	2	0	0
Miss Neal	2	0	0	Mr. and Mrs. G. H. Kerridge	5	0	0
Mr. and Mrs. Coleman	1	10	0	Mr. B. C. Edwards	1	0	0
Mr. J. J. Cook	5	0	0	Mr. and Mrs. C. Wagstaff	5	5	0
Mrs. and Mrs. C. Marsh	2	2	0	Mr. L. Lyon	1	1	0
Mr. and Mrs. F. Buckmaster	2	2	0	Miss A. R. Habershon	2	2	0
Miss Jarvis	1	1	0	Pastor J. Doubleday	1	0	0
Mr and Mrs. Tatnell	5	5	0	Dr. and Mrs. McCaig	5	0	0
Mr. F. B. Scott	1	1	0	Mrs. Ridings	1	0	0
Mr. T. Round	1	1	0	Mr. J. Hughes	1	1	0
Mr. and Mrs. J. Warren	5	0	0	Contribution from West Park Street Baptist Church, Chatteris, per Pastor T. Knight	1	0	0
Mrs. Sidney Smith	1	1	0	Pastor J. Hillman	0	10	0
Mr. Shiner	1	10	0	Pastor W. S. Llewellyn	0	10	0
Mr. and Mrs. B. B. Blake	1	11	6	Contribution from Ilfrcombe Baptist Church, per Pastor T. Philpot	1	0	0
Mr. J. Everett	2	2	0	Mr. and Mrs. C. Goddard Clarke ...	2	2	0
Miss F. Butcher and friend	1	10	0	Mr. J. Coutts	5	5	0
Miss A. E. Vincent	0	10	6	Mr. A. H. Bullman	1	1	0
Mr. E. Vincent	1	1	0	Mr. Henry Packham	5	0	0
Mr. G. T. Drew	1	1	0	Mrs. M. Davies	2	2	0
Mrs. Hind Smith	0	10	6	Judge Willis, per Pastor R. J. Layzell	0	10	6
Mr. and Mrs. Hind Smith, jun.	0	10	6	Contribution from East Dereham Baptist Church, per Pastor R. J. Layzell	0	10	0
Mrs. and Mrs. S. R. Pearce	5	0	0	Mrs. John Neal	2	2	0
Mr. W. Wooland	10	0	0	Rev. E. A. and Mrs. Carter	2	2	0
Mr. S. Wooland	10	0	0	Mr. J. J. Smith	10	0	0
Mr. W. Johnson	5	0	0	Mr. and Mrs. Broomfield	5	0	0
Pastor and Mrs. Macdougall	1	1	0	Mr. W. Winckworth	5	5	0
Mr. and Mrs. Wilson	3	3	0	Messrs. G. W. Russell and Sons... ..	1	1	0
Mr. J. Alderton	2	2	0	Mr. G. W. Russell	1	1	0
Rev. W. Stott	2	10	0	Miss Passmore	2	0	0
Pastor C. B. Sawday	2	2	0	Mr. F. Sexton	2	2	0
Mr. W. T. Dives	1	1	0	Mr. W. Greatrex	1	1	0
J. E. M.	4	0	0	Mr. T. G. Ackland	5	0	0
Mrs. Higgs and family	50	0	0	Contribution from Cambray Baptist Church, Cheltenham, per Pastor H. A. B. Phillips	1	1	0
Mr. and Mrs. W. Higgs	30	0	0	Contribution from Barking Taber- nacle Church, per Pastor H. Tru- man	3	4	6
Mr. and Mrs. Joseph Hill	10	0	0	Contribution from Zion Baptist Church, Chatham, per Pastor F. E. Blackaby	2	0	0
A friend	10	10	0	Pastor W. H. J. Page	0	5	0
Mr. Albert Mead	10	0	0	Pastor T. Breewood	0	10	0
Miss Mannington	1	0	0	Mr. T. D. Marsh, per Pastor C. Rudge	3	0	0
Mr. S. P. Catterson	4	0	0	Contribution from Cotton End Baptist Church, per Pastor W. H. Smith	0	5	0
Mrs. R. E. Catterson	1	0	0	Pastor G. Davies	0	10	0
Messrs. G. and A. S. Higgs	5	0	0	Mr. G. E. Morgan	5	5	0
Pastor H. Rylands Brown	0	12	6	Mr. G. H. Fisher	10	0	0
Miss J. H. Brown	1	1	0	Mr. F. Higgs	3	3	0
Mrs. Sillitoe	1	1	0	Mr. and Mrs. Osborn Neal	3	3	0
Miss Wade	2	2	0	Mr. and Mrs. W. J. Graham	5	0	0
Mr. and Mrs. Henderson	2	0	0	The Misses Oyler	0	5	0
Rev. E. S. and Mrs. Neale	3	3	0	Mr. C. F. Brust	1	1	0
Pastor W. Williams	2	2	0	Pastor S. J. Thorpe	0	5	0
Mr. G. Williams	1	10	0	Pastor J. G. Williams	1	1	0
Mr. and Mrs. T. H. Stockwell	2	2	0	Contribution from Southwood Lane Baptist Church, Highgate, per Pastor J. H. Barnard	1	0	0
Mr. S. Martin	0	10	0	Pastor G. B. Bowler	0	10	0
Mr. Joshua Keevil	5	0	0	Pastor H. Bradford	0	10	0
Mrs. Moss	1	1	0	Per Pastor J. Briggs:—			
Miss Bluett	1	0	0	Miss Thomas	1	0	0
Rev. T. L. Johnson	0	5	0	Pastor J. Briggs	0	10	0
Mrs. Spencer Johnson	1	1	0	Miss A. Shea	0	2	6
Miss Pearson	0	10	0	Mrs. Salisbury	0	2	0
Mr. John Hall	6	0	0	Mrs. Rush	0	0	6
Mr. and Mrs. J. P. Morris	1	0	0				
Mr. and Mrs. H. Wiles	2	2	0				
Miss C. Stanley	0	12	6				
Miss L. Pearce	1	1	0				
Mr. E. Pearce	3	3	0				
Miss J. Pearce	1	1	0				
Miss Hooper	3	3	0				
Pastor D. J. Hiley	2	2	0				
Mr. and Mrs. James Hall	20	0	0				
Miss Lila Hall	5	0	0				
Mr. and Mrs. F. G. Ladds	2	2	0				
Mr. R. W. Harden	2	2	0				
Mr. and Miss Spreadbury	4	4	0				
Mr. J. A. Dry	1	1	0				
Mr. and Mrs. H. W. Harvey	1	1	0				
Miss C. Pearce	1	1	0				
Miss M. Pearce	1	1	0				
Mr., Mrs., and Miss Wigney	2	2	0				

	£	s.	d.		£	s.	d.
Pastor W. Seaman	0	10	0	Collection at Boundary Road Baptist Chapel, Walthamstow, per Pastor W. Murray	3	5	7
Contribution from Horley Baptist Church, per Pastor H. R. Cripps	1	1	0	Contribution from Gorsley Baptist Church, per Pastor H. R. Cross... ..	1	0	0
Mr. W. H. Willcox	10	10	0	Pastor G. A. Ambrose	0	10	0
Mr. E. H. Vesty, per Pastor C. H. Homer	2	2	0	Contribution from Willesden Green Baptist Church, per Pastor W. J. Sears	1	1	0
Contribution from Crawley Baptist Church, per Pastor J. McAuslane	1	1	0	Contribution from Kirby Muxloe Free Church, per Pastor J. C. Forth	3	2	7
Contribution from Commercial Road Baptist Church, Oxford, per Pastor C. Potter	1	15	6	Mr. R. K. Juniper	2	2	0
Rev. J. Bennett Anderson	1	1	0	Pastor Hugh D. Brown, M.A.	5	5	0
Mr. E. Walker	2	0	0	Rev. John Bradford	5	0	0
Pastor G. Pring	0	5	0	Collection at Queen's Park Baptist Chapel, Glasgow, per Pastor T. L. Edwards	3	0	0
Pastor F. C. Carter	3	3	0	Pastor T. Greenwood	10	0	0
Mrs. A. Drayson	1	0	0	Rev. W. Hackney, M.A.	5	5	0
Mrs. Oldfield	2	2	0	Mrs. Devenport	5	0	0
Mr. W. Spice	2	0	0	Mrs. W. A. Devenport	5	0	0
Col. R. Farry Nisbet, C.I.E.	3	0	0	Mr. J. G. Priestley	5	0	0
Contribution from Queen Street Baptist Church, Peterborough, per Pastor H. Knee	5	0	0	Mrs. Cuthbert	1	1	0
Contribution from Totteridge Road Baptist Church, Enfield, per Pastor A. W. Welch	1	1	0	Pastor W. Holyoak	0	5	0
Contribution from Bristol Road Baptist Church, Weston-super-Mare, per Pastor R. S. Latimer	1	8	0	Mr. W. Godbold	1	1	0
Pastor W. D. McKinney	1	0	0	Mr. and Mrs. Frank Thompson	7	7	0
Friends at Downend, Bristol, per Pastor G. A. Webb	0	12	6	Mr. D. Cooper Apperley	52	10	0
Pastor J. H. Banfield	0	2	6	Mr. and Mrs. Savager	1	0	0
Pastor G. Turner	1	1	0	Contribution from Beulah Baptist Church, Bexhill, per Pastor J. S. Hockey	5	0	0
Pastor R. Marshall	0	10	3	Pastor C. L. Gordon	0	1	0
Pastor H. Kidner	0	10	0	"A and M"	1	1	0
Pastor E. W. Berry	0	2	6	Rev. W. H. Gausson, M.A.	3	3	0
Contribution from Zion Baptist Church, Barnsley, per Pastor F. D. Tranter	0	7	6	Contribution from Burnham-on-Crouch Baptist Church, per Pastor C. D. Gooding	1	11	0
Miss Smallridge	1	1	0	Mr. G. C. Heard	5	5	0
Mr. W. C. Greenop	2	2	0	Pastor T. H. Smith	0	5	2
Miss Greenop	1	1	0	Contribution from Whitley Bay Baptist Church, per Pastor F. J. Humphrey	1	1	0
Rev. H. Bool	2	0	0	Contribution from Leytonstone Road Baptist Church, per Pastor F. J. Walkey	2	10	0
Mr. T. A. Denny	50	0	0	Miss Ada Olney	5	0	0
Mr. H. Keen	3	3	0	Mrs. H. Keovil	5	0	0
Mr. J. Russell	0	3	0	Mr. C. F. Allison	5	0	0
Pastor A. J. Parker	0	3	6	A Missionary in North Africa	0	10	0
Pastor W. E. Rice	3	0	0	Mrs. A. Shearman	3	3	0
Pastor E. R. Pullen	0	2	6	Half-collection at Braintree Baptist Chapel, per Pastor A. Curtis	1	6	0
Contribution from Broughton Baptist Church, per Pastor H. A. Tree	1	0	0	Pastor W. Kirk Bryce	0	5	0
Pastor G. H. Kilby	1	1	0	Mr. W. W. Thompson	10	10	0
Pastor A. K. Davidson	0	10	6	Contribution from Garland Street Baptist Church, Bury St. Edmund's, per Pastor S. J. Baker	1	6	6
Contribution from King's Langley Baptist Church, per Pastor D. Macmillan	1	0	6	Weekly offerings and collection at Metropolitan Tabernacle	29	12	8
Mr. G. H. Dean, J.P.	30	0	0	Mr. Thomas Moore	5	5	0
Miss E. Spliedt	2	0	0	Mrs. M. Pringle	4	0	0
Miss Bond	0	5	0				
Part collection at George Street Baptist Chapel, Ryde, per Pastor E. B. Pearson	1	1	0				
Mr. Hill	0	10	6				
Mrs. E. Jeffery	1	1	0				
Mr. Norman	1	1	0				
							£1,323 19 18

Pastors' College Missionary Association.

Statement of Receipts from April 15th to May 14th, 1903.

	£	s.	d.		£	s.	d.
"Anon."	2	10	0	Collected by Mrs. Harvie	0	5	0
Mr. J. Hughes	0	10	6	Collected by Miss N. Haseltine	0	10	6
Miss E. Spliedt	3	0	0	Collected by Mrs. Haddock	0	6	2
"For Christ's sake"	0	5	0	Collected by Mrs. Knowlden	0	4	4
"H. McS."	1	1	0				
Met. Tab. Sunday-school Young Christians' Missionary Union	30	0	0				£38 12 6

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from April 15th to May 14th, 1903.

	£	s.	d.		£	s.	d.
Amount previously acknowledged	1,084	6	7	Mr. Hill	1	0	0
Pastor T. Spurgeon	20	0	0	Miss Brown	0	10	0
" L. S."	0	2	0				
Miss M. E. Jones	0	5	0				
				£1,106	3	7	

The Stockwell Orphanage.

Statement of Receipts from April 15th to May 14th, 1903.

	£	s.	d.		£	s.	d.
Miss M. Hadfield	10	0	0	The Leathersellers' Company, per			
Mr. C. Early	5	0	0	Mr. W. Arnold Hepburn	10	10	0
Miss C. Barrett	0	5	0	The Trustees of the Thomas Porter			
Mr. D. Rees	0	5	0	Equipment Fund	160	0	0
Little David	0	5	0	Collected by Miss M. Fitzgerald...	1	1	0
The Trustees of the Delmar Charitable Trust, per Messrs. Kerly and Sons	5	5	0	Postal order, Welshpool	1	0	0
Mrs. I. Evans	1	0	0	Mary Campbell	0	1	0
Miss S. E. Rude	0	10	0	Mr. R. W. Pierce	0	5	0
Mr. J. T. James	0	5	0	Collected by Mr. Williamson	1	0	0
Mrs. Rugg, sen.	0	5	0	A friend, Cossington, Bridgwater	0	10	0
Mr. W. Barclay	0	3	0	Mrs. J. Crosby	0	2	6
Mr. T. Birch	0	2	6	Mr. C. L. Kaufmann	5	5	0
M. A. G.	0	2	6	Mrs. E. Pucknell	0	2	0
Mr. J. Leedham	0	5	0	Stamps	0	10	0
Mr. B. Whitworth	0	10	0	Mr. W. Smith	0	3	0
Mrs. Smith	0	7	6	A member of St. Stephen's Church, Balham	0	1	0
Mr. R. G. MacGregor	0	10	0	God's tenth	0	10	0
Mr. F. G. Burgess	0	10	0	Thankful, Burton-on-Trent	0	7	0
Miss I. Harding	0	2	6	Mr. C. B. Brooke	5	5	0
Miss Sewell	5	0	0	Mr. W. Munday	0	6	0
Mr. A. Le Poidevin	0	4	0	John and Ann Potts	1	0	0
Mr. J. Watt	0	2	0	Pastor G. W. Linneear	0	12	6
Railway Mission Sunday-school, West Brompton, per Mr. J. W. Gooding	1	1	0	Mr. J. Wheatcroft	100	0	0
Mrs. M. D. Macleay	0	5	0	Mrs. Ewins	0	5	0
Mr. T. G. Thomas	0	2	6	Mrs. Fordham	0	5	0
J. W. Lewisham	0	5	0	For Jesu's sake, Devonport	0	2	6
Mr. T. Wright	0	1	0	Mr. F. Hicks	0	2	6
Per Mr. A. W. Lennie:—				Mr. S. Jones	0	10	0
Mr. and Mrs. Lennie	0	2	0	Miss A. Ayling	0	10	0
Miss L. Beattie	0	1	0	Pastor's Bible-class, Rattray Street, Dundee	0	5	0
Mr. D. McLean	0	1	0	Postal order, Ditchling Road, Brighton	1	0	0
Mr. J. Hutton	0	1	0	Mr. S. Lloyd	1	1	0
				Z. X.	5	0	0
Mrs. M. O. Sellar	1	1	0	Pastor J. J. Kendon	1	1	0
Mr. C. W. Bull	0	10	0	Miss J. Pearce	0	2	6
Mr. W. Hiner	0	1	0	A well-wisher, Tavistock	0	2	6
Mr. L. Tomlinson	0	2	6	Postal order, Hatton Garden	0	2	6
Miss M. Bennett	0	2	6	Mrs. E. Hood	0	3	0
Friends at Bryher, Scilly Isles, per Mr. A. W. Green	1	12	6	Mr. S. J. Fowler	2	2	0
Mr. J. Townsend, per Mrs. C. H. Spurgeon	5	0	0	Mr. J. G. Priestley	10	0	0
Thanksgiving to the Lord, per Messrs. Passmore and Alabaster	0	5	0	Mr. R. Morgan	2	2	0
Mr. W. Linklater	0	2	6	Mr. T. Smith	0	3	4
Mr. J. Walker	0	2	6	Half year's interest on £200 Anchor Line (Henderson Bros.) 1st Mortgage Debenture Stock (Mr. R. Cory's gift)	4	4	5
Edith Road Baptist Church, Nunhead, per Mr. G. A. Woodward	2	2	0	Sandwich, per Bankers	2	2	0
Miss M. Morrell	0	2	0	Mr. Jas. Wilson	0	10	0
Mrs. M. A. Harding	0	10	6	Mrs. Ely	1	0	0
Mr. W. Ward	0	5	0	Per Miss R. Daniell:—			
Mr. E. C. Humphrey	0	6	6	Mrs. E. Lewis	0	5	0
				Mrs. T. Edwards	0	2	6
				0	7	6	

	£	s.	d.		£	s.	d.
Postal order, Maughline	0	4	0	An invalid's mite, Mornish by Killin	0	5	0
H. D.	0	1	0	Mr. C. Ibberson	0	3	0
Mrs. Curtis	0	5	0	Mrs. Risdon's Bible-class and friends	2	1	0
Mr. W. Brown	0	10	0	Box at Orphanage gates and Office box	1	9	9
Mr. G. F. Bullen	50	0	0	Mr. M. Steel	0	10	0
Collected by Mr. T. J. Reid	1	17	0	Orphanage boxes at Tabernacle Gates	2	19	9
Miss Fletcher	1	1	0	Mr. E. M. Plumb	1	0	0
Collected by Mrs. Beaver	0	14	0	Mrs. M. A. Yorath	0	10	6
Cash, Camberwell	0	1	0	A. and M.	2	0	0
Mr. and Mrs. C. Dauncey	6	2	0	Mr. W. H. Tyndall	10	0	0
Mr. T. D. Adams	3	0	0	Mrs. Ware	0	2	6
Collected by the late Mrs. Waite, per Mrs. J. J. Davies	0	10	0	Pastor W. G. Hailstone	0	5	0
Per F. R. T.:—				Mr. J. Hughes	0	1	0
Mrs. Howard Blight	0	10	0	Messrs. G. W. Russell and Son	1	1	0
Mr. T. R. Johnson	0	5	0	Mr. G. W. Russell	1	1	0
J. McD.	0	15	0	Miss M. Tarrant	0	5	0
Miss Grateful, Thanksgiving Street:—	0	2	6	Miss M. E. Watson	0	4	0
In memory of Mr. Spurgeon	2	0	0	Mr. W. Hawkins	10	0	0
Instead of a legacy	5	0	0	Messrs. Horn and Co. and employees	2	2	0
Gildencroft Sunday-school, Norwich, per Mr. T. Bullimore	7	0	0	Collected by Master Ottaway	0	10	6
Mr. H. Doust	0	14	3	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOR—			
Mr. J. B. Meredith	0	10	0	South Street Baptist Chapel, Greenwich	1	5	6
Mr. J. L. Evans	2	2	0	East Plumstead Baptist Chapel	10	5	0
E. H.	0	10	0	Lady Hope's meeting	5	0	0
Mrs. A. Shearman	0	6	0	Kingsland Congregational Church	1	1	0
Mr. J. Norkett	2	2	0	South Norwood Baptist Church			
"Feed My lambs," Beeston, Notts.	10	0	0	Temperance Circle	5	5	11
Mr. S. Leath	0	10	0	SEASIDE HOME, MARGATE:—			
Hirst Sunday-school Class, per Mr. J. Wisnom	0	3	0	Mr. A. Le Poidevin	0	2	0
Mr. J. Bray	0	10	0	A friend, Sheerness	0	5	0
Mr. H. Hamshire	0	2	0	A friend, Waterbeach	0	1	0
Mr. T. Lawrence	0	2	6	Mrs. M. A. Harding	0	10	6
Mrs. Maycock, per Mr. Andrew	0	1	0	Mr. J. Crosby	0	2	6
Mr. T. Moore	5	0	0	Mrs. Fordham	0	5	0
J. D., Birmingham	10	0	0	Mr. R. Dawson	0	7	6
Mrs. J. M. Knight	10	0	0	Mrs. Brown	0	1	0
Miss E. Ainsworth, per Pastor T. Spurgeon	1	1	0				
Mrs. E. Corby	0	5	0				
					£551	8	11

LIST OF PRESENTS FROM APRIL 15TH TO MAY 14TH, 1903.

PROVISIONS:—1 New Zealand Sheep, Sir A. Seale Haslam; 224 lbs. Rice, Mr. J. L. Potier; 19 lbs. Butter, Mr. J. W. Ottaway.

GIRLS' CLOTHING:—1 Article, Anon.; 109 Articles (girls' and boys'), Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 6 Articles, Miss Burningham; 7 Articles, Mrs. Hewlett; 24 Articles, Tonbridge Working Meeting, per Mrs. Stockbridge.

BOYS' CLOTHING:—6 Shirts, Anon.

GENERAL:—Box of Flowers, Uckfield Baptist Y.P.S.C.E., per Mrs. M. Dumsday; a quantity of Magazines, Rev. C. Bullock; a quantity of Fancy Goods, West Croydon Bazaar, per Mr. H. Cooper; 1 Bedspread, West Croydon Working Society, per Mrs. J. A. Spurgeon; parcel of Magazines, Mrs. E. List; a Hamper of Flowers, Mr. Samuel Barrow; 3 Scrap-books, Newhaven Baptist Christian Endeavour Society, per Miss M. Tompkins; 1 Quilt, 40 Articles, Miss Grateful, of Thanksgiving Street; 1 cwt. Blacking, Messrs. Carr and Son.

Colportage Association.

Statement of Receipts from April 15th to May 14th, 1903.

DISTRICT SUBSCRIPTIONS:—	£	s.	d.		£	s.	d.
Loughborough, per Mr. G. T. Levers	11	5	0	Ilminster, per Mr. F. Harcombe	11	5	0
Harden, per Mr. E. Hill	11	5	0	Southern Baptist Association, per Mr. J. H. Blake	60	0	0
Malden, per Pastor C. D. Gooding	3	0	0		£156	15	0
Kent and Sussex Baptist Association, per Mr. S. J. Hart	30	0	0	AGED COLPORTEURS' FUND:—			
Home Counties Baptist Association, per Mr. W. Hart	30	0	0	Mrs. E. A. Sinclair	0	5	0
				Mr. C. Waters	1	0	0

	£	s.	d.		£	s.	d.
Mr. Opie Rodway	0	10	0	Mr. and Mrs. Brown, Farnham	0	10	0
Miss E. Jones	0	5	0	A friend, per Mr. C. Neale	0	5	0
Mrs. Morton	0	5	0	Mr. T. Vivian	0	5	0
Mr. W. C. Edwards	1	5	5	Miss Grace Olney	2	2	0
Mr. G. Fisher, per Mr. G. Freeman	1	1	0	Mrs. Lewis, per Mrs. Mears	0	10	0
Miss Dalley	0	1	6	Mr. Philip Scott, per Mrs. Mears..	1	1	0
A friend	0	2	0	Mrs. Scandrett	0	2	6
Collected by Mrs. H. Mears	0	17	0	Miss M. E. White	0	5	0
Mr. Philip Scott, per Mrs. H.				Mr. J. Hughes	0	10	6
Mears	1	1	0	Miss Spliedt	2	0	0
Mrs. Horsfold, per Mr. A. Gould..	0	2	6	Mr. J. G. Priestley	5	0	0
Mrs. J. B. Parker	0	10	0	Miss M. M. Smith	5	0	0
				Mrs. H. Keevil	5	0	0
	£7	5	5	Mrs. J. M. Knight	5	0	0
				Mrs. Hellier	0	10	6
GENERAL FUND:—				Mrs. Donaldson	0	5	0
	£	s.	d.	Miss Light	0	3	6
Miss Bacon	0	2	6	Mrs. Walker	0	4	0
Collection at Swadlincote, per Mr.				COLLECTING-CARDS:—			
J. P. Allen	1	0	8	Miss E. E. Jones	0	10	0
Mr. E. G. Fitzgerald	1	1	0	Mrs. Wheeler	0	5	0
Collection at Sherfield, per Mr. F.				Mrs. F. H. Ford	1	5	0
Jackson	1	4	6	Mrs. T. Fuller	0	10	0
Mr. W. C. Edwards	1	10	0	Mrs. Freeman	0	13	0
Mrs. Nicholson	10	0	0	Miss Dora Smallbone	1	0	9
Miss E. White	0	2	6	Mr. T. McMahon	0	4	0
Collection at North Cheam Chapel,				Mr. J. P. Allen	0	7	7
per Mr. E. Piercy	0	14	6	Mr. J. Reid	1	6	0
Mr. and Mrs. J. Chamberlain	1	0	0	Miss Flossie Payne	1	1	7
Miss Bond	0	5	0	Miss Kate Lloyd	0	3	0
Mr. John Couatts	1	1	0	Mr. T. R. Todd	0	4	0
Mr. J. Grout	0	5	0	Mr. A. R. Richards	4	5	0
Mr. C. H. Price	2	0	0	Mr. W. Ford	0	5	0
Mr. G. Virgo	1	0	0	Mr. G. Botwright	0	17	5
Pastor J. W. Harrald	1	1	0	Mr. S. Parkes	0	7	6
Mr. F. H. Hurd	1	1	0	Mr. W. Tidley	0	7	8
Mr. W. Hart	1	1	0	Mrs. A. Portingall	0	5	0
Miss K. E. Steel	0	3	0	Mr. H. Fenner	0	5	0
Mr. W. Cooper	0	5	0	Mr. H. V. Payne	0	7	2
Mr. T. Johnston	1	0	0	Mr. R. Bellamy	1	11	6
Mr. H. F. Young	0	10	0	Mr. J. H. Teager	0	10	0
Rev. John Mitchell	1	1	0	Mr. T. Bendall	0	6	0
Mr. A. Aitchison	0	1	0	Mr. F. G. Rose	0	8	6
Mr. F. Fisher	2	2	0	Mr. A. P. Smith	0	0	9
Mrs. R. Wilkinson	0	10	0	Mr. A. Frost	0	7	0
Miss H. E. Jensen	0	10	0	Mr H. Mears	1	0	0
Mr. John Lamont	1	0	0	COLLECTING-BOXES:—			
Mrs. E. Gregory	0	5	0	Mr. C. Neale	0	8	4
Miss A. Pointon	0	10	0	Mrs. Raffield	0	14	3
Mr. A. H. West	0	5	0	Mr. H. Webb	0	2	6
"A. P."	1	0	0	Mr. T. McMahon	0	4	7
Miss J. Wood	1	0	0	Miss Kate McMahon	0	6	8
Mr. F. W. Hellings	0	10	0	Mr. J. P. Allen	0	7	7
Mr. S. Pewtress	1	0	0	Mr. Nettle	0	7	0
Mr. J. Everett	1	0	0	Mr. T. M. Mead	0	5	0
Miss Wigney	0	10	0	Mr. C. Payne	0	4	0
Mrs. H. Windmill	0	10	0	Mrs. Willfred, Hyde	0	5	6
"Rowland Peake"	0	16	0	Miss Lily Piercy	0	5	0
Mrs. E. Boccock	0	5	0	Miss Eva Dimmer	0	2	0
Mr. R. Acocck	1	0	0	Mr. W. Hardiman	0	2	6
Collections at Metropolitan Taber-				Mr. W. Bird	0	4	0
nacle	38	16	5	Small Dole Chapel	0	5	0
Collections at annual meetings....	8	13	0	Mr. G. Botwright	0	4	0
Mr. John Marnham, J.P.	5	0	0	Mrs. Portingall	0	6	6
"S. R." thankoffering	5	0	0	Mr. R. Bellamy	0	8	6
Mr. A. S. Tatnell	5	0	0	Miss Carver	0	18	0
Mr. Frank Gough	5	0	0	Miss Grace Gould	0	5	0
Mr. J. T. Smith	5	0	0	Mr. C. P. Carpenter	0	2	8
"N. B."	5	0	0	Miss Ethel Goddard	0	10	6
Mrs. Vickers, per Mr. A. P. Smith	0	10	0	Mrs. Curtis	0	6	3
Mr. H. Band, per Mr. H. Mears..	0	10	0	Miss Kathleen Cope	0	3	6
Miss Permain	0	10	0	Mr. F. Collier	0	5	0
Mr. C. P. Carpenter	1	1	0	Miss Lizzie Keddie	0	5	0
A lover of Colportage	0	10	0	Master H. S. Bell	0	1	4
Mrs. E. Raybould	0	10	0	Miss L. S. Bell	0	1	11
Mr. J. Dennis	0	5	0	Miss Grace Pearce	1	0	0
Mr. W. Beer	0	3	0	Miss Matilda Ead	0	4	10
Mr. C. F. Allison	1	0	0				
Mrs. Curtis	1	0	0				
Mr. G. Bennett	0	5	0				

£180 10 5

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from April 15th to May 14th, 1903.

£ s. d.		£ s. d.	
Mrs. J. S., Paternoster Row	1 0 0	Mrs. H., The Knoll	0 5 0
Readers of "The Christian," per Messrs. Morgan and Scott	2 0 0	Mr. W. B.	0 2 6
J. T., Esq., Lingfield	5 0 0	Miss L., Beulah Hill	0 5 0
M. B. P.	0 5 0	" N. B."	5 0 0
Mr. J. T., Frome	0 5 0	Mrs. W. R. F., Woodford	25 0 0
Mrs. S., Rothesay	2 0 0	Mrs. M., Gt. Yarmouth	1 0 0
Mrs. M., per Mrs. J. S. H.	0 5 0	E. T., Esq., Dorchester	10 0 0
Sale of books	6 0 0		
Mrs. P., Garstang	0 5 0		
			£38 12 6

Gifts of books:—Miss N. S., 60 old; Mr. J. N. P., 6 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from April 15th to May 14th, 1903.

£ s. d.		£ s. d.	
Mrs. C. C., Edinburgh	1 2 3	Miss E., Tenby	0 5 0
" N. B."	5 0 0		
Mrs. W. R. F., Woodford	75 0 0		
			£31 7 3

Gifts of Clothing:—Mrs. S., Anerley; Mrs. C., Mrs. D., Helensburgh; Miss E., Tenby.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from April 15th to May 14th, 1903.

£ s. d.		£ s. d.	
Mrs. M., Lewes	0 10 6	H. O. N.	0 4 6
" In loving remembrance "	2 0 0		
Mr. F. W., Birmingham	0 5 0		
FOR TRANSLATIONS OF SERMONS:—			£4 0 0
Fraulein S.	1 0 0		

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

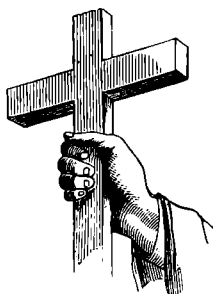
Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

ANNUAL PAPER
CONCERNING
THE LORD'S WORK

IN CONNECTION WITH
THE PASTORS' COLLEGE,
NEWINGTON, LONDON.

1902-1903.

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Printed for the College Trustees by
ALABASTER, PASSMORE AND SONS, LONDON, E.C.

1903.

Founder, and President 1856—1892,

C. H. SPURGEON.

COLLEGE BUSINESS OFFICERS, 1902-1903.

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MR. E. H. BARTLETT

President's Report.

I HEREBY invite the earnest heed of those who love Evangelical truth, and desire to see it furthered, to this Report. The Pastors' College, I venture to affirm, is one of those "things of good report" which the brethren should "think on," or, as the Revised Version has it, "take account of." It is perfectly true that it has not a "good report of all men," but this, maybe, is rather in its favour. Some set little store by it, and by the training it imparts; but our record is on high, as well as in the lives of thousands of converts and the work of hundreds of flourishing "causes." We, also, believe in an educated ministry, or the College would not exist. We do not, however, believe in passing by the handicraftsman whose advantages have been few, but on whom the imprimatur of the Head of the Church has been set already. Nor do we believe that, at the end of his course, that man is unfit for the ministry who has not managed to secure certain literary distinctions. We have so often seen spiritual life sacrificed to the attainment of scholastic equipment that we intend to remain very wary of that danger. While the Lord continues to send to us godly men with preaching power, we will do our very best to furnish them during a three or four years' course with all that will prove most serviceable to them in battling with sin and building for God. We believe, moreover, that now, as heretofore, they will hold their own with all others for real influence for good. Holy Ghost men, with a passion for souls, and an unshakable faith in the Inspired Word, are WANTED, and the Pastors' College exists to send them forth. This is our unalterable aim and our solitary ambition.

The past year has, I think, been a true "year of grace." Each Tutor will tell his own story of the work. Looking at the whole from the elevation of the Presidential Chair, (for which honour, re-conferred, I am grateful,)—looking thence, I say, upon Trustees, Tutors, Students, Subscribers, men in the field, and applicants for admission, I can only say, "Surely this work is of God. He keeps it going. He finds the friends, and the funds. He gives grace and guidance. I am sure of it,—quite sure of it. Wherefore, we faint not."

We have now forty-eight brethren studying with us, but several of these will be "settling" soon. We rejoice that three have left during the year for the mission field.

A student is coming to us from Riga, Russia, and we are on the point of accepting another who is a native of Barbadoes. We already have a Frenchman, so we shall soon earn the title Cosmopolitan as well as Metropolitan. Indeed, we have merited it long ago.

We have need of larger support, as the balance-sheets prove. The Churches of our brethren are helping, but they are too full-handed to do all that is in their hearts. We desire a growing list of subscribers,

or an increase in the subscriptions themselves, or both. There would be no difficulty in maintaining the number of students at 70 or 80, and I believe that spheres could be found for them, or they would make them for themselves; as, thank God, they have always done, and are still doing.

We stand theologically where our fathers stood. We are old-fashioned enough to be afraid of that which is high,—High Churchism and Higher Criticism, to wit, and we seek to train young men to preach the old truths, and to walk in the good old paths. We have faithful men amongst us now, of whom we expect great things in the days that are coming. They will be "good and faithful" we are sure, and does not that constitute the truest success?

Wherefore, I pray thee, dear reader, bear this good work in mind "when thou doest thine alms," as also "when thou prayest."

THOMAS SPURGEON.

Vice-President's Report.

IT must be very gratifying to the Admiral when he sees flying from every vessel of the fleet the signal "All's well," and equally pleasing to the spectators to see the line of order well kept, and the ships well manned when the Annual Review takes place, and they hear a good report.

We are glad to say that, for another year, our beloved College has experienced prosperity. One or two of the ships have been disabled for a while, but none have been captured or wrecked, or bought by other Governments. Our staff remains the same, and the only change we have known is that which ever gives us pleasure, namely, the appointment of our cadets to commissions, and the reception of fresh students for training. The naval estimates have caused some little anxiety, and we hope our friends will not begrudge liberal support to this branch of service which forms the first line of defence to all those doctrines which are dear to Evangelical Christians. It has been a sore trial to me to be laid aside during a whole session from my much-loved labour among the students; but I can say that, when my Classes were held, no better work has ever been done by a better set of men. The sermons and essays have ranked among the highest, and the attention given to my Lectures, especially a series on "Ruskin", has been most appreciative. Health, discipline, and spiritual tone have been maintained at high-water mark, and once more we start upon our yearly training cruise committing all to our Rear High Admiral, whose chart and compass have ever been our guide.

CHARLES SPURGEON.

Dr. McCraig's Report.

AS another year of College work closes, it is a pleasure to be able to report that true progress has been made in all departments, though the bare outline of the tasks faced in the various Classes, which is all that can appear in a Report, gives but a meagre idea of what has actually been accomplished.

In Theology, I have had, as heretofore, all the men in my Tuesday and Wednesday morning Classes. On Tuesdays, I have supplemented the study of Hodge's Outlines with a course of special Lectures. The chief subject has been the Future Destiny of Men, and I have tried to set forth, with some fulness, the Scriptural warrant for our position in relation to the solemn doctrine of Future Punishment, dealing also with the various theories which conflict with the Evangelical view. On Wednesdays, I finished the series of Lectures on the Christian Evidences, and have since been treating of Anthropology.

In my Greek Testament Class, the Seniors continued the study of the Epistle to the Romans until June; since then, they have been reading the Epistle to the Ephesians.

In Hebrew, the Seniors have read part of the Book of Joshua, the whole of the Book of Ruth, and a selection from the Psalms. The men who commenced the study a year ago are working well through the irregular verbs, and have, since January, been reading in Genesis. I commenced a new Class for the Junior men this session, and they are bravely facing the difficulties of the rudiments.

I have had a Class of the Seniors in Homiletics, on which subject I am giving a course of Lectures, the men, in turn, submitting a sermon outline for criticism.

I have continued my Class on the interesting and important subject of Greek Testament Synonyms, and I have also had a Class for the Middle men in Early Church History, and one for the Juniors in Paley's Evidences.

I consider that good work has been done in all these classes; the last examination results were very gratifying; taking the whole circle of subjects examined by myself and colleagues, the average was higher than on any former occasion, fully one-third of the brethren examined, gaining over 80 per cent.

The Sermon and Discussion Classes continue to reveal considerable preaching and debating power, and the art of criticism is well practised.

The general health of the College has been good, but several brethren have suffered somewhat seriously from nervous prostration. I regret to report that Mr. W. Rankine, a promising student, who, on account of severe illness, left College in 1901 with the hope of eventually returning, died last September. He was a brother of a choice spirit, and his memory is precious.

The serious illness of our genial Vice-President has been matter for great regret, and we earnestly pray for his speedy and complete recovery.

It is cause for devout thankfulness that the spirit of the students is excellent, the prayer-meetings are well sustained, and we have certainly a good spiritual "atmosphere." There is no falling off in the mis-

sionary enthusiasm, and during the year three of our brethren have gone to the Foreign Mission Field. Whether they settle at home or abroad, I believe that the present "generation" of students will worthily maintain the best traditions of the College, preaching Christ crucified, and finding, as one of old said, "more joy in the fact of being a servant of God than if he were sovereign of the whole race of men;" to be a helper of that joy, is indeed a great privilege.

ARCHIBALD McCAIG.

Report by Prof. Hackney, M. A.

TO repeat the Report of last year, is to say that the College moves on with patient and unwavering purpose in the path designed, and that the experience of each year differs only in the change of men. We do our utmost with the individuals who are placed under our charge. Their characteristics vary, but the unity of aim in the life passion to be true ministers of Christ, secures much uniformity in the spirit of application with which the students work. Natural talent is not the same in all, but a consecrated temper is cherished by every one. The development of personal fitness amidst the conditions of College life becomes very manifest as the close of the course draws near, and one of the most interesting features of our intercourse with the men is to watch the deepening consciousness of vocation and finer faculty of service as the result of the instruction and discipline they have received.

My peculiar task is to train them in the Latin and Greek languages so that they shall be able to use the sacred tongue in which the New Testament was written with such facility that they may interpret the originals for themselves, and also be able to read the Vulgate Version and the Ancient Latin Fathers with ease and delight. But the power of work, of giving all their soul to their own tasks, is perhaps the best lesson they learn. We have been reading in Plato's *Phædo* and Anselm's *Cur Deus Homo*, in Lucian's *Dream* and Euripides' *Alcestis*, in Virgil's *Eclogues*, Cæsar's *Wars*, and Livy's *Story of Hannibal*. We have studied the Gospel by John, the Second Epistle to Timothy, and the First Epistle to the Corinthians. We have also worked in the rudiments of both languages, carefully seeking to acquire a painstaking acquaintance with both the Accidence and Syntax.

The half-yearly examinations are a great help in consolidating the work and in stimulating accurate study. We have every confidence that the curriculum is such that our men go forth really equipped, and ready to face the large and increasing demands made on their intelligence and capacity.

And, best of all, we are persuaded that, without any undue pressure, by the natural operation of influences which are mainly spiritual and true, all the men, during their stay in College, "grow in grace, and in the knowledge of our Lord Jesus Christ." Our hearts rejoice when we see the signs of Divine blessing which constantly accompany their settlement in various spheres. We are deeply grateful to be allowed to have the smallest part in this sacred service for the Kingdom of our Lord.

WALTER HACKNEY.

Report from Prof. W. H. Gaussen, M.A., LL.B.

I AM frequently asked what subjects I teach at the College, and I generally reply either by the method of exclusion or by the method of enumeration. In the former case, I say that I take those subjects which do not fall under the heads of either Theology or Classics, but this is only roughly accurate, as the Bible Handbook and Butler's Analogy are scarcely non-theological, and Greek and Roman History really belong to the Classical department. Enumerating is safer even if lengthier.

In addition, then, to the studies just mentioned, we have given a good deal of time to English, including the orthography, etymology, and history of words, the grammar, composition, and style of sentences, and an outline of our Literature, and some acquaintance with a few standard poems. We have also gained a fair knowledge of Deductive Logic, and have read carefully most of Butler's sermons as an introduction to Ethics. In Mathematics, we have to be satisfied with the rudiments of Geometry. Those who had done no Euclid before have got through the first book, while others have been working at the second, third, and fourth books.

In the History of Philosophy, we have dealt with the later Greek schools of thought, and such modern thinkers as Descartes, Bacon, Locke, Hume, Spinoza, and Leibnitz.

The results of the examinations, with which my own observations concur, reveal a great deal of hard and continuous work on the part of the students, and considerable success in the acquisition of valuable knowledge.

WM. H. GAUSSEN.

Professor Richardson's Report.

WE are glad to report highly satisfactory results in connection with the Elocution Class. Not only have the men made considerable advance in the technical part of their work,—a fact we can never afford to dispense with,—but in the higher aspects of the work a keener interest has been shown than ever before. We have no difficulty, as once we had, to convince the men of the necessity for attention to this department of their work. There was a time when men considered that it was sufficient for them to know the Theological facts taught them at the College. Questions of delivery, even the most elementary aspects, were looked upon as accomplishments rather than as necessities. Now, every man is anxious to know all that can be learnt in relation to the important question of delivery. In view of the fact that to-day, more than ever, we need preachers in our pulpits, not talkers merely, this is a hopeful sign.

JOSIAH RICHARDSON.

The Pioneer Mission.

WE are glad to report that much good and progressive work has been done in connection with our Mission during the past year. Many churches in England and Scotland have received valuable help, and new work has been commenced. A new Chapel has been opened at St. Budeaux, Devonport, and new buildings are at present in progress at Godalming. The work in France, at Paris, and Rouen, under the superintendence of Pasteur Saillens, is full of encouragement. The illness of our Hon. Director and President, Rev. E. A. Carter, has been a matter of much sympathetic concern to the Council, though we are glad to know, at the time of writing, Mr. Carter, though not fully restored, is making progress towards recovery. We earnestly hope his health will be thoroughly re-established. During his absence, the work has been carried on by an Executive Committee, consisting of the Vice-President, Mr. W. Vinson, J.P., Dr. McCaig, Pastors John Wilson, E. Last, T. J. Hazzard, with the Treasurer and Secretary. Valuable help has been rendered by Pastor Thomas Spurgeon, who presided at the annual meeting held in June at the Metropolitan Tabernacle, and who has kindly lectured on behalf of the Mission at Park Street, Luton, and Vicarage Road, Leyton.

The income for the year has been the largest in the history of the Mission, though much more might be done with increased support. A most useful work is being accomplished, and the Council earnestly appeals for the prayers and practical sympathy of all who are interested in the extension of the Kingdom of Jesus Christ.

G. T. BAILEY,

Hon. Secretary.

Settlements.

THE following brethren have either accepted Pastorates or gone forth as missionaries during the past year:—

- Greenwood, A. T., May, 1902, Ashton-under-Lyne.
- Skinner, F. J., May, 1902, Salem Chapel, Dover (Assistant-Pastor).
- Anderton, R. A. E., June, 1902, Kelvinside, Glasgow.
- Burley, A. C., September, 1902, Windsor.
- Shaw, G. W., September, 1902, Barisal, Bengal.
- Hurlow, W. J., December, 1902, Leyton (Assistant Pastor).
- Lower, T. E., December, 1902, Tai-yuen Fu, Shansi, China.
- Chamberlain, C. J., December, 1902, Upper Halling, Kent.
- Reid, J., February, 1903, Chittagong, Bengal.
- Clements, P. A., February, 1903, Clacton-on-Sea.
- Phillips, W. J., February, 1903, Gravesend.
- Butt-Thompson, F. W., February, 1903, Bow Road, E.
- Tippet, E. E., March, 1903, Wellington, Somersetshire (Assistant-Pastor).

Gems in the Saviour's Crown.

PASTOR W. J. TOMKINS.

As we went to press with last year's Report, we had only time to notify the fact of Mr. Tomkins' decease, so we give a brief obituary in our present issue. On April 7th, 1902, he was seized with a paralytic stroke, and on the 10th "he was not; for God took him." Born at Oswestry, in 1849, while yet in his teens he came to London, and his second birth took place at Kingsgate Street Chapel, under the ministry of the late Rev. W. H. Burton. Entering the Pastors' College at the age of twenty-three, at the end of his course he settled at Barking, and then removed to Ridgmount, Bedfordshire, where for six years he laboured most happily and successfully. His next pastorate was at Rushden, Northamptonshire, and at the expiration of twelve and a half years he accepted an invitation in 1897 to minister to the churches at Quorn and Mountsorrel, Leicestershire, but failing health necessitated a change, and his last sphere was Whitstable-on-Sea. He was one of those to whom the words of the Master will eventually be addressed, "Well done, good and faithful servant."

MR. ARTHUR GRAHAM.

Mr. Graham, through failing health, had relinquished his position as one of the secretaries of the United Kingdom Alliance at Newcastle-on-Tyne, and returning to his home at Worthing he passed away on June 2nd, 1902. He had held pastorates at Tewkesbury and Pembury, near Tunbridge Wells.

PASTOR F. J. SKINNER.

Our brother, Pastor F. J. Skinner, was born in 1873, at Painswick, Gloucestershire, and was "taken home" on Tuesday, July 29th, 1902. Converted under the ministry of Mr. George Clarke, the evangelist, he soon felt the fire burning in his heart to serve the Lord, and with characteristic earnestness he applied himself to Christian service in connection with the church at New Brompton, Kent. His great desire from the first was to become a missionary, and when he undertook the pastorate of the church at South Molton he felt and said that God could lead him to the Congo or China *via* South Molton. A year's work in this sphere was helpful to his College course, and when at Temple Street he carried on the work at Hoddesdon as a student-pastor. Eventually he applied to the Baptist Missionary Society as a candidate for the foreign field, but the doctor refused to give a satisfactory medical report. Resigning himself to this disappointment, he accepted the position of Assistant-Pastor to the Rev. E. J. Edwards at Salem Chapel, Dover; settling in May, 1902, and then suddenly he was called into the presence of the Lord. His

former Pastor, Rev. W. W. Blocksidge, thus writes of him and his end:—"The sight of the young man giving his life in its strength and freshness to Christ and the Church in such a manifest spirit of devotion and consecration sent a thrill of holy gladness through every heart, and it seemed that a new chapter was opened in the history of the Church. The Pastor, being in ill-health, went for a long holiday, leaving Mr. Skinner in charge. There were excellent congregations, many young people were attracted, the Holy Spirit set His seal to the Gospel, and souls were saved. This went on for about seven weeks. On Sunday, 27th July, he preached in the evening a most remarkable sermon, and a hush fell upon the people as they heard his impassioned appeal to the unconverted. At the close of the service he was weary in body, but glad in spirit, for God had blessed the message. Next day he was very unwell, and on Tuesday, to the intense grief and surprise of all, he suddenly passed into the presence of his Lord. It seemed incredible that one apparently so robust, and preaching with such power and vigour on one Sunday, could be dead and buried before the next Sunday. Hundreds of people were filled with profound grief when they realized that a life so full of promise, and a minister so dearly beloved, had been cut off. His ministry was brief, but it was full of power and blessing. He loved Christ and lived Christ. His zeal and enthusiasm in the service of his Lord will never be forgotten. His manly form and powerful voice that thrilled with tenderness as he preached Jesus and Him crucified are gone from us, but his influence abides."

PASTOR G. W. OLDRING.

On July 21st, 1902, a worn, weary man, peacefully fell asleep in Jesus, and from Cromer, where Pastor G. W. Oldring had gone, hoping that sea-breezes would strengthen him and prolong his life, he was translated to the land where "the inhabitant shall not say, I am sick." He was born at Beccles on July 2nd, 1839, and converted in 1856, joining the Church at Bungay. At the age of seventeen he began to speak for Christ, and in 1860 he became pastor of the newly-formed church at Thetford; only relinquishing his position after four years' service to enter the Pastors' College. In 1868 he settled at Burnley, where for twelve and a half years he laboured successfully. Bildeston, Suffolk, Long Sutton and Neatishead, Norfolk, were spheres in which he did faithful and God-honouring service. He was a constant sufferer, but a contented one, as his swan-song put it—

"Resting on His merits,
Waiting for His call,
He, my precious Saviour,
He, my All-in-all."

As we go to press, we learn, with deep regret, that PASTOR JOSEPH WILKINS entered into rest on Tuesday, March 24th, 1903.

STATISTICS

Return for the Year.	Number of Pastors making Returns.	INCREASE				Total Increase.
		By Baptism.	By Profession of Faith.	By Letter from other Churches.	By Restoration.	
1865	71	1,224	224	367	47	1,862
1866	101	1,774	218	544	51	2,587
1867	121	2,098	208	593	67	2,966
1868	140	2,175	186	529	43	2,933
1869	150	1,958	244	670	92	2,964
1870	157	2,032	236	602	73	2,943
1871	169	1,768	299	648	72	2,787
1872	172	2,053	222	741	98	3,114
1873	197	2,633	334	899	150	4,016
1874	230	3,173	358	1,134	109	4,774
1875	237	4,284	317	1,242	208	6,051
1876	264	3,752	456	1,322	148	5,678
1877	283	3,655	479	1,456	193	5,783
1878	296	3,600	557	1,655	142	5,954
1879	305	3,479	701	1,631	121	5,932
1880	330	3,950	699	1,723	156	6,528
1881	363	4,642	838	2,196	232	7,908
1882	387	5,000	935	2,014	203	8,152
1883	387	5,008	1,065	2,046	191	8,310
1884	397	5,338	880	2,126	257	8,601
1885	398	5,522	1,020	2,338	305	9,185
1886	421	4,852	968	2,451	236	8,507
1887	381	5,014	1,022	2,258	299	8,593
1888	391	4,180	1,029	2,121	200	7,530
1889	385	4,880	1,125	2,197	308	8,510
1890	414	3,991	1,382	2,368	206	7,947
1891	406	4,000	1,153	2,238	192	7,583
1892	413	4,493	1,255	2,647	168	8,563
1893	402	4,532	869	2,341	216	7,958
1894	419	4,933	1,358	2,322	225	8,838
1895	426	4,297	974	2,541	172	7,984
1896	438	4,763	1,024	2,719	294	8,800
1897	447	4,230	1,077	4,567	223	10,097
1898	446	4,394	1,159	2,952	247	8,752
1899	432	4,415	1,257	3,074	248	8,994
1900	417	3,652	1,095	2,858	240	7,845
1901*	447	5,130	1,193	3,014	217	9,554
1902	418	3,954	1,130	2,877	245	8,206
TOTAL . . .		144,828	29,546	72,021	6,894	253,289

* The discrepancy between the figures for 1901 in this year's Report and that of 1902, is due to the addition of 8 returns received too late for insertion last year.

OF THE CHURCHES.

DECREASE.						
By Death	By Dis- mission to other Churches.	By Exclusion.	By Erasure for Non- Attendance.	Total Decrease.	CLEAR INCREASE.	Total Number (retained) of Members in Church Fellowship.
100	195	89	67	451	1,411	7,359
133	309	168	111	721	1,866	10,222
138	347	93	150	728	2,238	12,502
158	304	92	257	871	2,062	14,716
202	433	79	404	1,118	1,846	15,784
234	460	84	511	1,289	1,654	17,536
295	495	94	417	1,301	1,486	18,640
255	580	95	416	1,346	1,768	19,925
337	731	88	455	1,611	2,405	24,435
368	813	134	486	1,801	2,973	29,746
426	886	119	534	1,965	4,086	32,263
446	943	172	902	2,463	3,215	35,812
447	1,121	146	921	2,635	3,148	39,121
487	1,097	114	1,095	2,793	3,161	39,951
487	1,279	159	1,402	3,327	2,605	42,324
500	1,386	156	1,354	3,396	3,132	46,185
636	1,608	225	1,270	3,739	4,169	53,660
654	1,650	200	1,670	4,174	3,978	56,264
699	1,871	153	1,769	4,492	3,818	59,524
738	1,788	174	1,959	4,659	3,942	62,478
748	2,113	402	2,046	5,309	3,876	67,334
829	2,167	246	1,964	5,206	3,301	71,266
708	1,747	308	1,890	4,653	3,940	63,419
674	2,019	245	1,871	4,809	2,721	61,010
742	1,940	174	1,783	4,639	3,871	66,851
726	2,045	124	1,897	4,792	3,155	74,808
728	1,886	117	2,069	4,800	2,783	63,211
735	1,998	127	1,729	4,589	3,974	65,540
762	1,899	118	1,926	4,705	3,253	66,205
838	2,356	159	2,776	6,129	2,709	75,067
795	2,440	163	1,714	5,112	2,872	76,860
819	2,483	188	1,757	5,247	3,553	79,356
825	2,308	157	2,046	5,336	4,761	75,886
868	2,584	183	2,042	5,677	3,075	84,582
945	2,873	221	2,122	6,161	2,833	82,857
918	2,571	174	2,036	5,699	2,146	81,961
860	2,888	231	2,219	6,198	3,356	87,264
990	2,811	287	2,169	6,257	1,949	83,795
22,250	59,484	6,258	52,206	140,198	113,091	

418 Churches furnish returns for 1902: of these, 260 show an average increase of 12 members per church; 116 an average decrease of 10 members per church; 42 show the same numbers as in previous return; thus giving an average INCREASE OF 5 MEMBERS PER CHURCH.

PASTORS' COLLEGE.

Account for the Year ending December 31st, 1902.

RECEIPTS.				PAYMENTS.							
				£	s.	d.					
To Donations...	1,492	6	7	By Salaries and Lecturers' Fees ...	...	1,236	19	8
„ Legacies	112	10	10	„ Board and Lodging and Medical Attendance	...	1,617	5	7
„ Weekly Offerings and Collections at Metropolitan Tabernacle				423	12	3	„ Books, Printing, Postage, and Office Expenses	..	121	13	11
Dividends and Interest	229	12	0	„ Clothing ...	...	2	10	0
„ Collections and Donations from Churches whose Pastors passed through the College	636	1	9	„ Book-grants to Students upon leaving College	...	61	11	6
				2,894	3	5	„ Preaching Stations ...	...	89	0	0
				546	12	0	„ Furniture and Fittings	...	6	0	8
„ Balance in hand, January 1st, 1902	...			£3,440	15	5	„ Annual Conference and Supper ...	...	266	2	9
				3,401	4	1			39	11	4
				£3,440	15	5	„ Balance in hand, December 31st, 1902	...	£3,440	15	5

FRANK THOMPSON, *Treasurer.*

Audited and approved, January 14th, 1903.

G. P. JOHNSTON,
SAMUEL R. PEARCE, } *Auditors.*

LOAN BUILDING AND RESERVE FUND.

Account for the Year ending December 31st, 1902.

RECEIPTS.		£ s. d.	PAYMENTS.		£ s. d.
To Balance in hand, January 1st, 1902	...	376 4 0	By Loans to Churches:—		
.. Repayments of Loans	...	775 15 4	Worthing	...	250 0 0
			Eastbourne	...	500 0 0
		£1,151 19 4	.. Balance in hand, December 31st, 1902	...	750 0 0
					401 19 4
					£1,151 19 4
Loans outstanding	...	£ 4,716 5 0			
Cash at Bank	...	401 19 4			
Total of Fund	...	£5,118 4 4			

FRANK THOMPSON, *Treasurer.*

Audited and approved, January 14th, 1903. } G. P. JOHNSTON,
SAMUEL R. PEARCE, } *Auditors.*

PASTORS' COLLEGE MISSIONARY ASSOCIATION.

Account for the Year ending December 31st, 1902.

RECEIPTS.		£ s. d.	PAYMENTS.		£ s. d.
To Donations ...	...	84 16 5	By Salary, Dr. Churcher (N. Africa) ...	...	180 0 0
Metropolitan Tabernacle Sunday-school Young Christians'	...		" Part support Pasteur A. Blocher (Paris) ...	...	60 0 0
Missionary Union	...	135 0 0	" Rev. R. F. Elder (Argentina) ...	...	50 0 0
" Proceeds of Collecting Boxes	...	18 10 0	" Rev. J. P. Wigstone (Spain) ...	...	20 0 0
" Metropolitan Tabernacle Men's Bible Class (for transmission	...		" Miss Loveless (N. Africa) ...	...	9 10 0
to Rev. J. P. Wigstone)	...	20 0 0	" Grant, Pasteur Saillens	...	50 0 0
" Y.C.M.U. (for transmission to Miss Loveless)	...	9 10 0			
		267 16 5	.. Balance in hand, December 31st, 1902	...	369 10 0
.. Balance in hand, January 1st, 1902	...	236 5 2			
		£503 1 7			133 11 7

FRANK THOMPSON, *Treasurer.*

Audited and approved, January 14th, 1903.
G. P. JOHNSTON,
SAMUEL R. PEARCE, } *Auditors.*

SUMMARY OF RESULTS.

DURING the past forty-seven years, one thousand and forty-five 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 (one hundred and forty-five) 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 ninety brethren. Of these six hundred and forty-six are in our own denomination as Pastors, Missionaries, and Evangelists. They may be thus summarized:—

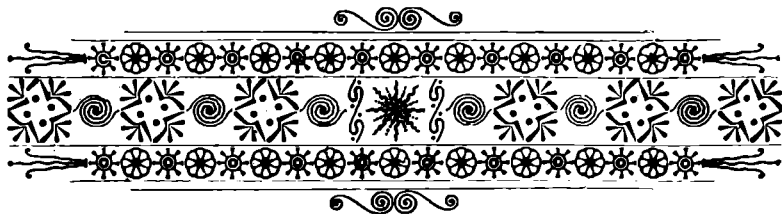
Number of brethren who have been educated in the College	1045
" now in our ranks as Pastors, Missionaries, and Evangelists...	646
" without Pastorates, but regularly engaged in the work of the Lord	91
" not now engaged in the work, but useful in secular callings...	31
" Educated for other denominations	3
" Dead—(Pastors, 134; Students, 11)	145
" Invalidated	22
" Names removed from the College List for various reasons ...	107

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.

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
Sword and the Trowel.

JULY, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XV.—HOW MR. FEARING FARED (*concluded*).

"Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house. But as he behaved himself at the gate, so he did at my Master the Interpreter's door. He lay thereabout in the cold a good while, before he would adventure to call; yet he would not go back; and the nights were long and cold then."

HIS is a still further advance. He was still seeking Christ, but now he had had some of the teaching of the Holy Spirit, and was beginning to understand something of the Gospel. Notice how that good word always comes in, "He would not go back." He was afraid even to receive the truths of God's Word as his own, and to take one gleam of comfort from them; yet he would not go back. He would linger at the door even if not admitted. Oh, the tenacity of grip which there is in the poor seeking sinner when he once gets some hold of the precious promises of Christ!

"Nay, he had a note of necessity in his bosom to my Master, to receive him, and grant him the comfort of His house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door."

Bunyan here means that this poor man had a special and particular claim upon the Spirit of God for some full-grown Christian to help him on the road to Heaven. But, for all that, he dared not speak to the minister. He was afraid of him. He felt himself quite unworthy to look at the good man.

"So he lay up and down thereabouts, till, poor man! he was almost starved. Yea, so great was his dejection, that though he saw several others, for knocking, get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes; so I perceived what he wanted."

So you, who love Christ, and have some ability in instructing converts, should look after those that are too timid to look after you. You will often see these people going up and down. You will see them here, on Sunday, at the classes and the services. They sometimes want to be spoken to; and if the Holy Spirit has enlightened you, you should look out for them.

"I went, therefore, in, and told it in the house, and we shewed the thing to our Lord."

That is the way. If you cannot help them yourselves, go and tell the Lord about them. Go and pray to Him about these desponding ones, who will not avail themselves of the comforts which He has provided for them.



MR. FEARING AT THE INTERPRETER'S HOUSE.

"So He sent me out again, to entreat him to come in; but, I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, He carried it wonderfully lovingly to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should be granted."

Ah! when the poor soul does get to see what real comfort there is for it, it seems then as if the best things in the Word of God were meant for the feeblest saints, and as if the Lord had laid himself out in a way of mercy to write the most precious conceivable words for those who are of a tender spirit, and go with broken bones.

"So, when he had been there a good while, he seemed to get some heart,

and to be a little more comfortable ; for my Master, you must know, is one of very tender bowels, especially to them that are afraid ; wherefore He carried it so towards him as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as He did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him ; but the man was but of few words, only he would sigh aloud."

This was a nice little task for Mr. Great-heart, but it is the task of many an advanced Christian. He must not shrink from it ; and if he gets no instruction from the poor man, he must recollect that we are not always to be getting, but that sometimes we are to be giving as well.

"When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also."

Of course, he could not look upon such a sight as that without fearing that, one day, he would be in a similar position. There never is a case of church examination or church censure but poor Mr. Fearing says, "Ah ! I shall come to that some day ;" and when he reads of Judas and Demas, he says, "Ah ! that will be sure to be my fate."

"Only he seemed glad when he saw the Cross and the Sepulchre. There, I confess, he desired to stay a little to look, and he seemed, for a while after, to be a little cheery."

Well, if he was not happy there, where would he be ? If the good man could not pluck up his courage sitting at the foot of the cross, where would he be of good cheer ? It is delightful to notice how Bunyan picks out the comforting influence of the cross of Christ upon the most desponding spirit.

"Sweet the moments, rich in blessing,
Which before the cross I spend."

"When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions ; for you must know that his trouble was not about such things as those ; his fear was about his acceptance at last."

It is wonderful that these timid ones are often not afraid of the things which frighten others. Hardships do not trouble them. They could almost bear to be burned in the flames. They are not afraid of martyrdom, but they are afraid of sin and self,—a very healthy fear, but it must be coupled with a healthy faith in Christ, or else it becomes a very wretched thing.

"I got him in at the House Beautiful, I think, before he was willing."

That is, into the Christian church. Mr. Great-heart cheered him on, and got him to see the church-officers, and to unite with the church almost before he knew what he was at.

"Also, when he was in, I brought him acquainted with the damsels that were of the place ; but he was ashamed to make himself much for company. He desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it."

This is just the state of mind in which many believers are after they have joined the church. They are bashful ; they would not like to push

themselves forward. They would rather lose many things than be thought to be at all impertinent or pushing.

"He also loved much to see ancient things, and to be pondering them in his mind."

I know he loved the precious doctrine of eternal love.

"He told me afterwards that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold to ask.

"When we went also from the House Beautiful, down the Hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think, there was a kind of a sympathy betwixt that valley and him, for I never saw him better in all his pilgrimage than when he was in that valley. Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. (Lam. iii. 27-29.) He would now be up every morning by break of day, tracing and walking to and fro in this valley."

Humility just suited him. He was a plant that could grow in the shade. You could not humble him too much, for that was just his element. He loved to feel his nothingness, and to be brought low, for then he felt himself safe. You see, Mr. Fearing has his quiet, peaceful, happy times. He can sing, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters."

That is a very happy state to be in, naturally fearful, but yet brought so low that you do not fear at all; so sensible of your own weakness that you look wholly to superior strength, and therefore have no cause for fear.

"But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear. Oh! the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on it. He made such a noise, and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us.

"But this I took very great notice of, that this valley was as quiet while he went through it, as ever I knew it before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it."

Bunyan here very wittily and pithily depicts the absurd fears of Mr. Fearing when there was no ground for fear. He makes "the hobgoblins" in his own imagination, and then cries out, "They will have me!" He thinks he will fall in this, or be cast away for that, or that God will forsake him. Oh! it is foolish to indulge such fears; yet many men are so weak that, all their lives long, they cannot escape from them.

"It would be too tedious to tell you of all. We will, therefore, only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all the men at the fair. I feared there we should both have been knocked on the head, so hot was he against their fooleries."

Mr. Fearing was only afraid that he should not be safe at the last, but he was a bold fellow when he came to deal with the enemies of the cross of Christ. It is singular, this combination of bravery and

trembling. He trembles lest he should not be saved at last, but he strikes out at his enemies right and left. You know what the "fooleries" were. There was the foolery of old Rome, and Mr. Fearing could not stand that, but would like to smash it all up.

"Upon the Enchanted Ground, he was also very wakeful."

Strong faith sometimes goes almost to sleep there. We are apt to get presumptuous. We, who have many comforts, get to think that it is all right with us. May we, however, be kept awake! I would rather you should go to Heaven doubting your interest in Christ than that you should go to hell presuming that you are safe when really you are not. It is a sad and sinful thing to be always doubting; but, still, it is infinitely better than to have a name to live while you are dead.

"But when he was come at the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

"And here, also, I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life. So he went over at last, not much above wet-shod. When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more."

He was afraid to die, poor man, not because he was afraid of death, but lest he should not see the face of Him whom he loved so much, but who, he almost feared, would reject him. Here, again, we see the abundant mercy of God, for Mr. Fearing did not sink in the deep mire, but he died easily and went over the river "not much above wet-shod," and his last words were, "I shall, I shall." Yes, and so you will, poor Mr. Fearing. You sometimes say that you shall not, but that is your unbelief. You shall; you shall; for the Master has said, "Him that cometh to Me I will in no wise cast out."

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Next month's Picture will be—MR. FEEBLE-MIND, AND MR. READY-TO-HALT.

Curiosities of Church Life.

BY H. T. SPUFFORD.

VII.—TEA-MEETINGS.

HARDLY a week passes by without some pathetic reference being made, in the daily press, as to the disappearance of a noted landmark. Either it is a tavern or a coffee-house, where Ben Jonson drank or Dr. Johnson sonorously held forth; and the papers weep inky tears because the place is doomed. Perhaps it is that house, in Paper Buildings, inhabited by one Zachary Hardcastle, where, punctually at nine o'clock, old Colley Cibber, Dr. Pepusch, Dr. Arne, and their host are at breakfast together, and Handel unexpectedly puts his head in

the doorway, and exclaims. "Vat! mein dear friend Hardgastle;—vat! you are merry pydimes! Vat! and Misder Golley Cibbers, too! ay, and Togder Peepbush as vell! Upon mein vord, dat is a picture of a ham! It is very pold of me to come to preak my fastd with you uninvited; and I have brought along wid me a nodable abbetite; for the wader of old Fader Dems, is it not a fine pracer of the stomach?"

If, however, this page become lugubrious,—a most worthy word for its office,—it will not be over the disappearance of the shrines of the great, in the shape of their sitting-rooms,—though the writer would join the Society for the Preservation of Ancient Monuments, if he could afford it;—nor over departed breakfasts,—though it is quite possible to heave a sigh as one thinks of these;—but the theme upon which the writer is fearful lest he should become melancholy is the decay, and apparently near disappearance, of that time-honoured institution, the Church Tea-meeting.

The very title recalls one's earliest introduction into social life. From our first tea-meeting, there dates a pity for a very thin slice of lean ham when squeezed between two huge pieces of bread and butter,—a good boy's sandwich! We had looked forward to the function. We had planned the part that we should take; when, lo! as a mere nobody, we were placed between two loquacious ladies, who talked across our



insignificant front with the greatest ease. To a bashful boy, who did not like to ask how many kinds of cake were provided, but who had come with a specially prepared appetite, to eat as it were by stealth, getting at our plate by a kind of cat's paw, was torture indeed. First impressions are lasting. Tea-meetings were disenchanted from that hour.

It is that early-imbibed dose of cynic acid which makes us doubt our capacity to do justice, if we attempt to describe such gatherings when they were in their glory thirty years ago;—say, a Good Friday Anniversary in one of the villages in the valley of the Chess. The fast-day of the Anglican used to be the feast-day of the village Nonconformist. Whether from the contrariness of things, or from a deeper motive, Good Friday was a great day for tea-meetings. Speaking personally, we have long kept the day for quiet meditation,—a solemn time of heart-searching, confession, and prayer; and have, for years, resented anything social as weakening, distracting, preoccupying. But then, dear reader, that is only the habit of your humble servant. Thirty years ago, we had not the same command over our time and circumstances.

A village anniversary tea-meeting! How we remember one such! It ought to have been April, according to the season. So it was by the Almanack, but the months had somehow got mixed. No doubt it was all the fault of those people who tampered with the clock to put the time right. They said, "The 20th of March shall be the first of April; we shall be quite correct then." No wonder March resented being robbed of twelve days. He has haunted poor April ever since.

But this tea-meeting! It takes a long time to get the water hot. Well, the snow was six feet deep in places. If anybody doubts it, let him go back thirty years, and see. We found the lanes a solid front of white, piled high above our heads. So we took to the fields, which the fierce wind had swept clean. The village lay along the wooded slope opposite. There were the snow-capped gables, and every chimney white on the windward side. One of the roofs, from which the snow had slipped off, was the chapel's; all, no doubt, owing to the tea-meeting, for the schoolroom of two stories was crowded; and, what with melted snow, damp clothes, and hot water, there was a good deal of steam. The very excitement of having got there at all made everybody greet everybody else enthusiastically, though in the drawing "lingo" of the shire. There were village lassies and their swains,—couples galore. Every village wit made merry as to how John had helped Mary through the snow. Not so many mothers this particular year; though, on a decent Good Friday, you might hear the dames for miles round discuss all the winter's funerals in awestruck accents. Of course, the men had not been daunted by the storm of Thursday. Whether it was the tea, or the absence of the worthy women who usually looked after them, or whether it was the boyish spirit which revels in a deep snow, the men were specially hilarious that afternoon. There were village deacons in unaccustomed black, yet jocose for all that; men, who did not bear the solemn burden of office, and therefore could sport snuff-coloured raiment and blazing handkerchiefs, were there also. Young men, too, in attractive waistcoats,—at least, attractive to themselves. Oddities were present, like the good man who stammered dreadfully in the presence of everybody—but God. Brother Styles was there;—there are many Styles in the valley of the Chess, but this particular one led you always into a long field of extraordinary discursiveness. His slow canal of utterance had any number of back waters. All his trains of ideas went by the loop line. "At I was a-sayin' just now," was a favourite mode of expression with him. But the bent old man was a general

favourite; and though the young people, even of that slow part, grew restive under his prosiness, you might always know that he would pray a dozen times as long at home as he would in the meeting, and that everyone whom he knew would be remembered. It was something to help that you had a place in such a man's prayers.

After the tea, came the assembly in the chapel. The popular chairman of those days was a splendid old gentleman, of magnificent figure, hearty withal, broad in the chest, and full elsewhere. He had a rare head, a fluent tongue, and a ready wit, which took with the rustics, who usually crack their nuts slowly. He would make all kinds of sly jokes at the expense of ministers who, often, in those far-away days, apologized for being present when they had nothing to say. "Well, I ought to have given you an apology, too," would chime in the chairman. "No, no!" would come from the audience. "Well, well!" he would say again, "it's something to be able to listen with both ears even if I can't speak. Perhaps the Rev. Mr. Sawyer will favour us with a word. Glad to see him, friends, aren't you? He *always* has something good to say." Such banter had the effect of putting ministers on their mettle, who ought to have been thoroughly ashamed of themselves long before. The old man girded against meetings that fell into "anecdoteage", and he did his best to keep up the tone by speaking on a highly spiritual, practical level himself. He was known and loved all over the Chess district; and when he died, many a village deacon asked, "When shall we see his like again?"

These were the palmy days of tea-meetings; but now, even in the villages, the crowds which used to require two, and sometimes three "sittings down", come no more. Has the tea-meeting had its day? So far as the towns go, it would seem so. Nor are the gatherings afterwards up to the old level. Many reasons might be given. The writer contents himself with this one, and includes his own back. No speaker announced to be present at a public meeting should insult his audience by telling them that "really" he has "nothing to say." He ought, in these strenuous times, to be prepared to give the people something that has cost him thought and prayer. If he fails in the delivery, he is not to be blamed; but he is to be blamed if he fails in preparation.

The writer's old friend, the pastor of the church by the common, more than once referred to in past sketches, was great at tea-meetings. He was in wide request. When put up by his brethren to thank an entertaining church, he mostly quoted a verse of his own, which ran something like this,—

"Now here's good luck to sweet Hyson,
And Pekoe, long live he;
When next you introduce Souchong,
May I be here to tea!"

He made a hit, one night, at an anniversary gathering, which was long remembered. He had rapped at a cottage door, and no one had responded, though he had reason to believe that someone was at home. So, using the polished knob of his well-known walking-stick, he made a louder appeal. A cautious hand lifted a corner of the window curtain,

then the door was slowly opened, and the mistress of the house, looking somewhat nonplussed, said, "Lor, sir, I thought it was the insurance man." "And so it was," triumphantly cried the speaker; "and it's the insurance man who is here to-night, ready to do his best to urge you to insure against the wrath to come, the fire of the great day, the hail-storm of judgment when men's conceits will be so much broken glass. Oh, to be insured, my friends," he went on, "with the true *Liberator!* No fear of that Directorate not meeting their calls. And They never insure except "with profits." Talk of bonuses, my friends, insure your souls with the Lord your God, and you will get a bonus every day in the year. What's the premium? Only faith; you can all pay that. And the return, my friends, the return? Why, eternal life! And, wonder of wonders, my great Master will *give* you your premium to pay in, for faith is 'the gift of God,' and He will *give* you that which you get out, for 'the gift of God is eternal life.' Did you ever hear of such an Insurance Company? Insure, my friends, insure!" So the old man held forth, and the people almost held their breath while the exhortation lasted.

"At Evening Time."

"At evening time it shall be light."—Zechariah xiv. 7.

THE dewy eve dips deeply o'er the plain;
 So fails the light: the gloaming, come again,
 Calls to our minds the happy scenes of yore,
 Brings back to us loved faces "gone before."

* * * *

So, in the spring, the violet wakes from sleep,
 While its glad fragrance fills the frost-tipp'd air;
 And, in the autumn, when the tints arè deep,
 Awakes again, as if its spring were *there*.

So, at the close of life, the setting sun
 Illuminates the joys of early days;
 And the soft memories of life begun
 Reflect the glory of the sunset's rays.

Oh, are there not above us "beck'ning hands"
 When childhood's voices sing in "long ago"?
 Thus, through the tears that wash time's sinking sands,
 We catch the rainbow of the after-glow.

* * * *

And still the eve dips deeper o'er the plain;
 Twilight has fled; and night is here again:
 But, there above us, set in heaven's high dome,
 The stars are shining for the lights of home.

E. A. TYLER.

Good Works Connected with the Metropolitan Tabernacle.

VI.—RICHMOND STREET MISSION, WALWORTH.

WALWORTH was once "a pleasing suburb," with fields and a common; a rural spot "where lovers strolled, and holiday-makers roamed." To-day, its sombre buildings extend for many a mile, in dreary monotony, with scarcely a plot of grass or a healthy tree to give relief. As far back as fifty years ago, the neighbourhoods of Locksfields and East Street abounded in fish-curing establishments. The condition of the people left much to be desired, and there was sad need of an uplifting influence. Praiseworthy efforts were made to reach this neglected colony; but the reception given to City missionaries and street-preachers was not always encouraging.

It was in the year 1858 that our friend, Mr. J. T. Dunn, carried the Gospel light into this dark region. Finding an old shed, he set to work to bring in some of the rough lads, and with them to form a class. He borrowed two wooden benches, and proceeded to scour them with such appliances as could be made available. A broken teapot did duty for a bucket, and a lamb's tail for the house-flannel. Two candlesticks served to hold as many penny dips, and completed the furniture of the place. Four boys comprised the first evening's audience, and thus was founded what has since become known as—

THE RICHMOND STREET MISSION.

The room referred to was intended only for temporary accommodation, and was soon exchanged for a building situated in East Street, and called Manchester Hall. It was a poor place, however, with a leaky roof and rotten floors, and a plethora of rats. Here the afternoon school and evangelistic services were held, and grew, the ragged school being conducted in a house at the corner of Pleasant Row and Richmond Street. The two rooms used were small and close; and when crowded, upon a hot Sunday evening, with children whose clothes were none too clean, and many of whom had worked at the fish-curing, the prospect was not inviting. The late Mr. Pankhurst and Mr. Barr joined the workers at this time; and though the work was hard, it was blessed by God, as earnest, persevering, soul-saving effort always is.

The qualities of gentleness and firmness were called into requisition upon occasions—unhappily too frequent,—when the boys came with stone-loaded pockets, or the lights were extinguished during service, or a live sparrow was liberated in school.

As a proof of the perseverance of the workers, it may be mentioned that several of the teachers of those early days, including Messrs. Lewellyn and Medwin, are still actively engaged at the mission. Another pleasing fact is that Mr. J. W. Leonard, now one of the best workers, was a boy in the school at the time just referred to.

In 1869, the two places of meeting were relinquished, in favour of a couple of rooms in Villa Street, situated over a marine store, once used as a chapel. These were occupied until 1873, when the premises had to be given up, and no other suitable place being found, it was feared

that the work must be suspended. At the last minute, however, the Rev. Mr. Statham, of St. Peter's, Walworth, graciously offered the use of the National School in Shaftesbury Street, and this was the meetingplace for two years.

The need of a permanent home for the Mission pressed heavily upon the workers; and having prayed about it for a long time, they commenced to gather funds. A plot of land was secured in what is now known as Kingston Street. The late beloved C. H. Spurgeon gave his powerful aid, both as regards personal gift and effectual advocacy, and the schools, capable of accommodating over five hundred children, were erected at a cost of £1,000, and were opened amid general rejoicings, on the first of November, 1875. Some of the leaders of this period were Messrs. Northcroft, Field, and Botwright. The work continued to grow; and, at a later stage, it was found desirable to erect a gallery with classrooms at a further expenditure of £250.



THE OLD BUILDING.

The first building was of the simplest description, but was all that the times demanded, and a vast amount of good work was done in and around it. Later requirements called for extended accommodation, and the present roomy and substantial hall was erected in 1895—6, through the persevering efforts of the workers, and the generosity of friends. Mr. T. W. How was the Secretary to the Building Committee, and much of the monetary success is due to his energy. H.R.H. the

Princess Christian opened the new premises on the 8th of May, 1896, the total cost of which was £3,488. There is no debt upon the building; and the workers, who have shown a magnificent enthusiasm in the carrying out of this enterprise, point to their hall, with a pardonable pride, as being one of the finest in South London.



THE PRESENT HALL.

From an early hour on Sunday morning, until 10 o'clock at night, it is a busy hive of workers. Outside the place of meeting, there is but little to indicate that God's beneficent Sabbath has dawned, or that its priceless boon of rest for the sons of toil has been bestowed by a thoughtful Creator. East Street and the adjacent thoroughfares are thronged with buyers and sellers. The costermongers shout, the shopkeepers offer their wares, and all is confusion. One sign of Sunday still remains, for the public-houses are closed until one o'clock; yet even this is counted a hardship, and groups of men and women surround the gin-palaces, sighing for the hour to strike that will release them from the tyranny of half a day's compulsory abstinence from the drink. Amid these distracting and depressing surroundings, it is cheering to find the children eager for the Sabbath-school. There is, indeed, seldom any

lack of scholars, although occasionally there are vacancies in the teaching staff.

The work of the Sabbath comprises a Sunday-school, meetings for young men and women, an evening ragged-school, and an evangelistic service for older folk. On week-days, the programme includes a girls' sewing meeting, a bank, mothers' meetings, recreative classes, Christian Endeavour, a Band of Hope,—ably conducted by Messrs. A. Clark and Ville,—a *crèche* for babies, and a visitation of cripples, with occasionally a cripples' parlour. These good works are carried on with a persevering activity beyond all praise, for which the Lord will reward His faithful servants.

C. G. BARR.

T. W. HOW.



W. R. EVERETT.

J. T. DUNN.

W. OLDERSHAW.

RICHMOND STREET MISSION WORKERS.

The *crèche* is managed by Mrs. Kinghorne, and is indeed a home of rest for babies. Poor mothers, who are required to earn a livelihood, and who frequently have to support a family, and sometimes a sick or lazy husband, by their own hard work, leave their babies at the home in the morning, and call for them in the evening. The *crèche* is a scene of brightness and life. For twelve hours, these little people are cared for, played with, and fed, at a nominal charge of twopence each. When they are fetched at night, they do not always return home willingly, but would gladly stay on. Mrs. Kinghorne and her ready helpers gain considerable influence over the mothers, as well as over the children, and do not forget to seek their spiritual welfare.

A working meeting is held at the Tabernacle, in order to provide clothes, etc., for the many necessitous cases amongst these families.

Mrs. Kinghorne will be happy to receive garments, materials, toys, money, and everything else which slum babies and their mothers need.

As for the teachers and helpers, many pages could be written of their good deeds and their earnest service of love; they plod on week after week, some of them indeed seem to have been always there. The Misses Vanner, Mr. J. Clark, and Mr. Medwin have grown up with the work. Mr. Wm. Oldershaw, who now takes charge of the branch school at Locksfields, has been labouring for a quarter of a century, and eight of the present teachers were scholars in the schools. Some count 20 years, some 30, and some even 40 years, whilst, in six cases, sons have grown up to work with or to succeed their fathers.

The friends take a lively interest in the Stockwell Orphanage, and have subscribed some hundreds of pounds to that noble Institution. There is also a strong missionary spirit amongst them. Miss Annie Dunn, who went to China, worked under the auspices of the China Inland Mission, and died in that land, was supported by the Richmond Street Mission, as also was Miss Amy Bradbury, since invalided home. For the past three years, these friends have borne the expense of two beds in the Baptist Mission Hospital at Hanyang, Hankow, in charge of Dr. G. A. Huntley, a Pastors' College medical missionary. Thus, like Dorcas, they are "full of good works." How much has been done, and how many lives have been rescued from sin, and misery, the great day alone will disclose.

F. H. F.

Some Recollections of C. H. Spurgeon.

BY MARK GUY PEARSE.

THE first time I met Mr. Spurgeon was, early in the seventies, at the house of our mutual friend, Sir Frederick Howard. He had just been reading the life of a very singular Cornish lay-preacher, Dick Hampton, commonly known as "Foolish Dick." I remember his saying that the call of Richard Hampton to preach was one of the loveliest things he had ever heard, and insisting on my telling all that I knew about him. I can even now see his face light up with joy, and hear his merry laugh, as I told the quaint tales of "Foolish Dick." Very shortly afterwards, in January, 1875, I preached at the Tabernacle for Mr. Spurgeon, and, in the afternoon, drove over to see him at Nightingale Lane. He had just received the fourth volume of "The Treasury of David," and was good enough to write on the fly-leaf, "To my esteemed brother, Rev. M. G. Pearse, with the sincere love of C. H. Spurgeon." I need not say that I count that volume amongst my most sacred treasures.

Many years ago, I sat with him on the platform at the Tabernacle; and, in an interval during the meeting, I whispered to him, "When I was a young fellow in London, I used to sit right over there, and hear you preach, and you will never know how much good you did me." I cannot forget the bright light that came into his face as he turned to me, and said, "You did?" "Yes," I replied, "and I am so glad to

have this chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you.' He put out his hand, and took mine in it, and the tears brimmed to his eyes as he said, "God bless you! I never knew that."

My interviews in his vestry were always brief and hurried, just before going into the Tabernacle; but one thing I recollect, that more than once he pointed to the portrait of Dr. Gill, hanging on the wall, and



said, with a twinkle, "Look at Dr. Gill's nose; he always sniffs like that when there's an Arminian about."

The last time I saw Mr. Spurgeon has very deeply impressed itself upon my memory. I had seen in the papers that he was ill; and having a spare Sunday evening, I wrote to Mr. Olney telling him that I would hold myself at liberty to render any service I could at the Tabernacle, but that he should not mention it to Mr. Spurgeon. I came into the vestry some ten minutes before the service time. He rose to meet me, and grasped my hand with both of his. "This is good of you," said he, and the tears were in his eyes. "Thank you, thank you indeed! If I know I have you at my back, I shall be able to get through."

I said, "I will do anything for you that you like, Mr. Spurgeon."

"Take the service then," said he, "as far as the sermon; and then, if I can, I will go on."

He preached, but sat down once during the sermon, manifestly in great pain, and said to me as he took my hand at the close of the service, "God bless you! God bless you!"

The Place of the Atonement in our Modern Ministry.

THE SUBSTANCE OF A PAPER READ AT THE SIXTEENTH ANNUAL
CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION,
BY PASTOR H. A. B. PHILLIPS, CHELTENHAM.

IT is said by one of the greatest of our modern evangelists that "the axis of all religious revivals is 'God so loved the world that He gave His only begotten Son,'" etc. It is this which must be our starting-point in considering our subject to-day.

(1) The Atonement is the axis of all Evangelical ministry. Upon this, everything in the preacher's world turns. The inevitableness of redemption was ever present to the mind of Jesus. The terrible paucity of the reasoning which states that Christ came to see that such were the forces arrayed against Him, that He simply submitted to His fate, and that He reconciled Himself to it by interpreting it as indispensable, as something which properly entered into His work, and contributed to its success, that it became a something to endure, is to make Him either the creature of circumstance or the Deceiver of the race.

The inward necessity, which Jesus recognized, for His death, was not simply the moral solution which He had discovered for the fatal situation in which He found Himself. There can be no other explanation to the mind unprejudiced than that of a Divine compulsion, not born of the events through which He was then passing as the Son of God, but a compulsion based upon the eternal purpose, the fruition of that mightiest of all purposes which called forth the declaration of Jehovah. "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." The moment He unfolded His Messiahship, that moment He told of His death. Some have attempted to evade the direct statement of Christ wherein He declared, "This that is written must yet be accomplished in Me, 'He was reckoned among the transgressors,'"—by saying, "He was not thinking of His death at all as having an expiatory value in relation to sin: He was only thinking of the dreary fact that His countrymen were going to treat Him as a criminal instead of the Holy One of God." But such a travesty of truth can never be accepted in view of His reiterated declaration of the imperative necessity of His death to atone for sinful men. "The Son of man must be lifted up if He is to save those who believe. The corn of wheat must fall into the ground if it is to result in harvestfulness. The Redeemer must die, 'the Just for the unjust, to bring us to God.'"

The two ordinances left to the Church for all ages—Baptism and the Lord's Supper—were not only established for the believer's personal confession or for the saint's comfort. At the very centre of both is the declaration of the Saviour's death. "We are buried with Him by baptism into death," we rise again to "newness of life" with His resurrection light upon us, and we sit at His feast knowing that "His banner over us is love," saying one to the other, "It is only till

He come," and we wait the dawn which shall usher in the glory of His monarchy as the Sovereign of expectant hearts.

The Atonement is neither accident nor after-thought, but the fulfilment of an eternal decree. The avowed purpose of the Cross it is impossible to avoid, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The terms so repeatedly used by the Master suffer no ambiguity to minimize their wealth or their importance. Man's forfeit to every claim upon Heaven is the first recognized condition of the Gospels; and, besides that forfeiture, is the fact which calls forth his adoring gratitude that Christ made man's doom His own. That is now the subject of the song of faith, "Unto Him that loveth us, and loosed us from our sins in His own blood; and hath made us a Kingdom, priests unto His God and Father, to Him be the glory and the dominion for ever and ever." Its finality as an accomplished act once for all brings the soul within the zone of that prophesied beatitude of the ancient day: "Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." From the degrading servitude of sin, we have passed into the condition of "a purchased possession," redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ. We know not love's meaning until Calvary becomes the interpreter of the innermost thought of God.

The Cross is the focus of revelation. Any process of reasoning which denies the Atonement denies Christ's place in the Gospels altogether. As sinful men, we cannot bear the unsullied beam of whiteness which flashes from the throne of the Godhead; but when that light falls upon the prism of a Saviour's work at the Cross, and breaks itself into the prismatic colourings of mercy, it is then we are able to say with the apostle, "We know the love which God hath toward us," and again, "We know the grace of the Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich."

As Dr. Adam Smith has well said, "When men stand up, and tell us that Christ suffered only for the sake of sympathy with His kind, or only for loyalty to truth, we have to tell them this was not the whole of His own consciousness, nor was it the whole of His own explanation. Suffering, which leads men into the sense of oneness with their kind, only made Him, as it grew the nearer and weighed the heavier, more emphatic upon His difference from other men." The vicarious character of that work is the one solution,—"He was pierced for crimes that were ours. He was crushed for guilt that was ours. 'The chastisement of our peace was upon Him.' By His stripes, healing is ours; and Jehovah made to light upon Him the guilt of us all."

Nor are we left in doubt as to the place of the Atonement in the ministries which followed Pentecost. Every promise held out to faith, every inspiration given to the life, every demand made upon man's moral nature, was sealed by the message of the crucifixion. The disciples, for the most part, were led by an ascending pathway from the Cross. With them, it was the Death of Jesus, the Resurrection, the Ascension, the Glory. With the apostle Paul, it was the Glory

first, as the Lord revealed Himself in a light above the brightness of the sun, then the descending line of light to the grave, and backward to the finished work upon the Tree. Thus, one company of the apostles argued from it to the place of the ineffable, while Paul himself, with his independent revelation, reasoned backward from effect to cause. saying at last, "I determined not to know anything among you save Jesus Christ and Him crucified," as if, by their dual method, the Holy Spirit desired to demonstrate that the full music of their ministry in the world, which struck the opening chord at Calvary, could never be complete unless in the ministry of him we term the apostle of the Gentiles. He brought back the strain to the starting-point of love's great work. When once it had dawned upon the mind of Paul what the Cross of Christ was, when he saw what it signified as a revelation of God, everything else in the universe faded from his view. His final word is this, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." No law, however venerable, no customs, however dear to a patriotic heart, no traditions of men, however respectable in effect or in intention, could enter into competition with this. The propitiatory death of Christ, as an all-transcending demonstration of love, evoked in his mind the response which is the whole of Christianity. The offence of the Cross became the glory of the Cross. No easy platitudes were sufficient for the heart which was aflame with such devotion; and to-day, if any man makes it his business to subvert this, let him be anathema: he has no Gospel at all. It is when we have the only Gospel, and not till then, that we have a Gospel for all. This is a great argument for the essential as opposed to the accidental character of Paul's teaching on the death of Christ. As has been said, "To touch his teaching at this point, is not to do something which leaves his Gospel unaffected, as he understands it; it is to wound that Gospel mortally."

If, then, such teaching was the axis upon which turned all the apostolic thinking and service, can we afford to give the Atonement of Jesus a less vital place to-day? We strongly demur to the conclusion of Dr. Fairbairn, in his "Christ in Modern Theology," when he says, "We cannot accept Luther's dictum that justification by faith is the article of a standing or falling Church." The rather do we feel that this "blood of the Covenant" suggests that the believer is perpetually dependent upon it for justification before God. It not only has cleansed, but "it cleanseth from all sin;" and the fact that the Redeemer not only arose with the prints of the nails and the marks of the spear, but that He ascended into Heaven therewith, "to appear in the presence of God for us," presents the conviction that, while His atoning work was glorious in its completeness, the soul is (I repeat it,) perpetually dependent upon it for its justification before God.

This was the apostolic message. The death of Christ, as a revelation of God, was in itself so intelligible, so corresponding to a universal need, so direct in its appeal, that it was to these disciples the basis of a world-wide religion. It was so far from being a truth relative only to one race, or one age, or one set of prejudices, that it was the one truth which, for all races, and in all ages, could never admit of any qualification. It was to them the very heart of revelation itself. With

this, they advanced into the very heart of heathendom; into Athens, with its myriad temples and its schools of philosophy; into Corinth, with all its voluptuous scenes; into Ephesus, with its degraded witchcrafts; into Rome, with its imperial pageantries. With this, they defied the torture of the arena, the gloom of the prison, the lash of the lictor, and the tyranny of pagan power. With this, they triumphed in the midst of injustice, "counting not their lives dear unto them, that they might finish their course with joy." To the very limits of the then known world, they bore their standards with unflinching courage, with unflagging zeal. They rallied around one hope, they uttered the one Name, they declared the one Gospel; from village to town, from town to city, from city to empire, they pressed their victorious way. "Out of weakness they were made strong," as with undeviating step they marched to conquest. Their motto this for all nations, for all conditions, for all time, "Jesus Christ and Him crucified."

Carlyle, in a trenchant phrase, once said, "Men never risk their lives for allegory." It was the reality of that mighty work upon the Cross which made them conquer by "the irresistible might of weakness." They saw nothing of the peril, these who hazarded their lives for Jesus' sake. They saw but one grand vision, Love's incoming sea rolling onward from the vast eternities of God, and filling every creek and cove along the shores of life. They saw it covering every obstacle in its way, and rising steadily to the high-water mark which sovereign grace had set, a limitless ocean far as the eye could reach, uniting all shores, laving all lands, its waves resplendent with the beams of a completed purpose. All they knew, all they cared to know, was this, as they wrestled with the proud antagonisms of their day, that a day would yet dawn when, over the Cross, would flash the jewelled diadem of Him who should be recognized as King of kings and Lord of lords, and when the fulfilment of all prophecy should end in the one consummation, "He shall see of the travail of His soul, and shall be satisfied."

The nineteen hundred years since those days of sacred fervour have presented a cumulative argument for the value of the Cross and the risen Christ. Dr. Lorimer, in his "Argument for Christianity," has well said, "He has survived all attempts to diminish His spiritual greatness, to narrow Him, to brand Him by a mere creed form, to dethrone Him from love, to mar His moral beauty, and to hide the real majesty of His character in some new-made tomb, fragrant with spices, and garlanded with flowers of naturalistic theology. He cannot be holden of death; as He rose from the dead after the crucifixion, so He has repeatedly arisen from the magnificent sepulchres into which learned ecclesiastics and wonderful system-makers of cold dogmatics have sought effectually to bury Him out of sight for ever. Christ survives; and, to-day, in communities large and small, there moves a Presence of whom millions are conscious, mild and ineffable, tender and loving, scattering everywhere the gracious blessings of life, light, and liberty. It is this Jesus who has escaped out of all hands that have striven to hinder Him or tried to suppress Him, and who, though He is concealed from sight, is the ever-abiding force by which religion is shielded from the assaults of its enemies and the mistakes

of its friends. There is nothing like it in the entire range of moral dynamics."

That story of Redemption has called the darkest years back into the light. It recalled a self-satisfied, priest-ridden age from its deceptions and hypocrisies, into the Reformation certainties which had already taken possession of Luther's heart. It reinstated the claims of Jesus in the great Evangelical Revival which breathed its benedictions over England, and illuminated our country in every part.

In the days preceding it, religious life was at its lowest ebb. The moral obtuseness of the royal court had spread its baneful influences through all the civic life; from the king to the menial, there was an almost entire absence of moral sense. The card-table was the main resort from ennui. Immense sums were won and lost in gambling. Intemperance was a prevailing vice, profligacy left its blight on every class. No spot was sacred from contamination. The ermine of the judge and the cassock of the priest were alike polluted by degrading practice. The nation was clothed with cursing as with a garment. Even of professed theologians, but few were faithful to their sacred trust. A sneering scepticism pervaded the writings of Bolingbroke and Hobbes, of Gibbon and Hume. And the very candidates for holy orders were themselves ignorant of the Gospels. The furrows of sin were deeply cut on all faces, hearts were crushed for lack of sympathy, souls were despairing, communities were depraved, and all seemed alienated from the Christian faith. And yet, with the wand of power, with the time-worn story of Atoning Love, men were aroused from their mesmeric stupor to repentance, and faith, and sanctity.

What place can we assign to that Cross which has wrought such marvels? How is it possible otherwise to regard it than as the axis of the preacher's power? It was only so recently as 1879 that Prof. Goldwin Smith declared that "a collapse of religious belief, of the most complete and tremendous kind, was apparently at hand; that all English literature, even that which was socially and politically most conservative, was teeming with evidence of a change of sentiment, the rapid strides of which were an astonishment to all;" and yet, within a few years, the same Professor declared that "the forces of materialism were giving way all along the line." Oh, it is Divinely true that the charm can never vanish from the Atonement, nor from—

"Those holy fields,
Over whose acres walk'd those blessed feet,
Which nineteen hundred years ago were nailed
For our advantage on the bitter Cross."

It is to such preaching we, as a Conference, are pledged, pledged by the memories of our great founder, who knew no other theme throughout his world-wide ministry, pledged by our present covenant, pledged above all by the convictions of our souls. "Christ is preached," and in this we rejoice; and, amid the vapid theorisings of the hour, when it is demanded by so many that we evacuate our Evangelical position, our deliberate reply is this, "We can die, but we cannot surrender."

(2) Proceeding to our second consideration, I shall attempt to show that the present time imperatively demands a re-emphasis of this

doctrine which we regard as the centre of our spiritual hope. The thought of to-day is most assuredly in favour of the threadbare theory of "justification by works." From two totally distinct camps, the clamour is growing louder day by day. The Moralists on the one hand, and the Ritualists on the other, are asserting this pre-Reformation dogma with an eagerness which leaves to us no alternative but to conclude that they desire to give to the Atonement of Christ, at any rate, a secondary place. We hear much of an Ethical Gospel, of a creed built upon idealism, and of a salvation by character. Vicarious sacrifice, or the fact of expiation, is unpalatable to the modern taste. The man of commercial life, taking the moralist's view, spreads the wares of his philanthropy, the merchandise of his sincerity, and the bales of his self-satisfied deeds before our eyes. He has wronged no one; with a touch of the Pharisee, he thanks God he is not as other men are, "extortioners, unjust, adulterers," or even as these professing Christians, against whose "professing" he holds a special antipathy. He sees in Seneca and Aurelius his patron saints; in Buddha, the model of self-abnegation, and glories in a noble life of noble deeds. He speaks of strenuous thinking, honest dealing, exalted living; and, being surrounded by congenial environment, works out his own ideal life. This is no fancied character. The minister who mingles with intelligent men knows only too well the abnormal difficulties which confront him in dealing with their case. How shall he bid them repent who apparently have nothing to repent of, or bid them "flee from the wrath to come," when they themselves perceive no dread, or invite them to the open door of mercy when they insist that they will enter by the portals of Merit, and pass to their well-earned crown?

On the other hand, the Sacerdotalist, while claiming to exalt the crucified Saviour, is urging, in language more outspoken than any used in his assemblies for the past two hundred years, the redemptive virtue of works. Fasts and prayers and penance, and even works of supererogation, are part of the programme he announces. Life, to him, is simply an agenda paper, the items of which are to be ticked off and presented as payment for the soul's eternal benefit. It has been said, and not without very grave reason, that the battle of the Reformation will require to be refought.

We are well aware that the Council of Trent declared, "If anyone shall say that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, let him be anathema." It is the re-statement of this to-day, by the Romanising party, which demands upon our part a re-statement of that forensic justification which was not merely Lutheran, but was, and is for all time, the glory of the Apostolic Creed.

The expression, "justified in His blood," carries us down into the depths of Christianity. Here is imputed righteousness. It is not that man is rendered good by the example of Christ in dying, but reckoned righteous through the sacrifice of the Saviour's blood. As Dr. Whyte has put it, "Christ takes His Bride with her dowry of sin and death, and bears it. She takes His place, as one body and spirit with Him. Hence we are one with Him before God in righteousness."

This is a mystery not written in nature, or in science, or in the

literature of the world which "knows not God"; but it is written in the Word which "endureth for ever." Three great acts of imputation are manifest, that of Adam's sin to the whole race who sinned in him, and died in him. Then comes the parallel in Christ. The sin of the soul reckoned to Him, "He bore our sins in His own body on the tree;" "He hath made Him to be sin for us." This is the second act. Then comes the third imputation, that of Christ's merits and righteousness to the soul, "that we might be made the righteousness of God in Him." The reckoning of His righteousness to sinful men is no more a fictitious act than reckoning their sins to Him. Both must stand or fall together.

This teaching is exceedingly revolting to modern philosophy, "falsely so-called," as also to modern priestism, but it pervades the whole of the New Testament. It is not only the most important doctrine of Christianity, it is Christianity properly so-called, for it is the distinction between this and all other religions, that, while these represent salvation as man's work towards God, that represents it as God's work towards man. The life we now possess is not our own, it is a Divine donation.

The Reformation which restored this apostolic doctrine found its chief difficulty in the vast antiquity and catholicity of the authorized dogma which it opposed. On rare occasions, the New Testament teaching on this subject reared its head above the tide of general error, which, for fifteen centuries, had widened and deepened into accepted doctrine. Men no longer questioned,—they received.

It is the same difficulty which confronts us; but, may I add, it is the same honour which awaits us now as that which fell to the lot of the Reformers of the past, to emphasize as never in our ministries before the mission of "the Lamb of God, who beareth away the sin of the world"? To wounded hearts, our message is that Love is older than sin; that sin is an inhabitant of time, while Love is an inhabitant of eternity; that, if we go back far enough, we shall find nothing but Love; that, even before the day when "the morning stars sang together," Love ruled in the omnipotence of its sway; that the Bible itself begins not with the Fall of Sin, but with Love, and that, before the first of the archangels paused in wonder before the throne of the Infinite, co-eternal with the fact of God was the fact of Love; and that it is He who calls men from their pettiness of greed and Pharisaism, from their miserable deeds and microscopic righteousness to behold the covenant bow in the heavens, undimmed by time, and cramped not with the narrowness of man-made creeds: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee."

Tighten the Buckles.

BY REV. T. L. CUYLER, D.D.

IT is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle-girth was becoming loose; his comrades were urging him on to greater speed; but he dismounted, tightened the loose

buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety,—perhaps his life. His wise delay ensured his safety.

This incident suggests several spiritual lessons. A very obvious one is, that the Christian, who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to “ride for a fall” before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening of the buckle for himself, but was a gracious means of safety to his household. One of the greatest dangers, in these days, is that too many children are growing up—even in nominally Christian families,—with sadly lax sentiments in many vital directions. They have loose views about God’s day and God’s Book, and very loose practices as to attendance upon God’s worship. They start out in life with a broken buckle; and when the stress of temptation comes, they are easily thrown to the ground. Fathers and mothers owe to their children as well as to themselves the duty of tightening the saddle-girth.

Not only do many families suffer from laxity in parental government, and godly parental training, but I fear that some congregations suffer from laxity in the teaching of their ministers. No church is very likely to rise higher than its own pulpit. If the shepherd of the flock holds loose doctrines, if he is so “liberal” that he gives away, or throws away, vital truths, if he lets down too many bars that the Bible wisely puts up, then it is no wonder that the flock wanders off into the ways of worldliness. There is no danger, in these days, of excessive strictness, or of “Puritanical” principles or practices. The danger is just from the opposite direction. Would it not be a wise thing if some pastors, who see that their churches are being overtaken and demoralized by worldly temptations, would call a halt, and tighten their buckles?

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy, and useful Christian life. The very word “religion” is derived from a Latin word that signifies “to bind fast.” True religion means the being bound fast to the Lord Jesus Christ in constant dependence on Him and obedience to Him. How to keep up a healthy spiritual life, is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-sustaining. We can only do all things through Christ that strengtheneth us. Without Him, nothing; with Him, everything. Therefore it is that our Bible exhorts us, with prodigious emphasis, to “pray without ceasing.” When we relax in this vitally important duty, our enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle!

“Semper Idem.”

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 280.)

PART III.—(a) THE OBJECTIONS.

Further, most of (3) the alleged historical inaccuracies in the Holy Scriptures vanish after a little impartial and painstaking enquiry. For instance, the purchase of Araunah's "threshingfloor and the oxen for fifty shekels of silver," as narrated in 2nd Samuel, and "the *place* for six hundred shekels of gold by weight," as detailed in 1st Chronicles, presents no real contradiction whatsoever between the two historians, since David, no doubt, paid fifty silver shekels for "the threshingfloor and the oxen," and also a vastly larger sum for the encompassing land of Mount Moriah, upon which the temple of Solomon was subsequently erected (2 Samuel xxiv. 18—25; 1 Chronicles xxi. 18—30; 2 Chronicles iii. 1); and we may well ask,—Has no one ever heard of a man purchasing a mere shed for temporary purposes, and afterwards buying in the whole adjoining property?

Then, our Divine Lord Himself is, with strange temerity, accused of an evident mistake in charging home upon the scribes and Pharisees the murder of "Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matthew xxiii. 35), it being asserted, by critics, whose thinking is surely of the most superficial order, that this reference must necessarily have been to "Zechariah the son of *Jehoiada*," who was stoned, "at the commandment of the king (Joash) in the court of the house of the Lord" (2 Chronicles xxiv. 20—22). But why these strange assumptions? Why this apparent desire to treat the affirmations of Holy Scripture with a harshness undisplayed towards the statements of men of the world with an ordinary reputation for common honesty? Wherefore this continued effort to produce contradictions where even a careless student can easily discover that there are none? Could no other Zacharias (the name was a common enough one,) save the son of Jehoiada have died for the sake of the truth? Was there not, at any rate, another prophet Zechariah the son of Berechiah, who lived 300 years later, and of whose birthday and deathday we are absolutely ignorant? (Zechariah i. 1.) Was it likely that, in this condensed argument of our Lord, reaching back to Abel, the first martyr, the more up-to-date application would cease 800 years before the Incarnation; and when the historian says "the son of Jehoiada" was murdered "in the *court* of the house of the Lord," why should it be even *thought* that our blessed Redeemer was referring to him when He spake of the "son of Barachias, whom ye slew *between the temple and the altar*"? I must honestly add that commentators, who present difficulties of this type, should really apologize for asking any average reader of mediocre intelligence to waste his time in combating such theories of straw.

"But," says some more serious man, "do not many conservative theologians admit that Stephen's speech, for example, was simply

full of historical inaccuracies?" Was it? How strange, if so, that his learned accusers, "unable to resist the wisdom and the spirit by which he spake," did not then *prove this ignorance, and thus obtain the very evidence they longed for in order to establish the deacon's guilt!* (Acts vi. 9—15). Yet what are these inaccuracies? Touch the three principal alleged ones. There are contradictions, it is stated, (1) between the records of Moses, Stephen, and Paul, referring to different periods of 400 and 430 years, and also it is a well-known fact that the children of Israel were only in Egypt a little over 200 years;—to which we make answer that a careful analysis of Genesis xi. 31, 32; xii. 1—5; xv. 13—16; xvii. 1—10; Exodus xii. 40; Acts vii. 2—8; and Galatians iii. 14—17; shows that *the 430 years commenced with the call of Abraham*, and the promises of God, often afterwards repeated, but *first* made to him when in Ur of the Chaldees (see also Nehemiah ix. 7, 8), while *the 400 years began with the birth of Isaac*;* and that the period of "THE SOJOURNING of the children of Israel, who dwelt in Egypt," included not only the bondage there, but also the journeyings "in the land of promise as in a strange country" (Exodus vi. 4; Hebrews xi. 9).

Again, (2) it is said that Stephen manifestly erred in saying that seventy-five souls came with Jacob into Egypt, whereas Moses speaks of only threescore and ten. Ay, but *read* the Scriptures. *Genesis* records how "all the souls that came with Jacob into Egypt, which came out of his loins, *besides Jacob's sons' wives*, all the souls were threescore and six; and the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten;" and *Stephen* says, "then sent Joseph, and *called* his father Jacob to him, and all his *kindred*, threescore and fifteen souls" (Genesis xli. 26, 27; Acts vii. 14). Now, may not the word "kindred" include here the wives of, say, nine patriarchs (assuming one to be a widower, and Benjamin to be unmarried), who could certainly not be described as among them "which came out of the loins of Jacob," although their *children* and his grandchildren could; and thus we have the sixty-six souls that came *with* Jacob into Egypt, *excluding* Jacob's sons' wives, agreeing with the threescore and fifteen souls, *including* Jacob's sons' wives, which were "called" by Joseph, with his father; and the final difficulty (3) viz., the purchase of the sepulchre at Sychem by *Abraham*, not Jacob, finds, at any rate, a remarkable solution in the thoughts suggested by the fact that "Emmor, the father of Sychem," should be rendered rather "*the son* of Sychem"; that "he (Jacob) and our fathers (the patriarchs) died, and *THEY* (this is the literal translation), were carried over into Sychem," (Jacob had been previously buried at Machpelah,) where were also afterwards laid, by special commandment, the bones of the great Joseph himself. The wealthy Abraham, having probably bought two burial grounds, (I have heard of a much-travelled man with three in different portions of the land,) one of which, that at Sychem, had to be possibly repurchased.

* Abraham was a hundred years old at the birth of Isaac, and seventy-five when leaving Haran. We presume, therefore, that he dwelt *there* five years until the death of Terah.

together with the surrounding "parcel of ground" owing to the troubled and uncertain tenure of property in those days, by his grandson (Genesis xii. 6, 7; xxiii. xxxiii. 18—20; xxxiv. 4—13; Joshua xxiv. 32; Acts vii. 15, 16). These, I admit, are only explanations probably inaccurate, yet possibly accurate; but, surely, until a clearer light streams through the clouds, we dare not face the responsibility of asserting that Stephen, who, with a "face as it had been the face of an angel," died triumphantly, gazing through an opened Heaven upon the risen Son of man, and "*full of the Holy Ghost*," was not keenly acquainted with the records of Moses, and as reliable in his historical knowledge as the self-satisfied, easy-going, unpersecuted, and uninspired critics of the twentieth century.

Just one other specimen case; I allude to the alleged discrepancies between the Gospel narratives concerning Christ's healing of the blind men at Jericho. Matthew relates that *two* received blessing, while Mark only mentions *one*, and that one by name, "Bartimæus, the son of Timæus." Well, what of that? Surely, no conceivable difficulty arises here. any more than in the incident where Matthew again details the healing of two demoniacs, and Mark records how one was cured, the more prominent and notorious character coming, in each instance, very naturally to the forefront in his Gospel (Matthew viii. 28—34; xx. 29—34; Mark v. 1—20; x. 46—52). But then Luke says that a blind man was healed when Christ "came nigh unto Jericho," and the other Gospellers say that the miracle took place as "He went out of" the city (Luke xviii. 34—43). Well, again we ask, "What of that?" No less an authority than Godet points out how there were two Jerichos, only a little over a mile apart, and how our Lord might actually be leaving the one, and approaching the other, when the healing was wrought; but whether that be so or not, there is really no necessary contradiction, since Luke does not suggest that his man was Bartimæus, and, to my mind, the surprise is rather that only three, and not thirty blind men were cured on the occasion, for Judæa abounded with them, and there was, perhaps, no miracle which our Lord performed more frequently, while many of those healed used similar language, and exhibited the like faith. (Matthew ix. 27—31; xi. 5; xii. 22; xx. 30—34; Mark viii. 23; x. 46—52; Luke iv. 18; vii. 21; xviii. 35—43; John ix. 1, etc.) If, when his gracious Majesty, King Edward the seventh, visits Ireland, which we trust he may do this month, and "The Times" next day should record how he had bestowed a £5 Bank of England note on some blind beggar ere entering Dublin, and "The Standard" should narrate how, on leaving the city, he acted similarly to two blind men, and "The Daily News" should mention a specific case, that of Michael O'Flaherty, would the reporters quarrel, and the critics tear the London press to pieces? I trow not. No; the only astonishment would be that all the blind beggars in Dublin did not sit them down by the king's highway, and cry, with painful monotony and importunity, the exact same words used by, and in every possible way imitate, the other successful applicants. Why, the strongest Presbyterian would, under such circumstances, become a confirmed adept in using such liturgical

forms as resulted in the healing of blind men, or the obtaining of £5 notes; and, accordingly, all we ask is simply this,—in common fairness, give the apostles, at any rate, the same credit of speaking truthfully that you would do to an every-day newspaper correspondent.

Pardon a personal illustration of how difficulties may be easily and apparently honestly manufactured. Four letters reach Dublin, on a certain Monday evening, from diverse sources, and addressed to different individuals;—the first written by the Rev. Mr. A—, stating that he saw Pastor Hugh D. Brown worshipping at the evening service of the Church of England, a few miles outside the little town of D—, and observing, with solemn interest, the sprinkling of an infant;—the second, from Mr. B—, saying that he had met and spoken to Mr. Brown and one of his elders at both gatherings at the Baptist chapel on the opposite side of the town, where they took part in an immersion service;—the third, from Mrs. C—, narrating that the Sunday evening preacher at the Union Church was Hugh D. Brown, of Dublin, who also worshipped there in the morning;—and the fourth from Dr. D—, alluding to his meeting and conversing with Mr. Brown and a friend by the river side when the bells of the nearest church, fully a mile away, were actually ceasing to ring for evening service.

Now, if we approached these apparently conflicting statements in a biassed spirit, how easy it would be to reject one or other of such testimonies as evidently false,—Mr. Brown at the evening service of an Episcopalian church some miles outside of D—, solemnly listening to the words "Seeing now that this child is by baptism regenerate," etc., Mr. Brown preaching at the evening gathering connected with the Union Church, Mr. Brown worshipping, with a friend, at both services in the Baptist chapel the other side of the town, and advocating the doctrine of Believers' Immersion, and Mr. Brown, with the same companion, walking by the river side when the evening service was just commencing at least one mile away from the nearest place of worship;—one man—two men,—three evening church services attended, one connected with infant sprinkling, another with Believers' Immersion, and the third a Union gathering,—the church bells ceasing to ring, "Come to worship," while the two friends walked by the river side fully a mile away;—the Union chapel attended at both services, and the preacher at the evening gathering, and at the exact same hour in the Baptist chapel being Mr. Brown; how can these irreconcilable statements be harmonized? Yet the explanation is exquisitely easy. My friend and I did worship, at both services, in the Baptist chapel which was a Union church, where also I preached a baptismal sermon in the evening, having previously attended the Church of England evening service, which was held at 5 p.m. two miles away in the country, having sought shelter there, some twenty minutes late, from a thunderstorm. How simple when you have got the clue (although a few more truthful letters might have made it all more unintelligible still)! Why not, therefore, give the Word of God the same credence until opportunity arises for it to explain itself; and, meanwhile, trust and wait for further light?

It should also be considered, in a prayerful spirit, that each biographer of our Lord Jesus Christ wrote, through the Holy Ghost, from a

different view-point, desirous of bringing forward and emphasizing some diverse phase of truth; and that, as Dean Burgon suggestively observes, there are not four Gospels, but one,—“according to Matthew,” and “according to Mark,” and “according to Luke,” and “according to John,” just as from Eden the one river went out to refresh and water the garden, and “was parted, and became into four heads.” Thus with the fourfold inscription on the cross, “which was written in Hebrew, and Greek, and Latin,”—let the different records be pieced together, and the elongated writing, “This is Jesus of Nazareth, the King of the Jews,” contains without an atom of contradiction all the rest, and, indeed, the apostle John narrates how the very chief priests, when quarrelling with Pilate, only quoted a portion of the superscription as he himself gave it (Matthew xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19—22);—and the genealogies of our Lord, the one recounting His legal and Jewish descent: “The Book of the generation of Jesus Christ, the Son of David, the son of Abraham,” and the other His pedigree as “the Son of man,” through Heli the father of Mary (Matthew i. 1—17; Luke iii. 23—38), are in perfect harmony; for, that Matthew and Luke could err in the name of Joseph’s father, is utterly incredible; and, indeed, *the very existence of apparent contradictions in the Gospels is a strong primâ facie argument that each separate Book is thoroughly reliable, and that neither collusion nor copying existed between the writers of the Sacred Memoirs.*

There are also (d) alleged inaccuracies arising from supposed misquotations of the Old Testament Scriptures, most of which likewise disappear when closely investigated. We must, of course, reverently recognize that the Holy Spirit is not accountable for the errors of copyists or translators; and where such existed, doubtless exercised His unquestioned prerogative of quoting correctly in accordance with His own original utterance; also that Christ and His apostles generally cited from the Septuagint, and not the Hebrew Version, from which our translation is taken; and, above all, that God became His own Interpreter, explaining symbols, types, historical characters and incidents, poetic and prophetic phrases, so as to supply us, in the New Testament Scriptures, with an *Inspired Commentary on the Old*. Indeed, this is so much the case, that unregenerate critics, and even some spiritual men also, have stumbled over what the merely erudite mind conceives to be strained allusions, forced arguments, and hair-splitting metaphors, while underneath the whole Bible there lie subterraneous connections, which only the Holy Spirit Himself reveals to the devout reader, until he, though maybe an illiterate, ignorant of Hebrew, Greek, and even elementary English, finds in them an exquisitely interlaced argument for Plenary Inspiration wrought into his very spiritual being, which no shaft of ridicule or clamourings of criticism can weaken, gainsay, or overturn.

For example of the foregoing, we need only refer to the Epistle of the Galatians, and the Book of Hebrews, to the verbatim quotations of our Lord, “They *twain* shall be one flesh,” and of James, “God resisteth the proud, but giveth grace unto the humble,” from the Septuagint Version (Genesis ii. 24; Matthew xix. 5; Proverbs iii. 34; James iv. 6); and, for similar suggestive lines of thought, may simply point out how

such a discrepancy as that existing between Leviticus xi. 44, "Ye shall be holy," and 1 Peter i. 16, "Be ye holy," (A.V.) is reconciled by the more accurate rendering of the Revised Version sweetly transforming a stern command into a predestined pledge of grace; nor need the reader even stumble over "that which was spoken by Jeremy the prophet" (Matthew xxvii. 9, 10), for Zechariah, who fed his soul evidently on the older prophet's words, could much more easily have quoted from him *than did Jude from the prophecies of Enoch* (Jude 14), which, by the way, a higher critic might, with equal fairness, affirm must have been rather those of that self-same Zechariah, or even of the august Moses himself (Zechariah xiv. 5; Deuteronomy xxxiii. 2). A *spoken* word is not necessarily a *written* one, and the Holy Ghost could surely inform Zechariah of the utterances of Jeremiah as easily as He did Jude concerning those of Enoch, or the apostle Paul of those of the Lord Jesus (Acts xx. 35).

Frankly, however, we do not and cannot pretend to solve all difficulties, and reconcile all apparent contradictions. That such are very few, and utterly outside the main drift and argument of revelation, we are deliberately assured; and that more light will still break forth from God's Word, we are perfectly confident, and so wait patiently the illumination which shall dispel the darkness. It is, however, a significant "sign of the times" that now, when the historicity of many Old Testament incidents is being roughly denied, there should occur, simultaneously, as the outcome of archæological research, a marvellous resurrection of buried witnesses to the truth of the Bible,—writings on stones and tablets, cuneiform inscriptions, sculptured histories, etc.;—and that, on the other hand, antagonistic discoveries (?) like those of Sir C. Lyell in the Nile Delta, should be so completely discredited and overturned.

I conclude this article with a quotation from the late honoured Bishop of Liverpool, concerning an illustration borrowed by him from the erudite Archdeacon Lee:—"Never give up a great principle in theology on account of difficulties. Wait patiently, and the difficulties may all melt away. Let that be an axiom in your mind. Suffer me to mention an illustration of what I mean. Those conversant with astronomy know that, before the discovery of the planet Neptune, there were difficulties which greatly troubled the most scientific astronomers respecting certain aberrations of the planet Uranus. These aberrations puzzled the minds of astronomers, and some of them suggested that they might possibly prove the whole Newtonian system to be untrue. But, at that time, a well-known French astronomer, named Le Verrier, read before the Academy of Science a paper, in which he laid down this great axiom,—that *it did not become a scientific man to give up a principle because of difficulties which could not be explained*. He said, in effect, 'We cannot explain the aberrations of Uranus now; but we may be sure that the Newtonian system will be proved right, sooner or later. Something may be discovered, one day, which will prove that the aberrations may be accounted for, and yet the Newtonian system remain true and unshaken.' A few years after, the anxious eyes of astronomers discovered the last great planet, Neptune. This planet was shown to be the cause of all the aberrations of Uranus; and what

the French astronomer had laid down as a principle in science, was proved to be wise and true. The application of the anecdote is obvious. Let us beware of giving up any first principle in theology. Let us not give up the great principle of Plenary Verbal Inspiration because of apparent difficulties. The day may (must?) come when they will all be solved. In the meantime, we may rest assured that the difficulties which beset any other theory of Inspiration are tenfold greater than any which beset our own."

(To be continued next month.)

Facts and Figures for Temperance Workers.

OVER 25,000 persons have signed the semi-teetotal pledge.

Thirty-nine parishes in Anglesea are now without a public-house.

Out of 80,000,000 people in the United States, 30,000,000 are living under Local Option or Prohibition.

"The trade" declares itself to be grateful to the Prime Minister for having pledged the Government to compensation.

The feeling against "the trade" in Anglesea is intense. When shall we be able to say that about England and Scotland?

The Army Temperance Association is now under royal patronage; when will it have royal example? It numbers 17,000 members.

If a public-house is not remunerative, no compensation should be claimed; if it has proved a lucrative investment, compensation should not be necessary.

Professor Simes Woodhead, of Cambridge, says that nervous disease would be diminished in an extraordinary manner if alcohol could be banished from our midst.

The "black list" has, to a large extent, been destroyed; we quote Mr. Plowden: "Unless a prisoner consents to my placing him on the black list, I cannot do it."

Sir Andrew Clark declared that seven out of every ten patients he saw in the London Hospital were there "through the physical injury inflicted upon them by alcohol."

Mr. White, J.P., states that 13,000 out of 14,000 cases of non-attendance at school, which came before him in ten years, originated through the drinking habits of the parents.

The Berlin Board of Education has determined to draw the attention

of the children in the schools to the disastrous consequences of the intemperate use of alcohol. Safety lies only in letting it alone.

The National Society for the Prevention of Cruelty to Children has dealt with cases concerning 800,000 children. Eighty per cent. in Great Britain, and ninety per cent. in Ireland, arise from the drink traffic.

"I would suggest that the Government should add a clause to that Act (Employers' Liability), and include the liability of the drink trade for all the evil and the misery for which they are responsible."—
ARTHUR CHAMBERLAIN.

In certain townships near Nottingham, a curious strike has occurred. The publicans have put up the price of their beer; the working-men have vowed not to buy it till the price is lowered. The price is probably down again by this time;—the more's the pity.

The Social Reformers in Edinburgh are urging the magistrates to close public-houses at 10 o'clock in selected areas as they have power to do, on the ground of "the great amount of crime, domestic misery, and general demoralization within this city arising from intemperance."

"Two veritable rivers of gold are always flowing in this country, one from the pockets of the poorer classes into the pockets of the publicans, the other from the pockets of the charitable towards the disabled ones of the poorer classes, too many of them the victims of the drink traffic."

The York magistrates refused a certain licence; at the Quarter Sessions, that decision was reversed. At that house, a woman, murdered by her husband, had been drinking all day, and a drunken man, having been placed in an outhouse, was left to die. The house was kept open for the convenience of the neighbourhood.

The United States of America, Sweden, Norway, Canada, South Australia, and New Zealand, will not permit the employment of girls in drinking saloons; but, in the United Kingdom, we have an army of 120,000 women who are exposed to the polluting influences of the public-house,—a place which is, in every way, highly dangerous for any female.

The descendants of a woman thief, drunkard, and tramp, were traced by a Bonn Professor. He found 106 born out of wedlock, 142 beggars, 64 living on charity, 181 women of disreputable lives, 76 convicts, of whom 7 were murderers. This degenerate family cost the State, in 75 years, £250,000. Yet "the trade" talks piously about compensation!

Messrs. Rowntree and Sherwell estimate the profits of the drink traffic in the United Kingdom at £20,000,000 per annum! The people, who pocket this enormous sum, wrung out of the misery of the nation can well afford to make provision for all widows who lose their

licences. The supposed sympathy for poor widows, manifested by big brewers who are rolling in wealth, is one of the worst pieces of hypocritical cant that we know.

Messrs. Rowntree and Sherwell urge the placing of all public-houses, that cannot be suppressed, under public control with the following regulations as safeguards:—

Sales on credit to be prohibited.

No female bar-tenders to be employed.

No adventitious attractions, such as music, etc., to be permitted.

Accommodation for clubs, sick benefit societies, etc., not to be provided.

Every public-house to be open to full inspection from the highway; no screens or partitions to be used.

Back-door and side entrances to be prohibited.

The profits to be retained wholly by the State, or partly devoted to counteracting agencies, in the proportion of £1,000 to every 10,000 of population.

"As This Little Child."

SWEET eyes of light, reflecting deeper glory
Than earth, or sea, or sky;
God bless you for the shining and the story,
Which in your beauty lie!

Pure heart of prayer, so winsome in its pleading,
So sure that God is good;
Yours is the answer of the joy exceeding,
The very joy of God!

Pure fount of tears, spontaneous and healing,
The balm of childhood's pain;
The flowers attain their tenderest revealing
Under the soft warm rain.

Pure soul of song, I know no other singing
That haunts the heart like thine;
Its dear unconscious cadences are bringing
The music back to mine.

Pure heart of love, without or stain or seeming,
Or lonely, cold eclipse;
All down life's little aisle of life comes streaming
God's great Apocalypse!

F. A. JACKSON.

By Way of Record.

THE Tabernacle Church and congregation have taken an active part in the determined opposition which is being offered by Nonconformists, throughout the country, and in London, to the Educational programme of the present Government.

On Saturday afternoon, May 23rd, when the gigantic demonstration was held in Hyde Park, a contingent left the Tabernacle about three o'clock. The leading brake contained Pastor and Mrs. Thos. Spurgeon, Pastor C. B. Sawday, and a number of Church-officers. Other conveyances followed with the members and friends, and many were minded, like Paul, to go afoot. The College tutors marched at the head of a company of the students. We were glad to have our humble share in the unmistakable protest.

Upon the following Sunday evening, Pastor Thomas Spurgeon preached from the words, "We ought to obey God rather than men." At the close of the sermon, he made an earnest and powerful appeal respecting the Education Bill, pointing out that the question was a religious one, and not merely political; that it concerned the salvation of our children from the growing power of the priests; and that, for conscience sake, and love of religious liberty, we are bound to withstand this wicked encroachment upon our rights as Englishmen and Protestants.

The following Manifesto was then read, and a standing vote was taken. At the signal given by the Pastor, almost all the members of the great audience sprang simultaneously to their feet. Then we sang together Dr. Norman Macleod's hymn commencing,—

"Courage, brother! do not stumble,
Though thy path be dark as night,
There's a star to guide the humble;
Trust in God, and do the right."

MANIFESTO.

"That, in view of the Education Act of 1902, and the Bill now before Parliament, we, the members of the Church and Congregation meeting in the Metropolitan Tabernacle, acting under a grave and solemn sense of responsibility, feel it our duty to remind the Government of the great injustice and the grievous wrong done, and proposed to be done, under these measures, to all the Free Churchmen in the land.

"That to expect those who form fully one-half of the religious portion of the nation to pay rates for the support of schools in which the headmaster is to be a Sectarian, in which the management, by an overwhelming majority, is to be Sectarian, and in which the religious instruction and the atmosphere are to be Sectarian, is deemed by us to be an intolerable outrage on our conscience.

"That, by these Acts, we are asked to pay for the proselytizing of our children, to connive at the destruction of our Protestant Faith, and to support Sectarian teaching, which we believe to be fraught with the gravest peril to the well-being of our country; and that these are matters which lie outside the authority of the State, and can only be decided by the conscience of the individual, as in the sight of God.

"That, assembled in this place of worship, we solemnly aver that, if

this Act be persisted in, it will put upon us a yoke which our fathers were not able to bear, and to which we will not submit; and that we are prepared to make any sacrifices rather than be disloyal to our principles, violate our consciences, or falter in what we conceive to be our duty towards God.

"That, with feelings of pain and grief, having made our declaration of uncompromising resistance to any attempt to endow denominational teaching, we must throw on the Government the responsibility of the results that must follow if they persist in their present course."

On May 27th, the following circular letter was issued to the Free Church ministers of London:—

"My dear Sir and Brother,

"It has been laid upon my heart to desire a great gathering for earnest supplication concerning the Education Bill. I therefore venture to request you and your people to attend meetings for prayer on the afternoon and evening of Friday, June 5th, that we may commit our cause unitedly to the Lord our God. He will come and save us. 'They cried to God in the battle, and He was intreated of them; because they put their trust in Him.'

"I am,

"Yours in the work,

"THOMAS SPURGEON."

"As representing the Organizing Committee of the London Free Church Federation, as well as heartily for my own sake, I most gladly concur with the suggestion of the beloved and honoured minister of the Metropolitan Tabernacle. Let us crowd the building.

F. B. MEYER."

In response to this invitation, a goodly company met in the afternoon. The Pastor presided, and Mr. Meyer read the Scriptures, and spoke concerning the three holy children. The praying was pointed and importunate; and when the meeting was thrown open, several brief addresses were delivered.

After tea, Mr. Meyer conducted the evening meeting. It was very largely attended, and was marked by an earnest and hopeful spirit. The Rev. J. R. Wood gave a singularly appropriate address, and Madame Ryall sang two stirring melodies.

It was resolved to send a message of good cheer to the four Passive Resisters at Alwick, who were, on the following day, to stand before the magistrate for conscience sake.

The hope was many times expressed, during the meeting, that similar gatherings for prayer would be held on every hand. Only thus can we be guided, supported, and succeeded in this crisis.

The Tabernacle provided another contingent at the demonstration of the South London Churches held in Peckham Rye Tabernacle, on Saturday, June 13th.

So prayer and pains are combined. The Lord help each to do his part, and may God defend the right!

All this is written down, by way of record, that those who reap in joy, in days to come, may know something about the time of sowing in tears and prayers.

At Stockwell.

SYMPATHY AND SERVICE FOR THE ORPHANS.

FOUNDER'S Day at the Orphanage is an annual red-letter day, not only to the Institution, but to the many friends who cherish so lovingly the memory of C. H. Spurgeon. The week in which the 19th of June occurs has, for some years, witnessed a disturbed condition of weather which has seriously interfered with the arrangements for the due celebration of the Festival; and this year the weather has been at its worst. However, there was a goodly rally of friends on the rehearsal day, who were welcomed by the President and the Vice-President. A lady, who desires to remain anonymous, brought a cheque for a thousand pounds to be invested in memory of her late husband, in lieu of a legacy she had proposed to leave the Orphanage. This was very cheering to the Managers, who had every reason to be despondent, as the weather was not at all propitious. Other friends sent or brought their usual contributions; and, we are glad to record, that some new names were added to our list of generous donors. After light refreshments had been served to our visitors, the various departments of the Orphanage were inspected, and then came the procession of the children with flags and banners. Their singing on the open-air platform was, unfortunately, interrupted by the rain, and the remainder of the programme had to be carried out in the Memorial Hall, where the children gave a most interesting display of musical drill. In thanking the friends for their presence and help, the President facetiously remarked that, as the Orphanage was under the presidency of twin brothers, the work would be well maintained so long as our supporters remembered them in their prayers and their purses. "Pray and pay" was a very good impromptu motto which he earnestly commended to all who sympathized with the cause of the Orphan.

God hears prayer, and there was a grateful acknowledgment of a gracious Providence which gave us a day without rain for the public Festival. There was no sunshine; but all was bright and cheerful throughout the entire Institution. From half-past two o'clock, when visitors began to stream in, there was not a dull hour till the programme for the day was brought to a close with the National Anthem and the Doxology. The musical drill and the singing of the children were never more effectively rendered; and the meetings in the Memorial Hall were full of interest from beginning to end. The President introduced the afternoon Chairman, E. P. Collier, Esq., J.P.; and he had Dr. McEwan, Rev. Frank Smith, B.D., and Rev. G. C. Britton, an old Stockwell boy, at his command for speeches: and all did better than well. In the evening, the Vice-President took charge, and bespoke for the Chairman, Walter Runciman, Esq., M.P., a cordial reception. The speakers, Rev. C. Ensor Walters, Rev. Justin Evans, and Rev. W. R. Mowll, M.A., delighted the crowded audience with their oratory till far beyond the time allotted by the programme. The Secretary, Mr. F. G. Ladds, submitted a digest of the balance-sheet, which will appear in the Report at the end of next month's Magazine. We are thankful to note that every item in an extensive programme was carried out with remarkable precision, the President expressing the thanks of the Managers and the visitors to all the members of the Orphanage staff, for the admirable way in which the work is conducted all the year round, and for their successful efforts in making the Festival on Founder's Day, 1903, one to be remembered by all our devoted friends and helpers who honoured us by their presence.

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.

Faith; What it Is, and what it Leads to. By C. H. SPURGEON. Passmore and Alabaster. (Paper covers, 6d., cloth, 1s.)

WE entirely agree with the Evangelical clergyman, who brought a copy of the original edition of this little work to the publishers, and urged them to re-issue it, saying it was the best book he knew on the subject. C. H. S. knew what faith is, and what it leads to, from the moment when he *looked and lived*. He discourses, in nine sweetly-simple chapters, on this glorious theme, addressing himself mainly to the saints of God; but speaking also, you may be sure, to the hearts of the unsaved. It would be a work of faith to scatter this little book on Faith on every hand. There is a blessing in it.

Ought Nonconformists to Uphold the Education Act? The Principles at Stake. By Rev. T. SMART. Hodder and Stoughton. One penny.

A VALUABLE contribution to the literature that has grown around the Education Act, and all the more valuable because it comes from a Methodist minister. The writer speaks from experience. He knows the villages. He knows, also, the Anglicans of the proselytizing sort, for whose unwelcome services Nonconformists are made to pay. Well may he declare, "Rather than submit to this, it would be better to imitate the Pilgrim Fathers, and make our home in one of our own Colonies, where we should breathe an ampler and purer air." We think so too.

The Keys of the Kingdom. By Rev. R. J. CAMPBELL, M.A. A. H. Stockwell. (1s. net.)

THESE sermons have many good qualities,—spiritual insight, freshness of thought, clearness of diction, and fertility of illustration; withal, they breathe a spirit of devotion to

Christ, and sympathy with men, which may go far to explain their power. Exposition, however, is not their strong point. In the first sermon, the preacher disclaims any intention of expounding the text; but, by rather violent accommodation, makes it suggest some very useful lessons in Christian experience. In the second sermon, we are gravely assured that the true exegesis of 1 John iii. 2 is that, when we see our Lord as He is, we shall discover that we are like Him in being sin-bearers!! Much of the sermon, which follows in this vein, seems to us utterly unwarranted, and tends to obscure the unique glory of the atoning work of Christ.

Ritschlianism. Expository and Critical Essays. By JAMES ORR, M.A., D.D. Hodder and Stoughton. (6s.)

DR. ORR has done good service, by his other books, in making English readers acquainted with the substance and spirit of Ritschlianism, which not only holds a prominent place in German theological thought, but has also, to a considerable extent, influenced modern theological speculations among ourselves. In this admirable volume, all the splendid qualities of Dr. Orr's writings are seen at their best. Here we have luminous exposition, searching analysis, scathing criticism, and cogent reasoning, combined with definite pronouncement upon vital themes. Our ministerial readers, who may have made acquaintance with the theology of Ritschl through the translation of his chief work on "Reconciliation and Justification," and the translations of Herrmann, Harnack, and Sabatier, will find, in this book, a satisfactory exposure of the weakness and unscripturalness of the Ritschlian position. We thank the worthy Doctor for his brilliant defence of the "things most surely believed among us."

Justification by Faith. By THE BISHOP OF DURHAM. *Hebrew Criticism.* By CANON GIRDLESTONE. *Apostolical Succession.* By CANON W. H. AITKEN. John F. Shaw and Co. (1s. each.)

THESE three booklets are the first of a series of "Twentieth Century Papers" dealing with great questions of the day, written by men of recognized scholarship and ability, and with deep Evangelical sympathies.

Like all that Dr. Moule writes, his paper on Justification is a perfect mine of Scripture truth and fine theology. The other two papers, on their own themes, are of equal power and conviction, and should strengthen all who read them against destructive criticism on the one hand, and priestly assumption on the other. We gladly welcome the series, and predict for it a useful sphere of service.

Vision and Duty, and other Sermons. By Rev. G. SHARP, M.A. A. H. Stockwell. (1s. 6d. net.)

SIX pleasing, helpful sermons, but of no special distinction, and which we fear will not command a large sale at threepence each.

Revival Addresses. By R. A. TORREY. James Nisbet and Co. (3s. 6d.)

THIS volume contains seventeen of the addresses that seem to be the favourites in Dr. Torrey's repertory. They are not to be judged by the rules that apply to ordinary sermons, and this chiefly because they are not ordinary sermons. We can imagine nothing much better adapted to the special purpose for which they are designed, than these straight and pungent, Evangelical and dogmatic utterances.

Physiology, Fear, and Faith. By L. B. SPERRY, A.M., M.D. Fleming H. Revell Company. (1s. net.)

A REMARKABLE plea for faith as a curative, not in the ordinary and fanatic sense, but from a purely medical and physiological stand-

point. Worth reading, if only to see how much mind and soul may influence body.

Moses and the Wilderness. For Boys and Girls. By Mrs. E. R. CONDER. Elliot Stock. (1s. 6d.)

TALKS, simple, suggestive, and gracious, on the story of Israel's rescue from Egypt, and her guidance through the wilderness. We can warmly recommend the book for its strong Evangelical tone, and its winsome way of putting sublime truths, so that young folks can grasp and appropriate them; it is well worth its price.

From the Sunday School Union we have three books (1s. 6d. each);—*Bible Talks with the Little Ones*, by CLARA R. NASH, all discerning and sympathetic, likely to attract and improve children. The writer's ambition, "to bring young children to Jesus, that He may bless them," is as well attempted as it is worthy;—*The Captain on the Bridge*, by NEWTON JONES, sets forth pictorial addresses in outline, illustrating Gospel truths. The pictures are real illustrations,—windows through which the object is seen. The anecdotes and metaphors are, for the most part, well chosen and to the point, with here and there a very venerable acquaintance;—*Through Eye to Heart*, by A. W. WEBSTER and WM. DRYBURGH, M.A., shows how waste and inexpensive material can be used to illustrate Scriptural teaching. Scissors and paste are here turned to ingenious and profitable account. *Through Eye to Heart* will be a resourceful book to the teacher who is, first of all, intent on appealing from *heart* to *heart*.

The Altar of Mind and Soul. By MELSON GODFREY and CHARLES TURNER. A. H. Stockwell. (3d.)

PROSE and poetic selections for a day's reading for a month. Devout and gracious, if not startlingly fresh.

Sports from the Christian Standpoint. By FRANK BALLARD, M.A. New Edition. Andrew Melrose. (1s. net.)

THIS appears to us to be a careful and impartial review of the problem of sports. Mr. Ballard is by no means blind to the abuses connected with Athletics, but he firmly believes that our sports can be and should be Christianized. He illustrates this possibility by sketching the character and career of W. P. P., "a Christian Athlete, early crowned," to whose memory the book is inscribed.

We recommend young men to read this treatise, though we hope they will not credit the statement about Calvinism which mars the Preface.

The Gem Reciter. Readings and Recitations in Prose and Verse. Selected and Edited by WALTER GRAFTON. Andrew Melrose. (2s.)

A SINGULARLY happy selection of pieces both grave and gay. We are not sure that we would have included every item as a gem; and, of course, some real gems have been omitted. Did ever a compiler of literary extracts or of hymns please everyone?

There is some sound advice to budding orators in the Preface.

The Conduct of Public Worship. By Rev. J. G. GREENHOUGH, M.A. Baptist Union Publication Dept. (6d. net.)

SHREWD papers—five in all—the fruit of long experience and special endowment for the task. Much of the slovenliness and brokenness of our services would vanish if Mr. Greenhough's wise counsels were attended to. These are the exhortations of a wise friend and brilliant preacher, and will richly reward thorough study and pondering.

The Drink Peril in Scotland. By ARTHUR SHERWELL. Oliphant, Anderson, and Ferrier. (3d.)

THE statistics quoted show a

dreadful increase in the drink habit in Scotland. The remedies suggested are reduction of licences, with some sort of compensation, veto, public control, and the introduction of counter-attractions,—to be provided, to some extent at least, by the churches. We do not think the churches should attempt to amuse the people; some of them have, we think, done too much in that line already.

Principal Cairns. By JOHN CAIRNS. Oliphant, Anderson, and Ferrier. (1s. 6d.)

ANOTHER volume of the "Famous Scots" series, and by no means the least in value. Affection and insight have combined to give a faithful portrait of one who mightily influenced the religious thought of a generation ago. Principal Cairns was one of the theological giants that Scotland gave us in the last century, and whose influence will abide for many a year to come. A worthy subject, ably treated.

David Hume and his Influence on Philosophy and Theology. By JAMES ORR, M.A., D.D. T. and T. Clark. (3s.)

ANOTHER admirable volume in a valuable series. Professor Orr's treatment of the renowned critic of Christianity is quite masterly. Whilst fair to his subject even to the point of generosity, he is merciless in the exposure of Hume's fallacies. Scepticism has changed its method of attack to-day; but, to know its ancient iniquities, is to be armed against its recent enmities. This, the present volume splendidly does for all who will carefully read it.

A Sailor Apostle. By FRANK T. BULLEN, F.R.G.S. Religious Tract Society. (6d.)

A TOUCHING (and, we suppose, true) story of missionary heroism, told in the well-known effective style that Mr. Bullen has made peculiarly his own.

Typical Characters of the Lord Jesus.

By GEO. SOLTAU. Partridge and Co. (1s.)

BIBLE-TEACHING on types of our Lord, in its most condensed and suggestive form. An ardent preacher or teacher would find here scores of sermons or addresses hinted at. The eye to see foreshadowings of Him who is the Living Word, and the pen to suggest, are here finely consecrated to the task, and a pithy and pregnant little book is the result.

Carmel's Hero; or, the Life and Times of Elijah. By THOMAS CHAMPNESS. "Joyful News" Depôt, Rochdale. (2s.)

JUST the expression of Mr. Champness's vigorous way of looking at things. It is the Old Testament made to live again in modern language. Much of the graphic realizing power and the trenchant directness, too, of the late beloved Moody. The book will be more generally useful to the rank and file of Christian readers than to preachers.

Jonah: his Life and Mission. By Rev. THOMAS KIRK. Andrew Elliot, Edinburgh. (3s. 6d.)

THIS monograph, on the truant prophet, makes it clear that the exponents of the allegorical theory are not to have it all their own way. There is, perhaps, a little strain in some of the lessons which Mr. Kirk tries to educe from the narrative; but nothing can be much better than his chapter wherein he traces the parallel between Jonah and Christ. In the Appendix, he breaks a lance with Professor George Smith, and his arguments for the historicity of the book seem to us unanswerable.

A Doctor and his Dog in Uganda.

By A. R. COOK, B.A., M.D. Religious Tract Society. (2s.)

THIS is an interesting record of the work in Uganda. Those who have read Mackay's or Pilkington's Life, will not find much that is new

concerning the country; but the personal narrative is very good.

A Miracle of Modern Missions. By JOHN BELL. Religious Tract Society. (2s.)

THIS is the record of the life of a convert of the Baptist Mission on the Congo, which is itself "a miracle of modern missions." The life-story of Matula is worthy of being widely known, and Mr. Bell has told it in an excellent manner. How Matula was gradually led to the light, and endured persecutions which would have broken down the fidelity of many a Christian at home, how he grew in grace, and at last fell asleep, forms a story of entrancing interest. We put this book beside Mr. Frank Paton's *Lomai of Lenakel*, though it is much smaller. From the New Hebrides, and from Wathen on the Congo, two testimonies come to us, about the same time, similar in their witness to the power of the Gospel in races so widely apart. Why have we not more faith in it at home?

Things as they are. Mission Work in Southern India. By AMY WILSON-CARMICHAEL. Morgan and Scott.

Miss Amy Wilson-Carmichael is by no means a pessimist; she is full of the optimism of faith in the Holy Spirit, but she sets out to tell us of "things as they are" in India; and, truly, she paints a black picture. There are yet things which cannot be spoken; but, with a touch both firm and delicate, the difficulties with which the Christian faith has to contend are sketched,—the lack of conscience among the people, the impenetrable mystery of Hindoo life to the most experienced of European students, the unbending rigour of family discipline, and the unspeakable abominations of temple worship. The illustrations of the book are not the least valuable part of it. Nobody, who wants to understand what mission work in India really means, can overlook these chapters.

Christ's Cure for Care. By MARK GUY PEARSE. Hodder & Stoughton. (2s. 6d.)

A VOLUME by Mark Guy Pearse is sure of a ready welcome from the public, which has learnt to value his writings, with their dainty touch and illuminating exposition. This is not a large book, but it is a valuable one, and exhibits all the grace of style, and the insight of experience, which we expect from our brother. We should have been more satisfied if a definite statement as to the Fatherhood of God had been given in the early chapter, but we cannot commend too highly this urgent summons to Christian people to cast their care upon Him who careth for them. We wonder whether Mr. Pearse imagines that the words "Author and Giver of life" are in the Bible. The publishers have issued the book in a most worthy manner.

With Fire and Sword in Shansi. By DR. EDWARDS, Oliphant, Anderson, and Ferrier. (6s.)

A DIGNIFIED but thrilling account of amazing fidelity to Christ on the part of native Christians in time of sore persecution even unto death. We cannot imagine anyone reading it without being stirred to the inmost soul by the splendid heroism of these present-day martyrs. It should be read by all our young people, and find a place in every

Sunday-school and C.E. Library. A graceful literary style is one more of its many commendations. A book to be prized.

The Nature of the Pentecostal Baptism. By REV. D. MULLAN, B.A. Jarrold and Sons. (2s. 6d. net.)

WHILST agreeing warmly with most that is here said about "the baptism of the Spirit," we do not think it is helped by denying many of the New Testament references to be to baptism in water. The physical element is often, but not always, the emblem of the spiritual power of the Holy Ghost: in other places, water baptism teaches quite a different set of truths. Bating these blemishes of an occasional defective exegesis, we gladly commend this spiritually-minded treatise to the careful study of believers.

Theories of the Person of Christ. By REV. JAMES MARCHANT. Arthur H. Stockwell. (2s. 6d.)

MR Marchant succeeds in demonstrating that, if God is to appear on earth, the historical Christ fulfils the necessary conditions. The hollowness of the naturalistic position is shrewdly exposed; various theories of Christ's person examined; and with application of the historical and moral test, the peerless figure of Christ is evidenced as the God-man. We commend this book to honest doubters.

Notes.

Personal Paragraphs.

IN MEMORIAM.—We regret to record the death, in April last, of MR. GIDEON RUTHERFORD, of New Zealand, Mrs. Thos. Spurgeon's father. From an able and discriminating notice, written by Mr. H. H. Driver, for *The New Zealand Baptist*, we quote the following:—

"On the 13th of last April, there passed away, on his station, 'Castle Rock,' Timaru, a Baptist of the sturdiest type, and a pronounced Calvinist of an order which has almost ceased to exist. Mr. Gideon Rutherford then

closed, at the call of God, a career of rare strenuousness. Born at Golspie, Sutherlandshire, in 1834, he came to Victoria, with his parents, in 1851. After working a while with his father, he secured a sheep run for himself at Quambatook, and soon became a prosperous flockmaster. He was baptized by Rev. William Landels, at Aberdeen Street, Geelong, in 1864. About twenty years ago, he removed to New Zealand, and purchased stations in the Oamaru and Timaru districts. He possessed, throughout a long life, the most exuberant vitality. He could toil early and late without

apparent weariness; and, although he had no need to work at all, he held such views of the dignity of labour, and the disgracefulness of idleness, as impelled him to throw all his energies into his self-imposed tasks. He believed as ardently as Tolstoi in the gospel of work. Feebler men, who enjoyed his hospitality, watched him with admiration and dismay. He had fought hard for a competency in the pioneer days in Victoria, and use so became second nature that he failed to enjoy the leisure which his means rendered possible.

"He was greatly given to hospitality, and many Christian workers benefited by his generosity and kindness. He loved to help the disciples of his Master. Where his sympathies were enlisted, he aided the work of God with open-handed bounty. The philanthropies established by the late C. H. Spurgeon were liberally assisted by him, for he had the most enthusiastic admiration for Mr. Spurgeon's character and teaching. The Auckland Tabernacle shared in his benefactions, as was fitting, since its pastor (Rev. Thomas Spurgeon) had become his son-in-law. The New Zealand Missionary Society for many years received liberal donations from him, and the church at Oamaru owes its existence in great measure to his generosity. Many obscure but faithful workers for God were cheered by his practical sympathy. All aggressive evangelistic efforts enlisted his help. Most of his gifts were anonymous, for he never courted publicity and applause. Mr. Rutherford was blunt and outspoken in his convictions, and knew no fear of man. He talked of Christ and His salvation, in circles of society where the Sacred Name was usually but rarely heard. He had none of that easy complacency with error which is often mistaken, nowadays, for charity; the truth that was dear to him he held with a tight grip, and he was intolerant of all that he regarded as erroneous teaching, and scornful of all that infringed what he believed to be the regal rights of his Saviour. The Puritans fixed for him the standard of orthodoxy, and their writings he found most marrow and nutritious."

Our series of *Pictures from Pilgrim's Progress* is to terminate in the September issue; and, early in that month, they will be issued by Messrs.

Passmore and Alabaster in book form, under the same title, price 3 6, cloth gilt. Several additional Pictures will be included; to wit, "Christian at the Cross," "Christian and Apollyon," and "Vanity Fair," which have been compiled by the Editor from C. H. Spurgeon's works. This delightful commentary on the immortal dream ought to prove one of the most popular of the great preacher's posthumous works. The addresses were evidently intended originally for the help and instruction of young converts, but we have found Christians of every age delighting in them, and profiting by them, while they have been appearing in the Magazine. They will make a lovely volume, being copiously illustrated and beautifully printed. What could be more suitable for gifts and prizes? We look to our readers to make this book known far and wide. It would be well to order it early.

We are glad to state that we have large stores of C. H. Spurgeon's writings to draw on for first articles in *The Sword and the Trowel* when we have taken a reluctant farewell of Christian and Christiana.

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Tabernacle Tidings.

On Wednesday, May 20th, Mr. Thos. James addressed the Y.C.A. members and friends, his topic being "Twenty Years in China." The story of the missionary's career was full of interesting details.

Dr. McCaig, who recently gave a series of addresses to the young people upon "Free Church Principles," kindly acceded to a request for an additional evening; and, on Wednesday, May 27th, answered questions that were put to him upon this important subject.

Mr. A. E. Millican, who has acted as Secretary to the Loan Tract Society for the last fourteen years, has accepted the leadership of the eight o'clock service upon the front steps of the Tabernacle. He has had good audiences each Sabbath evening thus far.

Mr. J. McLaren, who conducts the services in the streets at the rear of the Tabernacle, requires additional helpers.

Fifty earnest sisters, who desire the salvation of souls, and who can lift up their voices in "a joyful noise unto the Lord," should volunteer at once for this work; they will be heartily welcomed.

At the monthly meeting of the "John Ploughman" Gospel Temperance Society, held on Wednesday, June 3rd, Captain George Clarke, R.N., delivered a lecture entitled "Land Ahead." Pastor C. B. Sawday presided.

At the next meeting, on July 1st, the Rev. W. R. Mowll, M.A., has promised to speak upon "The Reason Why."

Baptisms at Metropolitan Tabernacle, June 4th, eleven.—Catherine A. Henderson, Mable Sharp, Matilda Ead, Jane Rudd. Water Le Pers. William Cox, Clara Cox, George A. Saunders, Nellie V. Stallwood, Mary E. Wibberley, Lavinia Shepherd.

At the monthly communion service, on Lord's-day, June 7th, eleven friends were received into church-fellowship by Pastor Thos. Spurgeon. The deaths of the following members were also reported:—Elizabeth Weekes, Annie Corsan, Mary Thomas, Ann Blackford, Elizabeth H. Grain, Annie G. Permain.

Mr. J. H. Boyd attended the prayer-meeting on Monday evening, June 8th, as a deputation from the Irish Baptist Home Mission, and gave some interesting details of the work in Ireland.

On Wednesday, June 10th, at Wren Road Chapel, Camberwell Green, Pastor Thos. Spurgeon performed the pleasing ceremony of uniting in the bonds of holy matrimony Elizabeth Ethel, eldest daughter of Mr. Chas. Wagstaff,—an honoured Deacon of the Church, and Assistant-Superintendent of its Sunday-school,—with Mr. George Edwin Hagger. A large company assembled to witness the celebration. We wish the young couple the choicest of Heaven's blessings in their domestic life.

On the same evening, the annual meeting of the Haddon Hall Sunday-school was held, when it was reported that there were on the books, 1,057 scholars and 55 teachers, that £101 16s. od. had been collected for foreign missionary work, and that 19 scholars had joined the Church during the year.

E. Olney, Esq., presided, and addresses were delivered by Rev. J. T. Dawson and Messrs. S. R. Pearce, C. Waters, and J. Kitchin. Over 200 came to tea, and some 300 were present at the public meeting. The anniversary services have been marked by God's gracious blessing in the conversion of some of the young folk.

Lord's-day, June 14th, was observed as Hospital Sunday in London. The day being very wet, the collections suffered. We hope that some means will be found to make up the deficiency.

The annual meeting of the Sunday-school branch of the Young Christians' Missionary Union was held on Wednesday evening, June 17th. Mr. and Mrs. Wilmot generously invited the members to tea, and the Rev. J. Gregory Mantle, who has recently returned from a missionary tour in India, was the chief speaker at the meeting which followed.

We much regret to report that Mrs. C. B. Sawday has been somewhat seriously ill. She is, we are glad to say, much better, and we trust that her recovery will be complete and permanent.

The Tabernacle has been lent to the Sunday School Union for the closing meetings in connection with their centenary celebration on Monday, July 13th. The Continental missionary meeting will take place at 6.30 p.m., and there will be a communion service at 8 o'clock. Pastor Thos. Spurgeon will preside, and the usual Church prayer-meeting will be merged into this service.

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Concerning the College.

Mr. D. Morgan has bidden farewell to College life, and taken charge of the church at Argoed, Monmouthshire. Being a Welshman, he will have the opportunity of preaching in two languages.

The students separated for the summer vacation on Thursday, June 18th.

Mr. John Horne, formerly of Springburn, has taken charge of the church at Kirkintilloch, near Glasgow; and Mr. H. R. Passmore, late of Whitstable-on-Sea, has accepted the pastorate at Barry Road, East Dulwich.

Our Fatherless Family.

Orphanage "Notes" are omitted this month, as the principal item is the report of the successful Festival, which appears on a previous page.

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Colportage Chronicles.

The month following upon the Conference gatherings in London has been a quiet one, some of the brethren having taken part of their holidays, the weather also remaining unsettled, and trade generally being very dull. Rearrangements as to the agents in some Districts have been in progress, and it is hoped soon to announce the opening of new spheres. During the month, the Secretary paid a brief visit to the Wallingford District, sharing a



WALLINGFORD BRIDGE.

Sabbath's services at the Baptist Chapel, and making the acquaintance of many friends of the work in the locality. A prosperous Colportage agency has been carried on for some ten years past, and Mr. W. Bird, the colporteur, is exercising an influence for good on all hands, his visits and ministries in adjacent villages being very much blessed. The local subscription is provided, from year to year, by the generosity of W. Davies, Esq., of Toronto, who, some forty years since, was a resident at Wallingford, and who still takes a warm interest in the spiritual welfare of its inhabitants. This friend is thus exercising a beneficial influence upon the scenes and associations of his earlier years, which will yield a very fruitful harvest, notwithstanding his absence from the region.

One of the colporteurs, who diligently pursued his work on Whit-Monday, writes:—"I went out on to the common, and laid out my wares under an old oak tree. Fastening strings around it, I decorated the trunk with Texts, Mottoes, and Children's Books, placing Bibles, Testaments, and other nice volumes around the roots.

My spread looked very attractive, and was quite a contrast to the masses of air bladders, ladies' teasers, and paper flowers which were being purveyed around; and while those things were noisily announced at two a penny, I just gently talked to the people, and secured very good business, disposing of no less than seventy-two articles, in all, which included quite a number of Wall Texts, several copies of 'The Pilgrim's Progress,' a Bible, a Testament, and a 'Sinners' Friend.' I am praying that the Lord will bless these purchases. Next week, I hope to do similar work at the meeting of the great Southern Counties Show."

A nice response has been given to the special appeal for donors made in the June "Sword and Trowel." A few more promises of £5 each are, however, still needed to complete the required number. These will be gratefully welcomed either by the President, or by the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

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Miscellaneous Matters.

We have received quite a number of Annual Reports of various useful Societies at home and abroad, but have only space available for just this brief mention of the following, all of which are worthy of any support that our readers can give to them:—

Blessing at Flood-Tide: the Jubilee Year of the Open-air Mission, with a special appeal by the Bishop of Durham (11, Adam Street, Strand, London, W.C., price sixpence).

Livingstone College Year Book, with No. 15 of *Climate*, a Quarterly Journal of Health and Travel, edited by Charles F. Harford, M.A., M.D. (Livingstone College, Leyton, London, E., 6d. each)

North India School of Medicine for Christian Women, Ludhiana, 5th Annual Report (Honorary Secretary, Miss Mabel W. Brown, 120, St. James's Road, West Croydon, Surrey).

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from May 15th to June 14th, 1903.

£ s. d.		£ s. d.	
"F. D."	1 0 0	Contribution from Melbourne Hall Church, Leicester, per Pastor W. Y. Fullerton	10 0 0
"One who does not believe in limiting the output"	1 1 0	"A. and M."	25 0 0
Pastor I. Bridge	0 2 0	Mr. R. J. Beecliff	0 2 6
Pastor G. D. Cox	0 10 0	Pastor H. B. Bardwell	1 1 0
Contribution from West Bromwich Baptist Church, per Pastor A. W. L. Barker	1 0 0	Mr. George Virgo	1 1 0
Pastor J. Wilson	1 0 0	Pastor and Mrs. G. H. Rumsey	1 1 0
A missionary in North Africa	0 15 0	Pastor J. Mitchell Cox	1 1 0
Mr. T. Gurney	0 5 0	Messrs. Alabaster, Passmore and Sons	50 0 0
Contribution from Willenhall Baptist Church, per Pastor A. B. Tettmar	2 0 0	Contribution from Ceylon Baptist Church, Eastbourne, per Pastor H. E. Barrell	4 0 0
Mrs. Towns	2 2 0	Messrs. Slater Bros. & Co.	25 0 0
A friend, per Pastor E. Smart	1 0 0	Contribution from Toxteth Tabernacle, Liverpool, per Pastor H. O. Mackey	5 0 0
Mrs. D. Sharpe	0 5 0	Contribution from Vernon Chapel, King's Cross, per Pastor D. H. Moore	7 0 0
Rev. A. Billington, Congo	10 0 0	Weekly Offerings at Metropolitan Tabernacle	7 17 1
Mr. F. L. Edwards	15 0 0		
Contribution from Harris Street Baptist Church, Peterborough, per Pastor G. W. Elliott	0 17 3		
Pastor C. T. Johnson	0 10 0		
Pastor A. Pritter	1 0 0		
Pastor R. Ensell	0 6 0		
			<u>£177 5 10</u>

Pastors' College Missionary Association.

Statement of Receipts from May 15th to June 14th, 1903.

£ s. d.		£ s. d.	
Bow Baptist Sunday-school	0 10 0	Metropolitan Tabernacle Young Christians' Missionary Union	15 0 0
For Christ's sake	0 5 0		
Collected by Mrs. Gibbon	0 3 9		
Collected by Miss Huntley	0 3 8		
Collected by Miss L. Buswell	0 10 0		
			<u>£16 12 5</u>

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from May 15th to June 14th, 1903.

£ s. d.		£ s. d.	
Amount previously acknowledged... 1,106 3 7		Pastor G. H. and Mrs. Rumsey.....	1 1 0
Mr. Barker Fielden	0 1 0		
"Hymen," per Pastor T. Spurgeon	1 1 0		
			<u>£1,108 6 7</u>

The Stockwell Orphanage.

Statement of Receipts from May 15th to June 15th, 1903.

£ s. d.		£ s. d.	
Collected by Mr. T. Morris	0 1 6	Readers of "The Christian Herald," per the Editor:—	
Mrs. J. J. Cook (re S. Humphrey)	2 2 0	Lerwick	0 10 0
Postal Order, Inverness	0 10 0	Hula	1 0 0
Postal Order, Cumnock	0 2 0	T. F.	0 10 0
Mr. David Thomas	2 0 0		
Mrs. Davies	0 5 0		
			<u>2 0 0</u>

	£	s.	d.		£	s.	d.
Mr. J. Leak	0	2	6	H. E. S.	10	10	0
A friend, Leith	0	5	0	Mrs. Fordham	0	5	0
Mrs. Everidge	1	0	0	Collected by Mrs. Penney	0	10	0
Collected by Mr. G. Hicks	5	0	0	Mr. A. P. Spurr	1	1	0
Sympathy, Dursley	1	0	0	Mr. S. Priddy	0	10	0
Mr. J. Aubrey	0	3	0	Mr. R. B. Booth	1	1	0
Mrs. Cheney	0	5	0	Mr. J. Wood	0	10	0
A. A., Bristol	0	5	0	Mrs. Spender	0	4	1
Mr. R. Brown	1	0	0	Rev. G. P. Gould, M.A.	1	1	0
Collected by Mr. D. Hawkins	2	6	2	The Misses A. J. and E. Gould, in loving memory of our beloved father's birthday	3	0	0
Rev. F. Whitfield Dakes	1	1	0	A country minister	0	2	6
Postal Order, Dewsbury	0	5	0	Mr. D. J. Brooks	5	5	0
"Bessie"	10	0	0	Miss E. F. Knott	10	0	0
Miss Mathews	0	10	0	Mrs. H. Kent	1	10	0
Cash, Camberwell	0	1	0	Mr. W. Graham	1	0	0
Mrs. Howes	0	10	0	Mr. H. Proctor	1	0	0
A lover of children; Ballymena	0	5	0	Miss Slader	0	2	6
Mrs. N. E. Gearing	0	5	0	Postal Order, Cumnock	0	2	0
Mr. J. W. Prime	0	5	0	Mrs. M. Pethybridge	1	0	0
Miss M. Craggy, per Messrs. Horn and Co.	0	8	6	Collected by Mrs. Beard	0	10	0
Mrs. G. Hurst	0	2	6	Mr. J. Taylor	1	0	0
A reader of Mr. Spurgeon's Sermons	1	0	0	Mr. M. Morris	0	2	6
Mrs. Freeman	1	1	0	Mrs. E. Bowden	0	10	0
Mrs. H. Keevil	10	0	0	Rev. J. Smalley	0	2	6
Mrs. D. Sharpe	0	10	0	Mrs. H. Brookes	0	2	6
Mrs. E. Williams	0	5	0	Mr. R. Fortune	0	2	6
Mrs. Tennant	1	1	0	Mr. H. S. Jones	0	2	6
Mr. W. J. Hieron	0	5	0	Mr. and Mrs. J. Saunders	0	2	6
M. and G.	0	8	0	Mr. W. Barker	0	5	0
Miss S. A. Evans	0	5	0	Mrs. Rugg, sen.	0	5	0
Mrs. J. M. Bedford	0	10	0	Mr. I. J. Carter	1	1	0
Mrs. J. Stevenson	1	1	0	Mrs. E. Elven	0	5	0
Postal order, Cumnock	0	2	0	Rev. B. C. Etheridge	0	10	0
Mr. Jas. Wilson	0	10	0	Mr. S. Cole	0	10	0
Mr. Archibald	0	10	0	Mr. H. Holder	1	1	0
Miss M. A. Sargeant	1	1	0	Miss M. H. Kenwa	1	0	0
Sandwich, per Bankers	2	2	0	Mr. H. Knott	1	0	0
Sir Penrose Julian, K.C.M.G.	2	2	0	Mr. F. Bayes	0	4	6
Collected by Mrs. Cander	0	4	7	Mr. D. Thomas	2	0	0
Miss E. Dumas	0	10	0	Mrs. J. Everitt	2	0	0
Mrs. Dundas	0	2	0	Mrs. S. Willcox	0	5	0
Mr. T. A. Kelly	0	10	0	Colonel S. B. Bevington	1	1	0
Stamps, Ventnor	0	2	0	Mr. E. Rawlings	5	5	0
Mr. W. H. Dodd	0	5	0	Mr. R. J. Mulvey	0	10	0
Miss J. Roberts	0	5	0	Mrs. Rennard	1	0	0
Mrs. Petter	2	2	0	Mrs. Harrison Gray	1	1	0
Miss C. Martin	0	5	0	Miss M. J. Brittain	2	0	0
Mr. A. Lockett	0	8	0	B. P. M.	0	2	0
Mr. C. Boosey	1	1	0	Stamps, Worthing	0	1	0
Miss Harrison	0	10	0	Collected by Miss Spall	0	9	4
Mr. J. Bush	1	1	0	Mr. J. W. Bennett	0	5	0
Mrs. Spry	0	5	0	Mrs. Tyson	1	0	0
Miss L. L. Haden	0	2	6	Mrs. Bell	0	10	6
Mrs. A. Richardson	1	0	0	Mrs. E. Sear	0	10	0
Mrs. Mason	0	10	0	Mrs. A. E. Woodcock	1	1	0
Mr. E. T. Saunders	1	0	0	Collected by Mrs. L. Short	0	2	0
Collected by Mrs. Wheeler	3	3	0	Mr. and Mrs. E. Brown	1	1	0
Miss E. J. Dixon	1	0	0	Mr. G. Sargent	0	2	0
A friend, Guisboro'	0	5	0	Mr. J. W. Green	1	0	0
Mr. C. Butlin	1	1	0	Mrs. F. Northey	1	1	0
Miss M. Frazer	0	5	0	Mr. J. Attenborough	1	1	0
Mr. G. Cadbury 'in memory of the late Mr. J. Taylor'	52	10	0	Mr. A. M. Carter	0	10	6
Sir Frederick Howard	1	1	0	Mr. B. Carey	1	10	0
Mr. J. Scott	2	2	0	Mrs. Leslie	0	3	6
M.	10	0	0	Misses Carlile	0	10	0
Mrs. E. Dobson	1	1	0	Mrs. Maddison	1	0	0
Mr. J. H. Steward	0	5	0	Mr. G. Smith	10	0	0
Mrs. Aitken	1	0	0	Mr. H. S. Nunn	2	2	0
Mr. B. E. Kennedy	1	1	0	Postal order, Southampton	0	1	0
Miss Fort	1	1	0	Mr. W. Tait	0	10	0
Mr. A. Wells	2	2	0	Mr. A. Lawes	0	10	0
Miss W. H. Williams	0	1	6	Mrs. I. Allan	0	3	0
Mr. H. Jeula	0	10	0	Mr. J. Bishop	0	5	0
Mr. A. A. Stephens	1	0	0	Collected by Miss E. Beament	0	4	6
Mr. W. T. Lew's	2	0	0	Mrs. Kiddle	1	0	0
Mr. W. Edwards	1	1	0	Miss Scarfe	0	1	0
Mr. W. Cordrey	5	0	0	Mr. Ll. Thomas	0	2	6
Mr. J. Barrie	0	10	0	Mrs. E. Milroy	2	0	0

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from May 15th to June 14th, 1903.

		£	s.	d.			£	s.	d.
W. R. R., Esq., Hampstead		10	0	0	Mr. and Mrs. P., Leicester		2	0	0
Miss A. L. E., Malwa		0	5	0	Mrs. R., Launceston		25	0	0
Mrs. L., Kennington		1	1	0	Miss A. M. D., Hereford		1	1	0
Mrs. D. S., Crief		0	5	0	Mrs. H., Brighton		0	10	0
Mrs. D., Brighton		1	0	0	Sale of books		1	19	0
Mrs. Y., Sydenham		0	10	6					
G. P.		0	10	0			£44	1	6

Gifts of Books from Mrs. B., Uckfield; Mr. G. B., Croydon; Miss I. C., Portland Street; Mr. G. F. M., Burnham.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from May 15th to June 14th, 1903.

	£	s.	d.
Mrs. R., Tooting	2	2	0

Gifts of Clothing from M^{ss} Y., Portglenone; Mrs. B., Croydon; Miss A. H. F., Finchley; Miss B., Birmingham; Mrs. K., Birmingham; Miss E. P., Tunbridge Wells; Y.W.C.A., Bromley; Mrs. E., Bristol; Mrs. C. H. L., Woodside; Mr. A. W. L., Clacton; Mrs. H., Blackheath; Mrs. C., Hornsey; A. B., Chesterfield; Mr. E. J., Trowbridge.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from May 15th to June 14th, 1903.

		£	s.	d.	FOR TRANSLATIONS OF SERMONS:—		£	s.	d.
Mrs. L., Kennington		0	10	6	Mrs. F., Forest Hill		0	2	6
Thankoffering from Mr. and Mrs. L.		5	0	0					
Mrs. K., Melksham		10	0	0			£16	3	0
Miss J. T., Buckie		0	10	0					

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

THE
36TH ANNUAL REPORT
OF THE
METROPOLITAN TABERNACLE
COLPORTAGE ASSOCIATION.

1902.

PRESIDENT: PASTOR THOMAS SPURGEON.
SECRETARY: STEPHEN WIGNEY.



PASTORS COLLEGE, TEMPLE STREET, ST. GEORGE'S ROAD,
LONDON, S.E.

Metropolitan Tabernacle Colportage Association.

Founder: — CHARLES HADDON SPURGEON, 1866.

President: — PASTOR THOMAS SPURGEON.

Vice-Presidents:

LORD KINNAIRD.

GEORGE H. DEAN, Esq., J.P.

R. COPE MORGAN, Esq.

JOHN MARNHAM, Esq., J.P.

Hon. Treas.: — C. F. ALLISON, Esq.

Hon. Sec.: — C. P. CARPENTER, Esq.

Committee:

MR. S. R. PEARCE, *Chairman*.

MR. JOSEPH PASSMORE.

MR. SAMUEL JOHNSON.

„ M. LLEWELLYN.

„ EDWARD JOHNSON.

„ J. J. COOK.

„ H. H. SEATON.

„ FRANK THOMPSON.

„ A. S. TATNELL.

„ JAMES HALL.

„ W. M. HIGGS.

Secretary: — Mr. STEPHEN WIGNEY.

THE OBJECT OF THIS ASSOCIATION

Is to extend the circulation of the Scriptures, to disseminate such Christian literature as shall conduce to the spiritual welfare of the readers, and act as an antidote to the baneful influence of many of the popular publications of the present time, and through its agents to aim directly at the evangelization of the districts occupied.

This object is carried out 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, the visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur.

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.

THE ASSOCIATION IS UNSECTARIAN IN ITS OPERATIONS.

Cheques may be crossed London and County Bank, Newington Butts; and Post Office Orders made payable to MR. S. WIGNEY, Secretary, at the Chief Office, St. Martin's-le-Grand. All communications should be addressed to SECRETARY, Colportage Association, Pastors' College, Temple Street, London, S.E.

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.

METROPOLITAN TABERNACLE

COLPORTAGE ASSOCIATION.

THIRTY-SIXTH ANNUAL REPORT, 1902.

ANOTHER year with its record of work done for Christ in connection with our organization has swiftly passed into Eternity, and the Committee are permitted once more to pen and place before the friends of Colportage a Report which they trust will be considered no less satisfactory than those of former years.

The year 1902 was very stringent in its demands upon the Association for careful conduct of business, for economy in expenditure, and for constant vigilance in maintaining the spiritual character of its aims and efforts, but the result has been encouraging, and there have been abundant evidences of the Divine Blessing upon the work.

It is most gratifying to announce that once again the year's efforts have been carried through without a deficit. Untiring endeavours had been made to secure the needed amount for the General Fund, and thanks to the generosity of friends and the unflinching goodness of God, success was granted, enabling the auditors to show a slight surplus on the General Account.

The year has been a notable one, from the fact that several of the senior Colporteurs have been laid aside by long and severe illnesses, and one has been called to his reward.

A distinct endeavour has been made throughout the year to maintain and raise the spiritual standard of the literature sold by the Agents, and to be on the alert with regard to the growing tendency on the part of publishers to mingle the profitable and the unprofitable together with a view to gratifying the tastes of all.

In giving some statistics of the labours of the twelve months, the reader is asked to endeavour to realize the amount of work involved in the distribution of over half a million separate items in the sales made by the Colporteurs, the bulk of which in some degree convey a gospel message.

Districts.

Fifty-six Districts have been occupied in the course of the year, the establishment of some of these dating back from 1873, and it is interesting to note that in 1902, no less than ten Colporteurs completed periods of service in the districts ranging from twenty to twenty-nine years.



Sales.

The net value of sales made in the past year was £5,307 9s. 1d.; this was made up by a total of 509,307 articles, amongst which the Bibles and Testaments numbered nearly 11,000; Books, Texts, &c., at 1d. each, over 200,000; and those at ½d. each, about 70,000.

Visits.

The recorded visits to Homes by our men numbered 268,769, many of which proved consolatory to the sick sorrowing, and dying, and the bulk of which afforded opportunity of speaking some gospel word which is calculated to bear fruit. In connection with these visits, more than 60,000 Tracts were left with persons who were unable or indisposed to become purchasers of Books.



Preaching.



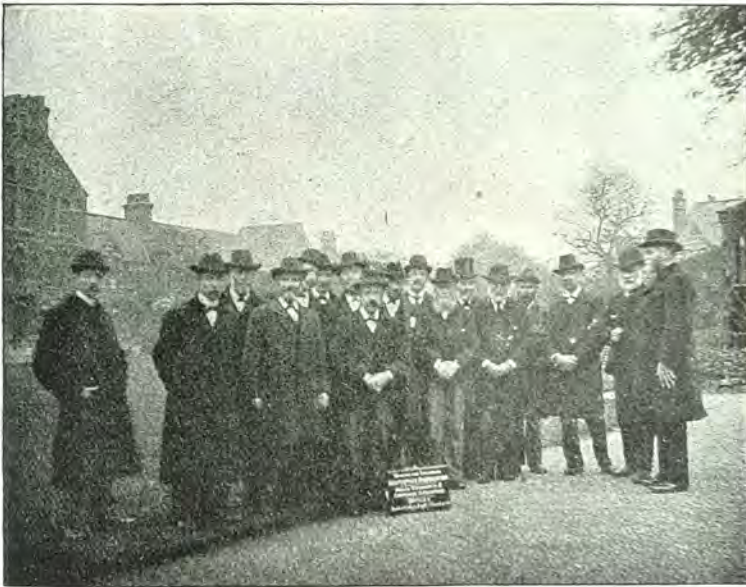
The record of Addresses given and Services conducted during the year reaches a total of 6,141, a number which gives an average of between two and three each week for every Colporteur. Some Brethren are in such request among the chapels of their districts, that it is sometimes necessary to counsel them to take care lest they should overtax their strength, and frequently testimony is received as to conversions resulting from the

regular ministries of the Colporteurs and from their special evangelistic efforts.

Visits to Districts.

As a result of strenuous endeavour on the part of the Secretary, he was enabled during 1902 to visit about one half of the Districts occupied, in some cases conducting Sunday Services or taking part in Public Meetings that had been arranged, and while thus securing the advantage of intercourse with the Colporteur in his home, and of fellowship with guarantors, superintendents and friends in the Districts, he also in many cases received collections or contributions to the General Fund.

Annual Conference.



The Annual Conference in May proved a marked success, almost all of the Colporteurs were present, and a full programme of proceedings extending from Saturday until Monday night was carried out with much enthusiasm. The Saturday reception at the Stockwell Orphanage was presided over by Col. R. Parry Nisbet, C.I.E., and powerful addresses were delivered by Pastors W. Townsend and D. J. Rounsefell. The Sabbath Testimony Meeting was held under the able Chairmanship of the Vice-President, the Rt. Hon. Lord Kinnaird, and the Monday's full day of pleasant and profitable engagements included Devotion,

Conference, Presidential Address, and the Annual Public Meeting, when in addition to the acceptable testimonies of some of the



Colporteurs, the Rev J. Gregory Mantle gave an impressive address on "Feeding the Multitudes."

Finances.

The amount contributed during the year to the General Fund of the Association was £658 9s. 4d., and within the same period a sum of £536 5s. 8d. was added to the "Aged Colporteurs' Fund." In acknowledging with much gratitude the kindness of friends in enabling such satisfactory results to be tabulated, a special expression of warmest thanks must be accorded to the Colporteurs themselves, who raised more than £100 of these joint amounts by Lectures, Meetings, Collections and Collecting Cards or Books. The loyalty and interest displayed by some of the Agents deserve the highest praise, and particular mention must be made of Mr. Henry Mears, through whose efforts £27 13s. 11d. of this amount was collected.

The Colporteur's Messenger.

This little Magazine, which has almost completed its fifth annual volume, has continued to prove a most invaluable help in carrying on the work. Recording from month to month the most interesting items of Colportage news, and affording information concerning the many

aspects of the work, it has called forth repeated valuable testimony as to its usefulness, and the carefully limited advertisements have been both a guide to the Colporteurs and to the readers in the selection of Books, &c., for perusal or for presents.

The Association's "Scripture Text Block Calendar" has also proved a means of much interest and blessing.

The retrospect sketched in the foregoing paragraphs gives cause for deepest thankfulness to God, and to Him all the praise is ascribed, while faith and hope are stimulated to look into the future with confidence and expectation.

WHY NOT EXTEND COLPORTAGE ?

The need for this kind of Agency is as great as ever. Indifference to religion is increasingly manifest, both in town and country, and the people still hold aloof from the provision made for them in our Sanctuaries. There seems to be no alternative but to go to the people, and the Colporteur is eminently adapted to do this acceptably.

The formation of new Districts may be suitably taken up in connection with "Free Church Councils," by which plan the financial responsibility of individual Churches becomes very slight in sharing the good work.

County Associations might, in multiplied degree, avail themselves of this means of providing for the spiritual needs of the villages, while in connection with the stronger Churches of our towns the direct employment of a Colporteur often proves a great assistance, both to the pastoral work and to the various Mission efforts.

Many ladies or gentlemen with means at their disposal might personally become responsible for the cost of a District, and have the satisfaction of knowing that they are thus enabled to convey the Gospel message into houses all around them,

We would suggest the suitability of the work as an agency which large Bible Classes might adopt upon the "Circle System," the Class securing enough shareholders either within or outside its bounds who will undertake to give or collect "One Penny per day" for the purpose. Thus a Circle of Thirty Shareholders would secure about £45 per annum. A systematic arrangement of this character, with all necessary safeguards, would render the support of a Colporteur a very simple matter.

In most cases a guarantee of £45 per annum from a locality enables us to place a suitable worker upon the spot, who may be relied upon not only for the distribution of healthy Christian literature, but for systematic Home Mission work, as well as direct Evangelistic effort.

There is room for hundreds more such workers in the land, and Christians are invited to consider the above question, "Why not extend Colportage ?"

LIST OF COLPORTEURS, with Districts occupied in 1902.

DISTRICT.	COUNTY.	COLPORTEUR.	OPEN'D	GUARANTOR OR HONORARY LOCAL SUPERINTENDENT.
Cheddar	Somerset...	E. Garrett ...	1873	Friends in locality.
Maldon	Essex ...	J. Keddie ...	1873	Friends at Maldon.
Cardiff	Glam. ...	Geo. Harris ...	1873	Messrs. J. and R. Cory.
Minchinhampton	Gloucester	W. Ford ...	1874	Messrs. P. O. Evans & Sons.
Evesham	Worcester	T. Boulton ...	1874	Local Committee.
Downton	Wilts ...	A. Phillips ...	1874	Southern Baptist Association.
Brentford	Middlesex	H. Mears ...	1874	Messrs. Greenwood Bros.
Wellow	Hampshire	W. Hodge ...	1874	Southern Baptist Association.
Stow and Aston	Gloucester	C. Bartlett ...	1875	J. Reynolds, Esq., J.P.
Wolverhampton	Staffordshire	A. Frost ...	1876	Miss E. A. Tyler.
Fritham	Hampshire	R. Bellamy ...	1876	R. W. S. Griffith, Esq.
Lymington	Hampshire	G. Botwright ...	1876	Southern Baptist Association.
Hadleigh	Suffolk ...	E. Paine ...	1876	Hadleigh Congregational Ch.
Poole	Dorset ...	W. Lloyd ...	1877	Southern Baptist Association.
Bower Chalke ...	Salisbury ...	W. Hardiman ...	1877	Southern Baptist Association.
Swadlincote ...	Derbyshire	J. P. Allen ...	1880	E. S., Anonymous.
Swaffham Prior	Cambridge	F. Collier ...	1880	Cambridgeshire Association.
Repton	Staffordshire	C. Payne ...	1880	E. S., Anonymous.
Sellindge	Kent ...	J. W. Andrew ...	1882	Friends in locality.
Tewkesbury ...	Gloucester	R. Dodds ...	1882	Rev. W. Davies.
Great Totham ...	Essex ...	T. Bendall ...	1883	Rev. H. J. Harvey.
Penrhicwceiber ...	Glam. ...	S. Holly ...	1883	Messrs. J. and R. Cory.
Aylebury	Bucks ...	Job Smith ...	1883	A. Turner, Esq.
Melksham	Wilts ...	A. Walker ...	1884	Mrs. H. Keevil.
Stratford-on-Avon	Warwick ..	S. Bartlett ...	1884	J. Smallwood, Esq.
St. Margaret's ...	Kent ...	B. R. Slater ...	1889	Kent and Sussex Baptist Assn.
Egham	Surrey ...	J. Sayer ...	1889	Home Counties Baptist Assn.
Chard	Somerset...	G. H. Phillips ...	1889	Western Baptist Association.
Barrow	Suffolk ...	F. G. Rose ...	1889	Suffolk Congregational Union.
Eastchurch	Shepver, Kent	T. M. Mead ...	1890	L. H., Anonymous.
Horsforth	Yorkshire	J. Ford ...	1890	Miss Bülborough.
Sittingbourne ...	Kent ...	T. McMahon...	1890	Kent and Sussex Baptist Assn.
Woking	Surrey ...	R. Fifield ...	1890	Home Counties Baptist Assn.
Denmead	Hampshire	A. W. Gould ...	1890	Southern Baptist Association.
Earls Colne	Essex ...	T. R. Todd ...	1891	Mr. J. A. Tawell.
Cowling Hill ...	Yorkshire	S. Parkes ...	1892	Cowling Hill Baptist Church.
Wallingford	Berkshire	W. Bird ...	1893	W. Davies, Esq., Toronto.
Dereham	Norfolk ...	A. Portingall ...	1897	Cowper Church.
Codicote	Herts ...	H. Bowden ...	1898	A. Lockhart, Esq.
Steyning	Sussex ...	T. Bignell ...	1898	Kent and Sussex Baptist Assn.
North Cheam ...	Surrey ...	C. Gibbs ...	1899	Home Counties Baptist Assn.
Ilminster	Somerset...	W. D. Dunning ...	1899	F. Harcombe, Esq.
Taunton	Somerset...	T. Haines ...	1900	Thos. Penny, Esq.
Orpington	Kent ...	A. R. Richards ...	1900	W. Jones, Esq.
New Winsor	Hampshire	E. Piercey ...	1901	Southern Baptist Association.
Bingley	Yorkshire	F. Bannister ...	1901	J. Snowden, Esq.
North Petherton	Somerset...	H. Young ...	1901	F. Adams, Esq.
Bishop's Stortford	Herts ...	J. W. Baggett ...	1901	W. Holland, Esq.
Mendlesham	Suffolk ...	J. H. Teager ...	1901	Suffolk Congregational Union.
Hayle	Cornwall...	W. Downes ...	1902	Cornwall Baptist Association.
Loughborough ...	Leicester	A. P. Smith...	1902	Loughborough Baptist Union.
Puckeridge	Herts ...	J. W. Harvey ...	1902	R. P. Rhodes, Esq.
Bath	Somerset...	J. Reid ...	1902	J. R. Huntley, Esq.
Melton Mowbray	Leicester	H. V. Payne ...	1902	J. T. Crosher, Esq.
Bourne	Lincolnshire	A. J. Orchard ...	1902	Rev. J. Carvath.
Belfast	Ireland ...	G. Rock ...	1902	Gt. Victoria St. Baptist Chapel.

HINTS FOR INTENDING COLPORTEURS.

A first requirement is that they should be soundly converted men, having felt something of the evil of sin, having experienced the joy of forgiveness through the Blood of Jesus, and who are full of holy zeal to lead others to the Saviour.

A further qualification is the possession of gifts suitable for engaging in Home Mission work, including a good knowledge of the Scriptures, *decided evangelical views of doctrine*, ability to speak words of counsel or comfort to the poor or the afflicted, and some experience as preachers of the Gospel in Halls or in the Open Air.

A most important need in a candidate is suitability for active business life, the Colporteur's main duty is that of selling Christian literature, and of inducing people in godless homes to purchase Bibles or such books, etc., as may prove a spiritual help to them. In this daily task geniality, tact, and plodding industry are required. Colportage is both hard work and happy work, and only those who are able and willing to bring both head and heart into their vocation, and to "Endure hardness as good Soldiers of Jesus Christ," should aspire to the work.

The Secretary is always glad to hear from young men, who, answering to the above, desire to become candidates, and upon receiving particulars from such, will forward a form of application.

HOW TO ASSIST THE WORK.

We would suggest to friends that they may become valuable helpers in the work of the Association by assisting in either of the following ways:—

- 1st.—By earnest prayer for the Colporteurs and the work in their respective districts.
- 2nd.—By calling the attention of others to the value of Colportage work with a view to enlisting their interest.
- 3rd.—By becoming a regular subscriber to the General Fund.
- 4th.—By the purchase of books, etc., for personal requirements from the Colporteurs.
- 5th.—By taking charge of a neat Collecting Box or Card on behalf of the work.
- 6th.—By securing an Annual Collection for the Association.

Friends will recollect that last year we gave the intimation that a careful revision of the constitution of the Association had taken place, and that one of its provisions is the establishment of a Personal Membership for subscribers of £5 per annum and upwards. Such members are entitled to vote at the annual members' meeting, and it is greatly desired that a much larger number of the friends of Colportage will identify themselves with the work by this arrangement.

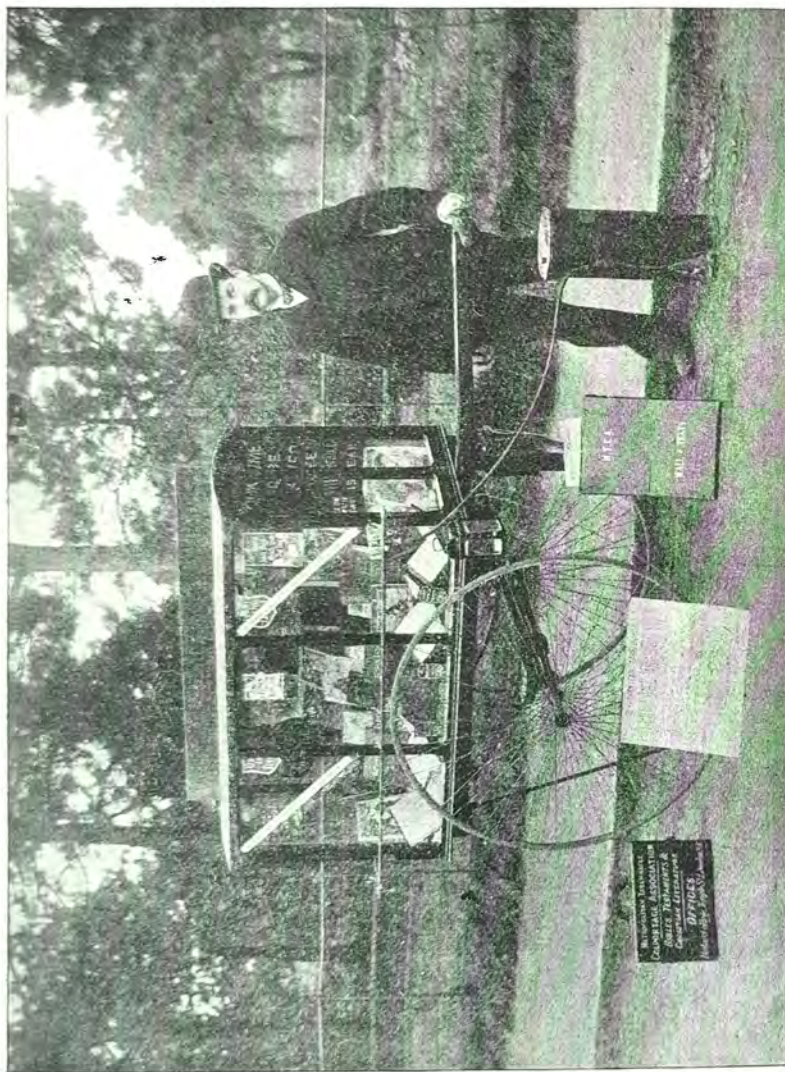
THE LADIES' WORKING SOCIETY. For Helping the Colporteurs and their Families.

The good work of the Ladies has been carried on with persevering regularity during another year, and many welcome parcels of clothing have been received in the homes of the Colporteurs, affording comfort to the body and sunshine to the heart.

A working meeting is held every alternate Monday in the Ladies' Room of the Tabernacle, from 3 p.m. to 7 p.m. Any friend who can spare the whole or portion of the time will receive a hearty welcome.

An earnest appeal is made for half worn gentlemen's clothes, children's garments, also material, underclothing, &c.; overcoats are always acceptable.

Parcels may be addressed to Miss HOOPER, Secretary, Ladies' Colportage Working Society, Pastors' College, Temple Street, London, S.E.



A COLPORTEUR'S BIBLE CARRIAGE.

	£ s. d.		£ s. d.
Collection at Pickenhall, per Mr. C. Payne	1 7 6	Hiley, Mr. W.	20 7 10
Collection at Bodenham, per Mr. A. Phillips	0 5 0	Halls, Miss	0 5 0
Collection at Ealing, per Mr. H. Mears	5 11 0	H. A. B.	0 10 0
Collection at Codicote, per Mr. H. Bowden	0 10 6	Hooper, Miss	1 1 0
Collection at Higham Chapel, per Mr. F. G. Rose	0 7 0	Hart, Mr. W.	1 1 0
Catterson, Mr. S. P.	0 10 0	Haywood, Mrs. J. M.	1 0 0
Collection at Metropolitan Tabernacle	33 8 10	Hockey, Mr. Oliver	2 2 0
Collection at Camberwell, after Lecture by the President	15 16 0	Hancock, Miss	0 5 0
Cory, Mr. R., J.P.	1 0 0	Harris, Mr. Thomas	10 0 0
Coveney, Mr. A. E.	1 1 0	Harker, Mr. E.	0 10 6
Creasey, Mr. G.	0 5 0	Hunt, Mr. R., per Mr. S. Johnson	1 1 0
Clarke, Mr. C. Goddard, J.P., L.C.C.	1 1 0	Howell, Mrs. Daniell N.	1 1 0
Collection at Rivenhall, after Services by Mr. T. Bendall, per Mrs. Springett	0 8 4	Heard, Mr. G. C.	2 2 0
Collection at Cholsey P.E., per Mr. W. Bird	0 9 0	Haseltine, Miss	0 2 6
Collection at Bower Chalke, per W. H.	0 15 6	Higgs, Mrs.	2 0 0
Christie, Mr. A.	1 0 0	Higgs, Mr. W. Miller	1 1 0
Cameron, Mr. John	10 0 0	Hall, Mr. J.	5 0 0
Calvert, Mrs., per Pastor C. B. Sawday	0 5 0	Hope, Miss, per Mr. W. Bird	0 10 0
Collection at Christmas Dinner Table, per Mr. G. Botwright	0 3 6	Higginbottom, Mr. and Mrs. J. M.	0 10 0
Daniell, Miss R.	0 10 0	Hackney, Prof. W., M.A.	1 1 0
Dale, Miss E.	0 5 0	Hodge, Mr. W.	0 5 0
Davies, Mr. David	0 8 1	"99230"	10 0 0
Depot Box	0 5 0	Imbusch, Mr. Henry	1 0 0
Durrant, Miss E.	0 5 0	Isles, Mr. J., per Mr. J. Ford	0 3 0
Dales, Mr. S.	3 0 0	I.M.O.M.	0 10 0
Donaldson, Mrs. W.	0 10 0	Johnston, Mr. G. P.	1 0 0
Donkin, Mr. H., per Secretary	0 10 0	Jensen, Mr. H. E. A.	0 9 0
Derham, Mrs. Samuel	0 10 0	Johnston, Mr. T.	1 0 0
Dransfield, Miss	0 10 6	Knight, Mrs. H.	10 0 0
Davies, Mr. John	1 0 0	Keen, Mrs. J. E.	0 10 0
Dawson, Mr. E.	0 5 0	Linscott, Mr. and Mrs. A.	1 0 0
E. S. B.	0 2 6	Life of Faith Donation Fund, per Mr. O. H. Marshall	3 0 0
Elliott, Miss Lizzie	1 6 1	Legacy per Exors. of the late Mr. Thos. Clements	10 0 0
Edwards, Mr. W. C.	50 0 0	Lewis, Mr. and Mrs. C. B.	1 0 0
Emery, Miss	1 10 0	Lane, Mrs. R.	2 0 0
Everett, Mr. J.	3 0 0	London and County Banking Co., Ltd.	2 2 0
Ellwood, Mrs.	1 1 0	Light, Miss	0 3 6
Evans, Mrs., per Secretary	1 1 0	Llewellyn, Mr. L.	1 1 0
Edwards, Mr. W.	1 1 0	Ladds, Mr. and Mrs. F. G.	0 10 0
Evershed, Miss, per Mr. H. Mears	0 2 6	Lamont, Mr. J.	1 1 0
Elgar, Mr. F. R.	0 10 0	Llewellyn, Mr. M.	1 1 0
Fletcher, Miss	0 10 0	Macalpine, Mr. G. W., J.P.	1 0 0
Fitzgerald, Mr. E. G.	1 1 0	Metters, Mr.	0 5 0
Fifield, Mr. R.	0 9 0	Mott, Mrs. A.	1 0 0
Fearnley, Mr. T.	1 1 0	Mendlesham Y.P.S.C.E., per Mr. J. H. Teager	0 6 6
Fisher, Mr. T.	0 1 0	M. H. B. W.	0 10 0
Flitton, Mr. T. A.	1 1 0	McEwing, Mrs. M.	1 0 0
Frowde, Mr. Henry	3 0 0	Martell, Mr. E. J.	0 10 0
Gay, Mrs. M.	5 0 0	Mead, Mr. and Mrs. J.	0 10 6
Gough, Mr. Frank	0 10 0	Mead, Mrs. J. B.	1 1 0
Green, Miss Nellie	0 6 0	Mathews, Mr. W.	1 0 0
Gunner, Miss	1 0 6	Marnham, Mr. John, J.P.	5 5 0
Goring, Mr. J.	0 10 0	Mannngton, Mr.	3 0 0
Gazard, Mr. John	0 10 0	Morton, Mrs.	0 3 0
Grout, Mr. Joseph	2 2 0	Mounsey, Mr. Edward	1 0 0
Gardiner, Mrs.	2 2 0	McCaig, Dr. A.	0 10 6
Greenwood, Mr. B. I.	0 10 6	Math. 6 20	0 10 0
Green, Dr. A. N.	0 10 0	M.H.B.S.	0 10 0
Gregory, Mr. G.	5 1 0	Newland, Miss Elsie	0 10 0
Hoskins, Mrs.	0 2 0	Newland, Miss Agnes	0 5 0
Hurrell, Mr., per Mr. F. G. Rose	0 10 0	Nicholson, Mrs. E. M.	10 0 0
Harris, Mr. Edward	0 10 0	Ninety at one Shilling	4 10 0
Harden, Mr. R. W.	0 10 0	N. B., per Mrs. C. H. Spurgeon	5 0 0
Hughes, Mr. J.	0 10 6	Nisbet, Col. R. Parry, C.I.E.	10 0 0
Harrald, Pastor J. W.	1 1 0	Nagle, Mrs. E.	0 10 0
Hellier, Mrs.	0 10 6	Olney, Miss Ada	2 2 0
		Oldershaw, Mr. W.	0 2 6
		Open-air Mission, per Mr. F. Cochrem	2 2 0
		Olney, Mrs.	1 1 0
		Olney, Mr. William	2 2 0
		Oyler, the Misses, per Pastor Thomas Spurgeon	0 5 0
		Passmore, Miss	3 0 0
		Penny, Mr. T. S.	1 1 0

	£	s.	d.
Proceeds of Public Meeting at Hounslow, per Mr. H. Mears	0	8	8
Plumb, Mrs. E. M.	0	5	0
Pullar, Mr. J. F.	10	0	0
Powell, Mr. and Mrs. C.	0	5	0
Phœbe, per Mr. E. Ives	10	0	0
Proceeds of Lecture at Baptist Chapel, Nettleton, per Mr. A. Walker	0	7	6
Potts, Mrs.	0	5	0
Peake, Mr. Rowland	0	10	0
Proceeds of Lectures, per Mr. R. Bellamy	0	10	0
Pearce, Mr. E.	0	10	0
Proceeds of Lantern Lectures at Egham, per Mr. J. Sayer	1	2	2
Pewtress, Mr. S.	1	0	0
Priestley, Mr. J. G.	5	0	0
Price, Mr. C. H.	4	0	0
Potter, Mrs.	1	1	0
Priestley, Mr.	0	8	0
Pavey, Mrs. L. B.	0	2	6
Partridge, Messrs., and Co.	1	1	0
Price, Miss Annie N.	0	10	6
Pastors' Birthday Fund	25	0	0
Pearce, Mr. S. R.	1	1	0
Pearce, Mr. Arthur	0	10	0
Philcox, Mr. H. N.	0	5	0
Phillips, Mr. Chas.	1	1	0
R. W. N.	1	2	0
Rayner, Mrs. L.	2	2	0
Raybould, Mrs. E.	4	1	0
Rodway, Mr. Opie	2	0	0
Readers of "The Christian," per Messrs. Morgan and Scott	5	14	6
Raffield, Mrs.	1	18	8
Rainbow, Mrs.	1	0	0
Rennard, Mrs.	1	0	0
Rouse, Rev. G. H., per Mrs. C. H. Spurgeon	1	0	0
Rawlings, Mr. E.	5	5	0
Rodgett, Mrs. Richard	2	10	0
Rabbits, Mrs. Whittock	2	2	0
Reeve, Mr. A. T.	1	0	0
Ransford, Mr. T. D.	0	10	0
Rabbich, Mr. G. M.	0	5	0
Ranford, Mr. J. C.	0	10	0
Rumsey, Mr. F. J.	0	10	0
Rogers, Mr. Matthew	1	1	0
Stevens, Mr.	0	10	0
Spurgeon, Master Harold	0	5	0
Spurgeon, Miss	0	1	0
Spiers, Mr. Josiah	0	10	0
Sale of Mottoes, per Mr. E. Johnson	3	0	0
Spencer, Mr. H.	0	5	0
Stevens, Mr. J. R.	1	1	0
Sankey, Mr.	0	5	0
Smith, Mr. R. N.	1	0	0
S. C. T.	1	0	0
Spleidt, Miss	2	0	0
Smith, Mr. J. J.	5	0	0
Shaw, Mr. Giles	1	0	0
Squire, Mrs.	0	2	0
Sinclair, Mrs. E. A.	0	5	0
Smith, Miss M. M.	1	0	0
Sharlington, Miss E.	0	5	0
Savager, Mr. J. H.	0	10	0
Surrey Mission, Pirbright, per Pastor Roberts	6	0	0
Smith, Mrs. "Java"	3	0	0
Shearman, Mrs.	3	1	0
Snelling, Mr. Alfred	1	0	0
Stevens, Mr. G. T.	0	10	0
Spink, Mr. R.	1	0	0
Sowerby, Mr. G. B.	1	0	0
Storr, Mr. S.	0	5	0
Squibb, Mr. and Mrs.	0	10	6
Stuckbery, Miss L.	0	5	0
Sexton, Mr.	0	10	0

	£	s.	d.
Sadler, Miss	0	5	0
Spurgeon, Pastor Thomas	1	0	0
Seaton, Mr. H. H.	0	10	0
Taylor, Mr. W. S.	1	0	0
Tarrant, Miss	0	4	0
Thankoffering for many mercies, per Pastor T. Spurgeon	5	0	0
Thomas, Mrs., per Secretary	0	10	0
Tinniswood, Mrs.	0	5	0
Tyndall, Mr. W. H.	1	1	0
Tatnell, Mr. A. S.	2	0	0
Tanner, Dr. John	1	1	0
Tye, Mr., per Mr. J. H. Teager	0	4	0
Upton, Mrs.	5	5	0
Van Notten Pole, Miss	0	5	0
Vincent, Mr. E.	0	2	6
Wynne, Miss	0	15	0
Winter, Mrs.	0	5	0
Wilkinson, Mr. R.	0	10	0
Wagstaff, Mr. C.	2	2	6
Wakeling, Mr. H.	0	2	6
Wigney, Miss	0	10	6
West, Mr. A. H.	0	5	0
Wynne, Mr., per Mr. A. P. Smith	0	5	0
Walker, Mrs. John	0	5	6
Wood, the late Mr. H. J. P.	1	0	0
Weekes, Mr. and Mrs. F.	0	5	0
Wood, Miss J.	0	8	0
Whittle, Mr. F.	1	1	0
Windmill, Mrs. H.	0	10	0
Wayne, Mr. Hermann M.	0	10	0
Woolfe, Mr. J. W.	0	10	6
Wilkes, Mr. and Mrs.	0	2	0
Wilson, Mr. J.	1	1	0
Worth, Mr. H. O.	1	1	0
Wigney, Mr. and Mrs. S.	1	1	0
White, Mrs. T.	1	0	0
Weymouth, Dr. M.A.	1	1	0
Willcox, Mr. W. H.	2	2	0
Williams, Sir George	2	2	0
Ward, Lock, Messrs., and Co., Ltd.	1	1	0
Wigney, Miss Maggie	0	5	0
York, Miss E.	0	10	6

COLLECTING BOXES AND CARDS:—

Alavoine, Mr.	0	1	6
Allen, Mr. J. P.	0	8	6
Andrew, Mr. J. W.	0	11	0
Baptist Chapel, Bexhill, Mothers' Meeting	0	9	0
Bartlett, Mr. S.	0	2	2
Botwright, Mr. G.	0	10	4
Bellamy, Mr. R.	1	0	0
Boutell, Miss	0	3	6
Bell, Miss Louisa Spurgeon	1	1	7
Bridger, Mrs. F. G.	0	4	0
Burton, Mrs.	0	4	5
Brook, Miss	0	9	7
Bell, Master Harold Spurgeon	0	3	6
Bird, Mr. G.	0	13	6
Burton, Mrs.	0	7	0
Cooke, Mr. William	0	10	0
Carver, Miss	0	14	0
Curtis, Mrs.	1	3	9
Cope, Miss Kathleen	0	7	6
Cox, Miss Hilpina	0	4	0
Chandler, Mr. Dean	0	5	8
Chown, Mr. J.	0	7	6
Cobbold, Miss N.	0	10	0
Collier, Mr. F.	0	9	0
Cooper, Miss Eunice	0	5	0
Davies, Mr. T.	0	2	0
Dimmer, Miss Eva	0	9	6
Depot Box	1	2	8
Ead, Miss Matilda	0	6	1
Fenner, Mr. H.	0	1	2
Fenner, Mrs. H.	0	9	0
Gunner, Miss	0	6	1
Gould, Miss Grace	0	9	10

"Mr. P—— has done good work in this neighbourhood. He is much in earnest, and his personal influence has been very valuable, particularly in helping young Christians. He is specially interested in Christian Endeavour work, and has been very useful in stirring up an interest in this direction. I am sure he has been really used by God in this district for which we are thankful."—C. M.

"Mr. F—— is a most unsparing worker, he is incessantly at it, working the district as thoroughly as it is possible for any man to work it, and his influence for good is very considerable. He is the respected superintendent of our Sunday School, and is devoted to every kind of Christian work that comes within his reach."—S. J. F.

"As to Mr. R——, personally, I think he has commended himself to all the friends here by his consistent Christian life, and his visits to the sick are much appreciated. We have also found his services in connection with our various meetings very useful."—J. R. H.

"The work of Mr. F—— is well done, and he has a growing influence for good. He conducts many meetings, and is an invaluable man, good all round. I cannot say more if I multiply words."—E. W. T.

"Mr. S—— visits twenty-four villages each month, and he conducts Services nearly every Sunday as well as occasional week nights. We think we have the best of Colporteurs, his popularity amongst working men is very marked. They say "We don't mind Mr. S—— he's not like a parson, he may say what he likes to us." Nearly all the publicans welcome Mr. S—— though he is well known to be a total abstainer, and they often ask him to visit their sick relatives."—A. T.

"I am glad to be able to speak favourably of the Colporteur and his work during the past year. He is well fitted for Colportage work in a district such as this, a good deal of strength is required and a homely manner of address; these qualities Mr. B—— possesses. I consider him a good salesman, and one who has the interests of the Association at heart. His services in the Mission Chapels and Stations are much valued."—H. J. H.

"Our Colporteur, Mr. S——, has taken up his work in this district very heartily, and his efforts have been successful. The Church with which he is most closely connected reports very gratifying progress as the result of his personal labours."—G. J. C.

"Your Colporteur, Mr. P——, is still doing good work in this district, his visits to the homes of the people are much appreciated, and his kindly manners and evident earnestness win for him a cordial welcome. The Chapel at which he labours has been renovated, and was re-opened free of debt, thanks very largely to his energetic efforts in raising funds. There have also been additions to the Church by Baptism."—F. W. P.

"From personal knowledge as well as from what I gather from others, Mr. B—— is doing his work both as a Colporteur and Evangelist in a most thorough and conscientious manner. As a frequent visitor at the homes of the poor he is able to do good service for the Master, and is always well received."—T. M.

"Your Mr. O—— has been with us nearly six months. He is well received as a visitor, and as a preacher he is very acceptable. I believe it is his earnest desire to do good work for the Master; he does not spare himself in this, but puts in long days in his work. We pray for him and encourage him all we can."—T. P. A.

"I believe Mr. F—— to be a thoroughly conscientious hard worker. As Superintendent of the Sunday School at the village Chapel he is doing good work, and in Colportage work I feel sure he is faithfully sowing the seed which *must* bear fruit."—E. A. T.

METROPOLITAN TABERNAACLE COLPORTAGE ASSOCIATION.

General Account, December 31st, 1902.

Cr.

Dr.	£	s.	d.	£	s.	d.	Cr.
To Colporteurs—							
Wages	3,269	15	7				
Expenses	291	15	7				
Provident Scheme	150	0	0				
				3,711	11	2	
Depôt and General Expenses—							
Salaries—Secretary and Assistants	438	17	6				
Printing, Stationery, Reports, &c.	47	1	10				
Postages	42	17	0				
Advertising and Travelling ...	29	16	3				
Conference Exps., less Contrib'ns ...	9	15	8				
Sundries	21	7	11				
				589	16	2	
„ Surplus				30	7	2	
				£4,331	14	6	
							£4,331 14 6

By Profit on Sales				1,607	10	5
„ Subscriptions and Donations—						
For Districts	2,075	14	9			
For General Fund	648	9	4			
				2,724	4	1

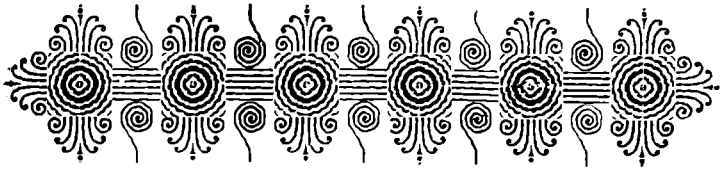
Balance Sheet, December 31st, 1902.

To Creditors—	£	s.	d.	£	s.	d.	By Stock—	£	s.	d.	£	s.	d.
District Subscriptions (in advance)	54	4	4				At Depôt	607	7	6			
Publishers, Printers, &c.	820	16	4				With Colporteurs	832	6	2			
Deposit with Association	53	15	0								1,439	13	8
				928	15	8	„ Debtors—						
„ Capital Account—							Colporteurs' Balances	373	9	0			
Balance, January 1st, 1902 ...	2,740	5	2				Book Agents, &c.	49	18	10			
Legacy	10	0	0				District Subscriptions (due) ...	97	19	0			
Surplus	30	7	2								521	6	10
				2,780	12	4	„ Investment Victoria Stock ...				1,000	0	0
							„ Cash—						
							At Bankers'	708	7	6			
							With Secretary	40	0	0			
											748	7	6
											£3,709	8	0
				£3,709	8	0							

Examined with vouchers and found correct, }
March 12, 1903.

THOS. GREENWOOD.
F. G. LADDS.

Auditors.



THE
Sword and the Trowel.

AUGUST, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XVI.—MR. FEEBLE-MIND AND MR. READY-TO-HALT.



W HILE at the house of Gaius with the pilgrims, Mr. Great-heart and his companions went forth to the haunt of Giant Slay-good.

"When they came to the place where he was, they found him with one Feeble-mind in his hands, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose, after that, to pick his bones, for he was of the nature of flesh-eaters."

Out of the giant's hands Mr. Feeble-mind was delivered, and the giant himself was slain. Poor Mr. Feeble-mind! Let us read what he says about himself :—

"I am a sickly man, as you see; and, because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected He against my weakly looks, nor against my feeble mind; but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the Hill Difficulty was judged too hard for me, I was carried up that by one of His servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that comfort should be given to the feeble-minded, and so went on their own pace. (1 Thess. v. 14.) When I was come up to Assault Lane, then this giant met with me, and bid me prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial. So he came up and took me. I conceited he should not kill me. Also, when he had got me into his den,

since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life; for the which I thank my King as author, and you as the means. Other brunts I also look for: but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind."

Poor soul! We know some just like him. It is not necessary to explain his condition, or to dwell on his adventure. We pass on to his later experiences.

The pilgrims tarried awhile at the house of Gaius, and Feeble-mind got fattened up a bit; they had a glorious special meeting, and then Mr. Great-heart said it was time for the pilgrims to go on their journey again.

"Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger; the which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest."

Mr. Great-heart, who is, of course, the minister, insisted that Mr. Feeble-mind should not leave the band of pilgrims. He wanted to go to Heaven without joining the church; and that the teacher could not sanction. But feeble as he was, he was a man of very choice mind. Sterner people can bear a little laughing, and they do not take so much notice of how silly people dress, and they can even bear a debate over the question; but poor Feeble-mind said:—

"Alas! I want a suitable companion; you are all lusty and strong; but I—as you see, am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have a liberty to do. I do not yet know all the truth; I am a very ignorant Christian man; sometimes, if I hear any rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised. 'He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.' (Job xii. 5.) so that I know not what to do.

"But, brother, said Mr. Great-heart, I have it in commission to 'comfort the feeble-minded,' and to 'support the weak.' (1 Thess. v. 14.) You must needs go along with us; we will wait for you; we will lend you our help (Romans xiv. 1); we will deny ourselves of some things, both opinionative and practical, for your sake (1 Cor. viii.); we will not enter into doubtful disputations before you: we will be made all things to you, rather than you shall be left behind. (1 Cor. ix. 22.)"

I want you to notice that the duty of the weak to join the church is here enjoined, and also that those with whom they join are to be gentle with them.

Here is a pretty piece of Mr. Bunyan's writing:—

"Now all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand (Ps. xxxviii. 17); and he also was going on pilgrimage.

"Then said Mr. Feeble-mind to him, Man, how camest thou hither? I was but just now complaining, that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

"I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

"Nay, said he, though I thank thee for thy good will, I am not inclined to halt before I am lame."—See how he perks up at the very idea of it.—"Howbeit, I think, when occasion is, it may help me against a dog."



"I WILL LEND THEE ONE OF MY CRUTCHES."

So, you see, he found congenial company in the church. The first thing for us to note is, that there are some poor feeble-minded saints who really are not nice company, but who must not be slighted. They are not very cheerful; they may not be even amiable; they have feeble minds; you will not learn much from them; they are, as Bunyan says, "very ignorant Christian men;" but we ought not, as a church, to

hesitate to have these added to us, we should be glad that they come amongst us. I heard a person say, "Look what a number of very poor people are coming into the church." I am glad of it, they are the very people who need church-fellowship, and spiritual privileges. Besides, many of the poor of the earth are the excellent of the earth. Feeble-mind was a man of a very gracious and tender spirit. When he heard other people joking and making fun, it grated on his ear; he saw others dressed out, it might not have been to any great excess, but he judged it out of harmony with the Christian simplicity enjoined by the apostle Peter; and that grieved him. This and that, which a stronger saint could do and bear without any harm, hurt his sensitive disposition. He did not wish to be always picking holes in other people's coats; he thought, therefore, that he would walk to Heaven as best he could alone.

Now I like Mr. Great-heart's pressing him to come into the church. Mr. Great-heart was a strong man, with a sword and shield; and if anybody needed such a protector, it was surely Mr. Feeble-mind, who could not defend himself. We want the feeble in mind in this church;—I know they are not very desirable from one point of view; but, then, we are not very desirable ourselves, yet Christ came to seek and to save us. It is a desirable thing that we should be able to put up with these poor Feeble-minds. Do you not think we often get most good out of those people who try us most? When a man tries our temper, and lets us know how bad it is, it is beneficial to us. If you have an invalid child, or a sick friend, you do not make a great noise, you learn to be quiet and considerate. Gentleness and tenderness are learned in this school. It is a good thing to have a weakly saint about, for it helps to make others tender. It is well for the church to have Feeble-minds in it, and there can be no doubt that it is good for the Feeble-minds to be in the church.

But do see what Mr. Great-heart says to this feeble companion. He says, in effect, "We will wait for you; if you cannot run as we do, we will walk at your pace. We will not overdrive you." I know how it is with some Christians; they have grown in grace so wonderfully, that they want everybody to be up to their height, and not three-quarters of an inch below it. They hear some dear child of God groaning over his corruptions, and his trials in the Christian life, and they look at him as if he were one of the very worst of sinners, whereas it is a thousand to one that the tried believer is a better saint than he who is hectoring and boasting. The boaster is like a rough boy who has a sweet, little, delicate sister, who is worth ten of him; she cannot run as he does, but he says to her, "You ought to do it; you should not be in bed: why are you always ill?" He forgets that she cannot help it. The fat cattle are not to push the lean cattle with horn and with shoulder, lest they trample the weak ones under their feet. No, the Lord would have Mr. Great-heart say to Mr. Feeble-mind, "We will wait for you, if you cannot walk so fast as we do; and"—notice that,—“we will deny ourselves even that which would be lawful for us for your sake; there are some things which would lead you into sin, we will not do them lest you should be injured; they might not hurt us, but we will not do them lest in any way you should be made to suffer.” All things are lawful to me,

all the common actions of life are lawful for me, but there are times when they are not expedient.

"We will not enter into doubtful disputations before you," said the great but gracious leader. We will not tax you with sermons upon very high doctrines that would only trouble you. Questions that would not minister to your growth in grace shall be left for a while; we will discuss difficult subjects in your absence. We will say to one another, "We have a tough point to settle, but we will leave it till he is gone down to the prayer-meeting, or when he is stopping at home because his head aches; we will not talk about such matters till all the weak saints are out of the way." If father and mother have anything that is nasty to say to one another, they must not let anyone else hear it. "Pray do not let the children know anything about it," they say to each other. Whenever you and I, who are the strong members of the church, have certain thorny matters to consider, we must not do it before the newborn converts. Let us say, "We must get all the children away before we talk about these things;" and as we are sure, I hope, to have newborn souls always among us, we had better endeavour to keep clear of these doubtful disputations altogether.

The very sweet point in the story is where Mr. Ready-to-halt comes up on his crutches. Now, Mr. Ready-to-halt, and Mr. Feeble-mind, you will be at home; there are two of you: You poor weak saints, who need all the help you can get, it is quite right that you should come in, because there are some more just like you in the church, and you can help each other. How delightful it was when Mr. Ready-to-halt said he would lend Mr. Feeble-mind one of his crutches. But I do like the way that Feeble-mind firmly declined the loan. If he was feeble-minded, he was not lame; and, therefore, he said, "I am not inclined to halt before I am lame." I suppose that this good man, Ready-to-halt, had been accustomed to use a form of prayer. Feeble-mind, on the other hand, could say, "My prayers are very poor, brother; still, they are my own words, and they are the expression of my inmost feelings." He did not blame Ready-to-halt for having crutches, but he would not use them himself. Some people say to me, "We wish you would write us a book of prayers, as you have given us two volumes of Readings and "The Interpreter;" but I reply, "I cannot make prayers for you, I cannot conscientiously set up for a crutch-maker. Still, you had better go on crutches, and read a prayer in the family, than not pray at all." I like to hear Mr. Feeble-mind, as he draws himself up, and says, as it were, "No, no, no, I have not come to need crutches yet, though they might be useful against a dog. They are of some use, perhaps, and you manage, somehow, to get along on them." Still, it shows the good heart there was in Ready-to-halt that he was willing to lend Mr. Feeble-mind one of his crutches. Many saints have crutches of one sort or another, they cannot trust their feet, and they have found them to be some help to them, and they are generally willing to lend their crutches to others. It is quite right that it should be so. Now come in, friend Ready-to-halt with your crutches, come in, Mr. Feeble-mind with all your weakness and fears, you two will then take counsel together about the things of God. We will wait for you, and will not

mind what we do so long as we can get to the same end together by-and-by.

A little further on, we find that Ready-to-halt, after Giant Despair was killed, danced with one of his crutches in his hand in a very wonderful manner; and, just ere they passed over the river, poor Feeble-mind left his feeble mind to be buried by Mr. Valiant in a dunghill, and Mr. Ready-to-halt bequeathed his crutches to his son, for he did not need such things in Heaven.

One day, I was sitting under the olives at Mentone, and saw a sheep that had evidently strayed away from the rest of the flock, and lost itself. It was bleating because it was all alone, and did not know its way back. Presently, a whistle was blown, and the sheep was off immediately in the direction from which the sound came. The Lord says, "My sheep hear My voice, and I know them, and they follow Me." They know His call even when He whistles to them; and I do believe, dear brethren, that you would sooner hear the Gospel whistle than you would hear the new doctrines preached in the best possible manner; for there is, somehow or other, a ring in the true Gospel which you cannot mistake. If it is real Gospel, you will know the voice of it, you will say, "That is my way, and I am off in response to the gracious call."

You should get to the Shepherd, and you should get among the sheep, and be not long a lone sheep. There are some brethren who will be glad to see you. The elders will be glad to see you. I am not lame, yet I would buy a pair of crutches to go with you if you cannot go by any other means; but I will lend you both of them, for I shall not require them myself. One is glad to be able to rejoice in the Lord, and go forward, running in the way of His salvation; but our joy is doubled if we can encourage Mr. Feeble-mind, and Mr. Ready-to-halt.

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The next Picture will be entitled—**CHRISTIANA AT THE GATE AND THE RIVER.**

Facts and Figures for Temperance Workers.

THE employment of barmaids is to be abolished in Burmah.

The teachers in Canadian schools give their scholars scientific Temperance teaching.

In most parts of Canada, persons under twenty-one are forbidden to drink at a public bar.

"Compensation" is not a compromise, for, by it, the brewer and publican stand to gain all, and lose nothing.

Mr. Balfour's fanatical outcry about "confiscation" arose from the abolition of one licence in every 400!!

The shop, the school, and the Church are public benefactors; but

the liquor-shop is the nest from which spring disaster, disease, and death.

26,000,000 young people in the United States are now receiving regular scientific instruction in the mischievous effects of the use of alcohol as a beverage.

The average "expectation of life" of a well-conducted licence, when Mr. Balfour uttered his scream of alarm, was 400 years!! No wonder licences can be insured at a low figure.

Licensing laws are for the protection of the public, not for the profit of the publican. They take for granted the dangerous character of the liquor traffic, and are intended to guard the commonwealth.

" 'He who comes into equity must come with clean hands.' Is there a hand, in all the world, so foul and so ensanguined as that which the trade extends for a privilege the law refuses?"—ROBERT B. BATTY.

Americans estimate that beer-drinking reduces the working ability of a working-man by one-half or one-third. All men employed on United States railroads are compelled to be abstainers on pain of dismissal.

The proposed "Compensation" measures, if they are passed, will mean an additional burden upon the community equal to half the National Debt! They will also convert a yearly licence into a permanent monopoly.

The liquor trade has never rendered any benefit to the religious, political, economic, or social life of the country. At the present time, it has the Government of this country by the throat, and the people, too, for the most part.

"There is no sense in which the term 'confiscation' can be applied with the least show of accuracy to the restriction of the profits of the liquor trade. To confiscate is to transfer private property as a forfeit to the State; but here, there is no transfer whatever, nor even the withholding of a right."—*Law Magazine and Review*.

"That curse of all curses—strong drink, has come to this island (Raratonga). There is a law against its being brought ashore, but unprincipled foreigners manage to smuggle it, and sell it to the natives. The effects are fearful and heartrending. I believe, were thinking men at home to see the effects of drink amongst these natives, they would never taste another drop, but would rise up, to a man, and cry shame upon those men, who not only break the laws of a weak people, but also give them, in exchange for their labour, money, or coffee, a poison which is destroying them fast."—*Life of James Chalmers*.

“ Our Own Men ” and their Work.

CXIII.—PASTOR G. T. BAILEY, LEYTON, E.



THE subject of this brief sketch was “a son of the manse,” his father having been an Independent minister of the old-fashioned type, who laboured for the whole of his life in the villages of Wiltshire, and whose name and memory are held in high esteem to this day. Disinterested and unselfish in his efforts to spread the Gospel of Christ, he laboured, for a long series of years, in seeking to bring men to God, and to build up believers in their most holy faith. Happy in the possession of such a father, our brother was equally blessed in his mother; and the power of a godly home, in which the example of true Christian living, coupled with strong and robust convictions, was constantly set before him, influenced him, perhaps more than anything else, in the earliest and most impressionable days of his youth.

Born in 1858, the lad spent his boyhood at Castle Combe, one of the most charming spots in Wiltshire. Here his father had charge of the Independent church, with which were associated seven other village

stations; and, frequently, the lad was allowed to accompany his father to these outlying villages, when he went thither to preach. On these occasions, the pastor often embraced the opportunity of urging upon his child the importance of early decision for Christ, and of expressing the hope that, one day, both he and his brother might become preachers of the Gospel,—a hope which has been realized in both cases, for the brother entered the Congregational ministry, and for twenty years has been pastor of the church at Fleetwood.

From early days, our friend evinced an interest in Divine things. He might almost be said to have been a preacher from his birth, for he seems to have practised the preaching gift from the first. On one occasion, having led his little sister into his father's chapel, he mounted the pulpit, and preached such a powerful sermon on the woes of the lost, that she was melted to tears, and he was obliged to hurry down from his exalted position, in order to comfort the wounded heart in the pew. Not that the little lad in this quiet Wiltshire village was an unnatural child of the "goody-goody" sort; he was a boy every inch of him, full of fun and mischief, and this the old washerwoman found out on various washing days when things did not happen exactly after her mind; and we venture to suggest that she was generally right when she laid the charge of the mischief upon the shoulders of little George, and found relief in the expression,—which, for a Wiltshire washerwoman, was very harmless,—“Drat that young rascal, I'll pay him out!”

But fun and frolic had to give place, very early in the history of this child of the village manse, to strenuous and serious life. Before his fourteenth birthday, he left school for a Bath stone merchant's office at Corsham. Here he was brought under the influence of the Baptist minister (Pastor W. G. Hailstone), and his excellent wife. By the good hand of God, he was led to decide for Christ; and, embracing the New Testament view of baptism, he was immersed on the eve of his fifteenth birthday. Shortly afterwards, he removed to the Queen City of the West, and, at the age of sixteen, he preached his first sermon in a village over twelve miles from Bath, walking there and back on the Sunday, and appearing fresh and fit at his business early the next morning. It is amusing to think of this stripling, full of zeal, and fired with enthusiasm, adopting the farewell words of the veteran apostle as one of his earliest texts, “I have fought a good fight,” etc.

The work, thus commenced, was continued for many months in the villages around Bath, and in the chapels associated with his father's church. Becoming conscious of the Divine call to the ministry, the “boy preacher” made his first journey to London, in 1874, in order to see Mr. Spurgeon about entering the Pastors' College. The great preacher, needless to say, received the young aspirant with all kindness, and he entered College forthwith.

Our brother's first pastorate was at Smethwick, Birmingham, where he settled in 1876. The church there had become nearly defunct; but, by the blessing of God, the chapel soon became full to overflowing, and many were led to the Saviour. Some of the most desperate characters in the place were converted to God; and many of the young

people, who were then led to Christ, are to-day living useful and honoured lives in the great city of the Midlands. A large chapel, seating one thousand persons, was erected at a cost of £6,000. By means of a grant of £3,000 from the Birmingham Cannon Street Trustees, the chapel was opened, practically, free of debt, just as the young pastor had reached his twenty-first birthday. A large congregation was gathered; and, to-day, the church at Smethwick is one of the most flourishing in the Midlands.

Mr. Bailey remained at Smethwick seven years, and in 1883 accepted the call of the church at Bury Road, Haslingden, Lancashire. There, the church was consolidated and increased; the debt on the schools removed; and £1,000 raised toward the erection of a new chapel which has since been built, Mr. Bailey going up from London, in 1901, to preach at the opening services. Owing to a painful throat affection, caused by the cold and damp atmosphere on those Northern heights, our friend was obliged, at the end of seven years, to leave Haslingden, for a warmer and more genial clime. In 1890, he succeeded the Rev. Joseph Morris as pastor of the church at Vicarage Road, Leyton, where he has continued unto this present. During his pastorate at Leyton, a commodious school-room has been built, and freed from debt, and an organ added to the chapel. Best of all, many have been born again, and between four and five hundred have been added to the church.

In October, 1902, our friend was invited to become—in conjunction with his Leyton pastorate,—pastor of the church at Blackhorse Road, Walthamstow, a new work originated under the auspices of The Pioneer Mission. The friends at Walthamstow undertook to provide an assistant-pastor if Mr. Bailey saw his way to accept their invitation. After much prayer and consideration, our brother accepted this charge; and, with his usual self-sacrificing devotion, entered upon the heavy responsibilities involved, without the promise or expectation of either fee or reward. Mr. Hurlow, of the Pastors' College, has been elected assistant-pastor, and the two brethren are already working together in the spirit of true comradeship. Plans have been accepted for a new chapel and school-room, which will displace the iron building now in use. The scheme has just been launched, and £620 has been promised for the new undertaking, which will cost some £6,000. The work is full of promise, congregations and scholars filling the chapel, the membership rapidly increasing, and there is every prospect that, with the Divine blessing, the efforts of our friends will be crowned with success.

Always busy in his own sphere, he is ever ready to lend a hand to neighbouring churches, and his genial presence, cheery smile, and gracious speech, whether on the platform or in the pulpit, always secure him a welcome, and bring a benediction to his hearers. Our brother has the happy knack of saying the right thing, at the right moment, and in the right tone. Humour and devotion blend in fine proportion in all his addresses; and a high level of spiritual life and experience is maintained in all his public utterances. For some years, he has been the Secretary of the Eastern group of The London Baptist Association, and of The Pioneer Mission; and, in both capacities, he

has done good service to the denomination both in London and the provinces.

In the providence of God, Mr. Bailey has been blessed, in his pastoral work, with a wife who has proved herself the companion and co-worker of her husband. Our brother has discovered the art of making his home bright and glad, and no wonder, when his child can say of him, "His love, unselfishness, and mirth in the home-life are always as sincere and unceasing as in his public life; while his care and sympathy for all in times of sorrow are truly Christ-like." Our friends have had to drink deeply of the cup of sorrow. Upon their home has fallen once and again the shadow of death. Two dear boys have been called to the Homeland, and so the home on earth has been darkened and impoverished, and the parents' hearts torn with grief. But God has sustained them through all, and our dear brother would be the first to acknowledge that the discipline, though painful, has been profitable, and has the better fitted him to comfort others with the comfort wherewith he himself has been comforted of God.

Mr. Bailey loves the old Gospel, and preaches it with fervour and undiminished faith. He is a man of prayer. As a child, he learnt this sacred art, for well is it remembered by a beloved sister that, on one dark night, when a little sufferer was fighting for life in the old village manse, she and her brother George knelt outside the bedroom, praying for the life of their little sister. When one grew tired, the other began again. Little wonder that God heard the voice of these tender babes, and spared the life thus threatened! Flushed with early success, the young preacher did not forget to pray. "Our dear young pastor will surely have success in his work," was the testimony of one in whose house he lodged, "for he so often talks with God." Nor has this habit of talking with God declined as years have come and gone, for well our brother knows that the secret of all true power in working for God is learnt in the secret place of communion with Him.

Those, whose privilege it is to know Mr. Bailey as a close personal friend, can testify how true, and strong, and unselfish his friendship is; and those who, like the writer, have felt his tender touch of sympathy in dark days of sorrow, will not need to be told of the delicate skill by which he pours balm into the wounded heart, without causing pain. Sympathy is a Divine gift, and our friend possesses in a rare degree the—

"Heart at leisure from itself
To soothe and sympathize."

But our brother is strong as well as tender. He is a man of conviction and courage, holding aloft the blood-red ensign of Emmanuel, whoever may oppose, and ready to resist the unrighteous demands of the present Government even to suffering the loss of his goods.

Doubtless our friend has some defects; and had the writer desired to discover them, no doubt he would have readily lent him his aid, for he would be the first to confess his shortcomings, and to ascribe all that is good to the grace of God. But our object has been to see the good, and to leave the detection of faults to someone else. Anyone

can find fault, and pick holes ; rather would we cultivate the faculty of discovering the things which are lovely and of good report.

Right heartily do we pray that our brother may live long to carry on his gracious ministry in the world, and that, at the end of the day, he may hear his Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

T. J. HAZZARD.

Curiosities of Church Life.

BY H. T. SPUFFORD.

VIII.—WOMEN IN CHURCH LIFE.

IT has been said that "a woman can take the measure of a man in half the time it takes a man to have the least notion of a woman."

One cold night, when the wind was blowing hard, a 'bus stopped in the middle of the Gray's Inn Road, London, and the conductor tenderly helped into the already nearly full vehicle a little old woman, carrying a very large bundle, done up, in what appeared to be, a black shawl. She looked a faded widow in straitened circumstances. The passenger, who sat next to her, began to imagine all kinds of tender things about her. An idyll was being swiftly woven, when the little old body's eyes met those of the conductor, and the 'bus stopped again in the middle of the road. The man on the footboard assisted, as carefully as before, his elderly charge, and the next occupant followed her with his eyes. "Ah, poor thing! in which sordid street did she live? What a huge bundle for aged arms! No doubt, tailor's work paid for at a sweating price." She hesitated till the road was clear, and then passed over. An interested mind followed her; but, at that very instant, the next occupant's glance fell on three gilt balls, and the little old woman disappeared through the doorway of that accommodating relative of Cockneydom known as "my uncle." The interested observer gave a little laugh, and quoted Shakespeare. Of course, he had seen it all before. The bundle done up in a shawl of faded black; the familiar go-between, grey, short, and inscrutable. The next occupant had been taken in; but, to this day, it is a question whether it was altogether "Love's Labour Lost." Probably, there was enough in the bundle carried to suggest the pathetic.

It was that mistake about one woman which fills the writer with fear and trembling as he essays to write about others. He trembles lest the least drop of cynicism should ooze out of the incident. But this topic is, "Women in Church Life," and every man will be ready to say, "There is no room for cynicism in such a subject." The writer agrees, and he will endeavour, with the laudable energy of Mr. Dick, to keep the little old woman in black out of this memorial.

Indeed, a memorial we wish to make it. This is but fitting, for who can estimate how much the Church owes to the saintly women who, in obscurity, and, often, through much affliction, have been

"succourers of many"? Think of ministers, tried almost to the point of breaking down, yet who have been kept going through the prayers and sympathies of good women! How many church-officers, vexed even unto plain speech (shall we put a bracket, and say, "full often"?) at the simplicity of some spiritual overseers, have turned off with a laugh, as the minister's earthly intercessor, the deacon's wife, has remarked, "Ah, poor dear, he does not have to deal with so many rogues as you do!" Think, too, how the tale of good works would come short if women's share of them was deducted. Man, busy man, would look aghast at the product, if women's proportion in the keeping of things straight were deducted from his own.

Let no one be acid enough to say of these lines, "Ah, syrup!" Rather are they but a dip into a great reservoir of appreciation which has been deepening through many years of church life.

* * * *

It was the humorist, Max O'Rell, who said, in his last book, "Rambles in Womanland," that "God had created beautiful women in order to force upon men a belief in His existence!" Much the same sentiment is expressed by Milton, and in quite as courtly a fashion, when he puts into the lips of Adam this description of the approach of Eve,—

"Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable. On she came,
Led by her Heavenly Maker, though unseen,
And guided by His voice."

When Beauty *is* thus guided, who shall exaggerate the glory of its influence? But it is not always so; and when it is not, who can picture the direful effects of its charms? But goodness enshrined in woman needs neither the accessory of grace of form nor flush of health for the exercise of an efficient ministry.

The writer knows an invalid's room, from whence you look across the way to a row of almshouses, the last earthly refuge of certain relics of tossed and torn humanity. The sole occupant of this room has not left it, except on rare occasions, for twenty years. Her only outlook is from her bed, in which she sits, to the other side of the street.—the sunless side. But the almshouses have low roofs, so the flood of light on the other side is not wholly lost. Nor is the window cheerless, for the invalid's clock is the Sun's march across her counterpane. Stray boughs of trees, too, come within her view, and these afford her indications of the season's change. From the roofs of the dwellings of the pensioners, the invalid's view of the sky is unrestricted to the South and West, except by the limits of the window. In the evening, she can watch all the glow of the sunset, whether displayed in the golden glory of June, or in the red fires of an angry wintry day. And this is all. As the writer sits at the window, he can see more; but his friend has to be content with what others tell her of the world beyond. How fares, then, this circumscribed life;—this existence with such a **monotony of limitations**? There was a time when the little lady, old-

fashioned even then, could get to the holy service. But that day is long past. There was a period when she was buoyed up with the hope that she would walk again; but that hope faded till, now, it seems as far removed as does the long-lost summer, when Winter lingers, an unwelcome guest, in the porch of June. Yet, though the hope has died, and no desire to mix with the outer world remains, the invalid's interests in the welfare of the church are delightfully fresh, and her sympathies are as interestingly personal as they are wide in range. She has avoided, by the cultivation of friendships, and by select reading, that concentration on self which so often overcomes those who suffer constantly from the torture of pain, and the stealthy encroachment of infirmity. Her influence is that of the quietest, of one deeply experienced, of a mind and heart at perfect peace. Frances Ridley Havergal's poems are favourites with her; and, in the invalid's room, the writer began to see the spiritual teaching in "Under the Surface;"—not, perhaps, a book to take right off with active, restless, impetuous men. It was in this same room that Andrew Murray's precious volume on prayer was opened up; and here, week by week, the possibilities which lie within the holy exercise are proved. The pastor never stands before the people, on Lord's-day morning, without knowing that, in the invalid's room, there will be one who will definitely wait before God, through the whole service, on his behalf. Many a preacher, like the moon, shines by borrowed light. Whatever freshness or sustained endurance there may be in some men's ministry, the springs of it may be found, perchance, in some good woman's prayers. The victory of old lay in the uplift of Moses' hands.

To the invalid's room, also, at the end of the week, comes the man with his thoughts. The rising waves of the next Sabbath's sermons surge, to the drowning of all else. The room of the holy recluse is as a lonely beach for the waves to break upon. Here the sermons are preached first. And the one listener never tires of the monotony of that oft-receding, oft-advancing tide of speech. So, all through the year, when the days are long, and in at the open window is wafted the scent of the Summer breeze, and on Winter afternoons, when the early lamp leaves half the room in shadow, comes the man with his mind's burdens. At such seasons, too, the invalid will bring out new texts, which have arisen, like islands, above the still waters of her meditations. Here, for instance, is one in Ezekiel i. 26, which expanded thus. Firstly, there is a throne, representative of sovereignty, government, law, and order. Secondly, there is the personal dispensation of the power of the throne: "A Man above upon it." "All's law, but all's love." Thirdly, there are the agents in the administration,—the throne was over the heads of "the living creatures." Here is another. Take Joshua x. 13, 14, and see in it, firstly, faith for miracles; and, secondly, miracles for faith. Take, again, 1 Kings i. 5, and read from it a case where, firstly, vanity stifled natural affection; secondly, an instance of ambition without ability; thirdly, of the seeming right overruled by higher considerations; and, fourthly, of the way of the world with a waning cause. Take, again, the last chapter of Micah, and find a text in every verse; or, say, 2 Cor. i. 21, 22, and translate the word "stablisheth" as "good footing", "legal footing", "warranty"; while,

in verse 22, include in the word "earnest" the legitimate idea of completion.

So passes an hour in the invalid's room. What wonder if the writer thinks her to be a valuable member of the church! She is never humorous; always serious, cheerful, and tender. There are "characters" over the way in the almshouses, but of these some other time.

* * * *

I look back long years, and see a circle of ancient dames at what one of them called an "eternal meetin'." "Not a bad name, either," says a grim friend; but whether he means this comment as a compliment, must be left.

One little body, who always attended, was wont, on Sundays, to prop up her aged frame with a home-made cushion. On a day, she came to her minister in sore trouble, for she thought someone had unpicked her precious bolster, and done it up again "hard." For weeks, she could not "enjoy the Word." She was as discontented as Jonah, and you could see her pushing the innocent cushion about immediately after the Benediction. Poor old dear! The culprit was a creature of her own fancy. Not long after this, she came to the minister again, but with a very different story. "Oh, sir!" she said, "I want you to offer special praise for me. I'm seventy-eight to-morrow." Then she pushed a small parcel into the pastor's hands, with her "respects." They were ginger lozenges,—her favourite sweet! "A very commonplace incident," you say. You would not have thought so had you seen the old woman's eyes.

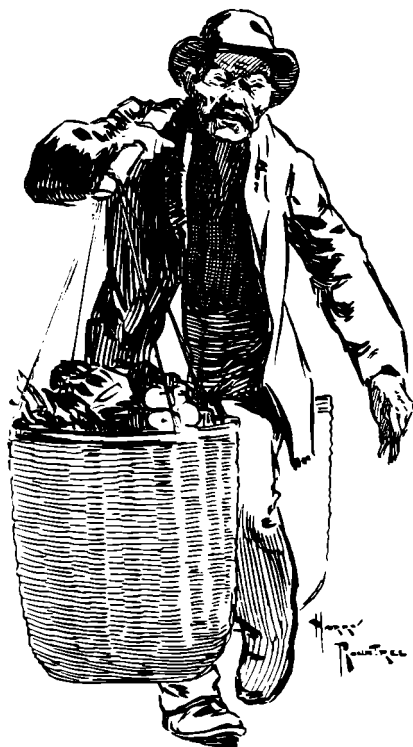
Another of the "eternals" comes in form even as one writes,—a gracious, motherly soul, beloved of all the poor, plying her blessed work till she almost fell dead in the street. Not always appreciated where she should have been. Her husband had a dream about her when she was gone. She was before him. "Why have you come back?" he queried, "if you had stayed away a little longer, you would have had a nice stone put over you."

So these, and others, gathered at the "eternal meetin'" for thirty long years, with hardly a break in their numbers, or an addition, for the matter of that. They had met, in the earlier days, as young mothers, sympathetic of their poorer sisters in the hour of women's pangs. Their quiet maternal work had been kept going, without fuss or advertisement, year after year. Their children grew up, and married; their own hair changed colour; their youth faded quite away; and, at last, they gathered, a pathetic circle of aged women, yet pursuing, with the same method, and the same consistency, the loved work which had brought them together over thirty years before.

With their table spread with garments, with their peaceful, yet tired, and, in some instances, pain-scored faces, with the method of the work stamped upon all their proceedings, and their tender regard showing itself in their trembling prayers, they form a picture, in the mind's eye of the writer, as beautiful as it is likely to be enduring. Did William the Silent's better half go far wrong when she called this gathering of the holy sisterhood, "the eternal meetin'?"

Work for Christ among the Chinese in New Zealand.

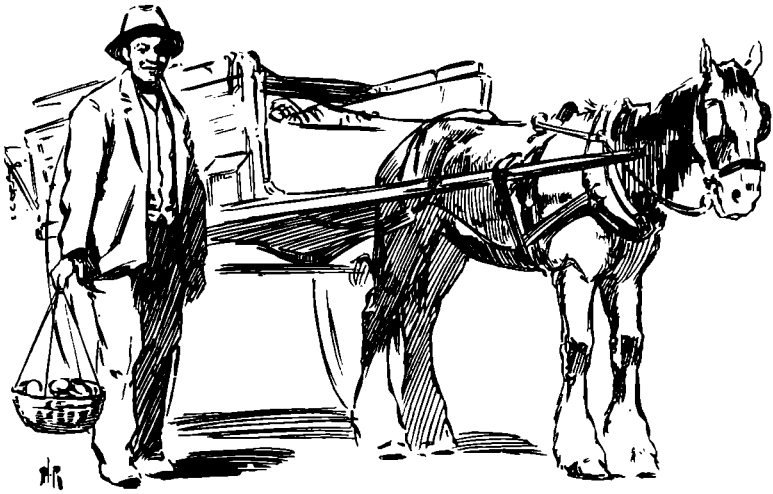
BY H. H. DRIVER.



"JOHN" AS MARKET-GARDENER.

CHINA, that vast reservoir of humanity, which is overflowing into all lands, has sent a small stream of her multitudinous people to these remote islands of the Southern seas. Twenty years ago, there were some five thousand reported in the census returns. Since then, restrictive legislation has steadily reduced their numbers. In 1896, a poll-tax of £100 was put upon these alien immigrants; and, as the sum, owing to the larger purchasing power of money in China, would represent about £1,000 in Chinese coin, the tax has prohibited any more from visiting these shores. A Chinaman, owning so much, would be in too affluent a position to make it worth his while to travel so far in quest of wealth. The number has therefore declined until now there are less than three thousand in the entire Colony. Of this number, only thirty-three are females. Forty European women have married Chinamen, and have borne to them 106 half-caste children.

The occupations of these alien visitors are very varied. Most of them are employed as miners; and by their industry and economy they are able to make a good living on claims which Europeans have abandoned as worthless. About five hundred are engaged as market-gardeners,—a pursuit in which they easily excel their European rivals. They are quick to detect the most suitable soil for their purpose, and wise to turn it to the best account. Others do well as greengrocers, shopkeepers, hawkers, laundrymen, servants, etc. "John" comes round daily, bending under two great panniers full of vegetables. Some of the more enterprising sport a horse and cart. They bear names which sound to us uncouth and unfamiliar. Quong Tart, Wong Tape, Pak Chung, Kung Sze, Yip Ching Hoi, Yip Kum, To Pee, Wong Tak, Lo Keong, and such musical titles occur among them. When any become Christians, they add a Christian name to their native name, and so we get such compounds as Harry Chin Pong, David Yat Lee, and such like.



“JOHN” WITH HIS HORSE AND CART.

The Chinese here display the excellences for which their nation is famous. They are quiet, inoffensive, unless irritated beyond all endurance by the malice or mischief of their European neighbours, industrious, thrifty, and law-abiding. They give liberally to the Hospital Funds and other philanthropies. They love their own land with an ardour which is odd to the ubiquitous British, and arrange that, if they die here, they shall be carried to their own Flowery Land for final burial. Only last year, the bones of Chinamen, who had been interred in various parts of the Colony during the past twenty years, were exhumed, and carefully packed in sealed coffins, and shipped off, to the number of five hundred, in a vessel specially chartered for the sacred purpose, and immitigable was the grief of their relatives and friends when the vessel sank with her precious cargo in water too deep to give any hope of the recovery of the treasured coffins, each of which had been insured for fifteen pounds. One Chinaman was ready to spend thousands of pounds to recover the body of his father, and save it from the deep dishonour of being buried elsewhere than in the land of his birth.

But the Chinese have brought their characteristic vices as well as their virtues to these new lands. Many of them are addicted to opium smoking with all its deadening influences on body, mind, and heart. They are inveterate gamblers, too, and their gaming dens are often raided by the police. They are sadly disregarding of the laws of sanitation, and herd together in ill-ventilated and ill-kept dwellings. As most of them are unmarried, and Chinese women are not allowed to leave the Flowery Land, immorality prevails among the baser sort. Drunkenness, too, is no uncommon vice, although they prefer native liquors to our own fiery intoxicants. Altogether, they are an undesirable element in our Colonial life, and there is much to warrant the Government in their efforts to keep them out. Their overwhelming numbers, their

vicious practices, and their racial peculiarities, make the increase of these alien immigrants very undesirable. This does not apply, of course, to those who have been reached and refined by the Gospel of Jesus Christ. When any abandon their ancestral idolatries, and come under the sacred and elevating influences of the Christian revelation, their lives are so transformed that they become worthy members of society, and adorn the churches with which they are associated. Many Christian workers have sought the weal of these "strangers within our gates." It has seemed to them inconsistent to send missionaries to China, and at the same time to neglect the Chinese at our very doors.

The Presbyterians of Otago have done most for the Chinese in the South Island. Rev. A. Don, their evangelist, has wrought among them for many years, and has gained great influence over them. His last Report shows that an average of 24 attend his Sunday evening service, and that, out of 260 in Dunedin and suburbs, 141 have attended it. His assistant, Mr. J. F. Loie, visited 68 localities inland, held 98 meetings, which were attended by 615 of his countrymen. Mr. Don has founded the Canton Village Mission, the aim of which is to train young men here, and send them to the villages from which most of our Chinamen come. One has already begun work in Canton, Mr. George Henry McNeur; another is to leave shortly, Mr. William Mawson, M.A. Thus, New Zealand has been linked to China, and the agents of this new Society go from work among the Chinese here to their relatives and friends in Canton, assured of a ready welcome. Much good may be hoped for from this method of missionary work.

Special mention is due also of the work of Mr. Walter Paterson, of Dunedin, who has been a very faithful friend of the Chinese. By dint of patient and persistent toil, he mastered sufficient of the Cantonese colloquial to enable him to transliterate the Gospels into phonetic Roman type, to translate Gospel hymns, and to write brief tracts in the Cantonese dialect. The literature he has prepared has proved very useful to the Christian classes among the Chinese, and has been very widely circulated. Every Monday night, for the past ten years, Mr. Paterson has arranged for a social tea for the Chinamen, at which he has had an average attendance of twenty; at Christmas time, he had 70 present; and at the New Year, 61. His example shows how much a single worker can do if he be fired with zeal, and impelled by love.

Our Baptist churches have also taken a share in this good work. At Hanover Street, Dunedin, a class was formed about five years ago. About twenty are in regular attendance, and are taught by as many European teachers. Five have become members of the church. The scholars are very appreciative of the kindness shown to them; and, some time ago, presented to the church a beautiful banner with the words, "God is Love," embroidered in silk upon it. The banner waves above the platform on high days and anniversaries. It cost thirty pounds, and is a work of art which is much admired. Whenever the teachers give the class an entertainment, the scholars reciprocate the kindness by preparing an entertainment for them and their friends. A notice-board has been placed outside their hall inviting the Chinese to attend. Soon after it was put up, a young man was seen gazing at it. "A strange language that, is it not?" said one of our folk. "Yes," he replied, "this



"JOHN" AS A MISSIONARY TO HIS COUNTRYMEN.

is the Jewish synagogue, I suppose." It is very pleasant to see five or six Chinamen present at each evening service; and, although their knowledge of English is too limited to enable them to understand much of the sermon, it is a good thing to find them in the house of God at all.

Our principal church at Christchurch has had a Chinese class for many years, and has erected a neat little hall for their use. The attendance has varied a good deal; there are now about ten present every Sunday afternoon. Rev. J. J. Doke, the former pastor, now in South Africa, was a famous champion of the Chinese, and when a number were imprisoned and treated with exceeding roughness and cruelty by the police, he appeared in court on their behalf.

The Vivian Street Church, Wellington, had a class for a while, but it has now become an undenominational class.

A class is held in connection with the Auckland Tabernacle Sunday-school, with a Chinaman as its leader, having 14 on the

roll. The latest report of it states, "grand work is being done" Recently, a Chinaman was received into the church.

"Semper Idem."

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 346.)

PART III.—(a) THE OBJECTIONS.

Finally, this last and very practical difficulty concerning Biblical Inspiration arises in the minds of thoughtful men.—(7) "Have we, indeed, now in our own hands, the very words and thoughts of the Holy Scriptures as originally given through the prophets and apostles by the Holy Ghost?" To this question I answer,—In a wonderful manner, yes, albeit not absolutely so in every case as the defects of translation, slips of copyists, and occasional corruption of the text, have passed on to us, sometimes, as through stains on a window, the

untarnished brightness and glory of the sun, and it is the work of a reverent and sanctified scholarship to remove such stains, and give us the most accurate and critical rendering of the original Scriptures possible; and, therefore, for the labours of such men as Bengel, Scholz, Kennicott, Hort, Tregelles, Tischendorf, and others, we are profoundly grateful, since every research and revision brings us daily nearer and nearer to an absolute perfection as, through the fires of textual analysis, we find that "the words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm xii. 6).

It must, however, be carefully noted that these questions, concerning the text only, do not affect the main fact of Inspiration,—the thoughts, words, and writings, as they originally came from God, being perfectly untarnished, absolutely unimpaired; and it is for them Evangelicals claim Verbal Inspiration. Thus, the prayerful comparison of manuscript with manuscript, the sifting of the dates and genuine nature of each, the blending together of arguments for one reading in preference to another, and the true translation of the most accurate Hebrew and Greek Text, into the different languages of the earth, is a task of the most solemn importance; and, under the over-ruling providence of God, has always been undertaken in the spirit of a true and unbiassed literary criticism, which sought to discover and pass on the "ipsissima verba" of the original Scriptures. This, we need scarcely say, is a very different position from that adopted by the Higher Criticism, which, while accepting the manuscripts, and translations, quarrels not with them, but rather with the doctrinal teachings, historical incidents, arguments and dicta of the Book itself. Holding, for example, in my hands, the best translation of the works of Homer, Plato, and Josephus, though there may be some slight discrepancies from the originals, I may, practically with perfect accuracy, state that these are the very words and thoughts of the great poet, the illustrious philosopher, and the celebrated historian; but when I find fault with the style of Homer's Iliad, quarrel with the teaching of Plato's Nicomachean Ethics, and impugn the truthfulness of the narrative given by Josephus of the destruction of Jerusalem, I am immediately entering upon a different territory, and sitting in judgment upon the authority and wisdom of the men themselves; while, if I assert that Homer never existed, that there were two Platos, and that the history of Josephus was written, two hundred years after the great Jew was dead, by some unknown man on the Pseudepigraphical hypothesis,—character, influence, and even existence disappear, and nothing remains but MY GREAT SELF, AND MY OPINIONS, my absorbing and all-important personality, concerning which, strange to relate, few men care a jot or tittle, and which will be completely buried under the sod in one or at most two generations, "for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you" (1 Peter i. 24, 25).

This difficulty, which we have stated fairly, is, however, more apparent than real when we consider (a) *the singular adaptability of the Holy Scriptures for translation into all the dialects of the earth.* Never has there been a book which more completely triumphs over

the poverty of certain languages, and yet throbs out its splendour to the very finest points of wealthier ones. Thus, there is often a tenderness in the French version which our more prosaic Anglo-Saxon lacks, and a massive ruggedness in the German which contrasts strangely with Oriental translations; but, through each and all, the same great truth and love of God, in the Gospel of Jesus Christ, are perfectly revealed, and all peoples and sects vie with each other in eulogizing "our own dear Bible" as presented in their native tongue; while the differences of such translations are very trivial, and rapidly reaching a vanishing point; and, we believe, this Book, the gift of the God of Pentecost, is destined yet to overthrow the Babel of milleniums, and hasten on the unification of the human race.

It should be also borne in mind (b) *with what scrupulous and even painful care the copyists of the Old Testament Manuscripts reckoned the verses, words, and even letters of the Holy Scriptures*; counting them so accurately that they could even tell the central letter of the Pentateuch,—conducted to and from their work with a care almost rivalling that displayed over the bullion of the Bank of England, and approaching it with a caution equalized by that of modern surgery, every parchment upon which a single error, or even an erasure if one occurred, being instantly rejected, and another absolutely accurate papyrus substituted, while the Sacred Writings were watched over with a holy jealousy by all sections of Jewish thought alike. Surely, if words could be preserved intact and unimpaired, the Massorites did it; and though, possibly, an insignificant slip may have happened here and there, as errata occur in modern printing, yet, read and re-read, copied and re-copied, counted and re-counted, nothing on God's earth could certainly be more free from error, or passed on more unsullied from generation to generation.*

The words "Manuscript" and "the Scriptures" simply mean "written by hand" and "the Writings"; and it would be a most interesting and faith-strengthening study to trace the use of the terms "write", "written", "Scriptures", and their cognates, also such expressions as "The Book of Moses", "The Book of the Law", "The Book of the Lord", "The Word of God", etc., right through the whole Bible, did time and space permit. Suffice it, however, to point out how Moses is again and again stated to have *written* the law and revelation which God gave unto him (Exodus xxiv. 4; Deuteronomy xxxi. 9, 22); a copy of which was to be preserved by the priests "in the side of the ark of the covenant" and the words of which were to be freshly *written out* "in a book" at the installation of every ruler (Deuteronomy xxxi. 26, xvii. 17, 18);—how Joshua, David, Hezekiah, Nehemiah, and many more, though separated from each other by the lapse of centuries, alike endorsed the Pentateuch as *written* (Joshua

* A few of our readers may, possibly, be unaware that there are now in existence no original Manuscripts of the Old and New Testament Writings, these having long since perished; but copies of unquestioned reliability and great antiquity remain. For a most instructive account of these, we would recommend "Our Bible and the Ancient Manuscripts," by Dr. Kenyon, and simply point out the significant and interesting fact that the four greatest Manuscripts of the Bible, now existing, are preserved at St. Petersburg, London, Rome, and Paris, the practical centres of the Greek Church, Protestantism, Romanism, and Free Thought respectively.

viii. 32; 1 Kings ii. 3; 2 Chronicles xxx. 1—3; xxxiv. 14 to end; xxxv. 12; Nehemiah viii. 14);—how, passing by Samuel and David, Jeremiah also *wrote* all the words that God gave him in a book, and Daniel, in his turn, refers to these writings as Divine (1 Samuel x. 25; 1 Chronicles xxviii. 19; Jeremiah xxx. 2; Daniel ix. 2);—how our Lord and His apostles continually quote, in the Gospels and Epistles, from "The Scriptures" (*Writings*) (Matthew xxii. 29; Luke xxiv. 32; John x. 35; Acts i. 16; viii. 32; xvii. 2; Romans iv. 3; xi. 2; xv. 4; xvi. 26; Galatians iii. 8; James iv. 5; 2 Peter i. 20);—how Paul, in his last letter, refers to "the Sacred *Writings*" "given by inspiration of God" (2 Timothy iii. 15, 16), accepting thus the Canon of the Old Testament Scriptures, and Peter links those of Paul "*written*" "according to the wisdom given unto him," with "the other Scriptures" (2 Peter iii. 15, 16);—while the last solemn malediction in the Apocalypse thunders twice its condemnation upon those who "add unto" or "take away from" "the things which are *written* in this Book" (Revelation xxii. 18, 19);—and whatever occult metaphysical processes may take place in thinking, it is absolutely certain that men can, at any rate, only write in words, and thus God's repeated command to His prophets, "*write*," "WRITE," "WRITE," as He dictates His messages, not only presupposes, but demands the doctrine of Verbal Inspiration.

Besides, as we have often emphasized, (c) *no dogma, article, or even incident of the Christian faith, has ever been touched, much less changed, by any variation of conflicting readings*. Griesbach, quoted by Gausson, affirms that, in "Paul's letter to the Romans, for example, the longest of the Epistles, only five renderings out of four hundred and thirty-three verses in the slightest degree change the meaning of any sentence." although no less than ninety-seven Greek words, unused elsewhere in the New Testament, occur; while Dr. Hort, than whom there was, admittedly, no more competent authority, states that only one out of every thousand of such variations in the Manuscripts of the New Testament affects any change of importance,—a fact the more remarkable since, citing Gausson again, "the six comedies of Terence, though copied but seldom, manifest no less than 30,000 variations!" This, linked with the circumstance that the opponents of revelation have now shifted their position from contending against the reliability of the Manuscripts rather to an attack upon *the Bible itself*, enables us to say, with the erudite and gracious Bengel, "Eat the Scripture bread in simplicity, just as you have it; and do not be disturbed if, here and there, you find a grain of sand, which the millstone may have suffered to pass. You may hereby avoid all the doubts which, for a season, so horribly tormented me. If the Holy Scriptures, which have been so often copied, and have so often passed through the erring hands of fallible men, were absolutely without variations, this would be so great a miracle that faith in them would be no longer faith. I am astonished, on the contrary, that from all these transcriptions there has not resulted a greater number of different readings."

Finally, we frankly confess our conviction that (d) *the very existence of the Book is in itself miraculous*. Surviving its friends, assailed by its foes, guarded by conflicting sects and parties, whose teachings and

sins it ruthlessly condemns, the history of the growth and preservation of the Scriptures, from the first little sapling planted in Eden's garden, on and on to the full completion of branches and foliage until "the leaves of the tree were for the healing of the nations," can be accounted for on no other ground than that of Divine superintendence and interposition. Face to face, as we are, with stubborn facts, no assertion can be more erroneous than that we have received the Bible through the intentional assistance or upon the authority of the Church, for history indeed proves how, on the very contrary, *we got the Book in spite of the Church*. Again and again, it was neglected, cut to pieces, lost, or overwhelmed with Talmudical literature by Jewish priests and princes, and yet survived them all;—anathematized, burnt, assailed and criticized by so-called Christians, its phoenix-like uprisal from the flames of persecution is a standing miracle which we deliberately attribute to the indwelling power of God the Holy Ghost. To say that the Church sanctions the Bible, is as absurd as to affirm that a child graciously gives permission for the existence of his father; since the Church, in so far as she is pure and Scriptural, is the child, and not the parent of the Scriptures.

Just take the one case of Tyndale, who exclaimed to an ecclesiastic in the heat of controversy, "If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scripture than thou dost." Trace his flight for life to Hamburg, the destruction of his New Testament, just issuing from a Cologne press, by printers made drunk for that purpose by priestly subtlety, its subsequent printing at Worms, followed by the buying up and burning by the English Bishops of all available copies,*—*a procedure which was over-ruled of God to give Tyndale money sufficient to proceed with the printing of the entire Bible*,—his kidnapping, imprisonment, and martyrdom; and note how, though ecclesiastics burned both the man and the Book, yet could they not overturn its power, for "the Word of God" cannot be bound or buried by fetters of clericalism, or spades of modern thought.

What, then, are the endorsements of the Holy Scriptures? We reply,—To us at least, behind the Old Testament, the witness and attitude of Christ and His apostles; behind the New, the indwelling power of the Holy Spirit witnessing, not to ecclesiastical councils, or man-made gatherings, but with and to the spirit of *every genuine believer*, that these Scriptures are verily the words of the living and eternal God.

We close by alluding to an objection levelled against the Inspiration of the apostle Paul's Epistles, because, once, when dealing with a matter of great intricacy and delicacy, it would appear as though he were allowed to interject an opinion of his own, amid the distinct and definite commandments of almighty God. Well, what of that? Even assuming it were so, yet his statements are most carefully guarded and hedged round by the words, "And unto the married I command, yet

* So completely was this work of destruction carried out that, of Tyndale's octavo New Testament, only two copies—one imperfect, and the other perfect,—remain to-day, the former in St. Paul's Cathedral, and the latter in the Bristol Baptist College.

not I, but the Lord," "But to the rest speak I, not the Lord" (1 Corinthians vii. 10—12); so that this very emphasis of a distinction between his words and those of the Lord, proves how scrupulous Paul was, and how, under no circumstances, would he, though the greatest of the apostles, give his own opinion amid God's words *without definitely labelling it as such*. Indeed, his very attitude in this matter becomes thus a strong evidence against the critics;—God would not here *command* upon His people a burden greater than they could bear, and Paul, who touched his Divine Lord more closely than any other man, in the light of such experiences as 2 Corinthians xii. 8, and Colossians i. 24, *may* have been allowed to suggest his advice. All Evangelical commentators, however, maintain that the distinction here is rather that between a command of the Lord heretofore given, and cited by Paul, and an advice now expressed for the first time by him in his apostolic capacity as guided by the Holy Ghost;—and as regards "dokeo," rendered "I think" in verse 40, a comparison of Luke xvii. 9, Acts xv. 28, and 1 Corinthians iv. 9, where the same word occurs, clears up any difficulty; and the smart but superficial sneer, "Did not the Holy Spirit know whether Paul was 'in the body or out of the body' (2 Corinthians xii. 2, 3)?" falls to the ground immediately upon the stinging response,—Yes, the Holy Spirit did know, but was not desirous of informing either Paul, or you, or me, concerning the matter.

(To be continued next month.)

(Erratum on page 341. Delete words "Benjamin, etc.," and read, "assuming two to be widowers.")

From Sighs to Songs.

WHEN faith is weak as sorrows press,
Or hope declines through dire distress,
And love resigns its power to bless,
We sigh, "Thy will be done!"

Encompassed by the gloom of night,
As moon and stars refuse their light,
And foes alarm, or fears affright,
We say, "Thy will be done!"

When faith and hope resume their sway,
And love transforms our night to day,
To Him who taught us how to pray,
We sing, "Thy will be done!"

The Lord will all our needs supply,
And wipe the tear from every eye,
Then as we prove He's ever nigh,
We sing, "Thy will be done!"

V. J. CHARLESWORTH.

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

IV.—AS TO THE RULE OF FAITH.

IN our former talks, we have considered the Church of Christ as the community of Christian believers, redeemed with blood, renewed by the Spirit of God, united in love. Of this Church we have seen that Christ alone is the Head, governing her life from His throne in Heaven. We have now to ask how the will of Christ for His Church is made known. Have believers any rule of faith and conduct? Is there any Divine revelation? Any standard of appeal?

In answer to these questions, Protestants reply, "*We have the Bible* : the Word spoken by prophets and apostles under the guidance of God ; the Word accepted by all Christians, and sealed by the experience of many centuries. This Book speaks with a regal authority, to reason, conscience, and heart ; teaching, reproving, comforting, directing. In it we have the Divinely-given 'rule of faith.'

But there is another answer, which places *Church Tradition* at least on a level with Scripture. Let us try to understand this claim. Side by side with the history of the Bible there has been the life of the Church ; and, generation by generation, men have thought, and talked, and argued about the things of God, "handing down" their conclusions to their followers, until there has grown up a mass of material, known as Tradition, and relating partly to the history, and partly to the doctrine, of Christianity. This mass of Tradition, regarded as the testimony of the ever-living "Catholic Church", is put forth, on her authority, for the acceptance of all Christians, and Church Tradition thus becomes a second standard, giving a further "rule of faith."

What, then, is the relation between the two rules of faith? Are the Bible and Tradition to be looked upon as equal, but separate, authorities? Or is one superior to the other? Or do they agree, so as to form one body of truth? As we shall see, they do not naturally agree, for Tradition contains many things opposed to the teaching of Scripture. Then how can we hold the two? Only by placing the Bible in subordination to Tradition, and interpreting it in such a way as to make it seem to agree with Church dogma.

This is the plan adopted by the Church of Rome, which accordingly seeks to keep the Bible in the hands of the priests. The people may not read it, for fear they should understand it in its natural sense. They must receive its teachings only through the medium of the Church's official interpreters.

Attempts are sometimes made to deny this, so we will fortify ourselves by a few facts, brought out by Dr. John Brown, in his fine Lectures on "The Present Crisis."

At the beginning of the eighteenth century, Pope Clement XI. issued a special Bull condemning the reading of the Bible by the laity. A hundred years later, when the Bible Society had come into existence, Pope Pius VII. declared that such Societies were "a most crafty,

contagious invention, which must be destroyed." Again, in 1850, the Archbishop of Milan and his Bishops reminded their clergy "how repeatedly the Church, by the mouth of the Roman Pontiff, has forbidden her children to read the Bible in any vulgar tongue whatsoever, though free from all suspicion." And, finally, as showing how the policy of suppression obtains in England to-day. Dr. Brown mentions that a Manchester gentleman, pitying the spiritual ignorance of the Irish Catholics in that city, recently offered to give every one of the people attending St. Chad's Church a copy of the Bible in their own Roman Catholic version. He thought it better that they should have that than none. *But the priests refused the offer.* Thus now, as always, Rome keeps the Bible from the people, as far as she can.

Now, why this rooted objection to the general reading of Scripture? Because the reading of God's Word, without the interposition of priestly comment, exposes the falsehoods of Rome. Hear the words of Cardinal Wiseman. In his "Lectures on the Doctrines and Practices of the Roman Catholic Church," the Cardinal describes the process by which Catholics sometimes go over to Protestantism. He pictures an enquiring Catholic somehow obtaining a Bible, and, on reading it, becoming surprised to find no mention of transubstantiation or auricular confession, and not one word about purgatory or the worship of images. "He goes to his priest, and tells him he cannot find these doctrines; his priest argues with him, and endeavours to convince him that he should shut up the Book that is leading him astray; he perseveres; he abandons the communion of the Church of Rome, . . . and becomes a Protestant. Now, in all that, the man was a Protestant before he began his enquiry; he started with the principle that whatsoever is not in that Book is not correct,—that is the principle of Protestantism."

What, then, would the Cardinal have the man do? Lay down the Bible, and go to the priests of the Church, that through their lips she may teach him what to believe! Now here we touch a vital divergence between Protestantism and Romanism. When we appeal to the "Bible", she appeals to the "Church"; and thus, like the Pharisees of old, makes the commandment of God of none effect by her Tradition.

Nor is Rome alone in this. She is joined by the Anglicans of our own beloved land. An Anglican priest writes—"It is a mistake to suppose that the Scriptures, without note or comment, in the hands of all, are a sufficient guide to truth; the Bible thus used is not useless only, but dangerous to morality and truth." *The Church Review* says:—"The Catholic Church is always in time (as well as in degree) before the Bible;" and goes so far, in another passage, as to declare "Bible Christianity" an invention of the devil! One cannot help remarking how singular it is that an all-wise God should have given us a Book, whose teachings, unless checked by human interpretations, produce an effect contrary to His intention, and serve the purposes of His enemy!

But where shall we find this Tradition, which is to safeguard the Bible? Vincent of Lerins tersely replies:—"Accept *what has been said always, and everywhere, and by everybody.*" Well, if we can find

this, it will indeed be worthy of our respect. But where is it? Let us look for it. Universal Tradition, if it exist, cannot be hard to find. Rome cries, "I have it." Greek orthodoxy intervenes, "No, it is with me." And we are confronted by the great split which has rent East from West. Do these two Churches say the same thing? Listen. In 1894, the Pope, when celebrating his Episcopal Jubilee, wrote a letter to the Greek Church, inviting its members to re-unite with the Roman Church, accepting himself as supreme Pontiff. The answer sent by the Patriarch of Constantinople and twelve other Eastern Bishops is enlightening and amusing. They tell the Pope that they are willing to unite, "if only the Bishop of Rome will shake off, once for all, the whole series of the many and divers anti-evangelical novelties that have been privily brought in to his Church;" and, amongst other "anti-evangelical novelties", they specify his claim to be Pope, (which was first made, and afterwards supported, they say, by forged documents), his claim to infallibility, the present form of the Roman creed, the method of celebrating mass, the doctrines of supererogation, purgatory, and the immaculate conception of the Virgin Mary. After this reply, I think the proposals for re-union dropped.

So here, you see, is a vast cleavage in Church Tradition. The Roman and Greek Churches stand apart, like glacial masses separated by a yawning crevasse.

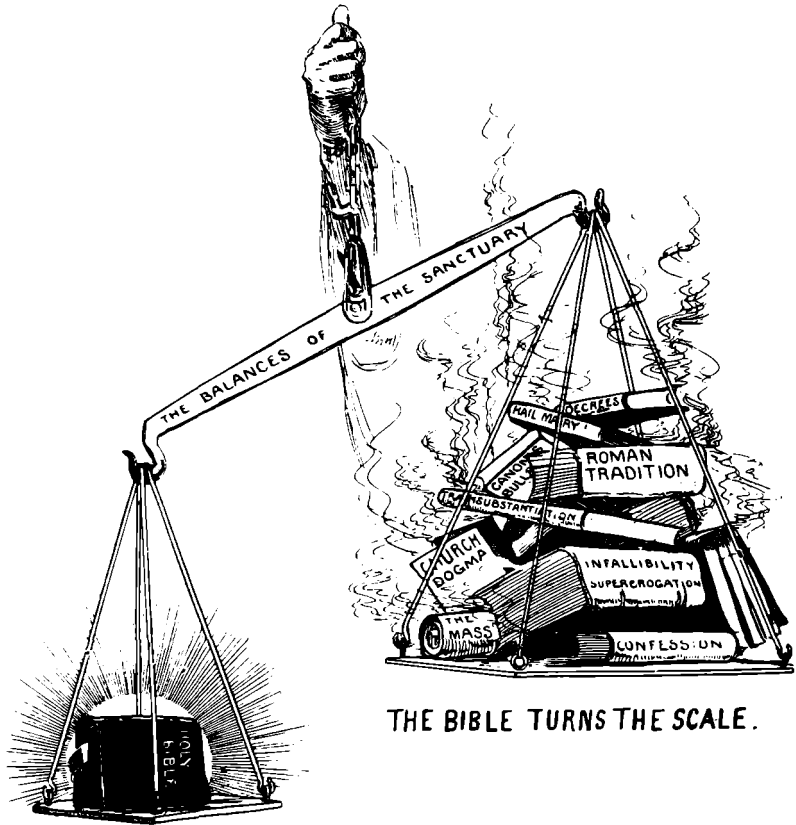
But there is one thing in which the Greek and Roman Churches are at one. They agree that the Anglican Church is schismatical and heretical. The Pope, in his Bull "Apostolicæ Curæ" (1896), declared that ordinations carried out according to the Anglican rite are "absolutely null and utterly void."

Where, then, is the unity of that Tradition, which leaves "the Catholic Church" split up into mutually destructive fragments? As a matter of fact, the "Universal Tradition" we are seeking is a dream, and not a reality.

If a plain man asks, "What am I to believe?" it is not enough to say, "Follow Church Tradition," you must indicate which line of Tradition he is to adopt. And when one has been chosen, how is the enquirer to proceed? Thirty years ago, it was estimated that the Canons, Decrees, and Bulls of Rome would make up forty folio volumes. How many there are by now, I dare not guess. Yet all these are included in "the Roman Tradition." Now who can judge such a mass? No man. Romanists never attempt to do so; they accept "what the Church teaches," by an "explicit" or an "implicit" faith. That is to say, in the Roman Church, the soul abdicates its royal function of judgment, and receives its creed from an external authority. And here we touch the secret of the degeneration of Roman Catholic nations. Character decays where reason, conscience, will, are put in abeyance. Clerics flourish, but men decline. Tradition is a yoke which weighs the people down.

From Tradition, with its uncertainties, its contradictions, its perils, it is a relief to turn to the Bible. Here we have a revelation which is one, coherent, progressive; living, and life-imparting. True, there are difficulties in the Bible, arising chiefly from our partial knowledge

and dim insight, but study tends to dissipate them. The Book speaks to us with a Divine accent, with the clear note of an authority before which Popes and kings must bow. For every man, great or small, it has a voice,—a voice interpreting to him his own best impulses, his deepest thoughts, his holiest aspirations. The wisest man cannot exhaust it. The child can appreciate it. The weary find in it a rock of refuge, and the sin-laden a fount of cleansing.



THE BIBLE TURNS THE SCALE.

If we have the Bible, we do not need the priest and his "notes." The Book is clearer than its explanations. Dr. Brown tells of a poor woman who said she understood "The Pilgrim's Progress," and hoped, some day, to understand the notes written to explain it. Alas! there are "notes" which obscure the text. It seems to me that the "notes" of a traditional interpretation obscure the Revelation of God.

But they do more. They contradict it. Do I ask the way of salvation? The Bible points me to the Cross: Tradition speaks of "baptismal regeneration" and submission to a human hierarchy. Am I troubled about sin? The Bible calls me to God in Christ: Tradition

sends me to the confessional. Do I enquire as to the Lord's Supper? The Bible tells me it is a commemoration: Tradition makes it a sacrifice. Do I kneel in worship? The Bible sets before me God alone: Tradition puts Mary beside Him, on a throne no creature ought to occupy.

Now which am I to follow? The Bible or Tradition? I cannot follow both. Before I choose, let me remember that the one will lead me towards liberty and light; the other, towards slavery and superstition. The one will encourage me to exercise my own conscience before God; the other will demand submission to ecclesiastics. The one will uplift me and my fellow-countrymen to a strengthened national life; the other will degrade us to the level of Italy and Spain.

Dear young people, I know that many of you are longing for a spiritual life that shall be deep and true. Let me remind you that every spiritual awakening has sprung from a renewed study of Scripture. It was the revival of Greek learning, leading to a fresh understanding of the New Testament, which produced the Reformation. It was the study of the same Greek Testament by Wesley and Whitefield, which, in a day of Rationalism following High Church predominance, produced the English Revival. And, in our own time, when so many troubles, in State and Church, compel us to realize our need of a quickened spiritual experience, we shall find it, not in a submission to Tradition, (that would be to go straight to the gulf,) but in a renewed application of heart, and mind, and conscience, to the understanding of the Word of God.

There are signs, to-day, of deepened interest in Scripture. Some are afraid of Biblical Criticism, but I think we need not trouble for the Ark of God. The Book stands in the strength of its Author, with the light of Eternity flashing from it. For every generation, and for every man, it has its message. Like Coleridge, I believe in the Bible because it finds me. In its presence, I am hushed as before the oracle of God. It is the Book of the Ages. Sublime it remains, defying equally the pretensions of Tradition and the questionings of Unbelief; and I, for one, am sure that, when all earthly storms have for ever swept by, we who have rested our hope upon its promises, and guided our lives by its commands, will be found to have built upon Rock.

Where the Buttons came from.

THE minister's wife sat on the front porch mending the clothes of one of her numerous progeny. A neighbour passed that way, and stepped in for a friendly chat. A large work-basket half-full of buttons, stood on the floor of the porch. After various remarks of a gossipy nature, the visitor said, "You seem to be well supplied with buttons, Mrs. Goodman." "Yes, very well, indeed." "My gracious! if there ain't two of the same buttons that my husband had on his last winter suit. I'd know 'em anywhere." "Indeed!" said the minister's wife calmly, "I am surprised to hear it, as all these buttons were found in the contribution box. I thought I might as well put them to some use, so I—what, must you go? Well, be sure and call again soon."—*Selected.*

Shadow and Sunshin in North Africa.

"AND did you give the patient her medicine?"

"Oh, no, she was *too ill for that!* When she is a little better," etc.

We smile at the ignorance of a Moslem mind, yet are we not apt to follow the same course with reference to Moslem nations?

"If you had churches gathered, *then* there would be more interest and help," says one. But yet the awful need remains.

Yesterday, among my patients here was a young woman, acutely ill. She said she had only been ill from the preceding day. To-day, as I passed near her village, I enquired for her, and was shocked to hear that she had just passed away. Now, as evening is drawing in, they will be committing her body to the ground, and one asks sadly, "What about *her soul?*"

To-day, at our out-station, as I tried to bring home this solemn fact to the patients present, their attention was fixed, and one hoped and prayed that some were indeed looking to Jesus by faith.

Then, as I tried to help them medically, my soul was stirred by one man, the damaged state of whose heart and circulation spoke of his having only a few weeks to live; and I longed that friends in the homeland might see such cases, and be stirred to hear the Lord say, "*We must work*, for the people are passing away unsaved and unreached."

But one may ask, "Are not these people Moslems, and really rather good people?"

Were they as good as Nicodemus, the Lord would still say to them, "Ye must be born again," and "No man cometh unto the Father but by Me;" and these poor people deny the Lord Jesus, and, in His place, put all their faith in the false prophet, Mohammed.

Neither is there reason for slackness because we *do not see great results*. Sight would destroy faith. Sight, I take it, is not promised *here*; "we walk by faith, not by sight." Yet, for our mutual encouragement, the bow of blessing still spans the clouds of sin and difficulty; for example,—

(1) A few days ago, I saw, for the first time, a copy of the Gospel in the Arabic *spoken* by the people of Morocco. It will bring light to many who cannot read the literary language. What specially interested me was that I recognized the lithographed handwriting; it was the work of a man I knew very well. For years, he lived with me, and made a good profession of being converted; then deceived, wavered, went back; and, at last, I had parted from him, after years of effort, with a sad and disappointed heart. Yet here he is, after many days, God's instrument in bringing blessing, perhaps to thousands, through the printed page of the Word of Life. To God be all the glory!

(2) A man in Tangier, some twelve or more years ago, professed conversion; and, after careful and faithful dealing, he was baptized. Soon he seemed to grow cold. He avoided us; and, for years, we could only think of him with sad disappointment. Now, a late Report of the Bible Society tells how this man, restored again, had been employed in selling the Scriptures to his countrymen; how, after a time, one day, while so doing, he was attacked, and so shamefully handled that his death soon followed,—no doubt, receiving a welcome from his Saviour; and, maybe, to wear, through all eternity, the Christian martyr's crown.

(3) Then, too, in temporal things, God has been wondrously kind. Your generous support has not failed us; and as to the Medical Mission expenses, we have not been forsaken. About two months ago, I found

the drug account £25 on the wrong side, and was compelled to close part of the work; but, as the bow appears even *as the rain is falling*, so, at once, help appeared from unexpected sources; and, this month, £75 on the right side calls forth praise to God, and reminds us of words of the late beloved President, "Do good work, brethren, and never fear; God will see that you do not want."

T. G. CHURCHER.

Sousse, Tunisia, North Africa.

A Great Necessity.

"THE greater the necessity, the greater the charity," is one of the watchwords with which Pastor J. J. Kendon's thirty-fourth Annual Report of "The Hop-Pickers' Mission" commences. That it is a very appropriate watchword, a glance at the beautifully illustrated story of the work will show. The poor have the Gospel preached to them, and they are fed, and clothed, and healed as well. It is delightful to read about all the happy efforts of "one of the *Crowning Years* of our labour among the hop-pickers."



A SUNDAY SERVICE AMONG THE HOP-PICKERS.

Our illustration is of the Sunday afternoon service at Curtisden Green, a feature of which is a free tea. Two Princes were among the helpers. But we must not tell everything. Mr. Kendon will gladly supply copies of the Report, and receive contributions to the work, which we know to be right worthy. We wish it yet another crowning year. Great charity befits this great necessity. Address, Pastor J. J. Kendon, Bethany House School, Goudhurst, Kent.

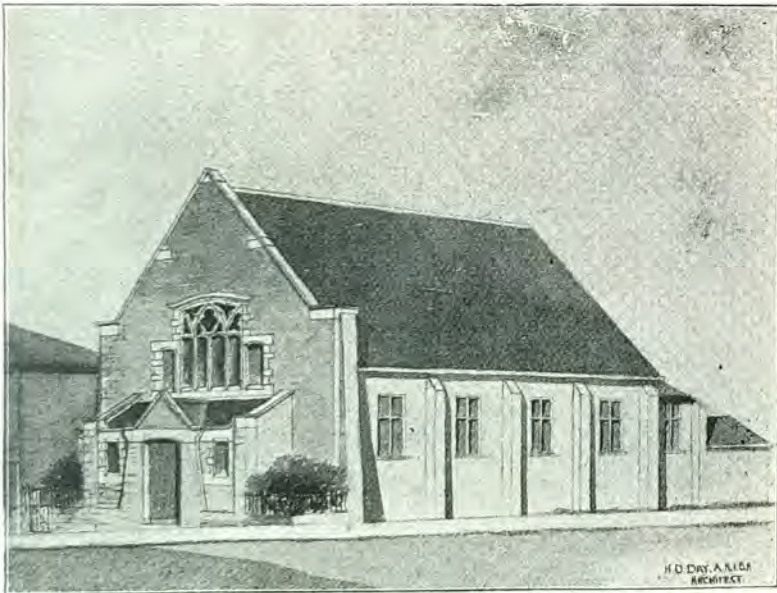
Godalming and its New Baptist Church.

SURREY, outside the London suburbs, can hardly be said to be overcrowded with Baptist churches. As a matter of fact, one might travel very many miles through the most picturesque part of this lovely county without coming across one, the Congregationalists and Wesleyans having long outstripped us in their efforts to reach the smaller towns and the scattered villages.

Godalming, for instance, is a very flourishing borough with 9,000 inhabitants; yet it is not three years ago since a determined attempt to form a Baptist church was made; and for that attempt we have to thank The Pioneer Mission and The Home Counties Baptist Association.

On October 7th, 1900, The Pioneer Mission began a forward movement in Godalming. A room in the Borough Hall was hired, and Messrs. Clements and Glynn, of the Pastors' College, carried on services there with much acceptance.

In September, 1902, Pastor A. A. Harmer, so well known all over the country in connection with evangelistic services, took over the work, and under his guidance a regular Baptist church was soon formed, which has since made rapid strides. There is now a fellowship of about fifty members. The new School-chapel has just been opened by Pastor Thomas Spurgeon, and fifteen candidates, who were awaiting baptism, have been immersed in the baptistery. There are also other candidates for baptism and church-membership.



BAPTIST SCHOOL-CHAPEL, GODALMING.

Altogether, this young church promises to do well. It has apparently sprung into existence in a very short time. But the student of religious movements is always prepared to find something behind so rapid a

growth. As a rule, this rapid growth means that, in a few hearts, there has long been much earnest desire and prayer. The growth is not really as sudden as it appears to be; someone, at least, can say, "I have been asking the Lord for it for years. For this church I have prayed." That is the case at Godalming. There have been the praying twos or threes, or perhaps more. Among these, there is a now aged brother, in feeble health, who seems to have made "A Baptist church for Godalming" the desire of his heart for the greater part of his long life. He happens to be Scotch; and when a man is both a Scotchman and a Baptist you may expect to find in him a tenacity of purpose not easy to match elsewhere.

This good brother came under the spell of C. H. Spurgeon in the earliest days of the great preacher's London ministry. Providence sent him to Godalming about fifty years ago, and he has been there ever since,—always in humble circumstances, but always an exceedingly liberal supporter of the cause to which he had given his heart. Mr. Spurgeon himself became interested in our borough a very long time ago. The venerable friend, to whom I have just referred, tells me that, as early as 1854, C. H. S. paid his first visit to Godalming, when his devoted adherent sought him out, and had the pleasure of getting him to preach at the little Wesleyan Chapel.



By permission of J. W. Bocking, Godalming.]

EASHING BRIDGE, GODALMING.

letter of invitation that brought the boy-preacher from Cambridgeshire to New Park Street, and to whom the now historic reply was sent. Mr. Low was, in those days, nearing the end of his long years of devotion to a church that, before, the advent of C. H. S., was threatened with speedy extinction. The affection of the old deacon for the young pastor who had been, under God, the means of averting this calamity, was unbounded. "I love him as my own son," he would say. Naturally, he would lose no time in introducing him to the lovely scenery by which his own mill was surrounded.

That mill has, long since, changed both owners and use, for paper has given place to flock; but the beauty of river and woods, and of the picturesque old bridge, beside which the cattle still come to drink, remains unchanged, the delight of every artist and of every lover of nature fortunate enough to see it. This sweet picture must, I think, have been one of the first Surrey views that C. H. S. ever saw.

My own belief is that C. H. S., who could then have been only twenty, was induced to visit the neighbourhood by his venerable deacon, Mr. James Low, who, with his son-in-law, Mr. Pewtress, owned a paper-mill on the river Wey at Eashing Bridge, a little distance from the borough. There may be some ancient members at the Tabernacle who still remember Mr. Low, the deacon who had the distinguished honour of writing the

Only once more, however, did his busy life allow him time to preach at Godalming; and that time, my venerable local friend tells me, he stole out of a much-needed holiday. That was in 1884.

But Godalming, as a place in which there might possibly be an opening for The Pioneer Mission, evidently remained in his mind; as, in 1889, he and Mr. Carter, the Director of the Mission, talked the matter over, and even took steps towards finding out how the land lay,—writing to Pastor J. Rankine, of Guildford, on the subject.

The work, then, had the sympathy and promised help of the late beloved C. H. Spurgeon, but he was called home before the help could be given. Doubtless, he would have rejoiced to see the opening day of the pretty little School-chapel, and in the liberality of those whose gifts have brought to pass another of the many projects for the glory of God and the growth of the Church of Christ with which his heart and hands were ever so full.

The church-members are very far from wealthy, except in faith and self-denial; but there is in them the earnestness of those who have had to wait long to see the desire of their hearts realized, and much of the spirit of those little "churches of Macedonia" that so greatly rejoiced the heart of the apostle Paul (2 Cor. viii. 1—6). A good beginning has been made; but, at present, it is only a beginning, and much help is needed before the vacant ground, beside the school-room, is covered with a chapel not only built but paid for. At present, there is still a debt on the school-room.*

The neighbourhood is rapidly extending, but the accommodation afforded by all the places of worship in the town hardly amounts to half the population. It is hoped, moreover, that the Baptists will reach some whom the other churches have failed to move. A large proportion of the inhabitants does not attend Divine service regularly, and it is from among these that the Baptists hope to gather at least some of their adherents.

An Alderman, who has had fifty years' experience of this borough, said, in laying one of the stones of the new building, that they had eleven churches, of eight denominations, in the town, to supply 9,000 people; but there was a public-house to every 171 of the population. So he thought there was room for Christian work still. The different religious bodies in Godalming had always been the best of friends, and he hoped that friendly spirit would never die.

It does not seem likely to do so at present, for the Congregationalist and Wesleyan ministers have been present at the public meetings that have been held, and have been most brotherly in welcoming a movement that promises to add to the strength of the Free Churches of the district.

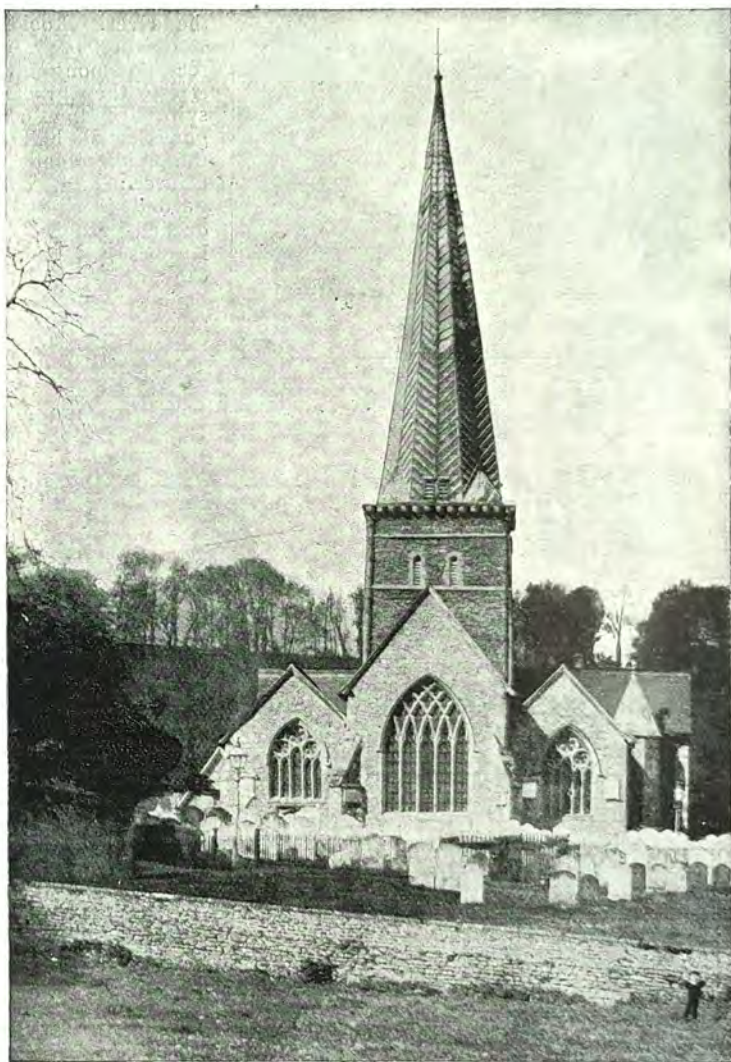
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Now for a word about Godalming itself. The town lies in a broad level valley, through which winds the little river Wey. Wooded heights look down upon it. On one of the nearest of these, rise the towers of the great Charterhouse School, while the far-reaching chalk downs spread themselves in the distance. It is a most rich and lovely country. Hindhead, which is mentioned appreciatively in "John Ploughman's Talk" and in the neighbourhood of which much of the racy "Talk" was written, closes in one side of the view from any of the heights.

The tall, lead-covered spire of Godalming Church, slightly out of the perpendicular, cannot fail to strike even the railway traveller as he nears the town. There has been a church on this same spot since Saxon times; indeed, it was only in 1879, when, during one of its too many

* We understand that a good friend has promised to give £50 if £350 is raised by September next, and we sincerely trust this may be accomplished.—ED.

restorations, the old Saxon arch, which for over 800 years had separated the tower from the nave, was destroyed. This beautiful old building stands near the river, and the "ing", or level meadows by the water-side, —the "ing" that probably once belonged to some Saxon of the name of Godalm.



by permission of G. West, Godalming.]

GODALMING CHURCH.

Like Izaak Walton's Lee, the Wey is "a fishful stream," beloved by anglers. It is recorded that a certain vicar, during the Commonwealth,

"passed so much time fishing in the 'ing' with another priest, that he preached but seldom, and then in a fruitless and unprofitable manner." It seems that people loved sermons in those days, so the angling parson lost his living.



By permission of J. W. Backing.]

TOWN BRIDGE AND CONGREGATIONAL CHURCH.

School-chapel is in Queen Street, in the centre. Although quite simple in design, it is a very pleasing structure, in the native Bargate stone, with Bath stone dressings and a cheerful red roof.

The High Street follows the line of the river. Looking along the "ing", one sees, among the trees, the graceful spire and fine octagon School-hall of the Congregational Church; and, close beyond it, the just opened "Hugh Price Hughes Memorial Church and Schools;"—taken together, a very charming set of buildings. The Parish Church guards one end of the town, the two Free Churches the other; the new Baptist

LIZZIE ALLDRIDGE.

Christ's Property.

BY REV. T. L. CUYLER, D.D.

"WE are the Lord's." Pass this blessed truth around from pew to pew in our congregations, from house to house in our community, and from church to church throughout Christendom. It is a levelling truth, but it levels upward. Christians belong to Christ by the Father's gift: "Thine they were, and Thou gavest them Me." We belong to Jesus, because He hath redeemed us by His precious blood. We are Christ's property also by our own voluntary act when we accept Him as our Saviour and Lord, and promise obedience to His commandments. This triple claim fixes and fastens His ownership of every blood-bought soul on the round globe.

Living in this world, or dying out of it into Heaven, is only one continuous process. When I once returned from Europe in a sailing packet, we signalled our name to the station on Neversink Heights, and thence to New York, and speedily a steamer was sent down to tow us into port. In like manner, as the redeemed spirits of true believers come to the end of their life voyage the only signal that is needed to ensure a safe entrance into the celestial haven is, "We are the Lord's." Many a sail may have been rent by the tempests, and many a spar may have been snapped, but the Divine Pilot will not suffer one of His own to founder in sight of the harbour.

If we are the Lord's, then are we His representatives before the world. The people of this world think very seldom about God; many

of them only use His holy name in a profane oath. They think very little about Jesus Christ, and then only of Him as a benevolent personage who went about doing good, and was put to death on the cross. What is needed is to bring right before their eyes a living Christ. Nothing can so distinctly impress them as a living follower of Christ who represents Jesus to them, not only on Sunday, but every day and hour through the week, and who sets Him forth by copying Him in his conduct and constant example. It was said of a certain person's religion that it was all straight towards God, but very crooked towards his fellow-men. Then the man was an imposter. No man can belong to Christ who does not "let his light shine before men"; the very first condition of discipleship is that we are to be Christ's witnesses. This ownership by our Redeemer must be exclusive. We cannot serve two masters. A Christian ought never "to be had." Our place is not in the world's markets, waiting for a bid to our selfishness, or ready for anyone to hire us. To every bid, every temptation, every bribe, or every threat, the sufficient answer should be, "I am not my own; I belong to Jesus Christ."

Uncle Hiram on Higher Criticism.

[*Extracted from Dr. L. W. Munhall's Magazine, "The Word and the Work."*]

ME an' Martha heard the lecture at the church the other day,
 An' I'd really like to tell you what the preacher had to say;
 For he talked in measured rhythm on "the higher criticism,"
 An' he said, old-fashioned doctrines now have mostly passed away.

An' he said, the light o' science had full many converts won,
 Since the higher criticism had its noble work begun.
 Jest as if the light o' man could illuminate God's plan;
 Jest as if a tallow candle could illuminate the sun.

An' he told how evolution had improved the human face;
 How environment assisted to ameliorate the race.
 He harangued the congregation over transubstantiation,
 But he scarcely touched the topic of the power o' saving grace.

Me an' Martha sat an' listened, but we didn't understand
 What this high-toned city preacher tried to figure out so grand.
 It was all too deep for me, for I really could not see
 How it helped us on our journey to the bright celestial land.

Why this higher criticism? Why this theorizing craze?
 Prying into plans eternal, doubting God's mysterious ways,
 When the Bible reads so clearly; here's a sample I love dearly,
 An' its got enough o' Gospel for the balance of my days:—

"Come, thou weak an' heavy laden; come, an' I will give thee rest;
 Drop thy load of sin an' sorrow; lay thy head upon My breast."

Why don't every Gospel preacher try to follow the Great Teacher,
 Both in walk an' conversation, if he wants his labours blest?

I suppose the world's advancing at a very rapid rate,
 An' my pore old-fashioned notions may be sadly out o' date.

But I'll give this word o' warning; on the resurrection morning,
 Higher criticism lectures won't unlock the golden gate.

C. W. SCARFF, in "Ram's Horn."

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.

Bible Lessons for Little Beginners.
Part II. By Mrs. M. J. C. Haven.
Fleming H. Revell Company.
(2s. 6d. net.)

If thorough Bible-study and knowledge of the child-mind could make an efficient teacher, this volume would leave all Sunday-school workers without excuse, if they are not efficient. It is the most untiring and detailed preparation for the lesson we have ever seen; and though primarily compiled for the teachers of "the little ones", is well worth careful study by all who endeavour to impart religious knowledge. Here are not only lessons ably thought out, but suggestions as to blackboard sketches, picture illustrations, and even appropriate hymns: what more can one want? It is a remarkable half-crown's worth.

Outline Studies. By W. G. MOORE-HEAD. Fleming H. Revell Company. (3s. 6d. net.)

SCHOLARLY, suggestive, and true to Scripture, not only in letter, but also in spirit. Valuable for Bible-class lessons, or for private study. Never a sentence written to fill up space, but to convey instruction. It deserves, and will surely secure, as large a circulation here as in America, its birthplace and home.

How to Live the Christian Life. By Rev. W. J. PATTON. Oliphant, Anderson, and Ferrier. (2s.)

THIS is "the marrow of Divinity" indeed,—five sermons of unusual length and strength. They throb with Evangelical force and fervour, and are packed to the very top with fine Scriptural appeal. Just the thing to read when kept prisoner from God's house. The King's presence is everywhere in these solid but all-alive discourses. First-rate value for a florin. Get it, and see if we are not true in our judgment.

The Revised Bible. A new Edition with the Revised Marginal References. C. J. Clay and Sons. (15s.)

THE Book Beautiful in rich, elegant binding, bourgeois type, printed on India paper. Our fathers would have marvelled to see "The Book" in such sumptuous style. Nothing, however, can alter the heart of this best-beloved Friend among books,—*nothing*.

God's Inspiration of the Scriptures.
By W. KELLY. T. Weston, 53, Paternoster Row. (5s.)

THIS is a book, indeed. A veritable mine of inspiring teaching as to the Divine design and authority of God's Word. We do not commit ourselves to every detail of interpretation by the author; but with his general purpose, and his reverent but discriminating loyalty to both Old and New Testaments, we have the heartiest sympathy. If every preacher would prayerfully ponder this weighty book within the present year, we should, we believe, see much fruit of Divine blessing upon our testimony. It is as true of our work as of our personal life, "Them that honour Me, I will honour;" and this book will enable us to honour God through His precious Word.

Old Testament Critics. By Rev. T. WHITELAW, M.A., D.D. Kegan Paul, Trench, and Co. (7s. 6d.)

A STRONG counterblast to the so-called Higher Criticism, trenchant, cogent, and, to candid minds, quite convincing. One or two chapters are very fine in their criticism of the critics, showing how tremendous are the assumptions and improbabilities on which the Bible is being mutilated to-day. Dr. Whitelaw's scholarship is full and thorough; but it is put under tribute to confirm the testimony of the Scriptures. Wherever the deadly mischief has

been at work, we warmly commend the study of this powerful volume as a corrective.

The New Testament in Modern Speech. By the late DR. WEYMOUTH. Edited by E. HAMPDEN-COOK, M.A. James Clarke and Co.

THIS is a monumental piece of scholarly toil and ability, and will surely make its way with all thoughtful students of the New Testament. We do not expect soon to hear it read in public religious services, but it will be a valuable help to all who want to get at the very marrow of the Inspired Word. Dr. Weymouth was a master of Greek, and has finely translated it into modern speech, and though his version has not the majestic roll of the Authorized, it has all the excellences, and few, if any, of the defects of the Revised Version. It is a book that will grow in value as it is well studied, and will richly repay the time spent in its mastering. The notes give added worth to an already excellent volume.

The Temptation of Jesus. By A. M. STEWART, M.A. Andrew Melrose. (6s.)

A DIFFICULT and thorny topic is here very ably and devoutly handled. Mere curious speculation and cloudy metaphysics are abandoned in favour of practical helpfulness for the tempted and tried children of God. The result is a volume that, whilst it exalts the Saviour in His people's admiring love, renders precious aid to all who follow in His footsteps, being tempted. We accord it a hearty welcome, and commend its purchase and reading without reserve.

Christ's Foreview of this Age. By W. Y. FULLERTON. A. H. Stockwell. (1s. 6d. net.)

THE seven parables of our Lord, recorded in Matthew xiii., are here expounded in their relationship to one another, and to the whole "age" of which Mr. Fullerton believes

they reveal to us "Christ's foreview." With his usual penetration into the very heart of Scripture, and his clear portrayal of what he has there discovered, our brother gives us a series of expositions that ought to be of great service to all Bible students and seekers after truth.

At the Lord's Table. By Rev. R. CYNON LEWIS. Arthur H. Stockwell. (2s. net.)

MR. CYNON LEWIS has a congenial theme in this book, in which are combined spiritual tenderness, Welsh ardour, and intelligent insight. There is perhaps a little air of artificiality in the headings of the chapters; but we gladly commend sermons which make such a high appeal to those who sit "at the Lord's Table."

Parting Words. Selections from these sermons of DR. MARTIN LUTHER on John xiv.—xvii. Translated by CHARLOTTE ADA RAINY. Oliphant, Anderson, and Ferrier. (2s.)

MISS RAINY'S translation must have been a labour of love,—which will not be lost. Here, set forth in other-day, homely phrase, is that Evangelical mysticism which is at once the simplest and profoundest thing in the world. Under the guidance of the hero of the Reformation, what large and liberating meanings leap from the words of grace! "Parting words,"—yes, but words of joy, joy!

Fettered Lives, and other Addresses to Men. By Rev. G. E. WEEKS, M.A., B.D. A. H. Stockwell. (2s. net.)

THESE manly addresses to men are worthy of a larger constituency than that to which they were delivered. The men of England need such talks as these quite as much as the men of Natal; for, alas! many of their lives are fettered.

We are surprised that a book like this, with eighteen chapters, should have been published without any index.

Christopolis. Life and its Amenities in a Land of Garden Cities. Partridge and Co. (2s. net.)

THE anonymous author of this book describes what he imagines should be and would be the state of society in a commonwealth applying the principles of Christianity to every department of life. Though we may not accept all his conclusions, there is so much in this work with which we heartily agree that we can cordially commend it to our readers.

Earthly Discords and How to Heal them. By MALCOLM J. Mc LEOD. Fleming H. Revell Company. (2s. 6d. net.)

THE Fleming H. Revell Company manage to produce a type of book which we think we could now almost tell in the dark; it is compact and artistic, and has about it what we can only call "style." We compliment them and their Chicago printers.

Though, at first, we were inclined to criticize the word "heal" in the title of this volume, we can do nothing but commend it. Mr. Mc Leod has a great deal of spiritual insight, and a knack of expression which makes these chapters very valuable. Some of them we have read, and re-read, and mean to read again.

Where is Christian Effort Most Needed? Arthur H. Stockwell. (9d. net.)

THIS is a curious production, consisting of replies from a number of men to the question of the title. Dr. Parker's reply, given in facsimile, is:—"One mile radius from the London Stock Exchange as a centre." Dr. Dale's reply, also in facsimile, is nearer the mark:—"Your question is one which I think God alone can answer. I cannot." It is difficult to realize what purpose can be served by this publication. It only proves that there is yet no place in the world where Christian effort is not needed; until the end of this age, that will be true.

"Through the Gates." A Memoir of William Norman Titterington. Marshall Brothers. (1s. net.)

A WELL-WRITTEN memoir of a fascinating young Christian life. A book to put into the hands of young people.

New editions of the following works, which we commended on their first appearance, have been issued:—The fifth edition of *Rifted Clouds, the Autobiography of Bella Cooke* (Hodder and Stoughton, 2s.); and the third edition of *Prayer Thoughts: some Names and Titles of Christ Devotionally Considered*, by Rev. N. A. GARLAND, M.A. (Elliot Stock, 1s. 6d. net.)

Several *Story-books* have come to hand. One from the Religious Tract Society—*Pixie O'Shaughnessy*, by Mrs. VAIZEY (2s. 6d.),—is a bright narrative of the varied experiences of a lively and very original Irish girl in an English boarding-school as well as at the dilapidated castle in Ireland that was her home.

Mr. A. H. Stockwell sends us four volumes. The best is "Parson Dick," by FREDERICK HARRISON (3s. net),—a well-written tale of a clergyman who wore himself out in the faithful discharge of his duty. *Jim and Jeanie*, by CAIRNIE HILL (1s. 6d. net), tells how "a lad from the country" was preferred, not only by his London employer, but by the lady who became his wife. *The Christian Problem and its Solution*, by "ADELPHE" (1s. 6d. net), is a rather unbrotherly exposure of the defects of Dissent; and *The Wonderful Story of Agnes and the White Dove*, by Z. MATHER (1s. net), is a Welsh legend without any particular lesson in it.

Some Greek Plays. By CYRIL GREY. A. H. Stockwell. (2s. 6d. net.)

SIX classical Greek plays done into vigorous English prose. For those who wish to make an easy acquaintance with these ancient dramas, it is an effective introduction; but, of course, a translation is never as distinctive as the original.

Salt and Peace, and other Sermons.
By Rev. J. A. STOKES LITTLE, M.A.
A. H. Stockwell. (2s. 6d. net.)

SERMONS quite above the average, and worthy of publication. Strong, Evangelical, and not lacking in originality. But why such a title? If the little volume survives its unfortunate name, it will prove its quenchless vitality. We trust it will, for it deserves to live, and help many a reader.

The Crowning Hope. By THOMAS JONES. Robert Banks and Son. (1s.)

IN ten chapters, the author very graciously unfolds the message of the seventh chapter of Revelation. We can well understand that these papers, when they appeared in "The Earthen Vessel," met with large acceptance. There is nothing startling in the book, but much that is comforting and instructive.

The Meaning of Quakerism. (4d.)
Education and Religion. (3d.)
By JOHN W. GRAHAM, M.A.
Headley Brothers.

Two booklets with literary charm and spiritual insight. We do not share the author's admiration for the second Isaiah, and other results of the Higher Criticism; nor do we think that psychical research has hitherto done anything to supplement revelation.

Jill's Red Bag. By AMY LE FEUVRE. Religious Tract Society. (2s.)

ANOTHER charming story by the lady who wrote "Probable Sons" and more than a dozen other delightful books for children about children. Jack and Jill and Bumps are as full of fun and mischief as the boys and girls described in previous volumes, and there is a pretty piece of love-making which will interest older readers.

Notes.

Personal Paragraphs.

We have, unfortunately, no very encouraging report to give concerning MRS. C. H. SPURGEON'S health. For some long time she has been very weak, and this has been specially the case since the warmer weather set in. The latest medical report is that she is slowly regaining strength; and, although the improvement is so slight that she herself is hardly conscious of it, we hope with all our heart that the doctor will prove to be right. For this all our readers will, we are sure, make special supplication.

(Later.) "Just a little better," is the encouraging message to hand as we go to press.

PASTOR CHARLES SPURGEON has, we rejoice to say, been speedily directed to another sphere. On the 20th of September next, he will (D.V.) commence his ministry at Salem Chapel, Cheltenham. The Church Secretary informs us that the invitation was "unusually hearty", and adds, "a deeply spiritual tone marked the meetings through which the settlement has been so happily effected, and the enthusiastic reception given to Mr. Spurgeon's

letter, announcing his acceptance of the call, warrants the expectation that he will be warmly welcomed, and lovingly supported when he comes."

We heartily congratulate both Pastor and people, and trust that many, many years of devoted and delightful service await them. We hope that our dear brother may find the change so beneficial to his health that he will have sufficient strength, not only for the duties of such a pastorate, but also for those pertaining to his connection with the College and the Orphanage, with which he has been so long and so happily identified.

The variety and usefulness of C. H. SPURGEON'S sermons are illustrated by a programme of meetings held in the Y.M.C.A. building, Pittsburgh, Pa., U.S.A., which has recently reached us. There are young men's meetings on Saturday evenings and Lord's-day afternoons, and young converts' meetings on Tuesday evenings, and the titles of the topics considered at all these gatherings during the months of June, July, August and September, have been selected from the printed sermons. The programme also

contains Mr. Spurgeon's hymn, "Immanuel," written when he was eighteen years of age.

We join very cordially in the chorus of thanks to *The Daily News* for its elaborate, accurate, and instructive Census of the Churches. These stubborn facts deserve careful study. They will, doubtless, lead to an increase of zeal, and organization. So far, so good. But they seem to us to call for deep humiliation before God, and for great searchings of heart. Would to God that they might prompt a widespread return to apostolic methods, and to a more implicit reliance on "the power of the Holy Ghost"! What would a Census of our prayer-meetings and week-night services reveal?

This is the holiday season! That means that it is also the slack season for contributions to Church Funds, and to College, Colportage, and Orphanage treasuries. Yet the good works go on all the same, and need supporting still. Why not send in some holiday gifts? That would make the vacation happier than ever. Moreover, it would greatly help the President to enjoy *his*.

We have received from Rev. Dinsdale T. Young a delightful article upon "C. H. Spurgeon's Prayers in the Congregation," which we shall publish in next month's Magazine; and also an interesting allegory by Pasteur R. Saillens,—Anhelha, the Sunless Isle,—which we expect to print in our October and November issues.

* * * *

Tabernacle Tidings.

Rev. W. R. Mowll, M.A., was in a humorous frame of mind upon the occasion of his address to the "John Ploughman" Gospel Temperance Society on Wednesday evening, July 1st. "The Reason Why" was his topic, and he demonstrated his points to the full satisfaction of his audience. Pastor C. B. Sawday presided.

Baptisms at Metropolitan Tabernacle, July 2nd, three,—Winifred Plumley, Herbert Stevens, Elizabeth Robbins;—at Haddon Hall, two,—Walter White, Hilda Hughes.

Eight friends were received into church-fellowship, by the Pastor, at

the monthly communion service, on Lord's-day evening, July 5th. At the same service, the death was reported of Mrs. E. Ward, the wife of our aged brother, Elder John Ward, who is thus left to finish the journey alone, and yet he is not alone, for One has said, "Even to your old age I am He; and even to hoar hairs will I carry you." We heartily sympathize with our venerable friend, and the members of his family. Our sister was for forty years a member of the Tabernacle Church.

The annual meeting of the Poor Ministers' Clothing Society was held on Monday, July 6th. There was a large company to tea, and Pastor C. B. Sawday presided at the meeting which followed. The Report showed that 2,967 garments had been sent out during the year, and that £52 17s. 2d. had been received for the purchase of materials. In view of many cases which require something more than goods, a financial gift fund was formed, and the Committee were much cheered by an intimation that the late Mrs. Hearson had bequeathed the sum of £200 to be expended in helping poor Baptist ministers in times of sickness, or under other special circumstances.

Pastor C. S. Hull gave an interesting address, and Madame Annie Ryall sang two of her charming Gospel melodies. Mrs. Thomas Spurgeon, who is the President of this most useful Society, was present to receive parcels of clothing from friends who had kindly acceded to the Pastor's letter of request. Over 500 garments were brought in. Donations will be thankfully received by the Treasurer, Mrs. Goddard Clarke. Parcels should be addressed to Mrs. Barrett, Hon. Sec. P.M.C. Society, Metropolitan Tabernacle, Newington, London, S.E.

The Tabernacle Sunday-school had its annual excursion on Tuesday, July 7th, to "Merrylands," Bookham. The weather was fine, and an enjoyable time was spent. Congratulatory telegrams passed between the Pastor and the school-officers.

The Sunday-school teachers have commenced a monthly meeting for prayer, to be held on the first Monday at 8.30, and closing promptly at 9.15. Teachers and friends connected with the Mission-schools and all who are

interested in the welfare of the children, are invited. The meeting is held in No. 28 Room, College Buildings.

The great and final protest of the Free Churches against the London Education Bill was made at the Albert Hall, on Saturday afternoon, July 11th, when a contingent of Tabernacle members attended. The meeting was presided over by Rev. J. Scott-Lidgett, M.A., M.L.S.B. Pastor Thos. Spurgeon prayed, Rev. J. Fletcher read a portion of Scripture, and the following resolution was carried unanimously, after being spoken to by Rev. F. B. Meyer, B.A., Mr. D. Lloyd-George, M.P., Mr. Robert Whyte, Revs. Geo. Hooper and J. Morgan Gibbon, Mr. R. W. Perks, M.P., and Dr. Clifford:—

“That this meeting, representing sixty Free Church Councils in the Metropolitan area, declares its invincible opposition to the London Education Bill. It re-affirms the objection to the Bill expressed in scores of public meetings in hundreds of our churches, and in the unparalleled Demonstration in Hyde Park, on May 23rd, and will rest satisfied with nothing short of a national and unsectarian system of education, under direct popular control.”

The centenary celebration of the Sunday School Union was brought to a suitable conclusion, at the Tabernacle, on Monday evening, July 13th, by the observance of the Lord's Supper. The delegates, who first attended a meeting of the Continental Mission, presided over by Lord Kinnaird, and held in the lecture-hall, adjourned to the Tabernacle at 8 o'clock, where the communion service was conducted by Pastor Thos. Spurgeon, the closing address being given by Rev. F. B. Meyer, B.A. The hymn—

“Blest be the tie that binds
Our hearts in Christian love,”—

was sung with much feeling, the whole audience joining hands, at the Pastor's suggestion.

Mr. R. H. Parsons gave an interesting address to the young people, on Wednesday, July 15th, upon “The Source of Missionary Inspiration.”

Miss Edith Higgs, whose work in China had to be suspended in

consequence of the terrible Boxer massacres, is about to resume her efforts, and will sail shortly. That she may be preserved from all evil, will be the constant and loving prayer of hundreds of sympathetic friends.

Miss Ella Godbold has been accepted by the C.I.M. for missionary work in China, and will (D.V.) proceed to that land in September. For her father's sake, as well as for the sake of the great work which is in front of her, we bespeak the prayers of all who desire the hastening of Christ's Kingdom. The Young Christians' Missionary Union are forming a new “Circle” for Miss Godbold's support. A manager will be appointed to this Circle almost immediately; and meanwhile, friends willing to take a share, may send their names *via* Pastor Thos. Spurgeon. The collection or giving of one penny per day comprises a shareholder's privileges as regards monetary obligations.

Pastor C. B. Sawday and his family have left us for a holiday. We trust that the vacation may prove pleasant and healthful.

During Pastor Thomas Spurgeon's absence for his holiday, the following preachers have kindly agreed to occupy the pulpit:— Lord's-day, Aug. 16th, Pastor D. J. Hiley; Aug. 23rd, Mr. W. R. Lane; Aug. 30th, Pastor C. Spurgeon; Sept. 6th, Pastor C. B. Sawday.

Mr. W. R. Lane will (D.V.) conduct a mission at the Tabernacle from the 21st to the 30th of November. Mr. Lane is a man after our own heart, and his words are greatly blessed to the conversion of young men and women, and, in fact, to all classes. Fuller information will appear later. For the present, we bespeak earnest prayer for this effort.

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Concerning the College.

The tutors and students will re-assemble, after the summer vacation, on Tuesday, August 11th. Pastor C. Ingham, of Wimbledon, and his friends, have again invited them to hold the reunion in Messrs. Freeth and Pocock's fields, at Raynes Park.

Mr. J. W. Mayo has commenced his ministry at Lake Street Baptist Church, Leighton Buzzard.

Mr. F. G. Dobson has accepted the invitation from the Church at Fleet, Hampshire.

Mr. J. B. Marshall is going from Warwick to Highfield Road, Dartford.

* * * *

Our Fatherless Family.

The next issue of "The Orphanage Quarterly" will contain portraits of the two Chairmen at the Festival, the Matron and boys in Unity House, and Pastor Charles Spurgeon, with an account of his farewell services at Greenwich, together with particulars of the home-going of another of the orphan boys, Percival Ernest Abraham.

Among other items of interest will be the following paragraph, which may concern some of our readers:—

"OUR CHOIR.

"It is hoped that, during the winter months, friends will bestir themselves to arrange for a visit of the orphan choir and hand-bell ringers, in aid of the funds of the Orphanage. The following tour is arranged:—Luton, Oct. 4th to 6th; Bedford, 7th; Northampton, 8th; Leicester and district, 9th to 13th; Nottingham and district, 14th to 18th; Burton-on-Trent, 19th and 20th. The first week in December is reserved for Portsmouth and district, but all intermediate dates are available for London, for which we invite invitations. The first three months of the New Year should (D.V.) be fruitful in engagements. All letters on this business should be addressed to the Head Master as early as possible."

ORPHANAGE SUNDAY SCHOOL.—The quarterly united service was held in the Memorial Hall, on July 5th, at 3 p.m., when a highly-interesting and instructive address was given by Rev. J. Thurston Pain, of Stockwell Congregational Church, from the words in Psalm xcii. 12, "Like the palm tree." The singing was particularly bright and hearty, and a collection was taken at the close for the Ragged School Union Cripples' Holiday Fund.

* * * *

Colportage Chronicles.

At the recent annual Festival of the Stockwell Orphanage, the Colportage Association was represented by two of the colporteurs, who were able to supply C. H. Spurgeon's works from their packs, and a fine exhibit of the books, texts, etc., sold by the Association, was also arranged for the inspection of the visitors.

A generous friend of the workers gladdened the hearts of four of the senior colporteurs by sending them a private gift to enable them to enjoy a needed rest and well-earned holiday.

One of the colporteurs, who works among the scattered populations in the midst of the Lincolnshire Fens, sends the photo. below, illustrating his experience sometimes in getting about with his books.



CROSSING AT TONGUE END.

A brother, in forwarding a contribution through one of the colporteurs as a gift from his Bible class, writes:—

"Our Sunday prayer-meeting was special on behalf of the Colportage work, and I am sure it would have cheered you to have heard the simple and hearty petitions which went up from the brethren assembled for blessing upon you in your endeavours."

A colporteur in South Wales reports:—"The spiritual side of the work is being much blessed of God. It was my joy, after preaching on Sunday evening, to hear the testimony of three who had decided for Christ."

Another writes, telling of a member of his Young Men's Bible-class, who had been the ringleader of a mischievous gang of youths, but who has recently been converted. Our friend says, "he gives promise of becoming a good recruiting sergeant for Jesus, and has already been blessed of God in leading another youth to the Saviour."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from June 15th to July 14th, 1903.

£ s. d.		£ s. d.	
Mr. and Mrs. W. Mills and Son ...	6 0 0	Contribution from Kingstanley Baptist Church, per Pastor C. Beer	1 0 0
Rev. G. W. Hill, M.A.	1 0 0	Contribution from Carr Crofts Chapel, Armley, per Pastor W. Sumner	1 5 6
Contribution from Faringdon Baptist Church, Berks	0 15 0	Contribution from West Hendon Baptist Church, per Pastor D. R. Smith	1 13 0
Miss E. A. Tunbridge	0 10 0	Contribution from Lordship Lane Baptist Church, per Pastor E. A. Tydeman	2 16 6
Contribution from Peckham Tabernacle, per Pastor F. M. Smith ...	3 12 6	Collection at Stroud Green Baptist Church, per Pastor F. H. King ...	3 4 2
Mr. F. T. Lewis (In Memoriam, Mr. and Mrs. C. B. Lewis)	1 0 0	Collection at Earlsfield Baptist Church, per Pastor A. J. Payne	0 15 0
Collection at Balham Baptist Chapel, per Pastor T. Greenwood	6 10 10	Mrs. H. Keevil	10 0 0
Contribution from Stoke Green Baptist Church, Ipswich, per Pastor R. E. Willis	5 5 0	Collection at Queen's Street Baptist Church, Erith, per Pastor J. E. Martin	2 0 0
Pastor F. C. Morris	0 7 6	Mr. S. Belford	3 0 0
Contribution from Baptist Church, Penzance, per Pastor W. Owen ...	1 7 6	Contribution from Battersea Park Tabernacle, per Pastor E. Last ...	1 10 0
"Phil. iv. 19"	1 0 0	Rev. J. G. Gibson	1 0 0
Postal Order, Castlemorton	1 0 0	Friends at New Park Road Baptist Church, Brixton, per Pastor W. Pettman	2 15 0
Contribution from Baptist Church, Sherborne, Dorset, per Pastor B. S. Morris	1 14 7	M. H. B. S.	0 10 0
Contribution from East Greenwich Baptist Church, per Pastor T. Murray	2 0 0	Collection at Broadmead Chapel, Bristol, per Pastor D. J. Hiley ...	4 5 3
Contribution from Boroughbridge Baptist Church, per Pastor J. Haydon	1 6 0	Mr. and Mrs. T. S. Price	3 3 0
Friends at South Lee Tabernacle, per Pastor J. W. Davies	4 0 0	Pastor H. J. Preece	0 6 6
Mr. F. Pragnall	0 10 0	Subscription from Park Road Baptist Church, Rushden, per Rev. W. F. Harris	2 0 0
Mrs. Everett	2 0 0	Weekly offerings and collection at Metropolitan Tabernacle	38 13 2
Mr. J. Mead	2 2 0		
Pastor F. H. White	5 0 0		
Friends at Bridgeton, Glasgow, per Pastor W. Ruthven	1 12 6		
Rev. R. J. Beecliff	0 2 6		
			<u>£128 13 0</u>

Pastors' College Missionary Association.

Statement of Receipts from June 15th to July 14th, 1903.

£ s. d.		£ s. d.	
"Anon." per Mrs. T. Spurgeon ...	0 5 0	Collected by Mrs. Ballantyne	0 2 0
Mrs. Sinclair, per Mrs. T. Spurgeon	0 5 0		
H. McS.	1 1 0		
Mr. E. Barnes	0 10 0		
			<u>£2 3 0</u>

Metropolitan Tabernacle Sunday-school Extension Fund.

Statement of Receipts from June 15th to July 14th, 1903.

£ s. d.	
Amount previously acknowledged	1108 6 7
Dividend on £740 2s. 4d. Consols ...	4 8 4
	<u>£1112 14 11</u>

The Stockwell Orphanage.

Statement of Receipts from June 15th to July 14th, 1903.

	£	s.	d.		£	s.	d.
Mr. A. H. Sly	2	2	0	Collected by Mrs. E. M. Elford ...	0	16	0
Mrs. E. Raybould	1	0	0	Collected by Miss A. Bowerman ...	0	8	2
Collected by Mrs. C. A. Pavey ...	0	12	0	Collected by Miss A. Allen	0	10	0
Mr. W. P. Reavell, J.P.	1	1	0	Collected by Miss M. E. Hull	0	8	0
Mrs. Reavell	1	1	0	Collected by Mr. J. J. Wooltorton	0	10	0
Mrs. Heffer	1	1	0	Collected by Mr. H. Smith	0	6	0
Mr. C. F. Alldis	1	1	0	Colonel R. Parry Nisbet, C.I.E. ...	5	0	0
Mrs. A. Buckland	0	10	0	Mr. E. Essex	1	1	0
Mr. J. Harris	1	1	0	Collected by Mrs. G. Rees	0	8	1
Mr. E. Avery	1	0	0	Collected by Mr. and Mrs. Cowen ...	0	10	0
Mr. H. Sharman	0	10	0	Collected by Miss E. Butcher	0	5	0
Miss A. M. Shaw	0	2	0	Collected by Miss L. Pears	0	3	0
Mr. J. Russell	2	10	0	Collected by Mrs. Hart	0	2	6
J. B. C.	1	0	0	Collected by Mrs. S. Holder	1	2	9
Dr. W. J. Van Someren	5	5	0	Mr. R. J. Crome	0	10	6
Mr. G. Jones	0	1	0	Collected by Mrs. Honour	1	0	0
Miss Faith	0	2	6	Mrs. Jefferis	0	10	0
Mr. W. N. Finlayson	0	10	6	Mrs. Jefferis	0	10	0
The Misses A. and M. Payne	0	3	6	Mr. S. Sharp	2	2	0
Rev. A. Tessier	0	10	0	Mrs. J. Wilson	1	0	0
Mrs. E. Yallop	1	0	0	Mr. H. Warren	2	0	0
Mrs. Percy Butler	1	1	0	Mr. T. Round	0	10	0
Mrs. Caudle	0	2	6	Mr. A. Marnham	3	3	0
Collected by Mrs. W. L. Lang:—				Mr. G. H. Fisher	10	0	0
Mr. A. Beckingsale	0	5	0	Mrs. Gates	0	5	0
Mr. F. Beckingsale	0	5	0	A Friend	2	10	0
Rev. W. L. and Mrs. Lang	0	10	0	Miss E. Burdon	0	10	0
				Mrs. J. J. Cook	1	1	0
Mr. List	1	0	0	Mr. R. Milnes	1	1	0
Mr. G. Bantick	0	1	3	Mrs. M. O. Sellar	0	5	0
God's Tenth, Portsmouth	0	5	0	Mrs. Dickie	0	5	0
H. B. Moseley	0	5	0	Mr. A. O. Tucker	5	0	0
Mr. W. A. Nathan	0	10	0	Mrs. J. Mack Ferguson	0	10	0
Mrs. E. Clover	0	5	0	Mrs. Hopkins	0	2	0
Mrs. M. Blake	1	10	0	Miss Langham	0	1	0
Collected by Mrs. Rugg, Senr. ...	0	5	0	Mr. Morris	0	5	0
Collected by Miss Taylor	1	1	6	Mr. and Mrs. Tatnell	2	2	0
Collected by Mr. J. Friend, Senr. ...	0	13	0	Mr. Pawsey	0	5	0
Collected by Mr. J. T. Manby	0	8	0	Mr. Balding	1	1	0
Collected by Miss E. Wain	7	0	0	A Lady Friend, per Pastor C. Spurgeon	0	5	0
Messrs. Bunneys, Limited	1	1	0	Miss Johnston	1	0	0
Mrs. Calder	21	0	0	Mrs. Nalson	0	10	0
Mrs. Kelley	1	1	0	Mrs. J. Barrett	1	1	0
Messrs. Slater Bros. and Co.	5	0	0	Dr. A. McCaig	1	1	0
Mr. S. Clayson	0	10	6	Mr. W. Sharp	2	2	0
Rev. J. Dunckley	1	0	0	Mrs. Upton	5	5	0
Per Miss C. Stanley:—				Mr. A. E. Green	1	1	0
Messrs. Fremlin Bros. ...	5	0	0	Mr. S. Hermitage	2	2	0
Collected by Miss C. Stanley	1	19	3	Mr. Ardendorff	5	0	0
				Rev. W. Hackney, M.A.	1	1	0
				A Friend	0	10	0
Mr. J. Patmore	0	2	0	Mr. W. Woolland	5	0	0
Mr. A. G. Beeton	0	2	6	Mr. S. Woolland	5	0	0
Mrs. Massey	0	2	6	Messrs. W. Wayne and Son, Ltd. ...	3	3	0
Mr. E. T. Clark	0	5	0	Mr. F. Whittle	5	0	0
Mrs. R. Bousfield	50	0	0	Miss Powell	0	2	6
Mrs. Lane	2	0	0	Anonymous friends	2	6	9
Miss M. Whiteley	1	1	0	Collected by Miss Bacon	0	8	11
Mr. W. M. Appleton	1	1	0	Collected by Miss E. E. Jones ...	1	10	9
Mrs. C. Scruby	0	10	6	Collected by Mrs. Willmott	0	16	9
The Holborn Restaurant, Ltd., per				Collected by Mrs. Holder	1	10	11
Mr. T. J. Hamp	5	0	0	Collected by Miss Hunt	0	13	9
Mr. A. G. B. Clyde	0	5	0	Collected by Mr. D. Rippet	0	5	6
Mr. W. Sloan	0	5	0	Collected by Mrs. Perry	0	5	1
Mr. W. Nutter	0	10	6	Mr. W. Olney	5	5	0
Mr. and Mrs. Richings	0	10	0	Mrs. Olney and family	5	5	0
Mrs. F. E. Atkinson	0	5	0	Mr. D. Boyd	1	0	0
Mrs. Hockey's Bible Class, Bexhill	0	10	0	Alma	1	0	0
Miss Warren	0	5	0	Mr. P. Heald	2	2	0
Mrs. Boyle	0	5	0	Mr. H. Bown	5	0	0
Miss M. A. Jennings	0	2	6	Mrs. Booker	1	0	0
Miss M. A. Dickens	1	1	0	Mrs. Cobb	1	1	0
Miss M. Hayward	0	10	0	Mrs. J. B. Parker	2	12	0
Miss E. Charlish	0	2	0	Mr. T. Greening	1	6	0
Collected by Miss E. E. Epps	0	8	6				

	£ s. d.		£ s. d.
J. F. H.	2 0 0	W. In Memory of C. H. S.	0 10 0
Croham Road Baptist Chapel, S.		Mr. C. C. LeGrice	0 10 0
Croydon, per Miss K. Taylor:—		Miss H. Fennell	1 1 0
Sunday-school	0 14 6	Mr. P. Cockerill	1 1 0
Junior C.E.	0 10 6	Mrs. W. J. Oxenford	0 9 0
Mr. J. G. Taylor	2 2 0	Miss E. A. Tunbridge	0 12 0
Mr. Cocker	0 2 6	Mrs. Briggs	0 5 0
	3 9 6	Mr. G. Vine	1 0 0
Mr. G. Rogers	0 10 0	Collected by Mrs. Oakes	0 6 10
Mrs. A. Woodland	0 5 0	Mr. J. T. Saunders	1 1 0
Miss Bennett	0 1 0	Mr. W. Taylor	1 0 0
Postal Order, Paignton	0 5 0	Collected by Mr. F. J. Dudley	0 4 0
Miss L. W. Ireland	0 5 0	Collected by Mrs. L. Knowlman	0 13 0
Mrs. C. J. Porter	0 5 0	Collected by Mrs. E. Wright	0 18 0
Mr. S. Cornish	0 2 6	Collected by Miss G. Harvie	0 6 0
Per Mrs. Henderson:—		Collected by Miss B. Hunter	0 6 0
Miss Gow	0 1 0	Collected by Mast. Baggaley	0 3 6
Mrs. Rug	0 0 6	Collected by Mr. E. Frisby	5 0 0
	0 1 6	Collected by Mrs. M. Larwill	0 15 0
Mrs. Attfeld	0 4 6	Collected by Mr. T. A. Bramley	0 6 6
Mrs. Pucknell	0 1 0	Collected by Miss Grant	0 11 6
Mrs. Groves	0 2 0	Collected by Miss Gurteen	0 5 1
Mrs. Snape	0 10 0	Mr. W. Conquest	0 10 6
Miss Baker (Presentation		Mrs. R. H. Curtis	1 10 0
Almanacks)	0 5 0	Miss Barker	1 0 0
Collected by Miss E. Windsor	0 15 0	Mr. J. Niblett	0 5 0
Collected by Miss L. Hewitt	0 3 0	Mrs. Sale	0 5 0
Collected by Mr. T. M. Powell	0 2 0	Mrs. Williams	1 1 0
Collected by Mr. L. Harford	0 2 0	Miss M. McEwing	2 0 0
Collected by Miss F. Bradbury	0 2 6	Miss G. Shaw	1 0 0
Collected by Miss Waterman	1 10 6	Mr. A. C. Malley	0 5 0
Collected by Miss K. Hearn	0 2 6	Mrs. M. Munro	0 2 6
Collected by Mr. R. H. Smart	0 7 8	Postal Order, Hatton Garden	0 2 6
Collected by Miss C. Willis	0 2 0	Collected by Miss K. R. Smith	0 4 6
Collected by Mrs. Nears	0 7 6	No. 4289	25 0 0
Collected by Mrs. Benson	0 15 0	God is Love; Audley	0 10 6
Collected by Mrs. Perrin	0 9 0	Mr. M. Walker	1 0 0
Collected by Miss E. L. Ryder	0 18 0	Miss N. Mizen	0 2 6
Collected by Mrs. E. Ellis	0 16 0	Miss M. J. Infield	0 3 0
Collected by Mrs. Robin	1 12 0	Mrs. W. Wilson	0 10 0
Collected by Mrs. C. Moody	0 10 0	Miss Quincey	2 10 0
Collected by Master S. Wakeley	0 5 0	Mr. J. Watt	1 10 0
Collected by Mrs. Halsall	0 7 1	Mr. T. Wall	5 5 0
Collected by Mrs. Mapleston	0 1 3	Mrs. Ashcroft	0 5 0
Collected by Miss S. A. Johnson	0 10 0	Mr. D. Sullivan	0 2 6
Collected by Miss E. Lock	0 5 0	Miss Maynard, In Memory of a	
Collected by Mrs. E. Wenham	0 8 3	Beloved Mother	0 5 0
Collected by Miss F. Tingley	0 12 6	Collected by Miss S. M. Clubb	1 1 0
Collected by Mr. S. W. Brett	1 7 6	Postal Order, Cumnock	0 2 0
Collected by Mrs. Tucker	0 11 0	Collected by Mrs. Herd	0 5 0
Collected by Miss C. M. Bidewell	0 7 6	Mr. O. R. C.	20 0 0
Collected by Miss E. Riddington	1 1 0	Mrs. and Miss Bayley	3 0 0
Collected by Mrs. Doel	1 2 0	Mr. W. Newton	0 5 0
Collected by Miss Clarke	1 1 0	Mrs. J. Duncan	0 10 0
Collected by Mr. W. Andrew	0 5 0	Market Gardener	3 0 0
Collected by Pastor J. H. Barnard	0 5 0	Mrs. Roleston	1 1 0
Collected by Miss Frost	0 6 0	Collected by Mrs. Scott	0 4 3
Collected by Miss A. Lewindon	0 10 0	Collected by Miss M. Ellis	0 6 0
Collected by Mrs. Chittock	0 10 0	Collected by Miss Gates	0 3 0
Collected by Miss D. W. Frost	0 8 0	Collected by Miss M. Phillips	1 6 0
Collected by Mrs. A. Robinson	0 5 3	Miss Seiwright	0 2 0
Collected by Miss H. E. Sampson	0 5 3	Mrs. Ironside	0 10 0
Collected by Miss Sheate	0 5 6	Postal Order, Aberdeen	0 5 0
Collected by Miss A. Cowles	0 7 6	Miss Little	0 2 0
Collected by Mrs. E. M. Fitzgerald	0 10 0	Mr. J. T. Nesbitt	0 10 0
Collected by Mr. F. H. Taylor	0 4 6	Collected by Miss B. Cobby	0 7 6
Collected by Miss Stevenson	0 9 5	Mr. Jno. Mead	4 4 0
Mr. F. C. Holden	0 5 0	Messrs. G. T. Cox and Sons, Ltd.	2 2 0
A Naval Cadet	0 5 0	Misses Horton	1 0 0
Mr. J. McIlroy	0 10 0	Mrs. Phillimore	0 2 0
Mrs. E. A. Carter	0 10 6	Mr. C. Hooper	0 5 6
Mrs. H. Williams	1 0 0	Mr. G. H. Jay	5 0 0
Mr. D. Davies	1 0 0	Collected by Miss M. A. Wigney	0 7 9
Miss Parkinson	0 5 0	Collected by Miss K. E. Buswell	1 16 0
Pastor E. J. Edwards	0 5 0	Collected by Miss E. Daum	3 0 0
Mrs. Jessie Whittle	1 1 0	Collected by Miss N. Lamb	0 13 0
Mr. W. J. Eldridge	0 10 0	Collected by Mrs. Downing	1 1 0
Mrs. R. Stewart	0 5 0	Mrs. Tidmarsh	0 10 0
Postal Order, Sunderland	0 5 0	Mrs. Robertson Larkins	0 10 0
Mr. J. H. Church	1 0 0	Miss G. E. Mathew	1 0 0
Mr. H. T. Camps, F.G.S.	0 10 6	E. J. Furneux, Petham	0 70 0

	£	s.	d.		£	s.	d.
Mrs. E. Hood	0	2	0	Old Stockwellians' Association, per			
Mrs. and Mrs. E. Louch	0	1	6	Mr. A. T. Marks	7	8	0
Miss M. Shelton	0	5	0	Collected by Miss J. Permain	2	12	0
Mr. and Mrs. Cattell	2	2	0	Miss S. Cabban	0	10	0
Curtisden Green Sunday-school, per				Mr. J. B. Collin	2	2	0
Mr. S. Kendon	0	15	0	Mr. J. Cobain	0	10	0
A Widow's Mite, Glasgow	0	2	0	Mr. H. White	4	4	0
Mrs. O. Ellis	0	7	6	Mr. A. Clyde	0	1	0
S. Norwood Baptist Church, per Mr.				Mr. Chas. Le Quesne	5	0	0
H. P. Jeffery	0	13	1	Mrs. Sellar	1	1	0
Mr. W. Johnson	0	4	0	Miss C. Maxwell	1	1	0
Half-year's Interest on Debenture				Mr. W. J. Tull	1	0	0
Stock, Messrs. Cory Bros. and Co.				Mr. C. Ballam	1	10	0
(Gift of Mr. R. Cory)	89	17	1	Miss Gazeley	0	5	0
Sandwich, per Bankers	2	2	0	Miss E. Hughes	0	10	6
Mrs. A. V. Uridge, per Bankers	2	0	0	A constant reader of the "Christian			
Peckham Park Mission, per Mr. L.				Herald," Kelso	0	5	0
Wood	0	15	0	Mr. W. F. Kelsey	1	0	0
A Friend, Scots Gap	0	5	0	Mr. F. T. Lewis	2	0	0
Miss Avres	0	2	0	Mr. C. Fullerton	0	5	0
Mrs. Yates	0	10	6	E. and M. A. W.	0	10	0
Mr. E. Reynolds	0	2	6	M. H. B. S.	1	0	0
Mrs. S. Hinton	2	0	0	A Friend	0	10	0
Mrs. Jefferis	0	10	0	Collected by Miss Slater	0	4	6
Rev. O. Heywood	0	10	6	Executor of late Mrs. R. Busby	3	5	9
Mr. J. Jackson	3	0	0	Executors of the late Miss C. M.			
Miss R. Frost	1	0	0	Stevenson	22	10	0
Mr. Jas. Wilson	0	10	0				
Mr. W. Reeves	0	2	6	MEETINGS BY MR. CHARLESWORTH			
Collected by Mr. A. Lowe	0	3	0	AND THE ORPHANAGE CHOIR:—			
Readers of "The Christian Herald,"				British Women's Temperance			
per the Editor:—				Association, Wynne Road, Brixton	1	3	0
F. P.	0	2	6	Y.W.C.A., Brixton	2	0	0
E. B.	0	2	6	Mrs. Donald Campbell	2	2	0
	0	5	0	Mr. A. Beddoes	2	10	0
Mr. H. J. P. Oakley	1	1	0	SEASIDE HOME, MARGATE:—			
Mr. A. Le Poidevin	0	4	0	Mr. J. Harris	0	10	6
Mrs. J. Dickerson	0	2	0	Mr. J. Russell	2	10	0
Mr. J. Walker	0	2	0	Mrs. List	0	1	0
Mr. A. C. Johnston	0	10	0	Collected by Miss N. Anderson	0	6	0
A. A. J.	5	0	0	Mr. A. G. B. Clyde	0	5	0
Mrs. H. Keevil	10	0	0	Mr. W. Nutter	0	10	6
Mr. T. Field	0	5	0	A. R.	0	2	6
Mrs. W. Jeeves	0	5	0	Mrs. J. T. Van Rijn	1	0	0
Mr. R. Johnson, C.E.	1	1	0	Mrs. Jarman	0	5	0
Collected by Mast. A. J. Smith	1	0	0	Miss W. M. Chapman	0	8	0
Old Baptist Chapel Sunday-school,				Mrs. Pottinger	0	2	0
Guildford, per Pastor W.				Collected by Mrs. Edmunds	0	16	11
Chisnall:—				Collected by Miss A. Bevis	0	6	0
Infants	0	8	10	Miss G. Olney	5	0	0
Girls	0	19	1	Mr. J. McIlroy	0	10	0
Boys	0	13	9	Mr. J. T. Saunders	1	1	0
Young Women's Bible				Miss Quincey	2	10	0
Class	0	13	3	Mr. and Mrs. E. Louch	0	1	6
Young Men's Bible Class	1	0	5	Mrs. Jefferis	0	10	0
Miss Parsons' Box	1	0	0	Mr. J. Leadham	0	7	0
Odd halfpence	0	0	2	Mr. A. Le Poidevin	0	2	0
	4	15	6	Mrs. C. Thomson	0	2	0
Miss K. A. Legg	0	5	0	Mrs. Bourne	0	5	0
Collected by Mrs. R. Neat	0	12	3	Mr. A. Clyde	0	1	0
Mr. J. Mee	0	3	6	Mr. A. Andrew	0	1	6
Mrs. W. Dyer	0	5	0				
Collected by Miss Wigney	0	13	6	RECEIVED AT ANNUAL FESTIVAL,			
Collected by Mr. H. Thompson	2	10	0	JUNE 18TH, 1903:—			
Railway Mission Sunday-school,				BOXES:—	£	s.	d.
Fulham, per Mr. J. W. Gooding	1	1	0	Angus, Mrs.	0	3	9
Postal Order, Portsmouth	0	2	6	Alderton, Miss	0	3	5
Stamps, Camberwell	0	1	0	Appleton, Miss	1	4	1
Mrs. L. Johnson	0	5	0	Allen, Miss	1	3	11
Miss S. Green	0	2	6	Amis, Mrs.	0	8	7
Mrs. C. Evans	5	0	0	Andrews, Mrs.	0	6	0
A Friend, per Mrs. D. Campbell	1	1	0	Anthony, Mrs.	0	10	0
Per Mr. G. Freeman	3	0	0	Aubrey, Miss	0	5	9
Mr. A. H. Wheeler	5	0	0	Albany, Mrs.	0	6	7
Mrs. A. Morris	0	10	0	Barnden, Miss	0	13	9
Miss G. Gunner	0	5	0	Boot, Miss	0	15	11
Mr. Hartswell	0	2	6	Brooking, Mrs.	0	1	10
Mr. and Mrs. T. G. A.	5	0	0	Bartlett, Miss N.	0	3	4
Mr. Corbett's Bible-class, Lans-				Batchelor, Miss R.	0	6	8
downe Baptist Chapel, Bourne-				Bolton, Mrs.	0	7	1
mouth, per Miss B. M. Rickard	1	0	0	Butler, Mrs.	0	15	11

	£	s.	d.		£	s.	d.
Black, Miss	0	3	2	Gibbs, Miss M.	0	4	10
Buckmaster, Mr. F. G.	1	8	3	Garland, Mrs.	0	4	3
Butcher, Miss F.	0	7	0	Gray, Mrs.	0	3	0
Bell, Miss	0	1	7	Gosling, Mast. E.	0	5	4
Branscombe, Mast. P.	0	4	7	Garrett, Mrs.	0	3	0
Bridle, Miss	0	2	5	Gleab, Miss I.	0	3	11
Brice, Mast.	0	2	0	Green, Miss E.	0	1	5
Bullivent, Miss	0	8	9	Gubbins, Mr.	0	16	2
Bush, Miss E.	0	5	0	Goodwin, Miss	0	5	9
Best, Mrs.	0	7	9	Glendening, Mrs.	0	7	2
Bevan, Mrs. A.	0	5	0	Harrington, Mrs.	0	2	1
Brazier, Mrs.	1	4	11	Huitt, Mrs.	0	8	6
Belben, Miss	0	3	4	Huitt, Mr. H. W.	0	7	6
Burn, Mr. S.	0	1	11	Hammond, Miss	0	3	9
Barnard, Mrs.	0	5	2	Harris, Miss S.	0	5	9
Browne, Miss	0	4	7	Hawgood, Miss	1	0	4
Burton, Miss	0	2	9	Heinzelman, Miss	0	1	10
Banks, Miss	0	8	3	Hobbs, Miss E.	0	8	2
Bennington, Miss	3	11	3	Hayter, Miss	0	15	2
Bishop, Miss	0	1	6	Haws, Mr. J. W. C.	0	1	0
Brighton, Miss E.	0	3	1	Horn, Miss E.	1	0	5
Bevan, Mrs.	1	5	9	Hart, Mast.	0	2	1
Bellini, Miss C.	0	4	9	Howard, Mrs.	0	1	0
Bellini, Miss F.	0	4	10	Hodson, Miss	0	3	11
Bishop, Mr. W.	0	2	1	Horwood, Mrs.	0	4	9
Bevan, Mrs. W.	0	1	2	Horton, Mrs.	0	4	10
Blake, Miss	0	16	6	Hanne, Miss E.	0	1	7
Barrett, Miss A. L.	0	7	6	Haselden, Miss D.	0	4	1
Chapman, Miss H. E.	1	0	3	Hadland, Mast. R.	0	2	4
Clow, Miss	1	14	3	Hill, Mr.	0	4	1
Coutts, Miss I.	1	2	10	Higgs, Miss E.	2	19	2
Clegg, Mrs.	0	9	2	Hughes, Miss	0	17	0
Chiles, Miss A.	0	2	1	Iles, Miss C.	0	11	6
Chilsholm, Mrs.	0	17	5	Jewhurst, Miss	0	5	3
Carter, Mast.	0	2	5	Jones, Miss	0	2	4
Chase, Mrs.	0	5	2	Jones, Mrs.	0	1	8
Cornish, Mrs. S.	0	2	9	Jennings, Mrs.	0	1	10
Cuthbert, Miss	0	1	11	James, Miss	0	2	1
Corry, Miss	0	2	8	Jifkins, Miss	0	8	3
Cochrane, Miss	0	3	4	Johnston, Miss E.	1	0	5
Conway, Miss	0	3	4	Johnston, Miss	1	9	10
Cockson, Mrs.	0	2	1	Jones, Mrs.	0	10	0
Cantlebury, Miss	0	6	6	Jolly, Mrs.	0	10	6
Carse, Miss D.	0	1	1	Kitch, Mrs.	0	8	6
Cullingford, Miss	0	3	11	Kerridge, Miss	1	11	11
Collingwood, Mrs.	0	10	0	Keast, Miss	0	6	3
Cooper, Mr. J.	1	10	0	Knight, Mrs.	0	18	0
Coble, Miss E.	0	13	6	Le Seigneur, Mrs.	1	1	1
Dennish, Mr. A.	0	19	3	Lott, Mrs.	0	5	5
Dobson, Mr.	0	13	2	Luxford, Miss	0	16	0
Durwin, Mrs.	0	8	0	Ling, Mrs.	0	10	9
Davies, Mrs. W.	0	7	3	Lott, Mast. E.	0	1	11
Dear, Miss	0	5	11	Lambourn, Mrs.	0	1	8
Davies, Mrs.	0	3	2	Larkman, Miss B.	0	5	8
Darby, Miss	0	2	2	Limebeer, Miss	0	8	0
Everett, Mr.	0	14	8	Layzell, Mrs.	0	3	0
English, Miss L.	0	1	11	Metropolitan Tabernacle Mothers' Meeting, per			
Etherington, Mrs. W.	0	3	10	Mrs. Bartlett	2	12	6
Ellard, Miss	0	2	4	Morris, Mr. S. W.	0	11	8
Eakin, Miss	0	2	0	McLellan, Miss	0	4	2
Fuller, Miss	0	4	4	Matthews, Miss	0	2	11
Forsdike, Mrs.	0	7	6	Mackey, Mrs.	0	11	6
Fuller, Miss	0	5	0	Marsh, Miss	0	4	6
Fuller, Miss E.	0	3	6	Morgan, Miss	0	3	8
Finch, Mast. S.	0	1	0	Marshall, Miss	0	6	8
Fryer, Mast. J.	0	7	0	Moore, Mrs.	0	5	1
Frith, Miss F.	0	4	3	Messent, Mast. H.	0	1	0
Fewry, Miss	0	1	4	Murby, Miss E.	0	2	9
Fitch, Mrs.	0	1	10	Marks, Miss L.	0	1	10
Forsdike, Miss	0	2	4	Morgan, Miss	0	6	5
Felton, Miss	0	4	10	Middleton, Mrs.	0	3	2
Fitch, Mrs.	0	3	5	Marsh, Mr.	0	3	4
Fosdick, Miss	0	14	0	Marshall, Miss	0	1	4
Foster, Mrs.	0	7	0	May, Miss	0	4	0
Gill, Mr. H.	0	3	11	Norman, Mrs.	0	4	0
Grimes, Mrs.	0	2	4	Orton, Miss	0	1	2
Green, Miss J.	0	3	3	Osborne, Mr.	0	4	6
Gill, Miss	0	3	6	Pearce, Miss C.	1	3	6
Graham, Miss C.	0	1	9	Prebble, the late Mr.	1	4	7
Goode, Mrs.	0	5	9	Peck, Mrs.	0	3	6
Griffiths, Mrs.	0	1	4				

	£	s.	d.
Pearce, Miss	0	2	0
Pawsey, Misses A. and E.	0	8	0
Pankhurst, Mrs.	0	5	4
Plummer, Miss N.	0	3	10
Pinder, Miss	0	2	4
Pinnegar, Miss F.	0	7	6
Peploe, Miss	0	1	0
Payne, Miss A.	0	12	5
Pearce, Misses J. and L.	1	11	3
Piper, Miss	0	5	5
Pinder, Miss L.	0	2	4
Pullin, Miss G.	0	2	6
Pitt, Mrs.	0	3	3
Powell, Mr. A. H.	0	15	8
Patrick, Mr.	0	7	10
Rumsey, Mrs.	1	5	2
Richardson, Miss	0	10	8
Russell, Mrs.	0	1	11
Rymer, Mrs.	0	2	4
Richardson, Mrs. E.	0	1	8
Roper, Mrs.	0	4	7
Roe, Miss L.	0	5	5
Randall, Miss	0	13	5
Richardson, Miss	0	2	0
Rodwell, Mrs.	0	5	2
Reed, Mrs.	0	2	6
Slade, Miss	1	9	1
Standing, Mast	0	2	1
Silley, Mrs.	0	1	7
Smith, Mrs.	0	1	11
Speh, Miss	1	7	5
Spaul, Mrs.	1	2	0
Soar, Mr. W. E.	1	13	3
Smith, Mrs.	0	5	2
Stevenson, Miss	0	8	9
Stainthorpe, Miss	0	2	6
Streeter, Miss	0	4	6
Smith, Mrs.	0	4	8
Smith, Miss O.	0	1	9
Taylor, Mrs.	0	17	0
Thomas, Mr.	0	5	10
Thorn, Miss	0	2	8
Tremiling, Miss	0	2	11
Thomas, Miss M.	0	2	9
Thompson, Mast S.	0	2	1
Thorne, Mast R.	0	2	5
Thomas, Miss W.	0	1	8
Thompson, Miss C.	0	4	8
Trevillion, Mrs.	0	4	11
Temple, Mrs.	0	1	2
Usherwood, Mrs.	0	5	3
Upham, Miss	0	1	9
Vincent, Mrs. W.	0	4	2
Veats, Mrs.	0	1	4
Ville, Mrs.	0	5	11
White, Mrs.	0	10	1
Wood, Miss	0	11	4
Whiting, Mrs.	0	9	7
Windsor, Mrs.	0	2	8
Williams, Mrs. H. J.	0	2	0
Webb, Mast K.	0	1	3
Wilkins, Miss E. L.	0	3	4
Watson, Mrs.	0	3	3
Watling, Mrs.	1	16	2
Walton, Miss	0	2	5
Webster, Mrs.	0	8	5
Watts, Miss	0	3	10
Wadland, Miss L.	0	6	9
Williamson, Miss B.	0	8	8
Willis, Miss D.	0	3	3
Wheeler, Mrs.	0	5	10
Waite, Mrs.	0	5	2
Wilkes, Miss	0	1	6
Walton, Miss M.	0	3	3
Williams, Miss G.	0	3	6
Weller, Miss F. R.	0	12	4
Westbrook, Mrs.	0	11	10
Woolnough, Miss F.	0	3	9
Wicks, Miss	0	13	1
Wallis, Miss	0	2	0
Walton, Mrs.	0	8	2

	£	s.	d.	£	s.	d.
Wren, Mrs.	0	5	3			
Youen, Miss	0	14	3			
Young, Miss	0	2	5			
Young, Mr. W.	0	1	1			
Boxes under a shilling	0	7	5			
Odd farthings and halfpence	0	11	4			

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Books:—

Alderton, Miss	0	11	0
Barrett, Mr.	2	4	0
Brown, Miss J. H.	1	6	0
Broughton, Mrs.	0	18	0
Cockshaw, Miss	0	14	0
Cockshaw, Miss J.	1	4	0
Coleman, Mrs.	0	15	0
Causton, Miss	2	0	0
Crawford, Mrs.	0	13	0
Everett, Miss	1	16	0
Evans, Mr. W. J.	4	5	5
Green, Miss J.	1	1	6
Hawes, Mrs. R.	2	10	0
Knight, Mrs. J. E.	0	5	0
Mann, Miss	3	10	6
Mott, Mrs.	2	10	0
Per Mrs. Mott:—			
Mr. and Mrs.			
James	1	10	0
Mrs. Davies	1	0	0
Miss C. Miller	1	0	0
Miss Miller	0	10	0

4 0 0

Tarrant, Miss	1	0	0
Tiddy, Mrs.	1	19	6

33 2 11

DONATIONS:—

Allen, Mrs.	0	4	0
Allen, Mast. L.	0	5	0
Barrow, Miss	0	5	0
Burgess, Mr. H.	1	1	0
Baldock, Mrs.	0	3	0
Boot, Mr. and Mrs. E. S.	1	1	0
Bailey, Mrs.	0	5	0
Buckmaster, Mrs.	1	1	0
Cullingham, Mr. and Mrs.	1	0	0
Collier, Mr. E. P., J.P.	5	0	0
Drayson, Mrs.	0	10	0
Dykes, Mrs.	0	15	6
Everett, Mr. J.	2	2	0
Everett, Mrs., and Son	0	8	0
Ellwood, Mrs.	3	0	0
Fort, Miss	0	10	0
Fern, Mrs. C.	0	7	6
Higgs, Mrs. Senr.	5	0	0
Hogbin, Mrs.	0	7	0
In Memoriam, A. D. W.	20	0	0
Jones, Miss	0	5	0
Jones, Miss M.	0	10	0
Langley, Miss	0	6	6
Moore, Mrs.	0	10	6
Neale, Rev. E. S. and Mrs.	3	3	0
Northcroft, Mr.	0	5	0
Pearce, Mr. E.	3	3	0
Parnell, Mr. J.	1	1	0
Pound, Mr.	1	5	6
Pearce, Mr. Jno.	10	0	0
Per Mr. Walter Runciman, Jr., M.P.:—			
Messrs. Walter Runciman and Co.	10	10	0
Messrs. Ralli Brothers	5	5	0
Messrs. G. P. Turner and Co.	5	5	0
Mr. F. S. Watts	5	5	0
Mr. T. H. Bainbridge	5	0	0
Messrs. Lambert Brothers	3	3	0
Messrs. T. R. Miller and Son	2	2	0

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from June 15th to July 14th, 1903.

	£	s.	d.		£	s.	d.
Miss M., Streatham	0	5	0	Mrs. —, Barry Island	1	1	0
"M., Sheffield	1	0	0	Mrs. G., Cheltenham	0	5	0
Mr. W. J. C. Theale	0	10	0	Miss F., J. T. W. Norwood	1	1	0
"1289"	5	0	0	Miss R., Maltan	1	0	0
"In Memoriam," Our Darling				Miss M. M., Godmanchester	0	10	0
Winnie	1	1	0				
Mrs. H., Louth Road	0	10	6	£15	15	0	0
Sale of Books	2	9	6				
"S. M. H."	0	7	0				
Mrs. A., Worthing	0	5	0				
Mrs. D., Edinburgh	0	10	0				

.. Gifts of books:—The Misses B., 196 old;
"Anon.," 9 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from June 15th to July 14th, 1903.

	£	s.	d.	
Mrs. A., Bishops Mansions	5	0	0	Gifts of clothing from Miss B., Thornton Heath; Miss P., Tunbridge Wells; Mrs. P., Clacton-on-Sea; Mr. and Mrs. G., Roslyn Hill; The Misses G., Stratford; Mrs. F., Brockley; Miss G., Galgorm; Miss W., Kensington; Mrs. E. C. D., Shepherd's Bush; Miss W., Southampton; Miss B., Tunbridge Wells.
Miss H., Brixton Hill	5	0	0	
Mrs. S. and Miss E., Toronto	2	0	0	
	£12	0	0	

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from June 15th to July 14th, 1903.

	£	s.	d.
"A thankoffering for many mercies"	3	0	0
In loving memory of C. H. S.	0	10	0
	£3	10	0

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

ANNUAL REPORT.

1902-1903.

STOCKWELL ORPHANAGE,

Founded 1867

By C. H. SPURGEON.

SEASIDE HOME BRANCH, CLIFTONVILLE, MARGATE.

Founded 1899

By Dr. J. A. SPURGEON.

Trustees and Committee of Management:

President: THOMAS SPURGEON. *Vice-President:* CHARLES SPURGEON. *Treasurer:* WILLIAM HIGGS.

CHARLES F. ALLISON.
JAMES HALL.
JAMES E. PASSMORE.
WALTER MILLS.

FRANK THOMPSON.
SAMUEL R. PEARCE.
JOSEPH PASSMORE.
JOSHUA J. COOK.

Hon. Consulting Physicians:

JAMES HERBERT STOWERS, Esq., M.D., &c., &c.
JAMES FREDERIC GOODHART, Esq., M.D., &c., &c.

Hon. Consulting Surgeon:

CHARTERS JAMES SYMONDS, Esq., M.D., M.S., F.R.C.S., &c., &c.

Hon. Consulting Ophthalmic Surgeon:

JOHN BOWRING LAWFORD, Esq., F.R.C.S., &c.

Hon. Consulting Throat and Aural Surgeon:

A. H. TUBBY, Esq., M.S., M.B. Lon., F.R.C.S., &c.

Hon. Surgeon Seaside Home Branch.

E. A. WHITE, Esq., M.A., M.D.

Dentist: W. O. HINCHLIFF, Esq.

Medical Officer:

WILLIAM SOPER, Esq., M.R.C.S.E., L.S.A., &c.

Bankers:

LONDON & SOUTH WESTERN BANKING COMPANY, LTD.,
STOCKWELL BRANCH.

Head Master:

VERNON J. CHARLESWORTH.

Secretary:

FREDERICK G. LADDS.

1903.

THE
STOCKWELL ORPHANAGE.

SUMMARY OF GUIDING PRINCIPLES:

- 1.—The Institution receives **Fatherless Boys** between the ages of 6 and 10—**Girls** between the ages of 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 the denominational connection of their friends, from all parts of the United Kingdom.
- 4.—**No Votes** are required! Candidates are selected by the Committee. By this arrangement the most **Needy** secure the benefits of the Institution.
- 5.—**No Uniform** is permitted to be worn by the children.
- 6.—The boys receive a thorough **Commercial Education**, and the girls are trained for the position in life they are likely to occupy.
- 7.—The supreme aim of the Managers is to endeavour to bring up the children in “the nurture and admonition of the Lord.”
- 8.—Being cast upon “the Fatherhood of God”, the children are maintained by the Free-will Offerings of the Stewards of the Lord’s bounty.

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, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

REPORT, 1902-3.

BY THE TRUSTEES AND COMMITTEE OF MANAGEMENT

The year which closed at the end of March has been one of abounding blessing, which calls for thanksgiving and praise. "No good thing has failed us," and the managers have been spared the anxiety which attends a deficient income for the support of the Institution. Every need has been adequately met; and, we rejoice to state, there was a satisfactory balance in the hands of the Treasurer with which to commence another year. While we report an unusual amount from legacies, we regret that, in some instances, the Institution will sustain a loss, as the income from the investment of a legacy of a hundred pounds has to be accepted in lieu of an annual donation of twenty-five pounds.

The Christmas Dinner-table Collection, we are glad to report, is a growing source of income, and we shall be glad of the co-operation of a still larger number of friends. The founder wrote—"Our mercies are doubly sweet when they are shared with those who would, otherwise, know the bitterness of want," and to this statement many have set their seal that it is true.

Our free churches are, for the most part, heavily burdened with local claims, but even some of these find it possible to arrange for an annual collection. In every instance when a church has nominated a child for the Orphanage, it is only reasonable to expect that some contribution should be made towards his support while under our care, in grateful acknowledgment of the help rendered by the Institution.

A glance at the statistical tables will show the scope of our work in providing for those whose bread-winners have been called away. As the world of orphanhood is more vast than ever, there is no hope of the Institution being able to curtail its operations; indeed, were we able to double our present accommodation, there would be needy and deserving applicants for every available bed.

As the years pass the difficulty of supporting the Orphanage is not likely to diminish, hence the necessity of prompting our friends to bear its need and claims in mind, and to urge them to continue the generous help which they have so willingly rendered in the past.

From a little booklet written by the Founder, and now re-issued with new illustrations, and a preface by the President, Pastor Thomas Spurgeon, we transcribe the following page:—

OUR BANK.



Our artist has so surrounded with decorations the pier on the left of the entrance arch, that we must call attention to it. On a bold, broad stone, every one who comes to see us may read the words, *THE LORD WILL PROVIDE*. This is the Bank from which we draw our supplies, and truly it never fails. If our stock in hand runs low, prayer soon brings in fresh streams of mercy. It is better to trust in the Lord for provision than to look to a long line of nobility and gentry. They might forget the orphans, but our Father in heaven never does. Our God provided for the

buildings, and there they stand in their beauty: day by day he provides for the little ones, and there they laugh in their joy.

The engraving bears a lamb. It is written, "*God will provide himself a lamb*": and he has done so wonderfully in the gift of our Lord Jesus. Surely he will now provide for the lambs. "He that spared not his own Son . . . how shall he not with him also freely give us all things?" The cornucopia, pouring forth its wealth of fruits, indicates that our Provider gives liberally, and does not suffer the fatherless to live on starvation allowance. He supplies all our needs according to his riches. Can we tell how great those riches are?

The inscription on the stone is a lasting testimony to the faithfulness of God. Some may speak of faith as a romantic sentiment; we inscribe upon this pillar our belief that it is a practical, every-day working force. God has heard our prayers. He has sent thousands of pounds to provide for our half-a-thousand little ones. He has never failed us: he never will fail us. Without a miracle he supplies us quite as surely and abundantly as when he multiplied the bread and fish in the desert place. It would take a great many ravens to bring us bread and flesh for all these children; but the Lord employs black-coated birds without wings, and dear, tender doves, who fly to our windows without the aid of feathers. Somehow or other,

THE LORD WILL PROVIDE.

Encouraged by the experience of the past, we gladly commit the good cause of the Orphanage to him who has promised to "supply all our needs according to his riches in glory by Christ Jesus."

"Brethren, pray for us."

TYPICAL CASES.

Selected from the 96 Candidates admitted during the year:—

Burgess Hill, H. T. S.—One of five children, eldest twelve, youngest four, entirely dependent upon the earnings of the mother.

Devizes, A. L. M. S.—One of nine children, eldest fifteen years, youngest two years. The visitor writes: "While the widow is out at work endeavouring to earn sufficient for the support of her family, the eldest daughter, a girl of fourteen years, has the entire charge of the home and little ones."

Holyhead, M. W.—One of nine children, five under twelve years. Father was a deacon and active member of a Christian church. The minister writes: "If you could receive the child it would be the greatest charity to the mother, who is struggling very hard against many odds to support her heavy family."

Margate, H. H.—One of five children, eldest twelve, youngest two years, dependent upon the mother, who is trying to obtain a living by letting lodgings.

Northampton, T. G. C.—One of nine children, youngest two years. Father was a signalman on North-Western Railway.

Portsmouth, E. E. H.—One of five children, under twelve years of age. Father was a sick-berth steward in the Navy. A small collection was given by the church, of which the mother is a member, for the immediate needs of the family.

Brixton, D. A. T.—One of nine children, youngest two years. Father was a working engineer. The widow is endeavouring to support her children by letting lodgings, and the help of two of her elder children, one being afflicted.

Chelsea, E. B.—One of eight children, eldest fourteen years, youngest nine weeks. The father was a cabman. The widow and family have had to depend upon a small amount from life insurance and sick club.

Earlsfield, H. P. B.—One of four young children, wholly dependent upon the widow. The father was a letter-sorter in the General Post Office.

Lewisham, I. D. G.—One of eight children, eldest fifteen years, youngest one year. The visitor writes: "The widow was left without any provision whatever for herself and family, and is now endeavouring to secure boarders."

Newington, E. M. P.—One of five children, wholly dependent on mother.

Penge, F. A. C.—One of seven children, youngest posthumous. The visitor reports: "I consider it a most deserving case. The father died of lead poisoning. The widow is struggling hard to maintain her large family."

Peckham, J. H.—One of five children, eldest fifteen, youngest four years. Both parents dead. By the help of friends the three youngest are being placed in institutions, and the two eldest will be looked after by the relatives, who are all poor.

Southwark, S. M. J.—One of four children, eldest seven, youngest three months. Father was a restaurant manager. The mother is struggling to maintain her young family. The visitor writes: "I think it a most suitable and deserving case for the Orphanage."

Upper Holloway, V. A. B.—One of six children, eldest thirteen, youngest two years. Father was a stonemason, and an active member of a Christian church.

Walworth, M. E. McL.—One of seven children, five under thirteen years, youngest posthumous. Father was a watchmaker.

Westminster, D. C. B.—One of six children. Father was a porter to the National Liberal Club. A subscription was raised by the members for the temporary help of the widow.

TWO THOUSAND FIVE HUNDRED AND NINETEEN ORPHANS

Have been received into the Institution to the end of March, 1903.

PARENTAGE OF THE CHILDREN:—

Mechanics and Printing Trades ..	619	Cooks and Butlers	13
Manufacturers and Tradesmen ...	350	Journalists	12
Labourers, Porters, and Carmen	339	Solicitors	10
Shopkeepers and Salesmen ...	297	Surgeons and Dentists	9
Warehousemen and Clerks ...	285	Inspectors and Vaccination Officers	7
Mariners and Watermen ...	85	Firemen	5
Farmers and Florists ...	77	Architects and Surveyors ...	4
Cab Proprietors and Coachmen ...	72	Royal Engineers	4
Ministers and Missionaries ...	71	Auctioneers	2
Railway Employés	59	Photographers	2
Commercial Travellers	56	Bandsmen	2
Schoolmasters and Teachers ...	28	Gentleman	1
Policemen & Custom House Officers	26	Exhibition Proprietor	1
Commission Agents	25	Vergers	1
Post Office Employés	22	Licensed Victualler	1
Accountants	18		
Soldiers	16		
		TOTAL	2,519

RELIGIOUS PROFESSION OF PARENTS:—

Church of England	1004	Presbyterian	38	Roman Catholic	4
Baptist	654	Brethren	25	Salvation Army	4
Congregational	248	Moravian & Bible		Not specified	334
Wesleyan	193	Christian	11		
		Society of Friends	4	TOTAL	2,519

PLACES IN LONDON FROM WHICH CHILDREN HAVE BEEN RECEIVED:—

Anerley	1	Haggerston	2	Peckham	75
Balham	15	Hammersmith	8	Penge... ..	7
Barnsbury	4	Hampstead	6	Pentonville	8
Battersea	35	Harlesden	4	Pimlico	5
Bayswater	9	Harringay	1	Plaistow	4
Bermondsey	113	Hatcham	1	Plumstead	12
Bethnal Green	10	Haverstock Hill	4	Poplar	8
Blackheath	1	Herne Hill	3	Rotherhithe	16
Bloomsbury	2	Highbury	6	Shadwell	2
Borough	13	Highgate	2	Shepherd's Bush	4
Bow	25	Holborn	10	Shoreditch	5
Brixton	60	Holloway	28	Silvertown	1
Brockley	2	Homerton	2	Soho	8
Bromley	5	Honor Oak	5	Southwark	45
Bromdesbury... ..	3	Hornsey	13	Spitalfields	1
Camberwell	75	Horselydown... ..	6	Stepney	9
Camden Town	14	Hoxton	17	Strand	2
Canonbury	1	Islington	45	Stratford	15
Chelsea	18	Kennington	23	Streatham	8
Chiswick	5	Kensington	14	Stockwell	17
Clapham	33	Kentish Town	10	Stoke Newington	13
Clapton	19	Kilburn	17	St. John's Wood	6
Clerkenwell	17	Kingsland	3	St. Luke's	4
Croydon	32	Lambeth	78	St. Pancras	9
Custom House	1	Lewisham	13	Sydenham	3
Dalston	5	Leytonstone... ..	11	Twickenham... ..	1
Deptford	10	Limehouse	6	Tollington Park	1
Dulwich	18	Manor Park	1	Tottenham	19
Edmonton	2	Marlybone	23	Tuffnell Park	1
Finbury	5	Mile End	11	Vauxhall	10
Forest Gate	8	Newington	24	Walworth	75
Forest Hill	2	New Cross	20	Wandsworth	38
Fulham	16	Norwood	26	Westminster	15
Gospel Oak	2	Notting Hill	14	Whitechapel	4
Greenwich	18	Nunhead	7	Willesden	8
Hackney	20	Paddington	12	Wood Green	10
		TOTAL	1,574		

<i>Bedfordshire</i> , Bedford	7	<i>Dorsetshire</i> , Poole	3	<i>Gloucestershire</i> ,	
Leighton Buzzard	1	" Lyme Regis	1	" Tewkesbury	1
" Luton	2	" Portland	2	" Weirstone	1
" Sheffield	1	" Swanage	1	" Wotton	1
" Tingrith	1	" Weymouth	3	<i>Hampshire</i> , Aldershot	1
<i>Berks.</i> , Ardington Wick	1	<i>Durham</i> , Darlington	1	" Basingstoke	1
" Chieveley	1	" Durham	1	" Bournemouth	9
" Childrey	1	" Hartlepool	1	" Christchurch	1
" Faringdon	1	" Middlesbrough	2	" Freemantle	1
" Maidenhead	2	" South Shields	2	" Fleet	1
" Newbury	5	" Stockton	4	" Farnborough	1
" Reading	37	" Wolsingham	1	" Gosport	3
" Slough	2	<i>Essex</i> , Ashdon	1	" Hayling Island	1
" Twyford	1	" Barking	4	" Headbourne -	
" Uffington	1	" Boxed	1	Worthy	1
" Wantage	2	" Braintree	2	" Landport	4
" Wargrave	1	" Brentwood	1	" Lymington	1
" Windsor	1	" Burnham	1	" Newbridge, I.W.	1
" Wokingham	1	" Chelmsford	2	" Newport, I.W.	3
<i>Buckinghamshire</i> ,		" Chingford	1	" Pokesdown	1
" Beaconsfield	1	" Coggeshall	1	" Portsmouth	3
" Chesham	1	" Colchester	3	" Portsea	1
" High Wycombe	1	" Dunmow	1	" Ryde, I.W.	1
" Princes Risboro'	1	" East Ham	3	" Romsey	1
" Winslow	2	" Epping	2	" Sandown, I.W.	3
<i>Cambridgeshire</i> ,		" Frinton-on-Sea	1	" Southampton	11
" Cambridge	11	" Grays	1	" Southsea	9
" Cottenham	1	" Great Bardfield	1	" Totton	1
" Histon	2	" Great Braxted	1	" Ventnor, I.W.	1
" Landbeach	1	" Halstead	1	" Waterlooville	1
" Linton	1	" Harlow	2	" West Cowes, I.W.	2
" Newmarket	1	" Hatfield Heath	1	" Winchester	2
" Prickwillow	2	" Ilford	4	<i>Herefordshire</i> , Kingston	1
" Soham	1	" Leyton	8	" Ledbury	1
" Waterbeach	1	" Little Ilford	2	" Michaelchurch	1
" Wisbech	2	" Loughton	1	" Ross	1
<i>Cheshire</i> , Birkenhead	1	" Maldon	9	<i>Hertfordshire</i> ,	
" Chester	1	" North Woolwich	2	" Bengoe	1
" Hyde	1	" Ongar	1	" Berkhamstead	1
<i>Cornwall</i> , Falmouth	4	" Paglesham	1	" Boxmoor	1
" Fowey	1	" Plaistow	2	" Codicote	1
" Penzance	8	" Rayleigh	1	" Dunstable	1
" Porthleven	2	" Romford	4	" Hemel Hempstead	2
" St. Columb	1	" Saffron Walden	1	" Hertford	1
" Truro	2	" Southend	4	" Hitchin	1
<i>Derbyshire</i> , Alfreton	1	" Stanstead	1	" Hoddesdon	1
" Belper	1	" Steeple Bumpstead	1	" Redbourne	1
" Derby	5	" Thorpe-le-Soken	1	" St. Albans	2
" Matlock Bath	1	" Upminster	1	" Ware	1
" Swadlincote	1	" Wakes-Colne	1	" Watford	3
" West Hallam	1	" Walthamstow	14	<i>Huntingdonshire</i> ,	
<i>Devonshire</i> , Appledore	1	" Walton-on-Naze	2	" Fenstanton	1
" Axminster	1	" Wanstead	1	" St. Neot's	1
" Bideford	1	" West Ham	3	<i>Kent</i> , Ashford	4
" Brixham	5	" Witham	2	" Belvedere	4
" Budleigh Salterton	1	" Woodford	7	" Bexley	3
" Combe Martin	3	<i>Gloucestershire</i> , Bristol	8	" Blackheath	2
" Dartmouth	1	" Cheltenham	3	" Boughton	1
" Devonport	3	" Cinderford	1	" Brasted	1
" Exeter	4	" Cirencester	2	" Broadstairs	1
" Hatherleigh	1	" Fairford	2	" Bromley	7
" Newton Abbot	1	" Gloucester	2	" Canterbury	2
" Plymouth	6	" Nailsworth	1	" Charlton	1
" Stoke	1	" Painawick	1	" Chatham	6
" Torquay	4	" Stroud	2	" Cranbrook	4

<i>Kent</i> , Crayford ...	1	<i>Middlesex</i> , Harrow ...	2	<i>Suffolk</i> , Bungay ...	1
" Dartford ...	1	" Hendon ...	3	" Bury St. Edmunds ...	2
" Deal ...	3	" Hounslow ...	3	" Clare ...	1
" Dover ...	8	" Isleworth ...	3	" Fressingfield ...	1
" Eastchurch ...	1	" Old Hampton ...	1	" Halesworth ...	1
" Eltham ...	1	" Roxeth ...	1	" Ipswich ...	9
" Erith ...	1	" Southall ...	1	" Lowestoft ...	2
" Eynsford ...	2	" Teddington ...	2	" Southwold ...	1
" Eythorne ...	1	" Walham Green ...	3	" Stanstead ...	1
" Folkestone ...	5	" Wembley ...	1	" Stowmarket ...	4
" Foots Cray ...	1	" Whetstone ...	1	" Woodbridge ...	1
" Gravesend ...	5	<i>Monmouthshire</i> ,		<i>Surrey</i> , Addlestone ...	1
" Goudhurst ...	1	" Abergavenny ...	1	" Barnes ...	4
" Hollingbourne ...	1	" Blaenavon ...	1	" Bletchingley ...	1
" Lee ...	2	" Govilon ...	2	" Buckland ...	1
" Maidstone ...	5	" Maindee ...	1	" Catford ...	1
" Malling ...	1	" Newport ...	10	" Cranleigh ...	1
" Margate ...	10	<i>Norfolk</i> , Attleborough ...	1	" East Moulsey ...	1
" New Brompton ...	9	" Dereham ...	1	" Farnham ...	1
" Northfleet ...	2	" Holt ...	1	" Godalming ...	2
" Orpington ...	3	" Lynn ...	3	" Godatone ...	1
" Pembury ...	1	" Norwich ...	4	" Guildford ...	1
" Ramsgate ...	4	" Yarmouth ...	1	" Horley ...	1
" Rochester ...	5	<i>Northamptonshire</i> ,		" Kingston ...	4
" Sevenoaks ...	2	" Brackley ...	1	" Leatherhead ...	1
" Sheerness ...	2	" Kettering ...	2	" Mortlake ...	1
" Sittingbourne ...	5	" Northampton ...	5	" New Malden ...	1
" St. Mary Cray ...	1	" Oundle ...	3	" Norbiton ...	1
" Sutton Valence ...	2	" Peterborough ...	3	" Putney ...	2
" Swanscombe ...	1	" Rushden ...	2	" Red Hill ...	1
" Tonbridge ...	1	" Thrapstone ...	2	" Reigate ...	2
" Tunbridge Wells ...	5	" Walgrave ...	1	" Richmond ...	2
" Westgate-on-Sea ...	1	<i>Northumberland</i> ,		" Selhurst ...	1
" West Wickham ...	1	" Newcastle ...	2	" Surbiton ...	3
" Whitstable ...	6	" Wallsend ...	1	" Sutton ...	7
" Woolwich ...	2	<i>Nottinghamshire</i> ,		" Thornton Heath ...	1
" Wrotham ...	1	" Bingham ...	1	" Tooting ...	4
<i>Lancashire</i> ,		" Nottingham ...	2	" Wallington ...	1
" Ashton-under-Lyne ...	3	" Retford ...	1	" Wimbeldon ...	3
" Blackpool ...	1	" Sutton ...	1	" Woking ...	2
" Bolton ...	1	" Worksop ...	1	" Worcester Park ...	1
" Fleetwood ...	1	<i>Oxfordshire</i> , Banbury ...	2	<i>Sussex</i> , Beeding ...	1
" Liverpool ...	9	" Chinnor ...	1	" Bexhill ...	1
" Manchester ...	5	" Chipping Norton ...	3	" Brighton ...	16
" Morecambe ...	1	" Kidlington ...	1	" Burgess Hill ...	2
" Rochdale ...	1	" New Headington ...	1	" Buxted ...	1
" St. Anne's-on-Sea ...	1	" Oxford ...	7	" Chichester ...	4
<i>Leicestershire</i> , Leicester ...	1	" Thame ...	1	" Eastbourne ...	1
" Loughborough ...	1	" Witney ...	1	" Faygate ...	1
" Lutterworth ...	1	<i>Rutlandshire</i> ,		" Hailsham ...	1
<i>Lincolnshire</i> , Alford ...	1	" Uppingham ...	1	" Hastings ...	6
" Boston ...	3	<i>Salop</i> , Aston-on-Clun ...	1	" Horsham ...	2
" Grimsby ...	5	" West Felton ...	1	" Lewes ...	2
" Lincoln ...	6	<i>Somersetshire</i> , Bath ...	4	" Mayfield ...	1
" Stamford ...	1	" Curry Mallet ...	1	" Newhaven ...	1
<i>Middlesex</i> , Acton ...	4	" Taunton ...	3	" Portslade ...	1
" Barnet ...	1	" Wellington ...	1	" Pulborough ...	1
" Brentford ...	3	" Weston ...	2	" St. Leonards ...	2
" Cricklewood ...	1	" Yeovil ...	1	" Seaford ...	1
" Ealing ...	8	<i>Staffordshire</i> , Bilston ...	1	" Worthing ...	1
" Edmonoton ...	3	" Burton-on-Trent ...	2	<i>Warwickshire</i> ,	
" Enfield ...	4	" Longton ...	1	" Birmingham ...	10
" Finchley ...	1	" Stourbridge ...	1	" Coventry ...	3
" Hampton-Wick ...	1	" West Bromwich ...	1	" Leamington ...	1
" Hanwell ...	1	" Wolverhampton ...	1	" Oxhill ...	1
" Harlington ...	1	<i>Suffolk</i> , Aldborough ...	2	" Quinton ...	1

<i>Wiltshire</i> , Calne ... 1	<i>Worcestershire</i> ,	<i>Wales</i> , Carnarvon ... 1
" Chippenham 1	" Pershore ... 1	" Cilgerran ... 2
" Devizes ... 4	" Tenbury ... 1	" Dowlais ... 1
" Downton ... 1	<i>Yorkshire</i> , Bedale ... 1	" Haverfordwest 3
" Pinton Stoke 1	" Burley ... 1	" Hay ... 1
" Salisbury ... 3	" Leeds ... 3	" Holyhead ... 3
" Summerford	" Goole ... 1	" Llanbister ... 1
Magna 1	" Sheffield ... 2	" Llandudno ... 1
" Swindon ... 3		" Llanelly ... 1
" Trowbridge 1	COUNTRY...TOTAL 891	" Mold ... 1
" Warminster 1	<i>Wales</i> , Aberystwyth 1	" Narberth ... 1
" Westbury Leigh 1	" Brecon ... 1	" Rhyl ... 1
" Wroughton ... 1	" Bridgend ... 4	" Swansea ... 4
<i>Worcestershire</i> , Cradley 1	" Builth ... 1	WALES ... TOTAL 47
" Evesham ... 1	" Cardiff ... 19	
" Hampton ... 1		

<i>Scotland</i> , Coldingham 1	<i>Scotland</i> , Larbert ... 1	<i>Ireland</i> 2
" Dunfermline 1	" Lennoxtown 1	<i>Channel Islands</i> , St. Heliers 1

ADMISSIONS FOR THE YEAR ENDING MARCH 31st, 1903.

FROM LONDON DISTRICTS:—

Anerley ... 1	Deptford ... 1	Lambeth ... 1	Streatham ... 1
Balham ... 2	Dulwich ... 1	Lewisham ... 1	Stockwell ... 2
Bermondsey ... 2	Edmonton ... 1	Mile End ... 1	Tottenham ... 2
Borough ... 1	Forest Gate ... 1	Newington ... 1	Tufnell Park 1
Brixton ... 2	Fulham ... 1	Norwood ... 3	Waltham ... 2
Camberwell ... 2	Hampstead ... 1	Paddington ... 1	Wandsworth ... 2
Chelsea ... 2	Holloway ... 3	Peckham ... 4	Westminster 1
Clapham ... 2	Islington ... 1	Penge ... 1	Wood Green ... 2
Clapton ... 1	Kennington ... 1	Plumstead ... 1	—
Custom House 1	Kensington ... 1	Southwark ... 1	TOTAL ... 56

FROM COUNTRY TOWNS AND VILLAGES:—

Barking ... 2	Devizes ... 1	Northampton ... 1	Walthamstow 1
Belvedere ... 2	Ealing ... 1	Portsmouth ... 1	Walton-on-Naze 1
Bengeo ... 1	Enfield ... 2	Ramsgate ... 1	Watford ... 1
Bridgend ... 1	Hounslow ... 1	Rochester ... 1	Wimbledon ... 1
Brighton ... 2	Holyhead ... 1	Southend ... 1	Woodford ... 1
Bromley ... 1	Ilford ... 1	Southsea ... 1	Woolwich ... 1
Burgess Hill ... 1	Longton ... 1	Steeple	Worcester Park 1
Charlton ... 1	Leyton ... 1	Bumstead 1	—
Coldingham ... 1	Margate ... 1	Surbiton ... 1	TOTAL ... 40
Coventry ... 1	New Malden ... 1	Wallsend ... 1	

TOTAL ADMISSIONS FOR THE YEAR, 96.

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 inter-denominational character of the Institution. The most needy cases only from amongst the applicants have been received; and this is as, we are sure, our subscribers wish it to be.

TOTAL DISMISSIONS FOR THE YEAR:—

Boys, 39; Girls, 39. Total, 78.

SUMMARY OF ADMISSIONS.

London 1,574	Wales 47	Ireland 2
Country 891	Scotland 4	Channel Islands 1
TOTAL	2,519.	

IN RESIDENCE AT THE TIME OF WRITING THE ANNUAL REPORT:—

Boys, 225; Girls, 239. Total, 464.

OUR SCHOOLS.

The work in all Departments has been well maintained, both at Stockwell and at the Seaside Home: and the children have made good progress in School, notwithstanding their early disadvantages, and the fact that no educational test is imposed by the Board in approving their candidature.

At the Annual Meeting of Teachers and Workers, February 6th, an address was given by Rev. Harris Lloyd, Supt. of the S.W. London Mission. This united gathering of our Voluntary Teachers and the members of the Orphanage Staff is always greatly enjoyed, and cements the bond which unifies our devoted workers.

At the Quarterly Services held in the "C. H. S." Memorial Hall, addresses were given by Rev. Hubert Curtis, M.A., of Balham; Rev. William Evans, of Brixton; Rev. Richard Dixon, B.A., of Stockwell; Rev. W. H. Parsons, M.A., of Tulse Hill.

The Sunday School Prizes, subscribed for by the Teachers and other friends, were distributed by Sir John McDougall, L.C.C.

SCRIPTURE EXAMINATION.

Conducted by the Brixton Auxiliary of the Sunday School Union.

SUBJECT:—"The Introduction of the Gospel into Europe."

Our Scholars secured 11 prizes; 42 first-class, and 90 second-class certificates.

YOUNG CHRISTIANS' BAND.

Present Membership, Boys, 28; Girls, 36. Total 64.

INTERNATIONAL BIBLE READING ASSOCIATION.

Membership (including some former scholars), Boys, 190; Girls, 360. Total 550.

BAND OF HOPE.

Members, having signed the pledge with the consent of friends, 220.

Thirty-two Meetings were held during the year, and instructive Lectures with Dissolving Views and Edison's Phonograph were given by friends.

SUNDAY SCHOOL AND BAND OF HOPE COLLECTIONS.

Sums Voted:—

	£	s.	d.
Dr. Churcher's Medical Mission, North Africa	1	5	8
Baptist Missionary Society	4	19	8
Do., for the support of a boy and girl at Wathen Station	10	0	0
Indian Sunday School Mission	2	14	2
Continental do.	0	18	10
Ragged School Union Holiday Homes	1	8	4
Temperance Hospital and Band of Hope Work	25	2	4
	£46	9	0

We would bespeak, for our earnest band of workers, the prayers of all our friends for the continued blessing of God upon their labours.

MEDICAL OFFICER'S REPORT, 1902-3.

To the President and Members of the Board of Management.

Gentlemen,

I have the pleasure to submit my 34th Annual Report for the year ending March 31st, 1903.

I regret to have to report the death of two children, one from Tubercular Meningitis, and the other from Consumption. They both received the greatest possible care and attention from the nursing staff at the Infirmary, but their death was a *foregone conclusion*, and had they lived, life would have been only a prolonged struggle and suffering. We had a considerable number of both Medical and Surgical cases, and amongst them 61 cases of Influenza, *none of which took on an aggravated type*. Our means of fighting against disease are mainly strengthened by the unrestricted power conferred upon me by the Trustees in ordering anything in the way of diet or mechanical appliances for the welfare of the children committed to their care. My best thanks are due to my Colleagues on the Consulting Staff for their ready help in the time of need, and also to the Board of Management and Officers of the Institution for their cordial co-operation and support.

I have the honour to be, Gentlemen,

Your obedient servant,

(Signed) WILLIAM SOPER.

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 **Sunday-school Collections** on the last Sunday in January, being the anniversary of Mr. Spurgeon's decease. The Secretary will send Tracts and Booklets 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 Festival. We are universal consumers, and can do something with everything sent to us.

(7.) By **Christmas 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."

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 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 our former pupils 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 is a student at Hackney College, and another has become the pastor of Kingsland Congregational Church.

By a good education, and a thorough domestic training in the Homes, we hope to fit our girls for earning their own livelihood as domestics in Christian families, or in houses of business.

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 be 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.

WAYS AND MEANS.

We are profoundly thankful to those friends who remember that our daily supplies must be as constant as our daily needs, and who send their contributions with great regularity. It is our earnest hope and prayer that there may be a large increase in the number of systematic subscribers, as we require not less than

ONE THOUSAND POUNDS A MONTH

for the efficient maintenance of the work of the Orphanage.

It is a matter of regret when we have to use legacies for current expenditure, as this source of income should be reserved to supply the falling off in donations as old friends pass away.

The Collectors who bring the claims of the Orphanage before their personal friends, render an invaluable service, for which we are ever grateful. It is a joy to the President to meet these helpers once a quarter, when they bring in the amount of their boxes or books; and we shall be thankful for a constant accession to their numbers. Those who live too far away to attend the meetings send by post the results of their loving labours, and these are thankfully received and acknowledged by the President.

At Christmas and Midsummer special collecting cards are issued to the friends of the inmates, and the amount they receive, mostly in pennies, is a welcome expression of gratitude for the benefits of the Orphanage, and a substantial help to our funds.

The Christmas dinner-table collection is a source of income we greatly prize, as it brings the claims of the Orphanage before a large number of friends, at a time when a grateful emotion prompts to loving generosity. We shall be glad to hear from those who have not hitherto adopted this method of helping us.

The Festival on Founder's Day is a rallying time for our friends from far and near; and we venture to express the hope that it will always prove the occasion of generous gifts, as visitors see for themselves the substantial evidences of our work for God amongst the orphans.

The Young Ladies' Working Associations at the Tabernacle, West Croydon, Reading, 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. Patterns will gladly be sent upon application to the Secretary. Such aid, lovingly rendered to the orphans, should not divert contributions from local claims, but rather stimulate generosity for their support.

The Head Master, with a Choir of Boys, has visited many places during the year; and he will be glad to hear from friends who can help the Institution by arranging for meetings to be held in their town or district.

"Pure religion and undefiled" finds its illustration in care for the "widow and fatherless," and we are thankful when the help comes to the special objects of our charge.

Subscriptions will always be gratefully received by the Treasurer.
Address—The Secretary, The Stockwell Orphanage, London, S.W.

Stockwell Orphanage.

GENERAL ACCOUNT FOR THE YEAR ENDED MARCH 31st, 1903.

To Maintenance and Education :-	£	s.	d.	By Donations and Subscriptions :-	£	s.	d.
Salaries and Wages	2,587	18	4	General	4,735	1	8
Provisions	4,256	17	7	Boxes and Books	796	17	11
Clothing	1,452	15	3	Seaside Home	124	19	8
Laundry	518	17	3				
Fuel, Gas, and Water	997	7	10				
Books and School Requisites	146	4	5				
Seaside Home, Margate; and Medical, Hospital, and Convalescent Expenses	500	19	8	Legacies	5,657	8	3
Excursions	40	14	6	Balance of Dividends and Rents (less Repairs, Rates and Taxes, Insurance, &c.)	17,526	5	0
Situations, Outfits, Gratuities, &c.	384	19	2				
Gardening and Sundries	35	11	3				
	10,861	19	3				
„ Printing, Publications, Advertisements, Office Expenses, Collecting Boxes, &c.	848	10	10				
„ Repairs and Alterations	814	1	3				
„ Fire Escape Staircase, Boys' School; New Ventilating Fan for Laundry; New Roof to Covered Way, Girls' Houses; and Exterior Renovations	628	5	10				
„ Furniture, Fittings, Bedding, &c.	446	17	7				
„ Poor and General Rates	169	0	10				
	13,766	15	7				
„ Transfer to Foundation Fund	12,961	14	10				
Balance at Credit, March 31st, 1903	2,421	14	0	„ Balance at Credit, March 31st, 1902	28,171	2	0
	29,150	4	5		979	2	5
					29,150	4	5

WILLIAM HIGGS, }
Treasurer. } Trustees.
 JAMES E. PASSMORE, }
 FRANK THOMPSON, }

FREDERICK G. LADDS, *Secretary.*

Audited and found correct, this 20th day of May, 1903.

F. WHITTLE, 42, Gauden Road, Clapham. } *Auditors.*
 G. H. PAYNE, 44, Devonshire Street, W. }

TO INTENDING BENEFACTORS.

By an Act of Parliament, bearing date August 5th, 1891, land and houses may 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 persons 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.

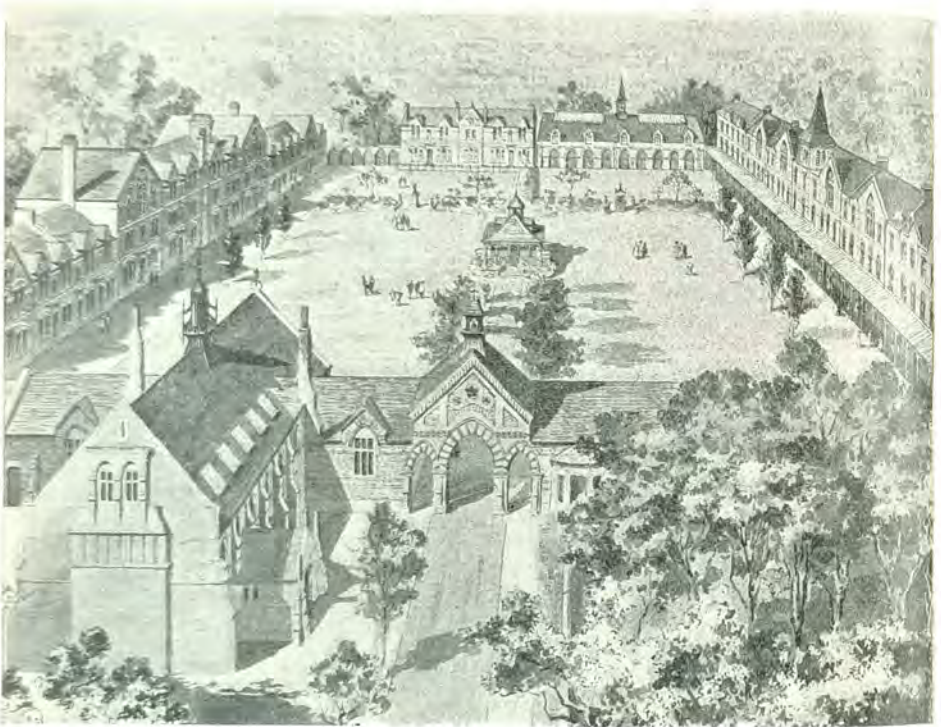
The hope is cherished that our friends, in the disposition of their estates, will not overlook the need and claims of the Orphanage, which must be regarded as a most beautiful memorial of its beloved Founder and first President, C. H. SPURGEON.

The STOCKWELL ORPHANAGE,

A Home and School

for Five Hundred Fatherless Boys and Girls.

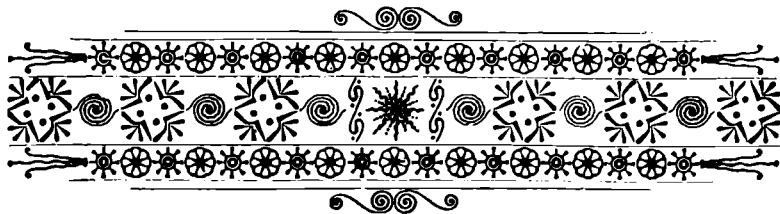
Founded by C. H. SPURGEON, 1867.



BIRD'S-EYE-VIEW, STOCKWELL ORPHANAGE.

INSCRIPTION ON THE FOUNDER'S MEMORIAL:

“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.



THE

Sword and the Trowel.

SEPTEMBER, 1903.

Pictures from Pilgrim's Progress.

DRAWN BY C. H. SPURGEON.

XVII.—CHRISTIANA AT THE GATE AND THE RIVER.



WHEN Christiana, the wife of Christian, went on pilgrimage, she, of course, went through the same gate as her husband. Thus the story runs:—

"Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which, when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said to Him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to Him that did open, for the rest. So Christiana began to knock; and, as her poor husband did, she knocked, and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too, and this made the women and children afraid; nor durst they, for a while, to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the Keeper of that gate should espy them as they so went, and shou'd be offended with them. At last, they thought of knocking again, and knocked more vehemently than they did at the first. Then said the Keeper of the gate, Who is there? So the dog left off to bark, and He opened unto them."

When Bunyan is talking of a strong man's experiences, he represents arrows as being shot at him. When he speaks of women and children, he represents them as being barked at by a dog. Some timid souls are as alarmed at the baying of a dog as stouter hearts at the flight of flaming darts.

God does not allow the feeble to be tempted to the same extent as the strong. They are not shot at with fiery arrows; a savage dog barks at them instead. When I am describing the sore temptations of

certain Christians, some of you say within yourselves, "But we have never felt anything like that." Now, do not be vexed with yourselves because you have not had so trying an experience, but be thankful for it. Rejoice that you got in, like Christiana and Mercy, with only a dog to bark at you. The arrows are not to be desired. If, when you came to the Lord Jesus Christ, all the opposition that you met with was nothing more than the mere barking of a dog that could not even bite you, be grateful that you came so easily, and that Satan was held in check so that he was unable to molest you.

Everything, in all the world, that would keep a sinner from coming to Christ, is nothing better than a dog's bark. There is not much cause for alarm in the barking of a dog at a distance. If, when I was coming to this Tabernacle, I heard a dog barking, I do not know that I should take much notice of it. If I were in my house at night, and heard a barking dog, it might disturb my sleep, but it would not alarm me very much. If a man were going upon some important mission, and some little whipper-snapper of a cur came yelping at his heels, he would not trouble to notice it. All that devils, or men, can ever say against a soul that comes to Christ, and trusts in Him, is not a whit more to be feared than a dog's bark. Therefore, I pray you, vex not your heart because of it. Say in your soul, "Christ bids me come, and I will not be kept back by a dog's bark. Christ calls me; I hear God's voice; I accept Heaven's invitation; let the dogs bark till they are weary, if they will; such sweet music is sounding in my ear as drowns the howlings of the dogs.

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know His courts, I'll enter in,
Whatever may oppose."

I ask you now to listen to what happened when the pilgrims got inside. They all entered save Mercy, and she was left without, trembling and crying, as some do after their companions have found peace. However, Mercy knocked again; and, after a while, the Keeper of the gate opened it, and she was admitted, and all were welcomed and forgiven by the Lord of the way.

"So He left them a while, in a summer parlour below, where they entered into talk by themselves; and thus Christiana began: O Lord, how glad am I that we are got in hither!

"MERCY. So you well may; but I of all have cause to leap for joy.

"CHRIS. I thought one time, as I stood at the gate (because I had knocked, and none did answer), that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

"MERCY. But my worst fear was after I saw that you were taken into His favour, and that I was left behind. Now, thought I, it is fulfilled which is written, 'Two women shall be grinding together; the one shall be taken, and the other left.' (Matt. xxiv. 41.) I had much ado to forbear crying out, Undone! Undone! And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again, or die; so I knocked, but I cannot tell how, for my spirit now struggled betwixt life and death.

"CHRIS. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start; I thought I never heard such knocking in all my life; I thought you would have come in by violent hands, or have taken the Kingdom by storm. (Matt. xi. 12.)

"MERCY. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, that would not have knocked with all their might? But, pray, what said my Lord to my rudeness? Was He not angry with me?"

"CHRIS. When He heard your lumbering noise, He gave a wonderful innocent smile; I believe what you did pleased Him well enough, for He showed no sign to the contrary. But I marvel in my heart why He keeps such a dog; had I known that before, I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.

"MERCY. I will ask, if you please, next time He comes down, why He keeps such a filthy cur in His yard. I hope He will not take it amiss.

"Ay, do, said the children, and persuade Him to hang him; for we are afraid he will bite us when we go hence."

You see, the children wanted the dog hanged, like the negro who said, "If God is so much stronger than de debil, why doesn't He kill de debil?" I have often wished the same, but it does not so please the Master.

"So at last He came down to them again, and Mercy fell to the ground on her face before Him, and worshipped, and said, Let my Lord accept of the sacrifice of praise which I now offer unto Him with the calves of my lips.

"So He said unto her, Peace be to thee: stand up. But she continued upon her face, and said, 'Righteous art Thou, O Lord, when I plead with Thee; yet let me talk with Thee of Thy judgments.' (Jeremiah xii. 1.) Wherefore dost Thou keep so cruel a dog in Thy yard, at the sight of which, such women and children as we, are ready to fly from Thy gate for fear?"

"He answered and said, That dog has another owner, he also is kept close in another man's ground, only My pilgrims hear his barking; he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any goodwill to Me or Mine, but with intent to keep the pilgrims from coming to Me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give My pilgrims timely help, so they are not delivered to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog. The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting, too, of a dog; and shall a dog—a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims,—keep any from coming to Me? I deliver them from the lions, My darling from the power of the dog."

So, the temptations of poor seeking souls do not come from the Holy Spirit. They come from the devil. Note that the Lord said, "I take all at present patiently." God shows His great longsuffering, I think, in bearing even with the devil himself. Moreover, He added that He turned the barking of the dog to the profit of the pilgrims. Some of them would come up to the gate half asleep; but when the dog barked, he caused them to be in earnest. It has been well said that a roaring devil is to be preferred to a sleeping devil. It is better to be full of fear and trembling than it is to be asleep. So the Lord overrules the temptations of Satan for the good of poor coming sinners. Well then, do not hang the dog, but let him be turned to good account. Only, poor sinner, fear him not. Come to Jesus, trembler. May the Holy

Spirit enable thee to come, and take Him to be thine for ever and ever, and then let the dogs bark as loudly as they please.

* * * *

Now let us pass to the end of the wonderful dream, and see Christiana and her friends at the river's brink.

How, think you, did the pilgrims, who dwelt in the Land of Beulah, regard death? It was by no means a subject for sorrow. Here is the charming description of the joys of Heaven's borderland :—

“After this, I beheld until they were come unto the Land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest; and, because this country was common for pilgrims, and because the orchard and vineyards that were here belonged to the King of the Celestial country, therefore they were licensed to make bold with any of His things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep; and yet they received as much refreshing as if they had slept their sleep ever so soundly. Here also the noise of them that walked in the streets, was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow. Then the Pilgrims got up and walked to and fro; but how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.”

Their great joy was that other pilgrims were arriving where they were, and that some were crossing the river every day. The saints who have reached Beulah Land ought to be rejoicing as they hear of pilgrims crossing the river. If we have full faith, we shall think with great joy of the dear ones who have gone in to see the King in His beauty; and, instead of saying mournfully, “They are dead,” we shall exclaim triumphantly, “They are now beyond the reach of death!” Instead of supposing that we have lost them, we shall realize that they have only preceded us a little while; we are on the road, and shall soon reach home, and blessed shall be the day when we rejoin them in glory.

“Now, while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the Pilgrim. So inquiry was made for her, and the house was found where she was; so the post presented her with a letter; the contents whereof were, ‘Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in His presence, in clothes of immortality, within these ten days.’

“When he 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 is with pilgrims still; they have their arrows sharpened with love, a month, or a year, or more before the time appointed for

them to be gone. They receive notice that the Master expects them soon; and they ripen, and mellow in spirit.



"THE MASTER CALLETH FOR THEE."

"When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river side.

"Then she called for her children, and gave them her blessing, and told them, that she yet read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and her daughters to be ready against the messenger should come for them."

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.

Christiana did not look upon her departure with any regret; she took loving adieux of her children and all her friends and fellow-pilgrims. Neither do our dear friends, who are summoned from our side, look forward to death with any kind of apprehension. When we sit and talk

with them about the world to come, our conversation is that of those who would rejoice when any one of us entered into rest, and would be confident of meeting again on the other side of the river.

"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, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her to the river side. The last words that she was heard to say here, were, I come, Lord, to be with Thee, and bless Thee.

"So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had done before her. At her departure her children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy."

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. Yes, the angels come to meet the saints, and to escort them to their eternal seats. They do not mourn when the sons of God come to glory. They stretch out their glittering hands, and say, "Welcome, brother; welcome, sister! You have long been pilgrims; now you shall rest for ever. Welcome to your eternal home!"

And how do you suppose the saints in light regard the arrival of those who come a little later? Doubtless, they welcome them with glad some acclamations; and all through the golden streets they run crying, "More pilgrims are come to town! More pilgrims are come to town! More redeemed ones have come home!" And the Lord Jesus Christ smiles, and says, "Father, I thank Thee because those whom Thou hast given Me are with Me where I am." He welcomes them. And God the Father, too, is 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.

Bunyan puts it beautifully,—

"But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful gate of the city."

Brother 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.

Remember how these pilgrims crossed the river. Mr. Stand-fast said,

"The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that waits for me on the other side, lie as a glowing coal at my heart." He also said, "This river has been a terror to many; yea, the thoughts of it have also often frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan."

Remember how 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 that 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.

Wherefore, I counsel you, go to the graves of your loved ones with songs of gladness. Stand there, and if you drop a tear, let the smile of your gratitude to God light it up, and transform it into a gem; and then go home, each one of you, and wait trustfully 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,—

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

N.B.—The whole series of "Pictures from Pilgrim's Progress," including others which have not appeared in the Magazine, will be published, in October, in a volume, cloth gilt, copiously illustrated, price 3s. 6d., by Messrs. Passmore and Alabaster, Paternoster Buildings, London. It can be ordered of all booksellers and colporteurs.

“Our Own Men” and their Work.

CXIV.—DR. T. G. CHURCHER, SOUSSE, TUNISIA, NORTH AFRICA.



THOMAS GILLARD CHURCHER, M.B. (Edin.), M.R.C.S. (Eng.), was born in 1856. He was the son of Christian parents, in business in the South of London, by whom he was trained up “in the nurture and admonition of the Lord.” After leaving school, he went into business in the City, and was getting on well. God, however, having drawn him to Himself, he desired to devote himself entirely to Christian work; and, with this end in view, he was received into the Pastors’ College, by Mr. C. H. Spurgeon, in 1878, when about

twenty-two years of age.

After two years’ study and training, and with Mr. Spurgeon’s approval, he went to Edinburgh to study medicine preparatory to medical missionary work. He resided at the Edinburgh Medical Mission, then under the charge of Dr. Lowe; and, in 1884, graduated as M.B., and C.M. In order to gain further experience, he then accepted an appointment at Mildmay Mission Hospital, Bethnal Green; and in October, 1885, went out to Tangier, Morocco, in connection with the North Africa Mission.

This Mission* was commenced, in 1881, by Mr. George Pearce, Dr. Grattan Guinness, and Mr. Edward H. Glenny, with a view of taking the Gospel to the Kabyles and aborigines of Algeria. In 1883, it widened its scope, and extended its operations with the object of evangelizing North Africa generally. Nor was this extension unnecessary, for, when the Mission entered the field, there were no Protestant Missions or missionaries to the natives between Alexandria, in Egypt, and the shores of the Atlantic, in Morocco, while, from the Mediterranean, one might go South for thousands of miles without meeting a missionary. Even the Bible Society at that time had no agent in this region. Amongst the French and other colonists, in Algeria, there were only a few pastors of the Reformed Church labouring amongst the nominal Protestants, who were frequently in a condition of spiritual indifference, or worse.

The North Africa Mission was conducted very much on the lines of the China Inland Mission, being strictly orthodox in its doctrinal views, undenominational, and giving special prominence to faith and prayer as the means by which workers were to be raised up, and funds provided. The Council of the Mission having no guaranteed funds, those who went forth received no promise from the Council of a

* The offices of the Mission are now at 34, Paternoster Row, London E.C.

regular salary, but were helped as God sent in means. If friends chose to specially support a missionary, they could do so; or if some had means of their own, they could support themselves.

The Mission had but recently begun operations in Morocco, and before going out to the work, it was decided that Dr. Churcher and the Honorary Secretary, Mr. E. H. Glenny, should seek to stir up a wider interest at home in these dark lands. They visited various places in the United Kingdom, and quite a number of friends were made. Mr. Spurgeon took a warm interest in the work, and wrote:—"This is an admirable Mission; it is after my own heart in its spirit and method. I decry no other Mission; but, on the contrary, I rejoice in diversities of operation; yet the plan that leaves most room for faith pleases me best, and this is the case in the Kabyle Mission (now, North Africa Mission). Soundness in the faith is also a main item in the missionaries' qualification, and this is as it should be."

Just as Dr. Churcher was leaving the Thames, on October 24th, 1885, a sailor fell overboard; but, thanks to the efforts of the officers and men, he was rescued. In relation to this incident, Dr. Churcher wrote as follows:—"The grey, cold mist hangs over the chilly water, and the steamer is just lying to for the night. Suddenly, a strange and thrilling stir passes through the vessel. Sailors are running to and fro, and the captain's hurried commands are heard, 'Throw the man a line!' 'Heave over a belt astern there; *quick*, can't you? Give him another line.' All is excitement;—passengers are looking on with intense interest, sailors are grasping lifebuoys and lines, officers are hurrying to the ship's bow, because a fellow-creature is being swept away by the rushing tide, and is apparently about to sink, and be lost. But, can it be that, in Morocco, close beneath the bows, as it were, of this so-called Christian nation, there drifts a people, numbered by millions, whose eternal destiny will quickly be decided if no help comes? The tide of time is sweeping them off into darkness without salvation in Jesus. Christian reader, will you not do your part to help them? See, the captain is stripping off his thick jacket ready for a plunge; but the Captain of *our* salvation laid aside all His glory, and plunged into misery profound for our rescue.

"You say you cannot go to Morocco. Can you not? Have you ever said to the Lord, 'Here am I, send me'? You may safely trust Him not to send you if He has something better for you to do.

"How is it that so few with means, so few with superior attainments in science, literature, or art, are ready to surrender themselves to Him whose name they bear? The Lord may really not intend you to go to Morocco; He may need you in other parts of North Africa, or elsewhere in His great field; anyway, you can, by your prayers, means, etc., do as our sailors are doing now, throw a lifebuoy to the sinking souls, or grasp one of the many lines of the North Africa Mission which have already been thrown out in Djemaa Sahriddj, Tlemcen, Tangier, Tunis, and many other stations, and thus assist some perishing sinners to the same place of safety, where by grace Divine you stand.

"See, the man is saved; the rescued sailor is now upon the deck, cold and dripping, but smiling, and we all rejoice together, for the

almost-lost is restored. When shall this be said of many in North Africa?"

On landing in Tangier, Dr. Churcher took over the medical work that had been already begun, but which was then in the hands of a capable but "unqualified" missionary. The whole Empire of Morocco was, at that time, without a Mission Hospital, and without a European medical man of any kind to care for the five or more millions of its native population. The native methods of treating disease were mostly barbarous and foolish, and the rate of mortality was very high. The amount of preventable suffering was terrible, and the need for qualified doctors was manifest, even from a philanthropic, as well as from a missionary point of view. The sick were frequently left without food, and died from neglect, under the plea that it was the will of God. Small-pox was very prevalent, and practically nothing was done to prevent it from spreading. Fevers, malarial and typhoid, were common, with all their sad consequences. Injuries and wounds received in intertribal wars, and daily work, were common; also debility resulting from insufficient and improper food; and there were many worse diseases which cannot even be named. A common remedy for disease was, and still is, to write a few words from the Koran, with ink, on a piece of paper, then wash the ink off in some water, and drink it. Charms were and are still worn to keep off disease and disaster. These were frequently made by writing a sentence from the Koran on paper; this is folded up, and sewn inside a piece of leather, and worn under the clothing. At the back of all this sickness and suffering, lay the fact that the natives were all the followers of the false prophet, Mohammed, and were suffering from one of the worst forms of the spiritual disease of sin, which not a few Christians regard as almost, if not quite incurable. The conversion of Moslems has been considered nearly hopeless; and it is, without doubt, one of the most difficult forms of spiritual derangement that the missionary has to face. He remembers, however, that "with God all things are possible"; and counting on his Master's grace and power, he goes forward. Probably, the difficulty of this work was one of the reasons why these lands, past whose shores so many missionaries sailed, were so long left in the double darkness of Islam.

Here was a field, then, that required all the natural and spiritual gifts and abilities that Dr. Churcher could bring to bear upon it; nay, more, a field in which, unless he could draw upon the wisdom and strength of God, all his labours would be in vain. His first business was to learn the difficult Arabic language; at the same time doing a certain amount of medical work. The people were strongly prejudiced against all Christians, and all Christian teaching, and frequently afraid to come even for medicine, much more to hear the truth.

Kindness and healing, through Dr. Churcher, and his helpers' hands, soon, however, began to break down prejudices, and thus an open door was provided for the Gospel message. Several of the Dr.'s missionary helpers soon obtained enough knowledge to be able to bring relief to many sufferers, and several non-professional Medical

Missions were begun. Where suffering and ignorance were so prevalent, a little knowledge and common sense enabled missionaries to do some most useful work.

Towards the close of 1886, Dr. Churcher, Mr. Pryor, and Miss Tulloch, his fellow-labourers, were smitten down with typhoid fever. Miss Tulloch died, and Mr. Pryor was rendered unfit to return permanently to the field; but Dr. Churcher was able, after a brief furlough, to resume his work. It had been part of the plan of the Mission to erect a hospital in connection with the Medical Mission, and it was now decided to dedicate it to the memory of Miss Tulloch. Dr. Churcher superintended the alterations, etc., for this new departure; and, for several years, had charge of both the in-patients and the dispensary. It will never be possible to estimate the good that has been done by this effort; not only have tens of thousands received medical and surgical aid, and relief from suffering, but they have also all heard more or less of the Gospel.

In December, 1891, Dr. Churcher was married to Miss M. Robertson, a most devoted and capable fellow-missionary, and trained hospital nurse, who had been over two years in the field. In October, 1892, Dr. Churcher, after seven years in Tangier, left the Hospital and Medical Mission in the care of Dr. Terry, and he and his wife went on to Fez, the capital of the Empire. Miss Herdman, and some other lady-missionaries, who had, in former years, worked with Dr. Churcher in Tangier, had, for some time, been labouring in Fez, and a considerable medical work had been done. They felt, however, the need of a qualified doctor, and requested Dr. Churcher to come to their aid. He gave himself specially to work amongst the men and upper classes, who would not so readily come to an ordinary medical dispensary. Thus, the Gospel was introduced in quarters that could not easily have been otherwise reached.

In 1894, Dr. and Mrs. Churcher returned to England on furlough; and later on, leaving Mrs. Churcher in England, he took temporary charge of the Medical Mission in Tunis, during Dr. Leach's absence. Ultimately, it was decided to arrange to open a Medical Mission at the important town of Sousse, or Susa, on the coast of Tunisia, about 80 miles South of Tunis city. In the spring of 1895, Dr. and Mrs. Churcher settled there, and have been labouring there ever since. Sousse is a very suitable place for a Medical Mission, as, in addition to the resident population, it is a centre to which large numbers of natives resort.

In addition to the dispensary, Dr. Churcher and his helpers visit regularly certain neighbouring towns and villages, when the sick are gathered, and doctored, and evangelized, as far as is possible in the limited time at the missionaries' disposal.

Close to the dispensary at Sousse, Dr. Churcher has hired a house, in which those who come from a great distance, as many do, are accommodated, and where certain special cases are detained for treatment of a more protracted kind. Here, there is a daily opportunity to give Scriptural teaching. Dr. Churcher has probably personally relieved some fifty to seventy thousand patients during his

labours in North Africa, and to practically all of these the Gospel has been preached.

Missionary work amongst Moslems, as already stated, is immensely difficult, but probably nothing has been more helpful in removing prejudice than the medical work. The patients go home to their friends, and spread the news to hundreds of thousands, that the followers of Christ have treated them kindly, and freely relieved their sufferings. This clears the way for other missionaries, who, on account of the favourable impression that has been created, are welcomed instead of being insulted. The Moslems see, in the Medical Missions, the beneficent aspect of the Gospel, and there is no doubt that a great change has come over a large section of public Moslem opinion, and that Christians and Christianity are looked upon much more favourably as a result. In addition to this, the message of pardon has been faithfully and clearly proclaimed to all the patients and their friends, and many have repeated the story, again and again, when they have returned to their homes. A few Moslem, Jewish, and European converts have come out boldly for Christ, and probably there is a larger number of secret disciples; but the harvest is yet to come.

Dr. Churcher's support has, for a number of years, been provided by the Pastors' College Missionary Association, as was also Mr. and Mrs. Patrick's, while in the North Africa Mission. Dr. Churcher, and his wife and family, should have a special place in the prayers of the Lord's people, that they may be sustained, blessed, and encouraged in the extremely difficult work to which they have devoted their lives.

EDWARD H. GLENNY.

Heatherland.

A WILDERNESS of watchful hills,
Far from the town, above the wood,
A land which all my vision thrills,
A land long loved, well understood.

The stern, dark strength of rock and height,
Rough spaces, limitless and brown,
The purple glowing in the light,
And far away the tired town.

The lonely tam's mysterious face,
The peewit wheeling overhead,
The heather's wild and lovely grace,—
Here, here my life's deep springs are fed.

O moorland loneliness and charm,
Your breath is very life to me;
You are with will and vigour warm,
Like Love's august austerity!

F. A. JACKSON.

Punctured Faith.

QUEER and quaint expressions are sometimes heard in our prayer-meetings. Our Heavenly Father permits His children to speak to Him in a natural manner, and encourages them to utter their thoughts in their own way.

“ There is in Him no majesty
That love may not come near.”

Earthly parents delight in the prattle of their children, although it is always simple, and sometimes foolish, and our Lord deigns to listen to us even when our prayers are oddly-phrased.

One of the quaintest petitions we have ever heard offered was made by a good but unlettered brother, who asked that our faith might not be punctured. Whether he was a cyclist or not, I do not know; but the saying suggested that, as an india-rubber tyre is useless when pierced and deflated, so faith may be rendered ineffective by injuries it may receive on the track of life.

A sharp temptation will sometimes lay the firmest faith low. Peter fancied himself invulnerable when he boasted that he at least would never forsake or forswear his Master; yet, when the maid at the door charged him with being an associate of the Man of Nazareth, and when, later on, the men who sat with him around the charcoal brazier in the courtyard twitted him with his Galilæan burr, he shrank from sharing his Master's disgrace, and averred, with fearful oaths, that he had never known Him at all. All his vaunted courage oozed away through the vent which the keen thrust of an enemy's question had made in his faith. He became as limp and flaccid as a deflated tyre. It was well that his conceit should be pricked, and his real weakness discovered, for it made him thereafter distrustful of self, and reliant upon the aid of his Lord. It fitted him, too, to cheer others who had to pass through a like experience, and it prepared him to receive with joy the restoring mercy of his Master.

Peter's case is by no means a solitary one. Few of us are proof against the fiery darts which the enemy hurls with such deadly aim and malice against our faith. We all have weak spots in our characters, which he readily detects, and at which he directs his poisoned darts. Achilles was proof against all the arrows of his foes, save in the heel by which he was held when dipped in the river Lethe; and when an arrow found the one weak spot, the hero fell. We may be safe amid temptations to which others readily succumb, and yet may present some unprotected spot by which the enemy may gain an easy victory over us. Temptations to uncleanness may glance off our chaste spirits, and leave them unscathed, while temptations to covetousness, or uncharity, or pride, may pierce our armour. It needs but a small thing—a tin-tack, a fragment of broken glass, a jagged pebble,—to ruin the cyclist's tyre, and make his machine useless for a while; and, often, only a slight allurements to evil will rob our faith of its vigour and effectiveness.

A keen stroke of affliction will, at times, puncture faith, and reduce it to feebleness and flaccidity. Many of God's saints fail in the hour of trial. Their trust remains unshaken while all goes well with them. They sing God's praises while His sun shines upon their path. But when their sky becomes overcast, and the storm bursts upon them, they murmur, and lose heart; and the faith, which appeared to be unshakable, suddenly collapses. "If thou faint in the day of adversity, thy strength is small." It is grand to see how some saints bow in murmureless submission beneath the blows of trial. They accept the ill of life with the same calm spirit with which they receive its good. They glorify the Lord in the very furnace; and the flames, heated seven times hotter than they are wont to be, do but burn their bonds away, and give their spirits larger liberty. But it is sad to see what havoc "the slings and arrows of outrageous fortune" make with some fair reputations. Sorrow is a great revealer of character. Trials discover unsuspected weaknesses and defects. Faith, which seemed to be firm and buoyant, becomes deflated by some thorn in the flesh, some sharp thrust of sorrow, some keen loss which pierces the spirit like a lance. Courage, which seemed invincible in prosperity, vanishes like morning mist in adversity. Joy in God, which sounded as if it would last for ever, turns to a wail of complaint. Hope, which mounts on elastic wing in the sunshine, droops and flags when the fog wraps everything in gloom. And, thus, loss of faith brings dishonour on our gracious Lord. We need to pray that our faith may be so fortified that it will resist every attempt made to pierce and spoil it.

Nothing will puncture faith sooner or more fatally than *indulgence in some known sin*. It may be a trifle which a blunted conscience would disregard, but faith is so sensitive and delicate a thing that even little sins will work it grievous harm. A mere pin-prick will allow the air in the cycle tube to escape; and sin, however insignificant, will so damage our faith as to unfit us for service. John Bunyan well says, "Sin will either make us cease from praying, or praying will make us cease from sinning."

Worldliness—a word which is fast going out of fashion,—*will readily despoil faith of its strength and elasticity.* Undue engrossment in the pursuits and pleasures of life; eagerness for the approval and the applause of men; association with those who live without God; fear of the world's frown and censure; greed of gain, and contentment with things that fade and flee;—these will soon render faith void and ineffective. "Love not the world."

Erroneous doctrine will weaken faith, and make progress in the life Divine difficult, if not impossible. How sharply Paul rebuked the believers of Galatia for their readiness to swerve aside from the Gospel he had taught them! It seemed to him the height of absurdity that, after they had learned the freedom which Christ gave His own, they should allow themselves to become entangled by legalism. Yet how easily some, in our day, are fascinated and bewitched by novelties of doctrine! Spiritualism, Swedenborgianism, Christadelphianism,

Seventh Day Adventism, Annihilationalism, and other vagaries of theological belief seduce them, and they lose their simplicity of faith in the Saviour, and in His Word. Our faith should be too firmly rooted to be swayed about by every wind of doctrine. We should hold the central and vital verities of the faith with a tenacity which defies every attempt to wrest them from us.

Sceptical or Rationalistic literature has often pierced and damaged a faith that seemed firm and strong. Hostile criticism of the Scriptures has created doubts of their validity and veracity, has raised suspicion about promises which aforesaid yielded comfort and delight, has checked the voice of prayer, dulled the eye of hope, and quenched the fires of zeal. It is not every disciple who can safely read the books in which the Christian faith is assailed. Sir Thomas Browne, in his "Religio Medici," finely says, "Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity: many, from the ignorance of these maxims, and an inconsiderate zeal unto truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth." If one is fortified by a personal experience of the preciousness of the Christian revelation, and by an intellectual apprehension of the sacred verities, he may meet the attacks of unbelief unharmed; but for most Christians, it is wisest and most safe to keep clear of teachers and books which assail the faith. The wise cyclist avoids as far as he can the rough parts of the road in which his tyre is most endangered; he picks out the smooth parts along which he may spin with ease and safety. If he sees ahead of him a handful of broken glass, which some impish boy has scattered on his track, he steers away from it; and it would be better for most of us if we were less venturesome, and kept to the track which has been beaten hard by the feet of innumerable pilgrims who have reached the land of light. *Via trita, via tuta*,—the trodden way is the safe way.

If, by any means, our faith has become punctured, we should hasten to get it repaired. The cyclist mends without delay his deflated wheel. He cannot pursue his journey until he has done so. His machine is a useless piece of mechanism until the injured tyre has been inflated anew. And our faith can yield us no comfort, can do no useful service to others, and can bring no glory to God if it has lost its firmness and spring. We must reinvigorate it where we first exercised it. We must get back to the Master who first inspired our hearts with confidence and hope. At His pierced feet our lost spiritual vitality may be regained. His skilful hand can repair any damage that has come to us. No injury can befall us on our way Home which He cannot rectify. He who prayed for erring Peter, who cast on him the look of love which broke his heart, who sent to him a special message on the morning of the resurrection which inspired new hope in his despondent mind, and who met him on the shores of the lake with sweet words of pardon and an enlarged commission, will renew our faith, too, if we come to Him with lowly hope and penitent prayer.

We must ever bear in mind that *a punctured faith is a powerless faith.* It means spiritual uselessness. True faith is belted about with the very might of God, but an enfeebled and a deflated faith is ineffective.

It can win no victories for God and truth. God erects magnificent mausoleums over the heroes of faith who have borne brave testimony to Him in the teeth of fearful difficulties, but He writes no epitaphs over those who have lost faith in Him, and proved craven-hearted in the hour of danger. "Without faith it is impossible to please Him." Faithful men He deigns to call His friends.

"Lord, increase our faith;"—increase its strength, its tenacity, and its intensity, and keep it unpunctured to the end!

H. H. DRIVER.

Curiosities of Church Life.

BY H. T. SPUFFORD.

IX.—AN "UNTOWERED GENERATION."

THE above was the way in which the coloured preacher pronounced the word which folk of less originality call "untoward." It is said that, having discovered an interpretation so much his own, the good man went on to inveigh against barn-like chapels, and to urge his hearers to save themselves from such an "untowered generation."



A TYPICAL COUNTRY CHAPEL.

Be that as it may, our Nonconformist forefathers were certainly an "untowered generation." A spire would have been to them a sign

of Popery, and even a Corinthian column would have savoured of Diana of the Ephesians. Great was the prejudice against ornament in architecture down to even the times within the memory of the writer. A "strict" brother met the pastor of that day, who had been engaged in the dubious process of building a new sanctuary. In doing so, he had departed considerably from the old standard of taste. "Young man," said his self-appointed critic, "I see you've got a cross at last." "I've got a good many crosses," replied the pastor, patiently. "Ah! but I don't mean on yer 'art," said the sharp-nosed member, "I mean that sign o' the beast there on that stone-work. You'll have the Wargin there next. It's enough to make the old people turn in their graves." "But, my good friend," expostulated the pastor, "that is not a cross. It is some erect lily-work which puts a finish to the cornice." "Finish!" said the other, with contempt, "it'll finish yer, right enough. Yer first cousins to the Laodicenes, and what did the Lord say about them?"

* * * *

Again there rises to view a modest edifice, in which, in the days of our youth, some awesome, and many happy, hours were spent. The exterior was plain enough both as to situation and structure. The interior was bare, square, and roomy, with a deep gallery on three sides. The windows were large sashes opening only at the bottom. The pulpit was very elevated, and the place of it was against the further wall. The pews were high-backed, and were really of the nature of private boxes. One of these deep, well-cushioned pews, with plenty of hassocks, was not at all a purgatory for a drowsy boy, provided that he schemed to get a corner. But his elders had a liking for corners, so the next best place for him was against an ample silk dress, so soft and warm, type of the loving heart which beat beneath. There ensconced, the boy claimed the privilege of finding the dear lady's hymns in Rippon or Watts, and there he dreamed many dreams, and thought many strange things, which, after all the years, have found their way into these pages.

The only relief to the walls was furnished by two very ugly Georgian mural tablets to deceased ministers. One of these worthies bore a famous name. He was nephew of the celebrated Dr. John Gill, of the *Commentary*. The tablet recorded, if our memory errs not, that Mr. John Gill was pastor of the church for fifty years. Before us, as we write, is a copy of the letter of his transfer from Carter Lane.—a very different document from the formally printed transfers of to-day. Here it is, for the interest of the reader:—

"Whereas we have received a letter from you, desiring the dismissal of our brother John Gill to you, the said church, and which we understand is also his request, this is to inform you that he was, near seven years ago, received into communion with us upon an experience of the grace of God he delivered in to the satisfaction of the church, and upon his submission to the ordinance of baptism, and walked in fellowship with us, as becomes the Gospel of Christ, until an unhappy difference arose, when he rent himself away from us; but, during that time of his

separation from us, we never heard anything amiss in his moral conversation excepting the irregularity of his conduct and behaviour with regard to us in separating himself from us; but this evil he has made a frank acknowledgment of, to the satisfaction of the church, upon which he has been restored to his place with us, and is now reinstated a member in full communion with us, and we do esteem him a godly person, one that has truly received the grace of God, and by your letter it appears that his life and conversation, since he has been among you, have been agreeable to his profession. We do, therefore, by these presents, dismiss him to you, to become a member in full communion with you, and upon your reception of him as such shall not consider him as a member of ours, or under our watch and care, but as yours. And wishing you both much of the Divine presence, we commit him and you to God and the Word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified by faith in Christ Jesus, and subscribe ourselves your brethren in the bonds of the Gospel.

“Signed at our church-meeting, January 30th, 1758, in the name of the whole church,

JOHN GILL, Pastor.”

Characteristic, is it not, of an “untowered generation”?

* * * *

In the days when the boy used to dream, the pulpits of the two leading Puritan meeting-houses were occupied by men, differing greatly from one another, but each a power in his way. As to their chapels, neither of them could boast that either the approach or the building was imposing. If anything, the Independent brother was the worse off, for he had to be content with a very mean street; a lodging-house was almost next door, a sweep lived opposite, and a rag and bottle merchant at each corner. However, there might have been some consolation in the respectability of the chapel *shutters*, for the lower windows were thus protected. But down these side streets, and into these square-built, unadorned sanctuaries, the “untowered generation” used to pour. Yes, that is the word. Nor did the crowd go for the chant and anthem. These were not in vogue. When the boy first hid himself against the soft silk dress, the hymns used to be sung two lines at a time. That was before the short-lived innovations of the carpenter with a genius for music. No, the pews used to fill for the *sermon!* Hear it, ye votaries of Dr. Greenleaf and Professor Barebranch! The “untowered generation” liked something to think about. There was, to them, a power in the preached Word.

The pastor of the chapel with shutters gave a stirring discourse, one Lord’s-day morning in the August of 1829. (Urwick.) As the sermon was printed, we can quote from it. It was entitled “Reciprocal Duties,” the text being 1 Peter ii. 18—20, and it treats mainly on “the duties mutually obligatory on masters and servants.” “Is it possible,” asks the preacher, “a Christian can require another to break the Sabbath in direct opposition to the laws of Heaven? . . . How is it with your families this morning? Have you left none at home serving Satan, either in your business or making provision for the flesh? O Christians, be consistent! Will not the sins of many

servants be required at their masters' hands? It is quite a contradiction to say, 'A good Christian, but proud. A good Christian, but profane, covetous, cruel.' Temper is sometimes made an excuse for sinning, but God will not receive the excuse. Never, never forget that God has appointed a day in which He will judge the world in righteousness."

Who will deny that this is uncompromising preaching? There is nothing servile, fawning, or flattering about speech of this order. As a matter of fact, the sermon gave great offence. But the preacher held on his way for over thirty years after he printed that sermon on Reciprocal Duties, ministering all the time in the unpretentious meeting-house, whose lower windows were adorned with white shutters.

A note-book lies before the writer. Through the vicissitudes of forty years, the book has been preserved as a treasured possession. It contains the boy's first attempts at reporting, and preserves the memory and the very words of the pastor who, for forty-four years, was the successor of John Gill. His form rises before us; portly, dignified, venerable. His speech, measured, old-fashioned, plain, precise. "He taught clearly what he held to be true, and in speculation he had no pleasure." So spake one of him. William Braden, afterwards Binney's successor, preached one of the old pastor's funeral sermons from the words, "Mark the perfect man, and behold the upright; for the end of that man is peace." The text summarized his career. In the brown, faded, note-book are many divisions of his sermons. They will seem trite to the preachers of to-day. Here are a few:—Zech. ix. 17: The Hebrews were accustomed to set up stones of commemoration. The people themselves were the greatest monuments to His praise. The mercies of the seasons meet in the harvest, when corn shall make the young men to grow, or speak. Consider (1) The Divine Bounty. (2) The Divine Beauty. (3) Human nature is only beautiful when it appreciates God. It was the Divine image that God pronounced good in man. Take another from 2 Chron. xix. 11: Courage represents the virtues of a man confident to the point of action. "Deal courageously" may be translated, "Take courage, and do." A Christian without courage does not know properly whom he has believed. (1) The Divine Presence goes with moral worth. God is not with the great, because they are great. (2) Who are the good? Those who are of a humble and contrite heart, and hearken to His Word. (3) To such, God says, "Take courage, and do."

Many more extracts could be given. But they would be but faint outlines, not rendering justice to a ministry eminently characteristic of sensitiveness to spiritual truths.

The writer knew, years ago, a lady, quite of the old school. She gathered the herbs of the field, and dried savoury leaves. Some time has elapsed since her death, but her sisters still kept the vases full of dried leaves, and the aroma is in them yet. So, from these more-than-forty-years'-old note-books, there still rises a faint idea of the fragrance of the ministries exercised in the ancient meeting-houses of the "untowered generation."

Our Representatives in Foreign Lands.

MISS EDITH HIGGS.



MISS BLACKMORE.

MISS EDITH HIGGS.

CHINESE MISSIONARIES AND THEIR NATIVE SERVANTS.

BY the time that this Magazine is in the hands of our readers, Miss Edith Higgs will have started upon her return journey to China. She first went out in March, 1897; and, after a brief sojourn in Yang-Cheo, proceeded to Shansi, where she toiled bravely for about three years, working principally amongst the children, and occasionally visiting the surrounding villages. Then came the terrible riots and massacres by the Boxers, which necessitated her removal, and subsequent return to this country. Happily, she is now able to go

back, and sails (d.v.), in the s.s. *Etruria*, from Liverpool, on August 29th, whence she will travel, *viâ* America and Japan, to Shanghai. There, she will consult the leaders of the China Inland Mission; and, should no more urgent claim be presented, will proceed to the scene of her former labours at Shansi.

At the Tabernacle Church prayer-meeting, on Monday, August 10th, Miss Higgs gave a farewell address. After describing the work at her previous station, and other places, and narrating some pathetic incidents of the recent persecutions amongst the native converts, she read an extract from a letter, in which a fellow-missionary, reporting upon the present condition of the Chinese Christians, said, "The troubles that they have passed through have made them stronger in God, and smaller in themselves." F. H. F.

C. H. Spurgeon's Prayers in the Congregation.

EVERY glimpse I had of the beloved Spurgeon is a treasured memory now. It was my golden privilege to hear him many times; and one of my greatest honours is that I several times spoke with him. After Paul, and Luther, and Wesley, surely the Church of God has had no man so great. The years do not dim, but rather enhance, his fame.

The greatness of the man is seen in every realm of his life. My present purpose, however, is to confine myself to a consideration of Mr. Spurgeon as a public pleader with God. His prayers in the congregation are always echoing in my grateful heart. They are sweet, and luminous, in the memory, as angel-presences. Who talked with God as Spurgeon did?

I never heard Mr. Spurgeon's opening invocation without inwardly exclaiming, "Lord, it is good for us to be here." One was recompensed for a long journey if but those inaugural words fell upon the ear and heart. How natural it seemed to that great apostle to pray! We felt that he was only doing before the multitude what he was habituated to do in private. Prayer was the instinct of his soul. Prayer was his "vital breath" and "native air." How naturally he inhaled and exhaled it! I have never heard any preacher who so impressed me with the naturalness and spontaneity of his pulpit prayers as this great preacher did. There was no affectation; no simpering; no turning up of the whites of pious eyes. All was so unforced, so sweet, so devout. It was the persistence of holy habit. I shall never forget one summer Thursday evening in the Tabernacle. The heat and drought had been unbearable. But a grand drenching shower had just begun. It was what John Wesley once called "friendly rain." When Mr. Spurgeon came upon the platform, he uplifted his hand, and said, in those mellow tones of his, "Let us speak with God in prayer;" and his earliest words were, "O Lord, we thank Thee for this beautiful rain." Every heart seemed to echo the so-felicitous words. God's remembrancer uttered the people's heart. He so lived in the Spirit, and walked in the Spirit, that his every word of pulpit-prayer was seasonable. Spirit-filled men are always timely.

The saintly Principal Cairns was even more impressed with Mr. Spurgeon's prayers than with his sermons; so was D. L. Moody. Not a few would be disposed to bear similar testimony. Every year, Spurgeon is increasingly, to me, the world's greatest preacher. How tiny, beside him, are many much-boomed pulpiteers! But the greatness of his prayers more and more impresses and delights me. He touched every note. He traversed the circle of human need. He sped, as on eagle's wings, into the Heaven of God.

The things that were given him to utter in prayer were often more profound and beautiful than the sayings that left his lips in preaching. Has not this often marked the greatest ministries? A noble intellect shines with the glory that excelleth when it is turned towards God. A man of God is often intellectually at his best in prayer. Assuredly it was frequently so with the renowned and beloved Pastor. I once heard him speak thus with God:—"O Lord, if some of us began to doubt Thee, we should begin to doubt our senses, for Thou hast done such wonderful things for us. Thou hast done more for us than Thou didst for Thomas. Thou didst allow Thomas to thrust his finger into Thy wounds; but Thou hast often thrust *Thy* finger into *our* wounds, and healed them." Did he not speak by the Spirit when he uttered that pathetic and lovely word?

His wonderful knowledge of Scripture made his prayers so fresh and beautiful. No man can pray with high effect unless he is steeped in Scripture. Mr. Spurgeon lived, and moved, and had his being, as in God, so in the Word of God. He knew its remoter reaches; its nooks and crannies. Its spirit had entered into his spirit; and when he prayed, the Spirit of God brought all manner of precious oracles to his mind.

Then he lived so entirely in the spiritual world that he was ever ready to pray. He had not to school himself at the moment. His pulpit prayers were not art, but nature. Every prayer was the outgoing of the dedicated personality. No liturgy could have restrained him. One could not imagine him making literary preparation for public prayer. The flower gave out its perfume without effort. The urn was ever being filled where the pure waters rise, and so afforded at any moment abundant refreshment.

The quivering sympathy of Mr. Spurgeon's prayers thrilled all who heard them. You felt the throbbing of that mighty heart. He was royal in his tenderness. Whom did he forget in those wonderful pleadings? Every soul felt allured within the radiant circle. The faith of this great saint indeed worked by love;—this was evident in his prayers as in all his character and service.

How ardent those incomparable prayers were! No hint was there of the dull, slumberous, tedious, icy quality which too oft has vitiated pulpit prayer. Mr. Spurgeon was a glowing-hearted prophet. The warmth of the Baptism of Fire diffused itself throughout his supplications. The prayers at the Tabernacle cheered and kindled countless dull cold hearts.

Then the English was so delectable. We hesitate to call attention to the intellectual or literary aspect of prayer. Yet why should we? God's honoured servant thought and studied so incessantly for God's

glory that we reaped an intellectual harvest as well as a spiritual harvest from his devotions. Mr. Spurgeon loved God with his "mind", and our minds were stimulated when we heard him pray.

Nor must I fail to note the holy urgency of the prayers. He never lost his inspired immediacy at the mercy-seat. He pleaded for that very moment. "Now" was his plea; and, verily, he and we were then and there blessed of God.

I will but add that his prayers were so eminently "theological." It is a warning well worthy to be heeded, which a devotional master gave, "Beware of an untheological devotion." The "theological" quality of Mr. Spurgeon's prayers was very notable. How he knew God,—the Holy Trinity; Jesus, the Son of God, and Saviour of men; the blessed Spirit. Those noble prayers were full of theology. They were the effluences of one who studied God, delighted in God, and walked with God, especially with the God-man. Precious was the Divine Redeemer to him beyond compare. The blood of our redemption was his glory. The atoning cross was all in all to him. The "theological" contents of those prayers made them rich with enduring wealth.

I must confess I wish we had several volumes of Mr. Spurgeon's prayers; they would be precious indeed. As it is, a little book, "The Pastor in Prayer," is a loved companion of mine, and I am accustomed to say, "The gold of that land is good." But, oh, for more of that land where such perfect gold lies!

The sweet and holy memories of the prayers we heard, no man can take from us. In many a sacred hour, the grand voice sounds in our ear, and we pass the years between, and bow before God while Spurgeon prays.

The Lord give us praying prophets in the pulpits! The Lord send the spirit of prayer upon the churches! May the memory of the great Pastor's prayers inspire us to ceaseless prayer, till our prayers, like his, are ended, and we sing the songs of Heaven!

DINSDALE T. YOUNG.

"All Hail the Power of Jesus' Name."

BY J. C. CARLILE, FOLKESTONE.

CANTERBURY CATHEDRAL is famous as a shrine to the memory of many distinguished men. In more than a superficial sense, it is the ecclesiastical history of our country embodied in stone. Standing in the cloisters, by the door of Becket's Chapel, one can see, to the left of the steps that used to lead to the altar, the spot where he fell under the assassins' blows. He was a strong, sturdy spirit,—more of the statesman than the saint; indeed, in some particulars, he was a very poor saint. Yet the story of his martyrdom kindles the heroic spirit every time it is told; and, to that spirit, England owes so much. Looking in the other direction, to the Cloister Garth, the peaceful green plat in which are the graves of the late Archbishop Temple and Dean Farrar, still fresh, the daisies have not yet grown upon their surface, and the grass, on which the gem-

like dew clusters, was the meeting-place for the monks in the days when England was a baby among the nations.

To the South, there are some stones in the path that tell much less than they conceal. One bears the inscription, "Mr. Edwd. Perronet, died Jan. 3rd, 1792, aged 70 years." I have looked at that stone, with its blunt, brief inscription, many a time. Who was "Mr. Edwd. Perronet"? My curiosity was aroused by the fact that, when I first noticed the stone, the inscription was almost defaced. An "Old



Mortality" could find much occupation in Canterbury Cathedral. I thought of playing the part, at least so far as to have one inscription re-cut. But good resolutions are sometimes short-lived, and that one was soon forgotten. I did not think of the stone again until, in that quiet, dreamy old city, I was preaching for the President of the National Free Church Council, who was unable to keep his appointment. A large number of stalwart Nonconformists sang heartily,—

"All hail the power of Jesus' name!

Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

As I heard the hymn sung in Canterbury, I looked at the name of the author, as printed on the Free Church leaflet, "Edward Peronet," and I thought of the stone in the cloisters. Was there any connection between the Perronet of two r's and the Peronet of one r? Next morning found me busy in the Cathedral library, to which I had access. In the memorial inscriptions of the Cathedral Church, deciphered by J. M. Cowper, there was this entry:—"The first member of this family who settled in England was David Perronet, who removed from Canton Berne, about the year 1680. He died in 1717. His son, Vincent Perronet, born 1693, entered Queen's College, Oxford, whence he graduated B.A. in 1718. Having been ordained, he became curate of Sandbridge, in Kent, and in 1728 was presented to the

living of Shoreham, where he remained until his death on May 9th, 1785, in the ninety second year of his age. He was buried at Shoreham, by his friend, Charles Wesley, who preached his funeral sermon."

The two sons, Edward and Charles, followed the example of their father, became staunch adherents of the Wesleys, and were enrolled itinerant preachers. But Edward urged separation from the State Church, and demanded permission for the itinerant preachers to administer the sacraments. By 1771, he had severed himself from the Wesleys, and had joined the Countess of Huntingdon's Connexion, but his strong language against the Church of England caused him to leave the Connexion, and become the minister of a small chapel in the city of Canterbury.

The strong opinions of the poet brought him persecution. For a time, he lived in London, partly upon the charity of a merchant of St. Bride's. Then he felt himself to be a proverb of reproach, cast off by his relatives, disinherited, left to sink or swim "as God's providence should appoint." A better spirit took possession of his relatives, and he was again in Canterbury, living in part of the old palace which he rented from the Archbishop, giving shelter to the preachers who came to the city, sometimes hounded through the streets as a criminal, sometimes having his windows smashed by the drunken mob incited by the hardly more sober clergy who were incensed that anybody should dare to preach the Gospel who was not in "Holy Orders." Some hymns are born, like Tennyson's "In Memoriam," in the consciousness of sorrow. Some have their origin in trouble and persecution. Others are shouts of defiance, predictions of victory. It is easy to imagine a company of Methodists going through Canterbury, with steady step and determined gaze, singing,—

**"Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious of Jesus extol;
His Kingdom is glorious, and rules over all."**

The words were "appointed to be sung in tumult." Edward Perronet's hymn was not so appointed, but was quite as frequently used.

The condition of religious life, during the last half of the eighteenth century, is very hard for us to conceive. Lady Huntingdon, one of the most earnest Christians of the period, approached the King upon the subject of the Archbishop Cornwallis' manner of living. The result of the interview was seen in a letter which probably remains unparalleled among the communications of royalty to an Archbishop:—"My good lord Prelate," said his Majesty, "I could not delay giving you notification of the grief and concern with which my breast was affected on receiving authentic information that routs have made their way into your palace. At the same time, I must signify to you my sentiments on this subject. I hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to Divine studies and the extensive exercise of charity and benevolence, I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the pure religion they professed and adored. From the dissatisfaction with which you must perceive I hold these

improprieties, not to speak in harsher terms and on still more pious principles, I trust you will suppress them immediately, so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner." It was no small levity that prompted his Majesty to write such a letter.

In London, Free Churchmen were constantly harassed and irritated. A London Corporation by-law had long annoyed Nonconformist citizens through the imposition of fines for not serving as sheriffs, the fines so imposed being, it was said, employed in the erection of the Mansion House. The Corporation Act declared any person incapable of holding a civic office who had not, within a year, received the Lord's Supper in the Church of England. The Toleration Act repealed penal consequences of Dissent, and there were many passive resisters, who declined to serve though elected to the office; and paid the fine for their conscientious scruples by the spoiling of their belongings.

Professor Wakeman, in his introduction to the "History of the Church of England," says of the period in which Perronet lived that "the whole influence of the leaders, both in Church and State, was directed against the suppression of religious zeal." It was an age largely made up of artificial conformity, of self-satisfied enlightenment, a comfortable creed and an easy life. Spiritual deadness was visible in all departments of the Church's life. The evils arising from the same clergyman holding several livings, and through non-residence in the parish, were common. But for Whitefield and the Wesleys, the teeming populations, that had grown up without churches, schools, or religion, would have been left in hopeless paganism. It seemed that neither Church nor State made the smallest effective provision for the souls or the bodies of the people in the interests of religion, morality, or health. The prisons did far more to manufacture criminals than deter them from crime. The debtors' prisons were the homes of every conceivable rascality. Since the days of paganism, there has probably been no period more inclined to ignore the brotherhood of men or the Kingship of Christ. It was no surprise that Edward Perronet became so zealous that he could not endure the lifeless formality of the Cathedral performance. The hostility of the clergy to his Methodist friends, their employment of a mob of the baser sort, their secret engaging of soldiers from the barracks to break up the preaching services, made him the more determined in his evangelistic efforts; and "All hail the power of Jesus' name," became the battle-cry with which he and a few others went into the butter-market, where Wesley first preached in the town, and there proclaimed the Gospel of the grace of God. The old French Church, the home of the Huguenots, was sold. Perronet became the owner, and therein the truth was preached. The battle-hymn rang out on many a Sabbath evening while the mob held the building in a state of siege.

Charles Perronet, the brother of the poet, served in the itinerant ministry of Methodism for more than twenty years. When Edward died, he exclaimed, "Glory to God in the heights of His Divinity! Glory to God in the depth of His humanity! Into His hands I commend my spirit."

A Fuller Spiritual Life, the Supreme Need of Our Churches.

THE SUBSTANCE OF THE PRESIDENTIAL ADDRESS TO THE GLAMORGAN
ENGLISH BAPTIST ASSOCIATION, DELIVERED ON JUNE 23RD, 1903,
BY PASTOR T. W. MEDHURST, OF CARDIFF,
AT NAZARETH BAPTIST CHAPEL, MOUNTAIN ASH.

THE subject of my address is mainly suggested by the state of our churches, as is evidenced by the fact that many of our members take but little interest in the work and prosperity of the church with which they are in fellowship. The real work of a living church, the work that is effectual and enduring, is done by the personal efforts and influence of those members whose hearts the Lord hath opened, and the result of the pastor's labours should be measured in that way. A truly successful ministry is not always known by the congregations on the Lord's-day, so much as by the numbers who assemble at the week-day prayer-meeting. Where true spiritual life is possessed abundantly, there, church-members will value the prayer-meeting as the source of all true spiritual prosperity. It has been well said that "the prayer-meeting is the pulse of the church."

If our church-members were possessed with "more life and fuller," and did not forsake the assembling of themselves together, as the custom of so many is, we should soon have our Lord's-day congregations doubled, yea, trebled, and our influence upon outsiders would be proportionately increased.

"He that believeth on the Son hath eternal life," and this life we trust our church-members have; but Jesus came, not merely to bestow that life, but to give that life in rich and unfailing abundance. This is the topic on which I am now to speak, with the desire and prayer that the Holy Spirit may use my feeble words as His instrumentality for the spiritual *requickening* of our churches.

CHRIST IS THE GIVER OF ABUNDANT LIFE: "I came that they may have life, and have it abundantly." Surely, none can deny the Deity of Jesus Christ if they believe that He spake these words. Here is a calm, deliberate assertion, such as none but God could make. Many words of similar meaning were spoken by our Lord: "I am the Way, the Truth, and *the Life*." "I am the resurrection and *the Life* ; he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die." "As the Father raiseth the dead, and quickeneth them, even so *the Son also quickeneth whom He will*." "I am *the Living Bread* which came down out of Heaven; if any man eat of this Bread, he shall *live for ever*: yea, and the Bread which I will give is *My flesh*, for the life of the world." These Scriptures declare the loftiness and emphasis of Christ's claim. As we receive them, we must either believe the speaker to be a mad-brained enthusiast, or we must fall down, and worship Him as our Lord and our God.

To give life, is the prerogative of God alone. Many gifts

God's creatures can bestow; but none save the uncreated God can give life. The sculptor can take the stone, fresh out of the quarry; he can chisel a human form of exquisite beauty, but he cannot breathe life into that form. Its highest praise is that it is life-like; but in those stony eyes there is no gleaming intelligence, in those parted lips there is no language, in that stony bosom there is no heart-beat, in that marble brow there is no immortal thought, in that wondrous frame there is no sentient throb. It is so with the artist; the picture seems to be instinct with life, the lips seem to speak, the eyes seem to move, and to follow the gaze of the onlooker, but the lovely figure on the canvas has no life. Take a body from which life has but just fled; who can bring back the departed spirit? The physician can quicken into action the feebly-beating pulse, he can stimulate the sluggishly-flowing blood; but, however skilful he may be, he cannot start anew the currents of life that have ceased to flow.

Jesus Christ came to give spiritual life. This was His mission, the reason of His self-renunciation, the meaning of His incarnation, ay, marvellous mystery, this was the object of His whole life, ministry, death, and resurrection, that He might, by dying, slay death, and give spiritual life. The highest life in the world has its source in Jesus Christ. That life, to-day, is the mightiest force in the world's civilization, the most fruitful promoter of national morality, the spring of all schemes of philanthropy, the grandest and most satisfactory attestation of the Godhead of Christ Jesus, the miracle of miracles, the essential value of which is ever increasing as the ages roll round. He, who came to bestow life, can be no other than HE "WHO IS OVER ALL, GOD BLESSED FOR EVER."

To give life, is the mission of Christ to the end of time, and it is the mission exactly corresponding with man's deepest and most pressing need. The condition of all men, by nature, is that of death; they are dead through their trespasses and sins. There was terrible significance in the threat spoken by God to Adam in the Garden of Eden, "In the day that thou eatest thereof thou shalt surely die." That was no vain, or impotent threat. It became an awful reality so soon as man had sinned. All men, in successive generations, have inherited the natural life of Adam, and they have quite as truly inherited his spiritual death. Death in life is what Adam has transmitted to the whole human race. The loftiest faculties, the purest affections, the noblest energies of the soul not quickened by Christ, are all under the sway of spiritual death. This is a matter of everyday personal experience.

No man can quicken himself into spiritual life. As easy for a dead body to work itself into life, as for a sinner, by his own unaided power, spiritually to quicken himself into the Divine life. The advancement of philosophy, of education, of morality, of temperance, of social reform, can never result in the creation of spiritual life. The highest culture, and the deepest spiritual death, are often found side by side. Intellectual activity cannot produce spiritual life. The atoning sacrifice of Christ is the source of all spiritual life. From the cross of Calvary there streams forth the Water of Life, that all who believe on Him should never die. Jesus Christ

Himself must die before even He could give life. Listen to His own words: "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

When Jesus ascended up into Heaven, He sent the Holy Spirit down to earth to quicken into life His people who were dead through their trespasses and sins. *On whomsoever the Spirit savingly operates, He operates as the Spirit of Life.* The believer can say, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." The Holy Spirit reveals Jesus Christ unto the soul; He banishes the soul's lethargy and unconcern; He moves by His unseen power among all the springs of thought and desire; He kindles within the soul an insatiable longing and yearning for a vital union with Christ; and He ceases not His work until the soul is surrendered to Jesus Christ, until Christ dwells in the soul as its Saviour and Lord. Christ within the soul is the pulsation of the new life. The quickened soul is born into the bliss and splendour of a new universe. "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." The soul, which before had been the tomb of buried powers and faculties, now becomes the living temple of the in-dwelling Christ. "Christ in you the hope of glory;" that, and that only is life indeed. "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Christ Jesus gives abundance of life: "I came that they may have life, and may have it abundantly." Life is capable of increase; there are degrees of life. There is life in Christ, and there is life "more abundantly." There is often a vast difference between life and the abundance of life. In one sense, "life" is an absolute term; in another sense, "life" is a comparative term. There is life in the youth who is lying on the bed of pain and sickness; there is more abundant life in that same youth on the cricket or football ground. There is life in the young child prattling at his mother's knee; there is more abundant life in the man who startles the world by his inventions and discoveries. There is spiritual life in the young believer, whose faith is feeble, whose vision is weak, whose knowledge is little, who has only just strength enough to enable him to cling to Jesus; there is life more abundantly in the hoary-headed saint, whose spiritual nature is developed by experience, whose love is deep and intense, whose faith is strong and unwavering, whose hope is clear-eyed and keen-visioned, whose whole spiritual being is saturated and permeated with the Divine and the heavenly. Without a doubt, there are degrees of life in the vegetable, in the physical, in the intellectual, and in the spiritual kingdom.

All life is capable of increase. By obedience to certain laws, life physical, life mental, and life spiritual may be increased. At birth, we have a certain measure of vitality, with faculties which enable us to draw life from our surroundings. Disobedience to natural laws tends to waste and deteriorate our life, while attention to suitable food and to proper exercise will tend to increase our vital

power. The same holds good with respect to mental life. We can increase its power by learning, by observation, and by meditation. The same holds good with respect to our spiritual life; it will increase and become more abundant, as by an ever-increasing faith we remain in living contact and communion with the Lord Jesus Christ. Life flows from Christ to the believer, as the sap flows from the vine to its remotest branches. *There is life more abundantly for us in Christ.* If we do not receive more largely from the fulness of life there is for us in Christ, it is because we allow the channel between Him and us to be choked with worldly obstructions. If we are severed from the life of Christ, we must wither and die, as the branch withers and dies when cut off from its parent stem. The growth, as well as the birth of spiritual life, is from Jesus Christ. We need to exercise a larger and a more constant faith in Christ, to open more widely our natures to the influence of Christ, to spend longer time in closer fellowship with Christ, in a word, we need to abide in Christ Jesus our Lord, if we would learn the secret of an ever-increasing and more abundant life.

How are we to so maintain our union with Christ as continually to receive from His fulness this abundance of life? By continuing in fervent believing prayer, by diligent study of the Sacred Scriptures, and by being earnest in maintaining good works for necessary uses. Where these are wanting, there can be no strong and sturdy spiritual life; the life will be sapless, stunted, and shrivelled. If we would have the abundance of life, we must find much time to converse with Jesus, to touch the hem of His garment, to gaze long upon His beauty, to drink in more of His Spirit. We must not let so much of our time be absorbed by harassing pressing temporalities; we must separate ourselves more and more from the din and bustle of the world; we must more frequently enter into our inner chamber, shut to our door, and pray to our Father who is in secret; and our Father, who seeth in secret, will recompense us with the life more abundantly. Let "science falsely so-called," and a spurious philosophy sneer, as we bow our knee in secret prayer; we are assured, as we pray, we shall gain new life, and a renewal of spiritual strength.

We need to feed more constantly upon the Word of God; to remember that it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If half the time were devoted to Bible study that is given to newspapers, novels, magazines, and all kinds of scrappy literature, we should be a stronger race of Christians than we are. A Christian man or woman, who systematically neglects the Bible, is only half alive; the Christian, who daily meditates upon the Word of God, will be instinct with spiritual life.

Exercise in good works, in deeds of kindness and benevolence, in the tender ministries of love,—this is an essential element in the increase of spiritual life. An idle Christian can never possess an abundant life. They who "are at ease in Zion," who sit with folded arms when there is work to be done, work which only they can do; they need not be surprised if their spiritual pulse is languid, if they are deficient in spiritual power, if their spiritual life is feeble.

A MORE ABUNDANT SPIRITUAL LIFE IS THE SUPREME NEED OF ALL OUR CHURCHES TO-DAY. This is needed in the pulpit, this is needed also in the pew. We do not so much want a more refined and cultured ministry; we do not need costlier and handsomer places of worship; we do not require more ornate services that harmonize with a growing æstheticism; neither do we want a more complete network of organization; but we do imperatively need a deeper, fuller, quicker, mightier spiritual life.

" 'Tis life whereof our nerves are scant,
More life and fuller that we want."

ESPECIALLY IS THIS LIFE MORE ABUNDANTLY NEEDED BY OURSELVES WHO DELIGHT IN OUR BAPTIST PRINCIPLES, AND WHO ARE COMMITTED TO WHAT WE BELIEVE TO BE THE NEW TESTAMENT FORM OF CHURCH GOVERNMENT. Other churches, with a more elaborate organization and form of service, may hold together, and work, without much spiritual life; but with us, as Baptists, that is wholly impossible. Romanists and Ritualists do not need much spiritual life; their gaudy millinery, and fantastic mummeries, are more effectual apart from spiritual life. Our Presbyterian and Methodist brethren are linked together in an ecclesiastical corporation from which, even if spiritual life were withdrawn, there would still be a certain kind of external movement; but if Baptist churches, committed to the Congregational form of church government, are destitute of spiritual life, they have nothing else that can take its place. Baptist churches exist for spiritual men and women; a growing spirituality is essential to their success. Our churches are self-governed; our church-members have a voice and a vote. We have both manhood and womanhood suffrage. We need no Reform Bill to increase our voting power. What is the consequence? If we have not abounding spiritual life, our Baptist churches are a field for the play of unsanctified human nature, for the airing of crotchets, and for the display of licentiousness, under the thin guise of a so-called Christian liberty. Take away from our pastors and church-members spiritual life, then we shall speedily have anarchy, confusion, divisions, and destruction.

AN ABUNDANCE OF SPIRITUAL LIFE IS ALL THAT IS NEEDED TO MAKE OUR CHURCHES BEAUTIFUL AND ATTRACTIVE. Much is said to-day about making our services more attractive to the young, to the masses, and to those who do not enter our places of worship. Some think this is a question of architecture, that we need more beautiful buildings. Others say we must improve our music, introduce solos and anthems. Others tell us we must have an improved oratory and culture in our pulpits, that our sermons must be abbreviated, and our prayers broken up into fragmentary sentences. The popular cry to-day may be interpreted as meaning that hymns, anthems, and solos should be multiplied and lengthened, that prayers should be offered up in homœopathic globules, and that preachers and sermons should be minimized.

In reality, ALL THAT IS NEEDED, IS, THE LIFE MORE ABUNDANTLY. Life is winsome and attractive; death is repulsive and loathsome, even though its form be garlanded with fragrant flowers. Spiritual life is the only true magnetizing influence of the worship of God, and of

the Church of Jesus Christ. Unto a living Church, there shall be the gathering of the people. Let this more abundant life flow into all our hearts, then all defects and blemishes will fall from us, even as the old leaves, and buds, and excrescences, fall from the tree when the full life of Spring flows through its branches. Filled with abundance of spiritual life, our churches shall stand forth clothed with meekness and humility, with tenderness and generosity, with benevolence, tranquillity, and dignity. Transfigured with the beauty of life, our church-members will individually become objects of attraction, admiration, and loveliness.

ABUNDANCE OF SPIRITUAL LIFE WILL FILL US WITH THE OVERFLOWING FULNESS OF JOY. Life is essentially joyous. Abundance of spiritual life will be abundance of spiritual joy. The apostles had abundant life, therefore they spake much of joy. Let us give free scope to our inner joy. Let our joy sing itself out in strains of sweetest music, like to the gladness of the soaring lark. The early Christians, possessing the life more abundantly, were not strangers to spiritual joy. Listen to Peter: "Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief." The element of joy is lacking in much of our present-day religious life. Let us seek after the more abundant life, and so be able to rebuke the lying taunt that "the religion of Jesus is a religion of gloom and melancholy." We need a consistent and durable joy; and to originate and maintain this joy, we need a deeper, fuller, more abundant spiritual life. Let a wave of this joy pass over our souls, and it will be a wave of holy joy. The quickened life will give birth to immortal songs of praise, and will fill all the air with "psalms, and hymns, and spiritual songs," as we sing and make melody with our hearts unto the Lord. The life of God is a life of joy; and in proportion as we are filled with the abundance of His life, shall we possess an inward fount of joy which neither time nor circumstances will be able to destroy, or even to disturb.

THE ABUNDANCE OF SPIRITUAL LIFE WILL SHOW ITSELF IN AN INCREASE OF SPIRITUAL POWER. Life has a power to triumph over the mightiest laws of nature. Take the law of gravitation. That law girdles the earth, holds the ocean in its place, fixes the foundations of the loftiest mountains so that they cannot move; yet that law is conquered by the life of the little bird each time it rises from the earth, and soars upward singing its joyous song. Let the fowler's shot destroy the life of that happy little songster, and, at once, the law of gravitation conquers.

SPIRITUAL LIFE IS SPIRITUAL POWER. Christians are weak, and at the mercy of their surroundings, because they have so little spiritual life. If we lack the abundance of life which Christ came to give, we are but spiritual invalids. If spiritual life be abundant in us, then our daily lives will be more powerful than our spoken sermons.

THE ABUNDANCE OF SPIRITUAL LIFE WILL EVER BE AGGRESSIVE. It will refuse to be circumscribed by old boundaries. Just as the morning light disperses the night's darkness, so will spiritual life cast out moral death. Verily, it is not more machinery that we want, but life "more abundantly." The aggressive power of the Church

will ever be in exact proportion to the abundance of her pure, patient, Christ-given life. Spiritual beauty, harmony, attractiveness, joyousness, and aggressive power,—these are some of the outcomes of the abundance of spiritual life. Then, if this be so, let us earnestly long and pray for this unspeakable gift which our Lord has to bestow. The words of Christ are as true to-day as when they were first uttered. They were not spoken to one age only, but to all the ages; not to one nation only, but to all nations: "I came that they may have life, and may have it more abundantly." The living Christ stands in our midst, in this twentieth century, even as He stood in the midst of the churches in the first century; He has in His hand to give the very blessing we need to receive; and He has in His loving heart the desire to bestow that blessing, if we desire it for our possession. Are we now ready to receive the life "more abundantly"? If we are ready to receive the boon, He is ready to bestow it, and this day may be the beginning of a new and lasting revival in our own souls, the results of which shall so spread in our churches, that eternity will be needed to reveal their blessedness. God grant that it may be so with us, and to His all-glorious name shall be all the praise! Amen and Amen.

"Semper Idem."

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(Continued from page 404.)

PART III.—(b) THE DUTIES OF THE LOYAL-HEARTED.

In conclusion, if the definite claims of the Holy Scripture to Verbal Inspiration—flanked as they are by the unambiguous endorsements of Christ and His apostles, Fulfilled Prophecy, and the Witness of the Holy Spirit,—be accepted, certain consequences inevitably follow as the manifest duty of all true believers; and,—

Firstly, *we must fight unto the very death against the Higher Criticism*; since, in the language of Athanasius, quoted recently, in this very connection, by the erudite and gracious Bishop of Durham, "WE ARE CONTENDING FOR OUR ALL." Verbal Inspiration is the Thermopylæ* of Evangelical Christianity; yea, we might even add of Christianity itself; and "No Surrender" must be inscribed upon our banners, as, emulating the ancient hero, amid the plot of lentiles, we struggle, may be, singlehanded, to maintain the property of God and Israel against the foe (2 Samuel xxiii. 11, 12). We can neither live nor die upon a mutilated Bible; and any theory of Inspiration, which imputes blunders to the Holy Ghost, must be immediately rejected. Like the boy, who risked limb and life for Holland, as he plunged hand and arm into the aperture from whence the sea-water

* I paused, while penning these words, since Thermopylæ was lost, yet let them stay, for it need not, and would not have been lost, had not the noble Spartans been assailed in the rear, and miserably betrayed by their Bœotian allies!

first trickled through the dyke, so must we combat the very earliest and smallest insinuation of the enemy; or else, all is gone, and a flood of desolation and apostasy will overflow our country; for it is, as Charles Haddon Spurgeon said, in his last memorable Conference Address, "The Greatest Fight in the World,"—"You will notice that attacks are frequently made as against *Verbal* Inspiration. The form chosen is a mere pretext. Verbal Inspiration is the verbal form of the assault, but the attack is really aimed at Inspiration itself."

I know that many quiet, peace-loving folk will say, "Why all this anxiety and excitement, for, after all, the loss of a few chapters and verses cannot impair that revelation which, at any rate, contains the words of God? These men are erudite, and many of them hard-working, some of them pious also; why cause unrest and separation in Zion? Let things be as they are; the evil will die out; and, like many another epidemic, speedily pass away." Well, possibly, it may; but *men and women are meanwhile dying of the plague*; and, besides, where is the thing to stop? Years ago, sane and godly ministers of the Gospel prophesied that this *harmless (!)* tampering with verses and incidents of the Pentateuch would lead on to a denial of the Davidic authorship of the Psalms, and the Inspiration of the other prophets; and, possibly, even touch the New Testament Scriptures also; and has not this prediction been startlingly verified, for the most aggressive critic, of a quarter of a century ago, would stand amazed, to-day, at his successors' attitude, and call an urgent halt in the downgrade path? Formerly, Moses was assailed; *now, it is the Divine Lord Himself!* Then, it was a question of chronologies and numbers; *now, it is one concerning the cardinal doctrines of revelation!* Yea, the present destructive criticism has left no *raison d'être* for our common Christianity, but only the blurred figure of a peccable, errant Christ, whose incarnation and resurrection are alike denied, and who was, at best, but a slightly better mortal than ourselves! Let us be clearly understood; we are not presuming to defend the Bible, it can and will easily take care of itself, and the modern Dagon will, one day, fall before the ark of God; but we do want to help to preserve the souls of men, for meeting houses are being emptied, and people are being rapidly driven into semi-infidelity as the logical outcome of these false teachings. Surely, it is little wonder that, in England, Scotland, and Germany, there should be, at present, a startling dearth of divinity students, since the chivalry leading to devotion for the old faith has gone, and mere "professionals" naturally prefer the more lucrative occupation of law or medicine to that of a theology which has only a skeleton outline of its original dogmatic freshness and strength. I implore those who read these lines to see the end from the beginning, and to recognize that the Higher Criticism has started on a downward career, which even the strongest brakes, touched by anxious and penitent hands, will not be able, one day, to arrest from crass and open infidelity. We are enjoined to "try the spirits, whether they are of God: because many false prophets are gone out into the world" (1 John iv. 1); and there can be no harshness or even discourtesy in thus doing since "by their fruits ye shall know them" (Matthew vii. 20); and if critics presume to criticize the

Christ, how can they consistently object to be themselves criticized? A malaria of unrest and doubt is in the air, driving some to Roman Infallibility (so-called) for satisfaction, and causing others to embrace an openly-avowed Agnosticism; let it be ours to heed the words of Nehemiah, "Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses," and God will bring "their counsel to nought" (Nehemiah iv. 14, 15); yea, "turn the counsel of (these) Ahithophel(s) into foolishness" (2 Samuel xv. 31). That magnificent champion for the truth of God, Dr. Chalmers, years ago wrote,—and how much more necessary and apposite are his words to-day:—"It is the part of Christians to rise like a wall of fire around the integrity and Inspiration of Scripture, and to hold them as intact and inviolable as if a rampart were thrown around them, whose foundations are on earth, and whose battlements are in Heaven. *It is this tampering with limits that destroys and defaces everything; and, therefore, it is precisely when the limit is broken that the alarm should be sounded.* If the battle-cry is to be lifted at all, it should be lifted at the outset; and so, on the first mingling, by however so slight an infusion, of things human with things Divine, all the friends of the Bible should join heart and hand against so foul and fearful a desecration." (Christian Evidences, Vol. ii., page 396.)

We are all familiar with the suggestive incident of the young soldier, whose breast, when charging the foe, was struck by a bullet fired by the enemy; and yet, singularly, he fell not, because it became imbedded in the leaves of an old Bible which he bore upon his heart. The mere cover, without the leaves, would scarcely have effected this result; and if the heart of the young manhood of our country is to be kept sound and pure, true and tender, it can only be by the selfsame guardianship, as he, who leaned most closely upon the Master's bosom, tells us, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (1 John ii. 14).

It will have been noticed that, all through this series of articles, we have deliberately refrained from appealing to any argument outside the Scriptures themselves, and such objective evidence as is furnished by the existence of Israel, and the fulfilment of Prophecy. While not condemning those, who feel free to do so, for appealing to the witness of tablets and inscriptions of undoubted antiquity as corroborations of Old Testament histories, we cannot personally, however, reason on these lines, since doing so seems to suggest a departure from the stronger and more God-honouring position—the abandonment of which heralded the dawning of the Higher Criticism,—of letting the Book be its own testimony, and the teachings of the Holy Ghost His own endorsement. We accept the Bible as a revelation from Heaven expressing God's criticism of us, not our criticism of God; and to pass our opinion on "the Holy Scriptures" is, practically, the first unconscious step towards Rationalism; while, if the produced evidence should prove faulty, such a line of defence is immediately stormed, and the enemy nearer the citadel of the position. We contend, therefore, for the self-witness of the Sacred Book.

Secondly, *it is our duty to bow, with the unswerving loyalty of an unquestioning obedience, to the absolute supremacy of the Word of God.* The Book, and it alone, should be the sole standard of our life, creed, walk, and conversation;—the only infallible authority we recognize;—the final court of appeal in all matters of disputation and controversy. "What saith the Scripture?" should clinch and end all argument for the believing soul, as it did for our Divine Lord Himself, and the great apostle Paul (Mark xii.; Romans iv. 3). The men who, in olden days, trembled before the Word of God, were stout in heart and limb to rout ecclesiastics and tyrants from the field in the grim battle between "God's truth and the devil's falsity and darkness;" and error and superstition, worldliness and sin, bowed down and fled before the radiancy streaming from faith's glittering shield, as Principal McCaig once so aptly put it, in a choice and trenchant quotation from an English classic, when "Orgoglio the Giant", "Proud Duessa", and "her purple beast" struggled fiercely against their final overthrow,—

"But all in vain; for he has read his end
 In that bright shield, and all his forces spend
 Themselves in vain: for, since that glancing sight
 He hath no pow'r to hurt, nor to defend.
 As when th' Almighty's lightning brand does light,
 It dims the dazed eyen, and daunts the senses quite."
 (Spenser's Faerie Queen, Book I., Can. viii., v. 21.)

"Thus saith the Lord, The Heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? for all those things hath My hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and *trembleth at My Word.*" "*Hear the Word of the Lord, ye that tremble at His Word;* your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed" (Isaiah lxvi. 1, 2, 5); and the reward day, the judgment bar is coming, whereof our Lord Himself affirms, "Whosoever therefore *shall be ashamed of Me and of My words,* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels;" but "if a man love Me, *he will keep My words,* and My Father will love him, and We will come unto him, and make Our abode with him" (Mark viii. 38; John xiv. 23). Surely, the loyal-hearted, with the crimson marks of redemption's claims upon them, can do, would do, nought else than say, "Speak, Lord, for Thy servant heareth;" "Teach me to do Thy will, for Thou art my God" (1 Samuel iii. 9; Psalm cxliii. 10); and, in matters great or small, "follow the Lamb whithersoever He goeth" (Revelation xiv. 4), careless of the frown or praise of man, and indifferent alike to the arrogant claims of philosophy and the vain ones of tradition.

Reading, some years ago, in my Greek Testament, in the eighth chapter of John's Gospel, the words of the Lord Jesus, "Ye are of your father the devil, and the lusts of your father ye will do; he

was a murderer from the beginning, and abode not in the truth because there is no truth in him; when he speaketh a lie, he speaketh of (or from) his own, (Greek, *ek tōn idiōn*), for he is a liar, and the father of it" (John viii. 44), I was greatly struck by the apposite suggestiveness of the sound "*idiōn*",—*idios* (nominative),—*idiot!* and taking down Ogilvie's Dictionary, speedily discovered that our English word idiot actually has its root origin in the Greek "*idios*", and literally signifies "a private, vulgar, unskilled person, one wholly taken up with his own affairs," or, practically, an original thinker, *i.e.*, one who spins out his own ideas from himself, and lives in careless cold contempt concerning the opinions and discoveries of superior minds;* and I thought,—Could anything be more significant of the Higher Criticism as contrasted with the attitude of our Lord, who exclaims, "He that speaketh of (or, from) himself seeketh his own glory;" "I have not spoken of (or, from) Myself, but the Father, which sent Me, He gave Me commandment what I should say, and what I should speak" (John vii. 18; xii. 49); and of the Holy Spirit, of whom it is stated, "He shall not speak of (or, from) Himself; but whatsoever He shall hear that shall He speak" (xvi. 13); and of Paul, who wrote, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians ii. 13); than this very characteristic? Original thinkers,—yes! So also was Satan;—the first; and as Mr. Spurgeon justly and wittily observed, Greek Agnostic only spells Latin *ignoramus*, so we may add thereto, with apologies to John Milton, "*Original thinker is but idiot writ large*," for he who, in Divine things, "speaketh of his own," but utters idiotic babblings upon the ears of men.

(To be concluded next month.)

Facts and Figures for Temperance Workers.

FIFTY-SIX per cent. of the children of inebriate women die within two years.—DR. CLAYE SHAW.

At the end of June, the whole of the prisoners in Dumfries jail were there through strong drink.

Ladies' saloon bars are on the increase. The drink trade slays the infants, and demoralizes the women.

The ignorant Russian peasantry have no idea of a festival where drinking to excess is not a feature of it.

There are 8,000 or 9,000 barmaids in London. Think of the moral and physical atmosphere in which they live!

* Mentioning this thought to a friend, Pastor Alfred Hall, of Port Elizabeth, he has since pointed out to me that no less an authority than John Ruskin supports this position.

The Reading magistrates have protested against any interference with the discretion and powers of licensing justices.

The profits of the drink trade in Russia are mainly devoted to the construction of strategic railways for military purposes.

The Prussian cabinet is alarmed at the increase of drunkenness. Government officials are bidden to co-operate with Temperance people in combating the evils of intemperance.

The Duke of Fife has been an abstainer for five years. Holbein, the great swimmer, is a total abstainer. Long-distance cyclists have discovered that alcohol is of no service to them.

6,000,000 persons in England are unable, from destitution, to rear children under conditions favourable to health;—so says the Director-General of the Army Medical Service. Whence springs the destitution?

The infant death-rate, per 1,000, in York, according to Mr. Rowntree, is, for the poorest districts, 247; for the best working-class districts, 173; for the districts where servants are kept, 94. The greatest infanticide is drink.

Open-air meetings have been held in Liverpool, at which "no compensation" resolutions have been carried unanimously. If we had a Government that would deal righteously and resolutely with the drink evil, it would find the people at its back.

Private profit has been eliminated from the sale of intoxicants in Russia; yet their consumption continues to grow. The Russian Minister of Finance estimates the revenue from the spirit trade, this year, at £50,000,000,—one-fourth of the whole revenue of the State.

Lunacy is growing out of proportion to population in Berlin. 73 per cent. of the cases under treatment in State institutions arise from beer and schnapps. In England and Wales, in 1859, lunatics numbered 1 in every 536 of the population; now, there is 1 in every 298. Alcoholic excess largely accounts for this terrible increase.

The first Licensing Act on our Statute Book, 2 Henry VII., c. 2, empowers two justices of the peace "to reject and put away common aleselling in towns and places where they shall think convenient." This Act has never been repealed. The liquor traders know perfectly well that the justices are acting lawfully when they refuse a licence.

The following proclamation was issued in London in 1329:—
"Whereas misdoers going about by night have their resort more in taverns than elsewhere, and there seek refuge, and watch their hour for misdoing, we forbid that any taverner or brewer keep the door of

his tavern open after the hour of curfew." The character of the drink trade is not, and cannot be, improved.

Every licence-holder has begged for his licence knowing that those who gave it had the right to refuse to repeat the gift. The licence costs the holder nothing, except the trouble of begging, and, in some cases, worrying to get it; and he has no right to claim compensation if it be not renewed. He who begs for a licence deliberately speculates on the possibility of not getting it renewed.

The repeal of the Corn Laws struck British farmers heavily, but they were not compensated. In 1869, Selwyn-Ibbetson's Wine and Beer-house Bill passed, and closed in Liverpool alone 300 beer-houses without compensation. The Sunday Closing Acts of Scotland, Ireland, and Wales, have closed thousands of public-houses for fifty-two days in each year without any compensation to the licence-holders.

"In our English legislation, there are numberless precedents in which legal rights have been found to be in conflict with public morality and public interest, and have been restricted and limited; and I am not aware of any such cases in which compensation has been given to those who have been thus treated."—MR. JOSEPH CHAMBERLAIN, speaking in 1882 on compensation to Irish landlords.

"A man built a house, a short time ago, close to Burscough Junction, a country station near Ormskirk, in Lancashire. It cost him £400. He applied for and got a beer licence, then he got a spirit licence, then he sold the house for £4,000. He walked into court worth £400; he walked out with a certificate, for which he paid nothing, worth £4,000."—MR. W. S. CAINE, speaking in House of Commons in 1890.

In the United States, where prohibition has disestablished the saloons, compensation was seen to be so ridiculous that it was never suggested. In our Colony of Victoria, compensation has been granted, and it has made the working of the Act an utter failure. The checking of the drink traffic has been delayed for at least a generation. The Victorian Alliance has advised that no more public-houses be closed until compensation is abolished; it has proved such a boon to the brewers.

"Here are three houses side by side. Each of them has a rent of £50. The middle house is taken as a public-house; the rent immediately rises to £300. The houses on each side—their rent does not rise, it drops to £20 or £30 each; and yet, when the ground landlord of the public-house has enjoyed this rent of £250 a year for ten or twenty years, in order that you may take from him the privilege which the State gives him, you propose to compensate him."—SIR G. O. TREVELYAN.

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 Squire's Heir; or, the Secret of Rochester's Will. By EVELYN EVERETT-GREEN. Andrew Melrose. (5s.)

THE tree of fiction produces some wholesome fruit, of which this is a specimen fair and sweet. Right triumphs in the long run over plotted wickedness, and the sin of gambling meets with its due reward. The story is "safe and sound," as might be expected from this authoress.

We think the book deserves stronger illustrations.

Ralph Sinclair's Atonement. The Endeavour Library. Sunday School Union. (2s.)

WE regretfully confess to being sorely disappointed with this book, and we fancy Endeavourers will share our disappointment. Those of them who must have stories will not be content with a tale so poorly told. Ralph Sinclair's "Atonement" is, in point of fact, a promise of restitution of embezzled funds; but, strange to tell, the story ends ere the promise is fulfilled. The tone is admirable, but the style is amateurish, and the pictures—well, they were surely made (with one possible exception,) to illustrate other incidents than those recorded here.

Two more *Story-books* have come from Mr. A. H. Stockwell,—*Rex Lister*, by E. OLIVER DINSLEY (1s. 6d. net), a well-written Temperance tale concerning the son of a brewer, converted in South Africa, who refused to take part in his father's business, and was greatly blessed in religious and Temperance work;—and *St. Aldhelm's*, by L. N. HYDER (5s. net), a really capital story of a fine young fellow defrauded for a while of his rights, yet all the better qualified, by his various trials, for the responsible

position he was afterwards called to fill.

Keep Smiling: a Series of Personal Reminiscences and Humorous Stories to Assist the Reader in Playing the Title Role. By C. W. GEORGE. A. H. Stockwell. (2s. 6d.)

ON the title-page, in addition to the long title given above, is this quotation:—"There's not much fun in physic, but there's a good deal of physic in fun;" and this book will probably be a tonic and a restorative to many. There are certainly "chestnuts" here; but the compiler sagely says, "Should you meet with a chestnut, crack it, and pass on. There are worse things in the world than chestnuts."

We must, however, protest against the flippant style in which quotations from Scripture are introduced in a manner that seems to us irreverent, or worse.

The Eastern Telegraph Code Company, Salisbury House, London Wall, E.C., has published (at 5s. 4d., post free), a special *Missionary Edition of the Via Eastern Telegraphic Social Code*. By arrangement with the principal Missionary Societies, a code has been compiled, which will be of great service to those Societies and their representatives in foreign lands, and to others who may wish to cable messages to them.

The Official Handbook of the Presbyterian Church of England, 1903-4, has been issued, at sixpence, from 14, Paternoster Square, London, E.C. It contains much information interesting to others beside Presbyterians, and the compilation appears to have been carefully performed. If all who are responsible for the supply of statistics, etc., would send their items promptly, the Handbook might be

made still more accurate, and be published earlier.

By the Silver Sea. By T. PHILPOT. The Kingsgate Press, London. (6d. net.)

A DELIGHTFUL booklet by our friend, Pastor Philpot, of Ilfracombe. He has lived and laboured so long "By the Silver Sea" that he has learned its lessons well, and writes sweetly and to purpose about them. There are some charming photographs to please the eye, as well as word-pictures to profit the heart. Every holiday maker should possess and peruse this little book. Like the sea-shell, it sings of the ocean and of its Maker.

The Queen of the Seasons. By Rev. W. PARRY. A. H. Stockwell. (2s. 6d. net.)

ONE hundred and fifty-seven sonnets, setting forth the beauty and the call of nature. We have read them with pleasure, led on by the poet's love of wood and hill, and bird and flower. Mr. Parry has given us glimpses of real beauty, and some of his fancies are quaint and sweet.

Triumphs of the Gospel. By HENRI FLIEDNER. Robert Banks and Son. (Paper cover, 6d.; cloth boards, 1s.)

A HISTORY of the struggles of the Protestant Church in France must always be interesting to those whose blood has been stirred by the memory of the massacre of St. Bartholomew. The author of this little treatise is himself a descendant of the Huguenots; and, in a very readable form, he enshrines the heroic deeds of those who stood firm for faith and freedom in his own country. The book is well illustrated, and worthy of a large circulation.

Ferry and his Mission. Edinburgh: McFarlane and Erskine.

In brief form, we have here the story of the Jerry McAuley Mission in New York, where some of the

greatest trophies of grace have been won for God. It cannot be told too often. The scenes that have occurred "Down in Water Street," as the drunkard and the vicious have been led to the feet of Christ, are worthy of record in our modern Acts of the Apostles. This little book should do a great deal of good. But why is the name not put on the back of it?

Musical Service: is it Right? By JAMES NEIL, M.A. Second edition, corrected and enlarged. Simpkin, Marshall, and Co. (1s.)

MR. NEIL's scholarly and spiritual book is worthy of a second edition. It deals with a danger that is not only at our doors, but which, in many instances, has already wrought havoc within the churches. The author's arguments and admonitions are based upon the teaching of the New Testament; and where his book is read with an unbiassed mind, it will deepen the love of the Christian heart for the beautiful simplicity of true worship. The book is unique, and will do exceptional service. Mr. Neil has our hearty thanks.

The Eternal Son of God and the Human Sonship. By Rev. ALEXR. MACKENNAL, B.A., D.D. A. H. Stockwell. (2s. 6d.)

THIS is a volume of sermons of exceptional value. They have our highest word of commendation, both for their Evangelical doctrine, and their high plane of thought. We are glad to see that Dr. Mackennal does not fall into the error, so common to-day, of confusing God's relation to man in creation with His Fatherhood in Christ. The Gospel of Sonship is, as he properly says, not a re-statement of the doctrine of creation. We wish some of our modern thinkers would read page 37 of this book, where the question of Fatherhood and Sonship is put as well as it can be. The whole book is worthy of attention, and we thank Dr. Mackennal for it.

The Biblical History of the Hebrews. By F. J. FOAKES-JACKSON, B.D. Cambridge: W. Heffer and Sons. London: E. Arnold.

THIS is an attempt to reconstruct "the Biblical History" according to the conclusions of the higher critics; and, inasmuch as we deem those conclusions for the most part unproved and unwarrantable assumptions, we cannot consider the book a satisfactory one. There are some good points about it: it shows considerable ability and research, is interestingly written, and contains much helpful information. In some respects, the author does not go so far as many of the critics; but it is difficult to see how, on the hypothesis which he accepts, so much of actual history can be retained. The bulk of the early narrative is, of course, relegated to

the region of the legendary; and for the events of later times, guesses are often substituted for the statements of Scripture, the latter being deemed unlikely and incredible! It is a pitiful business when a traveller darkens the only light which can show him the way, and then complains of the lack of illumination.

The Genius of God. By Rev. W. CLAYTON. A. H. Stockwell. (2s. net.)

WE do not like the title of this volume; but the ten sermons it contains are full of Scriptural truth, and a strong moral sentiment pervades them. Mr. Clayton is evidently a stalwart and earnest teacher of the Gospel, and we hope these sermons will be as useful in their printed form as they must have been when spoken.

Notes.

Personal Paragraphs.

So many of our readers are anxious to have reliable news concerning our dear Mother's health, that we propose to insert month by month, if possible, an official report, of as late a date as we can arrange for. This is what her medical attendant stated on August 22nd:—"During the past month, Mrs. Spurgeon's condition has been rather serious. There has been a tendency to improve, this week, and her strength is being well maintained."

It behoves us to insert a note of gratitude in that the last Sunday in July was the 10th anniversary of our ministry at the Metropolitan Tabernacle. They have been stirring, strenuous years. It must be confessed that there have been some disappointments, but there has been much mercy. "The Lord hath done great things for us, whereof we are glad." For all the help rendered by faithful friends to our great work in the Church and beyond its bounds, and for the loving prayer for us, of which we are assured from all quarters of the globe, we are more thankful than words can tell. "In the name of our God we will set up our banners."

The fight against Clericalism waxes sterner. The testing time has come in the country, and it will soon come for London. Thank God for the stalwarts who have stood firm. May there be many such among our own people at the Tabernacle! To us, there is no longer any question as to what the path of duty is. It can never be right to do wrong, or to aid and abet others in doing it. We would never dream of keeping a vow that ought not to have been made, and we cannot pay a rate that ought not to have been levied. It hurts us even to appear to be disloyal, but we cannot join in the shout, "We have no king but Cæsar." We rather say, "There is another King, one Jesus." He is our only Priest, as well as our spiritual King; so, in His name, we decline to pay the unrighteous demand by which so-called priests and their priestly power will be multiplied and increased.

We venture to counsel the cultivation of patience and meekness in this matter. It cannot be easy to take the spoiling of one's goods "joyfully", but there is surprising power in silent suffering of wrong. The great thing is to *endure*, as Jesus did.

We trust there will be much practical sympathy shown to the cause. "Sinews

of war" should be supplied to the National Passive Resistance League. A little *Active Assistance* will greatly bless *Passive Resistance*.

This month sees the conclusion of "Pilgrim Pictures." We propose to publish in October, November, and December, three of C. H. Spurgeon's Communion Addresses at Mentone. The reproduction of his "notes" in facsimile will greatly add to their interest.

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Tabernacle Tidings.

It was a happy thought that prompted the Pastor to arrange for the girls and boys of the Stockwell Orphanage to be present at the prayer-meeting on Monday, July 20th, in order to bid them "good-bye" upon their approaching holiday, and that special prayer might be offered for them. The children were led, in the singing of several beautiful hymns, by Mr. V. J. Charlesworth, who also had some interesting details to give of the work at, and in connection with, the Orphanage. Mr. Wm. Olney followed with a touching address to the young people, and the Pastor concluded with some loving counsel.

During the evening, Pastor W. D. McKinney delivered a message of fraternal greeting from his Church in Ansonia, Connecticut, U.S.A., and handed to Mr. Spurgeon a cheque for £10 4s., for the College, with which he had been entrusted by Mr. S. D. Coy Kendall, of New York.

The prayer-meeting, on Monday evening, July 27th, was specially devoted to the consideration of the open-air services. Addresses were given by brethren McLaren and Eaton, and earnest prayers were presented.

Kate Bunting was baptized at Haddon Hall on Thursday, July 30th.

At the monthly communion service, held in the Tabernacle, on Lord's-day evening, August 2nd, the death was reported of our aged sister, Sarah Spry. Only two friends were received into church-fellowship, it having been found inconvenient to hold the usual baptismal service.

The "John Ploughman" Gospel Temperance Society resolved itself into a family party upon the occasion of the August monthly meeting; and,

under the able direction of Mr. G. P. Johnston, who acted as Chairman, entertained each other in a pleasant and profitable manner. Testimony was given by Messrs. Hazeltine, Vincent, McLaren, and Eaton, and a solo was sung by Miss Greenwood.

We are glad to see Elder Fuller back in his place after his illness. May the work of restoration be completed speedily!

The Pastor's Birthday celebration will be observed on Monday, the 21st of September. The Deacons have addressed a letter to the Church and Congregation, in which they say:—

"It is now ten years since our Pastor came to us. There are, doubtless, very many who will gladly avail themselves of this opportunity to record their gratitude to God for His great lovingkindness to the Church, and for His faithfulness in upholding our Pastor, and graciously blessing his labours amongst us, during these eventful years. Friends who find it impossible to be present on the 21st, will oblige by sending their gifts and congratulations, addressed to PASTOR THOS. SPURGEON, Metropolitan Tabernacle, Newington Butts, London, S.E., to arrive on or before the day."

A choir of orphans will sing during the assembling of the guests at the Tabernacle, and also at the meeting in the evening.

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Concerning the College.

Mr. A. Stanton has commenced his ministry at Newhaven, Sussex; Mr. W. P. Hodge is to enter upon his pastorate at York Road, Battersea, in October; and Mr. P. Noble expects, that month, to leave for Dacca City, East Bengal, having been accepted by the Baptist Missionary Society for work in India.

We note the following removals of brethren:—Mr. F. E. Blackaby, from Chatham, to Coate, Oxfordshire; Mr. A. Hewlett, from Stogumber, to Street, Somersetshire; Mr. W. C. Minifie, from Bradford, to Commercial Street, Newport, Monmouthshire; and Mr. I. A. Ward, from Sheffield, to Clarendon Hall, Leicester.

On Tuesday, August 11th, Pastor C. Inghem, of Wimbledon, and his generous friends, entertained the Pastors' College, at Raynes Park, on

the occasion of its annual re-union. The Vice-President was unfortunately detained by business, and Professor Hackney by illness. Eleven new students, one of whom comes from New South Wales, and another from Barbadoes, were welcomed by the President. To Mr. Ingrim, a life-like crayon portrait of C. H. Spurgeon, handsomely framed, was presented by the Trustees and Tutors, as a slight acknowledgment of kind entertainment received on several delightful occasions. The great rain interfered considerably with outdoor games and sports; but, at the dinner and tea-tables, there was great delight in speeches from hosts and guests, Tutors and Trustees. A vote of condolence with Mr. Hackney, and cheers for the President and Principal, closed the happy event. Mr. Lodge, of Wimbledon, catered most liberally. Our heartiest thanks are hereby tendered to these good friends of our work.

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Our Fatherless Family.

SPECIAL NOTICE TO COLLECTORS FOR THE ORPHANAGE.—The next quarterly meeting will (D.V.) take place on Tuesday, November 17th. Tea will be provided in the Girls' Houses at five o'clock, to which we invite all our collectors who bring in their boxes and books. This will be followed by an exhibition of musical drill; after which there will be a public meeting in the Memorial Hall, under the presidency of our good friend, Harry J. Veitch, Esq., who has always had a warm regard for the Orphanage. The children will, as usual, contribute to the programme of the evening, and the President, Pastor Thomas Spurgeon, will give an interesting talk on his trip to the Canary Islands, illustrated with lime-light views of the scenes he witnessed. Our friends may expect one of the most enjoyable evenings they have ever spent within our gates; and we hope they will not only keep the date in mind, but secure as large an offering as possible towards the maintenance of the Institution which has so real an interest in their sympathies and prayers.

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Colportage Chronicles.

Another trying month has been experienced by the workers as to the

sale of books. Oftentimes, the floods, resulting from the abnormal rainy season, have occasioned long journeys in order to reach a given point, and thus time has been lost. The conditions of trade have also rendered our brethren's sales very low indeed. Spiritual results, however, have been such as could be wished.

A colporteur writes:—"Whilst lamenting the smallness of sales at this period of the year, I bless the Lord for encouragements through speaking for Him. Last Sunday, in preaching, the Word was blessed both morning and evening to the conversion of one soul at each service."

Another colporteur, writing to report the Sunday-school anniversary in connection with the Mission at which he labours, says:—"We held the meeting in a tent kindly lent for the occasion. It simply poured with rain, yet we had good congregations and collections; and the Word was blessed to several present."



TYPICAL COUNTRY TOWN COLPORTAGE CENTRE.

A few weeks since, the present senior colporteur, Mr. Ezra Garrett, completed thirty years of faithful and successful service in connection with the Association. During the whole of that period, he has been at Axbridge, near Cheddar, Somerset. He has received the congratulations of the Committee and Secretary, who presented him with a silver-mounted ebony walking-stick, suitably inscribed, as a souvenir of the occasion.

A City merchant recently gave a most gratifying testimony concerning "The Colporteurs' Messenger," stating that he reads it regularly, and expressing the personal spiritual encouragement and benefit which he has upon

several occasions received from its perusal.

During the month, the Secretary has visited and conducted Sunday services at Bower Chalke, Salisbury, in which District Mr. W. Goodfellow has been appointed colporteur, in succession to Mr. W. Hardiman, who has gone to Earl's Colne, in Essex.

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Miscellaneous Matters.

Mr. A. Weekes, of 142, Wyndham Road, Camberwell, London, of whose practical interest in the spiritual welfare of life-boat men we wrote some time ago, tells us that, having received donations amounting to £4 2s., and a gift of 207 sermons, he has been able to send out 360 Marked Testaments, and 3,000 of C. H. Spurgeon's sermons. We have been privileged to see some specimens of grateful letters from coxswains, and we learn that, from The Lizard to the Orkneys, these brave sons of the sea appreciate our good brother's solicitude on their behalf. It is a glorious work,—too glorious to remain so circumscribed. We appeal to those who have been, or who still are resting by the side of the sea, to help our worthy friend in his noble, and much-appreciated work. We will gladly pass on any gifts.

The two letters, which follow, refer to the gift of a number of volumes of C. H. Spurgeon's sermons which, through the kindness of our readers, we were able to supply, to complete a set for a Denominational Library in Western Australia. We trust that the sermons will be greatly read, and that the truths they emphasize will be preached and loved throughout the new State:—

"My Dear Brother,

"I enclose the official letter of the Secretary of our Baptist Union as to the volumes of your father's sermons so kindly sent out from the Tabernacle to assist in starting a Denominational Library for this State. It

must not be forgotten that we are 1,500 miles from the nearest Baptist church our side of this State, and so cannot avail ourselves of any books from there on the loan basis. Then we are but few in this State. It is a tremendous pity that the English Baptists could not, a dozen years ago, have sent out six or half a score of fair average Baptist ministers from England to have initiated Baptist work here. It would have repaid all expense fifty-fold. Now, we are all behind. The Methodists and Congregationalists are strong here.

"We have been tempted, the last six months, to ask for two or three men to be sent out here to do pioneer work,—to rough it;—but we could not guarantee either money for passage or salary. But such men would not starve.

"Always delighted to hear of your brave work at the Tabernacle. The God of Jacob uphold you! thousand thanks for your great kindness.

"Faithfully yours,
"S. MEAD."

"Dear Sir and Brother,

"I am directed, by the Council of the Baptist Union of Western Australia, to heartily thank you for your generous interest in securing for our Denominational Library the valued volumes of sermons which have reached us safely through the Rev. S. Mead. Will you kindly convey to the friends, from whom you obtained the gifts, our thanks and appreciation? Our work in this State is comparatively young; but, despite very many difficulties, it has wonderfully extended, and the Baptist witness has been heard up and down the land.

"Praying that you may continue to enjoy the Divine favour in your great work at the heart of the Empire, and that your bow may long abide in strength,

"I am,
"Yours fraternally,
"ALFRED MELTERS."

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from July 15th to August 14th, 1903.

	£ s. d.		£ s. d.
Mrs. M. F. Smith	5 0 0	Moiety of Collection for Baptist Col-	
Mr. S. D. Cov Kendall, per Pastor		leges, from Baptist Church, Wel-	
W. D. McKinney	10 4 0	lington, per Pastor S. J. Jones	1 19 3

	£ s. d.		£ s. d.
In memoriam, C. C.	1 0 0	Contribution from Yalding Baptist Church, per Pastor W. H. Tomkins	1 0 0
Mr. J. Wilson	1 10 0	Mrs. A. L. Bradbury	1 0 0
Part Collection at Shirley Baptist Chapel, Southampton, per Pastor E. R. Pullen	0 16 0	Miss A. L. Bradbury	1 0 0
Mr. R. J. Beechiff	0 2 6	Collection and weekly offering at Metropolitan Tabernacle	32 5 0
Mr. C. W. Wade	1 0 0		
Mr. H. O. Serpell	5 0 0		
Mrs. C. Pierce	1 0 0		
			<u>£62 16 9</u>

Pastors' College Missionary Association.

Statement of Receipts from July 15th to August 14th, 1903.

	£ s. d.		£ s. d.
Mr. W. Gwillim, per Mrs. T. Spurgeon	3 0 0	Metropolitan Tabernacle Sunday-school Young Christians' Missionary Union	20 0 0
Sunday-school and Bible-classes at Beulah Chapel, Beahill-on-Sea, per Pastor J. S. Hockey	6 16 6		
"For Christ's sake"	0 10 0		
			<u>£30 6 6</u>

The Stockwell Orphanage.

Statement of Receipts from July 15th to August 14th, 1903.

	£ s. d.		£ s. d.
Mrs. M. A. Stringer	0 2 6	Miss J. Bird	2 0 0
S. B. S.	2 2 0	Miss M. Hughes	0 7 6
A. B.	5 0 0	Mrs. Jones	1 1 0
Collected by Miss M. Rayner	0 7 7	Mr. and Mrs. J. Mason	2 0 0
Collected by Mr. B. Channer	0 11 2	Rosneath	5 0 0
Mr. O. Barfoot	0 2 0	Mrs. W. Sutherland	0 10 0
Mrs. I. Maden	0 10 0	Mr. W. Woolidge	0 6 6
Mr. J. Rowlands	0 2 0	Stamps, Camberwell	0 1 0
Collected by Mr. R. Giles	0 17 6	Mrs. Leaves	0 5 0
Mrs. E. Jefferys	0 5 0	Collected by Mr. G. W. Flint	1 17 0
Mr. B. Whitworth	0 10 0	Per F. R. T. :-	
Rev. Sidney R. Young	0 2 6	Mr. J. Benson	0 10 0
Mr. C. A. Mills	5 0 0	Mrs. J. Benson	0 10 0
Mr. H. E. Gribble	2 2 0	Miss Benson	0 10 0
Miss Hine	1 0 0	Mr. C. J. Benson	0 10 0
Mrs. G. Stopford	3 0 0	Mrs. F. J. Blight	0 5 0
Mrs. Lamont	1 0 0		
Mr. T. H. Hinton	1 1 0	Mr. James Wilson	0 10 0
Mr. Jas. F. Pullar, per Pastor T. Spurgeon	25 0 0	Mrs. M. Morrell	0 2 0
Grateful friends of the late Mr. Crump, per Mr. W. Corden Jones	3 0 0	Postal order, Pitlochry	1 0 0
Mr. H. Neale	0 5 0	Collected by Miss L. Staveley :-	
Hirst Sunday-school, Hassockrig, per Mr. A. Halliday	0 3 0	Mr. A. Southwell	0 5 0
Highbury Hill Baptist Sunday-school, per Mr. E. S. Darke	0 16 4	Mr. J. F. Tyars	0 5 0
Master H. Freegard	0 6 0	Mr. M. Lepia	0 2 6
Miss R. Ellwood	0 10 0	Mr. J. Cockett	0 10 0
Mr. J. D. Barrett	0 5 0	Mrs. Gardiner	0 5 0
Mr. H. Emeny	0 10 0	Miss Gardiner	0 2 6
Collected by Mrs. R. C. Allen	0 6 0	Mr. Edgington	0 10 0
Mr. J. W. Bessant (Christmas dinner collection)	0 10 6	Mr. J. W. Hewitt	0 2 6
Mr. G. W. Selby	0 2 6	Mr. F. J. Gardiner	0 10 0
In memoriam, C. C.	1 0 0	Pastor J. W. Campbell	0 2 6
Mrs. Hyde	2 2 0	Miss Staveley	0 5 0
Miss F. Hall	0 10 6		
Mr. R. T. Bull	0 10 0	Mrs. Bossingham	3 0 0
T. B. L., Bridgnorth	1 0 0	Mr. T. H. Howell, J.P.	0 5 0
Miss Ferguson	0 5 0	Mr. J. Simpson	10 0 0
Mr. T. Kemble	2 0 0	Mr. A. Levitt	0 8 3
Collected by Miss E. Kirby	0 12 0	Mr. M. A. Lloyd	1 1 0
H. M. F.	0 3 0	Pupils of Grove College, Hammersmith, per Miss Ferratt	1 15 0
Miss M. Ayers	0 1 0	Mrs. E. Collier	0 10 0
		Sympathy	0 10 0
		Collected by Master Senner	0 11 0
		In memoriam, R. B.	10 0 0
		Mrs. Chas. Walter	10 0 0

£ s. d.		£ s. d.	
Mr. and Mrs. J. Parkinson	1 10 0	Sandwich, per Bankers	2 2 0
Mr. W. Howard	0 10 0	Mr. J. E. Vernham	1 1 0
Mr. C. F. Pfeil	1 0 0	H. H. S.	2 3 6
Mr. J. Leedham	0 10 6	Mr. W. J. Brewer	0 5 0
Rosebery Park Baptist Sunday-school, Bournemouth, per Miss M. L. Berrill	0 12 6	Executors of the late Rev. J. H. Deex	360 0 0
Miss Potter	0 5 0	Executors of the late Mr. Colin Reid	27 4 7
Mr. J. Riley	0 1 0	Executor of the late Mrs. E. G. Davis	50 0 0
Mr. C. Ibberson	0 3 0	Executors of the late Mr. Thomas White	300 0 0
Bromley Friendly Bible-class, per Mr. F. J. Witham	2 13 0	Executors of the late Mrs. B. Fox	10 0 0
Old Stockwellians' Association, per Mr. A. T. Marks (2nd amount)	0 2 6	Executors of the late Miss S. E. Page	9 0 0
Miss Mifflin	0 10 0	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—	
Miss Maunder	2 0 0	St. Andrew's Presbyterian Church, Wembley	1 1 0
God's tenth, Portsmouth	0 10 0	SEASIDE HOME, MARGATE:—	
Cash, London, S.E.	0 2 0	S. B. S.	1 1 0
Collected by Mrs. C. Cole	0 12 6	Miss H. McKelvie	0 5 0
Bessels Green Baptist Sunday-School, per Mr. E. Greenway	2 2 9	Mr. J. McKelvie	0 10 0
Mrs. Banbury	1 0 0	Miss E. Plowman	0 5 0
Mrs. J. E. Hullett	1 0 0	Mr. E. Perryman	0 1 8
Sympathy, Abergavenny	0 10 0	A friend	1 0 0
Mr. and Mrs. H. Crees	2 2 0	Mrs. Call	0 10 0
A friend	1 0 0	Mr. J. Brash	0 2 0
Jesus only, Beeston, Notts.	10 0 0		
F. J. S.	3 0 0		
Miss Hall	2 10 0		
			£919 1 10

LIST OF PRESENTS RECEIVED FROM JULY 15TH TO AUGUST 14TH, 1903.

PROVISIONS:—22 lbs. Beef, Mr. W. Gunn; 226 Rabbits, Mr. C. Dewar; 1 New Zealand Sheep, Sir A. Seale Haslam; Box of Fruit, Mrs. G. P. Garrood.

CLOTHING:—16 Articles (boys' and girls'), Mrs. Wilson.

GENERAL:—Box of Flowers, Miss L. Harrison; a few Cards for scrap-books, A. G. B.

Colportage Association.

Statement of Receipts from July 15th to August 14th, 1903.

DISTRICT SUBSCRIPTIONS:—		£ s. d.	
Ilminster, per Mr. F. Harcombe	11 5 0	Bath, per Mr. J. A. Brewer	12 10 0
Brentford, per Messrs. Greenwood Brothers	10 0 0		£250 7 6
Melton Mowbray, per Mr. J. T. Crosher	11 5 0	GENERAL FUND:—	£ s. d.
Cardiff, per Mr. John Cory, D.L., J.P.	22 10 0	N. B.	1 0 0
Southern Baptist Association, per Mr. W. Haydon	60 0 0	Mr. C. H. Price	5 0 0
Penrhwiweiber, per Mr. Richard Cory, J.P.	11 5 0	Mr. Henry Spencer	0 5 0
Orpington, per Mr. W. Jones	22 10 0	"Unto Him that hath loved us" ...	5 0 0
Minchinhampton, per Messrs. Evans and Sons	10 0 0	For the Lord's work in England through Colportage, per Dr. A. McCaig	1 0 0
Home Counties Baptist Association, per Mr. W. Hart	30 0 0	The Mayor of Stepney, Councillor H. Potter, J.P.	5 0 0
Bishop's Stortford, per Mr. W. Holland	11 5 0	Mr. J. Gallienne	5 0 0
Cowling Hill, per Mr. F. J. Wilson	1 6 0	Mr. G. H. Dean, J.P.	5 0 0
Fritham, per Mr. R. W. Griffiths	11 5 0	Rt. Hon. Lord Kinnaird	5 0 0
Sellindge, per Mr. W. G. Tester:—		Collected at C.E. meeting, Bath, after address by Mr. Henry Mears	0 10 0
Collected by Miss Southee	0 14 0	Mr. E. Garrett, thankoffering	0 5 0
Collected by Miss Southee	0 11 6	Mr. H. Rennard	1 0 0
Mr. E. J. Holden	0 10 0	Mr. John Chivers	1 0 0
Mr. C. E. Butlun	1 1 0	Friends at Rushden	0 5 0
Mr. W. Pledge	1 0 0	Mr. James Kench	2 2 0
Rev. Ralph Sporr	0 5 0	Mr. Potter	1 1 0
	4 1 6	Col. R. Parry Nisbet, C.I.E.	5 0 0
Monk's Eleigh, per Mr. J. G. Stow	10 0 0	Four ladies, per Mr. Henry Mears, five shillings each	1 0 0
Bourne, per Mr. R. Wherry	11 5 0	Mrs. Williams, collecting-box	1 2 6
		Mr. Thomas Vivian	0 5 0
			£45 15 6

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from July 15th to August 14th, 1903.

£ s. d.		£ s. d.	
Miss R. E. Reading	0 10 0	Miss B., Eastbourne	1 0 0
Sale of books	1 7 0		
Mr. J. W. W. Dulwich	0 10 6		
Mr. W. H. Royston	1 0 0		
			£4 7 6

Gifts of Books:—"In Sympathy," "S. and T." Nos.: J. N. P., 4 old; Miss B., 26 old; Mrs. B., 4 old; Mr. E. M., 2 vols. Sermons and odd Nos.; Mrs. C., 22 vols. "S. and T.," and large lot "S. and T." Nos.; Miss C. E. P., 3 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from July 15th to August 14th, 1903.

£ s. d.	
Mr. J. W. W. Dulwich	0 10 6

Gifts of Clothing:—Miss G. Galgoren; Miss R., Westgate; Mrs. S., Bournemouth; Mr. H. Blackheath; Miss D., Highbury; Miss B., Thornton Heath; Mrs. B., Croydon; Rev. A. G. Romford; Miss C. H. Hampton Hill; Miss E. L. H., S. Norwood; Mrs. W., Chard; Mrs. G. Putney; Mrs. G., Tean; Mr. G. B., Croydon; Mrs. D., Rowan Bank; Mrs. P., New Kent Road.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from July 15th to August 14th, 1903.

£ s. d.		£ s. d.	
Miss J. H. W.	2 10 0	FOR TRANSLATIONS OF SERMONS:—	
"For Jesus' sake"	0 5 0	Miss J. H. W.	2 10 0
A thankoffering from reader of		"In memoriam"	0 10 0
"S. and T."	1 0 0	Mrs. D. L., Grand Rapids	1 0 0
M. B. P.	0 10 0		
Mrs. H., Stoke Newington	1 0 0		
			£9 5 0

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

THE
Sword and the Trowel.

OCTOBER, 1903.

"He Shall See His Seed."

A COMMUNION ADDRESS AT MENTONE, DELIVERED ON LORD'S-DAY
AFTERNOON, DECEMBER 4TH, 1887, BY C. H. SPURGEON.

Isa LIII. 10

The death of our Lord is not the end of him.

I. The death of Jesus produces a posterity.

Spiritual yet true.

Like himself.

Inheritors as he is

By his death the Father begets & Spirit renews

"Behold I & the children whom I c"

II. This seed will continue.

It is indefinitely put

It is in the plural.

It is supported by Sept. "his seed to be long-lived."

No fear of failure. Christ in service.

III. Jesus lives to see the seed.

He is not dead.

He is not far removed.

He is personally in every conversion.

IV. In this there are many comforts.

He sees ~~with~~ as his reward

He sees with delight.

He sees with paternal care

"When Thou shalt make His soul an offering for sin, He shall see His seed."—Isaiah liii. 10.

THE death of our Lord was not the death of His cause. His end upon the cross was not the end of Him. He was that corn of wheat, which must fall into the ground, and die, or else "it abideth alone; but if it die, it bringeth forth much fruit." This verse is a most blessed prophecy of the result that is to follow from the death of Christ: "When Thou shalt make His soul an offering for sin, He shall see His seed."

Note then, dear friends, that *the death of Christ produces a posterity to Him*: "He shall see His seed." This posterity of Christ could not be according to the flesh, for our Saviour had no seed after the flesh. It is a spiritual seed, born in the power of His Spirit. It must be so; this is self-evident. It means, surely, that there would be born out of His energy a people who should be quickened by His life, and who should be partakers of His character; men and women who should be His children because they should be like Him, because they should bear His image, because they should reproduce His likeness in themselves. "He shall see His seed." The Christ has a seed sown; Christians are those who spring out of Him as He is sown. What a sweet satisfaction it is to remember that all those who believe in Christ are His seed! As Isaac was the seed of Abraham, so are we the seed of Jesus Christ our Lord; and it is written, "If children, then heirs;" if the seed of Christ, then partakers of all that is His, so that all that Christ has is ours to-day, because we are His seed; and the covenant made with Him, and with His seed, is made with us, and we are joint-heirs with Christ, partakers with Christ one with Christ.

Someone may say that the faithful are described as born again of the Father and of the Holy Spirit. That is true, most true; and it is because of the death of Christ that the Father begetteth us; it is because of the death of Christ that the Spirit is sent down to breathe on such dry bones as we are, and make us live. But we know that, if we believe in Jesus, we are His seed, for we hear Him say to His Father, "Behold I and the children whom Thou hast given Me." He regards all believers as His sons and daughters, and He is the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Note, next, that, according to this text, Jesus will always have a seed, *this seed will continue*. It is implied in the very indefiniteness of the text: "He shall see His seed." The prophet does not say when He shall see His seed; and when there is no note of time, it is implied that it will always be so. When He saw the few disciples who gathered about him after His resurrection, He saw His seed. When He looked down from the glory on the day of Pentecost, and saw the three thousand converts gathered in, He saw His seed. He is always seeing His seed, in every land, of every rank, and every class, among all kindreds, and nations, and people, and tribes, speaking all manner of tongues. It is still true, "He shall see His seed," and He will always see His seed throughout all eternity.

Besides, I find that the Hebrew is in the plural, "He shall see His

seeds," by which is meant that He should see seed after seed, as we might say of a man, "He shall see his children and his children's children." Christ will always see, not only those who were immediately converted under His personal ministry, but also those who would afterwards believe on Him through His disciples' word. There are some of us, whose joy it is to bring souls to the Saviour, to bring to Christ those who are our spiritual children; but who are, in a much truer sense, His spiritual children, too: "He shall see His seed."

In the Septuagint, which is, of course, the Greek translation of the Hebrew, the passage runs thus: "He shall see His long-lived seed." Although I do not think that is a correct translation, yet still it goes to strengthen this thought, that the seed of Christ shall endure for ever. It is long-lived; as long as the sun and the moon endure, and long after they pass away, there will be a people who will believe in Christ, and will love Christ, and will exhibit the likeness of Christ. There is no fear of failure for His cause; there will always be, even in the darkest days, thousands who have not bowed the knee to Baal.

This may cheer each one of us in our holy service. Our dear brother, who is labouring for the Lord in Mentone, may rest assured that he will not labour in vain, for the promise still stands, "He shall see His seed." And we, who labour in London and elsewhere, may rest assured that, in every place, there is a remnant according to the election of grace, and we have to find them out with this gracious promise to encourage us, "He shall see His seed." Let us keep on preaching Christ; for, if we do, some, who hear us, shall believe on Him through our word.

There was another thought that struck me as I was reading this passage: "When Thou shalt make His soul an offering for sin, He shall see His seed." Then it is certain that, although Jesus died, although His soul was made an offering for sin, *He still lives*. He is not dead, for "He shall see His seed." Oh, what a joy it is to us to have a living Christ, a living Saviour! The poor Church of Rome has only a dead Christ or a baby Christ; you never see Him represented anywhere except on the cross or in the Virgin's arms; but we have a full-grown living Christ, who looks down from Heaven, and sees His seed.

We have a Christ who is not far removed from us; we cannot see Him, but He can see us. He is, therefore, within eye-shot of us, and He is taking a loving interest in everything that concerns us here below. His eyes are upon us always; He looks from the battlements of glory, and beholds every penitent and believing soul, and He sees the agonies and tears, the sighs and sorrows, and the joys and triumphs of His redeemed ones. He is not dead; and He is not far removed from us.

And He is personally concerned in every conversion; for every one who is born to God, is His seed; and He sees that soul, hears its first cry, puts into His bottle its first tears; looks upon it with joy as the fruit of the travail of His soul.

And when we go to work for Him, let us always remember that our Master is looking on all the while, beholding what we are doing, watching our exertions, perceiving our travail in birth for souls, witnessing our defeats or victories, noticing our despondencies or our

joys, seeing us as we sorrowfully cry, "Who hath believed our report?" He sees our rejoicing over every soul that is saved. He is no dead Christ, no Christ who has turned His face away from us, but He is a living, loving, observing, interested Christ: "He shall see His seed."

I think that, *in this truth, there are a great many comforts for us*, and I will conclude my little talk when I have just mentioned some of them.

Our Saviour sees His seed; that is, He sees the purchase of His agonies, the outcome of His passion, the result of the travail of His soul. There was not one unrewarded pang in His heart, not one tear that fell in vain, not a drop of His heart's blood that was wasted; but all had its full reward. As it was so with Christ, so it will be with us. We shall receive a full reward for all our labours; we, too, shall see our seed. We may have to scatter seed broadcast, as men cast their bread upon the waters, but we shall find it after many days. This which is said of the Head is said of each of the members of His mystical body, "He shall see his seed." Work on, beloved; sow, and faint not. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Then there is a further comfort that, I doubt not, we are intended to gather from this passage; that is, that Christ sees His people with intense delight. With all the rapture with which a mother looks upon her babe, with infinitely more of pleasure than that with which a father gazes upon his son, Jesus sees the children for whom He died, the new-born sons and daughters for whom He travailed in awful agony. He takes the greatest delight in every one of His people. Hath He not said, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married"? Even Heaven, with all its splendour, hath its greatest delight to Jesus because His redeemed are to be with Him there for ever and for evermore. "Father, I will, that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory."

And, once more, Jesus sees us with paternal care: "He shall see His seed." He shall look upon them with more than a father's loving solicitude. He shall have eyes for their wants, and also for the supply of those wants. What does "providence" mean but foresight, pro-vidence, seeing for others? Our Lord Jesus Christ has gone before us into glory to make ready a place for us; even through the grave, He has gone to appear in the presence of God for us. His eye is on His people perpetually: "He shall see His seed."

At this moment, He is looking upon me; He knows what a battle* I am in for the cause of God and truth, and what guidance, and grace, and help I need. He sees you, dear sister, who may be sickly; and He knows all that you need to cheer and sustain you just now. He sees you, too, dear brother, working here in a foreign land; and He knows what sustenance your heart continually needs. We may drift

* This address was delivered at the very height of "The Down-grade Controversy."

hither and thither upon the sea of life; winds and waves may seem to toss us at their own wild will; but never is the eye of our Lord off us night or day. Earthquake, storm, or danger of sudden death makes no difference to him; and, under all circumstances, "He sees His seed." He sees that seed when it sees not Him. When we are in the dark, the darkness is light to Him. I love to think that, when the shadows fall at last, and we have to soar through tracks unknown, when they shovel the earth in upon our coffins, and we have to go into that viewless state where no eye of wife or child can see us, "He shall see His seed." He shall see our soul, and shall see our body; and, at the last great day, when He shall call us, we shall each one answer, "Here am I," and He will take us up to be for ever with Him, ourselves for ever seeing Him, and He for ever seeing us, for so it is written, "He shall see His seed."

Anhelia, the Sunless Isle.

AN ALLEGORY, BY PASTEUR R. SAILLENS.

I.

AT a point, of which we have been unable to ascertain the exact bearings on the map, there is an island, of considerable size, which has been for ages under most peculiar climatic conditions. On it, the sun never shines. From time immemorial, a heavy, greyish cloud has veiled the skies to the farthest limits of the horizon, allowing but a gloomy sort of light to fall on land and sea. Up to a certain time, that immense shroud had never been rent.

When the joyous Summer wrote, in gold, white, and purple letters, the name of the Creator on the green velvet of the fields, everything in Anhelia remained in a state of wintry desolation. A poor, coarse grass covered the plains, on which grazed a number of phantom sheep. No tree, under the dismal fog, had strength enough to blossom and bear fruit. Pale, sickly, degenerate, were the islanders; and one could easily forecast the speedy end of their unhappy race.

There were current among them some very confused traditions concerning a period when the heavens were bright and the earth was fertile. That was long, long ago, when their first ancestors had landed on the island, which was desert before. But, through some unaccountable cataclysm, the golden age had ceased.

These unfavourable conditions did not prevent the Anhelians from being an intelligent people. They were reasonable beings, or, at least, clever at reasoning. The worse their plight was, the more were they inclined to speculate and discuss, as if mere words could make up for the absence of true comfort. Their historians were ever busy with all the annals, legends, monuments, and inscriptions which they could discover, (and sometimes invent,) in order to demonstrate, either that the golden age had really existed, or that it was a mere superstition. Long before our inventors had built manageable balloons, the Anhelians possessed curious flying-machines, by which they were able to sail into the mysterious cloud. But that cloud seemed to be as infinite in depth

as it was in surface, and thicker in proportion to its height; and the explorers came down discouraged, having seen nothing but mists, mists, mists. As for navigation, it was out of question altogether; so many reefs and rocks, contrary winds and cross-currents, surrounded the island, and the seas were so constantly uproarious, that any attempt to launch a boat was impossible. A few audacious men had tried it, but had perished. Their language had but one word to describe the ocean with its eternal wail, and the clouds with their melancholy rain, and that word was—Death.

The great, all-important question, which was continually being discussed among the learned, and even among the common people, was this.—“What is Light?” So fierce was the dispute, that many civil wars had been engendered by it. The number of books and pamphlets which had been written, and of discourses which had been delivered on this question, was appalling. But neither dialectics, nor eloquence, nor even bloodshed, had been able to wrench from the silent heavens the secret which they guarded so jealously.

Three principal “Schools of Thought”, beside a large number of smaller sects with peculiar notions, divided the Anhelians.

The first taught that Light comes from the eyes, since we see, or do not see, according as we open or shut them. Living organisms produce light, as they produce blood, sweat, and tears. Each being is a source of light unto himself.

The second professed that Light is not only in us, but also in everything else. It is a property of matter; everything is luminous in itself.

These two opinions seemed equally plausible; but there was an insoluble objection to both of them. Whether Light is a product of our organism, or a property of all visible matter, how is it that there are regular intervals during which we cannot see anything though we may stare as much as we can? Light appears and disappears quite independently of our own will, and of the objects which it renders visible; does not this show that its existence is distinct from, and superior to, everything else, and that it is managed by a will and an intelligence of its own?

These conclusions, which are not far from the truth, were held by a large number of people, who indulged in all kinds of fancies as to Who it was who sent an effulgence regularly every morning into the dull atmosphere.

A few philosophers simply affirmed that the terms *light* and *darkness* are mere words, having no objective reality. Light is but a mental phenomenon: we think we see, but we do not. *Scars* are only *visionaries*. What could be answered to these profound reasoners, except that they were fools? There is no arguing with people who deny the evidence of their senses.

But it would be impossible to give even a simple enumeration of all the fads, fancies, guesses, theories, etc., which had been invented by the pretentious ignorance of these clever people. Yet they were ever growing more and more wretched, and Death slowly took them in his strong grip.

(To be concluded next month.)

Our Representatives in Foreign Lands.

MISS ELLA M. GODBOLD.



A GAIN our hearts go forth to China as we say "Farewell" and "God-speed you!" to our fifth ambassador to that land. Mr. and Mrs. Easton and Miss Alice Tranter have made long and honourable records of faithful service in the Far East. Miss Edith Higgs, who left us recently, will, in a few weeks, be surrounded by Chinese children, to whom she will again serve out the crumbs of heavenly bread, as she did so acceptably three years ago; and now we have the joy of sending forth our sister, Miss Ella M. Godbold. A course of training at Mrs. Menzies' Institution, in Liverpool, having prepared the way for her acceptance by the China Inland Mission, our beloved friend will proceed to South-West China, under the direction of this noble Society, and will (D.V.) have sailed before this notice appears.

As a member of our Church, and one of the devoted band of Sabbath-school teachers, the new missionary will command the prayerful interest of a large circle of Christian workers; nor can the Tabernacle Church ever be unmindful of the claims of its five representatives upon the sympathy and prayers of every member, when the vastness of the work is contemplated. The population of China is computed to be nearly equal to that of all Europe. There are about 3,000 missionaries at work at 653 stations, and 2,476 out-stations, and 113,000 members in communion, the total number of adherents, including scholars, being about a quarter of a million. So great is the empire, however, that, if equally divided, each pair of missionaries would have a parish comprising 1,315 square miles, with a heathen population of 291,447. Let the awful fact be realized that *1,000,000 Chinese die every month, of whom only nine are Christians*, and the Church will be ready to spare five hundred of its sons and daughters, instead of five, and to help towards their support, even to the extent of self-denial.

F. H. F.

Facts and Figures for Temperance Workers.

“THE drug (alcohol) acts from first to last as a paralyzer.”—
PROFESSOR VICTOR HORSLEY, F.R.S.

“All civilization, and especially Christian civilization, springs from the home, and the drink demon is always and everywhere the corrupter and breaker-up of homes.”—REV. CANON HICKS, M.A.

“The arrival of the burghers at the village (Brandfort) doubled and even trebled its population. I was forced to close the hotels, as I discovered that my men were being supplied with drink.”—“*Three Years' War*,” by DE WET.

“I fail to see how any Christian disciple can expect to throw his influence on the side of God and righteousness, and against the drink curse, unless he is himself absolutely and personally clean in the matter.”—REV. C. M. SHELDON.

“We invented another drink,—which we called coffee,—and which was composed of corn, barley, maize, dried peaches, sweet potatoes, and miscellaneous ingredients. My own favourite beverage was abundant,—especially after heavy rain.”—“*Three Years' War*,” by DE WET.

“The grant of a licence to a house ought to be, and by the theory and basis of all our statutes upon the subject is, dependent upon the convenience of the neighbourhood,—and who is the best judge of the convenience or inconvenience of a neighbourhood, but the inhabitants themselves?”—RT. HON. SIR H. CAMPBELL-BANNERMAN, G.C.B.

“We have, in many parts of Wales, practical prohibition at the present moment. I know many a three, four, or five mile radius, in the

mountainous parts of Wales, without a public-house to corrupt its inhabitants. And let me tell you this about those districts,—there is no rebellion, there is no sedition, there is no discontent.”—MR. D. LLOYD-GEORGE, M.P.

Men and women, worried by the spendthrift habits of the alcoholic, and constant association with misery, despair, and starvation, are unable to bear these additional burdens to the ordinary wear and tear of life, and lose their mental balance. The idiotic, the epileptic, the mentally weak and unstable, are almost all legacies to this country of the victims of alcoholism.

“For twenty years, I have worked as a coal-heaver, most of that time at Lindsey Coal Wharf, Cheyne Walk, Chelsea. I often carried ten tons of coal per day out of barges, or sixty tons per week. I worked on Total Abstinence principles. My humble opinion is that strong drink is of no use in hard work.”—MR. GEORGE GARLICK, ex-chairman of the Chelsea Coal-heavers' Union.

Annual earnings of the working classes	£550,000,000.
Expended on intoxicating drinks	£110,000,000.
Population composing working classes	32,500,000.
Working-class families	6,500,000.
Amount spent per family	£16 18s. 5½d.
Amount spent per head.....	£3 7s. 8½d.

The Austrian system, for dealing with inebriates, curatel, provides for the foundation of the retreat for the treatment of drunkards apart from asylums for the insane. It takes cognizance of all persons, rich or poor, with respect to whom application for curatel is made by relatives, or parish or asylum authorities, and the retreats are chargeable to the State. Dr. Marr suggests real self-supporting retreats of that kind.

“It behoves every one of us, great or small, who belongs to the British race in this country, to set an example. The man who sets a bad example is untrue to his own country; the man who sets a good one is doing his duty by this. But how can a drunkard set an example, and what is the example that he sets, and what sort of an example, too, is set by the officer who winks at drunkenness instead of treading it under foot?”—LORD CURZON, OF KEDLESTON, VICEROY OF INDIA.

Dr. Hamilton C. Marr has, in his Annual Report of the Glasgow District Asylum, Woodilee, discussed the relation of intemperance to insanity. We give some of his conclusions.

While the victims of alcoholism are a source of misery and degradation to themselves, they are often also the source of the production of insanity in others. One-third of the patients who entered the Asylum, during the past year, owed their condition directly to alcoholic excess. In 31.3 per cent. of the patients, there was a history of intemperance.

"Semper Idem."

(GOD'S WITNESS TO HIS OWN WORD.)

BY HUGH D. BROWN, M.A., DUBLIN.

(*Concluded from page 485.*)

Part III.—(b) THE DUTIES OF THE LOYAL-HEARTED.

Thirdly, *as simple believers in the honour of our God, we should continually nourish our souls by a childlike trust in all the words which He has spoken.* Amid the strange vicissitudes of life, its ever-varying experiences, moods, tenses, temptations, and sorrows, let it be ours, in the dependence of an absolute faith, to rest ourselves,—not upon the sensuous attractions of an elaborate ritual, nor in the sweet, weird charm of soothing music, nor the magnetic force of powerful and pathetic oratory, nor even in the sacred associations of the blessed ordinances,—but upon the words of the King, assured that—

"They who trust Him wholly
Find Him wholly true."

Thus nourished by "the sincere milk of the Word", feeding on the Heavenly "manna", and sustained by the "strong meat" of doctrinal truth, we will, like old Ezekiel, incorporate God's revelation into our own spiritual being, and learn how to live holily and die happily upon His rich promises of grace. For, after all, outside the pages of the Bible, we know naught concerning "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," nor "the hope of the promise made of God unto our fathers, . . . that God should raise the dead," and that "them also which sleep in Jesus will God bring with Him," nor that, "absent from the body" means being "at home with the Lord," nor of that "new Heaven" and "new earth" where "God shall wipe away all tears," "and there shall be no more death, neither sorrow, nor crying," where "His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads;" "and they shall reign for ever and ever;" and "the Lord God Almighty and the Lamb" be "the temple", "glory", and "the light thereof" (Titus ii. 13; Acts xxvi. 6, 8; 1 Thessalonians iv. 14; 2 Corinthians v. 8; Revelation xxi. 1, 4; xxii. 3—5; xxi. 22, 23); and we cannot die in peace amid the shadows of an errant revelation from a broken book, with uninspired chapters and tattered verses; and so, whether it be Prince or Peasant, Philosopher or Pope, old man or little child, with our last breath, when all around fails and fades away, we murmur, with the Prince Consort,—

"Nothing in my hand I bring,
Simply to Thy cross I cling;"—

or, with Bishop Butler,—*"Him that cometh to Me I will in no wise cast out;"*—or, with the wee laddie,—

"Jesus loves me, this I know,
For the Bible tells me so;"—

or, with Pope Leo XIII.,—

“ Christ is at hand to pity,
None shall pardon ask in vain,
And from the true believer's heart
He will wash every stain ;”—

or, with Jack the Huckster,—

“ I'm a poor sinner, and nothing at all ;”
But Jesus Christ is my All-in-all ;”—

or, with a dear girl-friend of our own,—

“ I was a guilty sinner, but Jesus died for me ;”—

or, with saintly A. J. Gordon, “ Victory ; ”—or, best of all, with Paul,—
“ For to me, . . . to die is gain,” “ to be with Christ ; which is far better ” (Philippians i. 21, 23). Ay, believe in the revelation, and it will speedily become a revelation to you ! “ If any man will do His will, he shall know of the doctrine, whether it be of God ” (John vii. 17). “ Ifs ”, doubts, and “ peradventures ” will disappear, and the calm assurance of a perfect peace will reign in their stead. Is it a question of the pardon of sin, or of everlasting life, or of preservation through grace, or of the indwelling of the Holy Ghost, or of fellowship with God, or of victory over temptation, or of comfort in trial, or of guidance in difficulty, or of patience in mystery, or of power in service, or of eternal glory ? Then, we unhesitatingly accept God's definite, dogmatic, clear-cut statements ; and, relying upon the integrity of His character and Word alone, deliberately cast on Him entire responsibility for the carrying through of these His promises, and the triumphant vindication, in every particular, of “ the Holy Scriptures ” of His Truth ; and thus can we face, with equanimity, yea, and even with joy, not only the short, sharp passage of dying, but the more lengthened testing experiment of living, for we say to our God, “ Thou through Thy commandments hast made me wiser than mine enemies ” (Psalm cxix. 98), and we “ rejoice in hope of the glory of God ” (Romans v. 2), since “ God is not a man, that He should lie ; neither the son of man, that He should repent : hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? ” (Numbers xxiii. 19.)

I remember reading, once, in one of our monthly magazines, a short, crisp fancy by Mr. Robert Barr, whose humour was pregnant with the satire of a sound and splendid theology. A shipwrecked youth is cast up, by the sea, upon an unknown lonely island ; and, at signs of recovering consciousness, the lovely, gentle young womanhood gather around the stranger, and weep that he should live ! Amazed, he wonders at these tokens of apparent harshness, and receives the childlike, innocent, and beautiful explanation, “ The Bible and our elders teach us that Heaven is preferable far to earth, and that ‘ the dead in Christ ’ are blessed infinitely above the living.” I laughed with joy over the humourist's conceit, and said, “ The man speaks truly ;”—and *should not we live as though we also believed it ?* Men eagerly grasping, with both hands, the gross materialism of this passing

world, and women weeping tears which often speak more eloquently concerning scepticism than sorrow;—these cannot combat and conquer the infidelity of our age; but other-worldly men, like the apostle John and Murray McCheyne, and sweet songsters of joy amid the sorrowing gloom, like Habakkuk and Fanny Crosby;—such are the living witnesses to an enduring Gospel; and even at the risk of being misunderstood, I may say that never is there in my heart a sad but deeper gladness than when a believer's rest-day having come, the battle over, the victory won, we sing, with Paul, around the open grave, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians xv. 57); for, brethren, though weak and worthless in myself, with all my heart I BELIEVE GOD.

Lastly, *depending upon "The Holy Scriptures" alone, we should eschew all other helps, and rest exclusively upon the Word of God for victory.* The Lord God Almighty has definitely pledged Himself to use this weapon, and it is surely about time we stood aside, and gave the Holy Ghost a chance to wield "the sword of the Spirit, which is the Word of God" (Ephesians vi. 17);—not our sword, let it be noted, but His; and, as the old-time warrior "smote the Philistines until his hand . . . clave unto the sword," and the arm and weapon became practically part and parcel of each other, so the words of the Holy Spirit are intimately interwoven with His own personality, and in and through them shall the enemy be overthrown, for "where the word of a king is, there is power" (Ecclesiastes viii. 4); and if the utterances of Cæsar were mighty, surely those of Jehovah must be almighty; therefore, "PREACH THE WORD" (2 Timothy iv. 2), and that, too, with no apology or bated breath, but in all its own convincing, sweet, royal dogmatism, and the Lord will confirm it "with signs following" (Mark xvi. 20); for it can convict of sin (Hebrews iv. 12), and it can save (Acts xi., xiii. 26), and it can sanctify (John xvii. 17), and it can solace (Jeremiah xv. 16), and it can "overcome the wicked one" (1 John ii. 14); and all genuine, lasting, Heaven-born revivals, whether in Old Testament or Pentecostal days, drew their source and power from hence as men "went everywhere preaching the Word." (Acts viii. 4; 1 Kings xxii. 8—13, etc.; Ezra ix. 4, x. 3; Nehemiah viii.; Acts ii.; viii. 4, 14; xix. 20; 1 Thessalonians i. 5—10, etc.) This was the spring of Paul's great ministry, of Peter's testimony, of Timothy's usefulness, and the Ephesian elders' loyalty (Romans i. 16; x. 17; xvi. 25—27; 2 Corinthians ii. 13; 1 Peter i. 25; 2 Peter i. 19—21; 2 Timothy iii. 15 to iv. 2; Acts xx. 32). Herein lay the secret of Huss's noble martyrdom, of Luther's indomitable courage, of Rutherford's heavenly grace, and of Calvin's worldwide influence. It was this preaching which made Latimer, Bunyan, Whitefield, and Spurgeon the dominant pulpiteers of their successive centuries; through faith in it, George Müller founded and maintained the Bristol Orphan Homes; and Moody's message throbbled the hearts of millions, while his successor, Torrey, explains the Australian revival in the terse and pregnant sentence, "The Book did it." Ay, though congregations be dry and dead as those in Ezekiel's vision, yet can they be quickened by its resurrection breath (Ezekiel xxxvii. 1—14); and though error be

strong and sinewy, like the fabled hydra-headed monster slain by Hercules, it also can be overcome by this almighty power. Therefore I say, "Hands off!" Cage the Word of God no longer; but, with a sublime and holy daring, as C. H. Spurgeon said, 'Let the lion out,' and he will, right speedily, prove his power, and sceptics will flee before his all-conquering might." But disquisitions, lectures, and essays upon that power, its origin and character, will not prevail; and still less, frothy platitudes concerning Utilitarianism, Altruism, or even morality itself, or philosophical treatises, weighted down with elaborate quotations from the classics, or sanitary lectures, or geological researches, or social reform, or Education Acts, or second-rate concerts, lantern exhibitions, and "washing competitions", or essays about botany and flowers. Why all this useless talk, and powerless soft-sawdered babble? "Open the cage, man; let the lion out;" and, in the twinkling of an eye, he will accomplish more than all your arguments about his genealogy, the strength of his teeth, and the greatness of his might. You are wasting time; and puny mortals, encouraged by your diffidence and apologetics, are drinking in the idiotic indifference of an unholy familiarity. "Let the lion himself out," again I say; for, as truly as God's sun shines bright and strong in the blue heaven above us, so—

"The Lion of Judah shall break every chain,
And lead us to victory, again and again."

Besides, there is no other message which can truly satisfy, fitting in as it does, to the needs of all our variety of being,—a master-key to unlock the secrets of a myriad hearts. How the sad, despondent disciples warmed and glowed as the Lord opened unto them the Scriptures (Luke xxiv. 25—27, 32, 44—47)! I recall a godly rector telling me of the trepidation which seized hold of him when he learned that, among his audience, on a certain Sunday morning, in a little seaside village, were a saintly and erudite bishop and a pre-eminently clever Lord Chancellor; but though—and, really, because—he had preached a simple Gospel sermon, they both bore willing and emphatic testimony to the delightful message, and the strength and gladness they received in hearing about Jesus; and when dynasties have perished, philosophies faded away, schools of thought risen and decayed, and all things earthy and earthborn melted into the oblivion of the past,—then, amid the conflagration of an expiring world, "the Word of our God shall stand for ever."

When Gutenberg had just completed his invention of the printing press, it is narrated that strange temptations troubled the man; the whispered suggestion reached his ear,—Satan and all his allied forces will use this discovery for a vast crusade of evil, and flood the globe with literature contrary to the truth of God, and the well-being of man; and so stern and awful was the prophecy that the inventor, lifting a huge mallet, prepared to destroy the handiwork of years; when it seemed as though another voice exclaimed, "This discovery will yet be the greatest medium, in all time, for spreading the Gospel of the grace of God, and the glories of Jesus, through the world." So he stayed his hand, and we have the printed Word to-day; and I, for one, believe

that Luther's half-dream of a vanishing devil before the ink-pot was no mere idle jest; it brought about the Reformation, and overthrew the Papacy; and it shall eventuate in the destruction of "the man of sin. . . . whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thessalonians ii. 8). In the last great dramatic scene of the Apocalypse, ushering in, as it does, the binding of the devil, and the advent of the Millennium (Revelation xix. ii. to xx. 6), the Incarnate Word, whose "eyes are as a flame of fire," and "out of whose mouth goeth a sharp sword, that with it He should smite the nations," "the King of kings, and Lord of lords," as He rides onward to the crowning victory, followed by His white-robed armies, is portrayed as "clothed with a vesture dipped in blood, and His name is called THE WORD OF GOD;" and the Church of Christ, the suffering saints, the groaning creation, ay, and the Lord Himself, are waiting for that day, "for the vision is yet for an appointed time, but at the end it shall *speak*, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . but the just shall live by his faith" (Habakkuk ii. 3, 4). May it be ours, in bright anticipation of—

"The crowning day that's coming by-and-by,"—

to be found among "them which keep the sayings of this Book" (Revelation xxii. 9), and ultimately receive the "Well done, good and faithful servant, enter thou into the joy of thy Lord" (Matthew xxv. 23)!

"Lord of all power and might,
 Father of love and light,
 Speed on Thy Word!
 O let the Gospel sound
 All the wide world around,
 Wherever man is found,
 God speed His Word!

"Lo, what embattled foes,
 Stern in their hate oppose
 God's holy Word;
 One for His truth we stand,
 Strong in His own right hand,
 Firm as a martyr band,
 God shield His Word!

"Onward shall be our course,
 Despite of fraud or force,
 God is before;
 His Word ere long shall run
 Free as the noon-day sun,
 His purpose must be done,
 God bless His Word!"

 (The late Thomas Kelly, Dublin.)

"FOR EVER, O LORD, THY WORD IS SETTLED IN HEAVEN" (Psalm cxix. 89).



“And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My Word, and hast not denied My name.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

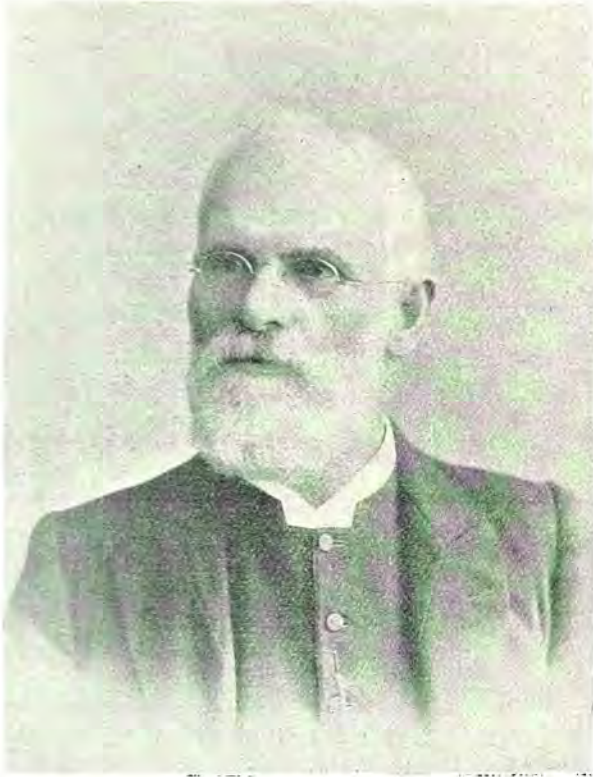
“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of Heaven from My God: and I will write upon him My new name.

“He that hath an ear, let him hear what The Spirit saith unto the churches.”—

THE LORD JESUS CHRIST
(Revelation iii. 7-13).

“ Our Own Men ” and their Work.

CXV.—PASTOR HENRY MOORE, BEDMINSTER, BRISTOL.



CONCERNING PASTOR HENRY MOORE, I will keep to bare unvarnished facts. Anything beyond the plain truth would be most distasteful to him.

As space is limited, I will come at once to Pastor Moore's Christian life and labours. That he was trained in the Pastors' College, implies the fact of his new birth, for neither the Mr. Spurgeon of the past, nor the Mr. Spurgeon of the present, would receive into the College any man who could not give satisfactory evidence of having been born again. There would not be so many blind leaders of the blind if this were insisted upon as it should be, in other directions.

When I was in College, I heard the beloved President say that two things were needed to make a Christian man a good minister of Jesus Christ; and the two things were, gumption and unction. In defence of a much-respected pastor, who was noted for long sermons, one

member of his congregation said that, however long he was in preaching, he was sure to be talking sense all the time. I have often heard Pastor Moore; and, on every occasion, have been impressed with both his gumption and unction. Sound sense, or that uncommon thing, common sense, and the unction of the Holy Spirit, always mark his utterances in the pulpit. His regular hearers tell the same tale regarding him.

A good Wesleyan friend of mine once informed me that he got into hot water, in his class-meeting, because he testified to the comfort he had received through reading, in the Word, about the everlasting covenant, everlasting life, and everlasting love, which made him feel so eternally secure. His class-leader complained that his testimony savoured of Calvin's teaching. The comforted brother's answer was that he had found it all in the Holy Scriptures! The only reply the leader then made was that such talk was not Methodism. Pastor Moore, though at first identified with the Wesleys, discovered the same comforting truths referred to, and was therefore being prepared to come over into the Baptist denomination. He preached among the Bible Christians; in fact, he became their second minister in the Taunton circuit; but Bible-reading convinced him that he was not really a "Bible Christian" in the matter of baptism, for the Bible clearly taught that baptism was by immersion, and for believers only. Being resolved to act up to the light he had received, he gave up his position as a Bible Christian minister, and became a student in the Pastors' College.

His pastorates have all been blessed with good success; and that has been so very evident because each church he has served was in low waters when he took it, but was soon raised on a tidal wave of Divine revival. Glasgow was the sphere of his first Baptist pastorate. For four years, he served in the Gospel there. His high joy, in those four years, was to see that "God gave the increase." His Glasgow charge has ever since been a very happy memory to him. It was his sorrow to find that the intense cold was more than his wife's health could bear; and, on that account, he was obliged to set his mind on coming further South. The Baptist Church at Stockton had invited Mr. Moore at the time he accepted the pastorate at Glasgow. As that church was without a pastor, they renewed their invitation to him, and he accepted it. The church had very wisely come out from a back lane into a good open position. When in the back lane, the congregation was like a plant debarred from the light, and therefore failed to grow. After all is said, that can be, about persecution having compelled our forefathers to build in hidden parts, it is certain that they did not see the importance of good situations for their houses of prayer. Many a man is doing a splendid business, in a prominent shop, who would be an utter failure were his establishment in a back lane. A gentleman, speaking about his walled fruit-garden, remarked that all his wall fruit trees did well excepting those on the Northward wall; but, as the Northward wall had a bad aspect, he could not expect it to have a good prospect. Aspect has much to do with prospect in our churches. To-day, we are more alive to the value of helpful sites. The Stockton Church had greatly declined before it came out to the better

situation; but, with Mr. Moore's coming, new spirit and hopes and endeavours also came; and, soon, end and side galleries had to be added to the chapel to accommodate the increased congregation. The pastor would be first and loudest in giving glory to God because, when he left, at the end of five years, the church was largely augmented, and the chapel quite full.

When visiting friends at Wellington, he was asked to supply the pulpit at Bridgwater, in place of someone unable to keep his appointment. Mr. Moore did so, to oblige the Bridgwater Church, but with no idea of ever taking the pastorate. The church was so interested in his preaching, and, being then without a minister, that the Secretary was instructed to ask if he would be disposed to move. Mr. Moore assured the Bridgwater Church that he had no such thoughts; but that church became so pressing that, at last, he felt that he would be going against the call of God if he refused. The gold watch, which he wears to-day, was a parting present, and is a constant reminder of the peace and prosperity in his Stockton Church, and of the people's affection for him. Philip went, at the Holy Spirit's call, to a desert. A faithful minister of Jesus Christ is anxious to go God's way, and is not concerned about what he is going into when following the Lord. There may be a den of lions, or a fiery furnace, reached through obeying the voice of God; but consequences do not weigh with one whose meat and drink it is to do the will of God.

The worst possible difficulty confronted Pastor Moore when he went to Bridgwater, for the church had been rent with unhappy divisions, which worked out their natural results of lessened numbers and decreased power. The genial friendly spirit of the new pastor proved him to be the right man in the right place. With such an example, the disturbing element was quieted down, and the members felt the force of a Divine call to make a special effort for restored unity and prosperity. For nine years, the Bridgwater pastorate was held. The first part of the work was difficult indeed; but Brother Moore's great comfort, on leaving the town, was that the church was left in a better condition than that in which he found it.

Since March, 1886, Mr. Moore has been settled at Philip Street, Bristol. One Sunday's services there sufficed to create a unanimous wish to have Mr. Moore as pastor. The chapel was large, but the church was small, while the population around was dense. Seeing the great need of the district, and finding a few friends truly anxious to help him, our brother commenced work, and he and his faithful few were used of God in building up a strong church, which now numbers about 300. My own intimate acquaintance with the work at Philip Street enables me to say that Mr. Moore lives in the hearts of his people, and that he has a loyal staff of fellow-labourers. The Sunday-school is large and well-conducted. The Society of Christian Endeavour flourishes. There is a Gospel meeting for men, on Sunday afternoons, with a membership of about 130. The male choir connected with that gathering does excellent service.

The late Dr. Culross was known to have said, before Mr. Moore went to Philip Street, that ten years at least would be required to collect and organize a strong church there. It was, however, done in much

less time than that. On an average, there have been twenty-five baptisms per annum. It is no uncommon thing to see the large chapel quite full on Lord's-day evenings. In providing a new organ, and in several renovations and improvements, including electric lighting, thousands of pounds have been raised and spent. Considering all things, I am confident that there are comparatively few churches where a minister has so much to rejoice over, and where the work is so truly of God, as at Philip Street, Bristol.

Long ago, Henry Moore embraced the truths so dear to C. H. Spurgeon; and, like him, Mr. Moore has loved those doctrines more and more as the years have come and gone. The doctrines of God are all old. Let those sneer, who will, when a man belongs to the old school. Here, what is new is not true, and what is true is not new. Concerning one minister, Mr. Spurgeon said that he could not understand his sweetness when he had got to know that minister's wife. I do not say that Mrs. Moore accounts for everything good in Mr. Moore; but, in her, he has an exceptional helper. She conducts a large Women's Bible-class, and also a Mothers' Meeting during the winter months. In other ways as well, Mrs. Moore is a boon and a blessing to the church as well as to her husband. Mr. Moore has the joy of having, in the Baptist ministry, a son whose labours are attended with good success. Reckoning up the years mentioned in this paper, readers can see that, for thirty-six years, Mr. Moore has been a Baptist pastor. It was said of C. H. Spurgeon that, when he was young, he was old, and he used to say that, if he was spared to be old, he hoped he would still be young. I did not know Mr. Moore when he was young; for, then, I myself was not born; but I do know that, after these thirty-six years' work, there is marked freshness in him still, and that his young people find a young people's friend in him. That his bow may abide in strength, and that he may yet win many victories in the good fight of faith, let us pray.

W. T. SOPER.

Dartmouth.

Treasure-trove.*

IT was singularly fitting that he, who was called "The last of the Puritans," should draw these "Pictures" from the supreme work of one who was, perhaps, the greatest Puritan of them all.

Readers of "The Sword and the Trowel," when they saw the first instalment of these "Pictures", must have rejoiced with the Editor "as one that findeth great spoil." He, who left much treasure to give to the world in written words, left nothing more characteristic than the addresses contained in this beautiful volume.

John Bunyan's "Pilgrim's Progress" has attracted numerous commentators; but may we not suggest, without incurring the charge that our love runs riot, that, since the days of the immortal dreamer, no

* *Pictures from Pilgrim's Progress.* Drawn by C. H. SPURGEON. A Commentary on Portions of John Bunyan's Immortal Allegory. With Prefatory Note by THOMAS SPURGEON, and eighteen illustrations. Passmore and Alabaster. (3s. 6d.)

writer has lived who was more *en rapport* with his spirit and teaching than Charles Haddon Spurgeon?

Among the sovereign privileges of life is personal communion with men who are specialists in this or that branch of knowledge. A gifted man makes a certain subject his own; he is in love with it, it haunts and absorbs him; he has tracked it to its far-off recesses, and received its own peculiar and imperishable lesson. When he speaks, it is with authority, and with that subtle charm which is born of affectionate intimacy with his theme.

This is one of the pure values of the book before us. Our beloved author is a past-master of his subject; and to read his work, is to receive enrichment from it.

In a delightful Preface, the Editor, referring to the Author, says:—“He has spoken of him (John Bunyan), over and over again, as ‘my great favourite,’ and has left it on record that he had read ‘The Pilgrim’s Progress’ at least one hundred times.”

Under the spell of such a guide, the sacred classic lives, and moves, and has a being beyond all that we had seen or felt before.

“The voice that is still” speaks to us again with dear, remembered accent on themes Divine. “The vanished hand” points unerringly again to the Cross, where “I saw, in my dream, that just as Christian came up, his burden loosed from off his shoulders, and fell from off



CHRISTIAN AT THE CROSS.

his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more."

The chapter entitled "Christian at the Cross," is so like the great and tender heart we knew, ever loyal to the crucified Saviour, even unto death. How he speaks of the Cross! Who ever spake of the Cross as he did? How the holy passion throbs and glows in his words! How it used to kindle our own soul, in the dear old days, until we almost wished he would cease, and invite us to sing with him, for the hundredth time,—

"The Cross, it standeth fast, Hallelujah!"

Who that used to sit at his feet can review without emotion a book like this? It is literary in the highest sense; but it makes joyous mock of our small literary measurements, and smites our poor critical faculty as the sun smites mist. It is all wrought richly of the spiritual genius that wakes every melody that ever we learnt in the gloom and the glory of Calvary's Cross. We are almost afraid to praise the book, lest, by so doing, we should seem in the least to cheapen it. For our own part, we can only say that we have read it with tears of rejoicing and gratitude to God.

The lovers of Jesus, if they be not, to the extent that we are, lovers of "C. H. S.," will find the book to be true treasure-trove. The familiar home-sense and mother-wit, mingling with words of deep spiritual significance, give that distinction which, under God's blessing, went so far to make the Tabernacle pulpit a world-wide ministry.

The lovers of "The Pilgrim's Progress" will find here no unskilled hand irreverently at work, but the loving and luminous exposition of one with whom the book was "my great favourite," and whose simple Saxon speech is as redolent of our English Bible as John Bunyan's own.

"He being dead yet speaketh," and never can he speak enough to our listening heart.

F. A. JACKSON.

The Minister "a Sweet Savour of Christ."

THE SUBSTANCE OF A PAPER READ AT THE SIXTEENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, BY PASTOR G. T. BAILEY, LEYTON.

"But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?"—2 Corinthians ii. 14—16. (R.V.)

ACCORDING to the best expositors, the idea here, in the apostle's mind, is manifestly that of the solemn triumphal procession of a Roman emperor or victorious general. Paul claims to be, as it were, an incense-bearer in the train of the great Conqueror. Words, whether of prayer or praise, preaching or thanksgiving, were but as incense clouds, bearing to all around the glad tidings that the Victor had come.

It is interesting to note the recurrence of the same imagery of a sweet savour in Philippians iv. 18: "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing unto God." Whatever is done from love to the Saviour, whether it be the preaching of a sermon, or the offering of a gift to supply the needs of one of Christ's disciples, is "an odour of a sweet smell, a sacrifice acceptable, wellpleasing unto God." But there is also, in our subject, an allusion to the burnt offering described in the first chapter of Leviticus, concerning which we read, again and again, that it was "a sweet savour unto the Lord." The image, then, is not only that of incense, but of the sacrifice of Christ. In Ephesians v. 2, the phrase is used by the apostle in this connection: "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweetsmelling savour." "We are a sweet savour of Christ unto God," because we are, first of all, a sweet savour *in* Christ unto God, "accepted in the Beloved."

I. First, let us ask, IN WHAT RESPECTS IS THE MINISTER "A SWEET SAVOUR OF CHRIST"?

The knowledge of Christ is not a dry, speculative, uninteresting thing, but has a value, a richness, an attraction in it, that renders it infinitely delightful. The word "savour" signifies both odour and relish. So, first, *the minister is to be "a sweet savour of Christ" in his character.* Paul says to Timothy, "Thou hast fully known," not only "my doctrine", but also "my manner of life." It was such as adorned the doctrine of God our Saviour in all things. He could appeal both to his hearers and to his Master: "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you." How many of us could say that? Wm. Jay bore this testimony to his friend and tutor, Cornelius Winter:—"It was my privilege to be placed beneath his care, and to enjoy for years constant and unrestrained intercourse with him. It was impossible to be in his company and not feel 'a savour of Christ.'" Character is important and impressive in all men, and in every place; but how important is it in the public sphere in which we move! If our piety be only *official*, it will leave us but as a sounding brass and a tinkling cymbal. May we not only be kept from falling, but may our temper and actions lead men to take knowledge of us, that we have been with Jesus! May the Master be seen in the disposition and conduct of the servant! May that mind be in us which was also in Christ Jesus!

Next, *the minister should be "a sweet savour of Christ" in his conversation,*—in his ordinary conversation, as much as in the public ministry of the Word. Brethren, suffer me to ask, in all respect and love,—Is there not room for improvement among us in this particular? Our conversation need not be dull or sanctimonious; but let our speech be always with grace, seasoned with salt. A Christian lady, referring to a recent visit of one of our own honoured brethren to her home, said of him, in a letter to me, "He filled the house with the fragrance of Christ; and it would be difficult to say which we enjoyed the more, his public services, or his private conversation." Is it any wonder that our

brother's visit was made memorable, not only in strengthening the faith of God's people, but also in leading a soul to Christ?

But, above all, *may there be, in our preaching, an abiding savour of that dear Name which is above every name!* Brethren, we are men of one theme. We are determined to know nothing among men, save Jesus Christ and Him crucified. A young divine one day asked an old Christian, "What shall I preach?" He received for answer, "Preach Christ." "Oh!" he replied, "I have preached Him already." "Well, then," added the sage, "preach Him again; preach Him always; and preach Him only." This is the counsel of all the faithful men of the past; it was the constant counsel of our great and revered President now with Christ in the glory. Thank God, this Conference rings true to the old note! For nothing was the ministry of our fathers more remarkable than for a rich, full, and harmonious display of the person and work of the Lord Jesus Christ. To use the expression of one of them, "Christ was the diamond in the bosom of all their sermons." This was pre-eminently true of the great apostle of the Gentiles; may we all follow the example he has left us!

But, to be "a sweet savour of Christ," we must have regard, not only to the *subject matter, but also to the spirit of our preaching.* "Surely," said McCheyne, "it is a gentle message, and should be spoken with angelic tenderness, especially by such a needy sinner";—and Andrew Bonar said of McCheyne, "There was something in his graces, which reminded one of his own remark when he said, 'that some believers had fruit trees, and so were useful; but we ought also to have spices, and so be attractive.'" To know how to acquire this, is a secret, imparted only to those who abide in the secret place of the Most High. When such a man, under such an influence, engages in his work, he enters the congregation as Aaron went into the tabernacle to minister, when the precious ointment had been poured upon his head, and ran down even to the skirts of his garment. Such a preacher influences the congregation before he has spoken a word.

It is only thus that we can be preserved from the corroding and deadening sin of professionalism, which shows itself in an affected tone of voice, a studied manner, the use of conventional phrases, and an unholy familiarity with spiritual things. When the minister of Christ falls into this state of soul, it is a woful tragedy. May this never be the case with any of us; but may the Rose of Sharon and the Lily of the valleys bloom in the garden of our own soul, filling the atmosphere of our life with the ineffable sweetness and beauty of Christ! If we have the fragrance within, it will manifest itself without.

Further, *the minister, who is "a sweet savour of Christ," will be a true pastor.* His visits will not be formal calls; he will put his heart and soul into them. In proportion as we do this, no part of our work will be more exhausting, as no part will be more productive of good. One's heart goes back, in these restiess, busy days, to the ideal pastor of the country, who lived all his ministry in one place, and was buried amongst the people whom he had so long shepherded. If I may be excused a somewhat personal allusion, such an one was my own father, who, for seventy years, lived in rural Wilt-

shire, and for nearly fifty years was preacher and pastor. I recently visited the scenes of his ministry, and preached in his pulpit. People came for miles to see and hear "the father's son." One old mother said to me, "I can never forget your father's visits. He came to see and pray with my lad when he left his cottage home for Bristol; he was in the house on the day of my son's return, to see how it had fared with him in the great city. People turned to him, as by an instinct, in their joys and sorrows; men consulted him in the crises of life, and, as they lay a-dying, committed their wives and children to his care. He was a friend to every widow, a father to the fatherless, and the helper of all lowly, discouraged, unsuccessful souls. Fifty miles away, people did not know his name; but he was known and loved by the people amongst whom he lived, and his name was often mentioned at the throne of grace. When he laid down his trust, and arrived on the other side, many whom he had fed and guided, and restored and comforted, till he saw them enter the gates, were waiting to receive their shepherd minister; and, as they stood around him before the Lord, he of all men could say without shame, 'Behold, Lord, Thine under-shepherd, and the flock Thou didst give him.'"

II. Now, secondly, TO WHOM IS THE MINISTER "A SWEET SAVOUR OF CHRIST"? "For we are a sweet savour of Christ *unto God*, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life."

In relation to "them that are being saved," we are "a savour of life unto life." The Holy Spirit not only quickens dead souls through the preaching of the Word; but, by the same means, He sustains and develops that life. The Lord Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Grace in the soul is an active, growing principle, and the ministry of the Word, in the power of the Holy Spirit, is the chief means by which believers go from strength to strength, are renewed day by day, and are changed from glory unto glory. A ministry, of which Christ is the sum and substance, inspires the believer in all holy service, and impels to consecrated devotion. It raises him in depression, and solaces him in sorrow.

Among the many happy memories of College days, one of the most precious is the remembrance of the influence of the great and inspiring ministry of our late honoured President, in yonder noble house of prayer. No words can adequately convey the impression left upon our minds and hearts by his never-to-be-forgotten sermons. One Sabbath morning, in 1875, I remember sitting in the great congregation side by side with my special College chum. The theme of the sermon was "The Song of Songs." "Sing, O ye heavens: for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains. O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel." The words of the preacher cast such a spell upon us that we left the building in speechless wonder.

Both, instinctively entering into the secret of the other, refrained from speech, lest the effect should for one moment be marred. Presently, my friend pressed my arm, and said, "Brother, the house was filled with the odour of the ointment, and so is my heart." "And mine, too," was my reply. "Let us go home, and pray," said he, and to our chamber we went, and, kneeling down side by side, we thanked God that our young lives had been brought under the influence of such a prince in Israel, and prayed that, whilst rejoicing in the privilege, we might not be unmindful of the obligation it involved. The Thursday morning, when the sermon of the preceding Sabbath was published, was eagerly anticipated; and, as we left the College, our first duty was to call at the bookseller's to purchase some copies of that which had so helped us. These were sent to our fathers in the country, who, being both preachers of the Word, used them, I doubt not, in a double sense, to refresh their own hearts and the hearts of the people to whom they ministered; and thus, we two students anticipated by more than a quarter of a century, as thousands of others have done, "Ian Maclaren's" charming sketch, "Dinna forget Spurgeon." Take the forty-nine volumes containing his sermons, what is their chief characteristic? They are "a sweet savour of Christ." Thank God, the great Tabernacle echoes with the same Name, fragrant as ever, and we greatly rejoice to know that the thousands still gather in there, attracted by the magnet of "Jesus Christ and Him crucified." We, of the Pastors' College Evangelical Association, can never bow at the throne of grace to pray for ourselves and our work without thinking of our President, beloved for his own sake, as for his father's, that "his bow may abide in strength, and that the arms of his hands may be made strong by the mighty God of Jacob."

How terribly solemn is the fact that *ministers are the savour of death unto death, unto them that are perishing!* "If," said our Lord, concerning the Jews, "I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin;" that is, they are stripped of all excuse. "He that despised Moses' law, died without mercy; of how much sorer punishment, suppose ye, should 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 to the Spirit of grace?" If men are not awakened to a sense of sin through the faithful preaching of the Word, our ministry is a savour to them of death unto death. It increases their present guilt, it enhances their eternal doom. We need constantly to remember this solemn and tremendous truth. It will give tone, accent, earnestness, to our preaching and pleading with the unsaved. The consequences which follow our labours are the issues of life and death, eternal life and eternal death. What feelings should precede, accompany, follow every sermon we deliver! The recollection of this fact will lead us to wrestle with God for men, and with men for God. We shall understand the words in the Epistle of Jude: "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire."

Lastly, we are "a sweet savour of Christ" *unto God*. He accepts us, and delights in us, not only when a text opens to our mind, but when

(unless we have been negligent,) it seems impenetrable; not only when we preach with liberty and joy, but when we are embarrassed and ashamed; not only when many are added to the church, but when, with bleeding hearts, we exercise discipline upon those who walk unworthily; not only when we approach God, at the head of a procession of converts, saying, "Behold, I and the children Thou hast given me," but when we retire into the privacy of our chambers, and falling at His feet, exclaim, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Success is desirable; who loves to toil in vain? Who loves to plant, and water, and see no increase? And success is promised; but blessing may be deferred, and there may come long seasons of sowing in tears. Our Saviour Himself preached with very little apparent effect. "I said, I have laboured in vain, I have spent My strength for nought, and in vain: yet," he adds, "surely My judgment is with the Lord, and My work with My God." And so every faithful minister may say in seasons of discouragement. *Fidelity* is to be our one aim; and in our desire to reach it, He allows us to depend upon Him for ability. In estimating our services, He will take all things into account; not only all we do, but all we try to do, and wish to do, but in which we are hindered; He will say, "It was well that it was in thine heart." The promise is, "Be thou faithful unto death, and I will give thee a crown of life." We go further, and even dare to say that there are some cases, in which ministers are dearer to God in their disappointments than in their successes. It is pleasant to labour when we succeed; but there is always some danger, lest pride should mix with our pleasure; and while we acknowledge God to be the Author, we should feel some little importance, at least, in being the instruments. The trial is to be faithful with but little success, as men deem success; to bear the burden and heat of the day without flinching; to abide at our post when circumstances baffle us; to say, "If He is pleased to use me, I shall deem it an honour; but if He refuse me, I have no reason to complain: He has a right to choose His own instruments." There is a "sovereignty in service" as well as in all other spheres of the Divine working. To feel all this, and yet to look at the brother with large success, and rejoice with him, having no envy in the act,—here is the true spirit of a servant of Christ, here is real greatness in the sight of the Lord. Such an one, whether in joy or sorrow, success or failure, is unto God "a sweet savour of Christ, in them that are being saved, and in them that are perishing."

"Who is sufficient for these things?" "Our sufficiency is of God." "My grace is sufficient for thee." Oh, that the love of God may be shed abroad in our hearts by the Holy Ghost, and may our love to our Master be deep, real, impassioned! If God give us success, then to the feet of Jesus let our sheaves be carried; if it be His will that we should fail, to the same dear Lord let us flee. From His life, let us learn to preach: from His example, let us learn to serve; in His communion, let us find our strength, comfort, peace; "whom having not seen we love;" to whom we shall one day render our account.

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

V.—AS TO THE RIGHT OF PRIVATE JUDGMENT.

IN every human life, the central act is that of judgment. Unlike a star, governed by force, or a dog, guided by sensation, a man has continually to make decisions. In "intellectual" judgments, he decides between the true and the false; in "moral" judgments, between the right and the wrong; in "æsthetic" judgments, between the beautiful and the repulsive. According to his judgments is his character. Out of his judgments springs his conduct. It is, therefore, of the highest importance to every man that he judge righteously. Judgment is the compass-needle of the soul.

Now, judgment may be regulated in two ways,—from within, and from without. The one is "private judgment"; the other, "judgment in obedience to authority." The former says, "I judge because I see;" the latter, "I judge because I am told."

In early education, the two principles work side by side. The child faces an unknown world, and is helped to understand its meaning by a succession of teachers,—mother, nursemaid, governess, master. In these days, authority plays a large part. The little one accepts many things on the word of its instructor. Some of these it sees to be right, and private judgment comes in to confirm authority. Others it cannot verify, but it receives them, for the time being. These are the sunny, irresponsible years, the years of game, and mirth, and song, the years on which life's urgency has not yet cast its shadow.

But there comes a moment of awakening, when the child begins to think for itself. New ideas take shape,—of a life to be lived, a character to be built, a destiny to be moulded. God, the world, the future, become realities instead of names; and a personal position towards them begins to be taken up. It is the crossing of the Rubicon. Childhood is passing away; manhood or womanhood is dawning.

Such an hour is always one of trial. Old habits of mind are suddenly brought into question, and the beliefs of a lifetime are challenged. There is a sense of insecurity, as of shifting foundations, and of bewilderment, amid the clash of conflicting ideals. The young soul must find its own way to peace. The gold of assurance must issue from a fiery crucible.

This testing time is often one of external trouble also. Authority will not willingly be deposed. The father asks, with anguish, "Why cannot my boy be content with my creed?" The teacher is hurt that the pupil questions the lessons he once readily received. Too often, the effort is made to repress enquiry, and stifle doubt, with the result either of revolt, or of the crippling of a soul. But may we not try to hold the young to the faith of their fathers? Yes, indeed, we must do so; but by *winning*, not by compelling, their assent. We are bound to respect the free rights of the soul.

Every soul is a kingdom, with its laws, its policies, its foreign relations; but, as such, it is a sovereignty, subject only to the Emperor of souls. If I am a man, I am indeed related to other men, and am influenced by them in a thousand ways. I may rightly ask what they say, what they believe, and what they advise in me. But, in the last analysis, I stand alone before the God who made me, who commands me, and who will judge me. Only so can my manhood be confirmed. To lean, is to be weak. To idly accept another man's thinking, is to weaken my own; to do only what I am bidden, is to let conscience grow numb; to place myself implicitly at the disposal of an "authority", is to become a machine. To be a man, is to think, to decide, to act! Indeed, the glory of the soul is that it should be free, living, and spiritual, acting with intelligence, intending what it does. And this is the principle of Protestantism, as it is the principle of liberty, and of progress.

In sharp opposition to "Private Judgment" is the claim of Church Authority, meeting us in various quarters, and especially in the Church of Rome. Let us examine the claim as presented by an authorized teacher of Roman Catholic dogma:—

"It is impossible to be a Catholic *at all* unless you accept, in the fullest and most complete measure, the authority of the Catholic Church as a guide to Divine Revelation, given you by God. When once that question is settled logically, all controversy is at an end. You cannot *half* do this. There is no such thing as a *half* faith. Either you accept everything this authority teaches you, or, properly and logically speaking, you accept *nothing*; *i.e.*, you reject the authority which teaches it. The consequence of this is that *everything*, great and small, plain and difficult, which a Catholic believes, he really accepts on the authority of the Church." (Bagshawe's "Credentials of the Christian Church," pp. 63 and 64.)

Mr. Bagshawe amplifies this statement by showing that, whatever a man believes, he believes, not because it is simple, not because it is logical, not because it is proved in Scripture, "but simply because the Catholic Church teaches him this doctrine."

Now, such a way of receiving a creed wholesale, on the *ipse dixit* of an Authority, may be a very easy one, but it is fatal to what is best in the soul. When a hypnotist has thrown his spell over a man, he can do what he will with him. The patient is little more than a machine, acted upon by the operator's suggestions. Now, according to Bagshawe, when a man has accepted the authority of Rome, he has only to obey her dictates, and receive her teachings. He is no longer free to think, or act, as a man. He is asleep, and an external mind controls his life. To many, no doubt, this seems a desirable thing. They are weary of the strife of creeds, the perplexity of thought; and, to end the struggle, they commit spiritual suicide, by surrendering their minds to a dogmatic Authority. But, to a peace so deadly, some of us a thousand times prefer Protestantism with its "heirloom of noble pain."

How do the Romanists justify the claim of Authority over the soul? The writer previously quoted gives us some idea in an interesting passage:—

"Let us suppose a man to have a very difficult road to find,—the

path across a mountain-range, let us say. He must pass, and the way is most difficult; there are precipices and mountain torrents, pathless forests and slippery tracks,—and he is quite ignorant of the road. It is clear, he must use his reason if he is to get over at all. But how? There are two ways of using it. One man may set himself to work to find a trustworthy guide; he may exert all his faculties and energies in finding him, and in satisfying himself as to his fitness, and, having done so, may commit himself unreservedly to his guidance. Another man may say, 'I don't want any guide; my judgment and intelligence are sufficient for me.' And so he may plunge into the forest, trusting to his own intellect and instinct." ("Credentials," pp. 7 and 8.)

Now, in this passage, Mr. Bagshawe cleverly illustrates man's need of a guide; but, in so doing, he does not overthrow the Protestant doctrine of "Private Judgment." It is a question of *what* guide we shall follow. I urge that we need *the best Guide*; and before me rises the figure of the Son of God, who offers me His hand across the dangerous way. But, before I can take it, a line of poor, erring mortals presses in crying, "Join hands with us. We will take you safely home." But do you know the way? "Yes, we are sure of it," they answer; "Christ is in front, and if you trust us, we will link you with Him now, and, some day, bring you safely to His feet." But, no; turning from the crowd of priestly guides, I find myself face to face with the Lord, who says, "I am the Way, the Truth, and the Life." *I trust Him, and He suffices.* What need of the Church when I have the Christ? Private Judgment is an appeal from men to God.

Cardinal Gibbons, in the "Faith of our Fathers," tries another line of defence. He asks why, since we trust experts in matters of this life, we should not also trust the experts of the soul? He points out that passengers on board ship, knowing nothing of navigation, leave to appointed managers the control of the vessel, and he asks us, in like manner to trust the affairs of the soul to the "authorities" of "the Church." Such an analogy, plausible at first, ignores a crucial difference. In various departments of human action, we do indeed place ourselves in the hands of experts, for no man can master all knowledge, and social life is only possible by a division of labour which allows every man to concentrate upon his own line, while leaving to other men matters in which he is less directly interested. But there is a sphere in which no man can hand over his interest to another. There are things so personal, so central, so deep, that they pertain to man as man, and affect him eternally. No man can do my thinking for me, or my praying, or my living, or my dying. In religion, every man must be his own expert. If he is to trust anyone, it must be his Creator. The only Captain for the soul is the Divine Pilot who knows all seas.

I charge the Roman mariners with steering innumerable souls upon the rocks. Overawed by "Church Authority", millions have accepted dogmas like Transubstantiation and practices like the Adoration of Mary, which are opposed both to Scripture and to Reason. How can I trust an Authority from which my judgment dissents? Can a thing be both true and not true? Surely, for every man, the voice of God within him must be the supreme "Authority."

Alas, that the religious rulers of the world should have been so slow

to realize the limits of their right to interfere with the souls of men! The tragic annals of Persecution reveal, from age to age, both the tyranny of Authority and the patient strength of Private Judgment. Now it is the Hebrew youths refusing to worship the golden image; now, Jesus Christ suffering death at the hands of an established priesthood; now, the apostles preferring "to obey God rather than man;" and, now, Athanasius with his conscience "against the world," by whom the prerogatives of the soul are vindicated. Coming to modern times, Martin Luther, the "little monk", stands up undaunted before



LUTHER AT THE DIET OF WORMS.

the blended forces of Church and State, with his brave refusal to retract anything which his conscience enjoins, and his final answer, "Here stand I. I can no other do. So help me God!"

And, in England, it was the right of Private Judgment for which Anne Askew stood at the stake, and the Elizabethan martyrs died upon the scaffold, and Cromwell's Ironsides shed their blood upon the battlefield, and John Bunyan lay in Bedford Gaol, and Daniel Defoe came out into the pillory in Newgate Street, and our own fathers refused to pay the Church rate.

Young people, to us also is committed the guardianship of this sacred principle. Once again, the rights of conscience are invaded. Once again, the path of pain and contumely opens before the feet of Nonconformity's sons. Shall we submit to unrighteousness, and stifle the Divine voice within us? That would be to betray our sacred cause, to fling away the fruits of ancestral witness, and to prepare new fetters for posterity.

Yet, let no one come forward lightly, or under the stress of a passing enthusiasm. In the secret chamber of communion, when the glory of God shines upon the soul, let your beliefs be weighed, your convictions established, and your resolutions taken. Listen, till, in the depths of your soul, you, too, hear the call of God. And then you will be able to go forth to the public testimony of your life with a conviction which, depending on no outward sanction, and shrinking from no outward condemnation, will prove anew the sanctity and the strength of the Private Judgment of the soul.

The Light at Evening Time.

BY REV. T. L. CUYLER, D.D.

I ONCE ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm, followed by a thick, blinding mist. After our rough scramble over slippery rocks, it was a woful disappointment to find, on our arrival at the "Tiptop House", that we could not see any object two rods from the door. But, late in the afternoon, the clouds began to roll away, and one mountain after another revealed itself to our view. At length, the sun burst forth, and over-arched the valley of the Saco with a gorgeous rainbow; we came out, and gazed on the magnificent panorama with wondering delight; and, as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed, "At evening time it shall be light."

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep hills of difficulty to climb, and often through blinding mists and hurtling storms. Unbelief says, "Halt," and despair cries, "Go back!" But hope keeps up in steady, cheery song, "It will be better further on." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt, laden with sacks of corn, and

bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening it is light!

The office of faith is to cling to the fact that, behind all clouds, however thick, and all storms, however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's time. If we had no storms, we would never appreciate the blue skies; the trials of the tempest are the preparations for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth, and who trust Him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon Him. No climb of duty is so high, so steep, or so hard, but God is standing at the top. No honest work for Him is ever entirely in vain. I will go further, and affirm that no honest prayer was ever yet uttered in the right spirit and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And, oh, how often God surprises us, after a long day of struggles and discouragements, by a glorious outburst of light in the evening time!

There is hardly one passage in our Bible that is more full of encouragement to faithful ministers, and teachers, and parents, and to all who are toiling in Christian enterprises, than this very text that suggests this article. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Bethlehem, Gethsemane, and Calvary, the history of the Christian Church has been—conflict before victory, labour before reward, shadow before sunlight. When Europe had long been enshrouded in "the dark ages", Martin Luther seized the trumpet of the Saxon tongue, and blew a blast that rang from Rome to the Orkneys.

I could recall incidents in my own experience that illustrate how, after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labour entirely. Suddenly, there came the most remarkable outpouring of the Holy Spirit that I have witnessed during my whole ministry! That revival was worth more to me than any year in the theological seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that, if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the Higher Criticism, it might prove to be erroneous! But if the life is spent in God's service, its later years may be well described in the quaint Scotch version of the 92nd Psalm,—

"And on old age when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing."

The October of life frequently yields its richest and ripest fruitage.

The Rev. Dr. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed threescore. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia, when his life-clock had already struck eighty-six! Why should not the Indian summers of a well-spent life show every leaf on the tree blazing with ruddy gold? The noble old Christian philanthropist, William Wilberforce (who had suffered severe pecuniary losses,) wrote in his diary:—"I sometimes understand why my life has been spared so long. It is to prove that my life can be just as happy without my fortune as when I possessed it. Sailors, it is said, when on a voyage at sea, drink to 'friends astern' until they get half-way across, and then to 'friends ahead' for the rest of the voyage. With me, it has been 'friends ahead' for many a year." Wilberforce was not the only veteran Christian who got glimpses of the "friends ahead" in the bright afterglow of life.

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate, I sometimes got better sermons from my people than ever I gave to them. I recall now a most touching and sublime scene that I once witnessed in the death-chamber of a noble woman, who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous voice she began to repeat Henry Lyte's matchless hymn, "Abide with me, fast falls the eventide." One line after another was feebly repeated until, with a rapturous sweetness, she exclaimed,—

"Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me!"

As I came away from that room, which had been as the vestibule of Heaven, I understood how the "light at evening time" could be only a flashing forth of the overwhelming glory that plays for ever around the throne of God.

Curiosities of Church Life.

BY H. T. SPUFFORD.

X.—SHOEMAKER AND SAINT.

"SHE came to us almost ready to die. When she got a bit better, I took her with me to a Gospel mission tent close by. As she gained strength, she attended of her own accord. After her husband's sad death, she went to confession, and her confessor wanted her to enter a convent. But she broke down in health, and then she came to us, her husband's friends. While she attended the mission, she made no remark as to what was passing in her mind, till, one day, she suddenly said, 'No more confession for me!' She had the courage to interview her priest, and to state her new convictions. He coaxed and entreated; but when he could make no impression, then he rose, stood before her,

and solemnly cursed her. It was a severe test; but, within a month, she was immersed, and joined a Baptist church."

The speaker was a tall, hale old man, with a mass of silver hair, and a long beard as white as his hair. He wore a flowing coat of faded green, while around him was girded a shoemaker's apron;—altogether a striking figure, as he opened the door to us. We sat together a long time in his best room, and talked of bygone days. He had been shoemaker and saint for over fifty years. Almost as long had he been a saint as he had been a shoemaker. Some of his time, he had been pastor of a village church; but he was a man of Pauline habits, for, all the years that he had laboured in the Gospel, he had furnished his daily bread by the toil of his hands. He would have resented it had anyone said that he was not a good shoemaker, but he was too much of a saint to think that he was anything of a saint. In speech he was quaint, and he could be, in a quiet way, sarcastic. Addressing a church-officer, he said, "We had deacons, forty years, who were men of repute. No disrespect to you, sir,"—although, of course, it meant something to somebody.

But, laconic as he was in conversation, no one on the countryside was more emotional in public address. The voice of the good man would tremble as his subject touched him, and then the tears would flow. The divining rod of the Gospel ever discovered the deep wells of feeling within him. He was especially fond of young men, and, when in middle life, was one of those who used to foregather with the youths who followed the frieze-clothed bishop of Pilgrim's Lodge,—a worthy in drab gaiters, more than once described by the present writer.

"You pastors do not look after the young life of the church so much as you ought," said the shoemaker. "What a fix some of you would be in if you lost the men who do this work for you! You are on too many Boards. What with the Guardians, the Schools, all sorts of Councils, and now and then a Company, you ministers get so boarded up that you cannot see the lambs."

The interviewer began to think the old gentleman rather personal, but he went on:—

"Do you know the text which applies most to parsons, to-day? Don't you? Well, I think it is this: 'For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.' There are a good many ways of applying that, sir, to ministers in these times."

His auditor nodded acquiescence, and the shoemaker began again:—

"Do you know what the pastor said when he preached the funeral sermon of old Henry Long, of Pilgrim's Lodge? You had gone away? Well, he said he always felt that, uneducated as Long was, he had lost a good hearer and helper, for Long had a happy way of translating pulpit English (that's my word,) into the native tongue. And he said, further, that it spoke well for the tact of the old pilgrim, as it did for the good sense of the young men and young women of the church, that no false pride as to difference of position kept them from regarding the eccentric husbandman as their spiritual instructor and friend. Do you think Nonconformity has as much hold now as it had then?"

This was somewhat of a poser. The auditor took refuge in generalities. But these did not satisfy the shoemaker. So he put this question,—"Where are the sons of the leading men of the old days? They go to church. Whose fault is that?"

The present writer was about to briskly reply. "Their own; and shame on them for leaving the faith of such fathers!" But he reflected whether all the fault had been on one side, and he is reflecting still.

"Well, I feel it more than I can say, that you should have looked me up." So the aged saint spoke as he stood in the doorway, clad in the long green coat, and girt with his shoemaker's apron.

* * * *

Another son of Crispin comes to the mind. He was a clean-shaven, bright-eyed man, brisk in his walk, and wearing always a round, clerical-looking hat,—a hat, by the way, beloved by ladies, but detested by many preachers. This Crispin was as much a saint as our other friend, and possessed also a stock of mother wit above the common. Leather appears to be a great aid in polishing the mind. In all our wanderings, we have met with only one dull shoemaker, and he may not have been so dull as ourselves.

The particular Crispin to whom we now refer was wont to spend the afternoons of the Lord's-day in sick-visitation. On one occasion, he met the rector of the parish, who asked him what he told the sick people.

"I tell them they must be born again, to see the Kingdom of God," was the answer.

"Yes," said the rector, "of the water! Of the water! Of the water!"

"Ah!" replied the shoemaker, "but the water is no good without the Spirit."

"What is conversion?" asked the rector.

Crispin looked him full in the face, and cried, "You a preacher of the Gospel, and don't know what conversion means! Then, I'll tell you. Suppose you have a wild tree in your garden, and you are sick of its sour berries. What do you do? At the proper season, you cut off everything down to the bare life of the trunk. You treat that tree to a good deal of knife. You take away all its boasting. Then you cut below the bark, and you put in a graft of the fruit you want. You don't put your graft *on* the tree; you put it *in* the tree. Presently, the sap rises, the buds swell on the graft, the blossoms come, and afterwards the fruit you look for. That tree is 'converted.' Our Lord once said, 'Art thou a master of Israel, and knowest not these things?'"

"Do you know as much about the soles of shoes as you think you know about the souls of men?" With this parting shot, the rector went on his way.

* * *

One has known shoemakers who were by no means saints. Memory brings to life a gaunt, grizzled figure, over six feet high, whose legs were as often screwed under the settle of the "Red Lion" as under the cobbler's bench. He was not given to salutations, except when in

liquor. Then, if he saw the village pastor coming, he would pull himself together, give the most precise of salutes, but only to pitiably overbalance himself in the effort. Poor fellow! When he knew that prayer was being made for his conversion, how he raged! For seemingly hopeless months, the little band prayed on; but the double sign they had that the Spirit of God was at work was the stimulus in themselves to "pray without ceasing," and the foaming madness on the part of the subject of their prayers. Then a night came, when this man stood with the young pastor in the middle of a deep lane. It was soon after harvest. The next moon was in its first quarter. The writer remembers the glorious light, the clear sky, the soft air,—though children born that year would be thirty now;—and the narrator recollects the subdued voice of his companion as he told his story. The shoemaker had heard, that night, the testimony of his own son. His hard heart had melted like wax; and, with the timid trust of a little child, he asked his way to the Door of the Kingdom of Heaven.

Oh, the days which followed! What a Beulah Land for the band of praying disciples! And the few years the old man lived were like "a St. Luke's Summer." He ceased to be a shoemaker; but, having begun, he did not cease to be a saint.

C. H. Spurgeon's Vision.*

I SEE now, in vision, a company of men gathering herbs along the slopes of the Seven Hills of Rome. With mystic rites they cull those ancient plants, whose noxious influence once drugged our fathers into deadly slumbers. They are compounding again the cup of Rome's ancient sorcery, and saying, "Here is the universal medicine, the great Catholic remedy!" I see them pouring their Belladonna, Monkshood, and deadly Henbane into the great pot that is constantly simmering on the Papal hearth. Think you that the nations are to be healed by this cursed amalgam? Will not the end be, as in the days of the prophet Elisha, when one gathered wild gourds, and the sons of the prophets cried out, "There is death in the pot"? Ay, indeed, so it will be, even though Oxford and Canterbury set their seal upon the patent medicine. Come, ye brave sons of protesting fathers, come and overturn this witches' caldron, and spill it back into the hell for which alone it is fit! Pity that even old Tiber's tawny flood should be poisoned with it, or bear its deadly mixture to that sea across which once sailed the apostolic barque. The wine of Rome's abomination is now imported into this island, and distributed in a thousand towns and villages by your own national clergy, and all classes and conditions of men are being made drunk therewith. Ye lovers of your race, and of your God, stop the traffic, and proclaim around the Popish caldron, "There is no healing there."

No healing plants ever grew upon the Seven Hills of Rome, nor are the roots improved in virtue if transplanted to Canterbury, or the city

* From the *Metropolitan Tabernacle Pulpit*, No. 1,068, "A Simple Remedy."



"THE CITY OF THE SEVEN HILLS."

on the Isis. There is one Divine remedy, and only one. It is no mixture. Receive ye it, and live: "With His stripes we are healed." No sprinkling can wash out sin, no confirmation can confer grace, no masses can propitiate God. Your hope must be in Jesus,—Jesus smitten, Jesus bruised, Jesus slain, Jesus the Substitute for sinners. Whosoever believes in Him is healed, but all other hopes are a lie from top to bottom. Of Sacramentarianism, I will say that its Alpha is a lie, and its Omega is a lie, it is false as the devil who devised it; but Christ, and only Christ, is the true Physician of souls, and "His stripes" are the only remedy for their malady. Oh, for a trumpet to sound this through every town in England, and through every city in Europe! Oh, to preach this in the Colosseum; or, better still, from the pulpit of St. Peter's: "With His stripes we are healed"! Away, away, ye deceivers, with your mixtures and compounds; away, ye proud sons of men, with your boastings of what ye feel, and think, and do. A crucified Saviour is the only hope of a sinful world.

"Many Happy Returns of the Day."



IF all the kind wishes expressed on Sunday and Monday, September the 20th and 21st, are materialized into added years of happy fruitful service, the Pastor of the Metropolitan Tabernacle will become a veteran indeed.

For genuine, hearty, soul-cheering handshakes, the Tabernacle friends cannot easily be surpassed. C. H. Spurgeon used to tell of people he had met, whose shaking of hands consisted in placing something in your palm resembling a fish, which chilled you up to the elbow; but there was nothing of this sort in the birthday greetings. The salutations were

genial and kindly, nor were gifts for the work of the Lord few or insignificant. Some brought cheques for goodly sums, whilst others had but coins of small denomination, yet equally precious in the eyes of Him to whose service they will be devoted, and to the Lord's steward whose happy privilege it is to be the medium for their distribution. The child's sixpence and the widow's shilling tapped the tears of gratitude even more readily than the bank-notes and cheques,—welcome as all these were; and the bunch of six flowers—left at the office early on Monday morning by two little children, and bearing the message, "Many happy returns of the day, Winnie and Millie,"—is not forgotten by that tender Heart which notices the gift of a cup of cold water to one of His disciples. There was a steady flow of visitors during the whole time of the Reception, many old and valued friends coming up from long distances. Two members of the Pastor's former Church in New Zealand added their gifts and greetings.

At half-past seven, a "Rally" was held in the Tabernacle. The orphan children sang a number of sacred songs, under the direction of Mr. Charlesworth; and messages of cheer were delivered by representatives of the various societies and organizations connected with the Tabernacle. The following telegrams were sent from the meeting:—

"To PASTOR CHAS. SPURGEON, Salem Baptist Chapel, Cheltenham,—

"Heartiest salutations from Tabernacle Pastor and Church; best wishes for a long and fruitful ministry."

"To MRS. C. H. SPURGEON, Westwood, Beulah Hill,—

"All friends gathered at Pastor's Birthday Celebration send loving sympathy, and seek for you a restful abiding-place under the shadow of His wings."

The meeting was one of the largest and most enthusiastic for years past. An extended notice cannot be given, as we are just going to press; but a few items must be mentioned. Four children from the Sabbath-school presented an equal number of gifts, one of them delivering an extempore speech expressive of the feelings of all the young people;

twelve of the orphans brought a gift from that interesting Home; and the six Ladies' Societies wrote a letter, full of kindly greetings, and concluding with the following lines:—

“OUR PASTOR.

“ We want to send you greeting,
This happy birthday time;
If it's only words and wishes,
Expressed in simple rhyme.

“ No gift that we could purchase
Could half our will express;
For the truest life consists not
In things which we possess.

“ We pray our Heavenly Father
His Heaven to open wide,
To send thee just those blessings
He only can provide.”

Thus the Pastor's forty-seventh birthday proved to be a bright one, and we are sure that he was cheered by the oft-expressed desire that he may have—

“ Many happy returns of the day.”

The Birthday Fund has reached £450, and is still growing. It is kept open for about a month, so friends who read this notice can help to make it up to £500.

F. H. F.

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.

All lovers of C. H. Spurgeon—and, happily, they are still many,—will rejoice to read the *brochure* bearing the following rather long title:—*Two Centuries of Grace*, being a Brief History of the Baptist Church, Waterbeach;—an Address at the Centenary Meeting, written by EBENEZER SMITH (Deacon), with Preface by Rev. C. EVELYN CHARLESWORTH (Minister). Copies may be obtained, price 6d. each, of E. Smith, Esq., Ivy House, Waterbeach, Cambridgeshire. It is published free of cost, so the whole proceeds will be devoted to the Schools and Manse funds. It is beautifully printed on specially-prepared paper, there are 14 illustrations, and it is appropriately described as a “ Twentieth century postscript to the eleventh chapter of the Epistle to the Hebrews.”

Two little slips should be corrected in future editions. C. H. Spurgeon first preached at Waterbeach in October, 1851,—not 1853, as stated on page 12; and Mr. William Higgs was the builder,—not “ the architect of the Metropolitan Tabernacle.”

Belgrade, the White City of Death.
By Mrs. NORTHESK WILSON.
R. A. Everett and Co. (10s. 6d. net.)

THIS is a history of King Alexander and Queen Draga, of Serbia, whose assassination is still fresh in our memories. It purports to give an impartial view of the events that led up to and consummated the awful tragedy. It is sad reading. Feuds, intrigues, conspiracies, murders, and horrible wickedness in high places follow in quick succession. It

is quite a relief to come to the closing chapter on Servian folklore; and even to the Appendix, with its account of Mr. Stead's *séance* at which the assassination is said to have been predicted.

"Oh, unhappy state of kings!
'Tis well the robe of majesty is gay,
Or who would put it on?"

Christianity and War. By Rev. JAMES BARR, B.D. Simpkin, Marshall, and Co. (1s. 6d.)

ALL about War, and the relation of Christianity to it,—a noble stand against the arbitrament of the sword. We hated War before we read these lectures; but they have made us hate it even more. We commend the book heartily.

Letters to a Women's Adult School. By MARGARET GRAHAM. Headley Bros. Price twopence.

SWEET and sensible talks to women. Very suitable for reading at Mothers' Meetings and Sewing Circles.

Onward Reciter. Vol. XXXII. Edited by T. E. HALLSWORTH. Partridge and Co. Price, post free, 1s. 6d.

ANOTHER instalment of "pieces" to read and recite. We think it answers to its name, "A *Choice* Collection of Recitations, etc." There is great variety here; except, indeed, that the drink is aimed at in every selection, and quite right, too! We like the Recitations better than the Dialogues, for we have known some cases in which a natural liking for the stage has been fostered by representing one of the "characters" in a Temperance Dialogue at a Band of Hope meeting.

How to Fill the Churches. By WM. NICHOLSON. Marshall Bros.

A PLEA, in the form of a story, for simpler services, extemporaneous sermons, and a more entire reliance on the power of the Spirit.

We are persuaded that these things should be in all our churches,

but we are not quite sure that they would suffice to fill them in this novelty-loving age.

Are the Critics Right? Historical and Critical Considerations against the Graf-Wellhausen Hypothesis. By WILHELM MÖLLER. Religious Tract Society. (2s. 6d.)

THIS is a book after our own heart. The author came early under the spell of the Graf-Wellhausen theory, which has swayed the thinking of so many latter-day critics. He was, indeed, "immovably convinced of the irrefutable correctness" of it; but patient and independent study has persuaded him of its utter untenableness, and he now gives to the world the result of his investigations in this admirable volume, which ought to do much towards checking the advance of the higher critics.

Examining, from the higher critical standpoint, the various questions as to the dates of Deuteronomy, "the Book of the Covenant," and "the Priestly Code," and their alleged relation to the History as reconstructed by the critics, he proves conclusively that the claims of the critics are without foundation. He shows that their arguments fail, in many cases, because they prove too much; in others, because of their inherent contradictoriness; while, by scientific induction, masterly analysis, and rigorous logic, he exposes the very arbitrary and unsatisfactory character of the critics' pronouncements. The style is clear and vigorous, and a subject, somewhat dry in itself, is invested with living interest, the frequent personal allusions being contributory to this, so that ordinary readers may enjoy it, while students and ministers should find it indispensable.

The translation from the German has been made by Rev. C. H. Irwin, M.A., who has done his work well; and a commendatory Introduction, by Professor Von Orelli, enhances the value of the volume. In issuing such a book, the Religious Tract Society is true to its best

traditions, and has rendered a signal service to the cause of Scripture Truth.

Concerning the King. Discourses and Meditations. By Rev. JOHN THOMAS, M.A. A. H. Stockwell. (3s. net.)

HERE are great truths greatly told, and full of Evangelical fervour. Those things, which the Liverpool preacher and teacher has taught us to expect in his work, are all here,—spiritual insight, comprehensive grasp, virile reasoning, a touch of satire, deep tenderness, and, above all, a passionate loyalty to Jesus Christ and His Word.

This volume of eighteen discourses reveals a wonderful range of topics, and throughout is the organ note of ever-great and never-changing truth; as, for instance,—“Through all the changes of the centuries, the Cross has only come into clearer relief, and the atoning love of God in Christ has been only more clearly emphasized.” In the sermon on “Christian Imperialism,” we have this sentence, which needs to be sounded from the house-tops:—“England’s greatness is upreared upon the faith that is in Christ; and, if it lose that foundation, it will tumble to the ground like a house of cards.”

This is one of the rare books that will be read again and again,—a book, let it be said, in which the least rhetorical passages are the most impressive, Mr. Thomas has so little need of superlatives.

The Divine Artist. Eden and Gethsemane. 3s. 6d. each net. Manchester: James Robinson.

THE publisher is to be congratulated upon the issue of two more artistically-bound volumes of sermons. Although we disagree with some of the statements in these books, as we did with some in the previous volumes of the series, yet, taking them as a whole, we find them quite as refreshing and inspiring as the last, and containing not only practical but devotional teaching, which

makes them valuable alike for home reading and pulpit preparation.

Turf and Table. By HENRY JOHN-SON. *The Shell-Hunters.* By GORDON STABLES, M.D., R.N. *A Queen of Nine Days.* By her gentlewoman, MARGARET BROWN. Edited by EDITH C. KENYON. *Ravensdale Castle.* By LOUISA C. SILKE. Religious Tract Society.

FOUR Story-books, well printed and illustrated, tastefully bound, and very cheap at 2s. 6d. each. The first should be in every home and school library in the land, for it deals forcibly with the triple evil of betting, gambling, and horse-racing. The second is a thrilling tale of “wild adventures by sea and land” in search of shells, pearls, and a lost wife. The third is a vivid narrative of the short reign and untimely end of Lady Jane Grey, and the fourth gives a true picture of life in England in the days of Queen Bess; pretty love-stories being interwoven among the stirring public events of the two periods.

God’s Mark: have I Missed it?

By H. TRACY. Jartold and Sons. (2d.) *Fruit Blossoms; or, Addresses to the Young on Curious Subjects.* By Rev. JOHN MITCHELL. G. Stoneman. (1s.)

The Children’s Portion. Addresses by Rev. J. E. SHEPHARD, F.G.S. A. H. Stockwell. (1s. 6d. net.) *The Preacher’s and Teacher’s Vade-Mecum.* A Second Series of Outlines and Illustrations. H. R. Allenson. (2s. 6d.)

THREE books and a booklet intended to help those having charge of the young. They are not all equally good, but all should be helpful to a teacher, or preacher, or parent, who will use them judiciously and fairly,—not as an excuse for laziness, but as a spur to a willing worker. The half-crown volume comprises “The Evangelist’s Wallet,” “Outline Sermonettes for Children,” and more than 2,000 anecdotes and illustrations.

Notes.

Personal Paragraphs.

Sympathy both deep and wide has been evoked by the announcement of our dear mother's serious illness, and prayer has been made continually of the Church of God for her. That there is still much need to wait upon God on her behalf is evident from the following bulletin, dated Sept. 23:—

"Mrs. Spurgeon's condition is still critical, and is likely to be so for some weeks."—C. GRINLING BUNN, M.D.

The volume of "Pictures from Pilgrim's Progress," referred to in Pastor F. A. Jackson's appreciative article on a previous page, will (D.V.) be published on October 10th. Orders should be given at once to booksellers or colporteurs, or sent direct to Messrs. Passmore and Alabaster, 4, Paternoster Buildings, London, E.C.

A friend in New Zealand tells us how a Maori, who is a Wesleyan minister among the natives, writes concerning C. H. Spurgeon's "John Ploughman's Talk." It is evident that he is a great admirer, albeit his English is so *broken*. We could wish this brother were on our staff of reviewers, for he is a keen critic. This is what he says of the book:—"I say, it was very wonderful. He told everything: animal, Bird, and many of them. He must full of readings of lots book. He must have had a very big head full of wisdom. I should think he was very close to Solomon."

We have not failed to share the horror which the news from the Near East has occasioned. Whatever else is done, prayer must be made unto God continually and unitedly; so we rejoiced at the opportunity of holding, on Lord's-day evening, September 27th, "a joint prayer-meeting on behalf of our suffering fellow-Christians in Macedonia." "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor."

* * * *

Tabernaecle Tidings.

"Slavery *versus* Liberty" was the subject of the lecture given by our old friend, Ned Wright, at the monthly

meeting of the "John Ploughman" Gospel Temperance Society, on Wednesday evening, September 2nd.

The annual meeting will take place on Wednesday, October 7th. Pastor Thos. Spurgeon hopes to preside, and the speakers are to be Revs. Frank James and D. J. Rounsefell, and Mr. Geo. Shrubsall, L.C.C.

Already, several of our members have been called upon to resist the iniquitous law which requires Non-conformists to support the teaching of the priests. Mr. Harden, whose lamented death we record in another paragraph, had made his stand at Sutton before he passed away; and Mr. Fredk. Fisher, with other protesters, appeared at the Dorking Police Court on September 5th. The justices of Dorking are, happily, common-sense gentlemen; and, therefore, although compelled to administer the law, and order a distraint, they behaved courteously to the passive resisters.

When the London Act comes into operation, next year, we may look for some stirring scenes, that will recall the days of the Reformation.

IN MEMORIAM.—We have, with sorrow, to report the death of ELDER RICHARD W. HARDEN, which occurred suddenly on Monday evening, September 7th. Our esteemed friend was present at the Tabernacle communion service on the previous evening, and assisted in the distribution of the bread and wine. Upon the evening of his death, he attended Pastor George Turner's prayer-meeting at Sutton, and led in prayer. Returning home, he partook of supper, conducted family worship, and was about to retire for the night when he fell, and expired almost immediately. His body was laid in Nunhead Cemetery on Saturday afternoon, September 12th, in the presence of a number of his fellow-church-officers and other friends, there to await the Lord's return.

Mr. Harden joined the Church at New Park Street in October, 1855, and removed to Forest Hill in 1866. He was transferred back to the Tabernacle in 1870, and was elected an Elder on March 9th, 1891. His age was 65 years. We tender our hearty sympathy to the bereaved family.

Three more of our Church-members have left us for the Home on high, William Bartlett, George Beavis, and Sarah Bradford. Their names were read at the monthly communion service on Lord's-day evening, September 6th. We commend their sorrowing relatives to the care of Him who said, "I will not leave you comfortless."

The outdoor services, carried on under the leadership of Messrs. Wagstaff, McLaren, and Millican, throughout the summer, have been specially encouraging this season. The winter meetings will be held in the lecture-hall, on and after October 11th. The co-operation of earnest Christian friends is asked.

The days of universal prayer for Sunday-schools have always been occasions of blessing to our own beloved school. This year, the arrangements comprise services, supplications, and addresses, which, under the guidance of the Holy Spirit, cannot fail to be fruitful in soul-winning. On Lord's-day morning, October 18th, at 7.30, the teachers will meet for prayer, and Gospel services will be held throughout the day, conducted by Messrs. J. E. and C. Collier, the Bible-classes being addressed by Mr. W. H. Libby. On Monday evening, Pastor Thos. Spurgeon will speak to Sunday and Ragged-school teachers; Tuesday to Friday, October 20—23, evangelistic services; Saturday, October 31st, thanksgiving service at the house of Mr. C. Wagstaff. Members of the Church and congregation will do well to send their children to the meetings.

Mr. W. R. Lane's mission at the Tabernacle will (D.V.) commence on November 21st. The full programme of meetings will appear in next month's issue. Special note should, however, be made of the great SATURDAY-NIGHT PRAYER-MEETING, with which the mission will be opened. In this connection, it may not be inappropriate to ponder some of the late Pastor's remarks. He said, "The Lord is always willing to bless us up to the measure of our fitness to be blessed. . . . Our own unfitness turns aside the Divine benediction. . . . The Lord will have us know the value of the blessing before He gives it to us."

The annual convention, in connection with the Young Christians' Missionary Union, has been fixed for Wednesday, December 2nd. The meeting will be held in the Tabernacle. Details will be announced later.

* * * *

Concerning the College.

The following brethren will soon be removing:—Mr. J. H. Markham, from Princes Risborough, to Quainton, Buckinghamshire; and Mr. Isaac L. Near, from Birmingham, to Penge Tabernacle. Pastor S. J. Baker, of Bury St. Edmund's, has gone to the United States.

Pastor H. Rylands Brown has returned to Darjeeling. We trust that the voyage to India will be the means of strengthening our dear brother, and Mrs. Brown also, after the trying afflictions through which they have been called to pass.

We were very grieved when we read of Brother David Russell's serious accident on his return from Canada, and we at once telegraphed to him the following message, which we feel sure all our brethren will endorse:—"Accept deep sympathy of entire brotherhood. Micah vii. 8.—PRESIDENT."

Professor Hackney, we grieve to say, has had to undergo a somewhat serious operation. We seek the prayers of God's people that our beloved friend may speedily recover strength, for the work so dear to his heart.

Mr. A. J. Parker has been obliged, through continued ill-health, to resign the charge of the Old Sodbury group of churches, and has removed to Knowle, Bristol.

Cheering news is just to hand from New South Wales, whither two of our brethren have recently gone.

Mr. Tinsley settled at Stanmore, a couple of years ago, and is already enlarging the place of worship. The membership of the church was 33 on his arrival. It is now 180!

Mr. Cartwright has quite lately left us for Ashfield. Tokens for good, in the conversion of sinners, cheered him at his first service; outsiders are coming in, and the debt is disappearing.

Yet there are some who say that the Pastors' College does not turn out the right sort of men! New South Wales Baptists do not think thus.

IN MEMORIAM.—We have been sorry

to receive tidings of the home-going of our esteemed friend, PASTOR WILLIAM WHALE, of Brisbane, Queensland. He was a tower of strength to the denomination both in England and in the Colonies, an all-round man (in all senses of the term), "thoroughly furnished unto all good works." He left the Pastors' College in 1868, and held pastorates at Bures, Ipswich, and Middlesbrough; and, since 1885, has been the minister of the church meeting in Wharf Street, Brisbane (now, the City Tabernacle). Our sincerest sympathy goes out to the loved ones he has left behind, and to the flock of which he was so faithful an under-shepherd.

* * * *

Our Fatherless Family.

The following notice, in "The Orphanage Quarterly," will have a message for many of our readers:—

"While we are assured that the Lord will supply all our need, there is always a pleasurable expectation in waiting and watching to see by what agents or along which channels the supplies will come. In recent years, many of our friends have adopted the praiseworthy custom of inviting the members of their families and their welcome guests to contribute towards

A CHRISTMAS DINNER-TABLE COLLECTION

for the five hundred fatherless little ones who have been committed to our care. The example, if more extensively followed, would not only yield a considerable revenue, it would furnish a most welcome item in the programme for the celebration of the most festive season of the year. When those who have share the bounties of God with those who have not, there is a thrill of pleasure akin to that which ministering angels know. To withhold the needed gifts to make others happy, is not the way to augment our own happiness. In giving, even if it should involve something of self-sacrifice, there is a very well-spring of joy. Our friends have proved this over and over again, and we are sure they desire no monopoly of the privilege. For all those who are willing to unite in this happy fellowship of sympathy and service, we have provided special envelopes to be passed to the guests at the Christmas dinner-table; and we earnestly invite their

loving co-operation. Applications may be sent to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W."

Colportage Chronicles.

A new District has been opened at Ryde, Isle of Wight. Mr. Arthur Lamb, who is the colporteur appointed, has had an exceptionally suitable training for the work, and also has been acquainted with the locality, so that there is promise of a really prosperous and useful Colportage Agency.



THE PRESENT SENIOR COLPORTEUR.

As illustrating the respect in which many of the colporteurs are held, and the points of influence they hold with regard to local affairs in their Districts, it may be interesting to friends to know that some four have seats on Parish Councils in their localities, and a similar number have been appointed Managers of Schools under the new Education Act, in their Districts.

With the approach of autumn, an appeal is made for disused overcoats or other garments which can be spared for colporteurs who are exposed to the inclemencies of the weather, and who, in the winter, are specially glad of extra clothing. Any gifts forwarded to Miss Hooper, Colportage Working Society, Pastors' College, Temple Street, Southwark, London, S.E., or to Mr. Stephen Wigney, will be heartily welcomed.

The continuous unsettled weather has rendered the work very trying as to sales; but reports of spiritual service accomplished, and of blessed results following, have been most encouraging. In a note from one of the

colporteurs, the pleasing fact is announced, "Three members of my Bible - class were baptized last Sunday."

Another colporteur writes:—"While on my rounds, the other day, I met a young man, who told me that his mother had bought a copy of 'Precious Truths for Everyone' from me, and that, having read it, the perusal had been the means of setting him at liberty. He went on to say that his father had also found salvation through reading the book, and added, 'Now we are all rejoicing together in Christ's salvation through the precious blood.'"

Subscriptions for the General Fund are earnestly solicited, and will be gratefully received by the President, or the Secretary, at the address given above.

* * * *

Miscellaneous Matters.

Our readers will note that Pastor Hugh D. Brown's articles upon the Plenary Verbal Inspiration of the Scriptures come to a close in the present issue of the Magazine. They are to be published in a volume as soon as possible. In returning his final proof, Mr. Brown writes:—"Many most kind letters have reached me, from all quarters, expressing a desire for its publication, which I humbly trust, through the gracious favour of the Holy Spirit, may be for God's glory."

It has been a great joy to us to have such a valuable series of papers, on so important a subject, appearing for

so long in the pages of "The Sword and The Trowel;" and we trust that many of our readers will procure the volume as soon as it is issued, and put it into the hands of all who need guidance upon the theme which Mr. Brown has handled so effectively,— "God's Witness to His Own Word."

The Rev. Samuel Thompson, of Felixstowe, several of whose poems have appeared in this Magazine, has published a few brief pieces under the title, "Short Swallow Flights of Song." They are sweet as well as short,—just the thing, when enclosed in a letter, to prove a word in season to one that is weary. The Author will be glad to forward three for sixpence (post free). Address Rev. S. Thompson, Felixstowe.

The Missionary Tour Round the World, organized by the Christian Tourist Association (11, Ludgate Hill, London), is an interesting sign of the times. That such a tour should be even projected, proves a growing interest in foreign missions. The date of starting has been postponed till December 3, and the party will sail East instead of West, as at first proposed. This will enable the tourists to spend Christmas Day in Bethlehem.

The cost is necessarily considerable (first-class throughout, £450); but, for the distance that will be travelled, the insight into world-wide work for Christ gained, and, let us hope, the encouragement rendered to lonely workers, it is cheap indeed. We trust that many Christian tourists will start on this inspiring pilgrimage.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from August 15th to September 14th, 1903.

		£	s.	d.			£	s.	d.
Pastor W. Clark, Melbourne	.....	1	0	0	Part collection at Bloomsbury Baptist Chapel, per Pastor B. J. Gibbon	.....	5	4	6
Half collection at Gold Hill Chapel, Bucks, per Pastor Thomas Davies	.....	1	11	0	Mr. R. J. Beecliff	.....	0	2	6
Mr. W. Pitcher	.....	1	0	0	Mr. J. Hosie	.....	0	10	0
Mr. T. Lewis Jones	.....	0	5	0	Sale of fish knives and forks given by Mrs. H. A. Jensen	.....	1	1	0
Collected at Almshouses Sunday-schools	.....	1	5	0	Collection at Cecil Square Baptist Chapel, Margate, per Pastor B. Brigg	.....	2	9	5
Pastor G. W. Linnecar	.....	0	12	6	Weekly offerings and collection at Metropolitan Tabernacle	.....	32	10	11
Collection at Worthing Baptist Church, per Pastor W. D. Ross, B.Sc.	.....	5	10	0					
Contribution from Sunnyside Baptist Chapel, Rawtenstall	.....	0	14	9					
							£53	16	7

The Stockwell Orphanage.

Statement of Receipts from August 15th to September 14th, 1903.

£ s. d.		£ s. d.	
Mrs. E. Malin	2 0 0	J. B. C.	1 0 0
The Readers of the "Christian Herald," per The Editor:—		Mr. J. Barrie	1 0 0
H. T., Guildford	2 0 0	Miss L. Perratt	0 10 0
J. C. M.	1 0 0	Mrs. Simpson	1 0 0
F. P. and E. B.	0 2 6	Miss M. Cockburn	1 0 0
T. O. G.	0 3 0	Sandwich, per Bankers	2 2 0
		Postal Order, Kintore	0 10 0
		Mrs. Warner	0 10 0
Mrs. E. Angus	0 10 0	Mr. J. Hosie,	1 0 0
A friend, Carrickfergus	0 10 0	Mr. J. Marshall	1 1 0
Mrs. E. Pullum	0 10 6	Mr. G. Samuel	0 1 0
Mr. D. Thomas	0 8 0	A Friend	0 6 0
Miss A. Mackereth	0 5 0	Mr. E. Croft	0 8 0
Mrs. J. D. Le Feuvre	0 10 0	Mrs. G. Colyer	0 10 0
Grateful to God, Herne Hill	1 0 0	Mr. H. Holt	1 0 0
A working woman, Edinburgh	0 10 0	Mr. B. Whitworth	0 10 0
The Readers of "The Christian," per Messrs. Morgan and Scott	19 17 0	Mrs. Call	0 10 6
Collected by Mrs. J. A. James	2 17 6	Mrs. J. T. Johnson	2 0 0
I. L., Kirkmichael	0 7 6	Mr. A. J. Jarrett	0 10 0
E. D. S. O.	1 0 0	Miss C. Thomson	0 5 0
Billo	0 5 0	Collected by Miss A. Lewis	0 15 0
Miss G. Robertson	0 10 0	Mrs. E. Hood	0 3 0
Mr. T. Lewis Jones	0 5 0	Mrs. Mingins	1 0 0
Stamps, Downton	0 10 0	Mrs. Ewart	1 0 0
Mrs. F. Hallett	0 5 0	Mr. A. Sargood	1 1 0
Mr. W. Johnson	0 4 0	Stamps, Camberwell	0 1 0
Mr. W. Hiner	0 1 0	Mr. J. W. Jordan	5 0 0
King's Road Baptist Chapel, Read- ing, per Mr. T. Broad	5 5 3	E. J., Furneux Pelham	0 10 0
Mr. R. T. Campbell	0 10 0	Mr. J. Leedham	0 5 0
Postal Order, Marsh, Huddersfield	1 1 0	Box at Orphanage Gates and Office Box	1 0 11
Mrs. Bonsema, per Mrs. C. H. Spurgeon	1 10 0	Orphan Boys' Collecting Cards, per list	67 0 8
Miss E. J. Glover	2 0 0	Orphan Girls' Collecting Cards, per list	53 12 6
Mr. C. Williams	6 10 0	Executors of the late Mr. Raphael Ramsey May	50 0 0
Mr. J. Hopkins	0 2 6	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHoir:—	
Collected by Miss Fox	0 14 0	B.T.A. Association, Annual Meeting	4 4 0
Collected by Mr. W. S. Watson	0 6 10	Kingsland Congregational Church, Sale of programmes	0 9 4
Postal Order, Southend-on-Sea	0 5 0	SEASIDE HOME, MARGATE:—	
Mr. Jas. Wilson	0 10 0	Mr. and Mrs. J. Harvey	1 1 0
Collected by Mrs. Fairman	1 0 0	Per Mrs. Jas. Withers:—	
Mr. J. L. Collins	1 0 0	Mr. L. Sutton	3 3 0
Billo	0 14 0	Mrs. J. Davis	0 2 6
Mr. J. E. Perraton	1 0 0	Mrs. Cox	0 2 6
Mrs. E. Bubb	0 5 0		3 8 0
Miss L. Jacob	1 0 0	Miss Owen	0 10 0
Lord and Messrs. A. and L. de Rothschild	2 2 0		£271 2 6
Mrs. E. A. Parker	1 1 0		
Postal Order, Neath	1 0 0		
Rev. W. Vos de Wet	1 0 0		

ORPHAN BOYS' COLLECTING CARDS:—Adams, W., £1 1s; Aspden, G., 3s; Arklay, J., 6s 6d; Alderton, L., 10s; Brand, A., £1 8s 1d; Brubach, F., 11s 6d; Boswell, E., 15s; Boots, F., 17s 6d; Beazley, H. J., £1 1s; Bedford, R., 4s; Balderton, L., 11s; Brookman, R., 10s; Baldwin, S., 5s 3d; Bothamley, J., 2s 1d; Bray, S., 6s 5d; Buss, H., 13s; Barlow, H., £1 1s; Bridgman, H., 3s; Beckett, P., 2s 6d; Burns, F., 2s; Boddy, W., 9s 6d; Carey, A. F., 3s 3d; Campbell, J. and P., £1 18s; Copping, W., 3s 6d; Campbell, T., 10s; Carrington, E., 3s; Camden, W., 1s; Crump, S., £1 1s; Clayton, T., 7s; Coombes, R., 18s 6d; Cowell, T. G., 10s 6d; Cooper, W., 4s 5d; Chapman, L., 10s 6d; Collett, F., 5s; Cope, S. E., £1 2s 6d; Dutton, G., 13s 6d; Dollittle, J., 3s 6d; Day, W., 1s; Dawkins, L., 16s; Darby, R., 5s 5d; Edmunds, A. G., £1 1s; Edwards, P., 5s; Evans, G., 12s; Emmett, J., 8s 4d; Evans, H., 10s 6d; Fulton, G. B., 2s 6d; Farrell, P., 6s 6d; Fuller, W., 6s 7d; Godfree, A., 9s; Goodyear, P., 4s; Golding, W., 1s 6d; Geard, J., 4s 8d; Green, G. W., 3s 4d; Griffin, W., £1 1s; Hodgkinson, E., 4s 7d; Harris, L., 11s 6d; Harries, R., 12s 6d; Hart, C., 2s 7d; Hulks, S., 12s 6d; Halsall, J., 10s; Howe, A., £1 1s; Howes, H., £1 1s; Hollobone, H., 7s 6d; Hughes, S., 2s; Ibell, E., £1 1s; Jeffreys, P., 3s; Johnson, A., 2s; Jolly, S., £1 1s; Jifkins, W., 4s; Jago, S., 6s 9d; Kimber, T. H., £1 1s; Kerr, J., 10s; King, H., 14s 5d; Knight, J., 4s 6d; Kimber, J. R., 2s 6d; Kendall, B., 10s 6d; Kimber, F., £1 1s; Lowe, A., 2s 6d; Mitchell, H., 15s; Moss, G., 10s 6d; McDonald, W., 6s 5d; Miller, F., £1 1s;

Malin, H., 4s 6d; Maisey, H., 9s 1d; Manwaring, H., 3s 5d; Mapleston, E., 12s 6d; Morgan, H., £1 1s; Montacute, L., 10s; Oughton, A., 13s; Olrod, T., 2s 2d; Pearson, H., 4s 6d; Pyke, D., 6s; Payne, L., 2s 6d; Pearce, T. E., 12s 3d; Pateman, R., 11s; Prew, P., 5s 2d; Plummer, P., £1 1s; Price, L., 2s 7d; Pratt, S., 6s; Pritchard, D., 3s; Rooke, H., 4s; Rudd, P., 7s 3d; Rowlands, E., £1 12s; Ray, L., 3s; Seaman, H., £1 1s; Stewart, M., 3s; Stewart, G., 5s 8d; Strand, W., 8s 11d; Spurge, T., 9s 3d; Standen, E. F., 2s 6d; Swan, B., 8s; Stevenson, A., 2s 10d; Smith, J., 4s; Saunders, H., 5s; Samuel, F., 3s 10d; Swain, F., 2s 6d; Stephens, F., £1 1s; Strachan, B., £1 1s 8d; Tucker, J., 14s 6d; Thornton, A., 5s; Thomas, L., 5s; Thomas, S., 3s; Tarrant, H., 9s 6d; Tilly, G., 13s; Tovey, W., 6s; Wallis, W., 7s 3d; Witchlow, G., 3s; Wells, E., 9s 3d; Wain, G. A., 12s 7d; Walklett, B., 17s 5d; Wood, R., £1 1s; Wilby, B., 11s 6d; Williams, A., £1 1s; Warren, F., 12s; Webster, T., 9s 4d; Weller, F. and H., 3s 2d; Young, W., 1s.—Total, £67 0s 8d.

ORPHAN GIRLS' COLLECTING CARDS:—Arnold, L., 10s 6d; Ablitt, M., 10s; Atkins, F., 2s 9d; Athfeld, F., 6s 11d; Adams, E., 6s 6d; Ayling, F., 1s; Barter, A., £1 1s; Brock, A., 10s; Brayley, M., 4s 6d; Bedford, M., 2s; Bradley, M., 5s; Bilson, E., 10s 1d; Berry, D., 2s 6d; Bruns, P., 4s 6d; Briggs, M., 13s; Birch, K., 1s; Belton, M., 3s; Bennett, N., 5s 9d; Brooking, N., 2s; Briggs, A., 10s; Burns, A., 2s; Chilman, E., 11s; Cottrell, M., 6s; Cole, D., 8s; Cole, M., 5s 7d; Campbell, A., 13s 1d; Camden, D., 1s; Cooper, M., 9s 9d; Cooper, E., 1s; Coward, L., 5s; Cutting, E., 3s 6d; Clark, W., 16s; Clue, G., 4s; Cook, E., 3s; Cunningham, E., £1 1s; Cavalier, M., 4s; Daviss, A., 3s 2d; Day, P., 11s 6d; Dalton, F., 9s 1d; Ensom, E., 5s 1d; Figg, H., 7s; Fields, M., 5s; Gibbs, L., £1 1s; Gifford, G., 5s 9d; Geiger, K., 7s 7d; Green, E., 1s 7d; Grainger, M., 5s 2d; Hore, M., 19s; Hutchinson, F., 16s; Head, M. I., £1 1s 9d; Hopkins, D., 8s; Hawkins, F., 7s; Hearnden, E., 5s; Hulks, F., 12s 6d; Henton, A., 15s 6d; Hockings, E., 7s; Hammond, M., 5s; Hawkins, F., 3s 4d; Hinksman, E., 12s 6d; Jackson, W., 11s; Jackson, N., 9s; Jeffries, L., 6s; Knowles, E., 9s 1d; Kent, E. M., £1 1s; Kendall, E., 10s 6d; Lambour, E., 7s 1d; Leaver, E., 10s 1d; Lockett, M., 17s; Low, E., 8s; Martin, G., £1 1s; Martin, M., 3s; Miller, A., 3s 6d; McLaughlan, M., 3s 10d; Maiden, A., 3s; Montford, F., 1s 6d; Maiden, F., 3s 1d; Mitchell, J., 3s; Maytum, L. and G., 6s; Morgan, M. and I., 4s 6d; Merrifield, E. and M., 5s; Macgregor, M., 9s 9d; Mountfield, G., £1 1s; Nichols, M., £1 1s; Needs, E., 7s 3d; Pike, E. L. R., 13s; Price, H., £3; Perks, L., 8s 6d; Page, M., 3s 6d; Plowright, G., 4s; Peterson, L., 8s 3d; Price, V., 3s 6d; Poppe, N., 7s 6d; Farkins, E., 4s; Pooley, L., 5s; Freedy, D., 12s; Plumley, W., 12s; Paulden, R., 5s 6d; Rittman, E., 8s 2d; Richardson, R., 9s; Rawle, E., 3s 1d; Roylance, M., 7s 6d; Slade, E., 4s; Sawyer, L., 10s; Siggins, W., 6s 6d; Smith, E., 1s 10d; Shannon, R., 11s; Salmon, G., 2s; Spurging, G., 2s 4d; Staples, M., 6s 9d; Smith, R., 6d; Scouse, M. and L., 4s 5d; Surrey, K., 7s 3d; Sandy, E., 2s 6d; Smith, C., £1 1s; Steed, E., 1s; Stephenson, E. and A., 12s; Taylor, M., 1s; Thomas, C., 1s; Thynne, D., 4s; Westcott, L., £1; Watts, A., 2s 6d; Wright, E., 6s 6d; Waldron, E., 4s; Wilkins, E., 7s; White, E., 8s; Wilson, W., 8s 6d; Wetton, L., 2s 3d; Warr, L., 3s 2d; Woodmansee, D., 5s; Wagg, M., 10s; Warrell, F., 12s; Warner, F., 2s; Webster, A., £1; Wooldridge, E., 8s 9d.—Total, £53 12s 6d.

LIST OF PRESENTS RECEIVED FROM AUGUST 15TH TO SEPTEMBER 14TH, 1903.

PROVISIONS:—59 Rabbits, Mr. C. Dewar; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 Bag Flour, A Friend, per Mrs. J. A. Spurgeon.

GIRLS' CLOTHING:—4 Articles, Mrs. Towell; 16 Articles, Beulah Baptist Working Meeting, Bexhill-on-Sea, per Mrs. Greenhill; 108 Articles (Girls' and Boys'), Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 4 Articles, Mrs. Melhuish.

GENERAL:—Parcel of Worn Clothing, Miss A. M. Turner; Box of Articles (for Sale Room), Mrs. Booth.

Colportage Association.

Statement of Receipts from August 15th to September 14th, 1903.

DISTRICT SUBSCRIPTIONS			
	£ s. d.		£ s. d.
Aylesbury, per Mr. G. Tweddle	10 0 0	Ryde, per Rev. H. Coley	11 5 6
Wolverhampton, per Miss Tyler	11 5 0	Horsforth, per Miss C. E. Bilbrough	22 10 0
Sellindge, per Mr. W. G. Tester:—			£94 13 6
A friend	0 1 0		
Mr. J. Nelson	0 5 0	AGED COLPORTEURS' FUND:—	£ s. d.
Mr. J. Swinnard	0 10 0	Collected by Mr. B. R. Slater	0 6 6
Miss Goble	0 2 6	Mr. G. Samuel	0 1 0
	0 18 6	Mr. E. Rawlings	5 5 0
Bourton-on-the-Water, per Mr. J. Reynolds, J.P.	10 0 0		£5 12 6
Earls Colne, per Mr. J. A. Tawell	10 0 0	GENERAL FUND:—	£ s. d.
Chard, per Mr. T. S. Penny	11 5 0	Miss S. S. Jones	0 5 0
Maldon, per Mr. W. F. Kelsey	7 10 0	Mr. F. Collier	0 2 6

£ s. d.		£ s. d.	
Mr. W. Davies, Toronto	5 0 0	Mrs. Rothwell (Collecting-box) ...	0 3 0
Miss Durrant	0 5 0	Mr. Edward Pearce	0 10 0
Mr. H. Wakeling	0 5 0	Mr. E. Rawlings	5 5 0
Mr. G. Samuel	0 1 0	Mr. and Mrs. F. Weekes	0 5 0
Mr. A. Linscott	2 2 0		
Mr. William Hiley	20 10 6		
Mr. Opie Rodway	4 2 6		
		<u>£38 16 6</u>	

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from August 15th to September 14th, 1903.

£ s. d.		£ s. d.	
Mrs. B., Wodonga	1 10 0	Mrs. S., "In Memoriam"	2 2 0
Miss S. B., Merthyr Tydvil	2 0 0		
"A friend," Southampton	25 0 0		
		<u>£32 12 0</u>	

Gift of books, Mrs. E., St. Leonard's, 7 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from August 15th to September 14th, 1903.

Gifts of Clothing:—Mr. and Mrs. G., Leamington; Mrs. H., Blackheath; Miss G., Gaigorm; Mrs. D., Elgin; Mrs. A., Kingsbridge.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from August 15th to September 14th, 1903.

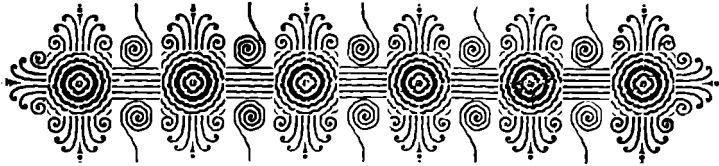
£ s. d.	
Mr. T. L. J., Lower Morden	0 5 0
"W. O."	3 0 0
	<u>£3 5 0</u>

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE
Sword and the Trowel.

NOVEMBER, 1903.

Signs of the Saviour.

A COMMUNION ADDRESS AT MENTONE, DELIVERED ON LORD'S-DAY
AFTERNOON, DECEMBER 15TH, 1889, BY C. H. SPURGEON.

Matthew X 11. 40. 42.

I. Jonas - or the prophet of resurrection.

1. A strange experience
2. A singular enthusiasm
3. A special seal
4. A speedy repentance,
 his towards heaven.

II. Solomon - or the King of Wisdom

1. Proved by hard questions.
2. Communion with human heart.
3. His marvellous works
4. His beneficent government.
5. His exceeding glory.
6. His royal generosity
 She came, a queen, a long journey.



YOU know, dear friends, that "we walk by faith, not by sight." We do not expect here to see our Lord; we sometimes wish we could. Oh, that He would come and work a miracle among us, or that we might at least have such a vision of Him as John had "in the isle that is called Patmos"! Now, all these wishes for visions and signs come of our flesh, for the spirit walks by faith. We trust; and trust is to us instead of ears, or eyes, or feelings. We believe; firmly, steadfastly, we believe; and this is to us our one mode of communion with our Lord. We do not ask to touch Him with the finger, as Thomas did; nor to behold Him, as Mary Magdalene did, nor to hear His voice as she did when He said to her, "Mary!" We wait for all that until we are in another world. Faith is our soul's sense by which we perceive our Lord.

When certain of the scribes and Pharisees asked to see a sign, our Saviour said to them:—

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."—Matthew xii. 39—42.

The first sign is, JONAS; OR, THE PROPHET OF RESURRECTION.

Jonah rose again from the dead, as it were. Coming out of the very midst of the great fish, and from the bottom of the sea, and from the heart of the earth, he was like a dead man coming out of his coffin; and when he came to the shore again, and afterwards went to Nineveh, he preached almost as one who was alive from the dead. But our Lord Jesus Christ is a far more wonderful person than Jonah, for He did actually die, and He was buried, and lay in the earth three days and three nights, according to the Hebrew mode of measuring time, and then He came to life again. The resurrection of Christ is a sign to us of the truth of His doctrine. I have often, when troubled with doubts, fallen back on this great truth,—Jesus did rise again. There is no disputing that fact. He was laid in the grave; they sealed the stone over the mouth of the sepulchre, and they set a watch; yet He came out of the tomb at the time that He said He would come out of it. He did rise again, and He was seen by a number of persons who had known Him most intimately, and who could not be deceived about Him. One saw Him, two saw Him, seven saw Him, "the eleven" saw Him; and, on one occasion, He was seen by "above five hundred brethren at once." They all knew that it was that same Jesus with whom they had consorted for three years, who had died on the cross, and had been buried in Joseph's new tomb. There is no one fact in history that is so well attested by evidence as the resurrection of Christ. The men who said that they saw Him after He had risen were so sure

of it that the majority of them died to prove it; they did not shrink from even the severest test. They died cruel deaths, but they maintained this truth to the last; and the belief in it was so general that multitudes came and joined them, and so perpetuated the testimony that Christ really did rise from the dead.

Well, now, think for a minute or two of Jonah going to preach at Nineveh after his wonderful deliverance. What a *strange experience* he had had,—the experience of a man who had been in the belly of the fish, and who could say, “The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.” In its awful pain, the huge fish had plunged deep into the sea, so that Jonah said, “I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O Lord my God!” There must have been something strange about that man when he rose from his living tomb, and came back to the shore. It was an extraordinary tale that he had to tell; but our Lord Jesus Christ can tell a much more wondrous story than that. He did really die; He passed through all the pains, and griefs, and sinkings, and agonies of death; He passed into the dark abode of death, yet He lives. Whatever He tells me, I believe. One who has had such an experience as He has had will tell me many mysteries. He may tell me as many mysteries as He pleases, He may even tell me things that would be unbelievable if told by anyone else; but I will believe all that He tells me, and I expect wondrous instruction from a Teacher who has undergone such an experience as He has passed through in His death and resurrection.

And Jonah, when he preached in Nineveh, must have manifested a *singular enthusiasm*. A man who had been in the regions of the dead, and had come back to life again, would speak with the accent of conviction. You brethren and sisters, who are familiar with our English literature, remember how Coleridge’s “Ancient Mariner” cast a strange spell over the wedding-guest, and held him while he told his wondrous tale. And there must have been a far stranger spell about the Lord Jesus Christ when He came back from the dead. There is a singular and unique charm to us about our risen Redeemer, who, after having died for us, after having borne the wrath of God for us, after having put our sins away by the sacrifice of Himself, yet lives to tell the wondrous story. Oh, I must listen to all that He says; I must give good heed to the Christ who rose again from the dead!

Then, Jonah’s ministry, as that of a man risen from the dead, had a *special seal* attached to it. The Ninevites would be obliged to listen to him. There could be no doubt about his being God’s messenger after such a resurrection; so they gave heed to his message. Our Lord Jesus went into the grave as the Hostage of His people; if He had not paid their debt, He would not have been released from the bands of the grave.

“If Jesus ne’er had paid the debt,
He ne’er had been at freedom set.”

But as He had discharged all the obligations of His people. He, as their Surety, was suffered to go free; and we are free, too, by virtue of our union with Him. Well may we rejoice in the risen Christ, who

can minister such solid comfort to us because He has God's seal upon Him, which seal is also the seal of our acceptance in Him.

I do not wonder that the preaching of Jonah in Nineveh was followed by a *speedy repentance*. Short was his sermon, monotonous was his message; but the king repented, and all the people proclaimed a fast, and put on sackcloth, from the greatest to the lowest in the city, and even the very cattle were made to fast; so that the howls of hungry animals mingled with the wails of penitent but hungry men. All Nineveh was smitten with sorrow and repentance through the preaching of Jonah; and, surely, beloved, you and I ought to be far more impressed with every word that Christ speaks to us. We ought to feel a double repentance for forgiven sin, and a double joy in the pardon that He gives us as the result of His shameful death and glorious resurrection.

It is a suggestive thought for us that those people in Nineveh were not Jews; they were heathen, they were Gentiles, as we are. Jesus has for ever done away with the privileges that were conferred upon the Jews, and He has brought us, the far-off Gentiles, to accept the great truth of His resurrection from the heart of the earth, and to rejoice in Him as our risen Redeemer. I feel, in my heart, an indescribable love to the risen Jesus. Rutherford says that He never looks so lovely as in the red shirt of His own blood; yet, just now, there seems to me to be a brilliance about the array of the risen One that surpasses everything else. Is He not clothed in light as we see Him sitting at His Father's right hand, having left the abode of the dead for ever? Hold fast, dear friends, this wondrous sign, this strangest of all signs,—Jonah, the prophet of resurrection.

The other sign mentioned by our Lord is SOLOMON; OR, THE KING OF WISDOM.

We know that Christ is true from the wisdom of His words. Only think of what He has taught us, and what He is still teaching us by His Spirit. It is more full of wisdom than anything Solomon ever thought, or wrote, or spoke. Well might "the queen of the South" come from far to hear the wisdom of Solomon; and well may we quit everything else that we may listen to the wisdom of Him who is far "greater than Solomon."

Perhaps, when you are at home, you will read, in the tenth chapter of the first Book of Kings, about the queen of Sheba coming to Solomon, for you will then see how wonderfully he is a type of the Lord Jesus Christ, the true King of wisdom, who has none of the folly that was in Solomon.

And, first, you will read that "*she came to prove him with hard questions.*" If you want to make sure that Christ is true, prove Him with hard questions. How can God be just, and yet forgive sin? It is only Christ who can answer that hard question. How can God's wrath burn like fire, and yet His love burn still more mightily? Christ answers that. If ever you have a difficult question in your own personal experience, take it to Jesus, and you will get an answer. When you do not know what to do, the very best guide you can have is one that I saw in one of our schoolrooms at the Orphanage. On the wall there hung

a large card bearing upon it these words,—“WHAT WOULD JESUS DO?” Whenever you do not know what to do, ask what Jesus would do if He were in your place, for that is the thing for you to do if you belong to Him. Any hard question that you may have, you may put to Christ, for it will not be “hard” to Him. I never found Him at fault yet. I never had a problem that He could not solve. I never had a difficulty in which He was unable to help me; and, therefore, I believe in Him, and I will continue to believe in Him.

Further on, you will read that, when the queen of Sheba came to Solomon, “*she communed with him of all that was in her heart.*” If you have learned how to commune with Christ, you have proved that He knows everything that is in your heart, and that He meets every need of your heart. Christ’s truth fits the believer’s experience like a key fits the wards of the lock for which it was made. I know that Christ fits me exactly, and the same is true of each of you, dear brethren and sisters; you have a Christ who could not be more suited to you if you were the only man or woman in the world. When I am lifted up with high joys, Christ suits me in my gladness; and when I am down,—and I do sometimes go down very low,—I always find Him ready to meet me in my sadness. He seems to say to me, even then. “It is all right; I am here.” I can say to Him, with David, “If I ascend up into Heaven,”—in some high spiritual ecstasy, “Thou art there;” and “if I make my bed in hell,”—in some terrible agony of despair, “Thou art there.” “If I take the wings of the morning, and dwell in the uttermost parts of the sea,”—in some strange experience which separates me from all my fellow-creatures, “even there shall Thy hand lead me, and Thy right hand shall hold me.” This singular communion of Christ with the human heart is one of the best proofs that He is both God and man, and He will always be dear to us in that double capacity.

Then the queen of Sheba was astonished at *the buildings that Solomon had made*. When she had seen his palace, the temple, and other noble buildings, “there was no more spirit in her.” And when you and I think of what our Lord has done, we shall be filled with amazement. There is the palace of His redemption, with the foundation laid in His wondrous sacrifice, and piled high in His glorious person right on to the splendours of His second advent. The architecture of redemption is such as never could have come from any mind that was not Divine, and yet such as could never have been found in any but One who was also in fullest fellowship with man. Christ’s marvellous works prove Him to be far “greater than Solomon.”

And when the queen of Sheba saw *how Solomon judged the people*, “the sitting of his servants,” the arrangements of his court, and the way in which he decided cases that were brought before him, she was filled with wonder; and when I see how Christ governs His Church, how He feeds His people, how He arranges Providence, and manages all things, I am filled with wonder. O Thou mediatorial King, who is like unto Thee? We believe in Thee to the full as we see Thy matchless government. The day shall come when His unsuffering Kingdom shall fully come; then shall all the earth see what a great God, and what a wondrous Man He is.

The queen of Sheba was, I suppose, most of all touched by Solomon's *royal generosity*, for he gave unto her "all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty." So she felt, queen as she was, well repaid for her long journey, and she returned to her own country filled with admiration of the great king of the Jews. So you and I, who have been the recipients of Christ's bounty, have been filled with wonder at it. You pray, dear brother, and He gives you far more than you asked; you come to Him full of love, and find that He loves you a hundred times more than you love Him. You rejoice in Him, and He carries you away, all of a sudden, with torrents of joy. He brings to you greater joy than you ever bring to Him. Perhaps, throughout your life, you have had so many favours from Him, that you have wondered what more He could do for you; but His next gift has been still more wonderful; and you have scarcely enjoyed that, when there has been something more marvellous still. My own path in life has been strewn with miracles of mercy. When I have lived near to my Lord, and walked closely with Him, I have had to say, "O world of wonders! I can say no less." They who know Him best love Him most. People say that, if you want to know a man, you must live with him; and if you want to know Christ, you must live with Him. When you live with the best of men, they may probably go down in your esteem, for you find out their foibles and failings; but you will never find out any foible or failing in your Lord, for He has none. He is a hero to His valet; he that will unloose the latches of His shoes is the man who will think most of Him. It is His surpassing wisdom that has been to us as a sign, and will be to us as a sign still. We do not want any dreams, we do not want any visions, we do not want any voices from the sky, nor sights in the air. We believe Christ because of these two sure things,—He rose from the dead, and He is infinitely, royally wise; here will we rest, and in Him will we trust.

"My Mother."

BY THOMAS SPURGEON.

MY DEAR MOTHER was born on January 15th, 1832. Her father, R. B. Thompson, Esq., and her mother, were occasional attendants at New Park Street Chapel; and, on the evening of December 18th, 1853, Susannah Thompson first saw and heard C. H. Spurgeon, little dreaming, as she listened to his second sermon in the great metropolis, that she beheld her husband that was to be. In the house of their mutual friends, the Olneys, the young divine and Miss Thompson often met, and the faithful preaching of C. H. Spurgeon awakened her to a sense of her backsliding state. She had been brought to Christ, in 1852, through a sermon on Romans x. 8, by the Rev. S. B. Berne, of the Poultry Chapel.

It was on the day of the opening of the Crystal Palace, while waiting for the procession to pass, that C. H. S. whispered in her ear,—having first pointed out to her some lines in Tupper's "Proverbial

Philosophy" anent a good wife,—“Do you pray for him who is to be your husband?” A little later, (August 2nd, 1854,) “the sweet ceremony of betrothal, as solemn as it was sweet,” took place.

On February 1st, 1855, C. H. Spurgeon baptized his *fiancée*, and she was thereafter received into Church-fellowship. Dr. Alexander Fletcher officiated at a ceremony concerning which one of the central figures wrote, eleven years later, in his family Bible:—“Charles Haddon Spurgeon and Susannah Thompson were, by the gracious arrangement of Divine Providence, most happily married, at New Park Street Chapel, by Dr. Alexander Fletcher, on Tuesday, Jan. 8, 1856.

“‘And, as year rolls after year,
Each to other still more dear.’”

Thus commenced the union “till death us do part,” that lasted for six and thirty years, and was throughout of the most tender and loving character. That his wife was a true helpmeet, is proved by my dear father’s repeated testimony to her worth, by word of mouth and by the fact that he set it down in black and white, again and again. Here is an entry in one of a set of Calvin’s Commentaries that my mother gave him:—“These volumes, making up a complete set of Calvin, were a gift to me from my most dear and tender wife. Blessed may she be among women. How much of comfort and of strength she has ministered unto me, it is not in my power to estimate. She has been to me God’s best earthly gift, and not a little even of Heavenly treasure has come to me by her means. She has often been as an angel of God unto me.”

“She set herself to him like perfect music unto noble words.”

Even before her sons were born, she became “The Mother of the College,” in that, out of somewhat slender resources, the newly-wedded couple contributed to the support and education of Mr. T. W. Medhurst, the first student. On Saturday evenings, she would help her spouse by reading to him, as he directed, from various Commentaries on the morrow’s theme. On Sunday nights, when the labours of the day were done, she would read to the weary preacher from George Herbert, or Baxter’s “Reformed Pastor,” according to the mood he was in. She spared him gladly for his preaching tours, though not without some sighing, until he pointed out to her that the children of Israel never wept over the lambs that they brought to Jehovah’s altar. “What! crying over your lamb, wifey?” sufficed to dry the tears that sprang at parting. In all the good works of the ever-growing Church, Mrs. C. H. Spurgeon took her proper part, and one of her tenderest ministries was attending to and exhorting the female candidates for baptism. How many greet me, to this day, with such glad words as these, “She led me to the baptismal pool, you know, and I shall never forget her loving words to me.”

It would be difficult to say what the faithful wife did not do for her toiling husband during these happy early years. She consoled him in

his sorrows and disappointments; she succoured him, "as an angel of God," when men spake all manner of evil against him falsely, she nursed him in his sicknesses, she entertained his guests, and accompanied him on his foreign travels. She even reproduced for him a sermon he had delivered in his sleep from a text which he had failed to expound satisfactorily before he retired to rest.

On September 20th, 1856, two boys were given of God to crown with joy the wedded hearts: and, henceforth, she lived and laboured for her sons as well as for her husband.



THE PASTOR AND HIS WIFE IN THE GARDEN.

In the old home at Nightingale Lane she was both wife and mother, and a model of what each should be. She has had the joy of seeing her sons grow up to fear God, and to preach the Gospel of His grace; and she knew full well that her patient training had much to do with this. I trace my early conversion directly to her earnest pleading and bright example. She denied herself the pleasure of attending Sunday evening services that she might minister the Word of Life to her household. There she taught me to sing, but to mean it first,—

"I do believe, I will believe,
That Jesus died for me;
That, on the cross, He shed His blood
From sin to set me free."

My dear brother was brought to Christ through the pointed word of a missionary; but he, too, gladly owns that mother's influence and

teaching had their part in the matter. By these, the soil was made ready for a later sowing. So that each of us can say,—

"And if I e'er in Heaven appear,
A mother's holy prayer,
A mother's hand and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there."

It was in 1868 that my dear mother first became seriously ill. Of that time she writes:—"In 1868, my travelling days were done. Henceforth, for many years, I was a prisoner in a sick chamber, and my beloved had to leave me when the strain of his many labours and responsibilities compelled him to seek rest far away from home. These separations were very painful to hearts so tenderly united as were ours, but we each bore our share of the sorrow as heroically as we could, and softened it, as far as possible, by constant correspondence." The "poor prisoner's" illnesses continued almost without intermission to the end of life. Often, she was at death's door, given up by the doctors; but, as it seemed, prayed back to life.

The great preacher's tender heart was ever sympathizing with his suffering loved one, and contriving for the relief of the monotony which beset her changeless life. The good Lord Himself had, however, in His heart the best alleviation of her woes and pains; and, in due time, He put it into her hands. In 1875, "The Book Fund" became "a Fact." Some treasured five-shilling pieces were sent about doing good by purchasing, for poor pastors, a hundred copies of "Lectures to my Students." So the stream began,—the stream which deepened and broadened till it became a mighty river making glad the homes of thousands of needy ministers. It has branched out, too, into the Pastors' Aid Fund and the Auxiliary Book Fund.

In two delightful volumes, entitled, "Ten Years of my Life in the Service of the Book Fund," and "Ten Years After!" Mrs. Spurgeon has told the fascinating story of her work, in a charming style peculiarly her own, but which has been not inaptly compared to her husband's. The grand total of books distributed (mainly, C. H. Spurgeon's) is 199,315 volumes. Who can tell the blessing this good work has wrought among the Churches? For, to help a minister, is to help his hearers. This was the Father's loving way of comforting the invalid; for, though the task involved much labour and some anxiety, it was a source of abounding pleasure. Her husband wrote, in 1886:—"I gratefully adore the goodness of our Heavenly Father in directing my beloved wife to a work which has been to her fruitful in unutterable happiness. Our gracious Lord ministered to His suffering child in the most effectual manner when He graciously led her to minister to the necessities of His servants. By this means, He called her away from her personal griefs, gave tone and concentration to her life, led her to continual dealings with Himself, and raised her nearer the centre of that region where other than earthly joys and sorrows reign supreme."



MRS. C. H. SPURGEON.

My dear mother had rare literary gifts. She began her career in this department before her marriage, when, at her lover's desire, she made selections from one of his favourite Puritans for a little book, (which is, I believe, about to be re-issued,) entitled, "Smooth Stones Taken from Ancient Brooks." In addition to the volumes already named, she wrote "A Carillon of Bells," "A Cluster of Camphire," "A Basket of Summer Fruit," and "A Protest against Bazaars." She was a constant and valued contributor, for many years, to the pages of "The Sword and the Trowel," her "Personal Notes on Texts" being specially prized, and she was responsible for the Magazine itself till recently. Her latest literary labour, and that which must have cost her most, was as joint-compiler with Pastor J. W. Harrald of "C. H. Spurgeon's Autobiography." How this task tugged at her heart-strings, none can know.

Having written this, I can no longer keep back the mention of the awful storm that burst upon the dear invalid's head in 1892, when her loved and loving husband, "The Tirshatha," as she sometimes playfully called him, was taken from her side. I am obliged to quote her own words here:—"I can see two pilgrims treading the highway of life together, hand in hand,—heart linked to heart. True, they have had rivers to ford, and mountains to cross, and fierce enemies to fight, and many dangers to go through; but their Guide was watchful, their Deliverer unfailling, and of them it might truly be said, 'In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old.' Mostly, they went on their way singing; and for one of them at least, there was no greater joy than to tell others of the grace and glory of the blessed King to whose land he was hastening. But, at last, they came to a place on the road where two ways met; and here, amidst the terrors of a storm such as they had never before encountered, they parted company,—the one being caught up to the invisible glory,—the other, battered and bruised by the awful tempest, henceforth toiling along the road,—alone!"

But the Lord stood by her, so that, though alone,—ah, yes! and lonely, too,—she "kept inching along," as she often said, and working, too, for the Lord had need of her.

Driven from home, in 1895, by the fact that the painters had invaded it, she visited Bexhill; and discovering that there was no Baptist meeting-house there, she found it in her heart to pray and work for one. Pastor J. S. Hockey went down, at her request, prospecting and pioneering; and, after a School-chapel had been opened. Mrs. C. H. Spurgeon, in 1897, laid the foundation stone of the sanctuary proper, "To the glory of God, and in perpetual remembrance of her beloved husband's blameless life, forty years' public ministry, and still-continued proclamation of the Gospel by his printed sermons." The House of Prayer was opened, in the following year, free of debt.

The translation and dissemination of her husband's sermons have been the chief joys of his widow, and for some thirty years she has prayerfully sought out the Texts for "Spurgeon's Illustrated Almanack."

This she has done, "this year also," for 1904. What pathetic interest those daily messages will have to all of us, if we are spared to read them day by day!

Besides generously contributing to the Re-building Fund of the Metropolitan Tabernacle, my beloved mother delighted us all, and rendered invaluable service to the cause, by holding a Reception, in the basement of the Tabernacle, on Wednesday, February 8th, 1899. At that one sitting, she received not less than £6,367,—a record collection, surely, in the annals of Dissent at least



MRS. SPURGEON AND MISS THORNE IN THE GARDEN AT "WESTWOOD."
(MRS. SPURGEON IS MAKING PILLOW LACE.)

It has been a matter of surprise to most that so feeble a hold on life, as this weak woman had, was so long maintained. Very, very gradually was the tent taken down; but, on Lord's-day, September 6th, 1903, there was special strain upon the cords; and, for the next few days, we supposed that she was not far from the river across which there is no bridge. Even then, she said emphatically, "Though He slay me, yet will I trust in Him;" and repeated the lines,—

"His love in times past forbids me to think
He'll leave me at last in trouble to sink";—

making request of those who stood around her bed to continue the quotation. On Saturday, October 17th, I received a parting benediction from her dear lips, that will echo in my grateful heart till I also hear the Master's call. It was Christiana's farewell blessing on

her children:—"THE BLESSING—THE DOUBLE BLESSING OF YOUR FATHER'S GOD BE UPON YOU, AND UPON YOUR BROTHER," she said with fervour; and, a little later, "GOOD-BYE, DEAR TOM. THE LORD BLESS YOU FOR EVER AND EVER! AMEN."

On the previous day, she had said to her faithful friend and companion, Miss Thorne, who has been with her for nearly forty years, and has nursed her in this last illness with a devotion that could be born only of deep affection, "Whom shall I see next?" "Whom would you like to see, darling?" was the response. Then, with a face all a-flame with the joy of blest anticipation, the exile, so soon to be brought home, exclaimed, "MY HUSBAND!"

When still nearer the end of the toilsome journey, the dear patient asked, "What have I done that He should love me so?" and, on another occasion, she brought her wasted hands together, her face radiant the while with a light that is not on land or sea, and cried, "Blessed Jesus! Blessed Jesus! I can see the King in His glory!"

At half-past eight on the morning of Thursday, October 22nd, 1903, "My Mother" was not, for God took her. There had been much suffering during the last illness, but the end itself was peace. When the world was waking, she was falling on sleep, to wake in the brighter world on high. Such was the passing of a truly remarkable woman,—good, gifted, gracious; a succourer of many, especially of the struggling servants of the King. They in their thousands rise up, with her sorrowing sons, to call her blessed.

Who can tell the joys that now entrance her ransomed soul? Ah, mother mine, the "happy land" you sang about to your little boys, the dear Redeemer to whom you pointed them, the loving husband, for another sight of whom your heart has yearned so long, the holy service, and the sacred rest of which you wrote so sweetly,—all these are yours for evermore! "Amen, so let it be!"

It is not possible, in this month's issue, to include a report of the funeral service, or to print tributes from other pens; but we hope, in the December number, to provide a more worthy memorial.—ED.

Anhelia, the Sunless Isle.

AN ALLEGORY, BY PASTEUR R. SAILLENS.

(Concluded from page 502.)

II.

ONE day, for the first time, a Stranger was seen on the island. How He had been able to pass through the belt of rocks, and to reach, on a simple raft, their deadly shore, no one could tell; but it was evident that He came from afar, for the brightness of His face. His wonderful strength and beauty, made a great contrast with the miserable appear-

ance of the Anhelians. All looked upon Him with wonder; some, also, with envy, for His manliness was a terrible denunciation of their own degeneracy, which they had never so plainly realized before.

Yet He was so simple and modest, that everyone approached Him without fear. He went all over the island, and crowds flocked to see Him. "Whence comest Thou?" they asked; and He answered, "I come from the Land of Light."

"It must be true," said a great many of the poor people. "Yes, His country is surely a better one than ours, for where could you find, even among our aristocracy, such a man as He?"

The rulers heard these sayings, and became afraid and jealous of the New-comer. But the learned men laughed at Him.

"Do you say you come from the Land of Light? But *this* is the very place! There is no country in the world where Light is so much talked of as it is among us."

"Yes," said the Stranger, "you talk much of it because you don't know it. Did you know, you would speak less, and worship more. I have seen the Light at its very source! Poor people, the smallest citizen in My Country knows more about this matter than the greatest intellect among you!"

At these words, the doctors of all the schools and sects, hitherto so bitterly opposed to each other, united against the bold Intruder. What! All their theories were set at naught by this nameless Man? And He was growingly popular; His frank behaviour, His simplicity and goodness, were speedily gaining Him every heart in the place. The learned men held a consultation with the rulers. "It is high time," was their unanimous verdict, "to get rid of Him!"

He, however, quietly pursued His journeys from city to village, proclaiming good news. "Believe me," He said, "no cloud is everlasting; yours, one day, will be dispelled. Lift up your eyes, keep on expecting, and you shall see the glorious King of the Days. And, when He shall pour His light upon you, unhindered, you shall be regenerated. New blood will run in your veins; joy and laughter will sparkle in your eyes; you shall be as vigorous as I Myself am. Bright flowers will grow at your feet, and other flowers, brighter still, blossoms of fire, will at night deck the blue heavens. Your seas will be calm, and you shall sail over them to that far-off Country whence I have come to you."

These words gave courage to many. The golden age, then, was to begin again! But the rulers refused to believe, and said to Him, "If you really come from the Land of Light, tell us what it is."

They asked the question in order to puzzle Him; but He answered it, for the sake of the good people who were listening, and whose minds were unprejudiced. He told them that, far above the grey shroud, there rolls a globe of flame which He called the Sun, and which, guided by a mysterious Hand, has travelled during numberless days through boundless regions, driving after him, as a king followed by his court, other and much smaller orbs of which the earth is one. He spoke with authority of these things, as of facts which He knew, not as of matters of speculation and guessing. But the reasoners had many objections:—

"A fiery globe larger than the earth! But it would have consumed us long ago!" "A globe round which our world is revolving for ever!

How absurd! Do we not feel that the soil under our feet is immovable?" And all cried together, "Thou art an imposter!"

But He answered, "Of the truth of My sayings, I have no better proof to give than Myself. I have seen the Sun, and the Sun has looked on Me. Do you not see in Me the wonderful effects of its Light? I LIVE, while you are all slowly dying. Ah, friends! Instead of turning your anger against Me, as if I were guilty of your present misery because I have made you sensible of it, believe in the Sun, and ask the invisible Hand to remove the cloud which hides it from your eyes."

When He had thus spoken, all rose, full of rage, and said, "He insults our race, our country, our glory. He sets Himself above our best and greatest men. Down with Him!"

And, with the complicity of the common people, ever fickle and fanciful, the rulers and the learned men dragged the Stranger out of the city, up to the top of a hill, and killed Him.

* * * *

III.

But all the inhabitants of Anhelial had not taken part in the crime. Many, who had loved the Stranger, and received His words without understanding their full meaning, wept bitterly over His death.

One morning, some of them started to see His grave. It was at that early hour when the rosy fingers of Dawn slowly draw aside the dark curtains of Night. And, all at once, they saw, rising from behind the hill on which HE had been murdered, a glorious orb, so dazzling in its radiance that they fell on their faces. It covered with its golden mantle the place of execution, and the place of burial, and the city where HE had so often been seen, and all the country roads which HE had trodden on His good errands, and all the land and sea as far as the eye could reach. For the first time since the awful cataclysm, the Sun was smiling on the island so long accursed! It was only for a brief moment. All the rest of the world were asleep, and none but these early risers, whom Love had sent abroad, saw the marvellous sight. The cloud soon hid the blue sky once more, though never so thickly as before. But these privileged people kept in their vision, even to their dying day, the sublime light which they had once contemplated. That first, that unique Sunbeam, left a halo round their heads. Henceforth, they lived in the sure and certain hope of the great and glorious Day which HE had promised; they proclaimed it to their fellow-countrymen, many of whom refused to receive their testimony. Some of these witnesses were put to death, even as the first One had been. However, an ever-increasing multitude received their word, and are, every day, lifting up their eyes in expectation of the King of Light, whom they have never seen, but whose presence they feel above the cloud, which is becoming thinner and thinner, and which, very soon, shall for ever be rolled away.

“ Our Own Men ” and their Work.

CXVI.—EVANGELIST J. S. HARRISON.

THE subject of this sketch, J. S. Harrison, pastor and evangelist, was born in London. His parents were nominally members of the Church of England, and he was brought up in that communion. Like many another servant of the Lord, he was the subject of religious impressions from early childhood. On one occasion, when attending a Gospel service for children, being then about ten years old, he was deeply impressed by the earnest addresses given, and believes that, had there been an opportunity given for conversation and instruction, he might there and then have been led to the



Saviour. His spiritual distress being so great that he felt that he must unburthen himself to someone, he sought help from his mother, who, being at that time herself unconverted, could afford him no help.

As time passed on, young Harrison became increasingly desirous of the favour of God, and his ambition was to be a missionary, the story of missionary toils, perils, and triumphs stirring him greatly. Ignorant of God's righteousness, and of free justification through faith in Jesus, he tried to work out a righteousness of his own, and was most zealous and regular in all his religious duties; and often, after joining in the cry, "Lord, have mercy upon us, and incline our hearts to keep this law," he would most carefully and seriously examine himself to see whether or no he did keep the moral law.

But God was preparing a way of deliverance for this earnest seeker after truth. In his nineteenth year, Mr. Harrison obtained a situation in Swansea, where God had ready a helper, in the shape of a gracious Christian man, through whom "the door of faith" was at last opened to him. After much persuasion, this good brother induced his young friend to attend a Gospel service, conducted in the old theatre, by Oscar T. Snelling. The word was "in power and demonstration of the Holy Ghost." As God's way of peace was made known, the hearer of this "good news" joyfully embraced it, and entered into life and liberty. Oh, the sweet wonder of that new experience! Mr. Harrison says, "I was filled with joy unspeakable and full of glory:—

"Heaven came down my soul to greet,
And glory crowned the mercy seat."

While in Swansea, the young convert was enlightened as to the privilege of identification with his Lord in death, burial, and resur-

rection, and joyfully embraced the truth taught in Christian baptism. After following his Lord in this ordinance, he continued to enjoy the help and sympathy of his fellow-Christians in Swansea until, in the providence of God, he was removed to Bristol, where he became identified with the church under the pastoral care of the sainted George Müller. Here, Mr. Harrison not only found most valuable teaching and delightful fellowship, but an ever-widening sphere of service, in Sunday-school and tract-distribution work, Y.M.C.A., cottage meetings, and open-air preaching.

Like many another preacher of the Gospel, his first essay in public speech for his Master was practically forced upon him. Having accompanied a young man to a cottage meeting, when the time for the address arrived, he was startled to hear his friend say, "Mr. J. S. Harrison will speak." In much fear and trembling, his first address was given, the speaker keeping his seat, as he dared not trust his trembling legs. The little audience urged him to come and speak to them again, which he did with increasing power and acceptance. It was not long before the Divine seal was given, and the young preacher had many spiritual children as the true evidence of his call to the ministry.

When twenty-two years old, Mr. Harrison became convinced that it was his duty to devote himself entirely to the ministry of the Word. This conviction was shared by many of his friends, and by his pastor, who gave him his warm sympathy and prayers in taking this important step. For three years, Mr. Harrison preached in the villages of Gloucester, Somerset, Wilts, and Dorset, the last two years having as his companion in labour the Rev. J. H. Moore, now residing in Oxford, who subsequently went to Regent's Park College, and entered the Baptist ministry. The earnest evangelist laboured with great blessing, many hundreds of persons professing conversion during those three years.

It was while conducting services at Iwerne Minster Baptist Chapel, Dorset, that Mr. Harrison became deeply impressed that the Lord would have him seek admission to Mr. Spurgeon's College. The application was made, backed by the warm recommendation of ministers and others who knew our brother's work. Mr. Spurgeon welcomed a preacher so thoroughly after his own heart, and Mr. Harrison was soon received into the College from which so many honoured servants of the Lord have gone forth. His early advantages had been few; but his educational deficiencies, instead of discouraging him, only served as an incentive to harder work. He was a most earnest and diligent student, rising between four and five a.m. that he might be ready for the Tutors with well-prepared class-work.

At the close of an honourable College course, Mr. Harrison received a unanimous invitation to the pastorate of Montague Street Baptist Church, Blackburn, which, by the advice of Mr. Spurgeon and his Tutors, he accepted temporarily. The Lord was with His servant, congregations increased, believers were edified, many were saved, baptized, and added to the church. In the midst of such happy and blessed work, came a call to accompany Pastor Thos. Spurgeon to Tasmania, a needy field for aggressive Christian service, where Wm.

Gibson, Esq., of Perth, was providing the means to open doors for evangelistic and pastoral work in that beautiful island. To the great regret of his attached people at Blackburn, Mr. Harrison decided to accept this invitation, believing it to be the call of God. In January, 1880, he arrived in Tasmania, with Pastors Thos. Spurgeon and R. McCullough, now of Adelaide, South Australia. Mr. Harrison's first sphere of labour was Deloraine, where he preached in the Town Hall, with such abounding fruit that a Baptist church was soon formed, a good congregation gathered, and a Tabernacle erected. But feeling that his call was to evangelistic work, he gave place to our brother, Harry Wood, who became pastor of the flock at Deloraine. On his departure, Mr. Harrison was presented with a valuable gold watch as a token of love and esteem. He now decided to extend his evangelistic labours to the Australian Continent. He had previously written to Pastor E. Isaac, a College chum, asking him to join him in Melbourne, that they might work together. Mr. Isaac responded with alacrity, and the two brethren laboured with most blessed results in several of the Colonies. The writer has met with not a few—now devoted Christian workers—who were converted through these earnest evangelists.

After a mission of great power and blessing at Auckland, in connection with Pastor Thos. Spurgeon's Church, Mr. Harrison determined to return to England; and, in the Spring of 1882, he was once more in the motherland. It was not long before he was hard at work conducting missions in various parts of England, and Ireland, and especially at Mr. Charrington's great East-End Hall. In each case, there were large audiences and many converts. The strain of incessant work, added to a cold and sunless Summer, eventuated in a severe nervous prostration, and Mr. Harrison embarked once more for the sunny South.

When he landed the second time in Victoria, he was well known, and doors of usefulness were opened to him in many directions. The blessing attending his labours was greater than ever; but the joy of service was soon interrupted by a breakdown in health, and it was while enjoying a brief season of rest in Launceston, Tasmania, that he met the charming and accomplished lady who is now his wife. He had contemplated returning to England shortly, but his engagement, coupled with a pressing invitation to become the pastor of the Aberdeen Street Baptist Church, Geelong, decided him to remain in the Colonies.

In April, 1885, I had the pleasure of uniting in marriage Mr. and Mrs. Harrison. The pastor and his wife entered upon their work, in a sphere of considerable difficulty, with whole-hearted devotion. The congregations were greatly increased, a debt of £500 was paid off in a few weeks, many were converted, and added to the church. Mr. Harrison carried his extreme conscientiousness into his new work; while pastoral visitation and many and varied claims were not neglected, he gave himself unsparingly to pulpit preparation. Paying him a visit at this time, and observing his habits of study, and the high order of his preaching, I warned him that, in his already enfeebled condition, a breakdown must soon occur. The serious illness, which prostrated Mrs. Harrison, precipitated matters; his anxiety on his wife's account,

combined with the severe overstrain of too costly work, brought about a complete collapse. After a season of rest in Tasmania, Mr. Harrison felt that his duty to the church and to himself demanded his resignation; and, to the grief of his many friends in Geelong, he terminated his short but most successful pastorate of two years. After a prolonged rest, and a partial recovery of health, Mr. and Mrs. Harrison came to London, where they have ever since resided. Mr. Harrison has preached many times at the Great Assembly Hall, Mile End Road, at Dr. Barnardo's, and other large halls, his wife at times assisting by singing, she having a voice of great compass and sweetness. Our brother is also a frequent and greatly-appreciated preacher in many London and country pulpits, and has several times been urged to accept a pastorate. Many of his friends sincerely hope that, as his health has been fairly maintained for some years, he will yield to the overtures of some pastorless church, as he has gifts of a high order which specially qualify him for the pastoral office. The church, that does secure him, will have a true man of God, an eloquent preacher, a thorough student, and a sympathetic friend for its minister.

ALFRED BIRD.

He Died for me To-day.

HE died for me to-day,
 Who came from Heaven down,
 To bring me on the way
 No other hand had shown;—
 He died for me to-day,
 Wearing the cruel crown.

'Tis said two thousand years
 Since then have come and gone,
 Since up the Hill of Tears
 He went alone, alone;—
 Ah, yes! but what are years
 When Love has found its own?

He rose for me to-day,
 "The Firstborn from the dead,"
 Here where I kneel and pray,
 His hand is on my head;—
 Death has no more dismay,
 Since He came from the dead.

'Tis said two thousand years
 Since then have come and gone,
 Since Mary's mournful tears
 With sudden glory shone;—
 Ah, yes! but what are years
 When Life and Love are one?

“ Our Helper, God ! ”

THE SUBSTANCE OF A THURSDAY EVENING ADDRESS, BY THOMAS SPURGEON.

“ And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. . . . And his name spread far abroad ; for he was marvellously helped, till he was strong.”—2 Chronicles xxvi. 7 and 15.

IF the word “ help ” were deleted from the Bible, how infinitely poorer we should be ! Some of the strongest and sweetest texts contain it, and none are more helpful than those that speak of the help that cometh from above.

Thus, in the matter of *prayer*, the term is most expressive ; and when, by reason of grief, we have not found words with which to plead, David’s cries for help have exactly suited us : “ *Help*, Lord ; for the godly man ceaseth ! ”—“ O my strength, haste Thee to *help* me ! ”—“ *Help* me, O Lord, my God : O save me according to Thy mercy ! ” And when our hearts were heavy with disappointment, yet trustful still, we made use of the Syrophenician’s model prayer, and cried, “ Lord, *help* me ! ” There was a world and wealth of meaning in that ejaculation.

Moreover, many of the choicest *promises* are crystallized about this word “ help.” “ Fear thou not ; for I am with thee ; be not dismayed ; for I am thy God ; I will strengthen thee ; yea, I will *help* thee ; yea, I will uphold thee with the right hand of My righteousness.” Three times within the space of four verses does that sweet chime ring out, “ I will *help* thee.” What an exceeding great and precious promise ! For the lonely and solitary, there is this word of cheer : “ He shall deliver the needy when he crieth ; the poor also, and him that hath no helper.” No heart need be quite desolate, for the “ very present *Help* ” in time of trouble is always near. The loneliest is not alone. The Help of the helpless still abides with such ; therefore can they sing,—

“ But, Lord, to Thee I pour my vow,
My hope, my place of refuge Thou ;
And whilst the light of life I see,
I still my portion find in Thee.”

As for those who mourn the desolations of Jerusalem, and are sometimes tempted to despair as to the rebuilding of Zion’s walls, there is for these this prediction of prosperity : “ God is in the midst of her ; she shall not be moved : God shall *help* her, and that right early.” Why, then, should we fear ? Who can hinder what God helps ? Who shall curse what the Lord hath blessed ?

Again, some of our loftiest *praise notes* would be gone if we lost this bright word “ help ”, and kindred terms : “ Behold, God is my *Helper*.”—“ The Lord is my strength and my shield ; my heart trusted in Him, and I am *helped*.”—“ Thou hast thrust sore at me that I might fall ; but the Lord *helped* me.” So sang the psalmist in his hours of deliverance. So have we also sung upon whom the ends of the earth

are come. Like Paul, we have exclaimed, “The Lord is my *Helper*, and I will not fear what man shall do unto me;” and “having obtained *help* of God, I continue unto this day.” Wherefore let us comfort and help each other with these helpful sentences:

“Our Helper, God! we bless His name:
The same His power, His grace the same.”

This brief Bible-reading on “Help” shall stand as preface: and now let us to the story of Uzziah’s success.

Scarcely any of the kings of Judah have a better record than Uzziah. He was, as we shall see, “a bright, particular star,” at least for a considerable portion of his career. Alas that, eventually, he fell from his silver socket, never to rise again!

1. *God helped him.* No wonder, then, that he succeeded. A God-helped man is invincible. Sometimes, we have had to wonder how certain individuals have survived their losses, and surmounted their difficulties, till we learned that there was a long purse at their disposal, and a generous friend behind them. When we knew that So-and-so was *backing* them, we ceased to marvel. Many a time the world has stood astounded that, though wave after wave beat on the Christian, it did not shatter him. They little knew that he was *backed by God*. The ungodly have wondered at the brave woman who struggled on patiently and even cheerfully though friends were few and funds were small. They knew not of her secret store:—

“When all around her soul gave way,
He then was all her *help* and stay.”

Tempters have marvelled that their baits did not allure, and persecutors have gnashed their teeth that their tormentings did not seem to irritate, and both have wondered why it was so. Here, then, is the explanation,—God helped him;—God helped her. What a “Backer” God is! His resources are inexhaustible, His mercy knows no end. Happy is the man who has for the shield of his help none other than “the mighty God of Jacob.” Of every successful worker, of every progressing pilgrim, of every patient sufferer, it must be said, “God helped him.”

2. *This He did frequently.* Not once, nor twice, but over and over again, Jehovah appeared for the king. Call after call He gladly responded to. He seems to have helped him all the time. He got into the blessed habit of aiding him, and Uzziah grew equally accustomed to being Divinely assisted. Even unto seventy times seven the Lord heard and hearkened. He never dropped a hint that the applications were becoming too numerous. He did not say, “Well, Uzziah, I helped you against the Philistines, but you must fight the Arabians yourself;” or, “I gave you victory abroad, but I cannot ensure you prosperity at home.” No, no; He was glad to be employed,—delighted to be appealed to. And so it came to pass that, as the road between Mansoul and the Court of Shaddai was full of messengers going and returning, so, between Jehovah and Uzziah, a blessed intercourse

continued, for, as often as he sought the Lord, God sent him help from the sanctuary, and strengthened him out of Zion. So also may it be with us. We shall only trouble the Master by not making request of Him. He grieves most when we neglect Him. Then it is He says within Himself, "Have My dear ones ceased to love and trust Me? Have they misunderstood or forgotten Me?" He rejoices to have His knocker always on the rap, and His bell ever on the ring. He is neither wearied nor worried by our continual coming. "Therefore will I call upon Him as long as I live."

3. *He assisted the king against various foes.* Sometimes, it was the Philistines. They were old enemies, and fierce ones, too. Many a time had they been defeated, but they were by no means destroyed. They kept returning to the charge. So God helped Uzziah against them. Alas for his throne if He had not done so! Let these warriors of Philistia stand as emblems of inbred sins, and unbelief, and fierce temptations, and unholy propensities. We cannot even keep them at bay,—much less exterminate them,—unless God helps us. But He does, and will, blessed be His strong right arm!

The Arabians were nomadic marauders, who plundered unawares, and then, (as now,)—

"Folded their tents in the twilight,
And silently stole away."

These are as the besetting sins which surprise us; the ambushments which Satan sets, the lions that leap from the thickets upon us. Well may we cry for Heavenly succour when we are taken "on the hop." But special aid and swift relief are ours. God helps against the Arabians as surely as against the Philistines.

The Mehunims, who dwelt in the desert South of Palestine, were a comparatively small nation, but they could harass and annoy. Our little troubles bring us much distress. A thorn in the pillow, a pebble in the shoe, a mote in the eye; these are as the Mehunims were unto Judah. We must have God's help, or these will overcome us, and lay us low. How well it is for us that God is not above helping us against the Mehunims! He does not say, "They are foemen hardly worthy of My steel. You must tackle them." Oh, no; there is nought too trivial for Him to take notice of, if it concerns His blood-bought children.

"There is no sorrow, Lord, too light
To bring in prayer to Thee;
There is no anxious care too slight
To wake Thy sympathy."

"Thou, who hast trod the thorny road,
Wilt share each small distress;
The love which bore the greater load
Will not refuse the less."

And here is mention made (in verse 8,) of the Ammonites, who "gave gifts to Uzziah." They were tributary to Judah's king, and paid their homage at his feet. They were brought to subjection and

vassalage. God had evidently 'helped him against these also, so that, instead of himself serving Ammon, he was served by that heathen tribe.

So, also, if God helps us, the sins, that once had dominion over us, are dominated by us, and passions and dispositions that had us in their grip, are now yoked to the chariot of our Lord. Now, if we are covetous, it is only "the best gifts" that we covet; if we grow angry, we are "angry, and sin not," for we are angry at sin alone. If the pride, that once asserted itself, and made us self-sufficient, attempts to rise, we make our boast in the Lord, and are pardonably proud of being His. Our capacity for hatred is now applied only to things that are hateful to God,—pride, arrogancy, and the evil way. If we "strive together," it is "for the faith of the Gospel." Thus, the Lord turns the curse into a blessing. He helps us against the Ammonites till they come crouching at His feet, and ours also, glory to His name!

4. Note, next, that *Divine help did not prevent Uzziah from diligence and effort.* "God helps those who help themselves. The king was eminently practical. The industry and ingenuity of him and of his people are most commendable. They took all due precautions, and made all wise preparations. If they demolished their enemies' forts, they erected houses of their own. They did not rely on mere numbers, but the ranks were strictly disciplined and well-officered. All was done that could be done to ensure success. Then, God gave His help and blessing. Without these, the elaborate preparation would have been in vain, but the preparation was necessary to obtain the help and blessing. It is "the work of our hands" that He establishes; wherefore, beloved, labour as if all depended on yourselves while, at the same time, you pray and trust as if all depended upon your Heavenly Helper. "Faith without works is dead."

5. We must not overlook the fact that *the king was not always fighting*: "He digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vinedressers in the mountains, and in Carmel: *for he loved husbandry.*" This was good and wise. He was not so much taken up with the spoil as to forget the soil. He knew that true and lasting prosperity came of agriculture rather than of war. While he sought to exterminate the enemy, he endeavoured also to cultivate the ground. In this also, I doubt not, "God helped him."

Dear friend, let me speak very pointedly to you concerning this matter. You do well to fight the foe, but I pray you not to forget to cultivate your own heart. I do not urge you to work less, but to pray more. Do not neglect the vineyard of your soul. Till, and sow, and reap, as well as march, and fight, and shout. Moreover, you must seek God's help for this as well. The Lord must aid you in building the house, and in keeping the city, and in tending the sheep, and in pruning the vines, as much as in charging upon the enemy. Oh, that it could be written of the most martial amongst us, "He loved husbandry"! Let us be sowers as well as soldiers. Some of us might even do well to beat our swords into ploughshares, and our spears into pruning-hooks.

6. God helped this favoured monarch *to the surprise of all*: "He was marvellously helped." He was himself, I expect, the most astonished. With what fear and trembling did he put the crown upon his youthful brow, for he was but sixteen years old when he began to reign. How gladly did he cling to Zechariah, "who had understanding in the visions of God"! He could hardly have hoped for such good success as crowned his efforts at home and abroad.

The most sanguine of his subjects were astonished, too. Some of them had expected much, for the young king had godly parents, and a wise upbringing. But even their brightest hopes were exceeded; they were surprised at the power and goodness of God.

The very heathen shared the wonder. "Then said they among the heathen, The Lord hath done great things for them;" and the happy people took up the strain, and shouted back, "The Lord *hath* done great things for us; whereof we are glad." Everybody owned that this was the finger of God. Wisdom, and grace, and courage, and resource, and health, and tact were given to the youthful king. "He was *marvellously* helped." All God does is marvellous and supernatural. If He helps us, we shall be "a wonder unto many."

7. Yet again, *he was helped "till he was strong."* "As for God, His work is perfect." He did not leave Uzziah till he was established, —*and not then*. He completed the work He began. So long as the king needed help, he received it; and even when he was strong, he would have continued to receive help had not his heart been lifted up to his destruction. His strength became his weakness. Accursed pride cast him headlong. How few can stand success. A storm of applause is the worst storm of all to weather. Mariner, beware!

Our God will help us all the time. He will help us till we are strong. He will not leave us in the lurch, and compel us to finish our course without His aid. Only, let us realize that our strength is due to Him, and that we cease to be strong as soon as we disconnect ourselves from Him by pride and self-sufficiency. At our strongest, we need helping. When weakness is confessed, security may be enjoyed. Christ's strength is made perfect in our weakness. Thus He helps *when* we are strong, as well as *till* we are strong. Happy is he who knows his own powerlessness, and grows stronger and stronger by linking his nothingness to God's almightiness.

Facts and Figures for Temperance Workers.

DR. MALGRAT, of Nice, estimates the influence of alcoholism on crime at 59 per cent.

Dr. Priestley reports that the infantile mortality of Lambeth Church first district is 237 per 1,000.

M. Marambat, registrar of the prison at Poissy, thinks that alcohol is responsible for 66.4 per cent. of crime.

Dr. Baker, of Pentonville Prison, estimates the proportion of crime due to alcohol at from 55 to 60 per cent.

"The Temperance cause lies at the foundation of all political and social reform."—RICHARD COBDEN.

Dr. Sullivan, physician of the Isle of Wight Penitentiary, says that alcohol produces 60 per cent. of crime.

"We have a huge organized tyranny ruling with relentless power over all classes of society."—THE DEAN OF HEREFORD.

"The 'tied-house' system is a mere excrescence which has grown up under a system of lax administration of the laws."—*Temperance Chronicle*.

In the neighbourhood of Dunedin, New Zealand, scores of public-houses have been abolished by the local option poll accompanying the recent General Election.

"From the standpoint of personal and public health, there can be no doubt that the employment of women in drinking-bars is altogether a mistake."—*Medical Press*.

If the consumption of intoxicating drink per head of population, in this country, could be brought down to the American level, we should save £60,000,000 per annum!

"A healthy man needs no alcohol, even when fatigued, for the fatigue of a healthy man soon passes off with rest, ordinary food, and natural sleep."—DR. ALEXANDER MORISON.

"I have regarded it as my duty to defend the discretion of the magistrates in licensing because it represents the ultimate power of the people."—MR. ARTHUR CHAMBERLAIN.

"If you eliminate the drink element, I undertake to say, there is sufficient philanthropy and municipal enterprise in the city to remedy the housing question in eighteen months."—COUNCILLOR MURRAY, Glasgow.

"Out of 962 employees dismissed, and the 253 men deprived of good conduct stripes, 21 per cent. of the dismissals, and 74 per cent. of the losses of good conduct stripes were due to intemperance."—POSTMASTER-GENERAL'S REPORT.

"My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must always keep on edge. As a surgeon, I must not drink."—DR. LORENZ.

At Whatcom, Washington State, a young girl is suing certain saloon-keepers for £3,000 damages for selling her father drink by which he lost his life. If all sufferers were so compensated, "the trade" would be ruined, but the nation would be greatly benefited.

Mr. W. R. Lane's Mission at the Tabernacle.

A SPECIAL effort will be made, during the present month, to bring the thousands of careless, irreligious folk, who live in close proximity to the Tabernacle, under the attractive power of the Gospel. The neighbourhoods will be systematically visited by earnest workers, who will carry good news and friendly invitations. If the sleeping masses can but be aroused, and made to feel some anxiety concerning their own eternal safety, so that they gather to hear the story of Redemption, we have no fear as to the result.



Mr. Lane, who will (D.V.) conduct a mission from November 21st until November 30th, is an accomplished evangelist, and has a winning way of telling "the sweet story of old." He will relate his own life-story upon the last night of his visit, and we shall, therefore, make but a passing reference to it. As a young man, he joined the army, and entered the 2nd Coldstream Guards. When converted, he hesitated to confess Christ before his fellow-soldiers; but, at length, boldly testified by kneeling for prayer in the barrack-room. The usual opposition followed, but the victory was won, and a good work commenced amongst the soldiers at Windsor.

After being four and a half years in the army, Corporal Lane purchased his discharge, and applied himself to definite evangelistic work, in which he has, by the grace of God, been eminently successful. For some years, he was associated with Sir George Williams in the work of the Young Men's Christian Association; and, at the time of the World's Fair in Chicago, he visited the United States, to assist Mr. Moody in his mission. For the past six years, Mr. Lane has been one of the three missionaries working under the auspices of the National Union of Evangelical Free Churches.

Pastor Thos. Spurgeon appeals for earnest prayer and practical assistance in this endeavour to reach the multitudes living in sin and indifference. Friends, who can sing and work, will oblige by handing their names to Pastor C. B. Sawday immediately. The programme, as at present arranged, is as follows :—

Saturday, November 21st,—Special Prayer-meeting for Christian workers at 7 p.m.

Lord's-day, November 22nd,—Services at 11, 3, and 6.30.

Monday to Thursday,—Meetings at 7.30 p.m.

Friday, at 7.30 p.m.,—Mr. Lane's popular Lecture upon "The Pilgrim's Progress," with lime-light illustrations.

Saturday, at 7 p.m.,—Not yet arranged, but probably a Service of Song.

Lord's-day, November 29th,—Services at 11 and 6.30. Special Meeting for men only at 3 p.m.

Monday, November 30th, at 7.30 p.m.,—Mr. Lane will tell his Life-story.

Curiosities of Church Life.

BY H. T. SPUFFORD.

XI.—THE OLD RIDING-MASTER.

THE rare sunshine of a stormy Summer shone, in an interval of quiet, upon the red roofs of the almshouses. It was an afternoon in August. The very dwellings looked drowsy, and the few people about seemed as listless as the worn-out season.

The quiet interiors of the almshouses were in keeping with the sleepy sunny afternoon. The normal state of almshouse life is a doze. The inmates take a good deal of waking. When they do awake, their past wakes with them, and they become talkative as to what happened fifty years ago.

This was the case with an old soldier, who lay in one of the scrupulously clean rooms, and whose eccentric, stormy life had well-nigh reached its goal, after much hard riding.

Had we let her, the old lady, who had come in to sympathize with the soldier's wife, would have kept us for a long spell. It was she who, when her parrot died, gave us a little homily on the shortness of life.

"Ah, sir, you look pretty well; but how quickly my parrot went off! We all go, and we don't know how soon."

"What did your parrot die of?"

"Well, sir, I am afraid he died of overfeeding. He ate too much hemp seed, and had a fit."

"How old was he?"

"Let me see, I had him thirty years, and he was a fair age when I bought him."

"Then he ought to have known better than to have eaten so much."

"Ah, sir!" said the lady, as a parting shot, "some of us never grow old enough to be stomach-wise."

* * * *

With this shied after us, we beat a retreat into the veteran's room.

"Ah! you have come at last, sir," was the greeting. "I've been main bad, but I'm better, and I should not wonder if I got about again. Do you remember what I said to you, at the almshouse gate, one Spring morning? I told you that the employment I liked best was to stand at ease, and be well paid for it. I've had some hard labour since then. It's no joke, sir, to be in the prison of affliction. Never had such an experience in my life as to lie here, and ache, and, whichever way I turn, still to ache."

"Now you know what some others go through," we said. Then we continued, "Suppose you had left seeking peace with God to such a time as that; how disturbed in mind you would have been! You have only had pain of body, you know."

"Only!" said the sick man, testily,— "that is like the rent the dog made in the man's breeches. It is near enough to a bite."

He lay back for a few minutes; then he began again:—"It's astonishing how you lose count of time, lying in bed. Dates are nothing to a man who has nothing to do. It's only busy people who need an almanack. If I have a long sleep in the afternoon, and wake up about six, I think the day is breaking. One gets very mixed."

Then there was another pause. But again he began suddenly:—"There is one chap who takes care to come pretty often when you are ill."

"Who is he?" we enquired.

"Conscience!" said the old soldier. "He is like the rate-collector, —always after arrears." Then, "Ugh!" with a toss of his head, "some folk seem to have done with their conscience what the Philistines did with Samson. They have put out his eyes, and made him turn their mill. But he is certain to be even with them in the end. There is nothing for it but to fall back on what is done for us. I can do nothing. I've told Conscience so a good many times since I've been lying here. There is a very old book on the table yonder. In it is a picture of two men beating James the Apostle to death with clubs. Well, the Law and Conscience were beating me to death. If the Lord had not come along, and stopped them, and claimed me for His own, they'd have done for me."

"Now, what is your ground of hope?" we asked.

He shut his eyes, and slowly said:—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus, and my all."

Presently he added, "No offence, sir, but I wish parsons would not apologize for the Truth so much. It's bad form to ask pardon for anything that God says. When I left the army, and settled in

London, I used to hear a good many sermons. Not so many as I ought to have heard; still, I did hear a good many. But, bless you, the preachers never seemed to strike home!"

"Then you had too many sermons of a sort," we put in.

"Did you ever hear the late Mr. Spurgeon?" queried the old man.

We smiled, and answered in the affirmative.

The veteran became quite animated. "There was a hard hitter for you. There was no doubt about what Mr. Spurgeon meant. He did not show a lot of pretty fence; he struck home. What is the use of having a good sword if you are afraid to use it? When you are not in earnest, clever tricks with your weapon are all very well; but when you are on the field of battle, no tricks! When I was riding-master, our adjutant used to say, 'Starkey, next to me, you are the finest swordsman in the regiment. You could cut the last hair off a bald man's head, and not break his skin.' That's all very well; but, when you have to deal with the enemy, you want to know how to break his guard, and strike him down."

Presently the ancient began again:—"I've told you a good many yarns about my army life."

"Yes; you were in the Inniskillings."

"No, no; I was in the First Dragoon Guards,—'The King's Own.'"

"Well," we said, "you are in that regiment still."

"I think I know what you mean," he answered. "I should have been drummed out of the Guards had I been no better soldier than I have proved myself in the service of the Great King. I've too often shammed, as I have known some do, even in the army, before an action."

"God forgive me!" he added, energetically.

Then the at-one-time-sergeant began on quite another line:—

"Did I ever tell you how me and the adjutant got the men out of a hole at a review? Things were slack. The adjutant said, 'This won't do. What's the matter?' He spied me. I was an orderly. He said to the captain of my troop, 'Ask the General if he can lend me that man.' When I rode up, the adjutant said, 'Starkey, they must gallop better; see what you can do.' So I went in front, and I saw what was amiss. I said, 'Men, shorten your reins. If you can't shorten them any other way, tie knots in them. Take a tighter grip, and think of the honour of the regiment.' They went by beautifully, sir. The commanding officer said, 'Starkey, you've done it.'"

The visitor knew of the old man's past, so he said, "It does not answer to give too much rein to either horses or men."

"Ah!" he replied. "True! That's why Conscience leads me such a dance now. He says, 'Starkey, you have been a fool so often, it's got past counting.'"

"Did I ever tell you how I broke barracks when we were stationed at Exeter?"

"No romancing," we interposed.

"Sober truth, sir! I was seen in the street, by one of the superior officers, after hours. I saw him as quickly as he saw me. I had a leg then, though it's lame enough now. I ran, scaled the barracks'

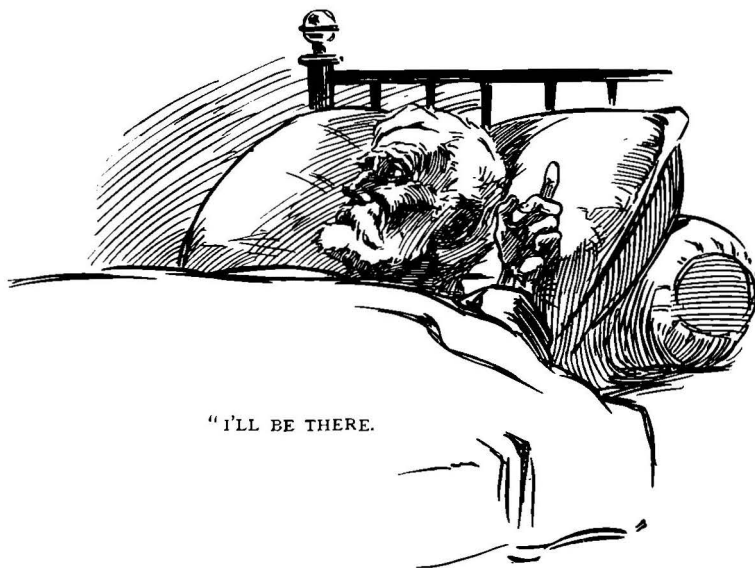
wall at a dark corner, crawled through a trap-door I knew of, and gained my room. In a few minutes, the call sounded for a surprise muster of non-commissioned officers. I fell into line in my proper place. The captain came along, but I was there. He stopped, and looked very old at me, and said, 'Did I not see you, just now, on the streets of Exeter, Starkey?' I answered, 'It must have been a case of mistaken identity, sir.' He walked on. It was a very near go, but I was there."

The old man's visitor again moralized:—"It would be poor work to drive it so close at the last muster. Do you remember the hymn that Gipsy Smith sang at the mission?"

"When the roll is called up yonder,
I'll be there!"

"Ah!" sighed the poor old battered warrior; "I was going to tell of a ride I did during the Fenian outbreak, but I won't. Say that again about the roll-call."

We complied.



"I'LL BE THERE.

"I'll be there," he repeated. "Well, I hope so. It's all nonsense to say that the past can be forgotten. Paul did not forget that he was once a blasphemer."

"A man's sins can be forgiven and forgotten by God," we interjected.

"Yes," he said at once, "Paul 'obtained mercy.' That's what I hope for in Christ. It is over fifty years since I enlisted in the Guards. I wish I had put on the Lord's colours sooner."

Re-converted Christians.

BY DR. T. L. CUYLER.

“WHEN thou art converted, strengthen thy brethren.” These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were spoken to Simon Peter before his disgraceful denial of his Master. “Simon,” says the heart-searching Saviour, “Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.”

Three important facts stand out in this declaration. The first one is, that Peter was not at that time a stranger to true religion; for Christ recognizes that he has “faith.” The second fact is, that, while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is, that Christ foresaw that, after his disgraceful fall, there should be a recovery, and the impetuous Peter would be one of the most powerful of His apostles.

The word “convert” in the New Testament signifies to face about, or to turn round. It describes the movement of a ship when it is “put about” on an opposite course,—or the action of a flower when it turns towards the sun. Re-conversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Re-conversion is neither a second awakening of a sinner, nor a second regeneration of one who is a true Christian. It is simply a penitent return to God, and to the path of duty, on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church-member cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the Spirit on their bare and barren branches.

Peter’s heart-process in re-conversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin, and repented of it. He came to Jesus in genuine faith, and entered on a new path of obedience. Re-conversion is a turning unto God; it differs from a first conversion in two respects,—viz., the starting-point is different, and the distance travelled is vastly less.

Tens of thousands of church-members are in painful need of a thorough re-conversion. The church gets very little from them except their names on its roll, and their occasional appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church, they are a hindrance and a reproach. No “revival” is more needed than a re-awakening and a re-conversion of backsliding church-members. I once heard the venerable Dr. Lyman Beecher say that, during a powerful revival in Cincinnati, there was a remarkable outpouring of the Holy Spirit in the Lane Theological Seminary, of which he was then the President.

Several of the students, whose religious experience had been very shallow, and whose spiritual life was very feeble, abandoned their false hopes, and dug down deeper to find the Rock. They were re-converted; and the doctor said that these re-converted men were especially effective when they got into the public ministry.

The first thing for every backsliding church-member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ re-invigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footstep in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark, strike out for something higher! You cannot run your experiences again in an old mould. The less you think of your former self, and the less you attempt to stereotype an old experience, the better it will be for you. Beseech your Master to give you new power, new inspiration, strength for new service; and lay hold of the first lines of useful activity that you can discover. Put off "the old man" with his deeds, and put on "the new man in Christ Jesus." That means re-conversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration, it might do your soul good to make an honest confession, not only to your Master, but to your fellow-Christians. A member of my church, who had wandered off into scandalous practices, came into our prayer-meeting, one evening, and standing up before the pulpit, made a square, manly acknowledgment of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time, he never alluded to the painful subject again; but threw himself into zealous Christian work, in which he continued until his dying day. There could not be a more profitable and God-honouring service, in our devotional meetings, than for those who have been delinquents or deserters to make frank confession of their sins and shortcomings. General confession of sin in public prayer is cheap and worthless; but to stand up, and acknowledge guilt and the wounding of Christ "in the house of His friends," demands an aroused conscience and sincere penitence; and is a proof of re-conversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of chastity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence, and his subsequent declaration, "Thou knowest that I love Thee," were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "Let him that thinketh he standeth take heed lest he fall"!

Perhaps this article may come under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who, having a name to live, are not much better than dead. Don't rely on

a bygone experience already become musty and mouldy. Repent afresh, and "do thy first works." Let your earnest prayer be, "O God, renew a right spirit within me; restore unto me the joy of Thy salvation!" Then, with Christ's help, begin to live, and speak, and act, and work, as a re-converted Christian.

"Man-like is it to fall into sin,
Fiend-like is it to dwell therein;
Saint-like is it for sin to grieve,
Christ-like is it all sin to leave."

"She Hath Done what she Could."

THERE passed away, recently, from the village of Kirby Muxloe, Leicestershire, a choice and gracious soul who is worthy of a place in the *memorabilia* of the "Sword and Trowel."

MARY HANNAH SHARP was brought to the Lord in early life, and united herself with the Baptist Church, Newark Street, Leicester. For many years she was an invalid; and, latterly, was almost entirely confined to her bed. Among the few books which, in her enfeebled state, she was able to hear read, the sermons of C. H. Spurgeon, and the writings of Mrs. Spurgeon were especially prized. Her interest was thus awakened in the Stockwell Orphanage; and, in the year 1886, she commenced to contribute to its funds. Others added their contributions, and it is remarkable to notice the steady increase in the amounts thus realized:—

1886	...	...	£2	2	6	1894	...	...	£3	15	6
1887	...	...	£2	4	6	1895	...	...	£4	8	8
1888	...	...	£2	13	6	1896	...	...	£4	11	4
1889	...	...	£2	16	0	1897	...	...	£5	2	0
1890	...	...	£3	1	0	1898	...	...	£5	5	0
1891	...	...	£3	4	2	1899	...	...	£5	12	6
1892	...	...	£3	10	10	1900	...	...	£6	0	0
1893	...	...	£3	14	0	1901	...	...	£6	8	6
			1902	...	...	£7	8	0			

At her request, her sisters will continue this "labour of love." She suffered much from nervous prostration and mental depression. Usually kept in peace, she had her seasons of darkness, with occasional gleams of joy. The Word of God and her hymn-book were her choicest treasures. Among her last words were:—"It is all faith.

"Wait! for the weary way will soon be trod;
Wait for the crown of waiting,—union with God."

Kirby Muxloe.

J. C. FORTH.

“A Cry from Macedonia.”

TO the Christian Churches in Great Britain,
An appeal* from the Protestant Churches in Bulgaria.

Dearly-beloved in Christ,

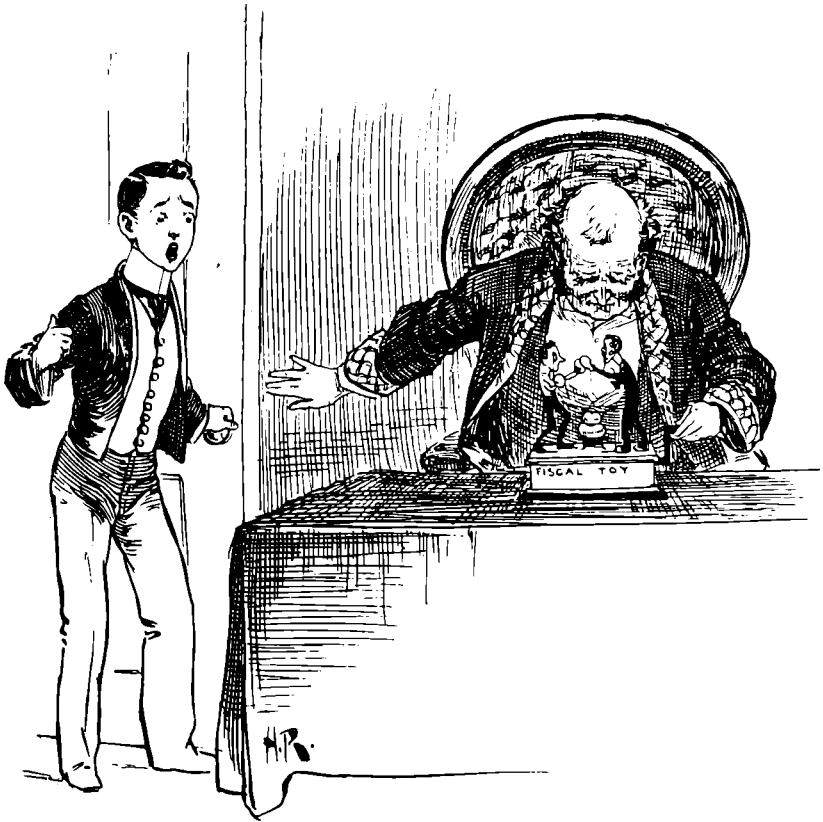
From the historic country of Macedonia, where the apostle Paul founded the first Christian Churches in Europe, there comes an urgent cry for help. A progressive Christian population, left for centuries under thralldom, has undertaken to break the bands of tyranny in order to regain its lost rights. This has made the fierce Bashi-Bazouks, and the regular Turkish army, draw their swords, not only against the rebels, but also against the helpless and peaceful population,—women, children, and old people, who have been subjected to horrible outrages and indescribable atrocities. According to the Consular and other authentic and trustworthy reports, the Turkish blood-thirsty authorities, by wholesale massacres, and the plundering and burning of the villages, are rapidly and systematically *exterminating* the entire Christian population. The region around the city of Monastir already presents a fearful and ghastly picture; through bloodshed, the country is depopulated, while hundreds of villages are still burning or smoking.

But the saddest thing of all is the strange conduct of European diplomacy. Some of the Powers are going so far as to openly encourage the Turk to go on in the extermination of the defenceless Christians, while the rest of them are playing the part of lukewarm spectators, just as they did during the Armenian massacres in Constantinople and Asia Minor. The present assassination of thousands of Christians, and the destruction of hundreds of villages with their Christian Church-buildings, is a triumph of Mohammedan fanaticism over the Christianity and Christian civilization of the 20th century. Shall our Christian Faith be trodden under foot by Mohammedanism? Will God's people, all over the Christian world, remain silent and irresponsible to the bitter cries of the dying ones in Macedonia?

Dearly-beloved in Christ, through the native Bulgarian Evangelical Society, which, for twenty-eight years, has been a power for good among the European provinces of Turkey, the Protestant Churches in Bulgaria, together with their auxiliaries,—the Sunday-schools, the Christian Endeavour Societies, and other Christian organizations, pray you most earnestly to raise your united voices, and ask your Government to take such timely measures, with the other Christian States of Europe, as shall put a stop to the horrible atrocities, and the rapid extermination of the Christian population in Macedonia. An interference, on the part of European diplomacy, is the only effective measure against the present slaughter, and also the only means of introducing peace, order, and good government.

(* We gladly comply with the request of our suffering fellow-Christians to publish this Appeal. Oh, that Britain would champion the cause of the oppressed, and insist that these atrocities cease for ever! We are more than glad that "The Daily News" has opened a fund to relieve the distress in Macedonia, and we would esteem it a privilege to pass on any gifts which our readers may care to forward through us. Address, Pastor T. Spurgeon, Metropolitan Tabernacle, London.—ED.)

THE CRY FROM MACEDONIA, AND HOW IT IS RECEIVED.



PAGE-BOY. "If you please, Sir, Mrs. Bulgaria wants to see you immediate; says that her little girl has took poison, an' is dying."

DOCTOR JOHN BULL. "Go away, go away, boy; tell Mrs. Bulgaria that I am not in. Can't you see that I am too busy to attend to a small matter of that description?"

Being One Body in Christ, and in the name of that holy Faith which binds all true Christians in the world, we firmly believe that you will hear the mournful cries of thousands of children, defenceless women, and old people, and that you will take their cause to heart, and help them as best you can. This is the only way of wiping out the black spot which the inactivity and lukewarmness of diplomacy have brought upon our Christian civilization of to-day.

Hoping that you will be ready to respond to this Appeal of ours,

We are, in the faith and love of our Lord Jesus Christ, and on behalf of the Protestant Churches in Bulgaria,

Very sincerely yours,

J. J. SEFCHANOFF, President of the Bulgarian Evangelical Society, and Pastor of the Protestant Church in Philipopolis, Bulgaria.

A. S. TSANOFF, Vice-President of the Society, and Editor of the paper, "Zornitsa."

VULKO J. CHOPOFF, General Manager of the Society.

M. N. POPOFF, Treasurer of the Society, and Pastor of the Protestant Church in Sophia.

DIMITER N. FURNAJIEFF, Secretary, and Pastor of the Protestant Community in Kustendil.

J. M. TSAKOFF, Overseer of the Book Department of the Society, and Pastor of the Protestant Church in Haskovo.

The Minister's Reverie.

IT was Sunday evening, and the minister, who is a bachelor, was sitting moodily in his lodgings, in a state of exhaustion of body and mind, after expending his strength in earnest labour during the day. It had been with him one of those days when he felt that he had laboured in vain, and spent his strength for nought. At such times, his mood was a somewhat bitter one, and his musings not edifying to the general ear. He was under the juniper tree, and its fruit was *not* sweet to his taste.

"I declare, I am disgusted with the whole thing. Was there ever such another congregation as mine? Really, I think I must resign, like Brother Touchy himself, who came into my vestry, this morning, just as I was going into the service, and handed me a letter. Thinking it might be some intimation that would need to be given out, I opened it, and found that it was his resignation of office; and I declare, if I have had his resignation once, I have had it half-a-dozen times. And the pity is, he is a real good soul at bottom, and one of my best helpers when he is all right. But, if anybody runs up against him in any way, he flies off to pen and ink, and writes out a letter of resignation. I feel like doing the same myself to-night.

"And, of course, those census enumerators must needs come to-day, when the congregation was smaller than usual. I don't know what can have kept the people at home. There are some sick, I know; but there were many vacant places not accounted for in that way. I wish the folk would come out with something like regularity. They are quick enough on me, I know, if I am slow at visiting them. There's Mr.

Inconsiderate, for instance; the other week, when I asked after his family, he said, the missus had not been well for some time, and they were wondering where I had been. Of course, I pleaded ignorance of the fact; but, he said, 'Surely absence from the services for several Sundays was sufficient to proclaim that.' 'Yes,' I thought to myself, 'it would have been if it had not been Mrs. Inconsiderate, for it is nothing unusual for her to be absent for several consecutive Sundays without there being anything special the matter with her.' However, I thought it was wiser to be silent, and appear to be in the wrong, rather than retaliate, as I could so easily have done. But, to show the perversity of the people, just a Sunday or two afterwards, I asked Mr. Inconsiderate, who was present alone at a service, if his wife was ill; and he replied, 'Oh, no; she is just taking a Sunday.'

"Then there is that Mrs. McClarty. She is scarcely ever out to worship; and if you ask what is keeping her away, it is a sore this, or a sore that; but, I am afraid, the sore point is one that is patent enough; but to point it out, would provoke sore feeling.

"Then there is Brother Crotchet, in the choir, who is up and off if anyone looks awry at him. I rather fancy that Brother Cross almost likes to tease him just because he is so testy; and, for all his flightiness, he influences quite a number of the young people in his tantrums.

"There's Brother Soft, whom I had hopes of for a long time; but I have found him to fail me so often, just when he was most needed, and behave more like a big boy than a man, that I have come almost to discount him altogether.

"Then Mrs. Croak won't come to the service because somebody else *is* there, and Mrs. Freak won't come because somebody else is *not* there.

"Brother Talky is always expressing himself on church affairs; but he is, perhaps, the most disappointing of all. It is 'much cry, and little wool,' with him, certainly. I had hopes of making something of him at first. He would have the prayer-meeting attended by all the members, he said; but I could not help noticing that he talked on the strength of very few attendances a year. And when I have spoken to him about the matter, he has made such wonderful excuses that I have felt quite shut up. And he talks with such a pursed-up look of shrewdness about the eyes, and such a knowing shake of the head, that, for a long time, I thought there must be something in his plea of difficulties in the way of attendance. But 'hope deferred maketh the heart sick.'

"And there is Mrs. Starch; and you, Brother Hot-and-cold-by-turns; and you, Brother Ego; and you, Mrs. Heartless; and you, Brother Shifty; and you, Sister Simple, who have just gone over to 'the brethren'; and you, Mrs. Vext, who are never pleased with the length of my visits; and you, Mrs. Clatterbags, whose family is a disgrace to your training of them; and you, and you, and you, the rest of you, too numerous to mention. Here have I been trying to shepherd you for many years now, and you are a heartbreak to me. What interest have you in the church? What do you deny yourselves, for it, of time, and thought, and energy? Haven't I told you, again and again, that there are vacancies in every branch of the church's work? And yet, how slow you are to come forward to fill them! I declare, though, the

men are worse than the women in this matter. It is possible to get some of the women into the work; but you men are past speaking about. Ugh! what is the good of you all? I think I must give it all up. Yet, what good would that do? It would just be an acknowledgment of my defeat. O Elijah, when you were under the juniper, an angel came to strengthen you; but no angel comes in these commonplace days to help me!

"However, let me not be entirely unjust to my congregation. There's Miss Steadfast, who is, year in and year out, the same diligent, patient worker. I never visit that old maiden lady Cheery, without having her thank me for my visit as if it were the event of the day to her, and tell me how much she is helped by my preaching. And there's little Miss Bigheart, 'how her feet lift when she is going to a meeting,' as one said of her. And Brother Crotchet, in the choir, in spite of his occasional testiness, is as handy a man for work as any minister need wish. And I am sure I have experienced many a kindness from Brother Soft himself, that makes me linger fondly over the thought of him at times, even if, occasionally, he is no more reliable than a child. And Brother Touchy, I have to confess, is as easily touched for good as, at times, he is to its neglect. He has a conscience, and always comes right after a bit. So, I must just have patience, I suppose. It pays, after all. Then there is Brother Wonder, who might well rejoice the heart of any minister, considering how he has been saved from the swine-troughs of prodigality to adorn the doctrine of God his 'Saviour. And, I declare, if I had only the case of Miss Beautiful to cheer me, I might be well content, for never have I seen a more despairing soul transformed into a lovelier character. And there's Miss Business, who, perhaps, is not the most tender and considerate towards others; but, for going about things, there is no one like her. Miss Diligent is a good second to her. Brothers Cross and Bland have their limitations, but no one can deny their generosity. No minister, either, need wish for heartier or more promising young men about him than young Thorough, and young Faithful. Mrs. Poor, too, cannot give much, although it is wonderful what she does give; but the church would be a deal poorer for the lack of her than could be reckoned from the amount of her contributions. I must not forget Miss Sunshine, either, who comes amongst us like Summer always, and increases the gladness of others by her very presence. It does my soul good, too, every time I see Mrs. Content, although many might well wonder what she had to be content about with such a husband as she has. Brother Willing, too, is always ready to help, although there is not one in the congregation more diffident of his own powers.

"I declare, I feel quite heartened again. The angel has come to help me, after all; and not one only, but many of them. And although they are angels I am very familiar with, they are not less heavenly for all that. I don't know that I seriously thought of resigning; but I shall not do so, certainly. But may the things that remain among us be strengthened! May we put on Christ more, and hold fast that which we have, that no man take our crown!"

GEORGE DIPPIC.

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.

Pictures from Pilgrim's Progress.
Drawn by C. H. SPURGEON. With Prefatory Note by THOMAS SPURGEON, and 18 Illustrations. Passmore and Alabaster. (3s. 6d.)

WE are pardonably proud to see the papers, which first appeared in our Magazine, collected together (with three additional "Pictures") into a very attractive volume. Better gift-book could not be. We confidently expect a big demand. We are sure there will be no disappointment, for C. H. Spurgeon is at his best in commenting on Bunyan. Buy the book. Give another copy away. There is a blessing in it.

The Higher Criticism: the Greatest Apostasy of the Age. By D. K. PATON. 24th thousand. Passmore and Alabaster. (1s. 6d.)

THE hope expressed in a previous review of this work, viz., that it might be scattered by the hundred thousand, is not yet realized; but we are getting on! We thank God for this new edition, and our fervent prayer is that it may soon be sold out. It is bound to tell, if it is but read. Let lovers of The Old Book introduce this plea for its inerrancy at every opportunity. It spikes the guns of the higher critics.

John Ploughman's Sheet Almanack for 1904, and Spurgeon's Illustrated Book Almanack for 1904, are about to be published by Messrs. Passmore and Alabaster, price one penny each. It is hoped that they will prove to be fully equal to their predecessors, and that many readers will be helped by their perusal. Mrs. C. H. Spurgeon has again selected the Texts for the Book Almanack; and, at her request, the Editor of the "Sword and Trowel" has written the letter to accompany them.

Messrs. Hodder and Stoughton have sent us the first of the 10 two-

shilling parts which are to comprise the cheap re-issue of *The Pulpit Bible*, by JOSEPH PARKER, D.D.

Young England. Vol. XXIV. Sunday School Union. (5s.)

A MAGNIFICENT volume, full of thrilling adventure, harmless fun, striking illustrations, and useful information. The tone is high throughout.

The Child's Own Magazine (Sunday School Union, 1s.) has reached a green old age; (this is the 70th annual volume;) but it is as young and as beautiful as ever. Its contents are good, and only good.

Boys of Our Empire. Vol. III. Andrew Melrose. (7s. 6d.)

THERE is much in this volume that we can honestly commend. All that provides genuine mirth, and fosters physical culture and noble sentiment, we greatly rejoice in; but we are obliged to state that we could wish there were less Empire, and Khaki, and fighting in it. Then there would be room for something a little more solid and spiritual. This surely would not be amiss even in a periodical that is not religious. Boys have souls as well as bodies and minds.

The Girls' Empire. Vol. II. Andrew Melrose. (5s.)

HERE are Stories of all sorts and sizes, and Miscellaneous Articles on a great variety of helpful and useful themes. The religious element is certainly not overdone. We think there might be more of it without running any risk of being "goody-goody."

Of Messrs. Partridge and Co.'s admirable Annuals,—*The British Workman, The Band of Hope Review, The Children's Friend, The Infants' Magazine, The Family Friend,* and *The Friendly*

Visitor,—we may truthfully say that they are alike good. It is really wonderful how their freshness is maintained after so many years. "The British Workman" has a portrait and appreciative sketch of the Editor of "The Sword and the Trowel."

The Gist of the Lessons. A Concise Exposition of the International Sunday School Lessons for 1904. By R. A. TORREY. Nisbet and Co. (1s. net.)

EXCELLENT, as usual, yet we are again puzzled by a sentence concerning baptism. We wonder where "God commands for sinful man water-baptism as the method of his confession and renunciation of sin." We suppose Dr. Torrey believes that faith is the pre-requisite to baptism, but we wish he had said so.

Children's Daily Bread. A Picture, Text, and Verse, for every day of the year. Religious Tract Society. (1s. 6d.)

A NEW edition, slightly reduced in size, of a book that has long been a favourite with our young folk.

The Story of Jesus, Told for Little Children, and Illustrated by ANNE BATCHELOR. Nisbet and Co. (1s. 6d.)

A BRIGHT little lassie, to whom this book was shown, said, "It is not half as interesting as the Bible;" and we agree with her. Of the illustrations, the less said, the better.

The Wonderful Castle. By MARY E. MURRAY. Sunday School Union. (1s.)

THE Little Gentleman in Green, who is the hero of this really charming story, has some truly wonderful adventures from a child's point of view. We like the tale immensely; and if we like it, what a fascination it will have for the young folk!

Pussy Meow. The Autobiography of a Cat. By S. LOUISE PATESON. Andrew Melrose. (2s. 6d.)

WE are in entire accord with the

object of this story; viz., "to breathe out the joys, the sorrows, and the longings of a misunderstood and much-maligned fellow-creature, and to secure for her the consideration which humanity owes to the dumb." The authoress seeks to inculcate kindness, and to inform young people as to the nature and habits of the cat. But the tale seems to us to be poorly told, even for a cat. We do not complain that Americanisms abound, such as "the ladies smiled some more;" but we are sorry that the young people in the story are given to use such slang as "I'll be jiggered," and "I bet." The cats themselves, be it said, have a better vocabulary than the boys and girls.

Fighting Fearful Odds; or, the Temptations of Jack Rodney. By ROBERT LEIGHTON. Andrew Melrose. (3s. 6d.)

"FEARFUL ODDS" indeed! for the fighting is not against flesh and blood, but against the influence of evil company, and against gambling habits. The story is exciting, and the moral is not tagged on at the last, but is skilfully woven into the tale itself.

Dr. Winsford's First Fee. By JOHN CUTTELL. (1s. 6d. net.) *Victor: a Story of the Common-place.* By LYDIA PHILLIPS. (2s. net.) A. H. Stockwell.

Two more of Mr. Stockwell's stories, of fair average merit.

Hubert's Two Anchors; or, Service Chosen. By E. A. W. Second edition. C. J. Thynne. (2s. 6d. net.)

A STORY of self-sacrifice, admirably written, and specially suitable for boys. The book is wonderfully cheap.

Arthur's Rest. By M. A. FULTON. A. H. Stockwell. (3s. net.)

SEVERAL romantic love-stories, combined with an account of the establishment of a home of rest for girls in business, with other arrangements

for their health and comfort. 208 small pages for 3s. 1

A Boy at Fifteen: Before and After.
By B. MCCALL BARBOUR. Partridge and Co. (1s. net.)

A BOOK that will prove invaluable to boys who will read it, and follow the advice the author gives them in it.

How to Bring up our Boys. By S. A. NICOL. With a Preface by Rev. F. B. MEYER, B.A. Religious Tract Society. (1s.)

WISE, strong, and tender, written by a mother of boys, who evidently understands them. One of the best books on the subject that we have ever read.

Answered Prayer and Open Doors.
London Missionary Society.
(6d. net.)

SKETCHES of the work of the London Missionary Society. Here is romance indeed! The book is profusely illustrated.

W. Robertson Nicoll, LL.D., Editor and Preacher. By JANE T. STODDART. Partridge and Co. (1s. 6d. net.)

"LORNA" has written, for the New Century Leaders Series, an appreciative and interesting sketch of her "chief." She calls it "a simple record of the chief incidents of his career up to the present time;" but it is more than that, for it is characterized by the vivid descriptive power and attention to detail for which the writer is so justly famed. We greatly rejoice in Dr. Nicoll's stand for truth and righteousness, although, it must be confessed, we have not always seen eye to eye with him. His aid in this Education struggle is simply invaluable. Long may he lead us thus!

The Apostle Paul. By ALEXANDER WHYTE, D.D. Oliphant, Anderson, and Ferrier. (3s. 6d.)

WHEN we reviewed the fifth volume of "Bible Characters," we called

attention to the fact that it contained what was "really a new life of Paul." We are glad that Dr. Whyte has consented to the publication of this "life" as a separate volume, including five remarkable "Sermons on Pauline Texts," and also "an Appreciation of Walter Marshall and his Book, 'The Gospel Mystery of Sanctification.'" This volume on the great Apostle of the Gentiles should have a large circulation. A work, so full of grace and truth, ought to be in every minister's library, and what would be even better, its contents should be in every minister's heart.

The Crimson Book. By DINSDALE T. YOUNG. Hodder and Stoughton. (3s. 6d.)

IT is a strong voice that speaks in this volume of sermons, strong with the strength of great convictions,—rugged, incisive, constraining. It is the voice of a living man in love with living truth, who therefore speaks with authority and charm. Mr. Young proclaims the old truths with the eloquence of reason and passion. He reveals their essential command upon the faith and conduct of men. "The wisdom of God" is preached with such insight and fervour that familiar phrases of the Bible stand forth with regnant and kindling meanings. Humour, epigram, satire,—all these are here, as was to be expected; but the note of the book is the passion for souls. We recommend it heartily.

The Loom of Life. By Rev. F. N. PELOUBET, D.D. Sunday School Union. (6d. net.)

A BEAUTIFUL booklet! The idea is not new, but such deft handling of it is by no means common.

God our Father is the all-wise Designer, the Pattern-maker. Our work is hidden from us as we throw the shuttle, and we see the wrong side oftenest; but, if we abide by God's plan, and use His thread, the result will be all-glorious. Just the thing for a weary heart, or a sorrowful spirit, or a suffering saint.

The Sacrifice of the Red Heifer.
By M. F. NASH. Chas. J. Thynne.
(9d. net.)

AN exposition of the Scriptural doctrine of purification. In brief compass, and largely in Biblical language, a vital truth is clearly set forth. A useful little handbook.

Substitution: is it a Bible Truth?
By the Author of *Worship*; what is it? W. G. Wheeler and Co. (3d.)

THE question is ably and convincingly answered in the affirmative. A booklet that would be helpful in the hands of earnest enquirers.

Notes.

Personal Paragraphs.

On another page, we have attempted to tell the life-story of our dear mother, MRS. C. H. SPURGEON, whose spirit returned to God who gave it on Thursday, October 22nd, 1903. The sketch, which has been written under special pressure, is, we feel, very incomplete as a history, and quite inadequate as an appreciation. We hope to present something more sufficient next month. The loving sympathy of individuals and societies pours in upon us. We beg all these kind friends to rest assured that we have been not a little comforted by their condolences.

They will be glad to know that our beloved mother was tended to the last, with loving care, by the friend of forty years, Miss E. H. Thorne, assisted, as far as this was possible, by the faithful maids who have long been most devoted to their dear mistress. Her medical man was C. Grinling Bunn, Esq., M.D., who was unremitting in his most kind and skilful attention throughout the trying illness.

We shall be so thankful for the continued prayers of our readers on behalf of our dear wife, MRS. THOMAS SPURGEON, lest we have sorrow upon sorrow.

She has been laid aside now for five weeks, and has been in a very serious condition for most of that time. Pleurisy supervened on pneumonia, and there was an effusion of fluid. For a while, it appeared that absorption was in process, but it became necessary, on October 23rd, to remove the fluid. The patient bore the operation well; and, at the time of writing (October 24th), is doing quite as well as can be expected. For the un-

bounded sympathy and prayer of a multitude of friends, we are filled with gratitude and hope.

It is always a joy to see the children of our officers passing through the waters of baptism, and entering the service of the Saviour. We rejoice with our beloved brother, Elder H. W. Harvey, over his daughter's reception into Church-fellowship.

* * * *

Tabernacle Tidings.

The Pastor's Birthday Fund has grown, as he hoped it would, to £500. He is deeply grateful to all who have helped to make up this generous amount.

Baptisms at Metropolitan Tabernacle, October 1st, five,—Jessie Small, John C. Paine, Bertha L. Harvey, Ellen Cook, Agnes M. Cross; at Haddon Hall, September 27th, five,—Ada Richardson, Ellen Cole, Violet Dunn, George Bishop, Jane Davis.

The great communion service, on Lord's-day evening, October 4th, was a specially solemn occasion. Pastor Thos. Spurgeon being too ill to leave home, the proceedings were directed by Pastor C. B. Sawday, who had also conducted the earlier service. Twelve friends, who had previously been baptized, were received into Church-fellowship. Prayer was offered for beloved sick ones, and the following deaths were reported:—Christiana Games,—a member for sixty-three years, whose place upon the Church-roll was Number 3,—Thos. F. Paine, Georgina W. Green, Rosina Bellamy.

The "John Ploughman" Gospel Temperance Society celebrated its anniversary on Wednesday, October 7th. The Report presented by the Secretary, Mr. J. H. Savager, showed a membership of 175. Thirty-seven pledges were taken during the year.

The meeting was presided over by Pastor C. B. Sawday, and addresses were given by Mr. Geo. Shrubsall, L.C.C., and Revs. Frank James and D. J. Rounsefell. Mrs. Eva Battley sang a Gospel solo.

Evangelistic services were resumed for the winter season on Lord's-day, October 11th. There was a good attendance, notwithstanding the heavy rain. Pastor C. S. Hull gave an impressive address, and Miss Permain sang the Gospel.

The twenty-fourth anniversary of Surrey Square Mission was celebrated on Lord's-day, October 11th. Mr. H. R. Pyke and Captain Clarke were the preachers. A public meeting was held on the following Tuesday, presided over by Mr. W. J. Scudamore, and addressed by Pastor T. E. Howe, and Messrs. H. Fisher, C. Wagstaff, and H. Willett. Mr. C. A. Pavey, the Superintendent of the Mission, presented an interesting Report, telling of much good work done. There are 80 members, 470 Sunday-scholars, 150 members of the International Bible Reading Association, and 396 Band of Hope members. 1,500 Gospel booklets and C. H. Spurgeon's sermons are circulated weekly.

The Maternal Society is one of the good works carried on, at the Tabernacle, by gracious ladies, who seek to do their alms in secret, knowing that their Heavenly Father, who seeth in secret, will reward them openly. The annual meeting, which was held on Monday, October 12th, was an interesting gathering. The Report, read by the Treasurer, Mrs. Jas. Hall, showed that, during the year, 144 poor women had been helped in the time of their need. Pastor C. B. Sawday presided, and brief addresses were given by Dr. Z. T. Downen and Mr. G. W. Gregory. Miss Fanny Lane sang appropriate solos. A vote of sympathy with the President of the Society, Mrs. Thos. Spurgeon, in her serious illness, was passed.

The annual election of Elders will take place on October 26th. As we go to press before that date, we cannot report the result of the election; but there is little doubt that the brethren, who have served so faithfully, will be asked to remain in office for another year.

Mr. E. Nicolais, of 56, Sarsfield Road, Balham Park Road, London, has issued his unique photograph of the Metropolitan Tabernacle on Re-opening Day as a Post Card. He charges half-a-crown a dozen for them, and gives much of the profit to the Stockwell Orphanage.

"The British Monthly" for November contains a comprehensive, illustrated article upon the Pastor's ten years' work at the Tabernacle.

* * * *

Concerning the College.

We are very thankful that the operation upon Professor Hackney proved successful, and that he is making good progress towards recovery.

Mr. A. E. Pope has accepted the pastorate of Avenue Road Baptist Church, Shepherd's Bush.

A meeting has been held at High Street Chapel, Ilford, to welcome to the full pastorate Mr. Frank H. Smith, who has been assistant-pastor there for three years. Pastor H. J. Martin has removed, from Grays, Essex, to Wakefield.

Pastor S. Jones has been re-elected to the pastorate of the Twickenham Green and St. Margaret's Baptist Church. Pastor Frank Thompson, of Luton, is going to South Street Chapel, Greenwich, as successor to Pastor Charles Spurgeon; and Pastor G. T. Bailey is leaving Leyton, and taking charge of the work at the new London Baptist Association Chapel, Mitcham Lane, Streatham.

Two of our brethren—Mr. G. J. Dann, and Mr. F. W. Jarry,—with their wives, have sailed for India in order to resume their missionary work there.

The annual meeting of the Pastors' College will (D.V.) be held on Thursday, November 12th. The President will be very grateful if all the brethren will do their utmost to ensure the success of this year's gathering.

IN MEMORIAM.—Pastor J. S. Hockey writes:—"PASTOR JESSE AUBREY passed away, on September 24th, at Bexhill, where he had been living for the past eighteen months. Our brother entered the Pastors' College in 1881, where he won the esteem of all by his patient, persevering, and Christ-like spirit. He left College at the call of the infant church at Aldershot, where, for over nine years,

amid many discouragements, he did a good and lasting work, the fruits of which still abide. In 1893, the church at Windsor secured his services. There our friend displayed the same characteristics of patient plodding, and loyalty to the Saviour, and won the loving esteem of all who knew him. At the commencement of 1902, he was stricken with paralysis, and was ordered by his medical adviser to go to the South coast. He went to Bexhill, and from there he entered into the joy of the Lord, his last words being 'Praise, my soul, the King of Heaven.'"

After the above "Notes" had gone to the printers, we received news of the home-going of PASTOR J. J. KENDON, one of the associates of the Pastors' College Evangelical Association, the father of one of "our own men,"—Pastor J. J. Kendon, of Jamaica,—and one of the ever-faithful friends of C. H. Spurgeon. He will be missed by many,—not least by his hundreds of "old boys" as well as the present pupils at Bethany House School, many of whom he had the joy of leading to the Saviour. To the bereaved family, church, and school, we send the assurance of our sincere sympathy, with our earnest prayer that all may be graciously sustained in their season of sorrow.

Mr. Kendon had been for forty-one years pastor of the Goudhurst Baptist Church, and he was also the Founder and Director of the Hop-pickers' Mission. He was ill for only six days, and was in his seventy-fourth year when he was "called home" on October 17th.

After the whole Magazine was in type, news came that yet another of our brethren—MR. W. CORDEN JONES, formerly Secretary of the Metropolitan Tabernacle Colportage Association,—had been "called home" on October 21st.

Our Fatherless Family.

Collectors for the Orphanage will not forget the meeting on Tuesday, November 17th, to which they are specially invited. After tea, there will be an exhibition of musical drill, followed by a public meeting, over which Harry J. Veitch, Esq., will preside, and at which, in addition to the children's portion of the programme, the President, Pastor Thomas Spurgeon, hopes to give an account of

his trip to the Canary Islands, illustrated with lime-light views of the scenes he witnessed.

The Secretary is always glad to supply collecting boxes and books to those who are willing to help the Institution by soliciting contributions to its funds.

Colportage Chronicles.

A colporteur has been appointed for the new District at High Wycombe, Buckinghamshire. He will commence work without delay, and there is a good prospect of useful and successful effort being carried on in and around that locality.

The Secretary is always glad to hear of intelligent, energetic, Christian young men, with suitable gifts, who are desirous to devote themselves to Colportage work. Good business ability, experience in visiting, a measure of acceptance in preaching the Gospel, together with ardent zeal for the winning of souls, are necessary qualifications for this service for the Saviour.



MISS HOOPER AT WORK.

A colporteur, who regularly visited a bright little Christian girl, during the closing months of her young life, writes:—"You will be glad to hear that Lily's death has led to the conversion of her father. He had previously been difficult to reach; but, on the day of the dear child's death, I knelt with him by her bedside, and he then shed bitter tears as I prayed for him. He has since professed his faith, and is evidently a changed man."

Applications are coming in, to the ladies of the Colportage Working

Society, from brethren who, as winter draws nigh, desire such help in the way of garments for themselves and their families as may be available. Miss Hooper, the Secretary, will be glad to hear from friends who can spare partly-worn garments, especially overcoats.

One of the colporteurs illustrates his daily life by such records as the following:—"Had a talk about Divine things with an aged couple at a house I visited; also tried, by quoting some precious promises, to soothe and comfort a sick person, living there. At another house, I got into conversation with a person about the Cities of Refuge, pointing her to Christ as the only place of safety for the soul.

She seemed very grateful for my call. Later on, I visited a person who had been suddenly bereaved, and endeavoured to console her. I also called upon a sick one, and had a little time of reading and prayer, which seemed to give pleasure. Before reaching home, I visited a lonely couple, about eighty years of age, and talked with them about the Lord's faithfulness during their long life."

With the closing months of the year so near, the condition of the General Fund is causing some anxiety, and appeal is made for subscriptions or donations, which will be gratefully acknowledged by the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from September 15th to October 14th, 1903.

£ s. d.		£ s. d.	
Collection at South Street Baptist Chapel, Greenwich, per Pastor C. Spurgeon	13 3 0	" N. B."	25 0 0
Mr. G. Harris	1 0 0	Mrs. Keevil	10 0 0
Pastor W. H. Mann and friends	3 1 0	Contribution from Baptist Church, Hounslow, per Student-Pastor R. H. Miller	4 4 0
Mr. E. H. Edwards	2 0 0	Weekly Offerings and Collection at Metropolitan Tabernacle	20 12 5
Mr. W. Pitcher	1 0 0		
Mr. R. J. Beecliff	0 2 6		
Mrs. Lees, per Mr. F. W. Thompson	20 0 0		
		<u>£100 2 11</u>	

Pastors' College Missionary Association.

Statement of Receipts from September 15th to October 14th, 1903.

£ s. d.	
" H. McS."	1 1 0
" N. B.," for Dr. Churcher's Work	5 0 0
For Christ's sake	0 5 0
	<u>£6 6 0</u>

The Stockwell Orphanage.

Statement of Receipts from September 15th to October 14th, 1903.

£ s. d.		£ s. d.	
Mrs. Gray	1 1 0	Mr. G. H. Holt	1 1 0
For Christ's sake, Plymouth	1 0 0	Mr. T. D. Adams	2 0 0
Mr. J. Pearson	1 0 0	Mr. A. W. Sutton	1 1 0
Mr. Tennant	1 1 0	Mr. W. Johnson	0 1 0
A dinner for one of the bairns, Peterboro'	0 1 0	Mrs. E. H. Edwards	2 0 0
Collected by Mrs. Knowlden	0 7 6	Mr. A. G. Morton	0 3 0
Postal Order, Neath	1 0 0	Stamps, Camberwell	0 1 0
Sad one, Derrygonelly	0 5 0	Mr. M. H. F. Sutton	1 1 0
Collected by Miss M. Morgan	0 10 0	Mr. F. Holden	1 0 0
Miss Harber, per I. J. Lamont	10 0 0	Mr. and Mrs. Wright	0 10 0
Mrs. E. Mackie	1 0 0	Mr. W. J. Hieron	0 5 0
Mr. G. Harris	1 0 0	Mr. W. S. Cowell	5 0 0
Mr. M. Morris	0 2 6	Mr. W. T. Frew	2 0 0
		Mrs. E. Green	2 0 0

	£	s.	d.		£	s.	d.
Miss Kirk	1	1	0	Mr. T. E. Inwood	0	5	0
Alderman T. J. Hughes	1	0	0	Mr. N. H. Biggleston	0	2	6
Postal Order, Stoke Newington	1	0	0	Postal Order, Brechin	1	0	0
Mrs. H. Bray	1	0	0	Mrs. J. L. Bradley	1	0	0
Miss A. Furse	1	0	0	The Misses M. and C. Hawke	0	4	0
Miss M. Hayward	0	10	0	Mrs. E. Hood	0	3	0
Collected by Mr. and Mrs. Flecknoe A friend in Cambridge	0	5	0	Hirst Sunday-school, per Mr. A. Halliday	0	3	0
Postal Order, Elstead	0	3	0	Mr. T. G. Thomas	0	2	6
Mrs. C. Owen	0	2	6	Collected by Miss A. Morris	0	4	3
Stamps, Southport	0	1	3	Mrs. Price	1	0	0
Stamps, Macclesfield	0	1	0	Mr. A. Le Poidev'n	0	4	0
Widow Adlem	0	2	0	Miss Miller	0	5	0
The Misses Walters	4	4	0	Mr. G. Wellstood	0	2	6
Mr. E. F. Brook	3	0	0	Mr. E. Reynolds	0	2	6
Mr. D. Thomas	2	0	0	Mr. G. Sargent	0	2	0
Mr. H. White	1	1	0	Miss Sampson	0	1	0
Collected by Miss E. Smith	0	15	7	Mr. B. Fielden	0	1	0
Mrs. J. Dowson	0	10	0	Mr. J. Ballantine	0	5	0
Mrs. E. Parsons	0	5	0	Mr. Thurston	0	10	0
Mrs. Pucknell	0	1	0	Collected by Mrs. Jolly	0	12	6
In loving memory of Mr. J. Holt- Skinner	20	0	0	J. B. N.	0	5	0
Mrs. M. Brooks	0	2	0	Mr. J. Aubrey	0	2	6
Collected by Mrs. Watts	0	7	0	Miss I. Lord	0	2	6
Collected by Miss Parker	0	2	0	Mr. G. Sell	0	5	0
Mr. G. Phillips	0	5	0	Mrs. Sellar	1	1	0
Master J. Wright	0	4	3	Mrs. Brazil	2	2	0
Miss Stedman	0	3	6	Collected by Mrs. F. Whittaker	0	15	0
Mr. E. W. Diver	0	2	6	Mrs. M. A. Hoult	0	10	0
Thankoffering from Waterbeach, per V. J. C.	0	2	6	Royal Engineers' Charitable Fund, per Lt.-General Gordon Pritchard	10	0	0
Mr. J. Bishop	0	2	6	Miss C. E. Jennings	1	0	0
Mr. J. Patmore	0	2	0	Mr. W. Barker	0	2	6
S. A., Aberdeen	0	1	6	Lavender Hill Congregational Sunday-school, per Mr. W. Clement	2	2	0
Miss M. Rees	0	2	0	Mrs. Keevil	10	0	0
Mr. J. E. Perraton	5	0	0	Mr. W. Fox	1	0	0
Sir Jas. Colquhoun, Bart.	4	0	0	The trustees of the Delmar Charit- able Trust, per Messrs. Kerly and Sons	5	5	0
Mrs. Jefferis	2	0	0	Mr. D. Macdonald	0	5	0
Mr. T. H. Worringham	1	1	0	Mr. G. Middleton	0	5	0
Mrs. M. I. Willatt	1	0	0	Mrs. A. Pottinger	0	2	0
Mr. D. Davies	1	0	0	Mr. Jas. Frame	1	0	0
Mrs. Hewkley	0	10	3	Miss E. Husband	1	0	0
Miss G. Bell	0	2	6	Mr. J. Leedham	0	9	0
Postal Order, Watford	0	1	6	Mrs. Whatley	0	5	0
Miss Gregg	0	1	6	Mrs. C. Thomson	0	1	0
Mr. W. H. Dodd	0	5	0	Mr. M. J. Sutton, J.P., per Mrs. Jas. Withers	3	3	0
Sandwich, per Bankers	2	2	0	Miss Dunn	2	2	0
Mr. J. Pillman	1	1	0	Mr. T. Field	0	5	0
Mrs. C. Voysey	1	0	0	Miss E. Bloom	0	5	0
Mr. P. Norman	0	5	0	Mr. J. D. Barrett	0	5	0
A country minister	0	5	0	Miss A. E. Bennett	0	2	0
Mr. D. Rippett	0	2	6	Mrs. Lees, per Mr. F. W. Thomp- son	20	0	0
Miss M. Davies	0	2	6	Mr. Park	1	1	0
Miss M. Robb	0	1	0	Per Mrs. C. H. Spurgeon:—			
Baptist Sunday School, Newbury, per Mr. T. S. Waite	1	0	0	Dr. G. H. Rouse	2	0	0
Mrs. Yates	0	10	6	Mrs. Pool	2	2	0
Miss E. Green	0	4	0	Clifton	1	10	0
Mr. J. Newcombe	0	10	0				
Mr. G. Tolley	0	10	0	Mrs. Hoddy	5	12	0
Mr. J. Halliday	0	10	0	E., Northampton	1	0	0
Mrs. Shephard	0	5	0	Mrs. Robnson	0	5	0
A friend of the orphans	0	5	0	Mr. E. Carver and friends	0	7	6
Stamps, Anon.	0	1	0	D. B. C.	0	1	6
Mrs. and Miss F. M. Hay	0	3	0	Mr. E. P. Woodeson	1	0	0
Mrs. Claridge	20	0	0	Orphan Boys' Collecting Cards, as per and list	9	5	3
Mr. J. Watt	0	2	0	Orphan Girls' Collecting Cards, as per and list	9	7	1
Stamps, Brech'n	0	1	0	Executors of the late Mr. Wm. Abbey	14	13	2
Railway Mission Sunday-school, Fulham, per Mr. J. W. Gooding	1	1	0	Executor of the late Mrs. Sarah Marshall	80	13	7
Devonshire Square Sunday-school, Stoke Newington, per Mr. A. J. Shepherd	3	17	2				
Mr. and Mrs. J. Alexander	1	0	0				
Collected by Mr. A. H. Bullman	0	14	4				
Collected by Miss E. C. Butcher	0	5	0				
Mr. Jas. Wilson	0	10	0				
Mrs. A. Alexander	0	5	0				

	£ s. d.		£ s. d.
MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—		Melton Mowbray	10 9 3
Kingsland Congregational		SEASIDE HOME, MARGATE —	
Church	5 10 10	Mrs. E. Mackie	1 0 0
P.S.A.	2 5 0	Mrs. Claridge	5 0 0
		Mrs. R. Warner	0 10 0
		Mr. A. Le Poidevin	0 2 0
Luton:—		Miss Sampson	0 1 0
Proceeds of Meetings	12 17 6		
The Mayor of Luton	3 3 0		
			£363 15 9
	16 0 6		

ORPHAN BOYS' COLLECTING CARDS (SECOND LIST):—Barrett, F., 15s 7d; Burnard, H., 3s 6d; Bowers, C., 15s; Coombes, A., 2s 6d; Ennor, V., £1 1s; Fudge, F., 5s; Friday, E., 2s 3d; Geere, M., £1 1s; Hards, P., 1s; Hawkes, H., 5s; Harris, H., £1 1s; Knight, C., 5s; Neat, W., 7s; Northcroft, P., £1 1s; Partridge, 1s 11d; Robinson, H., 4s; Royal, J., 7s 6d; Ribbons, H., 5s; Veats, S., £1 1s.—Total, £9 5s 3d.

ORPHAN GIRLS' COLLECTING CARDS (SECOND LIST):—Abbott, A., 10s; Cooper, K., 6d; Cole, C., 1s; Downer, B., 10s; Edwards, M., 6s 2d; Edwards, E., 6s; Evans, N., 6d; Finch, D., 10s; Friday, C., 2s 3d; Greene, D., 10s; Green, F., 1s; Halls, M., 1s; Heagerty, K., 2s; Heather, A., 1s; Haylock, F., 2s; Jordan, A., 3s 6d; Porter, I., 6s 6d; Pike, E. L. R. (2nd amount), 8s; Reynolds, M., 7s 3d; Stalker, A., 5s; Spall, L., 3s; Smith, C. E., £1 1s; Smith, I., 6s; Usherwood, A., 10s; Whitnall, A., 1s 2d; Williams, M., £1; Williams, Maggie, £1 1s; Webber, M., 1s 3d; Wright, G., 10s.—Total, £9 7s 1d.

LIST OF PRESENTS RECEIVED FROM SEPTEMBER 15TH TO OCTOBER 14TH, 1903.

PROVISIONS:—224 lbs. Rice, Mr. J. L. Potier; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 cwt. Blacking, Messrs. Carr and Sons.

PROCEEDS OF HARVEST THANKSGIVING SERVICES:—Forest Green Congregational Church, per Mr. G. Woodward; Green Street Green Baptist Chapel, per J. M. Higgs; Palmer's Green Mission, per Mr. G. Dudley; Cheam Baptist Chapel, per Mr. E. Cox; Westbury Avenue Baptist Church, Wood Green, per Rev. F. Horace Newton; Stowupland Congregational Church, per Mr. E. Carter; North Cheam Baptist Chapel, per Mr. E. Piercy; Ewhurst Congregational Chapel, per Mr. G. Woodward.

GIRLS' CLOTHING:—2 Articles, Mrs. R. Oakley; 3 Articles, Mrs. S. Long; 26 Articles, Cheam Baptist Working Society, per Mrs. E. Cox; 22 Articles, Tonbridge Working Party, per Mrs. Stockbridge; 7 Articles, Mrs. Hewlett; 41 Articles (Girls' and Boys'), Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 15 Articles (Girls' and Boys'), Mrs. Sellar.

GENERAL:—Box of Flowers, Miss L. Harrison; 40 Copies, "Types and Shadows" (for No. 2 House), Pastor Frank H. White; 1 Vol. "Young England" (Boys' Library), Mr. C. Waters.

Colportage Association.

Statement of Receipts from September 15th to October 14th, 1903.

DISTRICT SUBSCRIPTIONS:—	£ s. d.	AGED COLPORTEURS' FUND:—	£ s. d.
Evesham, per Mr. W. Ashley	10 0 0	Mr. J. T. Smith	10 0 0
Kent and Sussex Baptist Association, per Mr. S. J. Hart	30 0 0	GENERAL FUND:—	
Stratford-on-Avon, per Mr. J. Smallwood	8 15 0	Mr. F. Burton	2 0 0
Sellindge, per Mr. W. G. Tester:—		Mr. H. L. Bartlett	0 2 6
Two friends, Horton Place	0 2 0	Mr. F. Whittle	1 1 0
Mr. Hambrook, senr.	0 10 0	Mr. George Cadbury	1 1 0
Collected by Miss Southee	0 18 6	Miss Annie Price	0 10 6
	1 10 6	Mrs. E. A. Sinclair	0 5 0
Ilminster, per Mr. F. Harcombe ...	11 5 0	Messrs. S. W. Partridge and Co.	1 1 0
Great Totham, per Rev. H. J. Harvey	10 0 0	Mrs. E. A. Calder	5 0 0
Melksham, per Mrs. Keevil	11 5 0	Mrs. Evans, per Mr. T. McMahon ...	1 1 0
Minchinhampton, per Messrs. Evans and Sons	10 0 0	London and County Banking Co., Ltd., Newington Branch, per Mr. G. J. Green	2 2 0
Mendlesham, per Mr. S. J. Harwood	12 10 0	Mr. P. Campbell	1 0 0
Barrow, per Mr. S. J. Harwood ...	11 5 0	"Inasmuch"	5 0 0
East Dereham, per Mr. T. Phillips	11 5 0	Mr. Herman M. Wayne	0 5 0
Tewkesbury, per Mrs. Robinson ...	1 10 0	Messrs. Cassell and Co., Ltd.	2 2 0
Loughborough, per Mr. G. T. Levers	11 5 0	Mr. Alavoine (collecting-box)	0 2 0
Axbridge, per Mr. W. H. L. Dunsford	0 10 6	Mr. Frank Gough	5 0 0
		Mrs. Rybould	1 0 0
		Mr. T. Fearnley	1 1 0
	£141 1 0	Mr. S. Church	0 2 0
		"The late Henry Wood, J.P." ...	1 0 0

	£	s.	d.		£	s.	d.
Mrs. A. Mott	0	5	0	Mrs. Lees, per Mr. F. W. Thompson	10	0	0
Mr. and Mrs. T. G. Ackland	5	0	0	A friend	0	2	6
Mrs. John Walker	0	8	0				
Collections at Mission Halls, Egham, per Mr. Jesse Sayer	0	11	2		<u>£47</u>	<u>2</u>	<u>8</u>

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from September 15th to October 14th, 1903.

	£	s.	d.		£	s.	d.
Mrs. E., Longsight	1	0	0	Mr. D. J. P., Egmore	6	0	0
Dr. G. H. R., Darjeeling	3	0	0				
Mrs. P., Harborne	3	3	0		<u>£14</u>	<u>3</u>	<u>0</u>
Mrs. E., Bristol	1	0	0				

Gift of books, Miss C. M. F., Blackheath, 52 old.

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from September 15th to October 14th, 1903.

	£	s.	d.
Mrs. S., Bournemouth	0	5	0
Gifts of Clothing:—Miss E. J. B., Thornton Heath; Mrs. P., Harborne; Mrs. P., West Hampstead, 2 gifts; Mrs. C. J. W. R., Kensington; Miss A. L. D., Rowan Bank.			

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from September 15th to October 14th, 1903.

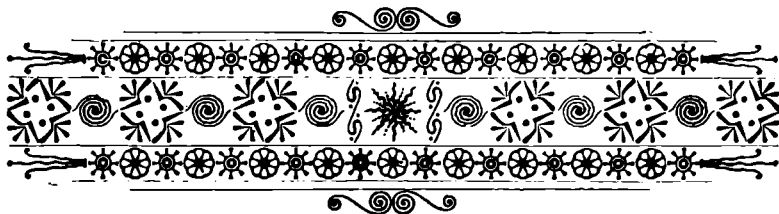
	£	s.	d.
" From Clifton "	0	10	0
E., Northampton	0	10	0
	<u>£1</u>	<u>0</u>	<u>0</u>

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent (for the present,) to Miss E. H. Thorne, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week



THE
Sword and the Trowel.

DECEMBER, 1903.

“Grace for Grace.”

A COMMUNION ADDRESS AT MENTONE, DELIVERED ON LORD'S-DAY
AFTERNOON, DECEMBER 8TH, 1889, BY C. H. SPURGEON.

John 1. 16.

*Grace answering to grace perfects O.T.
Grace to receive any grace.*

Grace in proportion to grace given

Grace for grace given prepares

Grace keeping up to complete grace

Grace according to grace in

St James

FACSIMILE OF C. H. SPURGEON'S NOTES.

“Of His fulness have all we received, and grace for grace.”—
John i. 16.



JOHN here speaks of all the saints; and of all believers he says, “Of His fulness”—that is, of Christ’s fulness, “have all we received.” He does not say, “We hope we have;” but, “We have.” He does not say, “We shall receive;” but, “We have received.” Looking round this little assembly, this afternoon, we trust that we may say, with holy

confidence, of ourselves and of each other, "Of His fulness have all we received;" and that each one can say, "He loved me, and gave Himself for me; and I have received of His fulness, and grace for grace."

What does that expression, "grace for grace," mean? It means a great deal more than I can tell you, and more than all the whole company of preachers of the Gospel can tell you. There are only three words here; but, the longer I think of them, the less I seem able to comprehend them. There is a whole sea of meaning in them, though the words are only like a few precious drops.

Chrysostom thinks, and at least in part I agree with him, that this expression means that, *in Christ, we receive all the grace that Moses set forth in the figures of the law*, since it is added,—and we must always take the connection of the text,—“for the law”—that is, the ceremonial law—“was given by Moses, but grace and truth”—that is, the grace of it, and the truth of it, “came by Jesus Christ.” Whatever of grace there was in the law, we get the grace of that grace in Christ. If it concerned the shedding of the sacrificial blood, we get that, and more than that, in Christ; if it brought, through that blood-shedding, cleansing from sin, access to God, acceptance with God, and ten thousand things beside, we have all that in Christ: “Of His fulness have all we received, and grace for grace,”—all the grace that Moses signified and symbolized in the whole of the ceremonial law. What a wonderful substance is this, which is the substance of all those thousands of shadows! It has been said by somebody, I forget who it was, that it would be a great puzzle indeed to invent anything that should set forth and answer to all the symbols of the law. I should like to give this task to some sceptic, to let him sit down, and try to invent a character, in whose person, life, and acts, all the symbols of the law should be brought out. This is done in Christ, without any straining of metaphors, and without doing any violence to truth. A child can see, if it be but taught of the Spirit of God, that in Christ there is everything that is set forth from the first type in the Old Testament to the last, and from the institution of the Mosaic and Aaronic economy right down to its close. We have grace for every grace that God ever revealed under the law.

But I believe that it also means something different from that; namely, that *Christ has given us grace to receive grace*. We have received His grace, for we were dead; and how can living grace dwell in dead hearts? It is true that we could be saved by believing; but we could not believe while we were dead. It is true that we could be saved by repenting; but we could not repent. We were under a moral disability which amounted to being “without strength;” ay, and without will, and without life; but Christ came to us, and He poured into us, of His fulness, a prevenient grace, which came before saving grace, a grace that made us feel our need, a grace that made us willing to receive grace, a grace that opened our heart that grace might come in, and fill it. At the very beginning of our spiritual life, we have received from Christ the grace to make us able to receive grace.

And since then, the text has had another meaning to us, for we have received *grace in proportion to the grace given*. Whenever our Lord gives us the grace of faith, He gives us other graces with it; love, hope, patience, and so on. He gives us grace with other graces in its train; each grace is like a star with so many more graces to be its satellites, the graces that grace that grace, the many graces that go with each grace, and the whole multitude of graces that grace the heart, and make it gracious and grace-full. Christ has given us all these graces: "Of His fulness have all we received, and grace for grace." It is not only faith that comes through grace, but also all the breathings and longings of faith, all the realities that grow out of faith, all the acts of faith, and all the joys of faith. Christ gives us every grace in its due proportion, and all the graces in proportion to one another.

And I believe, dear friends, that *Christ gives us grace that we may get more grace*. I believe that every grace that a Christian gets is a grace looking forward to another grace; that, all the way to Heaven, every step we go is a help to the next step, and that step to another. It is with Heavenly grace as it is with trade; we have, first, a little capital to start with; with the first returns on that capital, we take a wider range; and with our increased capital we enter upon larger speculations. So it is in the great business of the soul. After our first spiritual gains, we invest all we have in our Lord's name; or, to change the figure, we launch out into the deep, and let down our nets for a draught. Then, getting our nets full, we go in for filling the ship; and when that is done, we build a bigger vessel, and so go on from grace to grace. We do not reach the loftiest heights of grace at first, and many young believers fall into great trouble through measuring themselves with full-grown saints; but we begin like apprentice boys, and, at first, learn only the bare elements of our holy trade, and afterwards advance to its higher branches. We make many mistakes, but we resolve to do better next time. By-and-by, we shall become journeymen, and then we shall execute some very good work; and, in due time, we shall become masters of our sacred art, and shall be able to put the finishing touch upon our work; and, after that, some of us shall even become inventors, and shall devise great things to our dear Master's honour and glory. I wonder how many of you know Miss Havergal's beautiful poem, "From glory unto glory." It has thrilled my soul, through and through, as often as I have read it. It is a truly wonderful conception of the glory yet to be revealed; but before we ascend into that high region, we shall have to go from grace to grace; but, all the way, we shall continue to receive "of His fulness." If grace comes out of the old grace, it will still have to come out of Christ; and every growth or advance out of our own experience is really the result of drawing out of that deep well of the fulness of Christ.

I hope that we shall never imagine that we are, in ourselves, as good as a person, whom I once met, told me that she was. She said that it was several years since she had sinned; but, as she added that she had not prayed for months, as she had grown so perfectly acquiescent to the will of God, I said to her, "When a soul does not need to pray, it is 'dead in trespasses and sins.' You will have to begin at the very

bottom of the ladder of salvation, for you evidently know nothing whatever of the work of Divine grace within your soul." She may have thought that I was harsh and rude in speaking thus faithfully to her, but I felt that she needed such a straight message as that to bring her to a sense of her true condition before God. When we can live without grace, and without prayer, whatever love we may profess to have is of a kind which is unknown to God, and which He will repudiate at the last great day.

Yet, dear friends, I think that there is still more in our text, and that it also means that *Christ has given us grace to the highest form of grace*. We have received, "of His fulness, grace for grace," and we shall go on receiving grace from Him until we have the whole of grace; not that we shall ever exhaust the Divine treasury of grace, but we shall become full of grace to our utmost capacity. Let us not think that the small store of grace, we have already, is all that we can have; let us not imagine that we cannot, by God's grace, overcome our evil temper, or our sinful propensities, or that we cannot grow to be like Christ. We can, and we must; for He gives us grace with the view of perfecting the work of grace in us until we shall be saturated with it from head to foot, "filled with all the fulness of God."—a most marvellous expression, which I will not attempt to explain, but which proves that He gives us grace in its highest, weightiest, and most unbounded sense.

But even now, I am inclined to think that I have not given you the full meaning of the text: "Of His fulness have all we received, and grace for grace;" that is, *grace according as there is grace in Christ*. As the child receives, while yet a child, the lineaments of the father's face, and some traces of the father's character, so the grace of God has been given to us in such a way as to stamp us with His own likeness. Christ is the type, we are letter-press printed from Him; for we have received grace answering to the grace that is in Him. It is wonderful that there should be, in each one of us who believe in Him,—poor, imperfect creatures though we are,—even a faint outline of the character of Christ sketched as you may have seen a great artist drawing his sketch, and then laying on his colours until the painting is finished. We do not look much like Christ yet; but the first sketch of any picture never looks like what it is to be when it is finished. I see, in some of the saints, just a glance of Christ's eye; in others, who speak for Him, I seem to see something of the very lip of the Master; and, in others, a compassionate sympathy which is like the tear-drops that glistened in the Saviour's eye. I think I see, in most of my Christian friends, a likeness to their Lord; I can certainly see more of Christ in some of them than I can see in myself; I only hope that some of the saints can see the beginnings of the likeness to Christ in me; but, whether you and I see it, or not, it is being put there. Dear friends, do you realize what, by God's grace, you are yet to be? You are to be like Christ. God has predestinated us "to be conformed to the image of His Son;" and the full issue of His predestinating purpose is that we shall be, every one, like Christ. Did you ever stand in a hall of mirrors, and see yourself reflected hundreds of times? Christ stands in the centre of the

Church; she is His mirror, in which He is to see Himself reflected, His grace shining in His people's graces, His image reproduced in them. When God shall have made all His saints completely into the image of Christ, then He will see that His new creation, like the old one, is "very good." Then will the eternal Sabbath begin, and He shall be satisfied, His Son shall be adored, His Spirit shall be magnified, and we shall be glorified in Christ and with Christ for ever and for evermore. Amen.

Facts and Figures for Temperance Workers.

INTEMPERANCE is the principal stumbling-block to the advancement of Christ's Kingdom in this great nation."—REPORT OF THE CONVOCATION OF YORK.

The Lancet has said:—"Intoxicating drink is the most powerful and fascinating means of degradation and disease which human nature has found to debase itself with."

"Alas! not content with destroying our own people, we Englishmen have carried with us, wherever we have gone, this corroding curse of drink."—The late DEAN FARRAR.

"Intemperance frustrates the efforts and baffles the hopes of all who have at heart the elevation and welfare of our people."—REPORT OF THE CONVOCATION OF CANTERBURY.

"Alcohol again stands pre-eminent as the greatest cause of illness in the cases admitted."—DR. W. A. PARKER, Medical Superintendent of Gartloch Asylum and Hospital for Mental Disorders.

"Alcohol is a poison, because it produces those derangements or serious accidents, even mortal, which strike at once both the body and the mind."—DR. LABORDE, of the Paris Faculty of Medicine.

"The struggle of the School, the Library, and the Church, all united against the beer-house and the gin-palace, is but one development of the war between Heaven and hell."—CHARLES BUXTON,—a brewer!! Why, then, did he brew?

"The beery drunkenness of the poor is bad enough, but it is not so portentous as the vinous and spirituous drunkenness of the rich. The former paralyzes the hands of the nation, the latter stupefies the brain."—*Irish Temperance League Journal*.

"It is an overwhelming necessity that the Church should vehemently contest the ground with intemperance, as it is, in one way, the work of the present day for Christ; for, unless it is done, very little else can be lastingly done."—The late ARCHBISHOP BENSON.

Mr. W. Crooks, M.P., says he knows one firm of brewers owing

as many public-houses as there are days in the year. Any compensation that may be given will go to them, and not to the licensees, or barmen, or barmaids, who would lose their employment.

“Drink will lead to the production of consumption in more ways than one. It is not merely that the man, who indulges in drink, predisposes himself to its attacks; but what he spends in drink, he is taking out of the general income of his family, which is more or less impoverished.”—SIR WM. BROADBENT, M.D., F.R.S.

“If we choose, we can banish from our own use that which, though perhaps it has never been, and could never be a danger to ourselves, is brutalizing, ruining, pauperizing, maddening thousands of our brethren. The simple, quiet, self-denying protest of personal total abstinence is within the power of all.”—ARCHDEACON WILBERFORCE.

“If I were given the choice of the abolition, on the one hand, of the evil of drink, and, on the other, of all the other preventable influences adversely affecting the public health,—I would choose unhesitatingly the abolition of the drink evil as being greater by far than all others combined.”—DR. MALLARD, Medical Officer of Health for Leicester.

“It would be impossible to find anything which stands for so much loss to soul, body, and estate, so much discomfort and everything that is disagreeable, as the public-house. There is no vice, disease, disorder, or calamity, of any kind, that does not most frequently arise in the public-house, which degrades, ruins, and brutalizes a large proportion of the British people.”—*The Times*.

“In alcohol, we have a disease-producing agent, of definite chemical composition, with well-ascertained properties and clearly-defined physiological action.

“The tendency of modern opinion is to recognize alcohol as an agent which renders the tissues specially prone to tuberculosis infection.”—DR. T. N. KELYNACK, of the Royal Infirmary, Manchester.

The inhabitants of the United Kingdom are thus classified by MAX SCHMIDT :—

Children	14,000,000
Total Abstainers	3,000,000
Moderate Drinkers	16,000,000
Immoderate Drinkers	5,000,000

“I have many opportunities of seeing the ravages of drink. If each of the other 30,000 doctors in the United Kingdom sees no more than I do,—and some must see five, or even ten times as much,—in the aggregate I can conceive of nothing more awful. Why, the amount of sin, crime, poverty, disease, and death, I alone see, is startling; and thirty thousand times that amount must reach a perfectly fearful total.”—DR. A. J. H. CRESPI.

In Memoriam—Mrs. C. H. Spurgeon.

SOFTLY, at sunrise, came the whispered token,
 Unheard by any ear but her's alone ;
 So was the cord loosed, and the pitcher broken,
 And she with her belovèd near the throne ;
 Never again to dread a coming morrow,
 No more to feel anxiety or fear ;
 A Saviour's smile to chase away all sorrow,
 His loving hand to dry the falling tear.

Say, shall we dare to mourn the soul's transition,
 Passing from earth to Heaven, from death to life ;
 Unhindered evermore the Heavenly vision,
 Resting for aye from sorrow and from strife ?
 Give thanks to God for all His mercy made her ;
 Early made willing in His ways to run,
 Only intent on doing what He bade her,
 Nor seeking other praise than His "Well done."

East Dulwich.

E. A. TYDEMAN.

Mrs. C. H. Spurgeon.—The Funeral Services.

ON Tuesday, October 27th, at 11.30, a number of the relatives and friends of our dear mother gathered in the library at "Westwood" around the flower-wreathed coffin that contained her lifeless body. A very touching service was conducted by Pastor W. Fuller Gooch. Pastor J. S. Hockey led in prayer most tenderly, and we all tried to sing, "Art thou weary?" Mr. Gooch's address is given, in substance, below.

At Chatsworth Road Baptist Chapel, which was kindly lent, Mr. Sawday, our trusted colleague, conducted a very impressive service. Pastor A. G. Brown delivered the most appropriate address given on another page, and Pastor G. Turner, of Sutton, spoke to God on our behalf. A profusion of loveliest flowers covered the coffin,—tokens of the respect and love of dear friends, and of Societies at the Tabernacle, its Elders, its Deacons, and its Stewards, while not a few other Churches sent their tributes too, with the Orphans and the Students. We cannot name them all, but we thank them every one.

An immense concourse had assembled round the tomb. After Mr. Brown had read the words of committal, and apostrophized the dear, one whose body had just been laid to rest, the Students of the Pastors' College started—

"E'er since by faith I saw the stream
 Thy flowing wounds supply."

The crowd took up the strain, and the closing verses of Cowper's wonderful hymn, with the chorus, rang out over the solemn scene. This was, to our mind, one of the most striking and impressive items in the proceedings, unpremeditated though it was.

Then the throng passed by the open sepulchre, and thanked God for the glorious lives of C. H. Spurgeon and his wife.—T. S.

* * * *

NOTES OF ADDRESS, DELIVERED AT "WESTWOOD,"
BY PASTOR W. FULLER GOOCH.

It would ill become us, to-day, even in the presence of death, to utter words of sadness, or to read even from the Word of God concerning the gloomier aspects of our mortal life. Death, in the case of her whom the Lord has taken to Himself, has been robbed of its sting, and the grave shorn of its victory. It is a fitting thing that we should be gathered together in this house ere we meet in the more public service. To all of us now assembled, this is a very hallowed spot. For twenty-three years, this house has been no common home. It has been the home of him whose memory still lingers as a sacred heritage both to his family and to the Church of God; and, since his departure from among us, the home of his beloved wife, the honoured partner of all the scenes of his devoted life.

This house has been a real house of God. God has dwelt here as the One sought and found, as the Source of every joy, and the "very present Help" in every time of trouble. Everything within these walls has been consecrated to His service and to His praise. Full often has He, beneath this roof, revealed Himself to the beloved ones who are now gone to dwell in His presence. All through these years has the Holy Spirit, within these walls, breathed the air of peace and love. Christ has here had His abode, and the blessing of God has hovered over, and dwelt within, in no common measure.

It has been, also, *a house of sacred service.* Messages, given straight from God, have here been received, and prepared for world-wide circulation,—messages destined to bring life and peace to multitudes of souls. Here, oftentimes, have servants of the Lord been gathered together for their joy and refreshing. Many a time have some of us heard and joined, in this place, in fervent prayer and gladsome praise,—the voices, now stilled in death, leading, and lending their influence to gladden all the rest. What books have here been written, what consecrated deeds of love have here been wrought!

It is literally true to say, of this home, that it has been *a storehouse of supplies for needy servants of God.* The Book Fund, the Pastors' Aid Fund, and many another agency, have here developed resources which have brightened multitudes of homes, refreshed multitudes of hearts, and nerved many a fainting warrior to fresh conflict and victory in the Master's service. The beloved one, whose mortal remains are with us but for a few minutes longer, lived no selfish life of ease. Some of us well know how, when pain and weakness might well have excused her from active service, she was unselfishly forgetful of all save the needs of those she lovingly served. It may truly be said of her, as it was of Phebe of old, "She hath been a succourer of many."

And it has been, too, *a house of rest.* It was dear Mrs. Spurgeon's delight to welcome, to the comfort and varied privileges of her home, weary servants of Christ, who, oftentimes with their wives, have shared her hospitality and love. Many there are who, as long as they live,

will remember "Westwood" as a place where they have been filled full, as with the blessing of the Lord. And, in these loving acts, as we have heard her testify more than once, her own soul found rest and refreshing. In comforting others, her own soul found solace and experienced peace.

Well, these things are now of the past; her work on earth is done; and, relieved from all of mortal care and pain, the Lord has taken her to the Home beyond. She has exchanged the clay "tabernacle" for the "House not made with hands, eternal in the heavens." Death takes away from us nothing that we need mind losing, and brings much that we may well long to obtain. Let us think of what the departed has entered upon.

What blessed re-union! The husband and wife are no longer separated one from the other, they are together again now. It is strange that any student of the Bible should doubt the fact of recognition in the other world; it seems to me that nothing can be more unmistakably revealed. As well could I doubt whether there be a Heaven at all, as doubt that those who dwell there know each other in the presence of God. Can it be possible that a godless soul, like Dives, in the Hades of the lost, should see a ransomed Lazarus in Abraham's bosom, and know him there, and the redeemed themselves not know each other? It cannot be that associations hallowed by Divinest blessing, and unions formed by Divinest guidance and sanction, are snapped and broken, by the act of death, to be no more renewed, or in their issues to be lost and lone. No, the ties conjoined by grace shall last. A Paul shall know the converts he has won for Christ, and find them his "joy and crown of rejoicing" before the throne; and we may rest assured that the loved ones, for a while sundered, are now re-united in a bond never more to be severed.

What visions of God! No more through parting veils, through mystic scenes, or symbolic facts; but eye to eye and face to face. No longer shall mortal weakness dull the brain, or becloud the sight, earthborn clouds have passed, mists and shadows vanished, they see Him "as He is." Mystery is unravelled, darkness gone, the light of eternal day has dawned.

What joy, glad joy! Tears are wiped away, sighs exchanged for songs, toil for rest, pain for ease, and faith for sight. The dear departed is now where the angel voices sing, and "the spirits of just men made perfect" rejoice. The night, for her, has passed away. Of her, we may say, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning are ended."

But what for us who remain? Surely, as we gaze upon the coffin, and feel the pang of separation, we shall hear the voice which speaks to cheer, to instruct, to guide.

Shall we not draw nearer to God? No other can fill the vacant place the removal of our loved ones leaves behind; no other chase away the gloom "the King of terrors" would cast upon our spirits had we no refuge in the Lord. My beloved brothers, sons of those, both now gone before,—for, in the quiet of this home service, I may address

to you this personal word,—may God be more to you *now* than ever; under the shadow of His wings, may you abide in closer touch and nearer union than ever before! My heart bids you “good cheer” through the ever-brightening manifestation of God in Christ to your hearts and homes. All shall be well, for the blessing of your father’s and your mother’s God shall rest on you and yours, as you make His name your trust. Let us all get nearer to the Lord, the changes of life serving only to draw us closer to His breast.

Shall we not also cherish *keener anticipations* of the time when all the saints of God shall be gathered to the Homeland? Blessed is it to live for God, to share in any service here below for Christ and His cause. God forbid that we should weary of His work, or think impatiently of days or years that He appoints; but scenes like this compel a longing for the time when “there shall be no more death,” but when the ransomed Church of God in its entirety, shall indeed “be saved to sin no more.” Thank God, that glad day hastens on! Our farewells here are but for a little season; we shall soon meet at Home; the day shall break, and the shadows flee away.

And, then, shall there not be *loving imitation*? The dear departed one will be sorely missed, and sorely wanted. Who shall fill the vacant place she has left? There may be some in this room, to whom her memory shall be a stimulus to redoubled effort, and loving care for others. As we think of her self-sacrificing, patient toil for those whom she loved for their Master’s sake, let us be stirred to follow, as far as in us lies, the example she has set. Our working days on earth will soon be done; God grant that we may be anointed as with fresh oil, and go forth to labour for our Lord until we also hear the summons, “Come up hither,” and go where we shall see the Saviour who has loved us, and be re-united with all the dear ones who have gone before!

* * * *

PASTOR A. G. BROWN’S ADDRESS IN THE CHAPEL.

Twelve years ago on the first of next February, the newspaper was eagerly awaited and tremblingly opened by thousands. The dreaded news was there in startling type. The words are before me as I write:—“Death of Mr. Spurgeon.—Mr. Spurgeon has just passed away. Mrs. Spurgeon was present when he breathed his last.” No words can ever tell what that short announcement meant to multitudes.

It stunned the mind, and chilled the heart. The light of day seemed quenched, and an awful blank became our only consciousness. It is no exaggeration, but a simple statement of fact, when we say that the world has never been the same place since that morning, and never can be. From then till now, no day has ever passed without loving thoughts of him, and praise to God for such a precious gift to the redeemed Church of Christ.

More than preacher, more than pastor, more than dearest friend, he was our chieftain in the holy fight. And now we gather round the sacred dust of one who was the partner of that glorious life, and on whom the loyal, chivalrous, tender love of that great heart was poured without stint and free from selfishness.

It was on the first of February, 1855, that the young *fiancée* was baptized by her beloved, and it was in answer to her written confession of faith that he replied:—"Whatever befall us, trouble and adversity, sickness or death, we need not fear a final separation, either from each other or our God. May the choicest favours be thine, may the Angel of the Covenant be thy companion, may thy supplications be answered, and may thy conversation be with Jesus in Heaven!"

These prayers received their answers through long years. On January 8th, 1856, at New Park Street Chapel, the betrothed became the married, and for nearly forty years the dew of youth abode upon the flower of their love. Years after the wedding day, the husband wrote a love-song to his wife, in which he quaintly and sweetly said,—

"The glowing colours on surface laid
Wash out in a shower of rain,
Thou needest not be of rivers afraid,
For my love is dyed in grain."

In early years, Mrs. Spurgeon became an invalid, and, in her weakness, she commenced a special ministry, which grew at a marvellous rate, until its fruitful boughs spread, not only over this land, but into far distant ones. By thousands, she will be specially and gratefully remembered as the originator of the Book Fund and Pastors' Aid Fund.

In all parts of the world, missionaries and pastors of all sections of the one Church are thinking with loving gratitude of the one who helped to supply their shelves with books, and never turned a deaf ear to a sorrowful tale of want. To few, if any, has it been given to have so intimate a knowledge of the home sorrows, and family struggles, to be found within the humble manse and village pastor's home.

[Mr. Brown here gave a delightful sketch of the origin and progress of the Book Fund and Pastors' Aid Fund, and then continued:—]

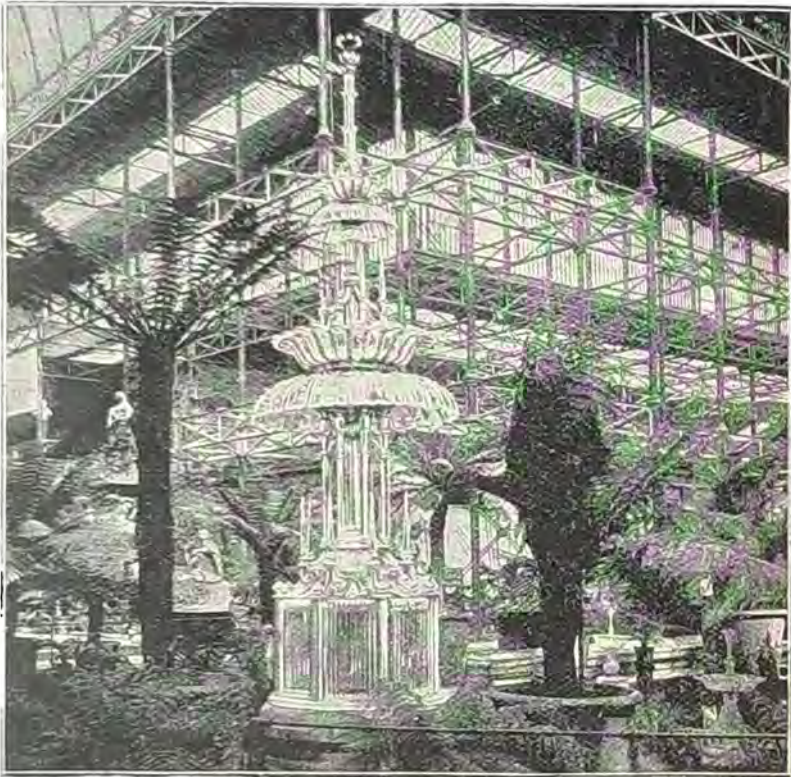
Our departed sister was a minister to the ministry. From the seclusion of "Westwood," there went forth streams of loving help that reached and refreshed weary toilers, not only in English hamlets and on Scottish hills, but workers far away in loneliness and peril on the banks of Africa's Congo and in the teeming cities of Inland China.

This work was no enterprise suddenly taken up and quietly dropped. For long years, it was continued and carried on, amid sickness, pain, and sorrow, to the very close of life. In this service of love, our sister found her solace, her life-joy. There has been something infinitely pathetic in the eleven years and more passed under the shadow of the great loss, a weary heart finding its refreshment in cheering others, and comforted by the rare experience of having two sons re-echoing the testimony of her beloved husband.

Now the suffering life on earth has closed. The little separation is ended; the loving toil is completed. No more will there be the carefully compiled texts for the annual Almanack.* Our sister has done with days, and months, and passing seasons. It is all eternal Sabbath. With her beloved, and ours, she sees the King. The two have now met. She, who watched his last breath on earth, has breathed her last, and that last breath has re-united them for ever.

* Mrs. Spurgeon, we are glad to say, was able to select all the texts for 1904.—ED.

For my closing paragraph I have to retrace well-nigh fifty years. During those happy days of betrothal, the Crystal Palace was a favourite place of resort. It was generally on a Friday afternoon that the young couple might be seen wandering amid the many courts which, in those days, were chiefly educational. The appointment was usually made after the Thursday evening service in these words:—"Meet me at



THE CRYSTAL FOUNTAIN.

the crystal fountain." These words now seem to glow with a *prophetic* light. The tryst is now kept. They *have* met, and there is glory at the fountain; for there is, before the throne, a glassy sea like unto crystal, and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

We leave them thus together with their Lord:

[At the grave, Mr. Brown spoke again, as follows:—]

Farewell, sister! We praise God for thee. For the help thou didst bring thy husband in his ceaseless toil and hard-fought battle, we are grateful. For thy ministry of love to the poor of our Lord's servants, hundreds of hearts enshrine thy memory. Among the sincerest of thy mourners, this day, are humble workers unknown to

fame. Many a pastor's wife, weary of her struggle with poverty, has received thy loving aid, and now calls thee "blessed."

We cannot, mourn that thou art called hence, or grieve because thy yearnings are all fulfilled.

By faith, we joy in thy joy, and triumph in thy final conquest. We think not of thee as *here*, but *yonder*; and humbly trust, through the blood of the everlasting covenant, to pass through the glory gates, and know also "what it is to be there."

Thy sons survive thee; they follow the hallowed footprints left; and, with one heart, we pray, "Thou God of father and mother, be Thou their glorious all-sufficiency, and let Thy benediction descend upon their children, and their children's children, until Jesus come, and all are gathered to the Eternal Home!"

A Bunch of Lilies.

A LOVING TRIBUTE TO THE MEMORY OF "MY MOTHER."

BY CHARLES SPURGEON.



AMONG the many floral tokens of love and esteem which adorned the casket enclosing the mortal remains of my beloved mother, there were none more beautiful than those which contained lilies; both the "arum" and the "valley" variety being found interwoven with

other flowers most costly and comely. No wreaths poured forth so much fragrance, or looked so innocently chaste as those which were composed principally of lilies; and they were emblematic of the life just ended. "As a lily among thorns," so was our beloved, for it pleased the great Husbandman that this "plant of His own right hand planting" should grow amid the brambles of bodily suffering, and the briers of constant sickness.

Her Christian name was of Hebraic origin, and Susannah was another form of *Sosan*, or Shushan, and meant a lily; and her Christian character partook of the nature and beauty of this sweet plant.

Sick saints are fair lilies surrounded by the thickets of their wants, that they may be for Christ alone; such a lily was my dear mother, shut up in the prison-house of pain so that she might shed a fragrant influence, through her Book Fund, and thereby perfume the hearts and homes of many, and make the Church of God redolent with the aroma of a consecrated life.

In many respects, the secluded life led by the dweller at "Westwood" reminded me of that lived by Madame Guyon. Though the *locale* differed so much, the spirits of the two "prisoners of the Lord" were wonderfully similar. Kept by sickness from roaming, I can almost hear my mother sing, while the burning log makes music to her song,—

"A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee."

Some of us remember her little contribution to the Almanack, entitled "Singing on a Bare Bough," and recall her words as she wrote:—"When the storms come, when our trees of delight are bare and leafless, when He strips us of the comforts to which His love has accustomed us,—or, more painful still,—when He leaves us alone in the world, to mourn the absence of the chief desire of our heart;—to sing to Him *then*, to bless and praise and laud His dear name *then*, this is the work of His free grace only."

Now, in our turn, let us follow her example, and so "bless the Lord at all times." May every pang and pain, that ever come, only cause us to make music like that of the happy minstrel now before the throne in glory!

We are not indulging in flowery language when we speak of this lily fair in the lines of the poet,—

"She ne'er affects
The public walk, nor gaze of mid-day sun;
She to no state nor dignity aspires,
But silent and alone puts on her suit,
And sheds a lasting perfume, but for which
We had not known there was a thing so sweet
Hid in the gloomy shade."

Far too little has been heard of the surpassing wealth of blessing, and the unrivalled sweetness of the influence, exerted by the dear

sufferer, whose home-going we mourn. The sweet odours of self-denying kindnesses are still permeating the lives of many ministers, while the scent of love, which emanated from this lily of the valley, perfumes the service and suffering of other saints, who bloom among the thorns of hardship and pain.

Her own beloved husband once wrote:—"The flower which blooms for God alone has a special honour put upon it, and so hath the saint whose quiet life is all for Jesus;" and if he had said this of his wife, he would have said the truth.

"The frail field-lily, which no florist's eye
Regards, doth win a garniture from Thee,
To kings denied."

Most indefatigable in her work, she to the end laboured for the Lord; and even when the mind was weary, and the body exceedingly weak, she would persist in selecting some more texts, as was her wont, for the Illustrated Almanack; and constantly displayed her anxiety lest some poor minister should be forgotten, and be kept waiting for his long-looked-for prize of books.

Another most beautiful trait in my dear mother's character was her simple yet strong confidence in God. A favourite motto, which hung in her sick-room, was, "God never makes a mistake;" and this she implicitly believed, and once more fulfilled the lily life of trust. In our own time of sorrow, we placed this self-same scroll among the lilies about her coffin, equally assured that no error had been committed when "God took her," for the Lord had only transplanted His lily "to the garden enclosed, beyond the river, where the King delights to dwell, for such a flower was far too fair to be left for ever amid the tangled briers." Heaven's bouquet has been enriched, and—

"The lily dies not, when both flower and leaf
Fade, and are strew'd upon the chill, sad ground;
Gone down for shelter to its mother earth,
'I will rise, re-bloom, and shed its fragrance round."

Mrs. C. H. Spurgeon and the Book Almanack.

[One of Mrs. Spurgeon's labours of love was searching for passages of God's Word for every day in the year. This she had done for five-and-twenty years, or thereabouts. The following letter, in the Calendar for 1904, tells of her prayerful interest to the last in this good work, and the facsimile page for January gives some idea of how carefully and neatly the work was done.—Ed.]

LETTER FROM PASTOR T. SPURGEON.

MY DEAR FRIENDS,
The loving heart that so dearly prized the Word of God, and rejoiced for nearly a quarter of a century to dig deep for its choicest treasures, has ceased to beat; the hand that skilfully transcribed the texts, thus minting the precious metal into serviceable current coin, is still in death. Mrs. C. H. Spurgeon, as Pastor A. G. Brown said

in his touching address on the occasion of her funeral, "has done with days, and months, and passing seasons; it is all eternal Sabbath." A very pathetic interest attaches, therefore, to the selection for this year. My beloved mother chose all of these texts; but, alas! alas! she will choose no more.

Shortly before her final illness set in, she made request of me that I would write the letter, should she find herself unable to do so; and when it became all too evident that she would have to entrust that task to other hands, she solemnly reminded me of my promise.

It is by no means easy to write under such circumstances, and who can write as she did?

Here are the well-chosen passages of Scripture; some of them written down with her own hand when it was trembling with weakness; others of them approved, for a friend's pen to transcribe when her own hand was too feeble to write at all. There is not one among them that might not well be named "Sought-out." They have all been tried and proved; all of them have been prayed about, and some have been wept over.

This yearly selection of texts has never been a mere casting together at haphazard of a certain number of sufficiently brief extracts from Holy Writ. The gold of that land is good, but it has been mined, and minted, with utmost diligence, ere it has been scattered to the crowd. Hence it has always come to pass, and it will be the same "this year also," that the texts have proved to be as the bounty of the King. Their appropriateness has often been positively startling.

Second only to the joy of finding these acceptable words, has been the dear delight of hearing that the message *fitted*. She who digged deep had her sweet reward when, from all parts of the world, assurances reached her of the power and pertinence of the daily Scripture.

I wonder what the dear gleaner would have said, this time, about the ears and sheaves which she has gathered, had she been spared to write. I wonder what she would say *now*, were it possible for her to speak to us from Heaven. Methinks she would press upon us, even more earnestly and sweetly than before, the preciousness of the Word, and our duty to hide it in our hearts. She would bid us prize and plead the promises. She would charge us to cling to the Cross, and to cleave to that which is good. She would implore the unsaved at once to trust the finished work of Jesus.

Morning by morning we will try to realize that she reads the verse to us in her sweet, low voice. It will be better still if faith's quick ear can catch the music of the Master's voice when He comes, as His custom is, into the place of our devotion, and seems to stand up "for to read," as in the synagogue at Nazareth.

We thank God for the texts of five-and-twenty years which Mrs. C. H. Spurgeon was enabled to hew from the quarry of Scripture. What a wall of Salvation they form when they are builded together!

You will, I feel persuaded, learn with pleasure that the publishers propose to continue to issue this Almanack. I, too, rejoice in this decision, although my joy is tempered by the fact that they have seen fit to ask me to assume the responsibility of choosing and arranging the texts. Yet for this task also I shall not look in vain to the God

of my departed parents. Perhaps you, who enrich yourselves day by day with the goodly pearls which my dear mother has here bequeathed to you, will lift your hearts in prayer that I may be Divinely guided in my choice of next year's messages. Then all will be well.

I am, yours in the Gospel,

THOMAS SPURGEON.

1904
January.

1 <i>I</i> Be patient.. unto the coming of the Lord	James 5 7
2 <i>I</i> He will fulfil the desire of them that fear him.	Psa. 145 9
3 <i>Love</i> The Son of man is Lord even of the Sabbath day	Mat. 12 8
4 <i>Me</i> I will go down with thee into Egypt.	Gen. 46 4
5 <i>I</i> I will also surely bring thee up again.	Gen. 46 8
6 <i>He</i> He will be with thee, he will not fail thee.	Deut. 31 8
7 <i>He</i> He say not thou, I will recompense evil.	Prov. 20 22
8 <i>I</i> Wait on the Lord, and he shall save thee	Prov. 20 22.
9 <i>I</i> Let nothing be done through vain-glory	Phil 2 3
10 <i>Love</i> The long-suffering of our Lord is salvation.	2 Psa. 3 15
11 <i>He</i> Cause me to know the way wherein I should walk	Psa. 143 8
12 <i>I</i> I am the Almighty God. walk before Me.	Gen. 17 1
13 <i>He</i> Walk worthy of the Lord unto all pleasing	Col. 1 10
14 <i>He</i> Thy right hand hath holden me up.	Psa. 18 35
15 <i>I</i> Let Thy tender mercies come unto me.	Psa. 119 77
16 <i>I</i> He satisfieth the longing soul.	Psa. 107 9
17 <i>He</i> Before all the people, I will be glorified	Lev. 10 3
18 <i>Me</i> The fear of the Lord is to hate evil.	Prov. 8 13
19 <i>I</i> Ye shall know them by their fruits.	Mat. 7 16
20 <i>He</i> The fruit of the Spirit is long-suffering	Gal. 5 22
21 <i>He</i> Take My yoke upon you and learn of Me	Mat. 11 29
22 <i>I</i> I am meek and lowly in heart	Mat. 11 29
23 <i>I</i> He shall strengthen thine heart	Psa. 27 14
24 <i>He</i> Grow up into him in all things.	Eph. 4 15
25 <i>Me</i> I will fear no evil for Thou art with me	Psa. 23 4
26 <i>I</i> Thou hast put gladness in my heart	Psa. 4 7
27 <i>He</i> We joy in God through our Lord Jesus Christ.	Rom. 5 11
28 <i>He</i> My soul thirsteth after Thee, as a thirsty land	Psa. 143 6
29 <i>I</i> God is able to make all grace abound toward you	2 Cor. 9 8
30 <i>I</i> I will joy in the God of my salvation	Hab. 3 18
31 <i>He</i> Whether we live or die we are the Lord's	Rom. 14 8

The Book Fund.

A TRIBUTE BY H. T. SPUFFORD.

I AM writing with a card in front of me, dated "Westwood, December 2, '95,"—and inscribed, "With Mrs. C. H. Spurgeon's kindest regards and wishes." The card has been taken from between pages 390 and 391 of "Ten Years After!" an early presentation copy from the dear author herself.

It is the beginning of November, 1903, and I have read afresh the parable of the lemon plant. Eight years more have passed since the issue of "Ten Years After!" one of the most touching books of the closing period of the 19th century. On page 390, the now glorified author says, "I have not *counted the leaves* lately, as I did in the plant's early history; but I find that, up to the beginning of November, 1895, I have received nearly £23,500 for the Book Fund. To this large amount must be added many thousands of pounds distributed through the Pastors' Aid Fund, together with the very substantial total of my Fund 'For General Use in the Lord's Work,' and also the value of the books and clothes given by friends."

It is November, 1903, *Eight Years After!* Twenty-eight years as the Almoner of the Lord God! Twenty-eight years as the Distributor of "Words of Life" to where the North spreads out its "vales of green"; in all Orient lands; and where the Southern cross lifts high its sign! And this the work of one of the chastened of the earth;—a woman, weak, weary, often not able to lift hand or head.

Think, brother in the village manse,—thy friend, who thought of thee, was a suffering woman who got through more work than many men. Turn once more to the title-page of *your* "Treasury of David," and see the beautifully delicate handwriting. Perhaps the ink has faded with the years; but it is there,—“From Mrs. C. H. Spurgeon,” and with eyes that deem it no shame to be dim, look up from the page to your God, and thank HIM for His servant.

And ye brothers of the crowded town, where the people cry, "Give, give!" how often has the Book Fund been to you "as rivers of water in a dry place"!

Ye also in cities white by "flaming sands", or where the sky takes up the prairie's hem, or in the black solitudes where Stanley's river rolls, was not her word of cheer—were not her books—as "good news from a far country"?

Now she has gone. Who can take her place? Who has taken his, who went nearly twelve years before? We thank God for *his* successor; ten years hence may show another "mother in Israel" working on the lines of dear Mrs. C. H. Spurgeon. God buries His workers, but carries on His work.

"Come into my sanctum," said "the lady of Westwood." The writer went, and he saw years of books containing every record of the Fund. All the entries were in the same exquisite handwriting as accompanied the dedication of her gifts. From room to room the visitor and his hostess went, and everywhere there was the same order, the same signs of method, knowledge, and despatch. By the side of the lady of the house, stood one to whom every recipient from

the Book Fund owes more than can ever be told,—the friend and helper of forty years. See her clear, large, decisive address on the monthly packet of sermons; call to mind how it declared itself on other breath-loosening gifts; and think what such a friend meant to the suffering, highly-organized, wistful, spiritual author of “Ten Years of my Life in the Service of the Book Fund.”

And those, who gave of their substance to their sister in Christ to distribute after this manner, have they not the deep, abiding joy of thinking that, while he lived, they gave her husband pleasure in helping her, and that, when he passed, they ministered to her comfort and assurance, and interpreted to her the leadings of the Divine will? And have they not also this reward, that, by her delicate and touching pen, they have been able to cheer, with—oh! such needful books! and, oft, with timely help in trouble, those who preach in all climes the Greatest Faith in the World?

So let the Book Fund be spoken of “as a memorial of her.”

The Future of the Book Fund and Pastors' Aid Fund.

“Westwood,” Beulah Hill, Upper Norwood, London, S.E.

Dear Friend,

You have, in the past, so kindly aided dear Mrs. C. H. Spurgeon in her various works for the Lord, especially in her care for His servants in the ministry of the Word. I am, therefore, writing to say that, at her home-going, our beloved friend, beside leaving a sum of money to this Fund, willed that, in conjunction with Pastor J. S. Hockey, (a friend long known and trusted by her,) I should, as the Lord may make it possible, continue this ministry of love to Him.

May I not add that, after nearly forty years of most intimate and confidential fellowship with my ever-beloved friend, I shall know the lines upon which she would like her works continued? If the Lord would have it carried on, thus and only thus do we intend it to go on.

If, in the future, you would like to continue your loving aid to what will still be known as “Mrs. C. H. Spurgeon’s Book and Pastors’ Aid Funds,” I shall rejoice in the privilege of this united service. For the present, parcels and letters may be addressed as above. By-and-by, the Lord will, I believe, make His will known as to my future home, when I will again communicate with you.

I am,

Yours to serve,

(Miss) E. H. THORNE.

We are glad to publish the above letter, which is being issued to subscribers by Miss E. H. Thorne, to whose care (and Pastor J. S. Hockey’s) Mrs. C. H. Spurgeon committed her Book Fund and Pastors’ Aid Fund. We trust the good work will be well supported.—Ed.

Mrs. Q. J. Spurgeon's Conference Gifts.

BY WALTER J. MAYERS.

ALTHOUGH it was made 25 years ago, I well remember the earliest of Mrs. Spurgeon's Conference gifts. The first consisted of two volumes of the "Royal" Series by Miss Havergal, and this was followed (in 1880,) by "The Glories of Christ," a choice and deeply-spiritual exposition of the Epistle to the Hebrews. These volumes had brought blessing to the heart of the donor, and it was like her to wish to share such choice portions with the multitudes of toiling preachers composing her husband's College Conference.

I seem to see now Mr. Spurgeon's radiant face, and to hear that voice (with the tears in it,) as he announced the fact of his beloved's gracious and thoughtful remembrance of "his men" with their hunger for helpful books. Since then, the gifts have come year by year until they have mounted up to 11,265 volumes in all; and no moment of the Conferences has been more eagerly anticipated, or more fully appreciated, than that of the announcement of Mrs. Spurgeon's gift.

I have just taken from my shelves the twenty-five goodly volumes, and placed them together in a row. What a sight they present, and no fewer than thirteen of them are by the sainted President himself! I think these latter gifts gave the dear donor the greatest delight of all; and, certainly, they are, in our eyes, the choicest of the treasures.

Possessed of these volumes, we have a preacher's equipment of no mean order; for, in themselves, they form a well-stocked library, and give the minister information, enlightenment, inspiration, illustration, and help on all those truths and topics dearest to his heart and most needful for his hearers.

It has fallen to my lot, first by the wish of C. H. S. himself, and, since, by the forbearance of the brethren, to move the Conference, year by year, to send its grateful acknowledgment to Mrs. Spurgeon for her continued loving and helpful generosity. Once, I represented the brethren in the presentation of an illuminated address to their dear friend and benefactress; and, on another occasion, (in 1884,) when Mrs. Spurgeon was present at a Conference meeting, I was deputed to speak a word of welcome; and, in token thereof, to hand to her a basket of choice flowers. Her smiles and tears mingled as she graciously received the modest offering. Several times, at "Westwood," I have had, in the evening, to essay a repetition of my Conference speech of the morning. The task was not easy; but it was done at his bidding whose every wish was law to us, and who thought, in this way, to add one little drop to his dear wife's cup of joy.

Three of the Conference gifts were not *by* the President, but *about* him;—the memorials of his life and labours;—and, now, the kindred soul, who so often aided him in preparation for the pulpit, has gone to join him in waving the palm-branch. Our Conference is doubly bereft now, but memory will not readily fade, and gratitude will not easily die. God help us to be faithful to the teaching and example of our glorified President and his beloved helpmeet, who, but lately, has gone to hold conference with "the Saint and his Saviour" in the Heavenly Home!

A Memento of Mrs. C. H. Spurgeon.

BY WILLIAM LUFF.

A LITTLE while she tarried here below,
 To finish what her loved one left of all
 His mighty work : and now, how sweet to go,
 Obedient to the Master's gracious call,
 To Him, of whom that loved one joyed to tell,
 His Saviour God, of Heavenly thousands Chief,
 His King, his Lord, his own Emmanuel!
 She waited, longed, in ardent fond belief,
 And now her joy is full,—she sees her Lord,—
 Her husband's Christ, and has her life's reward.

And were it true to say the loved on earth
 Are all unknown, unrecognized above?
 I think not so; but, with a holy mirth,
 She meets again the object of her love,
 Sees him whom she admired for faithful zeal,
 Sees him, who spent himself and all his pow'rs
 In serving God, and finds his Gospel real,
 Earth's buds unfolding in unfading flow'rs :
 And meets the crowds, who, from his lips first heard
 The Truth of grace, the pure eternal Word.

But, ah! as they, united once again,
 Look on the spotless beauties of Christ's face;
 As they together, free from earthly pain,
 Behold the sinless glories of that place;
 Methinks she whispers, "Thou didst do thy best
 To speak the praises of thy risen Lord,
 And tell the rapture of the saints' sweet rest,
 And all the wonders for God's chosen stored;
 But, my beloved, not the half was told
 Of what together now our eyes behold;
 'Tis brighter, grander, and exceedeth far,
 As the clear sun outshines the evening star."

Curiosities of Church Life.

BY H. T. SPUFFORD.

XII.—A LAST MUSTER.

I N closing this series of sketches, there pass in vision before me the grand, if obscure, men whose sayings and doings I have endeavoured to pourtray upon these pages, not only through this year, but for many a year past. There are probably "characters", well known to others, who could have established a better claim to originality, and, for the matter of that, have shown more mother-wit. I have simply opened a path into a region hitherto but little trodden.

Let others follow, and enshrine the memory of the village Hampdens, the local logicians and oracles, the graciously eccentric whom they have known in pulpit and in pew.

It remains for me but to call a "last muster" of my heroes.

And here they stand. The first of them, a "Crimean Veteran", a "survival" even to this hour. Nor will he mind, but rather the prouder be, if once more we wander round the garden where the rue grows, or enter his cottage on the evening of "Alma Day", when he will ask us to sit opposite to him, in the high-backed arm-chair, for many years the favourite corner of another. When first the courteous reader and the writer visited the cottage by the Heath, there were two veterans who dwelt there;—she who "stayed by the stuff," and he who had been forth to the battle. Were it a soul question, struggles of the mind, fights with "principalities and powers", it would be hard to determine which of the two had seen the more strenuous life. The "call" came long ago to one of them, and she was "invalided Home." But there are no invalids in "the Homeland." Arrival on that shore of balm means health for evermore.

The other veteran has aged nine years since the writer and the reader together saw him. Considerably over fourscore, he waits the "appointed day." Feebler by far than of old, he yet manages to attend the flowers she loved;—flowers which respond to each Spring, no matter who among the gardeners has gone with the Winter. There will be new eyes to see the foxglove fingers, the golden-rod, and, in the April days, the white Narcissus. The honeysuckle, in which the nightingale used to sit and sing, through the sunshine, still clusters near the garden gate, but the nightingale never comes now. He stayed on, and made music up to June in the year before the wife died, but he has not been near since. He was like a friend who disappears and leaves no trace. There are such greater mysteries that mere minor ones must be dismissed with the passing comment, "How strange!"

Young life now fills the cottage, for a grand-niece looks after the veteran's simple wants. And the young attract the young, so that, if the writer and the reader suddenly came upon the garden, they might check the gay laughter of brown-eyed girls. It is one of the treats to see these shy maidens coyly sitting on the edge of their chairs, with the veteran opposite, and to watch their bright, happy, yet demure faces, as they take the old man's genial banter. Go an hour before sunset. Let the erstwhile warrior greet you with his medals on. The ruddy glory of the evening sky will colour the silver, as it will also kiss the cheeks of the girls as they slip in from the garden ways. See age and youth gathered in the little house, the door open, and the evening's glory streaming in. Watch the girls swing their sun hats, and toss their curls back, as the battle-worn hero mints new compliments in stately Devonian,—and you have a picture that might grace the canvas of a great master. The voice is far feebler, but the quaint dialect, so often heard in the long ago in prayer, is the same. The sun sets; within the low-roofed cottage the twilight quickly fades; only dimly can you see, upon the wall, the framed crocus, picked from among

the bleached skulls of Inkermann; the sweet young faces are bent; and now, in the rich language of the shire of terra-cotta tors, he who stood with the Guards around the sandbag battery, and saw the Muscovite host come out of the fog, lifts his voice in thanksgiving for "all His mercies" in preserving his unworthy life from destruction, in keeping him in the faith of His holy name beyond the allotted span of man's stay below, in giving him reason to hope that, in the Heavenly Father's time, he will join "them that have gone before", and that, when his place is vacant, it may be filled by such as will love the Lord better, and serve Him more "con-stant-ly. Ah-men!" The lifted girlish faces shine, soft and wistful, while the old man staggers to his feet, and, leaning on his stick, looks like a patriarch ready to give his blessing. What is it, surely, but a Confirmation Service?

* * * *

Ah! here comes along, to join the muster, one who is a wonder in his way. The radiant sunset renders more ruddy than usual a face that most would take to represent the age of fifty, but has rather seen nearer ninety years than fifty;—a marvellously young face for eighty-two, and a figure almost as well-knit and active as a youth's. This wonderful ancient might almost be an ideal to work up to, in matters hygienic. Fancy a whole community, blithe as boys, able to sing in church choirs, and swing as high as the children, when between eighty and ninety. The query, "Is life worth living?" would cease to be asked. The old gentleman, who toes the line in this last muster, has seen all the great elements in modern life come into being. If you want an idea of what London was like when William the Fourth was King, set the patriarch talking. He will tell you of the perils of Holborn Hill, of the gardens of Somers Town, of a fish-pond on the site of Euston Station. The family, for generations, worshipped at the meeting-house in Little Wild Street, built during the pastorate of Dr. Stennett. In our friend's grandfather's days, there used to attend Little Wild Street Chapel an ancient man called "Old Hundred." This worthy used to relate having seen Queen Anne going to the House of Peers on horseback, seated on a pillion, behind the Lord Chancellor, in the year 1705. Our veteran knew his grandfather, who had talked with "Old Hundred", who had seen Queen Anne! Many were the celebrities that made the meeting-house in St. Giles's their spiritual home. To name but Defoe, John Howard; Joseph Hughes, and John Thomas, the companion of Carey, is to mention those who, in their generation, were valiant for the Truth in no ordinary degree. All these were contemporary with the ancestors of our youthful octogenarian, whom we introduce in the ruddy glow of the summer's sunset outside the "Crimean Veteran's" cottage. It seems a long way to hark back, yet not so far, after all, as we stand in the presence of our friend. He himself was baptized at Wild Street, and was there on that November evening, in 1835, when the late Christopher Woollacott was inducted as pastor. The senior deacon of that day was a Mr. Paxon, who may be remembered even now by survivals, for he was Secretary of the Particular Baptist Fund, and solicitor of the Baptist Building Fund. At that service, in 1835, James Smith, of sainted memory, offered what was called "the ordination prayer", and J. Harrington Evans, of

John Street, gave the charge. How many veterans among our readers remember all these? "Your fathers, where are they?" And yet our old friend by the Heath will talk of them as of yesterday. Quite an historic link, is he not? If you were to ask him the secret of his length of days, he would probably answer, "Well, perhaps I left all my late living till I got old." Such a reply would have a far-reaching moral.

So, from the remote days when the meeting-house in St. Giles's was famous, comes one to answer to the "roll-call" in these sketches.

* * * *

Another worthy, who knew London in the days of George the Fourth, was, long ago, introduced to the reader as the pastor of the church on the Common. His shade seems to join this "last muster." He was thin enough in life, so what his shade can be, imagination only can tell. A well-known ministerial wag, of thirty years back, seeing him for the first time, put him at arm's length, and cried, "Don't they give you enough to eat?" Some brethren must fare "sumptuously every day" if girth is to be taken as a sign of good living. So, also, are there others who go about as if they were in dread of daily execution. But such are getting fewer. It is the Broad Church which is decidedly on the increase. But the pastor, who lived on the Common, was neither "broad" in person nor in views. He was one of the "painful" school. His wife did all the laughing. A jovial soul, as good as she was happy! He counted his blessings to see whether there were any missing. She totted them up after him, and went about the house rejoicing that there were so many. It was only the other day, after ninety years of aches and praises, that she entered into the Home of the ever-glad.

* * * *

Well, they line up, do my heroes. Here is the old Chartist and Church-rate resister. Another marvel, nearly ninety, scorning a top-coat though the wind be North. He can tell you when Primitive Methodist preachers were indulged with a hundred eggs, all rotten,—eggs that would never be fowl.

* * * *

One other joins the rank. "An Israelite indeed" is he. Brought to know the Greatest Friend through the influence of George Müller, he went at sixteen to New Zealand. That was in the early days of the Colony. Left to himself, the live-long year, on the lonely sheep-farms, he read his Bible through and through. Solitude made him a student, and the study of the Scriptures made him a saint. In process of time, like Abraham, he became rich in flocks and herds. Like the patriarch, too, God's voice spake to him as he walked in the great expanses, calling him to a definite course. So he built schools, instituted Sunday services, and became a spiritual father to the people over a wide tract of country. In his journeys, he saw the bush on fire with God; and, to this day, he has a face stamped in every feature with a lonely grandeur wrought through the communings of long walks with God.

* * * *

They pass! The riding-master with a conscience; Crispin, who knew so much about "the engrafted Word"; William the Silent and his eloquent wife; with a host of others. We hope to overtake them presently, but it will be on the other side the flood. There, "Church life" will have no "curiosities"; the former things will have passed away.

Talks with our Young People on Free Church Principles.

BY PASTOR J. W. EWING, M.A., B.D.

VI.—AS TO APOSTOLICAL SUCCESSION.

UPON the little group of men whose story the Gospels tell, the searchlights of every land are continually playing. There is no kingly court, no band of thinkers or of statesmen, in all the pages of history, to which the eyes of men turn as they do to the company of Jewish peasants which centres in Jesus of Nazareth. In days of strife, and weariness, and care, men look with wistful interest on the Apostles of Christ, who first found peace at the Master's feet, and then proclaimed it to the world.

Apostles of Christ! It is a proud title. Envoys of the Son of God; "sent forth" to be the heralds of the Saviour-King! Through these men, Christ preached in many a village outside the sphere of His personal ministry; and, by them, He continued to speak and work long after that ministry had closed. "The Acts of the Apostles" were the acts of the ascended Christ.

But the Apostles are gone. Eighteen centuries have glided by since the last of their sacred brotherhood passed to the Unseen Land. Have they left any successors? If so, where are they to be found? And how may we know them?

To these questions, a very confident reply is given by High Churchmen, by Roman Catholics, and by members of the Greek Church. They affirm that the Apostles "ordained" certain men to succeed them; these, in turn, "ordained" others; and so, through the ages, a line of succession has been maintained, on the literal continuity of which depends the right of any man to act as a minister of Christ. Thus, Mr. Leighton Pullan, in his "Christian Tradition," writes:—

"Apostolical Succession means that no man is legitimately qualified to exercise the ministry of the Christian Church unless he receives his authority from a source which runs back to the Apostles by a lineal historical succession. . . . Every priest in the ancient Christian Churches, Eastern and Western, Greek, Roman, and Anglican, has received ordination at the hands of a bishop; every such bishop has received his authority to ordain from a bishop who preceded him; and, thus, in an unbroken line, there is secured a connection with the Apostles, and with Jesus Christ Himself."

Now, I must confess that this theory has always struck me as so strangely opposed to the very spirit and genius of Christianity that I have wondered how it could be held by any believer in spiritual religion. It is so mechanical. It makes grace a kind of spiritual

electricity to be passed along "an unbroken line." In so doing, it leaves the "authority" of all living teachers at the mercy of historical accidents. Upon this theory, no man to-day can be quite sure that he is a minister of Christ; for who can say that, somewhere in the past, there was not some irregularity, some neglect, through which the "line" stretching over nineteen centuries became broken,—in which case his "ordination" ceases to be "valid"? Who can be certain that, across the Dark Ages, he touches hands, literally, with the Apostles? And is this the kind of test which the teaching of the New Testament prepares us to expect? Does Christ dwell on "genealogies", and "ordinations", and "validities"? Does He not always insist on moral qualifications, on heart experiences, on the spiritual relation of men to God?

In vain do we search the New Testament for any hint of "Apostolic Succession" in the High Church sense. Our Lord, in His addresses to the Apostles, sometimes gives them personal warnings, instructions, commands, and sometimes speaks to them as representing the whole body of future believers; but nowhere does He give one hint as to any official order of ministry, any priestly caste, any episcopal "line", or any human channel through which alone "covenanted mercy" should flow. In the words of Dean Stanley:—

"No permanent order of ministers appears in that spiritual Kingdom of which He spoke on the hills of Galilee or on the slopes of Olivet. . . . For years after the Lord's departure, the Christian Society existed without a separate order of clergy. The whole Christian Brotherhood was full of life, and there was, as yet, no marked distinction between its different portions. All were alike holy, all were alike consecrated. Therefore it is that the institution of the Christian Ministry has never been placed in any ancient Creed among the fundamental facts or doctrines of the Gospel" ("Christian Institutions," pp. 245, 246.)

But if the restriction of the Christian ministry to an episcopally-ordained "line" has thus no justification in the teaching of Christ, and no precedent in the early Church, how, and when, did it come in? Professor Harnack, the greatest living authority on Church History, tells us. He shows that it arose in the closing second century, when the simple faith of the Apostles was being corrupted, and when the dogma and ritual of Rome were taking shape. The "churches" of New Testament times were now being drawn into one organized "Church",—a Church ruled by Bishops, and the authority of these Bishops seemed to require a link with the New Testament. This link was found in the new doctrine of "Apostolical Succession."

"The claim that the Apostles formulated a rule of faith was not sufficient; it was necessary to show that the Church had kept the same pure, and that she possessed within herself a living court of appeal to decide all points under controversy. . . . Hence, Irenæus and Tertullian, influenced by the imposing development of the episcopate in Rome, and by the ancient respect once given to the Apostles, Prophets, and Teachers, now transferred to the Bishops, so conceived of the same that the 'line of Bishops running unbrokenly from the beginning' guaranteed to them the inviolability of the apostolic inheritance." (Harnack's "History of Dogma," pp. 95, 96.)

Here, then, we have the source of this belief, according to the

greatest living expert. The doctrine sprang, not from the teachings of Christ, or of the Apostles, but from the thinking of a later and corrupt age.

But the theory of "Apostolic Succession" has never been universally accepted, even among those who believe in church government by Bishops. In the days of Elizabeth, when the controversy between Episcopacy and Puritanism raged, the champions of the Bishops did not dare to claim for the Episcopal clergy any *exclusive* authority. In Stuart days, when young Laud, the future High Church Archbishop, maintained at Oxford University that there could be no true Church without diocesan Bishops, he was "shrewdly rattled" by his Divinity Professor, "as one that did endeavour to cast a bone of discord betwixt the Church of England and the Reformed Churches."

And, as Dr. Sanday, an Oxford Professor and Churchman of to-day, points out, "it is not until the last half of the [nineteenth] century that more than a relatively small minority of English Churchmen have been committed" to the doctrine. (Sanday's "Conception of Priesthood," p. 95.)

Of late, however, the High Church revival has caused this belief to become that of the dominant party in the English Church, and in thousands of parishes throughout our land it is being boldly taught that the rector and his curates are the only ministers of Christ, while the men of God who, with devotion and self-sacrifice, labour in connection with the Free Churches, are denounced as "unauthorized and schismatic."

Now, when these exclusive claims are made by Anglicans, it is fair to ask, "How do you know that you, and not we, are in 'the Apostolic Succession'?" The reply is, generally, an appeal to "The Catholic Church." But this reply in reality refutes itself, for "The Catholic Church" will have none of the Anglican clergy. It is only a few years since the door of the Vatican was slammed in the face of the English Ritualists by Leo. XIII., who declared Anglican orders "null and void",—a position in which he had the support, not only of the entire Roman Church, but of the majority of the Greek Church also. How absurd, then, is it for Anglicans, denied by the Greeks, and scouted by the Romans, to put on airs in English parishes, and to excommunicate men who ask for no authorization save that of the Lord Jesus Christ!

What, then, is the true Apostolic Succession? In the strictest sense, there can be no such succession. The Apostles stood in a unique relation to Christ and to men. They were the companions of our Lord's earthly Ministry, the witnesses of His Passion, and the first preachers of His Gospel. From the nature of the case, these qualifications can never be repeated. Since the passing away of the apostolic generation, it has never been possible for a man to say, as Peter and John could, "We saw the Son of God. We ate and drank with Him. We heard Him pray. We beheld His miracles. We were present at His death." That this was the special qualification of an Apostle, is proved in the record of the apostolic election (Acts i. 21, 22). The new Apostle must have "compained" with the disciples

"all the time that the Lord Jesus went in and out" among them. In this, its original sense, the Apostolate was unique. There can be no succession.

But, in a more general way, the Apostles have had successors. As witnesses to the power of the risen Christ, as "envoys" of Jesus to men, as under-shepherds of the Christian flock, they have been succeeded. Yet the succession has not been mechanical, secured by the touch of human hands. It has been spiritual, communicated to each receiving soul by the Spirit of God.

Paul himself is an instructive example. He became an Apostle long after the ascension of Christ, though not before he, too, had "seen the Lord." But his consecration came from no human hand. "Paul, an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead" (Galatians i. 1). Paul needed no human "ordination." He had received his call from Heaven, and was now the "sent one", the "Apostle" of Jesus.

And, in this sense, there has been an Apostolic Succession through all the ages. As I write, there rises before me the vision of "the long line of witnesses" belonging to every Church and clime, and to every generation from Jesus Christ until now. In the steps of their Lord they follow: Apostles, Fathers, Martyrs, Reformers, Missionaries, Pastors, Evangelists. They are linked by no outward bond, they worship in no common form, they are held in no dogmatic unity, they represent many politics, and temperaments, and schools; but they are "all one in Christ Jesus," they all depend upon the Atonement at Calvary, they have all received the gift of the Holy Spirit, and they all seek, though in varying ways, to win sinners to the Saviour's feet. This is the true Apostolical Succession,—a succession in life, in love, in power, in service,—a succession in which every man holds his commission, not from the man in front of him, but from the Saviour above him. They need no Bishop's touch, who have felt the consecrating hand of God.

Only think for a moment, dear young people. Can that be the true Apostolical Succession which shuts out Bunyan, and Doddridge, and Carey, and McCheyne, and Livingstone, and Spurgeon, and Maclaren? Does the Spirit of God work by the Anglican clergy in any sense in which He does not work by these men? What do they lack? Are their sermons without power, or their prayers without unction, or their pleadings without fruit? Did C. H. Spurgeon fail to bring men to Christ? Was his ministry lacking in consolation, or in incentives to holiness? Has Dr. Maclaren no "authority" to teach? Do not the teachers of every Church sit at his feet?

Then, must we not conclude that no theory of Apostolical Succession is worthy of consideration which shuts out many of the bravest, holiest, most spiritual and most successful of the men who have preached the Gospel, since there was a Gospel to preach? And in that larger Apostolical Succession, which includes all pure, faithful, ministering souls, shall we not pray that we, cleansed at the fountain of Calvary, endued with the Spirit of Jesus, and spending our life to "tell the story," may have our humble part?

Greeting !

Johannesburg, South Africa,

Oct. 28th, 1903.

To the President* of the Pastors' College,

Dear Mr. Spurgeon,

Gathered together in Johannesburg for the Annual Assembly of the South African Baptist Union, we, Pastors' College men, find our thoughts and hearts travelling back to London, and the dear days of the College life and the Conferences. The old faces are before us; we feel the touch of vanished hands, and hear a voice that is still; and we cannot refrain from expressing our unabated attachment to our Alma Mater, and our intense interest in the College, in the Church at the Tabernacle, and in its many clustering Institutions.

We rejoice in the completion of ten years of your ministry at the Tabernacle, and that the Church and its Institutions are prospering under your pastorate. Our Churches out here are small, and new, and struggling; and the ground to be occupied is so vast, that our small resources are taxed to the utmost, and over-taxed, for our own work; but we trust that the day is not far distant when the College and the Orphanage may have some support from our money as well as our prayers.

We have noted, with pain, the illness of your mother, and our benefactress for a long lifetime. In the nature of things, we suppose the loosening of "the silver cord" is taking place. May all love surround and overshadow her!

Praying for a rich and increasing blessing on your many works, and for vigour of health and of heart for yourself,

We are,

Dear President,

Yours sincerely,

THOMAS PERRY,
ALFRED HALL,
G. W. CROSS,
D. H. HAY,
H. T. PEACH,
JOHN RUSSELL,

J. MAGINNES,
CHARLES E. COLES,
H. GUTSCHE, JUN.,
WM. H. WATSON,
ERNEST BAKER,
F. G. WEST.

The "Cry from Macedonia."

IN answer to our appeal on behalf of the famine-stricken people of Macedonia, we have received the undermentioned amounts, which were duly forwarded to "The Daily News" for its Balkan Fund, and for acknowledgment in that journal:—

	£	s.	d.		£	s.	d.
A. E. J. ...	1	0	0	Mrs. E. Williams ...	0	10	0
"Egremont"	0	5	0	A reader of "The Sword			
Mrs. Macklin	0	2	6	and the Trowel" ...	1	0	0
Mrs. Gardner	1	0	0				
A reader ...	0	1	6				
					£3	10	0

* The President greatly appreciates the salutations of the far-off brethren.

In Memoriam—Pastor J. J. Kendon, Jamaica.

“BOTH the Kendons are gone,” was the expression of our pained surprise at the news that, three days after we left Jamaica, our brother and friend passed into the unseen world. Nearly twenty-four years ago, we first met at Spanish Town. He was then a stranger in a strange land, and felt his loneliness much.

In 1879, one of the early missionaries, the Rev. John Clark, died, leaving two large churches without a pastor, and a large field of service,—perhaps the largest in Jamaica, where Baptist influence had all but undisputed sway. For nearly twenty-four years, Mr. Kendon lived at Jericho, sixteen miles from Spanish Town, and in that field performed his life-work. From the first, he saw what was needed, and began to provide for the future. New chapels were erected, and new churches formed, each of them becoming a fresh centre of activity and influence. The two original churches are stronger now than when he began his labours; and there are now three spheres, providing work for three-pastors.

For the Baptist Mission, our friend accomplished a great work,—pastoral, evangelistic, and educational. His bright, cheerful manner made him a general favourite, especially with the young, who heard him with delight. He was loyal to the old Gospel, and never did he forget the Pastors' College, or its great and good Founder.

Jamaica Mission work is very different from what has sometimes been alleged. It is hard toil, full of heartache, and stern testing to the bravest and best. All manner of evil influences have to be encountered and overcome. It is a beautiful climate for invalids during a few months of the cold season; but it is a tropical climate, and the effects of it, in the course of years, on health and spirits, are unspeakably depressing. In spite of all these adverse influences, our brother held on his way, immortal till his work was done. He did his duty nobly, and his works do follow him. Sad hearts are left, needing the comfort which only God can give. “A Father of the fatherless, and a Judge of the widows, is God.” “He healeth the broken in heart, and bindeth up their wounds.”

Farewell, well-beloved, “until the day break, and the shadows flee away.”

GEORGE S. COLLIE.

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 Life of Charles Haddon Spurgeon.

By CHARLES RAY. Passmore and Alabaster, and Isbister & Co. (7s. 6d.)

THIS handsome volume, dedicated to the memory of the great preacher's widow, we heartily commend. We have gladly written an Introduction to it because we judge that the difficult task has been accomplished with no little skill, and with evident sympathy. The illustrations are numerous, and printing and binding are *Art*.

Of the annual volume of “The Sword and the Trowel” (1903), we can but say that it endeavours to be what its sub-title describes it as being,—“A Record of Combat with Sin and of Labour for the Lord.” The fight grows no slacker, and the labour is no lighter. We have tried not to shirk the one or to shrink from the other. The real record is on high; but here, copiously illustrated and suitably bound, are the

chronicles of the sword-thrusts we have dealt, and also of the not less important doings of the trowel.

The price of the volume is five shillings; it can be obtained direct from the publishers, Messrs. Passmore and Alabaster, or through all booksellers and colporteurs.

Messrs. Passmore and Alabaster are about to publish a volume, which will be of special interest to many admirers of the two eminent servants of the Lord Jesus Christ whose names are on its title-page:—*Christ's Relation to His People. Sixty Sermons* by C. H. SPURGEON. With Preface by ANDREW MURRAY. (7s.) An extract from the Preface will explain the history and purpose of the compilation:—"A few years ago, in referring to some of Spurgeon's sermons on the Christian life and the call to holiness, a desire arose to have a selection of the principal ones in which Christ's relation to believers as their Sanctification, their Keeper, and their Strength, was dealt with. I wrote to the publishers asking for this; I gave the titles of some, and begged of them to change any they thought less suitable, and to add others that might supply what I desired. They carefully executed my order, and sent me a volume of sixty sermons, with the request that I would write an Introduction for a similar volume which they wished to publish. My answer was, that it would look like presumption to undertake this. After a year, a second urgent request came, which I did not feel at liberty to refuse. The simple statement of the origin of the volume must be my apology."

Melbourne Hall Sermons. Vol. II. By W. Y. FULLERTON. Passmore and Alabaster. (3s. 6d.)

TWENTY-TWO sermons, commencing with "The First Note of the Gospel," and concluding with "The Fulness of the Times," and the twenty in between are worthy of the position they occupy. One of the most striking of the texts is, "The Lord knoweth how;" and the discourses

that have most impressed us, as we have read them, are "God, the King, and the Coronation," "Go with him twain," "The Accidents and Cadences of Life," and "The Spiritual Man's Natural Things," though it seems almost invidious to select any where all are so excellent. Mr. Fullerton's illustrations are always "pat." (In using that expression, we do not allude to his nationality, but to the fact that they are always apt, fitting, suitable to the subject.) The preacher or teacher who obtains this book will find great spoil.

Mr. Ernest Nister, 24, St. Bride Street, London, E.C., has sent us specimens of his Motto Cards for Christmas and New Year, Temperance Pledge Cards, and Christmas Motto Post Cards,—a novelty of which a complete set of 24 can be obtained for 2s. 2d., post free. The Pledge Cards are a great advance upon those to which we have been accustomed, while the Motto Cards, with centre blank or filled in, are as excellent as usual. Intending purchasers should write for catalogues and samples.

Just as we were going to press with the Magazine, a large parcel came from Messrs. Walter G. Wheeler & Co., 17, Paternoster Row, containing specimens of their *Keswick Calendars, Mottoes, Christmas, New Year, and Pictorial Post Cards, Booklets, etc.* Our crowded space will not permit a detailed list of the many works of art that will give such joy to the friends, at home and abroad, to whom they will be sent; but they appear, to us, more beautiful than ever. All who have the opportunity should call at the address given above, to inspect the stores of choice new issues for the present season, while friends at a distance will be wise to send for samples and catalogues, of course enclosing stamps to cover the cost.

Mr. Alfred Holness, 14, Paternoster Row, sends us *The Golden Text Calendar, 1904*, which has been com-

piled, like its predecessors for many years past, by M. S. H. The dates and texts have an attractive background, on the reverse side of the Calendar is postal and other information, and the price is one shilling.

Messrs. Bemrose & Sons, 4, Snow Hill, send us their useful little *Monthly Diary for 1904* (1s.), and four of their Calendars, similar to those which we have commended and used for many years,—*Daily Calendar*, *The Poetical Daily Calendar*, *The Proverbial Daily Calendar*, and *The Shakespearean Daily Calendar*. All are adapted either for hanging up or standing on the table, the back contains useful information, and the price of each is one shilling.

The smaller annual volumes, issued by the Religious Tract Society,—*Light in the Home* (1s.), *Our Little Dots*, *The Child's Companion*, and *The Cottager and Artisan* (1s. 6d. each), and the half-yearly volume of *Friendly Greetings* (2s. 6d.), are all as admirable as ever; indeed, the artistic taste displayed, especially in the colour printing, make them even excel those previously published. The five volumes furnish suitable reading for each member of the family, from the tiny tots to the grey-headed grandmother or grandfather.

The Quiver for 1903 (Cassell and Co., 7s. 6d.) is a massive volume of 1,212 pages, with 2 Rembrandt photogravure plates, 14 coloured plates, and about 800 illustrations in the text. It contains four long stories, including Joseph Hocking's tale of the Armada, "A Flame of Fire," and Scott Graham's anti-gambling story, "By Bitter Experience;" and all the interesting, instructive, biographical, philanthropic, and other material for which "The Quiver" has so long been noted.

Eight of the coloured plates, with an additional one, have been separately published, in a tasteful half-crown volume, under the title, *The*

Child "Wonderful," together with letterpress by the artist, W. S. STACEY, who has adopted the unusual plan of telling the story of "the holy Child Jesus" through the lips of "a beautiful little figure, painted and gilded, of an old man clad in long garments, and writing in a book with a quill pen."

"The Herald of Mercy" annual volume is always a welcome Christmas visitor. This year it is entitled *Hoist your Colours, and other Readings*. It is published by Messrs. Morgan and Scott, at 1s., and is, as C. H. Spurgeon said of a previous issue, "a delightful Magazine, as full of the Gospel as the pages will hold; and, withal, so interestingly and plainly written that the poorest will like it."

Bright Rays for Home and School (George Stoneman) will please the children, and profit them at the same time, for it contains solid Scriptural instruction as well as many pictures and stories.

Mr. Bullock's volume, *Home Words for Heart and Hearth* (11, Ludgate Square, 2s.), gets better every year. The printing in so many colours gives it a very striking appearance. Our Church of England friends are privileged in having such a bright, cheery monthly and annual.

The new volume of *The Silent Times Series*, by Dr. J. R. MILLER (Hodder and Stoughton, 3s. 6d.), is entitled *The Lesson of Love*; and his new illustrated booklet, with illuminated cover (the same publishers, 1s.), relates to *The Face of the Master*. There is nothing particularly profound or original in either of them, yet many will find them helpful; and the elegant style, in which they are issued, makes them specially suitable for Christmas or New Year presents.

A Missionary Roll, Pioneers of the 19th Century, designed and compiled by FRANCES S. HALLOWES,

(Elliot Stock, 1s. 6d. net.) is a notable collection of missionary portraits, scenes, statistics, etc., which should be in the hands of all who are interested in foreign missionary service.

Many who have read, in "The British Weekly," JOSEPH HOCKING'S stirring story of Cromwell's day, *Follow the Gleam*, will be glad to know that Messrs. Hodder and Stoughton have published it in book form at 3s. 6d.

Messrs. Nelson and Sons have sent us seven *Children's Picture-books*, ranging in price from 3d., in paper covers, to 2s., in untearable linen, and all bearing the words we always rejoice to see, "Designed and Printed in Great Britain." The two that we like best are "Our Dogs," and "The Book of Horses."

The same publishers are issuing, under the title "The 'Royal' Libraries," "new editions of their popular copyright tales, and standard books by the best authors." The three sent to us as specimens are, *The Coral Island*, by R. M. BALLANTYNE (1s.); *An Angel's Wings*, by the Hon. Mrs. GREENE (1s. 6d.); and *Isabel's Secret* (2s.). With eight coloured illustrations in each volume, and with 236, 289, and 330 pages respectively, the books are very cheap.

Messrs. Nelson and Sons' *Story-books* are as notable as ever for the excellence of printing, binding, and illustrations; indeed, the coloured pictures make this year's volumes more noteworthy even than former issues.

There are two school stories,—*The House on the Moor*, by HAROLD AVERY (1s.), in which an ex-convict is discovered under peculiar circumstances;—and *Riverton Boys*, by K. M. and R. EADY (1s. 6d.), which is spoiled by a description of "Boer treachery" of the kind with which we were only too familiar in the dark days of the Khaki fever.

At 1s. 6d. each, there are two capital stories,—*Daddy's Lad*, by

E. L. HAVERFIELD,—the "lad" being a little lass who scatters sunshine all around her;—and *The Round Tower*, by FLORENCE M. S. SCOTT and ALMA HODGE, a tale of the Irish rebellion in '98, in which two boys, captured by the French, manage to escape, and to help in the defence of their country.

A Fair Jacobite, by H. MAY POYNTER (2s.), is another story of the fascination that the exiled Stuarts exercised over their followers.

The two handsome 3s. 6d. books—*Cambria's Chieftain*, by EVELYN EVERETT-GREEN, and *Beggars of the Sea*, by TOM BEVAN,—resemble each other in more than one respect; both tell the story of a brave yet terrible and sad struggle against overwhelming odds, in which might triumphed over right. "Cambria's Chieftain" was, of course, Owen Glyndwr (as the accomplished authoress spells his name); and the "Beggars of the Sea" were the daring Dutchmen who sought in vain to deliver Haarlem from the Duke of Alva's cruel son, Don Frederick.

The one five-shilling book in this Nelson parcel—*The Castle of the White Flag*, by EVELYN EVERETT-GREEN,—is a tale of the Franco-German War, telling how two English families, residing in a castle in Alsace, nursed the wounded warriors belonging to both nations. If we must have stories about war, we would rather read about succouring the suffering than the slaying of either friend or foe.

The Conscience of Roger Treherne, by EVELYN EVERETT-GREEN (Religious Tract Society, 3s. 6d.), is a tale of a man, whose "conscience" would not let him be "ordained" until he heard in his heart the call of God; and who, when that call really came to him, was ready to go "anywhere with Jesus."

The Haunted Ship. By ROBERT LEIGHTON. Andrew Melrose. (5s.)

A BOOK for boys. It ought not to be difficult to find boys for such a book, so full is it of interest and excite-

ment. The main lessons seem to be,—“Do not fear ghosts, do not smuggle, and keep your weather eye open.”

Donny's Captain. By E. LIVINGSTON PRESCOTT. Religious Tract Society. (2s.)

A CHARMING story of a little “six-year-old” boy, who was the means of rescuing his own father from drunkenness, and of re-uniting his long-separated parents. “Donny” is like some of Amy Le Feuvre's characters.

Geraldine, de Lisle; or, Tried and True. By W. G. Stirling; Drummond's Tract Depôt. (2s. 6d.)

A TIMELY Protestant story, describing the craft of those who would fain bring our land again beneath the yoke of Rome. The heroine is an Irish girl, who is caused to suffer much for her steadfastness, but remains true to the last.

The Charm of the Cross. By Rev. S. HORTON. A. H. Stockwell. (2s.)

A STORY specially for Christian Endeavourers, showing how the members of one Y.P.S.C.E. were the means of reviving a weak and worldly church, and advancing the Kingdom of Christ in spite of many difficulties.

The Idol's Temple. By FRANCES BROWNE ARTHUR. Stirling; Drummond's Tract Depôt. (1s. 6d.)

THE sad story of the wreck of a happy home through drink, with the glad news of rescue by means of Gospel Temperance.

Girls Together, and Teens. By LOUISE MACK. Andrew Melrose. (3s. 6d. each.)

WE have heard of “silly school-girls,” but we had no idea they could be so silly as they are herein represented. We decline to believe it,—especially of Australian schoolgirls.

The Girl's Own Reciter. The Boy's Own Reciter. Religious Tract Society. (2s. 6d. each.)

TWO big books—344 and 340 pages respectively,—of poetical pieces more or less suitable for recitations. The verses vary in subject, and also in merit, but the volumes are very good value for half-a-crown each.

The Children's Year. Fifty-two short Addresses to Boys and Girls. By J. MORGAN GIBBON. Manchester: James Robinson. (3s. 6d. net.)

MR. MORGAN GIBBON takes a first place in the ranks of pulpit kings, whether he is speaking to adults or to children. Amongst the many books of Addresses to Young People that have been issued, we have met none better than this. It is full of interest and instruction from cover to cover.

Sunday Afternoons with my Old Scholars. By JOHN ATTENBOROUGH. Third thousand. Part-ridge and Co. (2s.)

CAPITAL talks to young people. Simple, gracious, anecdotal, they are the very model for such a purpose, and must have been listened to with keen pleasure. If Sunday-school teachers are wise, the present edition will soon be exhausted. One address, on “The Holy Spirit,” is alone worth the price of the whole volume. Go at once, and tell your bookseller to get it for you.

The Silent Christ. By Rev. W. W. SIDEY. Simpkin and Co. (3s. 6d.)

AN admirably-written work on a profound and suggestive theme. A book, treating this subject more exhaustively, may have yet to be written; but it will be difficult to treat it more devoutly than the writer of this volume does. If literature is consecutive thought, expressed in language appropriate and chaste, this volume is literature. It is excellent alike in substance, spirit, and style, and will undoubtedly win for itself a prominent position. As a preacher and an author, more is sure to be heard of Mr. Sidey.

Campaigning for Christ. By THEODORE L. CUYLER, D.D. Hodder and Stoughton. (3s. 6d.)

THE Preface says, "The present volume includes a number of the choicest articles which have been written by Dr. Cuyler within recent years," and choice articles, indeed, they are. It is almost as if the apostle John had spoken to us again out of his long and opulent experience of Divine things. His words snare our very heart by their truth and beauty. The venerable author employs imagery and illustration with exceptional skill, and the effect of the whole is that of great spiritual enrichment. Burdened and bewildered souls, led by the Spirit of God, will here find the pastures where Jesus feeds His flock, and makes it to rest at noon. The soldiers of the Cross, after reading these pages, will fight with greater heart than ever.

Witnesses from Israel. Life-stories of Jewish Converts to Christianity. Edited by Rev. ARNOLD FRANK, Hamburg. Translated from the German by Mrs. A. FLEMING. Oliphant, Anderson, and Ferrier. (1s. 6d.)

THIS is a rich book, rich in its style, rich in human interest, richest of all in the knowledge of Christ which came to the distinguished men whose life-stories are here briefly set forth. While it is of popular interest, it is also one of the best volumes of apologetics that a student could possess.

We are much indebted to Mrs. Fleming for the idiomatic translation of a work which has been a blessing to read, and which will, we trust, have a wide circulation in this country.

Charles Haddon Spurgeon. A Biographical Sketch and an Appreciation. By ONE WHO KNEW HIM WELL. Andrew Melrose. (2s. 6d. net.)

WE can scarcely believe that the anonymous author of this commonplace sketch could have known well the subject of it. He evidently

understood him little, and had no sympathy with his doctrinal position.

If this is an "appreciation"—it is remarkably like an adverse criticism; for, whilst there is absolutely no new fact revealed, there is much of personal bias and veiled detraction in it. Anybody who wants to pay half-a-crown to see C. H. Spurgeon's personal appearance, his theology, his College, and even his hymn-book pulled to pieces, had better buy this book; but for those who really knew him, and loved him, it can have no attraction.

Bunyan's Folk of To-day; or, the Modern Pilgrim's Progress. By Rev. J. REID HOWATT. Partridge and Co. (2s.)

THE author is so familiar with the allegorist that he even dares, as he says, to "pick a bone with him." He finds fault "with Christian and Hopeful for the way they treated young Mr. Ignorance," whom he regards as a genuine but ignorant believer in the Lord Jesus Christ.

With this exception, Mr. Reid Howatt is a great admirer of this "Dream of Dreams," and he finds, in the folk of to-day, most of the characters whom Bunyan so graphically delineates. The volume is a good second to C. H. Spurgeon's "Pictures from Pilgrim's Progress," and is well printed and illustrated.

Rome in Many Lands. A Survey of the Roman Catholic Church, with an Account of some Modern Developments. Compiled and Edited by Rev. C. S. ISAACSON, M.A. Religious Tract Society. (2s. 6d.)

WE give, in full, the rather long sub-title of this timely and valuable volume, because it sets forth the plan which the compiler has so admirably carried out. No one, who wishes to be well informed concerning the great Protestant controversies of the day, can afford to be ignorant of the contents of this book. Mr. Isaacson shows what Rome is, how she is losing ground in some countries, and gaining in others, and how, while her object is

always the same, she adapts her tactics to the ever-changing circumstances by which her agents find themselves surrounded.

The Decadence of Preaching. By HAROLD FORD, M.A., LL.D., D.C.L. Elliot Stock. (2s 6d. net.)

THIS is a little book on the great subject of preaching, and a good deal of concentrated wisdom may be found in its pages. Dr. Ford strongly deprecates the manuscript in preaching; and he says very truly that, to preach without any preparation whatever, is "like a schism, either a necessity or a sin." Especially designed for the clergy, we hope this work will be of great use to them.

The Night is Far Spent, the Day is at Hand. By GEORGE LOVELY. Chas. J. Thynne. (9d. net.)

A LITTLE catechism on prophetic subjects, advocating the Pre-millennial Advent of our Lord. Likely to be useful.

Church, Ministry, and Sacraments in the New Testament. By W. T. WHITLEY, M.A., LL.D. The Kingsgate Press. (5s.)

IN this, one of the earliest volumes issued from the Baptist Union Publishing Department, Dr. Whitley passes in review the Scriptures having any relation to the subject of the volume, and leaves us in no doubt as to his own standpoint. The book is both scholarly and popular, and is a strong plea for the Baptist position.

The Simple Life. By CHARLES WAGNER. Translated from the French by MARY LOUISE HENDEE. With an Introduction and Biographical Sketch by GRACE KING. Isbister and Co. (3s. 6d.)

THIS is a book of which President Roosevelt has written:—"The Simple Life' preaches such wholesome, sound doctrine that I wish it could be used as a tract throughout our country." It is a timely and

persuasive summons from the crudities and agitations of modern materialism to life's calm and profound simplicities. There is the freshness and freedom of the open air in these pages, and a breeze of spiritual power. It is good to meet a book like this in days like these. We have risen, however, from the reading of "The Simple Life" more than ever impressed with the soul's poignant need of One who alone can say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Thoughts on Heaven. By JESSIE COOMBS. Oliphant, Anderson, and Ferrier. (2s.)

A CHOICE collection of Scripture texts concerning Heaven, with appropriate meditations upon them. The book would be a suitable present to suffering and bereaved children of God; and, indeed, to all Christians.

Wars and Rumours of Wars, and Bible Teaching in relation to them. The "Old Paths" Series. Parsons and Baverstock, 373, Earlsfield Road, London, S.W. (1d.)

WE find ourselves almost entirely in sympathy with the views expressed in this brochure, but we do not agree with the author in his sweeping condemnation of the appeal of the Bulgarian Protestants.

The Place of the Bible in Secular Education. By Rev. STEWART HEADLAM, M.A. Brown, Langham, and Co. (6d.)

THIS pamphlet is an open and decidedly candid letter to teachers under the London School Board, and contains much that had better have remained unwritten. With Mr. Headlam's main contention, we entirely disagree; we do not think that teaching will be unintelligent if founded on the Bible instead of on the decrees of a Society; and we are amazed that the writer should find it so easy to reject the authority of the Bible, and to accept, in its place, the dogmas of "the Church."

The Crises of the Christ. By G. CAMPBELL MORGAN, D.D. Hodder and Stoughton. (7s. 6d.)

THIS is a great book. The esteemed author has, we think, reached his high-water mark in this treatise, which, in a certain sense, is a Life of Christ, written from the Divine standpoint. With a great deal of insight, accuracy of definition, and with many illuminating strokes, Dr. Campbell Morgan endeavours, and successfully endeavours, to set before us the meaning of Christ's action in the seven great epochs of His earthly life,—the Birth, the Baptism, the Temptation, the Transfiguration, the Death, the Resurrection, and the Ascension.

There are certain little affectations of style which fidget us. For instance, the author is very fond of talking about "the last analysis." But we are glad to notice that he is not at all afraid of the old-fashioned form of divisions; nor does he scruple to repeat himself in order to emphasize the truth which he seeks to expound. The very words of Scripture are dear to him, and he finds some illumination in the fact of a singular or a plural being employed. We say again, this is a great book; and we believe it will live.

The Golden Altar. An Exposition of Hebrews xiii. 10, 11. By Rev. JAMES BURKITT, M.A. Elliot Stock. (3d. net.)

A CRITICAL examination of the passages relating to the golden altar of incense, which ought to be very helpful to all students of the typology of Scripture.

The Sermon on the Mount. A Practical Exposition of Matthew v., vi., and vii., in three volumes, 4s. 6d. each net. Manchester: James Robinson.

THESE books might well be said to contain an up-to-date exposition of The Sermon on the Mount, by some popular preachers, their method being sermonic. Most of the discourses are excellent, but we could

wish that several statements included in them had been omitted. Perhaps the best of the three volumes is the one upon The Lord's Prayer, which cannot fail to impart our Saviour's meaning, and to inspire true prayer.

"Two Words Did it," and other Narratives. By A. M. C. Stirling: Drummond's Tract Depôt. (1s. 6d.)

THIS is a sequel to the "Stories of a Men's Class," which we commended when they were issued. This second volume is well worthy of a place beside the first; both of them should be very helpful to enquirers, and to those who are seeking the souls of men.

The Romance of the Bible. By CHARLES T. BATEMAN. Partridge and Co. (2s. 6d.)

A WELL-WRITTEN and well-illustrated account of the various translations of the Bible into English, together with a narrative of the formation and work of the British and Foreign Bible Society. The list of titles given to certain editions of the Bible is incomplete, as it does not include "The Wicked Bible," in which, by mistake, the word "not" was left out of one of the Commandments.

Bible Accuracy. By Col. C. R. CONDER, R.E. *Christianized Rationalism.* By Sir ROBERT ANDERSON. Shaw and Co. (1s. each.)

TWO booklets worth their weight in gold as strenuous, up-to-date defences of the Bible;—the one showing how ancient monuments confirm the Scripture Story, and the other, how the "Higher Criticism", which would mangle the Word of God, is itself full of assumption, fallacy, and contradiction. Both these booklets are invaluable to all Bible teachers.

The Temptation of Christ. By C. A. HEALING. Partridge and Co. (1s.)

A REMARKABLY suggestive course of sermons, with a vivid style.

The Poor Doubting Christian Drawn to Christ. By THOMAS HOOKER. Stirling: Drummond's Tract Depot. (6d.)

AN abridgment and modernization of a book, which passed through fifty or sixty editions between 1637 and 1845, and "became one of the classics of Evangelism." Such a work commands respectful attention; and, in this new form, deserves it. To the awakened soul, tossed by fear and doubt, it may be a great blessing and help, as it points away to rest in Christ. The faith of saints, too, will be strengthened by its study, for it reminds them of the many precious promises recorded in God's Word for their encouragement.

Old Testament Criticism in New Testament Light. By G. H. ROUSE, M.A., D.D. Baptist Mission Press, Calcutta. (10d., post free.)

DR. ROUSE has had much experience in Bible revision in India, and hence he speaks with the authority of a master when he criticizes the critics, and gives reasons in support of the old view of Bible inspiration.

Sacred Poems. By EDITH HICKMAN DIVALL. James Hawkins, Baker Street, London. (2s. 6d. net.)

A DAINTILY-PREPARED dish of sweet morsels; but the price is too high, we fear, for a large circulation.

Notes.

Personal Paragraph.

MRS. THOMAS SPURGEON'S condition has fluctuated considerably during the month. The bulletin of November 17th gives, perhaps, the most comprehensive view of the case:—"Sir Richard Douglas Powell has made a thorough examination, and is hopeful that the patient will recover, but the process will extend over weeks."

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Tabernacle Tidings.

The land and cottages in Tepple Street, at the rear of the Tabernacle, and adjacent to Jubilee House, have at length been transferred to the Trustees of the Metropolitan Tabernacle. The cost was £1,400, of which £400 has still to be raised. It is proposed to make a special effort in regard to this, between the present time and the date of the annual Church-meeting in January next, the details of which will be made known shortly. Meanwhile, it is possible that some generous friends may come to our aid, and obviate the necessity for a further appeal.

The services in connection with the days of universal prayer for Sunday-schools were conducted by Messrs. J. E. and C. Collier. Their talks upon the great Gospel themes were so beautifully simple, and, withal, so full of that true eloquence which appeals

to the heart, as to cause the children to crowd the schoolroom to the doors each evening. The testimony of the officers is that they have never before superintended such large gatherings of young people with such perfect order prevailing. We look for much spiritual fruit in days to come.

The annual election of Elders, on Monday, October 26th, resulted, as we anticipated, in all the brethren being asked to serve again. Thanks were voted for their past services, the Secretary of the Elders' Court, Mr. S. Johnson, being specially mentioned.

Baptisms at Metropolitan Tabernacle, October 29th, two,—Alfred Hayden and George Haylock.

Four friends received the right hand of fellowship from the Pastor at the monthly communion service on Lord's-day evening, November 1st; and the deaths of the following members were reported:—

Susannah Spurgeon, Fanny Drew, Caroline Hall, Caroline Loosely, and Elizabeth Spencer.

The Men's Bible-class had a successful annual meeting on Tuesday, November 3rd. Pastor C. B. Sawday presided, and addresses were given by Pastor Thos. Spurgeon, and Revs. W. R. Mowll, M.A., W. Fuller Gooch, and T. Currie, M.A. The Secretary, Mr. R. H. Thorn, reported the number

of members to be 76, with an average attendance of 38. The Class thanked Mr. W. Jones for presiding over the meetings during the past year. The Treasurer handed to the Pastor the sum of £20 for the College, and £15 for missionary work. The evening's proceedings were enlivened by solos pleasingly rendered by Miss Pickworth and Miss Alice Beaumont.

Mr. W. Benson, of Christchurch, gave a lecture upon "The Drinking Customs, their Cost, Results, and Remedy," at the monthly meeting of the "John Ploughman" Gospel Temperance Society on November 4th.

The annual meeting of the Metropolitan Tabernacle Auxiliary of the Baptist Zenana Mission was held on Monday, November 9th, Pastor Thos. Spurgeon presiding. Miss Dyson, of Calcutta, gave an interesting address, full of pathetic incidents of child-widowhood in India.

Mr. W. R. Lane's mission will have been concluded by the time this Magazine is read. Will all our readers please pray that the results may be far-reaching and permanent?

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Concerning the College.

Mr. K. Juniper has been appointed Assistant-pastor to Rev. R. Caven, B.A., at Charles Street Chapel, Leicester; and Mr. C. S. Morgan has gone to Kensington Chapel, Jubilee Drive, Liverpool, as Assistant-pastor to Brother E. E. Walter; one of "our own men" who has laboured there for many years.

Mr. J. E. Brett has left Blakeney, and gone to Nantwich, Cheshire; and Mr. P. J. Walker is leaving Consett, and going to Eythorne, Kent.

The annual meeting of the Pastors' College was held on Thursday, November 12th. A goodly company assembled for tea in the schoolroom. Before adjourning to the Tabernacle for the meeting, a proposal was made to send a message of sympathy to Mrs. Thos. Spurgeon in her long and serious illness, and the following telegram was despatched:—"College meeting send loving greetings, and fondly hope to see you in their midst ere long. God bless you!"

At seven o'clock, the chair was taken by W. W. Thompson, Esq., who, in his opening remarks, re-

ferred to the great need for sound Evangelical teaching, and the vast good effected by the College in providing such teaching.

The President and Vice-President gave brief outlines of the work of the year. Mr. A. Stanton, and Mr. A. E. Pope, who have recently left College to commence their pastoral work, described their experiences whilst under training, and made thankful acknowledgments of the care and kindness of their Tutors.

Pastor R. E. Willis gave some remarkable figures, which plainly proved that God had marvellously owned the College work; but there was no desire, on the part of any, to disparage the service rendered to the Churches by other educational institutions. We are sorry if so it seemed to be.

Pastor D. J. Hiley was the last speaker, and, in his usual rousing style of address, kept the meeting interested until a late hour.

IN MEMORIAM.—Last month, we recorded the home-going of Pastor J. J. Kendon, of Goudhurst, on October 17th; but we were then unaware that, eight days earlier, his elder son—PASTOR J. J. KENDON, one of "our own men,"—had passed away at Jericho, Jamaica. We doubly mourn with the twice-bereaved relatives, whose grief is the more intense as they had hoped that the son, after his twenty-four years' service in the West Indies, might have come home to take his father's place in England. Instead of doing that, father and son have met in the presence of the King.

It appears that our brother had been suffering from an internal trouble for about five months, and, although medical aid was obtained, it was not until a few days before his death that the dangerous nature of his case was realized. A journey to America or England, to undergo an operation, was advised as the only possible hope of recovery; and preparations were being made for him to leave, but alarming symptoms appeared, and soon the end peacefully came. He has done a grand work in Jamaica, and was greatly beloved by his people, and highly esteemed by the whole community.

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Our Fatherless Family.

On November 17th, the quarterly meeting of collectors and friends was

held at the Orphanage, a goodly number being present. After a display of musical drill and singing by the children, Harry J. Veitch, Esq., presided, warmly commending the claims of the Institution, and an interesting evening was concluded with an instructive lecture, illustrated with lime-light views, by Pastor Thomas Spurgeon, entitled, "My Trip to the Canary Islands."

The quarterly meetings at the Orphanage, next year, will be of a most attractive character; and we shall be glad to witness a large increase in the number of collectors. Collecting boxes and books will be issued by the Secretary, to whom application should be made.

THE ORPHAN CHOIR.— From November 28th to December 10th, meetings will be held at Waterloo-ville, Portsmouth, Southsea, Ryde, Newport, and Ventnor. Mr. Charlesworth will be glad to hear from friends who can arrange for a visit of the choir in the New Year.

CHRISTMAS AT THE ORPHANAGE.— The custom of keeping Christmas is nowhere more happily observed, throughout the world, than by our large fatherless family at Stockwell. For many years, the beloved Founder spent Christmas Day with the orphans; and it was a joy to him, not only to witness, but to contribute largely to the interesting programme of the day. And how lovingly the children responded to every expression of his tender fatherhood! Alas, that he is no longer with us! But his beloved sons, themselves now orphaned, have been spared to the Institution; and they are anxious to maintain the traditions of Christmas at the Orphanage. Gifts of all sorts will be gratefully received by them; they should be addressed to the Headmaster, or the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

For a Christmas Dinner-table Collection in the homes of our friends, towards the support of the Orphanage, special envelopes have been prepared; these will be sent to applicants who are willing to assist us in bearing the burden of our orphan charge.

ORPHANAGE SUNDAY-SCHOOL.— The quarterly special service was held in the "C.H.S." Memorial Hall, on Lord's-day afternoon, October 25th, when a most interesting and practical address was given by Pastor E.

Henderson, of Victoria Chapel, Wandsworth Road, who took for his subject "The Rose, Thistle, and Shamrock." After explaining the origin of these national badges, beautiful lessons were drawn from each, which will not soon be forgotten by the young people. In consequence of the death of the beloved Founder's widow, special references were made to the event by Mr. Henderson and Mr. Charlesworth, and appropriate hymns were sung, led by Mr. T. W. Partridge and the choir. A collection was taken at the close for the Sunday School Union Continental Mission.

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Colportage Chronicles.

The past month has again tried the colporteurs very much, for flooded lands, muddy roads, and poverty in the homes visited, have tended to make the total of sales very unsatisfactory. The following report is but a sample of many:—"It has been one of the worst months, for wet weather, that I can remember, and I have been suffering from a bad cold most of the time."

Several meetings, in the interests of Colportage, have been held, in which the Secretary has taken part:—on October 20th, at the Congregational Church, Brentford, presided over by W. T. S. Murr, Esq.; on October 21st, at the Congregational Church, Aylesbury, with the Pastor in the chair; on November 3rd, at the Colles Hall, Melton Mowbray, presided over by Rev. A. Barber; on November 11th, at the Century Hall, Puckeridge, under the chairmanship of Mr. Manning, of Bishop's Stortford; and, on November 12th, at the Town Hall, Ealing, with J. W. Berry, Esq., in the chair.

Continued evidence is forthcoming with regard to the spiritual results attending the sale of the volume entitled "Precious Truths for Every One." A colporteur writes:—"A traveller, who was the worse for drink, had a copy, which was purchased from me, given to him by a Christian friend. At a later period, he called upon the friend to express his warm thanks for the gift; conversation ensued, and, up to the present time, the case appears to be one of genuine conversion."

Another agent reports:—"A poor old Christian man, dependent upon

parish relief, bought a copy, and, after perusal, was so charmed with the book that he expressed the intense desire to send one to each member of his family. I was led to mention the circumstances to the young people of our C. E. Society, who at once subscribed for nine copies, and the delighted recipient is sending them to his sons and daughters."

The Secretary trusts that Christian friends will rally to the assistance of the General Fund, a large sum being needed before the close of the year. Contributions will be welcomed either by the President, or the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

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Miscellaneous Matters.

The second annual meeting of the British Auxiliary of Pasteur R. Saillens' French Baptist Mission was held at the Tabernacle, on Tuesday, October 27th. That being the day upon which the funeral of Mrs. C. H. Spurgeon had taken place, the President was absent. Sympathetic reference was made to the bereavement, and the children from the Stockwell Orphanage sang a piece "*In Memoriam*."

Pastor A. G. Brown offered the opening prayer, and the Chairman, Mr. C. W. Toms, of Putney, gave an interesting account of his visits to Pasteur Saillens' meetings in Paris, and testified to the blessing received by his own sons during their stay in the gay city.

The Honorary Secretary, Pastor E. H. Brown, read the financial statement, which showed that the income from the Auxiliary had amounted to over £250 for the year. The tour, arranged for the Pasteur, extended over three weeks, and comprised visits to London, Stockton, Jarrow, Sunderland, Newcastle, Hawick, Dunfermline, Edinburgh, and Huddersfield, where meetings were to be held in support of the Mission. Pasteur Saillens told of the wonderful opportunities now offering in France, and the gladness with which the people received the good news of the Kingdom. Pastor J. C. Carlile, of Folkestone, followed with a bright address upon the importance of winning the French nation for Christ. A letter was received from the Pastor, and the reading of it was followed by

kindly and sympathetic references to the serious illness of Mrs. Thos. Spurgeon. The collection amounted to £6 7s. 9d.

An urgent appeal for Christian workers comes from the Kennington Cross Mission, held at Kennington Hall, 23, Upper Kennington Lane. The present officers are Mr. John Morgan, Treasurer; Mr. Henry Benson, Superintendent; and Mr. Percy Ling, Sunday-school Secretary. There are over 150 Sunday-scholars, and also Gospel services for young people in the week, services for adults, Mothers' Meeting, Band of Hope, Girls' Sewing-class, Young Christians' Band, etc. *but workers are greatly needed.* Will not some friends, young or old, living within easy distance of Upper Kennington Lane, visit this work on Sunday afternoon or evening, or on Tuesday or Wednesday evening, and seek to find there a sphere of useful labour for Christ?

We are glad to insert the following letter from Mr. Hudson Taylor; and we learn, from the China Inland Mission, that they hope the book will be on sale by December 19th. The price will be 3s. 6d. net.

"I have just been reading the manuscript of a large part of a book, now in the press, by my daughter-in-law, Mrs. Howard Taylor, entitled, PASTOR HSI, OF NORTH CHINA. It has given me great pleasure, and has caused me to thank God, and take courage. Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to ensure thorough accuracy in relating the facts of this remarkable life. Personally acquainted with Pastor Hsi, and with many of the events recorded, I can but long that it were possible for me to bring about the speedy sale of the whole edition.

"This book is a sequel to ONE OF CHINA'S SCHOLARS, and far surpasses in interest that earlier part of the story. It ought to do much toward deepening the spiritual life of the Lord's people, and in calling forth the prayer that many more such men may be raised up among the *literati* of China. I am hoping that friends of missions will secure early copies both for themselves and as Christmas and New Year gifts for others.

"J. HUDSON TAYLOR."

	£ s. d.		£ s. d.
Y.R.A.M.	2 12 0	Orphan Boys' Collecting Cards:—	
God's tenth	0 10 0	S. Locke	0 4 0
Mr. N. McVicar	2 0 0	W. Gaylor	0 15 0
Mr. Jas. Wilson	0 10 0	H. Smart	0 7 6
Mrs. Eastmead	0 5 0	H. Page	0 10 0
Mr. H. S. Hardley	2 0 0		1 16 6
Part proceeds Harvest Thanksgiving, Women's Class, Stowmarket Congregational Church, per Miss E. Carter	0 10 0	Orphan Girls' Collecting Cards:—	
Mrs. Curtis	0 5 0	N. G. Sherwood	0 10 0
Collected by Mrs. R. C. Allen	0 5 0	K. Goddard	0 10 6
Miss M. Cheale	0 5 0	C. Gaylor	0 15 0
Half-year's Interest, Anchor Line (Henderson Bros., Ltd.), £200 Redeemable 1st Mortgage Debenture Stock, (Mr. R. Cory's gift)..	4 5 11	Executor of the late Miss Martha Smith, of Mildenhall, Wilts	10 0 0
Mr. W. Smith	0 3 0	Executors of the late Mr. W. R. Fox	100 0 0
Miss M. Hall	3 3 0	MEETINGS BY MR. CHARLES WORTH AND THE ORPHANAGE CHOR:—	
Rev. P. H. Good	0 3 6	Leicester:—	
Collected by the late Mrs. Snape, per Mr. C. E. Snape	0 1 0	Melbourne Hall, Archdeacon Lane, Carey Hall and Syston	14 9 0
Vicarage Road Baptist Sunday-school, Leyton, per Miss E. Peterken	1 13 6	Robert Hall Memorial Chapel, Leicester	5 16 6
Mrs. G. Creasey	1 1 0	Stapenhill, Burton-on-Trent	13 15 0
Mr. J. Billing	5 0 0	Derby Street Baptist Chapel, Burton-on-Trent	11 11 0
Mr. F. Whitaker	0 10 0	Bedford	8 13 8
Collected by Miss A. Godfrey	0 2 6	Bulwell	5 13 0
Collected by Miss R. Steed	0 5 6	Dunstable	4 18 0
Collected by Miss E. Stevens	0 18 0	Northampton	5 14 0
Miss E. Hall	0 10 6	Mr. E. Frisby	2 12 0
Mr. F. Watkins	0 10 0	Mr. T. Frisby	2 2 0
Postal Order, Pangbourne	0 5 0	Mr. G. A. Smith	2 2 0
Mrs. I. Morgan	0 10 0		12 10 0
Mrs. S. E. Walker	0 10 0	Nottingham:—	
A friend in Kent	10 0 0	Baptist Tabernacle	10 16 8
Mr. D. Food	5 0 0	Mr. S. P. Derbyshire	1 0 0
D. F., Wolsey Bridge	0 2 8	Miss Guy	1 1 0
A thankoffering, Mawman	0 2 6	Bou'veard Congregational Church	1 6 11
Cash, Camberwell	0 1 0		14 4 7
Miss J. Pells	10 0 0	Old Basford	2 2 0
J. B. C.	1 0 0	Rye Lane Baptist Chapel, Peckham Conference Hall, Mildmay	6 6 0
Collected by Miss A. Court	0 5 0	Hare Court Chapel Temperance Society, Canonbury	6 1 9
Mr. J. Grant	0 5 0	SEASIDE HOME, MARGATE;—	2 0 0
Mrs. Morris	0 2 0	Mr. R. Dawson	0 2 6
Sandwich, per Bankers	2 2 0	Mrs. Whiting	0 5 0
Miss E. Ireland	0 10 0		£50t 11 3
Miss Durrant	0 10 0		
Mr. A. Redpath	0 5 0		
Lady Risdon Bennett	0 10 6		

LIST OF PRESENTS RECEIVED FROM OCTOBER 15TH TO NOVEMBER 9TH, 1903.

PROVISIONS:—1 New Zealand Sheep, Sir A. Seale Haslam; 1 sack Potatoes, Mr. W. Cutter.

GIRLS' CLOTHING:—57 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 11 Articles, Miss Walker; 10 Articles, Anon.; 196 Articles (Girls' and Boys'), Reading Working Party, per Mrs. James Withers.

GENERAL:—A parcel of Dolls, Knives, Forks, etc., Mrs. Wilmshurst; 1 doz. Copies of "Our Heritage," Mr. J. Chase; 1 Bedspread, Mrs. Overbury; Box of Flowers, Miss L. Harrison.

Colportage Association.

Statement of Receipts from October 15th to November 7th, 1903.

DISTRICT SUBSCRIPTIONS—	£ s. d.		£ s. d.
Repton and Swadlincote, per Mr. E. D. Salt	80 0 0	Stratford-on-Avon, per Mr. J. Smallwood, J.P.	8 15 0
Swaffham Prior, per Mr. R. J. Moffat, F.S.S.	10 0 0	Penrhinweiber, per Mr. R. Cory, J.P.	11 5 0
Earl's Colne, per Mr. J. A. Tawell	10 0 0	Fritham, per Mr. R. W. Griffiths	11 5 0
Home Counties Baptist Association, per Mr. W. Hart	30 0 0	Chard, per Mr. T. S. Penny	11 5 0
Scllindge, per Miss Inge	0 10 0		£183 0 0
Brentford, per Messrs. Greenwood Bros.	10 0 0	AGED COLPORTEURS' FUND:—	£ s. d.
		Mrs. Morton	0 5 0

GENERAL FUND:—		£ s. d.		£ s. d.
Pastor Thomas Spurgeon		5 0 0	" Blackheath "	0 2 0
Miss Gunner (collecting-box)		0 4 10	Mr. George Fisher, per Mr. G.	
Mrs. C. J. Whittuck-Rabbits		2 2 0	Freeman	1 0 0
Collection at Freemantle, per Mr. W.			Miss Hancock	0 5 0
Tidley		0 18 3	Mr. J. Billing	1 0 0
Instead of a floral tribute to the			Miss E. E. Jones	0 5 0
endeared memory of Mrs. C. H.			Mr. A. Harding	0 2 6
Spurgeon, 22nd Oct., 1903		5 0 0	Postal order, " London, W.C." ...	1 0 0
Collection at North Cheam Chapel,			Miss Dransfield	0 10 6
per Mr. E. Piercey		0 16 1	Mr. H. S. Colman	0 10 0
" Lovington, Arlesford "		0 2 6	Miss Sharpington	0 5 0
Miss B. Wellford		0 1 0	Mr. W. Edwards	1 1 0
Collection at Brentford, per Mr.			Mr. J. H. Savager	0 10 0
Henry Mears		2 12 0	Mr. W. H. Tyndall	1 0 0
" Bedford "		0 0 6		
Surrey Mission, Pirbright, per Pastor				
E. Roberts		6 0 0		
				<u>£30 8 2</u>

Mrs. C. H. Spurgeon's Book Fund.

Statement of Receipts from October 15th to November 9th, 1903.

		£ s. d.		£ s. d.
Mrs. L., Kennington		1 1 0	Readers of " The Christian," per	
Mrs. P., Toronto		0 10 0	Messrs. Morgan and Scott	3 0 0
Mr. A. C., Knowsley		0 10 6	C. H. S.'s six sisters, for a wreath ...	1 1 0
Mrs. W., Thame		1 10 0		
" Erin "		0 10 0		
" Two Forget-me-nots "		2 0 0		<u>£10 2 6</u>

Mrs. C. H. Spurgeon's Pastors' Aid Fund.

Statement of Receipts from October 15th to November 9th, 1903.

Gifts of Clothing:—Miss W., Bristol; Miss E. R. S., Broomhall; Miss Y., Portglenone; Mrs. K., Lancaster; Mrs. S., West Ham.

Mrs. C. H. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from October 15th to November 9th, 1903.

" Erin " (for translation of sermons)	£ s. d.
	0 10 0

Special Notice.—Contributions "For Book Fund," "For Pastors' Aid Fund," "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent (for the present,) to Miss E. H. Thorne "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Sunday-school Extension Fund should be similarly directed.

Contributions and gifts in kind for the Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.