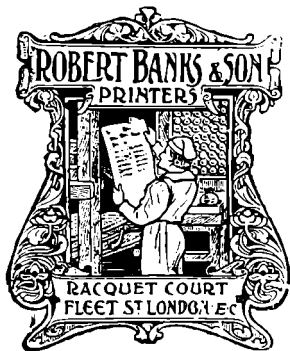


THE
EARTHEN VESSEL
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GOSPEL HERALD
FOR
1906.

CONDUCTED BY
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MARCH.

Blakenham, Brixton, Clapham Junction, Tottenham.

APRIL.

Stoke Ash.

MAY.

Wandsworth Common, Chatham Road.

JUNE.

Horham.

JULY.

Bexley Heath, Blakenham, Brixton, Clapham (Bedford Road), Cubberley, Guildford, Highbury Place, Ipswich (Zoar), Lewisham, Margate, Meopham, Nunhead Green, St. Neots, Wetherden, Whittlesea.

OCTOBER.

Wood Green.

DECEMBER.

Aylesbury, Stratford (Gurney Road).



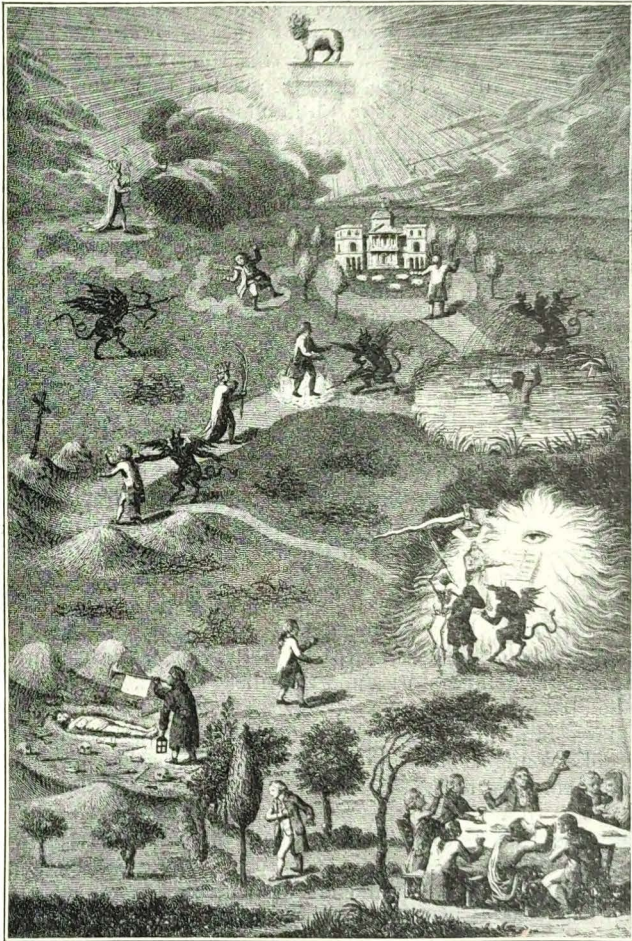
THE EARTHEN VESSEL

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The Way of Salvation.



*A Pictorial Allegory, by William Huntington, S.S.
To be explained on a succeeding page.*

William Huntington; or an Old Story Re-told.

CHAPTER V.—WATCHING FOR THE MORNING.

“My old companions, fare you well, I dare not go with you to Hell;
I mean with Jesus Christ to dwell. CHRIST FOR ME, CHRIST FOR ME.”
—Early Ranters' Hymn.

THE grace by which chosen and redeemed sinners are saved detaches and attaches—dissociating men from the “world which lieth in the wicked one” (1 John v. 19), and effectually associating them with the Saviour and those to whom He is dear. How this was exemplified in William Huntington's experience he has related at great length in his “Kingdom of Heaven”; and to condense the contents of nearly one hundred and thirty of his pages is our present business.

Public-houses—the cottager's only refuge from the gloom and squalor of his dreary home—were at this time the attraction and the bane of village life. Those that frequented them formed little unorganised clubs, in which rustic philosophers and politicians met with congenial companions; and humourists and vocalists found appreciative listeners. Thus, while “news, far older than the ale went round,” and the coarsest merriment prevailed; singing, card-playing, story-telling, and indecent badinage wiled away the long evening hours.

They were hot-beds of iniquity. In them many a promising lad learned what led to his disgrace and ruin; and bad men were emboldened to commit grosser crimes. Associations were formed which could not be broken off, and projects entered into from which—wicked as they might be—it was impossible to withdraw. No doubt, then, Huntington's young wife had these in her mind when she prayed, before their marriage, that “God would incline his heart to stay at home with her” (of an evening).—K. H.

He, indeed, met with many who were eager to entice him into evil. The society of so bright a young fellow must have been generally courted. He was a ready wit, a clever mimic, and a keen observer of men and manners. Hence, while sensible persons would value his intelligent conversation, others would yield to the charm of his mirth-provoking humour.

Some forms of folly he always avoided. Cards he never touched. Of excessive drinking he was but a few times guilty; but of “jovial company” he admits “he was fond,” and found pleasure in “singing, rauting, jesting, telling stories and the like,” to make fools laugh, “for which he afterwards had to pay dearly.”—K. H.

While still at Mortlake he thus formed the acquaintance of several undesirable young men, whose company he relished so little that he “earnestly solicited the Almighty to keep him from all fellowship with the wicked. In answer to this prayer, it was suggested to him, as by an audible voice, that he must quit the place, and wholly eschew worldly company.”—K. H.

One day, therefore, he walked to Barnes, where his wife still was, and told her what was in his mind, though he reserved “his weightiest reasons.” “Do just as you will,” was her reply; “I am ready to go anywhere with you.” “A sweet and submissive reply,” as he aptly styles it.—K. H.

They therefore, as soon as practicable, removed to Kingston-on-Thames. This necessitated his daily trudging twelve miles to and from his work ; no small test of his firmness of resolve. He afterwards, however, found employment at the adjacent village of Hampton Wick, as gardener to a nurseryman named Low.

But here, as elsewhere, his old temptations still pursued him. Labouring men were, at that time, paid their wages at public-houses on Saturday evenings, each being expected to spend something in drink. This proved a snare to him. At times the foreman came very late, and while waiting for him, it was impossible not to listen to the vile talk and the often lewd songs by which the previous hours were beguiled.—K. H.

It was, however, during his eight months residence at Kingston (in 1771) that "God was pleased to convince him effectually of the evil of sin, and of the dreadful vengeance to which he was exposed." "His heavy hand," he tells us, "made my spirit stoop, and the agonies of my soul appeared in the gloom of my fallen countenance, inasmuch that my fellow-workmen easily perceived it, and made me the object of their malice."—N. B. G.

Strange, therefore, must have been his inner conflict. The Lord was working on his conscience with a power which he could not evade ; yet an hour perforce spent in profane and indecent company "would, for the time, scatter all his religious thoughts."—K. H.

"My fellow-workmen," he again tells us, "seeing me sit silent at the pay-table, while they were so jovial, and finding that I would not join them for liquor when at work, suspected that I had caught a religious infection. Upon this I became a butt for ridicule. And my now and then bringing forth a passage of Scripture, to show the end they would make, if they died as they then lived in sin, gave great offence, and made me a mark for the shafts of every scorner. This I suffered under for many months."—K. H.

We thus gather that he had begun to read the Bible ; but at first, with a perception of its meaning so vague and imperfect as to be almost incredible. Though he had lived for twenty-six years in a so-called Christian land, he was actually ignorant of the place of the Saviour's birth.

This he tells us, thirteen years after, when he had become a popular London minister.

"One morning when going to work, groaning under the perilous state of my soul, and I think as miserable as any mortal could be to live, it came suddenly into my mind to wonder in what part of the world Jesus Christ was born. At that time I had no more knowledge of Him, Who He was, or what He came to do, than an Arab in the deserts of Arabia. I had always attended the Church, where we heard nothing about Christ, in the pulpits, till the conclusion of the sermon, when the preachers generally lugged Him in as a fag end to their little better than heathen morality. However, I was thus wondering, when it came into my mind that it was in the East, because our clergy turn their faces there when they read the creeds. I then looked from point to point to eastward ; feeling sure that my eyes would rest on the spot, if I darted them slowly round two quarters.

"However, when my eyes came to the sun, which had just then risen

above the hills, I felt such a spirit of love and meekness flow into my soul from the thoughts of Christ's name and birth as I never had before. It so filled my heart that I was like a 'bottle that had no vent,' nor could I contain myself. I wept so loud that I might have been heard at a distance of twenty rods. And though at the time I had no idea of what Christ came to do, or for what He died, I had an amazing sense of His sufferings on my heart, which filled me with love to Him. I pitied Him in my soul, and felt a great dislike to the Jews for using him so cruelly. I, however, remained profoundly ignorant of the benefits of His cross.

"While I thus stood melting, mourning, and weeping over His birth, name, and sufferings, a voice said to me, 'He that overcometh shall inherit all things.' Whether this was in the Bible I did not then know, nor could anyone tell me. However, at length I found them; but it was not till some months after."—K. H.

To many this might read like an unmistakable revelation of the grace of God to one of His chosen ones "in the day of His power." Huntington himself did not, however, so regard it. He, indeed, makes no comment upon it; but it is evident, from what he subsequently records, that he believed it to have been an emotional outburst of natural feeling, and not the inflowing of the peace which the dear Redeemer made by "the blood of His cross."

His temptations and conflicts both before and after this were strangely severe and prolonged. His soul-trouble at time was so great that his reason began to totter. Once he "determined to break through all bounds, went to an alehouse, joined the company, and drowned his horror for a time, to wake in the morning more wretched than ever." Yet, the next day at Laylam, where a Review was in progress, he again "sought sinful company; engaged in light, frivolous talk to begin with, and ended by again stifling the convictions of his conscience with liquor."—K. H. It is thus evident that he was still ignorant of "the peace which passeth all understanding."

At rare intervals he was able to take his wife into his confidence. "Molly," he once cried out, "I am undone for ever; I am lost and gone; there is no hope or mercy for me. You know not what a sinner I am, or what I feel."—K. H. Ordinarily, however, his dire spiritual conflict was confined to his own breast. Though a little Ruth had been sent in the place of the babe they lost, they still lived in one room. In this, the kind-hearted woman extemporised a curtain, behind which he might kneel, and, as he was best able, pour out his heart to God.

His strange condition next grew beyond her comprehension, and he fancied that she behaved more contrary to him than she had ever done before. This made him entertain very hard thoughts of her. "She knew not *then* what cutting convictions were, and could therefore form no judgment of his case." "I believe," he says, "that I tried her patience very severely, for my life was a burden, and I went mourning all the day."—K. H.

She, however, remained as true as steel to him. His spiritual troubles rendered him universally morose and unpolite. He, indeed, passed for a thoroughly bad tempered man, from whom a civil answer was not to be obtained. On one occasion his employer's wife ventured to condole

with her on this account, asking "how she could live with him?" He thus relates what followed:—

"'Dear me, madam,' said she, 'he is a very good husband to me' (I believe she made the most of it.) 'I have no cause to complain; I wonder you should pity me.'

"I said that it seemed to me kind of my mistress to express such concern for her happiness. To which she answered, that she had coloured at the question, and knew not at first how to answer, as she hated her for her interference. Why did she not mind her own concerns? What did she meddle with us for? And added that she would not go nigh her again, for she did not like her. I was much pleased with my dame's integrity; and I believe the poor blind soul spoke from her heart. Indeed, had *she* turned against me, I could not have borne up under the trial."—K. H.

Perhaps his most awful temptation was to relapse into the rankest atheism. "There is no God," urged the adversary, "nor is the Bible true. I created the world. I made you, and there is no way of escape from your misery but by praying to *me*, and I will then show you some lenity when I take you to Hell."

"I," he continues, "then went into my tool-house, halting between two opinions; whether I should petition Satan, or whether I should keep praying to God till I could ascertain the consequences. While I was thinking of bending my knees to such a cursed being as Satan, an uncommon fear of God sprang up in my heart to keep me from it. O, how good He is. He plants His fear in our hearts that we should not depart from Him.

"Conscious of this fear of God in my heart, and believing that I should some time or other find a God, I told the adversary to cease tempting me; adding, that were he to drag me to hell, his state would not be made better, for he was already damned. I grew desperately bold, and almost the devil's match. He could not contradict what I said. This weakened the temptation for a time; agreeably to that Scripture which saith, 'Resist the devil, and he will flee from you.'

"I now went back to work, and on lifting my head to God in prayer, there appeared a rainbow in all its beauty—the finest I ever saw. It seemingly encompassed the horizon. At the sight I cried out, and said to my accuser, 'There is a God, and the Bible is true; God's Word says, "I will set my bow in the cloud," and there it is. My eyes see it.' The enemy could make no reply to this; and I had some hours' respite; not from the temptation itself, but from the fiery force of it.

"I should not have mentioned this at such length, if I had not found the like mentioned in the Bible, where Satan, we are told, tempted the Saviour to believe that the world was his; and offered Him dominion and supremacy if He worshipped him."—K. H.

In truth it needed no little spiritual audacity to relate this incident so faithfully.

Here, as the "triumphal arch" slowly fades from his vision, we again, for a time, leave him. May we, too, see the "bow of God" in the hour of our trial and despondency, grateful that

"As fresh in your horizon dark, as young its beauties seem,
As when the eagle from the ark first sported in its beam.
For faithful to the Sacred Page, Heaven still rebuilds the span,
Nor lets the type grow pale with age, which first spake peace to man."

IS IT WELL WITH THEE?

A WORD FOR THE NEW YEAR.

BY I. C. JOHNSON, ESQ., J.P., GRAVESEND.

"I hear a sweet voice ringing clear—'ALL IS WELL';
 It is a heavenly voice I hear—'ALL IS WELL.'
 Where'er I go this voice is heard. It is my God, my Father's Word;
 'Fear not' but trust, I am the Lord. ALL IS WELL."—E. P. H.

DIVIDED as is the human race into sects and parties, professing to know and to worship the one God, sovereign and supreme, there is but one class under the wide-spread canopy of heaven of whom it may with propriety and truth be said, "It is well."

The despotic monarch, seated on his throne of State, sways the sceptre of earthly sovereignty with uncontrolled dominion, receives the homage of his subjects, who pay him tribute with obsequious adoration; pomp and magnificence attend his every step; his table daily groans beneath the weight of delicacies, carefully prepared to gratify his too much pampered appetite; and every means is employed that can possibly augment his enjoyment and contribute to his ease. It may be said, surely this is the favoured being with whom it is well.

But those who are taught of God look beyond the things that are seen and temporal, and view the things that are not seen and eternal. With eyes anointed with the eye-salve of Gospel truth they see that all temporal good, which unregenerate men regard as supreme, is passing away, like the morning cloud and as the early dew. He that has no investment in the bank of heavenly riches, or treasures in reversion beyond the grave, is to all intents and purposes poor, let his earthly possessions and influence be what they may, for when "he dieth he shall carry nothing away—his glory shall not descend after him."

"Thence they are hurried to the grave,
 Where kings and slaves have equal thrones,
 And there without distinction lie
 Amongst the heap of meaner bones."

But it shall be well with the righteous. The omniscient eye of Jehovah views, and in the revelation of His will acknowledges, but two parties or divisions of His creatures, as regards their present standing or future destiny. These are the *righteous* and the *wicked*—the *godly* and the *ungodly*—the *saint* and the *sinner*—the *loved* and the *hated*—the *election* and the *rest*; and when spoken of figuratively, they are the *sheep* and the *goats*—the *wheat* and the *tares*.

Nor is this distinction merely nominal. It is expressive of the eternal destiny of each; for it is said, "the *wicked* shall go away into everlasting punishment," but "the *righteous* unto life eternal." "The Lord hath set apart him that is *godly* for Himself." The *saints* are to be gathered together unto Him, but "the *ungodly* shall not stand in the day of judgment, nor *sinner*s in the congregation of the righteous." "The *election* hath obtained it, but the *rest* were blinded." "The *sheep* are to be divided from the *goats*"—"the *tares* are to be bound up into bundles to burn, but the *wheat* is to be gathered into His barn."

How important, therefore, is it to know to which of these classes we belong, and to which end we are hastening. If, by the witness of the Spirit with our spirit, we are convinced that we are born of God, and

are thereby enabled "to make our calling and election sure," we are, beyond all doubt, among those with whom it is well.

"Well when we see His face, or sink amidst the flood;
Well in temptation's thorny maze, or on the mount of God."

I.—ALL IS WELL IN THIS LIFE. Every circumstance connected with the natural and spiritual birth of a child of God is governed by the uncontrollable will of Jehovah—Father, Son, and Holy Ghost. He gives life, and carefully preserves the life He has given. Not so tenderly does a mother watch over her sleeping charge, anticipating its waking moment, that she may contribute to its necessities, as the Lord watches over the objects of His love, even when in the death of unregeneracy, and afterwards, when by His powerful voice He has awakened them, and raised them to newness of life. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? She may. Yet will I not forget thee, saith the Lord."

No, He will not forget; but, with parental solicitude, will "supply all our needs out of His riches in glory by Christ Jesus." His promises secure health, clothing, and abundance; and safety withal, in the possession of these things. Jesus hath said, "He that eateth Me, even he shall live by Me"—"My flesh is meat indeed, and My blood is drink indeed." May the reader and writer be favoured with much of this, and it will indeed be well.

II.—IT IS WELL IN DEATH. Death to a child of God is but a mysterious transit from a world of sin, misery, woe, pain, sorrow, sickness, and carnality, into a world of happiness, spirituality, and bliss; where "the inhabitants shall no more say, I am sick," but the people who dwell there are forgiven their iniquities—where "the wicked (internally and externally) cease from troubling, and where the weary are for ever at rest."

Without death, or the change spoken of by Paul, there can be no full realisation of eternal glory. The child of God clings to life as do other men, yet could he live a thousand years beyond the time allotted to men in this world, it would be a time of deplored absence from the Object of his best affection. He therefore can say, with an old, tried servant of the Lord, "I would not live away." It is true that "The men of *grace* have found glory *begun* below"; but it is equally true that "The bud of glory cannot be fully developed save in the paradise of God."

Yet while death to the Christian is thus desirable, the event can but be anticipated with fear and trembling by a child of God, although interested in realities beyond it, only as he is favoured to connect with it a belief in the fact that his sins are put away by the precious blood of Christ, who hath made an end of them by the sacrifice of Himself, and thereby disarmed death of his terrors, and secured to him "an abundant entrance into the heavenly kingdom."

III.—IT WILL BE WELL IN THE DAY OF JUDGMENT. How unspeakably precious to the child of God at the last great day will it be to find in Him that sitteth upon the throne, and before whom the books will be opened, a sympathising Friend, a kind Brother, a righteous God; and when the other book is brought, which is the Lamb's Book of Life, what emotions of gratitude will it inspire to behold his own name

therein recorded, and to find the writing to be God's own hand-writing, more ancient than the moon and stars.

O ! ye lovers of antiquity, who, when ye discover things in themselves valueless, and estimate their worth so highly because they bear dates of hundreds of years passed away, what price will ye put upon this document, seeing that your present welfare and eternal blessedness hang upon the existence and preservation of the same ?

It will be well in Judgment, because the humble followers of the meek and lowly Jesus will then be rescued from obscurity, and the glory-call shall be made before assembled worlds—"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Then shall the child of God behold and enter more fully into the covenant transactions of ancient mercy, acquiesce in all His righteous dispensations, and declare "He hath done all things well."

A GREETING AND A QUESTION.

The above is not only—as the reader must have perceived—a solemn but heart-cheering piece, but a literary curiosity. It was penned more than sixty-two years ago, and published in the *Gospel Ambassador* for 1843, an excellent, but, alas ! short-lived free-grace magazine, conducted by William Tant and James Wells. The latter was then in the enjoyment of all the freshness and force of his early ministry, and his own contributions are full of peculiar vigour as well as of unction and power.

The writer of "Is it Well ?" is still with us, and he has been privileged to test the principles he therein advocates for more than threescore years since this article was penned. He is, of course, of great age, but his mind is clear, "his heart is fixed, trusting in the Lord"; his interest in the welfare of Zion is unabated; while his writing is still as firm and plain as print. Surely as a living witness to the constancy and sufficiency of the grace he loves he can to-day asseverate with an emphasis which would not have been possible more than half a century ago—"Say yet to the righteous it shall be well with him." Thus we would respectfully and affectionately greet him, who through God's special mercy may be regarded as the "Father" of our section of the Baptist Denomination.

This, however, is not our only or our main object. Rather would we turn his words into a pointed question and affectionately enquire—"Dear reader, is it well with you ?"

Life is full of vicissitude. Earth's flowers fade. Its prospects grow dark. Its streams dry up. Its gourds wither. "Friend after friend departs." Our dearest joys leave us, or we must leave them.

"Alas for love, if thou wert all,
And nought beyond, O earth !"

The world must finally abandon us with disappointed hopes, frustrated purposes, starved hearts and lost souls—if it is not "well" with us (as our dear friend reminds us) through the love and the blood and the living friendship of Jesus Christ.

This year we may die. Will it be well with us when the eyes are glazed and our poor bosoms are heaving with their last few gasps ?

Christ can not only divest death of its natural terror, but, as our aged friend reminds us, invest it with spiritual attraction. Do you know

ought of His present power to save? I once buried a sweet little child who almost died singing "It is well with my soul, it is well." Will it through boundless grace be well with thee at the last?

And at the Judgment—when heaven and earth will pass away, and all will be driven into outer and utter darkness who have not a home prepared for them by love Divine in the New Jerusalem—will it be well with us then?

This, dear reader, is no formal Editorial article. It is not a few things scribbled down for the honour of getting one's insignificant name into print. A brother man, like yourself born to sorrow and to suffer, and finally to pass away into the "silent land," has, as God knows, put his very heart into the solemn enquiry, "Is it well with thee?" May special grace be given thee to ponder over the question and to return a wise reply.—EDITOR.

GOSPEL ENCOURAGEMENT.

BY JOHN JULL, MINISTER OF EDEN CHAPEL, CAMBRIDGE.

"And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."—Acts ii. 21.

THE day of Pentecost had fully come. The promised baptism of the Church by the Holy Spirit had invested the eleven apostles with supernatural power to speak in languages and dialects with which they previously had no acquaintance. Proselytes—or heathen who had received the religion of the Jews—"from every nation under heaven" were at that time sojourning at Jerusalem; and every man heard, in his own familiar mother-tongue, "the wonderful works of God."

This naturally excited enquiry. "What meaneth this?" cried some. Others, of a rationalistic turn of mind, proposed a ready explanation. "These men," they suggested, "are intoxicated—excited to ranting and raving by unwise potations of crude and unwholesome wine."

This unworthy charge Peter dismissed by referring to the early hour, at which none in the East ever began drinking.

He then replied to the enquiry of the twelfth verse by declaring that what was occurring was a fulfilment of Joel's great prophecy of the descent of the Spirit on all flesh in the last days, concluding by quoting the passage from the Septuagint, or the Greek version of the Old Testament then in popular use. His closing sentence forms our text. "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." We are, then, to contemplate the sublime sight of sinners petitioning the God of mercy for salvation.

Let the *gracious act* mentioned and the *encouragement given* be our two-fold theme.

I. THE GRACIOUS ACT, "Whosoever shall call upon the name of the Lord." To "call upon the name of the Lord" is to worship Him in various ways—the special sense being determined by the context. Here it means prayer. Whosoever shall call as a petitioner on the name of the Lord shall be saved, and that for ever.

It is an act of *response* to a previous call on the part of God. All the acts of genuine religion have their origin in His free and sovereign grace. This appears in this very chapter. "The promise is to as many

as the Lord our God shall call" (ver. 39), and those whom He calls, in their turn "call on His name" and participate in His salvation. "When Thou saidst 'Seek ye My face,'" then, and *not till then*, "my heart said unto Thee, 'Thy face Lord will I seek.'" Just as the original sound meets its response in the echo, the call from the Throne meets its response in the heart of the heaven-born sinner. God always precedes men in His ways of grace.

2. A call is *an urgent appeal*, and this proceeds from a sense of need, sorrow and pain of soul. Grace makes the conscience tender and the spirit contrite. A man with a great, gaping, bleeding wound, cries in his agony for help and relief; but pain in the flesh is as nothing compared with anguish of soul. This produces the "calling" we are considering. Men may "perform their devotions," or "say their prayers," or "attend to the duties of religion," in a very cold and formal way, but how different is the cry of a heart in spiritual trouble. This leads sinners to understand David's words, "In my distress I cried unto the Lord."

3. A call is *an appeal to someone whom we know and feel to be afar off*. We may *whisper* to a friend in the confidence of intimacy. We may *speak* to a companion as we sit in his company, but when the only possible deliverer is at a distance we exert ourselves to *call upon him*, straining all our strength to make our voice audible to him and to obtain his attention.

How remote has the Fall carried men from God, and interposed a great gulf between all Adam's posterity and their Maker. How far have our sins separated us from the Holy Being who alone can relieve us. But the work of Christ has bridged that gulf and filled that awful chasm. There is a pathway for prayer wherever Christ has been—and the first spiritual prayers which the Holy Spirit inspires, are always to a God who the poor sinner feels is at an awful distance from him—in the blazing light unto which no man can approach.

How precious in God's sight is a sinner when offering his first petitions for mercy. New joy is evoked, even in the presence of the angels of God.

May we enquire whether you, dear reader, have thus called on the name of the Lord in God's secret sight. If so, you will regard with interest,

II. THE ENCOURAGEMENT GIVEN, which (should the blessed Spirit administer it) is couched in the *simplicity*, in the *universality*, and in the *certainty* which the words express and imply.

Sinners who thus call on the Lord need all the *encouragement* which can be furnished them, for they meet with great *discouragement* both from without and within.

Imperfect views of the freeness of Divine grace at times impede their prayers. Arminianism, *in some form*, is natural to all our poor, depraved hearts. Awakened souls feel that it is incumbent on them to do something—to effect a radical reformation of character—to perform some act of penance, ere pardon can be obtained. O to understand that God delighteth in mercy, and forgives frankly if He forgives at all. Look, then, poor anxious one, to what the Lord has done.

"Nothing sinner, great or small, nothing sinner, no;
Jesus did it, did it all, long, long ago."

1. Note the *simplicity* of the action. "Whosoever shall *call*," not *do* this or that, or *fulfil* this or that precept, for had salvation been connected in any way with our obedience, none could have been saved. Whosoever, feeling he is a sinner, casts himself as a perishing wretch on the great name of the Saviour shall be saved.

2. Note the *extensiveness* and *universality* of the declaration. "Whosoever"—Jew or Gentile—old or young—morally pure or grossly corrupt—whosoever, whether religiously educated amid holy surroundings, or dark and ignorant of Divine things, if God but give a petitioning and appealing heart—and for this there is provision in the covenant of grace—and if from this broken heart appeal is made for His rich, free mercy, the text will receive its verification and fulfilment in the joy of a realised salvation.

3. Note, lastly, the *certainly* affirmed—he that calls on the dear Redeemer's name "*shall* be saved." This in God's *time* and in God's *way* "*shall* come to pass." No condition is annexed to the promise. None truly call upon Him who have not a covenant interest in all that He *is*, all that He *has done*, and all that He *will do* as the Saviour of sinners. Therefore,

"Ne'er was a sinner cast away whom the Redeemer taught to pray.

He hears, He heeds, each cry and groan, and soon in mercy will come down."

THE LORD'S VOLUNTEERS WELCOMED.

BY THE LATE JOHN HAZELTON.

[AN Address delivered at the Lord's Table at Chadwell Street Chapel, Clerkenwell, on the afternoon of Lord's-day, May 7th, 1876, previously to the formal reception of nine members to the Fellowship of the Church. Verbally reported by J. Anthony Gee, whose kindness is gratefully acknowledged].

I AM, my dear friends, expected this afternoon, as the Pastor and representative of the whole Church, to give you the right hand of Christian fellowship, and thus receive you into full Communion. This I do with much grateful and spiritual pleasure; nor need I say that I thus express the feelings of the whole Church.

We are commanded by the Lord Jesus Christ to receive those whom He has received, and I am thankful to say that we unanimously agreed to receive you into full Communion after you had been baptised, and in that respect followed your Lord. It is gratifying to us to assure you that all the friends cordially receive you, as it is pleasant also for them to feel that you receive them all as brethren and sisters in the Lord.

My dear Christian friends, you are *volunteers*, for not only were you made willing to be saved in the day of Christ's power, but you are *volunteers* in relation to the position which you now occupy, and in relation to membership with us.

I did not persuade any of you to join the Church; nor do I think that any member tried to force you to come in among us. You came to this House of God and heard the Word preached with profit and satisfaction, and some of you to the salvation of your souls. The Lord was thus graciously pleased to speak by me in connection with my poor ministrations to your heart, so that you are here as the result of the

application of the Gospel to your souls ; and, therefore, you are, as I said, volunteers of the Lord.

It is an important fact to reflect upon, that when the Lord saves a soul He wholly saves that soul—all of its faculties and powers. Now you remember that Jesus Christ said, “Ye will not come unto Me that ye might have life.” The will of man, naturally considered, is sinful and averse to what is spiritual. Hence the Saviour’s word, “Ye will not hear.” You were not willing, and no person is *willing* till the day of Christ’s power comes, and then he is brought into subjection to Jesus Christ, and the soul is willing to be taken up into the bosom of everlasting love ; is willing to love the people of God, and willing to be united with His Church on earth.

Pressure in relation to Church membership is a very bad thing, and persons who are pressed or forced into a Church of Jesus Christ are worse than useless in it. I am, therefore, exceedingly gratified to know that the Lord has brought you here, and that I did not do it apart from my ministrations. You are here as the result of Divine teaching and of Almighty grace and influence ; and, therefore, you do not receive the right hand of Christian fellowship from me reluctantly, but come in among us with all your hearts.

I believe it is so, and yet I fancy there is one little respect in which you had, as it were, to force yourselves ; for I think this is so with every Christian. I know I thought so when I became a member of a Gospel Church. It was with reference to the depravity of my heart. I know that all of you likewise deplore the depravity of your hearts, and that when you contemplate how high a privilege it is to stand in connection with such a Church as this. A little hesitation or reservation is therefore felt whether you will be able to retain your steadfastness and maintain your consistency when you are united to us.

I am far from sorry for this ; yea, I rejoice that you realise your great infirmity and unworthiness, and only pray that this may cause you many “errands to the throne” that “the power of Christ may rest upon you.”

However, you realise the fact that you are guilty, weak, and unworthy creatures ; and yet you have a humble hope of an interest in the dear Redeemer. You, therefore, some time ago, one by one, came before the Church and said in your hearts, “Come all ye that fear the Lord and I will tell you what He hath done for my soul.” We have received you. You must tarry in the porch no longer. “Come in, ye blessed of the Lord !”

There is a portion of the Word in Psalm xcii. which is very sweet ; especially, I think, in connection with this occasion—“Those that be planted in the House of the Lord shall flourish in the courts of our God.” My young friends, this is a portion for you all.

Now try to remember two or three facts in connection with this portion—

1. The people of God in the Church of Christ are *Scripturally there*—planted in the Church as flowers planted in a garden ; not planted as a post is fixed in a hole in the earth. The post is put firmly into the ground and made firm, and there it stands ; but it is a dead thing. We do not, therefore, say that we plant posts ; but trees and flowers which have life in them we plant to thrive and grow.

You are not to be posts fixed in the Church—dead things which do not grow and have no beauty but that which is altogether artificial. It is those that “are planted in the House of the Lord that thus flourish.”

2. It is well to remember that, if our membership with the Church is right we are *planted in it*. We are not self-sown, nor self-grown, nor self-planted; the idea is that of being planted in the House of the Lord.

3. This leads us to another fact—that there must be a *Divine Planter*. Now, grace has taken you out of the world, out of the hands of the devil, and out of condemnation, and transferred you “into the kingdom of God’s dear Son”; and I believe that the Hand that has saved your souls is now planting you “in the House of the Lord.”

4. There is another idea—that those who are planted in the House of God *are fixed there*; and there may you be fixed! I cannot tell, nor can you, what changes in Divine Providence will take place before you die; but if it be your lot to live in this neighbourhood I hope you will remain members of this Church, and not migrate from place to place, but remain faithful to the Church you are now joining.

I hope in a year’s time (should I be spared) to find you just where you are, doctrinally considered, and that when twenty years have passed away you will be found standing in the things of God as you are to-day.

5. There is a last idea, which is, *growth*, for “those that be planted in the House of the Lord shall flourish.”

I hope you will grow in faith and love, and in the knowledge of everything that is spiritual, heavenly, and Divine. God grant that you may not be stationary in this respect. A tree stands to-day where it stood last year, or twenty years ago; yet it is larger than it was, and has grown considerably—the same tree under different aspects. And so I hope you will stand in the House of God and flourish, to testify that the Lord is upright, and that He is a Rock, and that there is no unfaithfulness in Him.”

“None that attend His gates shall find
A God unfaithful or unkind.”

In giving you the right hand of Christian fellowship I will ask you to bear two or three things in mind—

First, the importance of steadfastness in the things of God. Dear friends, surrender nothing, give up no part of Divine truth; hold all fast. If error is not dangerous, truth is useless; and, therefore, hold fast the great truths of the Gospel as you have been taught them, and stand up for the ordinances as you have been taught and have observed them. Adorn the doctrine of God your Saviour in all things, for religion is for the feet as much as for the heart, and if it is in the feet it will cause you to run in the ways of God. Walk in a clean path, and never go out of the way of righteousness.

May God grant you grace to love and to live in “the beauties of holiness.”

You are incurring whilst standing here new obligations. We shall need your *love*. Pardon me if I speak plainly, but we do not want your names without your hearts. Give us your love, and you shall, by God’s grace, have ours.

We crave your *forbearance*, and you will not be offended with me if I

remind you that you yourselves are not perfect, and therefore should sympathise with us. If you observe a little rent in a brother's coat, do not put your fingers into it and make it wider, but try to conceal it. If there should be a little blemish on a sister's face do not point at it; for "Charity covereth a multitude of sins." If you see a spark in the Church do not get the bellows and blow it into a flame, but run and put your foot on it and put it out. Be the sons and daughters of peace.

Here all is mutual love. Our hopes and prayers for you this afternoon are mutual. "Come in, then, ye blessed of the Lord," and may He come in with you and bless us all.

ROCK! ROCK! ROCK!

BY JAMES E. FLEGG, WANDSWORTH COMMON.

A TERRIBLE Calamity!"—"A Steamer Wrecked!"—"Feared Loss of All on Board!" Such were the words which met our eye in the daily paper of November 20th, being the headlines to the account of the foundering of the steamship *Hilda*. A day or two afterwards some interesting paragraphs under the above heading appeared, these being extracts from letters written by two gentlemen who had made the journey several times. Two of these particularly arrested our attention. One of the correspondents stated that the chart marks "R," "R," "R," stand for Rock! Rock! Rock! the whole way across, and woe betide a vessel which touches any of these hidden black teeth, for an end is assured, swift and certain as that of the *Hilda*. The other writer, referring to a conversation that he once had with the Captain of the *Hilda*, said that in reply to the question, "How do you manage in a fog?" Captain Gregory answered, "Well, sir, there is only one way of leading her in such circumstances, which is, your compass, your watch, and trust in God."

The reading of this article suggested the Psalmist's words, "At what time I am afraid I will trust in Thee," which led to the few following thoughts:—

Life is not infrequently or inaptly likened to a voyage at sea. It is a journey from one port to another, beset with danger, peril and uncertainty. Many a time, when travelling in a strange part of the country, we have asked the question, "Am I right for ——?" No question is, however, so important as this—"Am I right for the Haven of Rest?"

As a chart shows the course to be taken and the dangers which mark the *route*, so the Word of God maps out the way to the Fair Havens. There also may be seen marked places of danger—R. R. R. Just glance at the chart for a moment and note a few spots where mariners have been brought to ruin.

Here is the rock of *Self-complacency*. "There is a way that seemeth right to a man, but the end thereof are the ways of death" (Prov. xiv. 12). Here is another—the rock of *Formality*. "This people draweth nigh unto Me with their mouth and honor Me with their lips, but their heart is far from Me" (Matt. xv. 8). There is *Sleepy Head*, whither the indifferent drift. Yonder is the magnetic rocks

of worldliness and pleasure, and yet again there are the hidden rocks of Secret Sins.

The warning light is flung across the waters : " He that pursueth evil, pursueth it to his own hurt." " The unrighteous shall not inherit the kingdom of heaven." " Evil communications corrupt good manners." " The wicked shall be turned into hell, and all nations that forget God."

These are a few of the perils of the deep ; and if one who knew the course he had to travel used such words, how important, to him who desires to come safe to port, are " compass, watch and trust."

May we not compare *conscience* to a compass? Do you say, Yes, and if a man will be but guided by his conscience, and act conscientiously, all will be well. Stay! Granted that we may make the comparison, and that the compass is important, it must be borne in mind that it is possible to be provided with a compass, for the vessel to be guided according to the pointing of the needle, and yet to meet with disaster. And it is also possible for a man to act quite conscientiously, and yet to go far wrong. The needle may be deflected owing to certain external causes. Among other things, the magnetic influence of the hull, guns, machinery, masts, and the works generally ; and likewise the cargo will do this, and hence, unless both the variation and the deviation of the compass be taken into account, and the compass itself properly adjusted, ruin my result from obedience to the pointing of the needle. Even so, it is possible for a man conscientiously to pursue a wrong course. And if in the one case it is necessary that the compass be duly adjusted, so in the other case it is necessary that the conscience be enlightened. Many a man, when seeking to justify himself in a questionable course, will use this as an argument—" My conscience does not condemn me." Possibly not, and yet the course pursued may be far from right. Look at the Apostle of the Gentiles before his eyes were opened. He desired letters to Damascus to arrest men and women, and with zeal he hunted down the disciples of Jesus Christ. Was he right in what he did? Certainly not. Did his conscience, at the time, condemn him? It does not appear so, for in stating his defence before Agrippa, he said : " I verily thought with myself that I *ought* to do many things contrary to the name of Jesus of Nazareth." How, after his mind was enlightened, he regarded his previous conduct may be gathered from many places in his Epistles. A man's conscience, in his natural condition, is as a compass not adjusted, whilst the conscience of him into whose heart God hath shined is as a compass competently adjusted. As the needle then points true, so such a man lighted with wisdom from on high will pursue his course, " Looking unto Jesus."

The direction being right, there is need for constant watchfulness. What I say unto you, I say unto all, Watch! Watch and pray lest ye enter into temptation. A few years ago I went for a short distance round the coast by boat. During the journey it came on very dark and misty, so that great care was necessary in steering the vessel. In the bow there stood a man peering forward into the darkness, and from time to time he shouted to the captain. This I have recalled many times as an illustration of the watchfulness necessary, lest there be deviation or some danger unperceived.

But, beyond all, how needful is this, " I will trust in thee ! " There

are parts of the voyage which some vessels make where navigation is so difficult that it is essential to its safety that a pilot should be taken up. To him the care of the ship is entrusted. But the Christian needs the pilot all the way. He has heard a word which said, "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass," and he rejoices in the heart-cheering assurance, "Lo, I am with you 'alway." When skies are clear, he marks the Pilot's wisdom in directing his course, and sings :—

" Whene'er becalmed I lie,
And storms forbear to toss,
Be thou, dear Lord, still nigh,
Lest I should suffer loss."

When clouds are black and heavy, though at first the heart fears, yet by-and-bye he says :—

" With Christ in the vessel,
I smile at the storm."

And when darkness is dense, and no star or friendly light is seen, he chides his fearful heart with—

" Why those fears? Behold, 'tis Jesus
Holds the helm, and guides the ship."

Notwithstanding every precaution taken, every care exercised, many a good ship has foundered, and passengers and crew have perished ; but this unerring Pilot has never yet lost any vessel committed to His trust. It is the man whose heart, by grace, is right with God who knows the blessedness of trust, and dares to say, "At what time I am afraid I will trust in the Thee."

Dear reader, is your compass right ? Is Christ your pilot ?

" Jesus, at Thy command,
I launch into the deep,
And leave my native land,
Where sin lulls all to sleep.
For Thee I would the world resign,
And sail to heaven with Thee and Thine."

CHRIST, "THE MORNING STAR."

BY JOSIAH BRISCOE.

A PART from Revelation, nothing is so calculated to impress the mind with a profound sense of the infinite majesty of God as a contemplation of the starry heavens. The glory of the sun dazzles our sight, but the quiet evening hour is suited to meditation on those wondrous works of God which the light of the sun renders invisible. But when the stars are paling before the dawn of the coming day, "the bright and morning star" shines most conspicuously above the rest.

Now, as God has chosen the most beautiful objects in nature to illustrate the peerless glories of "the Son of His love," it is not surprising that the Lord Jesus says of Himself, "I am . . . the bright and Morning Star" (Rev. xxii. 16).

In the dawn of creation we read in the beautiful imagery of the Book of Job that "the morning stars sang together" (chap. xxxviii. 7), but it was the "Brightest and best of the sons of the morning," even

the Lord Jesus, of Whom and to Whom all heaven sang in jubilant chorus; and in "the fulness of the time" they again proclaimed, "Glory to God in the highest" on the plains of Bethlehem when the "First Begotten" was brought into the world (Luke ii. 14; Heb. i. 6).

In His humble birth the Saviour was comparable to the morning star rather than to the sun, though comparable in His divine majesty to "the sun in his strength"; for how little is the morning star regarded! It shines, comparatively unnoticed, while men sleep, and indifference has ever characterised the attitude of the world with regard to Christ.

"Darkness covered the earth, and gross darkness the people," when the prophetic star in the East directed the wise men and the shepherds to the infant Saviour; and though during His life on earth He was disregarded and even "despised and rejected of men," there were some who "beheld His glory (the glory as of the only Begotten of the Father), full of grace and truth." And there are still some who not only "Look from Nature up to Nature's God," but look through grace beyond His chosen emblem—the morning star—to Him "Whom, having not seen, they love."

The Morning Star is *the harbinger of day*. The Saviour's advent proclaimed that "the darkness is past, and that the true light now shineth."

Is He not still *the Morning Star of Christian experience*? The dawn of grace usually resembles the twilight or daybreak. Few, if any, have experienced a miraculous conversion like that of Saul of Tarsus, when suddenly "a light from heaven above the brightness of the sun" shone round about him.

In the subsequent stages of Christian experience, when there is no bright shining upon our pathway, can we not often say with "the poet of the sanctuary":—

"Is He a Star? He breaks the night,
Piercing the shades with dawning light;
I know His glories from afar,
I know the Bright and Morning Star."

He thus becomes *a symbol of peace and hope* to the Christian mariner, who is cheered as he realises that there is One above looking down upon him and directing his course, so that he communes with himself in the language of the Psalmist—"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him for the help of His countenance."

There is also in the Morning Star *the promise of perfect day*; for, bright as the Morning Star is, it is gradually eclipsed by the rising sun. But in the spiritual world both the Star and the Sun represent the Lord of Glory in his human and in His divine natures; hence the same poet expresses the utter inadequacy of any metaphor, whether based on objects in heaven or on earth, to illustrate the Saviour's glories when, in the climax of his beautiful hymn, he sings:—

"Nor earth, nor seas, nor sun, nor stars,
Nor heaven His full resemblance bears;
His beauties we can never trace
Till we behold Him face to face."

At present Christ is to us the Morning Star; for "the night is far spent, the day is at hand," when we shall behold His glory in that bright world of which He is "Everlasting Light."

May we in whose hearts the Day-Star has arisen (2 Pet. i. 19) be favoured to realise that "The path of the just is as the shining light, which shineth more and more unto the perfect day."

ARE STRICT BAPTIST MINISTERS FAITHFUL?

(THE CONCLUSION OF THE MATTER).

IN 1857, when J. C. Bellevue and W. Morley Punshon were the two most popular Metropolitan ministers, a friend asked the former to say who was the best preacher at that time in London. "Punshon is the second best," was his reply; but, though pressed for a full answer to the question, he declined to give it, on the ground that "it was a subject on which he could but speak with reservation."

A similar reason has, we fear, prevented our own prominent ministers from answering the question propounded by "an Enquirer," few having the boldness and confidence of our brother A. E. Realff. We regret this, as a full and honest treatment of the subject from different points of view, might have done great good. Four other replies we subjoin, which must close the discussion.

THE VIEW OF AN OLD "GAP-STOPPER."

"If the dead-and-gone men were "faithful," present-day ministers are not. Who in these days denounces sin like old Charles Hill did? Who preaches election and reprobation like James Wells? or dwells on the glories of Christ's person and the perfection of His work like Hazelton? or strips and skins the leprous hypocrite, and comforts and assures the poor trembler, like J. O. Philpot? or dwells on God's wonderful love in providence and grace as C. W. Banks used to, till he made you want to sing aloud for joy? Any father or mother in Israel of good experience will tell you that our people are being starved under the thin, poor preaching of the young men whom deacons *will* force upon them—as dry as an old lime basket, the whole lot of them; nothing to learn from them, and no unction and power to melt you down under the Spirit's gracious influence. There is much groaning in secret among such poor old dears; but they do not complain, fearful of being called "troublers in Israel," but ask any such to answer "Enquirer's" question, and mark what they say.

A READER OF THE "EARTHEN VESSEL" FOR THIRTY YEARS.

The best way to get at the truth would be to read Strict Baptist printed sermons and see if the preachers were and are faithful men. There are Philpot's, Wells's, Hazelton's, Charles Cornwell's, J. Parnell's, of which the Editor says he approves; G. W. Shepherd's and Philip Reynolds's, whom the "VESSEL party" have treated with such ungenerousness because he did not please them in some things. Is any fault to be found, too, with those of Joseph Jarvis, who, with the Editor, many deem a very faithful, Christ-exalting, and Holy-Ghost-magnifying preacher? Would there were more of this kind. Duties follow when saints are fed, as good grapes grow on good vines without any of "Enquirer's" forcing business. Flogging a sheep will not improve its fleece.

THE TESTIMONY OF A CALVINISTIC INDEPENDENT.

"Enquirer" suggests (1) that the texts he mentioned, and similar ones, should be more often preached from by free-grace ministers; (2) that preachers should exhort their hearers in accordance with the words which he selects from their context and quotes. Let us consider these points separately.

1. There is no reason why these portions should not be opened up or expounded as much as others, save that it may be that some parts of Scripture are more applicable than others to "this present age." Exhortations to sinners to rise from the dead, to accept salvation, to perform good works, etc., may be heard from ten thousand pulpits where nothing is said of the power belonging unto God, and in which the free and sovereign grace of Israel's Covenant Lord is utterly ignored. It may be that the Lord is at present directing His ministers' minds more to the portions of His Word which set forth the truths most opposed by the world, professing or profane. We cannot believe that He has equipped and called His servants to preach His truth, and to appeal to His elect by their instrumentality; and yet that He leaves it to chance or to their own rational and natural judgment, to decide what texts they shall take and unfold to those to whom they are sent.

2. "Enquirer" draws a gloomy picture of the indifference, unconcern, and apathy of the Churches. This may be true, or an exaggeration. Let us suppose he is quite right. The people who are in this state, it is conceded, have been born again by the Spirit of God and saved from the wrath to come. Week by week the glorious realities of the kingdom of God are brought under their notice. They hear of God's holiness, love, grace, mercy; they listen to the story of the obedience, sufferings, death and triumph of the Lord Jesus; they believe that it was for them that He suffered and triumphed, and that He now pleads for them at the right hand of God. Yet for all this they remain in the torpid state which "Enquirer" deplures. Can it be anticipated that a preacher's mere exhortation to his hearers to "be filled with the Spirit," to "fight the good fight of faith," to "arise from the dead," will effect the wonders on which he dwells? I indulge in no such expectations. Something quite different is needed, which, however, "Enquirer" omits to mention, which is the reviving, energising, life-giving, and renewing power of the Spirit, "For it is God which worketh in you *both to will and to do* of His good pleasure."

"OMICRON'S" COUNSEL.

As a hearer of the above type of ministers for more than twenty years, I unwillingly concede that in their zeal for the spiritual edification of their hearers, Scriptural instruction as to cleanness of living, our accountability to our Maker for His creative gifts, and our duty to our neighbour is often withheld.

It may be because they do not deem these essential to salvation; but they are certainly essential to the consistent profession which manifests Whose we are and Whom we serve. The passing by of these matters certainly does not tend to make men strong in the Lord and in the power of His might.

In all sympathy with our ministerial brethren in their "work of faith and labour of love," these thoughts are respectfully submitted to their consideration.

THE PATIENCE OF CHRIST.

"The Lord direct your hearts into . . . the patience of Christ."
—2 Thess. iii. 5, margin.

His patience, through the years of lowly home-life

At Nazareth, where long obscured He dwelt;
No honoured king, He fought life's daily battles;
Life's daily sorrows, too, most keenly felt.

His patience, in the days of fierce temptation,
The "savage beasts" His only company;
In "all points" tempted, yet remaining sinless,
That we through Him might "more than conquerors" be.

His patience, 'neath the taunts and cruel revilings
Of hell-deceived and hell-enraged men,
Retaliating not; Himself fulfilling
His own sweet law, "revile ye not again."

His patience, through the years of constant service,
Labouring hard, nor praise nor fame to gain;
Content to serve, in God's great will delighting,
Nor hindered e'en by weariness or pain.

His patience, through the night of sleepless watching,
"Exceeding sorrowful," He knelt to pray;
In agony, with tears and strong, strong crying,
For this—that He might wipe our tears away.

His patience, through the hours of lonely suffering,
When e'en His loved-ones all "forsook and fled";
No faithful friend to whisper words of comfort,
Or soothe with loving hand that weary head.

His patience, 'neath the scorn and bitter hatred
Of envy-driven and malignant foes,
Or failures in His friends, or sad denial
Of loved ones, in the midst of all His woes.

His patience, 'neath the rod of sore chastisement,
Sinless and holy, bruised for us, His foes;
"Smitten of God," yet no impatient murmur
Nor one rebellious sigh to God arose.—KATE STAINES.

AND YET THERE IS ROOM.

Yet there is room;
Where, and for whom?
Jesus the answer gives,—
Straightway the sinner lives.—
Room in My heart.

Room for the soul
Longing to be whole;
God, in His love for man,
Designed salvation's plan—
Room in God's love.

Room in the blood—
That crimson flood
Which flowed from Jesus' side
Our every sin to hide—
Room in His grace.

Whosoever will,
Is the invitation still;
Thousands have heard the sound—
Thousands have sought and found—
Yet there is room.

Renew the will
Of those who still
Love the broad way to tread,
With dazzling fancies spread—
Lead, whilst there's room.

Yet there is room,
Though darkness loom
Over the troubled heart.
Sorrow and sin depart
When Christ makes room.

ALL IN THEE.

"All my springs are in Thee."—Psa. lxxxvii. 7.

LORD, I come to Thee for *strength*;
Thou hast taught my heart at length
Only weakness is in me;
All my strength must come from Thee.

Lord, I come to Thee for *light*;
Sometimes all seems dark as night;
Do *Thou* shine upon my way,
Bid the darkness turn to day.

Lord, I come to Thee for *rest*;
Leaning on Thy loving breast,
Weary hearts are brought to know
Comfort which *Thou* can'st bestow.

Lord, I come to Thee for *peace*;
Thou can'st bid the tempest cease;

Wildest storms cannot alarm
If *Thou* bidst the waves be calm.

Lord, I come to Thee for *joy*,
Pleasure that can never cloy;
Thou of it the fountain art;
May it flow into my heart.

Lord, I come to Thee for *life*;
So, when ends this earthly strife,
I shall live with Thee above
A life of purity and love.

Lord, I come to Thee for *all*;
Low before Thy feet I fall;
Thou art All-in-All to me,
I am satisfied in Thee.—M. H.

REVIEWS, LITERARY NOTES, ETC.

The Holy Bible for Daily Reading.
Newly revised and arranged by Rev.
J. W. Genders. Part I.—The
Gospels according to Matthew and
Mark. Passmore and Alabaster, 4,
Paternoster Buildings. Price 1s. 6d.

OUR brother, the author, who was formerly classical Tutor at the Pastor's College, after honourably serving several important Churches at Wandsworth and elsewhere, is now living in retirement at Ilfracombe, and devoting his energies to the work of which this is an instalment. He is too learned and able to produce a valueless or unimportant book; and this in the hands of intelligent and patient readers should prove of great practical utility.

It consists of a preface of forty-one pages, followed by a slightly amended translation of the Sacred books named.

The former, after explaining the principles of translation adopted, presents much useful information on the current meaning of obsolete and ambiguous terms—the force of many Hebrew and Greek words employed in the Bible; and the plants and animals therein mentioned. Scholarly and instructive expositions of upwards of two hundred and fifty texts are incidentally given, and a scheme of Bible reading annexed. To Sunday school teachers and village preachers this part of the book may prove of real service, though the brevity and terseness of the notes will render them uninteresting to all who are not accustomed to close and careful study.

In the amended translations, the sweet and stately Saxon of our long-loved Bibles is largely adhered to.

There is no approach to the coarseness and vulgarity of the New Testaments in modern English by Ferrar Fenton and others, which are our special abomination. Nor is there a trace of the absurd literality of Rotherham's New Testament, so beloved of immature and pedantic scholars, and so rigidly shunned by sensible men. The emendations, though few, are judicious and useful. "Anxious thought" (Matt. vi. 27), "Rocky places" (Matt. xiii. 5), "Thou mindest not the things that are of God" (Matt. xvi. 23), "Everlasting punishment—life everlasting" (Matt. xxvi. 46), "Thy speech betrayeth thee" (Matt. xxvi. 73), "Immersing them into the name" (Matt. xxviii. 19), and "He that believeth not shall be condemned" (Mark xvi. 16), are fair examples. These emendations are none too plentiful, and might well have been extended. "Birds of the air have nests" (Matt. viii. 20) perpetuates a blunder, since birds have nests at their breeding time only. *Shelters* or *resting-places* would have been correct. "Declare unto us the parable" (Matt. xiii. 36) should have been changed into *explain* or *interpret*. "Prevented him" (Matt. xvii. 25) should read *fore-stalled*, *anticipated* or *was beforehand with*. "Art in the heavens" (Matt. vi. 9) is also a necessary correction—the three heavens of the visible sky, the starry worlds, and the abode of God's immediate presence being referred to. At times the alterations are absolutely faulty. "Our Father which art in Heaven," in the above verse should not—as Dean Alford long since showed us—read "*who art*."

The allusion is to the Heavenly paterity of God. *Demons*, in accordance with the author's avowed plan, should also have invariably been substituted for *devils*; and "the Christ" for "Christ" in all cases where the promised Messiah is referred to and the word is not used as a recognised name of Jesus of Nazareth (see Matt. ii. 4).

As an early student of the College in which Mr. Genders was so highly esteemed, we have from our young manhood regarded him with an affection which is akin to reverence. He, however, requested our honest opinion on his book by sending it to us. This we have given in the fear of God. Good as it is, we think it might be greatly improved, and thus rendered a boon and a blessing to many who seek to know the mind of God from a correct translation of His own inspired Word.

Free Church Principles. By Pastor J. W. Ewing, M.A., B.D. Passmore and Alabaster. 1s. 6d.

THIS little volume consists of a number of articles written to help the young, and to ground them in the principles for which our predecessors bled and died. The chapters have already appeared at intervals in the pages of the *Sword and Trowel*. Their permanent issue is felicitous, as it is most desirable, especially at the present time, that our young folk (and older folk too) should be informed on matters of this kind.

The book claims to be an introduction only to the important questions with which it deals, and while to some extent furnishing an answer to the question, "Why am I a Nonconformist?" it forms a valuable manual on the interesting and important topics discussed. Some of the papers it was our privilege to read when they first appeared, and we derived much pleasure from the perusal, and are glad that they are brought together in so handy a form.

Among other subjects treated of are—"The Head of the Church," "The Rule of Faith," "Apostolic Succession," "Priesthood," "Baptism," "Confes-

sion," the closing chapter stating concisely the case for Disestablishment. The pages are replete with facts, presented not in a "dry-as-dust fashion," but in a way calculated to induce one to continue to the end.

We hope the book may have a wide circulation, and may stimulate some to a further study of Free Church principles.

J. E. F.

The Pulham Messenger for November, conducted by D. Stannard, Minister of the Baptist Chapel. Three halfpence. By post twopence.

THIS contains the whole of the late Charles Hill's Sermon on "The Saved Life," his last message to the Suffolk and Norfolk Association, which he loved so well. Though not the grandest of his published discourses, it is the most characteristic, and displays his personal peculiarities and powers in a remarkable manner. As a specimen of the preaching which the men of our Suffolk Churches once held in such high estimation, it deserves close and prayerful attention in the present day. Thanks are due to our brother Stannard for its republication. His address is, "Fair Close," Beccles, Suffolk.

The Baptist Almanack for 1906.

Robert Banks and Son, Racquet Court, Fleet Street. 2d., or inter-paged with blank paper 4d.

"*Ecce nos rursus.*" Again this absolutely indispensable publication claims our annual commendation, which, however, is really most conventional and unnecessary, as no pastor or dissenting deacon or religious secretary could possibly get on without it. It is, in fact, more essential than ever, as the Baptist Union persists in its ill-judged and fatuous policy of excluding from its Handbook ministers whom Churches have chosen as their pastors but whom it autocratically declines to sanction. The List of Provincial Baptist Ministers who are thus excluded from the Baptist handbook (page 55) is, therefore, increasingly useful; but it might be more complete.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

FULHAM (EBENEZER, LILLIE-ROAD). THE sixteenth anniversary of the Church was held on Lord's-day, Nov. 26th, when the pastor (Mr. A. Andrews) preached morning and evening to fairly good congregations, considering the inclement weather. The morning text was taken from Gen. xxii. 16, "In blessing I will bless thee." The evening

text was from 1 Sam. vii. 12, "Then Samuel took a stone and set it between Mizpah and Shem, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." Both sermons were very suitable to the occasion and were much enjoyed.

On the following Tuesday our brother, E. Beecher, preached in the

afternoon from Heb. xii. 27, "Things which cannot be shaken." This was, indeed, a soul-inspiring discourse.

About 60 friends sat down to tea.

The evening meeting, presided over by our friend and brother Mutimer, was commenced by the singing of the well-known hymn, "Kindred in Christ," after which the 46th Psalm was read, and our brother, J. McNally, implored the Divine presence and blessing.

The secretary read the report, which thankfully recorded the Lord's goodness and mercy through another year in the blessing attending the ministry of our pastor, the love and unity which existed, the good congregations, both on Lord's-days and week evenings. The finances had been good; our needs had been met, leaving, however, a small balance on the wrong side at the end of last quarter. Reference was made to the Building Fund and disappointment expressed that the response to the appeals made in the early part of the year to the Churches by circular letters, and through the denominational magazines, was so very poor. The amount, however, collected for this fund amounted to £72, and the sum now in hand is £131. A more convenient and permanent sanctuary was really much needed. The Sunday-school was prospering; and, considering all things, the word Ebenezer fitly expressed our feelings, for truly "Hitherto hath the Lord helped us"; so that we are encouraged to go forward in humble reliance upon God.

Brother Mutimer expressed his pleasure at being present, and said he was sorry that the Building Fund was still so small, but encouraged us by stating that our God is a wonder-working God, and could easily send us a £1,000 if He so willed. He then was helped to speak upon "The Church in the wilderness."

Brother Beecher spoke upon the words, "Let your light so shine," &c.

Our pastor (brother Andrews) next addressed the meeting, and expressed his pleasure at seeing so many friends present. After referring to the report, and to the many encouragements and tokens for good, he referred to the secretary's labours from the commencement of the Cause, and said the members and friends felt this to be a suitable opportunity to publicly acknowledge his services, and, on their behalf, presented him with a marble clock and a spirit kettle for his wife.

Brother Purkiss said he hardly knew how to thank the friends for such an expression of their love and esteem. It was quite a surprise to him. He had not looked for, nor did he expect anything of the kind; his one desire was to be useful in the cause of God.

Brother Holden based his remarks upon the words: "And of His fulness have all we received and grace for grace."

Brother J. E. Flegg spoke from the words, "He loved me and gave Himself for me."

Our pastor briefly thanked brother Mutimer for presiding, and the brethren who had spoken, and also the ladies for providing the tea.

Brother Mutimer having responded, one of the best meetings ever held at "Ebenezer" was brought to a close by singing "All hail the power of Jesus' name," and the Benediction. The collections amounted to £6 15s. 1d.

CHADWELL STREET (MOUNT ZION). THE fifty-fourth anniversary of the Cause here was held on Lord's-day, Dec. 10th, and on Tuesday, Dec. 12th. We are pleased to say that "the flowing tide is with us." During the past year our beloved pastor's sermons have been much blessed; several have been added to the Church by baptism and transfer; and, thirdly, progress has been made in the prayer-meetings and mission hall services, for which trinity of blessings we thank our Heavenly Father.

The anniversary services began on Lord's-day at 10 a.m., our esteemed brother, Mr. W. B. Fricker, presiding. He gave out the hymn "Mount Zion's Faithful King," after which he read Psalm cvii., and we had several prayers.

At 11 o'clock our dear pastor (Mr. Mitchell) occupied the pulpit, and preached from 1 Chron. vi. 12, 13. I. The people addressed—the seed of Israel. II. The precepts—that they should remember what God had done. III. The purpose—that they might worship and praise Him.

In the evening, at 6.30, pastor O. S. Dolbey (Surrey Tabernacle) preached from Heb. xii. 18 and 22: "Ye are not come unto the mount that might be touched," &c., "but ye are come unto Mount Zion." The sermon seems to have given much satisfaction to all present.

On Tuesday, at 3.30, pastor John Bush (New Cross) preached from Heb. xiii. 5, "For He hath said, I will never leave thee, nor forsake thee." He took three divisions. I. The five-fold promise of our text and to whom given. 1, To Jacob (Gen. xxviii. 15). 2, To Moses. 3, To Joshua. 4, To Solomon (through David). 5. To the anxious soul (Isa. xli. 17). II. Five confirmations. Why? His relationship, in five points. III. Five conclusions—contentment, courage, trust, things here, and heaven. The service was much enjoyed and well attended, after which tea was taken.

At 6.30 the chair was taken by our pastor, who was supported by brethren Bush, Easter, Fells, and Mutimer. The Chairman read Psalm cxlv., and prayer was offered by our brother Mayhew.

The pastor welcomed all present in his own cheery manner, and thanked God that the thick fog had lifted, and

then briefly reviewed the work of the year. He longed for a grateful heart.

Mr. Fells spoke very sweetly on mountain-top experiences, selected from Matt. xvii.—"The mount of transfiguration," emphasising the words of Peter, "It is beautiful to be here."

Mr. Bush spoke from Phil. iv. 19, "My God shall supply all your need."

Mr. Easter followed on the words taken from Heb. vii. 25, "He is able to save to the uttermost."

Mr. Mutimer spoke from the words, "Jesus only" (Matt. xvii. 8), taking up the end of Mr. Fells' address.

Our good pastor then thanked the friends for coming to our aid, and the meeting closed with the Doxology and Benediction. Collections were very good throughout. D. BUTCHER.

STRATFORD (GURNEY-ROAD).—The thirty-fifth anniversary was celebrated on November 19th and 21st. Excellent discourses were delivered by Mr. R. Mutimer on Lord's-day morning and evening, and by Mr. E. Mitchell on Tuesday afternoon. After tea a public meeting was held, presided over by Mr. W. S. Millwood, who encouraged the friends by loving counsel and practical assistance. The report presented by the Church secretary (Mr. Rider) stated that although still without a pastor the pulpit had been well supplied and 11 had been received into membership. The public services and prayer-meetings had been well sustained. The work in the Sunday-school gave cause for rejoicing; interest continued to be manifested in the Gospel Band, where members were encouraged in the study of God's Word. By the continued work of the Dorcas Society much help had been rendered to the poorer members, and the mothers' meetings continued to prove a blessing to weary mothers. A splendid work had been done by the Sunday-school Building League, inaugurated and superintended by Mr. Cooper, the net result during the three years from this source being £159 4s., which had enabled them to fulfil their obligations to the Loan Fund. An effort was to be made that evening to raise a fund to renovate the chapel. The income had exceeded the expenditure, and there was much cause for thankfulness. Soon they hoped to announce the acceptance of an invitation to the pastorate. Stimulating addresses were given by brother Galley from "They go from strength to strength," Brother Grimwood from "They shall abundantly utter the memory of Thy great goodness, and sing of Thy righteousness," Brother Henson upon "Christ, the great Builder of His Church," Brother Rose upon "The seven golden candlesticks," and brother Tooke from "Thine is the kingdom, the power, and the glory."

Taking into account the unfavourable condition of the weather the meeting was good. Collections amounted to about £12. J. H. R.

NORTH ROAD, BRENTFORD.

THE Sunday-school anniversary was held on November 19th, when pastor J. N. Throssell, of Meopham, preached two appropriate sermons.

These services were continued on Thursday, the 23rd, when, after the children had been provided with tea, the evening service was presided over by the pastor, the place being crowded to excess with children and friends. The scholars gave several recitations, and three addresses were delivered by A. J. Robbins, W. Borrett, and W. Fromow, superintendent.

The report for the year was read, which showed there had been no lack of teachers through the year. Several scholars had been transferred to the Bible-classes, and there had been very little leakage. There was no desire to change in the direction of going with "the times." The number of teachers was 22, and scholars 300. The pastor's visits were appreciated by the children. In the Sunday-school Union Examination one scholar gained a prize and 22 passed. Two lantern lectures had been given and a parents' meeting held, which was well attended. The Bible-reading Association numbered 125 members. The Tract Society and Band of Hope were in a healthy condition and doing good work.

ALDRINGHAM.

THE Sacred Singing Society (of old and pleasant memory)—revived a year or so ago for the double purpose of financially assisting our Rebuilding Fund and keeping the young people together—held its annual tea on Saturday, December 9th. Upwards of 100 sat down to an excellent spread, capitally served by the ladies.

Tea over, the pastor (Mr. H. M. Morling) presided, a nice number being present. He took that opportunity of thanking the Society for its help in the past; upwards of £20 had been raised by it. He was pleased to be able to congratulate the members on presenting a programme of instrumental and vocal music, &c., that could be rendered "in the name of the Lord Jesus" without descending to means that might be more attractive but possibly distasteful.

Mr. J. Meadows, the president, then eulogised the objects of the Society in a few choice words, and thanked everyone for their help and appreciation.

The Doxology terminated an enjoyable programme and pleasant gathering, to the contribution of which everyone seemed to have done their best. The proceeds amounted to nearly £3.

A BRUISED REED.

BETHESDA, NOTTING HILL GATE. THE 38th anniversary of the opening of this place of worship was celebrated on November 12th and 14th. On the former date Mr. J. McNally gave us two soul-stirring sermons, in the morning from Gen. xxxii., latter clause of verse 29: "And He blessed him there"; in the evening from John iv. 10. On the latter date pastor E. Mitchell preached in the afternoon to a goodly number from Rev. xxii. 4: "And they shall see His face; and His name shall be in their foreheads." Our brother led us to the beginning of God's Word, which opened with a Paradise; then to the end, which closed with the New Jerusalem, speaking of the grand sight to see His face. There were many pictures to be seen of Christ, but he would rather see the face of Christ in the Word. To see His face is the climax of the believer's hope; now we see but in part, but then we shall see Him as He is; now through a glass darkly, but then clearly. Christ's prayer was, "Father, I would that they whom thou hast given Me be with Me where I am." His name shall be in their foreheads. This should be so now. If the Spirit of Christ is in our heart there shall be the perfect likeness; but it doth not yet appear what we shall be, but we shall be like Him. What a sweet and glorious sight—to see His face and to see the countless millions who will be like Him. May each one that listened to that soul-invigorating discourse be amongst that number.

The soul having been nourished, it was found necessary to refresh the body. Accordingly the friends, numbering about 80, wended their way to the upper room, where a substantial tea was provided, and a pleasant time ensued. We returned to the sanctuary for the grand final service of the anniversary, which will be remembered by most for many a long year by reason of the felt presence and blessing of God throughout the meeting. After the singing of hymn 793, our chairman, brother Applegate, read part of Gen. xviii. Brother Dann following, sweetly led us to the throne of grace, after which brother Crampin gave the report of the year's work, special note being made of the revival in our midst, the increase in numbers of the congregation, also in the Church, six being added during the year, five by baptism, two being from the school, and one by admission. The Bible-class, which was started twelve months ago and conducted by brother Spire, is well maintained both by numbers and spiritually, as is also the Bible study on Wednesdays, conducted by brother Walker. There is also increased interest in the work of the Tract Society. Our chairman said it was an encouraging report, and

quoted a verse of that well known hymn,

"When all Thy mercies, oh, my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

After the singing of hymn 784, brother Mitchell again addressed us from Ephes. ii. 8—the sinner laid low that he might behold an exalted Saviour. The picture of sin, being dark, throws into beautiful relief that grace by which we are saved—grace, the keynote of the choir of the kingdom of heaven, which is the gift of God. Our brother said that he was fairly solid in body, therefore wanted something solid to stand on, and spiritually he was standing upon that solid Rock, even Christ Jesus, who will never give way. Hymn 704 followed this stimulating address, after which brother Mutimer, whose presence alone inspires one with confidence, spoke to us in earnest, thrilling tones of the Philippian jailor, and of that grace that brought a hardened sinner like the jailor to cry out, "Sirs, what must I do to be saved?" The answer came, "Believe on the Lord Jesus Christ and thou shalt be saved." The speaker's desire was that if any sinners were present they too, might be led to utter the same cry; we echo a hearty Amen to that prayer. Brother Parnell following, said that he was glad to see things going on so well, and looked forward to the time when the re-seating would take place; the first seat he has already kindly promised. Continuing, our brother spoke from the first clause of Prov. xxviii. 10: "The hope of the righteous shall be gladness." All Israel shall be saved with an everlasting salvation. Hope is supporting grace. They that wait upon the Lord shall renew their strength. David said, "Why art thou cast down within me, oh my soul?" We may walk in darkness and have no light, but we can rejoice in hope. Some have been on the waves of the flood, but have been brought to rest and lean hard on Christ, and have found rest, and that at evening time it has been light. If hope is our anchor we shall retain our grip, being likened unto the anchor cast from a ship, which penetrates the mud and holds firm on to the rocks. Hope shall be our light through the dark waters of the valley of the shadow of death, for

"Our hope is built on nothing less
Than Jesus' blood and righteousness."

An anthem, entitled "Consider the Lilies," was then rendered while the collection was taken in aid of the Renovation Fund, which, together with the Sabbath day's collections, amounted to £7 5s. 2d., for which we are truly thankful.

Brother Sears, in his usual hearty and genial style, said that we are told to

rejoice with those that do rejoice, and he for one would rejoice with us in our prosperity, saying that some have to go forward, and some have to abide by the stuff, speaking from the words, "Ye shall have power, after that the Holy Ghost is come upon you." There was the company of helpless persons near the Cross; they could do nothing, neither can we until we are brought low, turned upside down, and plunged into the precious blood of Jesus; then we shall receive power. Let us thank God that we feel the need of it. Power comes at the Prayer-meetings. We are glad that Christ ascended to Heaven, for it was then that the Holy Ghost descended and gave the disciples power for service, so that 3,000 persons were baptised and added to the Church in one day.

Brother Ackland, to whom we are always ready to listen, said that he was glad to be with us, as he had a right to be, this being his spiritual birthplace, the place where he was married, and also where he preached his first sermon; also that he was not a guest, but one at home. He then spoke from that favoured book, Job xxxii. 7. We were to consider our lives by days, for we have a first day and a last, and the Lord knoweth the days of the upright. We remember the days of trouble, but forget the days of joy, which more than counterbalance the days of trouble. The promise is—as thy day so shall thy strength be. The Lord has done great things for us, whereof we are glad, and it is marvellous in our eyes. The lesson we learnt was, "My Jesus hath done all things well."

Brother Thistleton then proposed a hearty vote of thanks for the chairman, and also for all those that had helped to make the meetings a success. This was carried unanimously. Brother Applegate, briefly replying, said we would close the meeting by singing hymn 938, our chairman adding the Benediction, which was followed by the closing Anthem, "Sing ye Jehovah's Praises."

May God's richest blessing rest upon the word spoken at these meetings to the ingathering of precious souls, for we could truly say, "Did not our hearts burn within us while He spake to us by the way?" W. D.

CRANSFORD.—A dreary December morning, a long drive, and we arrive at Cransford, to find the commodious stable there already fully occupied, for the rural Suffolk chapels are invariably the rendezvous of villagers for miles around. But the hearty welcome of the good folks there soon ensures a warm heart; especially to-day, when a young girl—not yet sixteen—is to follow her Saviour in the ordinances of His house. The

aged pastor (J. Grimwood) read Matt. iii. and referred to the peculiarities of Jesus in selecting a wilderness—where, however, there was much water—for the place of His fulfilment of righteousness. The sermon was grand in its simplicity, and not a few useful lessons were drawn from the ever old text, "My sheep hear My voice, and I know them, and they follow Me" (John x. 27). Sheep, the preacher said, were unlike all other cattle. They always kept to their own company, no matter how many other kinds were in the field; they had good hearing, instantly recognising the Shepherd's voice, which they loved; they were harmless—they might occasionally knock their heads together, but it was soon made up again; they were never strange to one another, but would live in harmony, even if brought together from foreign lands. Truly we might well admire these characteristics and feel how far we often fall short of them. But they were of all animals, the most susceptible to danger and complaints, and here we felt that we were one with them in needing the Good Shepherd's anxious care and attention. What animal needs more attention, and gets it, than a sheep? In the afternoon a former pastor (F. Lockwood) preached very acceptably from 1 Peter i. 9. Very encouraging congregations were present, including many young people. May they also hear His voice and follow Him!—J.

ACTON TABERNACLE, ACTON LANE.

THE first anniversary of the Gospel Tract Society connected with the Acton Strict Baptist Tabernacle took place on Nov. 7th, 1905.

The President of the Society, Mr. E. H. Sadler, occupied the chair, and was supported by Messrs. H. Ackland, F. T. W. Bartlett, A. Blackman, and J. P. Goodenough.

The meeting was opened with a hymn of praise, after which the Lord's presence was sought at the throne of grace by Mr. Crampin, of Notting Hill Gate.

Mr. Sadler read a portion of Ezek. xxxvii.

The Chairman then called upon the Secretary to read the report.

The report showed that good work had been done in the past year; that over 12,000 tracts had been circulated amongst an appreciative people in the vicinity. The tracts, being distributed on the Loan system, have caused a pleasant and friendly connection between the visitors and the people, while some of the recipients have been led to the House of God by that means.

Though our hearts were full of gratitude, and our tongues gave utterance to praise, yet sorrow was mingled with

our services, because the founder of the Society, Mr. S. G. Elliott, was not present with us. The Lord called him to his eternal rest in May, 1905.

Mr. Sadler, in his opening remarks, referred to the home-call of our brother, and then spoke of the Tract work as comparative to that of spade work in agriculture. As two hands are required in the latter, so prayer and work are essential for the prosperity of the former.

Mr. Ackland then spoke upon the Parable of the Good Samaritan, firstly taking primary meaning, and then, very originally, likened it to the work of the Tract Society, the comparison being as follows. The conduct of the Priest and Levite, as the spirit of Antinomianism, while the Good Samaritan to those who go where the people dwell; and the giving up of the beast of burden to the sacrificing of time and comfort that the people may be benefitted.

The necessity of being thorough, regular, and faithful in the work was ably brought out in Mr. Bartlett's address.

He further dwelt upon the words, "Get thee hence, hide thyself; go, shew thyself."

The message delivered by Mr. Blackman—"Who hath despised the day of small things" was very applicable to the infant state of the Society, and, therefore, encouragement for future prosperity was derived therefrom.

The command given by our Lord to His disciples before His ascension formed the basis of Mr. Goodenough's remarks. The divisions being—the Divine command, the Divine companionship, the Divine approval.

On behalf of the Society, Mr. Holland, Treasurer, thanked the speakers for their presence and for their encouraging addresses.

The singing of the Doxology concluded the memorable meeting.

G. W. H. E.

LEWISHAM (COLLEGE PARK).—The fourth anniversary of the pasorats of our beloved brother, Mr. A. J. Voysey (who has since entered into his eternal rest), was held on Lord's-day, October 29th, and on Tuesday, October 31st. Our deceased brother (the pastor) preached in the morning from Zeoh. x. 10. Doubtless the sorrowing Church members will cherish for a long time the words of their now glorified pastor. In the evening our dear friend, pastor E. White (Woolwich), preached from Col. i. 7. On Tuesday our esteemed brother, pastor E. Mitchell, preached very acceptably to an appreciative audience. The thoughts were good throughout, and he exalted his Lord from beginning to end in a precious manner. Tea was taken at 5 o'clock.

At 6.30 the chair was occupied by Thos. Green, Esq., who was supported by pastors Holden, Mitchell, Jones, White, and the pastor of the Church. The service opened with the hymn, "How pleased and blest was I." Then the Chairman read Heb. iv., after which Mr. Loosely offered prayer. The Chairman based his remarks on Heb. iv. 12: (1) A Faithful Word; (2) A Living Word; (3) A Victorious Word. Pastor White spoke from Heb. xiii. 5, "I will never leave thee nor forsake thee." Pastor Holden emphasised Heb. xiii. 8, "Jesus Christ the same," &c. Pastor Jones was led very blessedly into Col. i. 27, "The riches and glory of this mystery, which is Christ in you, the hope of glory." Pastor E. Mitchell dwelt on Isa. ix. 6, "His name shall be called Wonderful." He congratulated brother Voysey, and urged the friends to cheer their pastor by telling him if they had been blessed under his ministry, as he stood in need of it. Our dear friend (Mr. Mitchell) little dreamed then how soon our brother Voysey would be beyond all need of human sympathy, but we trust other Churches will take the hint and encourage their overseers. Pastor Voysey briefly thanked his brethren and friends for coming to his aid, and the meeting closed with singing and prayer.—D. BUTCHER.

"OUR PASTORLESS CHURCHES."

To the Editor of the "Earthen Vessel and Gospel Herald."

MY DEAR BROTHER.—We hear on all hands that our small Churches are in a state of decay, and there can be no questioning the painful fact; but can nothing be done to arrest their further decline, and, with the blessing of God, save them from entire extinction?

They are financially unable to sustain a resident pastor. What, then, is the alternative? Is it not that the Churches shall appoint (out of the brethren who supply them) one of known character and ability to preach at least two consecutive Lord's-days in each month, the conditions of the appointments to be:—

- (1.) He shall become a member of the Church appointing him.
- (2.) With the Deacons examine intending candidates for Baptism and Church membership.
- (3.) Administer the ordinances of Baptism and the Lord's Supper, and also receive accepted candidates into Church-fellowship.
- (4.) Any in distress, from whatever cause, may feel that they have the liberty to seek his advice, and who may be encouraged by his sympathy.
- (5.) The appointment to last not longer than three years, when the Church shall have the right to renew it for a further term, say one year at a time, or to let it terminate at the end

of the third year, and appoint another brother in his stead. Three months beforehand should be allowed for the decision of the Church to be known.

(6.) On the remaining Lord's-days in the month the pulpit shall be supplied by brethren chosen by the Church, in which the appointed minister shall have no determining voice, and who should, we think, be absent from the meetings of the Church when the supplies are chosen, and when finances and other matters are to be arranged, which things are not of a strictly spiritual character, he having only the spiritual oversight of the Church.

(7.) The remuneration to be only such as the supplies receive, and which shall be such as will not impose an unnecessary financial burden upon the Church.

The supply system is a very useful institution to answer the end for which it exists, but has it not proved itself unable to meet the spiritual needs of the Churches? and no wonder, seeing the only link between the supply and the Church he supplies is that of a servant engaged to do a day's work; but the suggestion of an appointed brother by his appointment becomes invested with a real responsibility to the Church, which, in its effects both upon himself and the Church he serves, would be to quicken energy and interest, besides which it would be to some of our younger brethren a good training for a regular pastorate, and uplifting to many of the small Churches.

Believe me to remain,

Yours heartily in Christian Service,
 GEORGE BATCHELOR.
 Ivy House, 6, Park-road, Tring, Herts.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE annual meetings of the South Indian Strict Baptist Missionary Society were held at Zion, New Cross, on Tuesday, November 21st.

In the afternoon two discourses were delivered—one by pastor A. J. Ward (Laxfield), the other by pastor W. H. Rose (Woolwich). Good sermons, a good congregation, and transfiguration-mount experiences made it good to be there. We were as distinctly favoured as the trio who formed the innermost circle of the early disciples. To be there was great gain.

After tea, photographs were on sale of pastor J. Bush and of our missionary sisters, Mrs. Fredk. Cook and Miss Hillier—all for the benefit of the Society. Lady friends served a stall, and many articles were sold, the sales realising £10 7s.

The opening prayer of the evening meeting was appropriately offered by Mr. I. R. Wakelin, who has been associated with our denominational mission work for far on towards fifty years.

The warmest and heartiest thanks were tendered to pastor J. Parnell for earnest and efficient presidential service. Pastor F. Fells (Highbury) was inducted to the presidential chair, when pastor S. Gray presented a digest of the Annual Report, and F. J. Catchpole, Esq., read the Financial Statement. Mr. Fells was in the happiest of moods, and delivered a sterling presidential speech, noticing the work as evangelistic, educational, and philanthropic. He wanted to create jubilee joy by a special effort in honour of the year, being fifty years from the time when the work which is carried on by the Society was commenced by pastor Alex. Wilson at St. Thomas's Mount.

The Secretary read a solemn, serious call by our beloved Superintendent to intercessory prayer. Mr. Strickson's call was listened to with double respect.

Mr. F. T. Newman proposed, and Mr. Loosely seconded, a resolution relative to the Report and Financial Statement, together with officers and committee.

The newly-elected vice-president, pastor J. Bush, in a choicely-gracious speech, was mover of the second resolution, giving humble thanks to the Lord for divine favour granted, and warmly commending the Society to "the whole-hearted support of the denomination whose name it bears." Seconded by pastor G. W. Clark, it was passed amid warm cheers.

Mrs. Fredk. Cook spoke of her work at Koilpati, and concluded her delightful little talk by singing a Tamil rendering of "Nothing but the blood of Jesus."

Mr. Maynard, of Sholapuram, Tinnevely, a warm friend of Mr. Strickson, spoke in glowing terms of our work as "satisfactory in a high degree." He knows the work and is a master-hand at delivering missionary speeches.

Miss Hillier spoke with hope in God and with heart for her prospective work. Diplomæd as a midwife, she felt that prayer had been answered in her success.

A telegram was dispatched to Mr. Strickson, at the instance of Messrs. Catchpole and Clark; "Hearts at home unite in prayer for you, Ebenezer." At the suggestion of President Fells, a telegram was sent to pastor W. Dixon, of Bradfield St. George, whose enforced absence through illness was very much regretted.

Mr. Nash conducted a large company of singers in rendering two anthems, which were right well executed.

Friends from Bedford, Gravesend, High Wycombe, Brighton and elsewhere were present.

The Society's advantage by the day's proceedings was £218 8s. 8d., to which must be added the anonymous gift of a jewelled brooch. The fog was thick all day, but within the sanctuary that

light was radiant which ever shone on land or sea. The next best thing to having been in attendance is to peruse the Annual Report, and the reader cannot do better than to get one, either from Messrs. Banks, Racquet-court, Fleet-street, E.C., or from pastor S. Gray (the secretary), 15, Gladstone-terrace, Brighton.

The Report showed that there had been forty-one baptisms during the year, mostly converted idolators, a delightfully interesting and impressive account of three of them being embodied in the Report, which was written by Mr. Strickson. Equally gracious words are echoed from Messrs. J. D. Thomas and F. Cook. The Church registers had all been purged and 731 names remained of baptized converts in regular and honourable fellowship. There are upwards of 800 in the schools. The staff of workers—European and native—is seventy-eight.

The meeting was further delighted to hear that the Society's income was larger than ever, being (irrespective of lump sums) £1,100. The work is about to be permanently enlarged. Mr. Strickson has already opened advanced stations. More support is urgently needed. Strict Baptists are urged to rise to the occasion. To cover 1,250 square miles is a work which does honour to all participating in it. The Lord is on His throne and is intent upon beautifying myriads with His salvation. The eternal purpose purposed in Christ Jesus our Lord has taken glorious effect in the S.I.S.B.M.S., and is about to take still more glorious effect by its agency. S. GRAY.

MARGATE (PIONEER READING ROOM).—On the 24th November a special service was held to thank the Lord for His goodness to us. About forty-five friends sat down to tea prepared by the Misses Banks, and at 7 between fifty and sixty met for service. After prayer and praise, a short sermon from 1 Chron. xxix. 5 was preached by Mr. Dale, after which a thank-offering was taken, the proceeds to be devoted to a building fund. We feel the Lord has done great things for us, and give Him all the praise.—E. AUSTEN.

THE CONTEMPLATED ROYAL MARRIAGE.

A PROTESTANT PROTEST.

To the Editors of the "Earthen Vessel."

MY DEAR CHRISTIAN BROTHERS,—It is with feelings of surprise and regret I have not seen or heard that any action is being taken in the Metropolis by the many Protestant societies to stir up the country to protest against the marriage of Princess Ena with the Roman Catholic King of Spain, thus forming an alliance with this country

and the ultra-papistical one over which he is the recognised monarch. I know that, as a people, we have no power to prevent it, and our King has not violated any law in sanctioning it; but he must know that from the moment his niece becomes a member of the Roman Catholic Church, he, his family, and the whole of his subjects are regarded as heretics by her, and that she will be bound either by stratagems or by force to gain or drive us into the Church of which she must become a member before the Pope will ratify the marriage. This, when consummated, will surely bring trouble into the Royal family, and, if sanctioned by the Protestants of this land, will bring down God's judgments upon us. It is a subject that should rouse every true Protestant and every society and association holding that faith to action from one end of the land to the other. I know the season in the year is not propitious for movements of this sort; our shopkeepers during the next few weeks will be trying to reap the little harvest of a year's bad trade; but if there is the will, a way will soon be found. In a few weeks entertainments of all kinds will be in full swing—some openly worldly, others semi-religious (though which is the religious half it is hard to say), and doubtless there will be those of a true spiritual character. Surely there should be some action taken in this matter. It seems to me that every Protestant society should call for public meetings, that all Protestant congregations, regardless of denomination, should unite in prayer, and that petitions should be presented to the King that his Majesty may know that a very large number of his subjects are opposed and will remain opposed to this marriage; so shall we, as a people, deliver ourselves from the evil that will come of it. The flaming torch, as in generations passed, should go from hand to hand, from town to town and county to county, till one battle-cry is heard in all the land. "Stand up, stand up, O Zion: shake off the dust; loose thyself from thy bands, O Jerusalem."

I have already written to the Secretary of one of our Protestant Unions. His answer is not encouraging; money for lantern lectures, picture-books, and newspapers will be forthcoming, but none for the more manly action of a united Protestant Church protest.

Cannot you do something in connection with our magazine to help forward the movement? If no others will take the initiative step, cannot we Baptists do so, and so give evidence that we are neither dead nor asleep?

I am, yours fraternally,

WILLIAM HY. EVANS.

Chesham, Bucks, December, 1905.

[We thank our brother for his most

timely and needed letter. Most glad shall we be if it is owned of God to stir up solemn and deep feeling on this important subject which may lead to practical results to His glory.—W. JETES STYLES and JAMES E. FLEGG, Editors.]

OLD BAPTIST CHAPEL, GUILDFORD.

THE visit of our beloved missionaries, Mr. and Mrs. E. A. Booth, proved a season of much spiritual blessing. Several meetings were held in the interests of the Strict Baptist Mission, and thus opportunities provided for all (from the children of the Young People's Society and Sunday-school to the ordinary Sunday congregations) of enlightenment, instruction and spiritual profit.

The two sermons on Sunday were enjoyed by full congregations, the clear, forcible, and withal Scriptural style of the preacher being very much appreciated by everyone.

Especially impressive was the evening service, when our brother took for his text Isa. vi. 8, emphasizing the necessity of pureness of motive in all Christian service, as set forth in the words, "Who will go *for us*?" and also the beautiful self-abandonment and entire willingness for service expressed in the latter portion of the text, "Here am I: send me."

In the afternoon the Sunday-school scholars, with many older friends, listened with rapt attention to an address showing in a very realistic manner the deplorable condition of heathen childhood. The juvenile scholars were greatly interested in the idols, &c., which were exhibited.

On Monday evening a large number gathered to the lantern lecture and were entertained and instructed by the splendid series of novel and beautiful slides. These pictures assisted the lecturer to convey to the minds of his audience a true conception of the work of our Mission in Southern India, and at the close one felt a greater and more intelligent sympathy with our dear friends the missionaries, who, in that benighted land, are attempting in Christ's name the solution of such colossal problems.

On Wednesday, Dec. 13th, a ladies' meeting was held, addressed by Mrs. Booth. This gathering was somewhat unique in character and proved a thorough success, Mrs. Booth holding the deep and manifest attention of her audience of about sixty ladies for nearly an hour as she told of that which only the lady missionary is able to tell—the underneath of Hindu home life.

In the evening of the same day Mr. Booth addressed the Young People's

Society, and his remarks drew forth the promise that at the monthly missionary meeting of the Society special prayer would be made for the work and workers of the S.B.M. in Southern India.

It is generally felt that the visit of our dear friends has not only proved beneficial to the interests of the Mission, but has been the means of quickening the spiritual pulse of the Church and giving an impetus to all its branches of service. J. M. B.

Aged Pilgrims' Corner.

THE autumn meetings at the Hornsey Rise Asylum took place a few weeks since. A large number of friends assembled, and the Lady Visitors held an excellent Sale of Work on behalf of the Benevolent Fund for the sick and infirm inmates. Tea was provided in the Hall, which was crowded with friends, the Asylum Pensioners being admitted free. In the evening a sermon was preached in the Chapel by Mr. W. Lush, rector of Stretton, from Exodus xv. 13. This discourse was of an eminently experimental and helpful character, and was followed by a liberal collection for the Maintenance Fund.

The lantern lecture on the Society's 100 years' history has been given at Cranbrook, Rochdale, and other places, collections being taken and special receipt books and cards issued for the approaching Centenary. Efforts on behalf of this Fund will, it is hoped, be made in every place where the principles and work of the Institution are valued. Literature will be sent on application.

No less than 1,668 Pensioners are on the books and upwards of £43 *daily* are needed to meet expenses. The regular income is totally inadequate and new annual subscriptions of 7s. and upwards will be thankfully received. What better way could there be of expressing gratitude to God for mercies past than sending help for His aged poor?

Nothing could be more touching than the expressions of gratitude which are received from the beneficiaries. A visitor writes of M. E.—a Spanish woman, who had been delivered alike from the power of sin and the darkness of Popery:—

"She is one of the happiest and most praiseful saints I know; she continually gives thanks for her pension, and prays for those through whose kindness she receives it. She suffers much; but often with the brightest of smiles looks up and says: 'Never mind! not for long. Soon going in the Gloria.' She was telling me of a time in the

cold weather of last year when one day she had not one farthing in the house and no 'needie one' (needle work). She took up her Spanish Bible, asking the Lord to speak something through it to her comfort. She opened upon Rev. ii., and her eye fell upon verse 9. With a wealth of gratitude beaming in her eyes she said: 'Me shuttee Book. Me laugh!' It was, I am sure, a holy laugh of joy. I inquired what happened. 'Very soon come in Mrs. W. with work. No money, but money to pay for silk. Me plenty silk in house. So quickly buying coals and de-ner (dinner). Thank you, Lord, very kind to me!' She greatly enjoys listening to the Word at our daily worship, and both yesterday and to-day, though unable to be up all day, begged to come down 'jnst for prayers.'

Home.

MR. PHILLIP BAKER WOODGATE.

The Life, Labours, and Peaceful End of Mr. Woodgate, formerly pastor of Otley, Suffolk.

Mr. Phillip Baker Woodgate was born at Norwich, April 6th, 1816; was blessed with a praying mother; at the age of seven years was led to feel his lost and ruined state as a sinner; for seven years he lived a rigid Pharisee. He was delivered from its poisoning influences in a Baptist Chapel, Kenninghall, Norfolk, where he was baptized in 1833. He began his public ministry at Lowestoft in 1841 under unfavourable circumstances, and, giving that up, went to Southwold, where for five years, travelling 26 miles on the Lord's-day, often preaching three times. During this period the Holy Spirit blest the Word to the calling of many sinners—some of the characters "were blackened by sinful habits, were plucked as brands from the burning." During this time the Lord blessed him with the conviction which he never lost, that He had revealed His Son in him, and sent him forth to preach His Gospel. In the year 1851 he received an invitation to the pastorate of Carleton Rode, Norfolk; there the Lord gave him from 60 to 70 souls to his ministry. From thence, a short time at West Row, which was not successful. In 1861 he came to Otley, in Suffolk, where the Lord sustained him, and used his ministry to a great extent for the long period of 30 years. Many souls were added to the Church. He was most devoted to his work, preaching in the surrounding villages, walking some thousands of miles, which was the means of gathering and keeping a good congregation on the Lord's-day. Arriving at the age of 75 years, the infirmities of old age coming upon him, he felt, though reluctantly

and for the good of the cause, it would be best for him to resign the pastorate. Three months since he had just completed the jubilee of his ministry, and in commemoration of that event and with his resignation, a large meeting was held on October 2nd, 1891, when several ministers assembled to congratulate him and bid him farewell; and the friends, to show an expression of their love to such an honourable and faithful servant of Jesus Christ, presented him with a purse amounting to £25, which gave him great joy and pleasure, and in his farewell address these are his words:—"What a pleasure and joy to know that a number of souls have been brought to Christ by the Holy Spirit through my ministry. It is, however, all of grace, and when I die I shall be like that redeemed soul who has never opened his mouth in the ministry—a sinner saved by grace." Like the traveller, I have reached the end of my pastoral journey. Like the mariner, I have encountered many a storm, crossing its seas, and am about to enter the harbour. Like the soldier, fought in the good fight, and am about to lay down my weapons at the feet of my great Sovereign and Commander, King Jesus. And I wish for you the blessing of our covenant God. May He send you a more successful minister. Brethren and sisters in Christ, be of one mind; live in peace, and the God of love and peace be with you." For 12 years he supplied vacant Churches with great acceptance—the last two or three years, through the infirmities of old age, was not able only occasionally to attend the means of grace. The last six months of his life was a long and weary illness, watched over and carefully attended to by his daughter, borne with patience and resignation to the will of the Lord. His last days were cheered by visits from his old friends; and when the time of his departure came, bid farewell to his friends and peacefully departed to take possession of the long-expected crown and inheritance on the 21st October, 1905, in his 90th year, at the residence of his daughter, Mrs. Rollanson (Felixstowe). Thus ended the honourable and useful life of one of the Lord's servants. He was interred at Braintree, Essex, on October 27th.—JOHN JULL.

JANE ABBS

was the child of Christian parents in humble circumstances, and was born at Longstanton, near Cambridge. Her parents being members of the Strict Baptist Church our sister attended with them, and from early years was much impressed by the truths she heard. When about 16 years of age she heard the late C. H. Spurgeon preach from the words—"Come unto Me all ye that labour and are heavy laden, and I will give you rest." She felt the burden of

sin, but eight years passed before she could see her way clear to make a public profession of faith in Christ. A younger sister heard her pray, and this was blest as the means of that sister's conversion and they were baptized together at Over by Mr. Shaw, who, at that time, was the minister. After her marriage she removed to Tottenham, and was one of the number formed into the Church which, for a time, met at High Cross and now worships at Napier-road, Tottenham. She had many trials and strong temptations, but proved in all the faithfulness of God. About a month before she died she was taken ill; her pain was very great, and she did not fear to die. Many a time she said: "My Jesus! My Jesus! I love Him!" Her last words were: "Look! Look!" and she passed away on the 22nd November last.—D. ABBS.

HENRY HAYWARD BROOK.

Spared to a ripe old age this gracious man received the home-call on Nov. 29th, in his 85th year. Our friend was baptized on the 4th Jan., 1857, at Wattisham, and for nearly fifty years maintained an honourable membership. For many years he filled the office of deacon. He was an active Christian, being a teacher in the Sunday-school, pastor's help, and an acceptable supply. He was subject to the fear of death, but to all appearance he was not distressed by this when the time came for taking down the tabernacle. On Dec. 2nd his body was laid to rest in the burial ground adjoining the chapel, the service being conducted by the pastor, assisted by Mr. R. Squirril. Many friends and neighbours were present to express their sympathy with his only daughter, Mrs. J. Cooper.

"How blest the righteous when he dies,
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.
So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."
—W. DEAVES.

DAVID POTTER.

The Church at "Providence," Clapham Junction, has sustained a great loss in the departure of David Potter. We first became acquainted with our dear brother at Foots Cray. He, with his widowed mother and brother, were regular attendants for a considerable time. These young men's attendance at all the services, and their evident devotion to their mother, won them a place in our heart. Our brother David was removed in providence, and was baptized by pastor Philip Reynolds. Later our brother was removed to Brentford, and united with the Church meeting in North-street. On coming to Clapham Junction we were surprised to find that our brother was connected

with the congregation, and very soon after our settlement he and his wife were dismissed from Brentford to our fellowship. About four years ago he was elected to the office of deacon. In this office he "purchased to himself a good degree," serving the Church faithfully and well. Our brother was a true Christian, spiritually minded, humble, and full of kindness and love. He endeared himself to us all. He loved his pastor, and I believe he would rather have died than wound him. Our brother had a long and painful affliction; but never a murmur escaped his lips, for he knew that his beloved Lord was dealing with him in kindness and love. All was done that could be done—the best advice; loving, constant care by loved ones; continued prayer was offered for his recovery; but his Lord seemed to say, "I know what is best, and I want My child with Me at home." Very fragrant will be the memory of our beloved brother. The home-call came on November 20th, in the 51st year of his age. A memorial service was conducted by the pastor at Clapham Junction on Lord's-day evening, Dec. 3rd. The last anthem given by the choir was:—

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast:
We love thee well: but Jesus loves thee best—*Good-night!*"
—R. E. SEARS.

IN MEMORIAM.

HENRY WALTER BOATWRIGHT, who "fell on sleep," December 20th, 1902. A short and inadequate notice only of this beloved man of God having been given in this magazine in January, 1903, the writer, once his pastor, would recall his grateful impressions of a dear friend, an esteemed Christian brother, and a valued colleague in the work of the Lord. Of his experience he was wont to say little, though never wholly keeping back what had gone on in his heart. He was an admirable deacon—prompt, practical, genial and sympathetic. In the Sunday-school he shone as a teacher of great tact, diligence and intelligence. He made each lad his individual study, and, by timely gifts, encouraged each to the personal study of the Bible. He never complained of what others had not done, but quietly did what he could himself. Often he placed his magic lantern at our disposal at our pleasant Wednesday evenings; and once delighted us with his gramophone—then a novelty. To us, he was called home far too soon—but God makes no mistakes. His widow and sweet little girls have still the hard world to battle with, and should be much on our hearts in prayer "for the sake of him that's gone," whose memory is one of the most fragrant of our long and chequered life.—W. JEYES STYLES.

William Huntington; or an Old Story Re-told.

CHAPTER VI.—ILLUMINATION.

IN two of the miracles recorded by Mark sight was granted to the blind: The first affords a striking illustration of what is often the course of God's providence and grace in His dealings with chosen and blood-bought sinners (Mark viii. 22—26 R.V.). It commenced by our Lord's taking the blind man by the hand and leading him out of the village of his birth. He next spat on his eyes, laid His hands on him and enquired if he saw aught. He replied that he had the power of partial vision and could distinguish between living and lifeless objects. Then again Jesus laid His hands on these purblind eyes, and the man, looking steadfastly up, found that he could see all things clearly.

Thus the objects of Divine favour are often dealt with when invested with spiritual sight. The Lord stops them in their career of wrong doing and removes them from ungodly associations and companions. He next imparts ability to apprehend spiritual and gracious facts, but in a dim and imperfect manner. The second touch of the once-pierced hands is however sure to follow.

“The time of love will come when we shall clearly see,
Not only that He shed His blood, but each shall say ‘For Me.’”

We have told how Huntington was brought out of his once congenial ways of sin, and enabled to recognise and receive—though in a confused way—many of the great facts “that make for our peace.”

The time for perfect illumination had not arrived, when we left him gazing at the vanishing rainbow, the sight of which so helped him to resist the enemy in a season of dire and awful conflict.

“Man that is born of a woman . . . never continueth in one stay.” This he proved. His prolonged distress of soul, conjoined with the “cruel mockings of his fellow-servants,” in time rendered Kingston intolerable to him, and he felt that he must leave it. At this time circumstances compelled his wife to go with their child for a long visit to her Dorsetshire relatives; and he again passed three months in solitary misery. Hearing from his foreman that a gardener was wanted at Sunbury, he sought and obtained the situation.

The vacancy which he thus filled was owing to his predecessor's having shortly before put an end to his own life when in the horrors of *delirium tremens*—or the form of madness induced by excessive and prolonged drinking—after a prolonged career of debauchery and dishonesty. To his dismay, therefore, he had to work with the tools which the wretched man had last used, and to occupy the chamber in which he had endured such insupportable agony of mind and soul.

To a sensitive and reflective man, no event is more solemn and awful than a suicide's terrible end. The life wrecked and ruined; the dishonoured body consigned to its dark and detestable grave; the doomed soul urging its reluctant flight to the book and bar of its outraged Maker and Judge; and the sin which led to the despairing defiance of God

and conscience, and put it within Satan's power to urge a fellow mortal to a deed so irretrievable—evoke a shuddering horror of which all must be conscious who are brought face to face with death in this its most terrible phase and form.

That Huntington felt thus during the first three months of his lonely life at Sunbury we are assured. A year before "he also had been violently tempted to put an end to his existence by throwing himself into the Thames," although "the consideration of the guilt and wrath which must then pursue him beyond the grave, prevailed as a check to the commission of this fatal sin."—K.H.

This must now have recurred to him as a bitter memory. "Never before had he been so sunk in despair, or had his sins stood so perpetually before his eyes. Never before had their guilt been so keen within him, or had the Scriptures so levelled their dreadful threatenings at him as a sinner. The thought of the dead man lying in his lorn grave at the cross roads, haunted him by day, while at night he lay in the very room in which the devil had gained his point over this wretched fellow-sinner."

He must have recalled how near he had been to committing the same sin but a few months before, as he wandered by the sullen river at Kingston, and how defenceless he was against spiritual foes without the Almighty's protection and help. So he invariably went to bed in fear of the hours of darkness, and with as much reluctance as an ox goeth to the slaughter, dreading that the night would prove his last.—K.H.

Sinners in distress of soul invariably seek relief by devotion to some form of religion; and Huntington for some time had had recourse to the services held in the parish churches in the locality, and at which he soon became a devoted and regular attendant. The sweet and sonorous phraseology of its prayers could not fail to charm him. The evangelical teaching of the thirty-nine articles he saw accorded in the main with the Bible, and the Clergy as a body, he at first regarded with almost servile reverence.

He was, therefore, when he first went to Sunbury, an "established member of the Church of England, viewed Methodism with indignation, and was a veritable champion of the form of religion to which he was attached."

But no peace came to his soul. He even tried to obtain it by going "to the sacrament of the Lord's supper," but came away as full of guilt and distress as when he went. Thus his attempt to obtain that for which his soul craved "from dry forms and modes" proved miserable failures, leaving him where he was—a helpless, hopeless sinner. The coldest part of a room, it has been observed, is a grate without a fire; and nothing is so unhelpful to an anxious inquirer as what are styled "the means of grace" apart from "the grace of the means" divinely and sovereignly communicated.

What, however, finally shook his faith in the Church as by Law established was the spiritual ignorance, the ungodliness and the immorality of its ministers. His descriptions of the clergymen, whose sermons he heard and whose conduct he witnessed, express the contempt with which he reluctantly grew to regard them till, as a class, he viewed them as "lies in livery," who, "if his gracious God had not been pleased to reveal His truth to him Himself, would soon have led him to Bedlam

and thence to hell; for 'if the blind lead the blind, both fall into the ditch.'"—K.H.

He, therefore, gradually discontinued his attendance at services in which he had lost all faith, studied his Bible, read what pious books came in his way, especially the once popular "Whole Duty of Man," and fasted till he was hardly strong enough to work. "A little book," probably Doddridge's "Rise and Progress," at one time specially engaged his attention, and he followed its directions to make a vow to God, and bound his soul in writing by numerous ties. He then wept through every part of the prescribed covenant to which he had signed his name. But before the week was out he broke through all these engagements and fell into deeper despair than before. All was now seemingly gone. He gave up prayer and secretly wished to be in hell, that he might know what its worst was, and be delivered from the ever-haunting fear of something yet worse to come.

His mental conflict at length grew so deplorable as to deprive him of all strength to work for his bread. He even thought that he should be forced to inform his master—who was at this time in the Metropolis—that he must quit his employ and wander about in a starving manner till he was no more, leaving his wife to seek bread for herself and their child as best she could.

At this time (1773) an event occurred to which far too much importance has been attributed both by his friends and his foes. Robert, Lord Clive, the imperious and rapacious founder of the Dominion of Britain in India, had, after a distinguished career, finally returned to his native land. His wealth was great and he was building the mansion at Esher, since known as Claremont, near to Huntington's place of employment. Many exaggerated and false reports of his cruelty and tyranny were current in the locality, and it was reported that he had sold his soul to Satan, who would one day take him bodily to hell. The walls of the rising edifice were of unusual thickness, and it was whispered were so built to keep out the devil. One Sunday afternoon, in the autumn of 1773, Huntington, with a companion, walked over from Sunbury to see them and was told this wild story, but he sagely retorted "that the possession of Satan was the man, not the building, and that no walls, however massive, could answer this end."

It happened, however, that he had once feared that the devil might attempt to carry him away to eternal torments, and had superstitiously placed his Bible under his pillow at night to operate as a charm and keep his adversary at bay. This now recurred to him, and the old terror for a while returned. He, therefore, got some liquor at a road-side public house to stifle his fear for a time. This is all he tells us, and it constitutes the only warrant for Lord Macaulay's extraordinary and untruthful statement that "the superstition which was strangely mingled with the knavery of this remarkable impostor seems to have derived no small nutriment from the tales which he heard of the life and character of Clive."

The idle report as a matter of fact, did not greatly affect him, and he apparently soon ceased to think about it. A conversation with his companion that very evening on the doctrine of election—a subject that was then new to him—however, and not the thickness of Lord Clive's walls, led to his making *this* a matter of painful cogitation

for some time after. For him to be interested in a topic was to give it the most earnest consideration, and his ideas as clarified and matured, soon assumed a form resembling that in which they are presented in Bunyan's well-known "Map showing the Order and Causes of Salvation and Damnation." The hand of God was evidently in this matter, for the solemn thoughts which then occupied his mind proved a preparation for the "illumination" (as he styles it) which was ere long to be granted to him.

As yet, however, the dreary days dragged on till Christmas was again approaching. He had listened to several preachers in vain. No religious books had afforded him relief. He read every printed prayer he could obtain; but his anguish continued till the time appointed for his deliverance came.

One morning his despondency and despair were unusually great. He repeated every prayer he could remember, but the burden of sin continued to weigh upon his distressed heart. His day's work had, however, to be done, and mounting a ladder he began to prune a large pear tree, when "a light," he tells us, "exceeding the brightness of the sun shone round about him." Whether it was visible to his bodily eyes or not he could not be sure, yet this one thing he knew, that it shone into his heart, bringing all the Scriptures he had read to his remembrance, impressing his mind with the blessed state of the elect and the awful condition of the wicked. Completely overpowered by this manifestation of the two classes into which all mankind, as he clearly saw, are divided, and full of solicitude to know to which he himself belonged, he descended his ladder, fearing lest this vision was sent to bring him to his end. In his terror he exclaimed, "What is it?" and immediately he heard a voice as from heaven saying, "Lay by your forms of prayer and go, pray to Jesus Christ. Do you not see how pitifully He speaks to sinners?" These, he assures us, "were the words, *verbatim*, for I think I shall never forget them."

Not disobedient to the heavenly vision he retired to his tool-house, took off his blue apron and prayed, *extempore*, with his whole heart in the language of one who was desperate; and precisely thus:—

"O Lord, I am a sinner and Thou knowest it. I have tried to make myself better, but cannot. If there is any way left in which Thou canst save me, do *Thou* save me. If not, I must be damned; for I can and will not try any more."

The very moment the last sentence dropped from his lips the spirit of grace and supplication was poured into his soul, and he forthwith spake as the Holy Spirit gave him utterance.

He immediately prayed with such energy, eloquence, fluency, boldness and familiarity as quite astonished him, as much as though he were at a subsequent time to have spoken Arabic or any other language of which he had never learned a syllable. The Holy Spirit poured promises into his heart, helping him to plead prevalently with God.

After wrestling thus for about a quarter of an hour the Lord Jesus Christ, as suffering for *him*, was revealed with such power that he fell to the ground and lay on his face. He could not, however, shut out the sight, and was overcome with joy in Him as his complete Saviour, accompanied with deepest sorrow for sin, which in its nature now appeared so awful.

He had left his tool-house full of the agonies of the for-ever lost ; but now returned with the kingdom of God established in his heart. " O happy year and day," he exultingly writes, " O blessed minute ; sacred spot. Yea, rather, ble-sed be my dear Redeemer who 'delivered my soul from death, mine eyes from tears, and my feet from falling.'"
—K.H.

He then tried to resume his work, but could not ; nor was he able to collect his thoughts or even, after various attempts, to get his tools together. Thus, unfitted for his occupation he determined to keep a holy day in its highest and purest sense. His mind was so wrapped in eternal things that he mounted, as it were, on eagles' wings in holy meditation. Unable to do aught else, he went on to Sunbury Common. None were present to observe him, and he continued till night-fall, blessing and praising God in a loud voice for the wonderful things that He had done for his soul.—K.H.

Thus " the time of love " came to this poor solitary sinner. Can we better sum up the lessons of this part of his unique biography than in words which were penned about a quarter of a century before by another Christian, whose experience was almost as singular and solemn as that we have recounted.

" Oh, the pangs by Christians felt when their eyes are open,
When they see the gulfs of guilt they must wade and grope in ;
When the hell appears within, causing bitter anguish,
And the loathsome stench of sin makes the spirit languish.

Now the heart, disclosed, betrays all its hid disorders -
Enmity to God's right ways, blasphemies and murders -
Malice, envy, lust and pride, thoughts obscene and filthy,
Sores corrupt and putrified, no part sound or healthy.

All things to promote our fall show a mighty witness ;
Satan will accuse withal ; and the conscience witness
Foes within and foes without, wrath and law and terrors,
Rash presumption, timid doubt, coldness, deadness, errors !

Brethren, in a state so sad, though temptations seize us,
When our hearts we feel thus bad let us look to Jesus ;
He that hung upon the cross for His people bleeding,
Now in heaven sits—for us always interceding.

Vengeance, when the Saviour died, quitted the believer ;
Justice cried, ' I'm satisfied, now, henceforth, for ever ;'
' It is finished,' said the Lord, in His dying minute ;
Holy Ghost, repeat that word ; full salvation's in it.

Leprous soul, press through the crowd in thy foul condition ;
Struggle hard and call aloud on the great Physician ;
Wait till thy disease He cleanse, begging, trusting, cleaving,
When, and where, and by what means to His wisdom leaving."

JOSEPH HART.

It were hard to say which is more solemn, an unconverted man preaching a Gospel which he knows only in its letter, or a living Christian preaching what he knows is not true or keeping back what he knows is ; a special malediction rests on the latter. " He that withholdeth corn the people shall curse him " (Prov. xi. 26). This is not God's curse, but that of the unfaithful preacher's hearers. Brother minister, ought you to be blessed or execrated for your last Sunday's sermons ?—*Niger*.

THE MASTER-BUILDER AND THE LIVING TEMPLE.

BY F. BEEDEL, SYDNEY, AUSTRALIA.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."
 . . . "The hands of Zerrubabel have laid the foundations of this house; his hands shall also finish it."—Zech. iv. 6, 8.

HEAVINESS in the heart of man maketh it stoop; but a good word maketh it glad" (Prov. xii. 25). Such "good words" the Lord often speaks to encourage His true servants.

Moses stood fearing and trembling at the thought of the call he had received; but the word of good cheer, "Certainly, I will be with thee," made his heart glad.

After his death, the same Divine voice addressed his successor, Joshua: "I will not fail nor forsake thee; as I was with Moses, so will I be with thee."

Wonderfully gracious was the Lord, likewise, to Solomon. Feeling like a little child, unable to take the oversight of his nation, he asked for wisdom, and obtained, not only that for which he asked, but far more, so abundant was the goodness of God to His servant.

Jeremiah, another *child* in feeling, was Divinely forbidden to say "I am a child." "For thou shalt go to all that I send thee; whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee" (Jer. i. 7, 8).

To Zerrubabel He addressed the "good words and comfortable" of our text. There was before him a mountain, and this no small one. By considering the work to which he was called, we shall understand a little what this mountain was. He was to bring the Lord's people out of their captivity in Babylon: to lead them back to the land of their fathers; and to rebuild their Temple. He and his company were to be the first to return to Jerusalem, which was then a desolation. Ezra, with another company, followed afterwards; Nehemiah later still; but he, so to speak, was to act as the pioneer of those in his charge.

Powerful adversaries awaited them, who would do all in their power to prevent and molest them (Ezra iv.). In the face of this, what was he but a mortal man, and, in himself, as feeble as a worm? Naturally he would contemplate the greatness of the work before him and contrast it with his own insufficiency. To this crisis he was thus brought when this word reached him. Hence we see what a great mountain this was—a situation of difficulty to *him* altogether insurmountable. Never were help and encouragement more needed, or was weakness more apparent. Never, therefore, was a word more appropriate or fitly spoken.

The Lord, as we find, had previously instructed His servant, the prophet Zechariah, by a vision, and thus leading his mind into the secret of His gracious purpose. An angel waked him, as a man is awakened out of his sleep—and he saw a candlestick, all of gold, with its golden bowl, and with seven pipes and seven lamps. On each side were two olive-trees emptying oil into the bowl of the candlestick. These were "anointed ones" who stood before the Lord; while the oil flowed freely—and not through the labours of human hands—to show that its source was "the Lord of the whole earth, the God of Israel." This the angel that had awakened him made plain to him, telling him that this was to be the special word of the Lord to Zerrubabel: "Not by might nor by power, but by My Word, saith the Lord of Hosts."

So, before a hand's turn was given, or a single stroke done, the whole work was surveyed and the word conveyed to the Lord's servant by which his strength was assured. It was not to be accomplished by the "might" of human agency. It was not to depend on creature "power." O no, or it had been a failure. The work of turning again the captivity of Zion, the restoration of the Lord's people, the rebuilding of the Temple, though in troublous times—this, together with the restraining of their enemies, was the work of God the *Almighty Spirit*."

Here moreover we have the Gospel in type. Zerrubabel was a type of Christ. The candlestick represented the Church—as did also the Temple which was to be built. The Lord is Himself the Foundation. He is also the Builder of His Church; as He hath said: "Upon this rock I will build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

He goes to the quarry of nature, where he finds all His people in a greater captivity than that of Babylon or Egypt. He hews them out. He puts the principle of Divine life within their souls. They then see and feel their lost condition as sinners and their need of a Saviour. They begin to pray. These form the "living stones," which He brings to and builds upon this one tried and sure Foundation; and these constitute the materials with which He builds. It is a new creation, intended for a holy temple in the Lord, for an habitation of God through the Spirit. All the chosen of God and the redeemed by Christ are in time thus built upon this one Foundation, which God has laid in Zion by the Almighty power of the Holy Spirit.

And when the last vessel of mercy is gathered and added to Mercy's building with shoutings of "Grace, grace unto it," the building will be complete; the scaffolding will be taken away, and the song of grace resound through "Heaven's high arches" to all eternity.

Meanwhile His people greatly rejoice to view the plummet in the hand of Jesus, and to be formed and squared and builded together by Him, whatever sharp and painful experience they must endure in the process—so long as they are persuaded that they indeed form a part of the building and, not merely of the scaffolding.

In the course of the erection of the mystic Temple the Lord is pleased to use labourers; and we have been often encouraged as we have seen from the sacred Word the humble class of men chosen for the ministry of the Gospel. The treasure has been put into "earthen vessels that the excellency of the power may be of God and not of us."

When Mercy's building to complete, which hell nor sin can e'er defeat,

The topmost stone shall rise;

Then, shouting grace, the blood-washed throng of every tribe and every tongue
Shall rend the vaulted skies.

Then shall the Church, while seraphs gaze, outshine the sun's meridian blaze
In her divine array;

While grace, eternity along, shall sound in high immortal song
That sweet, harmonious lay.

Founded in grace, for ever sure, this glorious fabric shall endure

When Time his race has run:

Cemented with the Saviour's blood, who for His saints the wine-press trod,
In mystic union one.

In God's great will the scheme was laid before His hands the mountains weighed,

Or spread the unknown seas;

Then did His arms of love embrace a seed elect of Adam's race,
His glorious Name to praise.

Transporting thought! Awake my soul and bid the lagging moments roll

That keep thee from the skies;

Soon thou shalt bid the world "adieu"; its sorrows, sins, and sufferings too—
Lift up with joy thine eyes! KENT.

The above, with some abridgements and with lighter paragraphing, is an extract from the writer's recently published "Autobiography." It is given as a specimen of the excellent incidental expositions of portions of the Word with which his book is enriched.

After the induction of the author to the pastoral office in September, 1894, and as he was "settling down to work," the thoughts here recorded appear to have come with holy unction and power to his soul.—EDITOR.

SIN AND THE BELIEVER.

BY FRANK FELS, PROVIDENCE CHAPEL, HIGHBURY, LONDON.

"Whosoever abideth in Him sinneth not." . . . "Whosoever is born of God doth not commit sin."—1 John iii. 6, 9.

OFTEN when singing to the praise of God our hearts are glad in the Lord Jesus Christ. This holy gladness is increased as we meditate upon Him, and experience His great love within our souls. Yet one thing amongst many others, not unfrequently puzzles the true believer, which is the presence of sin in him, and he is dismayed by its powerful activity. Now the apostle here treats upon the subject, and though many things in his epistles are difficult to comprehend, yet may the Spirit of God open our understandings and vouchsafe us light upon these important words.

The last word has surely not been written upon this momentous topic, and in order for the peace of mind of many of the Lord's people, it will be well for us to consider what God's own book teaches us concerning it, and to seek grace to enable us unreservedly to bow to it as His final revelation to us in all matters pertaining to life and godliness.

In the above two texts John writes very plainly on this subject.

THE BELIEVER A SINNER STILL.

We will commence with the latter, because the experience of the new birth is absolutely necessary before the experience it portrays can possibly take place. No man can "abide in Christ" who is not "born again." The new birth is the master experience of the soul; it is that which contains all other possibilities and certainties of the spiritual life. It is the commencement in us of that great and glorious life which will assuredly be consummated in eternal bliss and blessedness. And so the apostle declares that "Whosoever is born of God doth not commit sin."

Many of us know that we have the life of God within our souls by the donation of the Holy Spirit; still, sin is a trouble to us, and in looking back we can remember that it was no burden to us before we were convinced of our sinfulness and brought into the liberty of the Gospel of Christ. And now, we ask, how is it that, notwithstanding the

life of God in the soul, sin rises up in our hearts and has something to do with our lives ?

In the first chapter we shall find some words which will help. In the eighth and tenth verses the regenerate persons are required to make two confessions. "If we say that we have no sin, we deceive ourselves ;" and "If we say that we have not sinned, we make Him a liar, and the truth is not in us." We must admit at once that there is a distinction between "having sin," and "committing sin." When the apostle writes, "If we say that we have no sin, we deceive ourselves," he means that regenerate persons have still sinful natures. When, again, he writes, "If we say that we have not sinned, we make Him a liar, and the truth is not in us," he means that the regenerate person has still to confess that he has yielded to the working of his sinful nature, which God's Word declares we all have. It also affirms that we have sinned, and if we say that *we* have not, "we deceive *ourselves* and the truth is not in us."

THE BELIEVER WITHOUT SIN.—1 JOHN III. 9.

How then can the teaching of the third chapter agree with that of the first ? Are we not prepared, sorrowfully and humbly, to make the twofold confession ? Yea, verily, we know by bitter experience that we possess a sinful nature, and that we have yielded to it, and thus committed sin, and, in sinning, transgressed the law (chap. iii. 4). But, says the apostle, "Whosoever is born of God doth not commit sin." Some may exclaim that this cuts them off at a stroke. "It cannot be true of me (one would cry), and yet I have a humble hope that I am born of God." My brother, it is true of you as the Holy Ghost through the apostle means it. And what is its true significance ? It is this—"Whosoever is born of God doth not commit"—habitually practise—"sin" ; and may we not hope and believe that all real believers will add to this their own testimony and say, "It is true." This is what we expect from those who really know the Lord—that, whereas at one time they "pursued the course of sin," now they do not, because they are the possessors of the life of God. And we are not disappointed in our expectation—for "immortal principles forbid the sons of God to sin."

It is not, however, so much the outward life of the child of God that is in danger, though it may be so in some cases ; but it is the inner spirit. The temptation is to inwardly backslide. This we mourn over, with all our slips and falls outwardly, and pray to be kept every moment by the mighty power of God. Those who are regenerate do not delight in sin ; they cannot, because they are born of God. The doctrines of grace do not, cannot lead to loose living ; and it will be agreed that some things we used to do cannot now be indulged in. It is an utter impossibility. "Whosoever is born of God doth not commit sin," is the grand and glorious distinction stamped upon the life of those who know Christ. "In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (iii. 10).

We pass on to notice that "Whosoever abideth in Him sinneth not." We must be born again ere we can abide in Him. What a blessed privilege it is to "abide in Christ," in communion with Him ; he who possesses Divine life has a living interest in the Person and

work of the Lord Jesus Christ; he has passed into another sphere—from death unto life; and yet even this favoured one, who is “abiding in Christ,” will confess that he has still a sinful nature, and that in everything he comes short of what he would be. He is living in conscious fellowship with Jesus in the sphere of holiness, hence he discovers sins and imperfections where others fail to see them. He comes into the presence of Christ; he doth not, cannot habitually practise sin. Why not? Chapter iii., verse 5, tells us: “And ye know that He was manifested to take away our sins, and in Him is no sin.” Believer, you are abiding in Him, in whom is no sin. Do you see this? The 15th chapter of St. John’s Gospel, down to the 16th verse, is taken up with this glorious matter of abiding in union and communion with the Lord Jesus in order that we might bring forth much fruit. Look at the Person in whom we abide. He was manifested. God the Father sent Him into this world to do a special work—to put away sin; and this He did sacrificially upon the Cross, pouring out His soul unto death. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him (2 Cor. v. 21). He was raised from the dead, and exalted to the right hand of the Majesty in the heavens, and it is in union with Him we abide. Now what effect does this have upon us? Just this. The more we consciously abide in Him, the more will our sinful nature be subdued. The Bible does not teach the eradication of sin as to its presence in this life, but it does teach its subjection. The sinful nature which the believer possesses is under the dominion of the new. “Sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. vi. 14).

There is, however, another very important side to this matter. A person who habitually practises sin, living in known and allowed iniquity, has no real foundation to designate himself a true believer in Jesus Christ. Let us be careful in considering this, because we know it is sadly possible for a child of God to terribly backslide. Think of a backslider—one who has known the joyful sound of the Gospel, who has walked in the light of His countenance, who has experienced the love of God, the blood of Christ, and the power of the Holy Ghost in his soul—who, by some outward act of sin, departed from the Lord. Scripture furnishes us with sorry examples of this. Think of David and Peter. And yet, do you know, there is something deep down in the heart yearning for satisfaction; there is a longing for the darkness created by sin to be dispersed by Divine love. The cry of such a soul is, “O that I might return unto Him from whom I have fallen.” One who thus lives in sin, and wilfully transgresses the law of God, while going on in this awful life—whatever profession he may make, or whatever words escape his lips (either in prayer, preaching, or conversation) may be a minister, or a deacon, or a member of the Church, yet gives no evidence of an internal change, or of an interest in the Lord Jesus Christ, which can stand the test of time, much less the scrutiny of God.

Still, to the poor humble backslider I would be tender and pitiful, even as my Lord was, and if this should meet the eyes of one who has departed from the Lord and longs to return, he is affectionately entreated to look into his Bible once more, and turn to Hosea’s fourteenth chapter and read the first four verses, and then kneel down and PRAY.

THE PARADOX EXPLAINED.

Let us not then be discouraged in the spiritual life because the Bible sets before us a sinless ideal. It could not be otherwise ; rather let it be a blessed incentive to every soul. Nothing short of sinlessness will do, and to this we shall certainly attain "in the land of pure delight." Ye shall be therefore perfect, as your Heavenly Father is perfect (Matt. v. 48, R.V.).

It is well that sin is a trouble to us. Were it otherwise we should indeed be in a perilous condition. But there is One in whom it is our privilege to abide. Let us seek grace to enable us to abide in Him, and to believe that He will strengthen us, and stand by us day by day. "The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other : so that ye cannot do the things that ye would." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." The whole question is that of "reigning grace." "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii. 2, 3).

"Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new" (2 Cor. v. 17).

"And even when I feel Thy grace and sin seems most subdued,
I'll wrap me in Thy righteousness and plunge into Thy blood."

FORWARD MOVEMENTS.

No. 1.—Confessing Christ.

BY EDWARD MITCHELL, CLERKENWELL, LONDON.

"Speak unto the children of Israel that they go forward."—Exod. xiv. 15.

THESE words were addressed by God to Moses in an hour of deep trial. The position of the people seemed inextricable. They had but just left Egypt. "Their exact situation cannot indeed be ascertained, but probably they were a few miles south from Suez, and shut in by mountains on each side. The Gulf of Suez, some six or eight miles broad, was in front." Pharaoh and his chosen men of war were just behind ; yet the Divine word repeated by "the man of God" to that disconcerted and timorous host was emphatic and plain. "Go forward" was the Lord's command. This injunction in its spirit we would venture to urge upon the Lord's people in a few of the circumstances of the life of faith on earth.

"Go forward"—The words can with propriety be addressed only to those who are already in the right road. Some may read this paper who have not yet entered in by "the strait gate," and are therefore not walking in "the narrow way." These we cannot urge to advance or

proceed. Rather, fellow-sinner, would we be the instrument, "if the will of the Lord be so," to stop you in your downward course.

We would have you bethink yourself, and consider whither you are going. The road you are on leads only to destruction, and there may not be many steps before you reach that awful gulf. Once we were in the same sad path, and, knowing its dangerous character, we warn you of its end. "Our heart's desire and prayer to God for you" is that your eyes may be opened, and your steps directed into that way which leads to everlasting life. To those only who have been called by grace we would address the words, "Go forward."

But the life imparted to God's dear children when they are born again is not a dormant life, but "a principle active and young." Progress is a universal law in this time-state; nor does the work of grace in the hearts and minds of God's people present an exception. They are born as babes. They grow to be men. Some develop into "fathers in Christ" and "mothers in Israel." Living Christians are thus kept "on the go" here, and we are inclined to think that the same law of progress—under different and happier conditions—will obtain in the better world.

Hence the exhortation, "Grow in grace," and the commendation that the faith of certain favoured saints "groweth exceedingly." Hence the Apostle's avowed disappointment in the progress made by some, that they were still babes requiring "milk," while they ought long before to have been men capable of being nourished with "strong meat"; and that, while "by the time they ought to have been teachers" of others, they remained so ignorant as themselves to need elementary instruction on the first principles of the oracles of God. "There are," says Dr. Stanford, "two kinds of infancy—the infancy of childhood and the melancholy infancy of age—the infancy of fresh, opening, unworn life, and the infancy which is the effect of relapse, exhaustion, and decay." Very pitiful is it when God's living people remain spiritual babes all their days; and very important is it that the children of God's true Israel at the onset of their journey, should be exhorted and encouraged to "go forward."

We will, for the present, confine our attention to the "*good confession*" which all should make when they are graciously "translated into the kingdom of God's dear Son," and which should be made in the one and only way that He has enjoined. "Go forward" then, ye that are true believers in the Lord Jesus, and "have been sealed with the Holy Spirit of promise."

ARISE AND BE BAPTISED, CALLING ON THE NAME OF THE LORD.

No apology is surely needed for applying our passage after this manner. Some who are quite young in the way, may read these lines. They have been "called out of darkness into God's marvellous light," but hitherto they have made no profession. To such we say, "Go forward." You *have* "believed with the heart unto righteousness"; *now* make "confession with the mouth unto salvation."

"Go forward." We urge this as a *present duty*, and as such to be pressed upon the consciences of all to whom the Saviour is precious.

We not unfrequently meet with those whose eyes have been opened, and whose hearts have been touched, by the Spirit of God, who are true

and humble believers in the Lord Jesus Christ, but have not put Him on publicly in baptism.

Such sometimes tell us that they are waiting for a word to bid them make an open confession. Are you not, dear friend, looking for something that God has not promised, and in so doing evading—it may be unconsciously, but none the less really—obedience to a plain command.

There are, we admit, seasons in which prayer is the only possible manifestation of the activity of faith, when to call on the Lord in our distress is all that we can do. There are times when the true child of God is but as

“An infant crying in the night,
An infant crying for the light,
And with no language but a cry.”

How precious is then the long-loved verse—

“ If pain afflict or wrongs oppress ;
If cares distract or fears dismay ;
If guilt deject ; if sins distress ;
The remedy's before us—pray ! ”

But there are times when prayer must give place to action, when the light and strength that have been obtained by waiting on the Lord must be utilised to the glory of the Master. “ Lord, what wilt Thou have me to do ? ” is faith's first enquiry; but when the Divine response has been vouchsafed, “ I will go in the strength of the Lord God ” is the only language befitting the occasion, and to encourage such holy decision and determination is surely a branch of the vocation of a faithful minister.

A child of God cannot plead ignorance of the Lord's *will* as to the way he should take when the Lord's *words* are unmistakable. The true spirit of discipleship is that which searches the Word of God to learn what His will is, and then, when this is once ascertained, “ makes haste, and delays not, to keep His commandments.” The commandment is plain; those that believe are to be baptised. Jesus says, “ If ye love Me, keep My commandments.” There remains nothing to a believer but a joyful obedience or an unblest disobedience. There is no other option. Baptism may be a cross—it often is. Satan may be trusted to hinder the believer all that he can. But, “ Go forward ” is the word of command. God will make the waves of this sea of difficulty divide, and “ in keeping His commandments there is great reward.”—E. M.

Happy would the Editor be if through the blessing of God on these words of his dear friend some who have lingered in indecision were brought to adopt as their own the brave words of a lyric once very dear to God's people, who often sang it—in part, at least—on baptismal occasions.

“ HINDER ME NOT.”—GEN. XXIV. 56.

“ When Abraham's servant to procure
A wife for Isaac went,
He met Rebekah, told his wish,
Her parents gave consent.
Yet for ten days they urged the man
His journey to delay;
' Hinder me not,' he quick replied,
' Since God has crowned my way.' ”

THE EARTHEN VESSEL

'Twas thus I cried, when Christ the Lord
 My soul to Him did wed ;
 'Hinder me not, nor friends nor foes,
 Since God my way has sped.

In all my Lord's appointed ways
 My journey I'll pursue ;
 Hinder me not, ye much-loved saints,
 For I must go with you.'

'Stay,' says the world, 'and taste awhile
 My every pleasant sweet' ;
 'Hinder me not,' my soul replies,
 'Because the way is great.'

'Stay,' Satan, my old master, cries,
 'Or force shall thee detain' ;
 'Hinder me not, I will be gone ;
 My God has broke my chain.

Through floods and flames, if Jesus lead,
 I'll follow where He goes ;
 Hinder me not shall be my cry,
 Though earth and hell oppose.

Through duty and through trials too,
 I'll go at His command ;
 Hinder me not, for I am bound
 To my Immanuel's land.

And when my Saviour calls me home,
 Still this my cry shall be ;
 Hinder me not ; come, welcome death,
 I gladly go with thee.' "

—JOHN RYLAND, D.D.

THE WAY OF SALVATION.

*The Key to Huntington's Pictorial Allegory, as reproduced on page 5.**

"Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 14.

TRUTH when presented in a pictorial form often proves more impressive than when expressed in written or spoken words. What the eyes see is quickly apprehended, and vivid ideas thus received are without difficulty retained.

This was obviously the opinion of William Huntington, whose great work, "The Justification of a Sinner and Satan's Law-suit with Him," has for its frontispiece the above ingenious print, and to which the following "key" is appended. The evident design of its being thus issued was to attract the attention of a casual or careless reader, and to lead him to ponder over the vital truths advanced in the treatise which follows.

The title, "The Way of Salvation," was of our own choosing. It is, however, surely appropriate, for by its aid we trace the career of a saved

* The lettering of the Engraving is as follows : "W. Huntington, Invent.—E. Huntington, Sculp.—Published as the Act directs, May 21st, 1808, by E. HUNTINGTON, No. 55, High Street, Bloomsbury, London."

Readers are requested to keep the picture on page 5 of our January number before them as they peruse this explanation.

sinner who, though at first immersed in sinful pleasure, is brought to penitence, receives a blood-bought pardon, is sorely tempted and tried, and at last gains the Homeland to enjoy for ever the open vision of the Lamb of God.

I.—To HIM our author has given the name of Prodigalis, or the prodigal, in allusion to the heading of Luke's 15th chapter in ordinary Bibles. On the right hand at the bottom of the print a scene of dissipation is presented, in which jovial company he is the central figure. His hair is undressed, and he is represented as drinking defiance in a full bumper to all religious melancholy.

II.—WHEN his money is gone and his guilt is felt, he is seen bare-headed, with his hand on his breast, like the publican (Luke xviii. 13), in a pensive frame and on a solitary wall.*

III.—IN THE "valley of dry bones" (Ezek. xxxvii. 4) his spiritual death is represented by a corpse before the watchman, and he is depicted as being alarmed and awakened by the sound of a trumpet. The watchman shows the office of a minister; his lantern denotes the true watchman's light which shines on the sinner.

IV.—HE IS NEXT SEEN, filled with astonishment and fear, going to the Law of God to receive the force of the commandment, where sin revives and he dies (Rom. vii. 9).

V.—HE THEN STANDS in the light of the Law, in the filthy rags of his own righteousness, covering his face in token of his shame—destruction or death at one hand (Job xviii. 12) and Satan accusing him on the other (Zech. iii. 1). Moses, pointing to the Law which he has broken, accuses him of it (John v. 45).

VI.—THE EYE of Justice is on him (Exod. xiv. 24), his sins are in the light of God's countenance (Psa. xc. 8), and the sword of Justice is drawn, to cut him down as a "cumberer of the ground" (Luke xiii. 7).

VII.—HAVING been taught the condemning power of the Law by God the Father, he is led to the Saviour on the cross, where Satan attempts to blind his eyes, lest the light of the glorious Gospel in the face of Christ should shine into his heart (2 Cor. iv. 4).

VIII.—THENCE he goes on his way with the crown of lovingkindness on his head (Psa. ciii. 4); the robe of righteousness on his back (Isa. lxi. 10); and with the palm of victory in his hand, showing that he has overcome Satan by the blood of the Lamb (Rev. xii. 11).

IX.—THEN, behold him in the fiery furnace of affliction (Isaiah xlvi. 10); Satan blowing up anger, heat and passion, as being the prince of the power of the air (Eph. ii. 2).

X.—HE IS NEXT seen in the waters of dejection and despondency, while Satan suggests despondent thoughts to his mind, with the intent to carry him away in the flood of despair (Rev. xii. 15).

XI.—HE GETS THROUGH the fire and through the water out into a wealthy place (Psa. lvi. 12); even at the front of gospel Zion, where the sheep rest at noon (Song i. 7), and where the evergreens flourish (Isaiah lxi. 19).

XII.—HIS PATH is now very crooked and rough (Isa. xlv. 2), and is

* Though the Edition of 1811 reads "a solitary walk," "wall" is correct. A wall—or, as Cambridgeshire folks would call it, "a causey" (see Prov. xv. 19, margin)—is an elevated way raised over swampy or boggy laud to ensure the safety of foot-passengers, especially by night.

seen halting, with a fiery dart from Satan in his breast (Eph. vi. 16); his feet slip (Psa. xciv. 18), yet he is not utterly cast down, because the Lord upholds him (Psa. xxxvii. 24).

XIII.—AT LAST you have him in his crown, robe and palm, ready to pass the valley of death's shadow under the light of the Lord; with the glorified Lamb, having seven horns and seven eyes in his view (Rev. v. 6).

XIV.—THE COLOUR OF the devil shows his dark proceedings; his lower parts his brutal actions, his wings his diligence in mischief, and his crooked tail the evil insinuations of sin and the cursed sting of guilt.

XV.—THE IN-AND-OUT path to heaven shows how crooked the path of tribulation appears to flesh and blood; and yet the first step taken by Prodegalis after he had left the world, being almost perpendicular with the Lamb on the throne, shows that the road will appear straight at last, when we stand before His throne filled with the fulness of Him who makes darkness light and crooked things straight (Isa. xlii. 16).

XVI.—THE CLOUD through which Prodegalis has to pass at the termination of his tedious journey, along "the pilgrim's winding way," is seen to be intensely thick and dark on its earthly side, but bright and radiant on the other. This shows that Death, though to Nature most gloomy and terrible, is to Faith so irradiated with the light of heaven as to be a period of hope through the prospect of eternal glory in the presence of "the Lamb in the midst of the throne."

* * * * *

Thus, dear reader, this master in Israel, more than a hundred years since, depicted the rise and progress of vital and experimental godliness in the aspect in which it was his special mission to enforce and illustrate it. Observe that religion, *in one aspect only*, is here presented to our notice. The communion of saints, service for the Master, or contention for the truth, are not in presence; but we *are brought* face to face with some of the realities which must be known and felt if we are to join the blood-bought throng before the throne.

You probably profess to be a Christian. Are you anywhere in the winding way which leads from pollution, sin and shame to the open glories of heaven?

You may be told that in this age of refinement, culture, and all but universal piety, what is taught above is no longer true of the religion which saves the soul; but no credence should be accorded to any who speak thus.

The essentials of true religion are, like its great Author, unalterable and unaffected by changes of time and circumstances, and in *your inner soul-life*, you must travel to heaven by the path portrayed above, or be finally and for ever lost.

"No slacker grows the fight,
No feebler is the foe;
No less the need of armour tried
Of shield and spear and bow.
Still faithful to our God,
And to our Captain true;
We follow, where He leads the way,
The kingdom in our view.

No wider is the gate,
No broader is the way;
No smoother is the ancient path
That leads to light and day.
No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since—
'Tis tribulation still."

Look at the quaint old chart of the way of salvation once more, and

point to the spot at which thou hast now arrived. If thou art anywhere in this holy path, thou art blessed indeed, for it "leads to the land where sorrow is unknown."

If not, thou art a sinner lost, and "condemned already" under the curse of the holy Law of God. O that He may deal with thee in grace and enforce a cry for mercy, through Christ, from thy now dead, dumb, doomed, and all but damned soul! Yet, read again on page 13 of our last number, the helpful words of our Cambridge friend; and do not forget that "it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

DIVINE GOODNESS.

"Thou art good, and doest good."—Psa. cxix. 68.

THE object of this, the longest psalm, is evidently to set forth the preciousness and power of the Scriptures of truth when applied by the Holy Spirit to the hearts and consciences of true believers. In our verse, however, the character and conduct of God Himself are the Psalmist's theme, and these are urged as a reason for His graciously imparting a knowledge of His will to the petitioner. "Thou art good, and doest good: teach me Thy statutes." To the first clause only is the reader's attention directed.

I. Observe that, whatever may be the strict etymological derivation of the word, God and goodness are synonymous. He is good: good in Himself—good in His essence—good in the highest degree.*

What He is, He does; and we gather His "nature and property" from His actions. His works are ever in harmony with Himself, even as a work of art expresses the genius of the mind that conceived it and the skill of the hand that produced it.

It must be so. If, therefore, we are led to cry, "How great are His goodness and His beauty" (Zech. ix. 17), we perforce conclude that "He hath made everything beautiful in his (that is, *its*) time" (Eccles. iii. 11).

Those, therefore, that have "eyes to see" may

"View Him in the shining of His stars,
And mark Him in the flow'ring of His fields."

As He is *essentially*, so He is *operatively*, good, and diffuses good with a profuse hand in nature, providence, and grace; and we may reverently apply these remarks to each Person in the blessed Trinity—the Father, the Son, and the Holy Spirit.

II. Observe that God can but *be* and *do* what is absolutely and unalterably good, as we are frequently assured in His Word. He is aware of our weakness and blindness. "He knoweth our frame." Happy, then, are they who are led to believe that all His acts are the outcome of His goodness. Reason may sink at the dispensations of His hand; but faith should rise above despondency, and exclaim, "Though He

* It is a popular but erroneous belief that the word God is derived from the adjective "good," and many edifying remarks have been based on the idea. All reliable authorities, however, trace it to a different source, the root of which is unknown, but not connected with *good*. See the word "God," in Annandale and Davidson's English Dictionaries.

slay me, yet will I trust in Him," and join with Habakkuk in praising Him—

"Though vine or fig-tree neither their wonted fruit should bear,
Though all the field should wither, nor flocks nor herds be there;
Yet God, the same abiding, His praise shall tune my voice,
For while in Him confiding, I cannot but rejoice."

III. Observe that in acts of communion and prayer it is well to put our thoughts concerning God into words. The Psalmist here confides to God what he thinks of Him: "The Lord is good." "Let those whom He hath redeemed say so" (Psa. cvii. 1, 2). Do we have heart talks, a spiritual exchange of affection, with our best Beloved? Remember, wondrous thought, our God is a jealous God, and methinks He feels the estrangement occasioned often by His people's sin. Lord, Thou knowest we love Thee, and, whatever happens, we will express this both to Thee and to ourselves, and trust Thee accordingly. "Thou art good, and doest good."

IV. For these considerations, *let us be imitators of God as dear children*. By His inwrought and worked-out goodness, may we be and do good. His goodness is unspeakably *practical*; may our acknowledgment of it be likewise practical, as our thoughts, words, and deeds, are all inspired by His *good Spirit*. May we not only *tell* of His goodness, but by His grace give Him the firstfruits of our passions, powers, and possessions. Amen.

W. K. P.

JESUS, THE SIN-BEARER.

"Who, His own self, bare our sins in His own body on the tree."—1 Pet. ii. 24.

SWEET as are these words to every true Christian, they have to the student a fulness of meaning which they do not convey as they appear in ordinary Bibles.

"He bore on the tree the sentence for me,
And now both the Surety and sinner are free."

This grand truth they indeed fully support, and warrant our each singing with thankfulness that—

"My soul looks back to see
The burdens Thou didst bear
When hanging on the cursed tree,
And hopes her guilt was there."

The real force of the original, however, is that He "bore our sins to" as well as "on the tree."* The burden was upon the Redeemer's spirit all along. The cross cast its dark shadow on His heart before He suffered on Calvary, and the grief of His passion, being clearly

* In confirmation the following may be noted:—"Who His own self carried up our sins in His own body to the tree" (REVISED VERSION; Marginal Reading). "Who Himself bare up our sins in His body unto the tree" (ROTHERHAM'S New Testament). "Who His own self bare our sins in His own body to the tree" (THE APOSTLE PETER—S. G. Green, D.D.). Alford renders it "in His own body on the tree," but explains it to mean, "took them to the tree and offered them up on it." There is, therefore, authority for the assertion that the verb used, "*ana-fero*," means "bore to" as well as "on the tree."—AUTHOR.

foreseen, oppressed Him by anticipation long ere He endured His hours of isolation and anguish.

This we see in the strange solemnity which characterised Him as a boy of twelve. Traces of it are to be found after He entered upon His public ministry. Having "a baptism to be baptised with, how was He straitened till it was accomplished!" (Luke xii. 50). As He drew near to the scene of His sufferings, the shadow deepened. We read (Mark x. 32) that the disciples with their Master "were in the way going up to Jerusalem, and Jesus went before them: and they were amazed; and as they followed they were afraid." There was evidently *something* in His pensive and sorrowful demeanour which they could not understand, and which was of so inexplicable and overwhelming a character as to fill them with awe and dread. They could only reverently follow Him at a distance. They were in the presence of a Mystery, on which they felt they could not intrude.

Yet notwithstanding all this, "He set His face like a flint" to pursue the appointed way" (Isa. l. 7); "His face was stedfastly set to go to Jerusalem."

Arrived at last at the closing scene, He confided to His disciples the heart-burden which had all along oppressed Him—in words which imply a pathetic craving for their sympathy. "With desire (or 'fervently') have I desired to eat this passover with you before I suffer" (Luke xxii. 15). This expression of long and passionate desire implies lonely and bitter suffering which had been seeking relief in a full unbosoming to those who could best yield the balm of their tender and sympathetic love.

Reader, if the Lord through grace is dear to you, the above thoughts, many of which are copied from an old book, should prove a very precious inlet unto some of the emotions of the tender heart of Jesus. They may add sweetness to the hymns we now sing to His praise, as they will add emphasis and fulness to the "new eternal song" which each heaven-born singer even now anticipates with joy.

" When from the dust of death I rise
To claim my mansion in the skies,
E'en then shall this be all my plea,
' Jesus hath LIVED and died for me.'"

THE NATIVITY OF CHRIST.

BY THE LATE JOHN POYNDER.

"For many years well known in the Baptist Churches as a minister of the Gospel and a faithful labourer in the cause of God and truth. He was successively Pastor at Dane Hill; Newick, in Sussex; Plymouth; and Lockwood, Yorkshire; and for thirty years a constant contributor to the 'Gospel Magazine,' under the signature of 'Crespin.' He entered peacefully and thankfully into rest in a good old age, November 23rd, 1866, his last words being, 'I am longing to go home.'"—"My Contemporaries of the Nineteenth Century," by *Cornelius Slim*.

The following forms No. cclxv. in the collection of John Kent, who, however, says: "I claim no merit for the above; it is an original; and as my own Hymns did not extend to the end of this sheet, it was thought advisable to fill it up rather than to leave the page blank. J. K." We ascribe it to the writer named, on the authority of his son, recently deceased.—EDITOR.

THE EARTHEN VESSEL

How sweet the notes of yonder choir,
 How Gabriel's theme their hearts inspire,
 The subject so divine ;
 To Zion's daughters now declare
 To you is born the promised Heir
 Of David's royal line.

'Tis not the noise of war we hear,
 Nor garments roll'd in blood we fear,
 On this auspicious morn ;
 Judgment and mercy both conspire
 With love to set our souls on fire :
 " To us a Child is born."

In David's city long foretold,
 The Son of David now behold—
 Desire of nations—He,
 The mighty God, the Prince of Peace,
 Whose government shall never cease,
 In Bethl'hem's Babe we see.

'Tis " God with us, Emanuel " ;
 With new-strung harps the tidings swell ;
 He'll bring His banish'd home.
 The once-loved nation's sceptre's broke,
 Fulfilled the words the prophet spoke ;
 The gath'ring Shiloh's come.

As Jacob's star behold Him shine ;
 As Israel's sceptre all divine ;
 " His own receive Him not " :
 Yet in His temple He shall stand,
 A Priest with censer in His hand,
 To plead for those He bought.

Then catch the notes of yonder choir,
 That list'ning seraphs may admire,
 And love our hearts inflame ;
 And, since " to us a Child is born,"
 We'll sing on this auspicious morn
 That Jesus is His name.

It was meet that the Bride should echo the wish of the Bridegroom, that the day might break, and the shadows flee away ; until then, saith Christ, I will get Me to heaven, and to My throne. But until then, saith the Church, turn, my Beloved. Though Thy visits be ever so brief, if Thou art about to visit me, come quickly.—*Rufus*.

PSALM LXXIII.—Asaph did not go far in a persuasion of the truth, before he began to condemn himself, and the farther he went, the lower he sank, until he found himself " as a *beast* " before God. But God's goodness to him as one of His beloved people, raised him to a comfortable hope of heavenly glory nevertheless.—*Rufus*.

" UNTIL the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Cant. iv. 6.
 . . . " Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of separation."—Cant. ii. 17.

REVIEWS, LITERARY NOTES, ETC.

The Church in Sardis, and the Glory to Follow. By M. J. Benson. Farncombe and Son, 30, Imperial Buildings, E.C.; and the Authoress, 106, Ditchling Rise, Brighton. (No price given.)

A PECULIAR pathos is inevitably attached to books which emanate from the chambers of the sick. The poems of Elizabeth Barrett Browning, and the hymns of Anne Steele, Susannah Harrison, Charlotte Elliott and the later writings of Anne Dutton, have a unique interest on this account. Miss Benson has for many years been an invalid, but her affliction has been richly sanctified to her mind and heart. She is graciously enabled to think comprehensively; to feel solemnly and deeply, and to express herself in good and readable English; and, having been led to give prayerful attention to the future of the world and the Church as revealed in the prophetic Scriptures, has issued the present booklet of thirty-nine pages.

"It was the opinion," observes J. C. Philpot, "of some learned and gracious interpreters of God's Word, that the epistles to the seven Churches in Asia Minor, in Rev. ii. and iii., have a prophetic aspect; and that they represent seven epochs which were to intervene between the apostolic age and the consummation of all things. when our Lord 'shall come a second time without sin unto salvation.'" This view the great preacher practically adopts as his own, regarding the Church as being at the present time just towards the close of the Sardis stage of her history, and as having a name that she liveth but is dead. Yet, through sovereign grace, there are 'a few names, even in our Sardis, which have not defiled their garments' with the pollutions of the world, or the deep-dyed stains of error; and these shall one day walk with Christ in white, for they are worthy."—*The Gospel Pulpit*, Vol. IV., No. 47.

This view of the epistle to the Church at Sardis, advanced, elaborated, exemplified and maintained by copious references to the Word of God, forms the substance of the present work, which shall, if the Lord will, have further and fuller notice in a future number. Upon the writer's light and ability there can be no question, and all that are able should purchase (not borrow) a copy and thus practically encourage their sister in the faith in her laudable attempt to make the truth of God known.

The Critic Criticised, and His Misrepresentations Exposed: A Reply to "An Open Letter to Mr. R. Mutimer on Strict Communion." By Mr. W. H. Fryer. E. Mitchell, Clerkenwell. Printed by R. Banks and Son. (No price given.)

THE minister of a dissenting chapel is bound by every consideration of honour and religion to maintain the principles and practices which were deemed Scriptural by those whose enterprise projected it, and with whose money it was principally paid. North Road Chapel, Brentford, was erected in 1819 by a congregation of Protestant Dissenters whose well-defined views were those of the Strict and Particular Baptists; and Robert Mutimer, the pastor of the present Church, being no truckler or trimmer, but "a brave, God-fearing man," preaches the same Gospel and conducts the ordinances of God's house in the same way as did his gracious predecessors. He would probably repudiate all praise for this and assure us that he would be greatly to blame were he not to do so. All, therefore, that attend his chapel, should be prepared to hear what is styled Calvinism, and to listen to teachings on Baptism and the Lord's Supper in accordance with the avowed sentiments of the Church.

Mr. W. H. Fryer, a Calvinistic Independent, does not, however, share these views on ministerial outspokenness and fidelity. He has recently been an attendant on our brother's ministry and, as might have been anticipated, has occasionally heard statements which he regarded with disfavour. Mr. Mutimer, in conjunction with a brother pastor, has also recently issued a pamphlet consisting of reprints of two papers by deceased ministers on the question of transient communion, which aimed to show whom a Church should Scripturally receive as occasional worshippers at the table of the Lord. It does not appear that our brother Mutimer is in the habit of making unbecoming allusions to Christians from whom he differs. The booklet moreover does not deal with matters in dispute between ourselves and our Pedobaptist brethren as such, but discusses a nice and difficult point which concerns Strict Baptists only, and with which other Christians have nothing to do. Mr. Fryer's convictions were therefore in no way interfered with; and surely the minister under whom he elected to sit had a per-

fect right to preach and promulgate what he considers to be the teaching of God's Word without consulting the casual or occasional members of his congregation. This, however, this gentleman does not see; and he has taken in hand to instruct our dear friend in a somewhat long and wordy epistle—a few copies of which he has had type-written and posted to different persons under the title of an "Open Letter to Mr. Robert Mutimer."

To this our brother Edward Mitchell, of Clerkenwell, has issued the above reply. His language is strong, but not uncalled for; his censures of the unbrotherly spirit manifested and the writer's ignorance of the amenities of Christian discussion and controversy are dignified and gracious; while his attack on our brother's ministry and testimony is met point by point and logically and Scripturally refuted in a gracious and gentlemanly manner. Happy is our Brentford friend in having met with so doughty a champion!

We, however, can but say that this affair has caused us "much searching of heart" and spiritual pain. For thirty years the most endeared fellowship has subsisted between ourselves and the section of the one Church to which the writer of the "Open Letter" belongs.

Their "Society for the Relief of Afflicted Protestant Ministers, their Widows and Orphans," not only opens its board of management to Baptist ministers, but receives them in so cordial and Christ-like a spirit as to render the committee meetings veritable times of refreshing. The generous consideration accorded to the poor of our own brotherhood is likewise beyond all commendation. The names of our late brethren Vinall, Reynolds, Vaughan, Pepper, Heathfield, Sylvester and others—not to mention some who are, thank God, still on this side of "the river"—are so redolent of Christ's grace that our hearts glow as we pen them. We have conceded to each other full liberty to form and maintain our own opinions on the one matter on which we do not see eye to eye; and it is with the most sincere love that we pray God to perpetuate and increase the intercourse which has proved so holy and so happy.

Of Mr. W. H. Fryer we know nothing; nor have we observed his name in the lists of the supporters of the above-mentioned Society, or of others which aim at ameliorating the condition of the Lord's sorrowing and poor people. Hence, while some may admire his performance, he will find few to say: "Notwithstanding thou hast well done that

thou didst communicate with us in our affliction" (Phil. iv. 14). We would suggest to him that "a life of self-renouncing love" glorifies God more than restless efforts to disturb the peace and unsettle the faith of those who simply desire to possess their souls in patience and to hold by the truth, which, as they believe, has been made known to them by the Holy Spirit.

Christ's Appearing. A Sermon by A. Andrews, of Lillie Road, Fulham. One penny, by post three half-pence.

We hail with pleasure the publication of all such Scriptural and expository discourses as this, whose authors deserve every encouragement. At a time when in too many places the faith of the hearers is made to stand in the wisdom of men, rather than in the power of God (1 Cor. ii. 5), and when, instead of publishing the pure Gospel and opening the Scriptures, men aim rather to exhibit themselves, such discourses as the one under review must be welcome indeed, both from the pulpit and the Press. The text chosen is Solomon's Song iv. 6, and we are right glad that our brother can speak and write so well on such a subject.

Slight grammatical or clerical errors are trifling in comparison with those in doctrine, practice or experience. Nevertheless, a more careful perusal of the "proof" should have doubtless deleted some obvious blemishes. The punctuation is at times faulty. The quotation of Col. ii. 17 on page 3 is not verbally correct, and there is an inaccuracy as to fact in the second sentence of the first paragraph on page 4. The sermon itself, however, is sound, savoury, and inspiring, and calculated to send its readers back to the perusal of their Bibles with hearty zest and keener appetite. This, surely, is as it should be. We, therefore, would counsel our young brother to thank God and take courage, and beg others to purchase and promote the circulation of this his first printed discourse.

A. E. R., Leicester.

Memorials of the Lord's Lovingkindness. An autobiography. By F. Beedel, Minister of the Particular Baptist Church, Castlereagh Street, Sydney. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. Two shillings.

[William Huntington relates that when in 1788 a record of the experience of James Barry (first published in 1699) was introduced to his notice he could not help crying out while he perused it

—"This is a near kinsman of mine; thou art a fellow-student under the same Tutor, fitted in the same furnace, and ordained by the same Bishop." He was, therefore, induced to re-issue the book under the well-known title, "The Coalheaver's Cousin Rescued from the Bats." Somewhat similar were our feelings as we turned over our brother Beedel's pages. Our mind was interested, our heart warmed, and our soul drawn heavenward by the perusal. Criticism was, we felt, impossible, and we therefore handed the book to an esteemed member of our little staff, with a request for a brief notice of its character and contents.—EDITOR.]

"Jesus shall reign where'er the sun
Does his successive journeys run,"

and the book before us affords a pleasing proof that these lines are true, and that the work of the Holy Spirit is the same at the Antipodes as in our own land. The author has, we think *rightly*, concluded that no one can so fully and accurately describe his inner life as himself. Flavel, in his work on "Providence," strongly urges upon all Christians not to trust to memory, but to commit the Lord's gracious dealings to paper for their own and their friends' benefit, and we often find the lack when a memoir is composed almost (or entirely) of the writings of some dear friend with but little to aid him in the compilation. We trust this effort to save his friends a difficulty may receive the Lord's sanction and prove a blessing to many (especially to the Church at Sydney, to which the book is dedicated). Mr. Beedel has condensed into 135 pages the history of a *spiritual, eventful, and useful* life, in the spirit of the Psalmist's words, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

Born in 1841 at Reading, he emigrated to Australia with his wife and little son when quite young, narrowly escaping shipwreck on the voyage. Subsequent chapters simply narrate his "call by grace," his "baptism," his "call to the ministry," and lastly to the pastoral office. In a chapter entitled, "Labours Increasing," an interesting account is given of his work among the suffering and poor in various public institutions, reminding one of the words, "He went about doing good." He was also one of the principal founders of the Australian "Aged Pilgrim's Friend Society"—a benevolent institution worked on the same lines as that which is so very dear to us in England. As some extracts

will be given on another page, and the book is an inexpensive one, we refrain from making quotations here. It would form a useful addition to Sunday School Libraries, as while *spirituality* is in no degree sacrificed to *interest*, there is yet sufficient of the latter to captivate an intelligent youth, and some of the reminiscences of the author's early life might be made a blessing to others at the onset of life. We cordially wish for it an extensive circulation in Great Britain.

MARION HOBBS.

Nonconformity in the Nineteenth Century. By C. Sylvester Horne. Price 1s. 6d.

THIS volume is one of a series issued by the Free Church Council, entitled, "Eras of Nonconformity." The writer, the author of the well-known "History of the Free Churches," is well qualified to deal with his present subject, and gives in these pages much interesting information concerning some important matters (chiefly in their political aspect) which go to make up the history of Nonconformity during the period referred to. To discuss it fully would require a much larger volume; but the issue of such manuals as this is calculated to be of great service, especially to the younger members of the Free Churches.

The Established Church, claiming to be the supreme Instructor of the people of this country, has ever striven to retain the control of the education of the children in her own hands, and to make others pay for the propagation of dogmas which they detest. And the way our fathers fought against priestly pretensions is well told in the chapters dealing with the Church rates and education.

We dissent from the writer when he refers to the services of "Close communion worshippers" as being attended with "vulgarity in the pew" and "stupidity in the pulpit." During the nineteenth century our pulpits were occupied by such men as James Wells, John Foreman, W. Palmer, Samuel Milner, John Hazelton, J. C. Philpot, and George Wright, and to impute vulgarity and stupidity to these is as uncourteous as it is untrue.

The statement on page 122 respecting Andrew Fuller is far from clear. "He it was," we are told, "who contended vehemently that the doctrine of a *moderate* Calvinism does not involve the relaxation of moral obligation." If by this is meant that the doctrines of grace usually termed Calvinistic do involve the relaxation of moral obli-

gation, the writer is certainly mistaken. This charge was first brought in the days of Paul, and by him answered in a masterly manner, and his rejoinders (Rom. vi. 1-1) would have equal force in the present instance.

Apart from these insinuations and one or two unimportant inaccuracies in the statement of facts, the book is on the whole as reliable as it is readable, and has our hearty commendation.

JAMES E. FLEGG.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WALTHAMSTOW (ZION, MAYNARD ROAD).—For the first time in the history of this Church, a series of mission services, with the hearty co-operation of ministerial brethren, was arranged for one week, viz., January 1st to 6th inclusive. Our minister, brother E. Rose, preached special sermons on Sunday, December 31st, and on Monday and the following evenings the services were conducted by the following ministerial brethren, viz.: J. Parnell, J. E. Flegg, E. Rose, J. Mayhew, and W. H. Rose, whose discourses were full of the Gospel, which was set forth in a manner encouraging to seekers and sinners. Brother W. Nash closed the week by presiding at a special prayer-meeting on the Saturday evening. In these gatherings the Spirit of the Lord was realised, and it is prayerfully hoped that much spiritual benefit will result, to the glory and honour of our Lord and Saviour Jesus Christ.

IPSWICH (ZOAR, BAPTIST SUNDAY SCHOOL).—The annual tea and social evening in connection with the teachers and Bible-classes of the above took place on January 3rd, when a good number sat down to tea at 6.45. Our pastor and president, Mr. R. C. Bardens, conducted the after-meeting. Brother Garrod, deacon, opened with prayer. The pastor read Psalms cxxxiii. and cxxxiv., and gave a short address on the unity of the Spirit and the happy privileges of the brotherhood. Brother Foretick, secretary, gave report of the past year's work in the school and financial statement, showing that not only was there a clear balance-sheet on the year, but a deficit of nearly £200 had been wiped off. A feeling of sympathy has pervaded the Church and congregation in connection with the school, and all seem anxious to help forward the good work amongst the young. Brother J. Threadkell, the superintendent, in giving the average attendance of teachers and scholars, urged upon the teachers to be punctual in their attendance, and gave some of his own experience in connection with the school's welfare, and concluded by presenting to the teachers as a year's motto 2 Tim. ii. 13. Brother Mr. Witton, whom we were glad to see,

gave an interesting address on "Failure and success." Brother G. W. Gardner spoke on the words, "What hath God wrought?" Brother N. Howe dwelt upon "O taste and see that the Lord is good"; while sister Mrs. Threadgall spoke of her experience during the past year in the Young Women's Bible-class. Brother Baldwin (deacon) and brother S. Garrard spoke of the importance of the teachers' work, wishing much future success to the school. We thank God, and trust to see the Lord's hand in the salvation of many scholars in the coming year.

MARGATE ("REHOBOTH").—At the close of the evening service on December 31st, 1905, the formation of a Church took place at the Reading-room, High-street, Margate. All the congregation remained to witness the proceedings, which were conducted by Mr. W. A. Dale. After a specially-selected hymn had been sung, Scriptures read, and prayer offered, Articles of Faith were read and unanimously agreed to. In a few chosen and pointed sentences addressed to the members, who stood with hands joined one to another, Mr. Dale told of the six months' blessing that had led up to the present occasion, and concluded by naming the church the "Rehoboth" Strict Baptist Church, Margate. After prayer and hymn 769 (Denham's), these solemn yet happy proceedings were concluded with the Benediction.—W. A. DALE.

WATFORD (THE 'TABERNACLE').—Services were held on Wednesday, January 3rd, in connection with our pastor's thirteenth anniversary. Our brother, Mr. Mitchell, preached to a good congregation in the afternoon from Isa. lv. 10, 11. His thoughts were based on the comparison, the certainty, and the comfort. All had a good time. At the evening meeting pastor G. W. Thomas presided. Brother W. P. Pickett gave the financial statement, which showed a balance on the right side. Our pastor then gave an outline of his thirteen years' work amongst us, and we had to say, "Our Lord has wonderfully blessed us." Brother Mitchell gave a good address on "Remember thy Creator in the days of thy youth";

brother Jeffs, "The Master is come, and calleth for thee"; brother Staddon, "The stone of help"; brother Derham, "On precious communion"; and brother Scoones, "Bless the Lord, O my soul." Our pastor then gathered up all the speeches, and we closed a good day with thanksgiving to our Lord.

AYLESBURY.—The advent of the year 1906 was duly recognised at Aylesbury on Thursday, January 11th, by a couple of encouraging services. In the afternoon pastor G. F. Staddon preached a helpful sermon, full of suitable suggestions for the New Year. Tea was afterwards served, and in the evening a public meeting was held, under the presidency of pastor Staddon. Following his address, pastor H. J. Lester (Aston Clinton) and brethren W. A. Chapman and A. Dearing also gave expression to suitable New Year's greetings, wishing the Aylesbury Church and pastor Staddon much Divine blessing in their affinity. On Saturday evening, January 13th, a meeting in connection with a series of united prayer-meetings was held in the Baptist Chapel, this unity of the Churches bringing soul-blessing as well as honour to our Divine Lord.—J. E. B.

"BETHEL," ST. ALBANS.

THE annual Christmas treat and distribution of prizes to the scholars took place on 28th December. The children assembled at 5 p.m., and with the friends partook of a substantial tea, their needs being supplied by the teachers and lady friends of the Church. Tea was followed by a public meeting at 6 p.m., and in the unavoidable absence of the pastor, Mr. C. D. Jeffs, the chair was taken by brother G. Whitbread, Church secretary, who expressed regret at the absence of the pastor, whom all had hoped to see as president that evening, and trusted that the Divine presence might be realised whilst they were met together. A choice selection of hymns, anthems, recitations, etc., were rendered by the children in a highly creditable manner, and spoke eloquently of the training they had received at the hands of Miss Hawkins. During an interval in the programme the Chairman presented the prizes to the successful scholars during the year, addressing a few suitable words to each recipient. The superintendent, Mr. J. L. Eldred, then stated that it gave him the greatest possible pleasure to present a special prize to a very old scholar (referring to Miss Hawkin, now the teacher of the elder girls) as a mark of the esteem in which she was held by her fellow-teachers, and also as an appreciation of the very efficient way in which she had

instructed the children in the instrumental part of their services. Our brother then handed her a very handsome polished oak writing desk, and asked her to accept it as a small mark of our esteem for her services to the school. Needless to say, our sister was completely taken by surprise, as she had not the slightest idea that any prize of this sort formed a part of our programme. She suitably expressed her thanks.

A vote of thanks to the Chairman brought the interesting meeting to a close. The children were then regaled with sweets, oranges, etc., etc.—G. W.

GRAVESEND (ZOAR).—New Year's services were held on January 3rd, when a sermon was preached in the afternoon by Mr. J. Easter, of Bassett-street, London, from Rom. xi. 36, "For of Him and through Him and to Him are all things: to whom be glory for ever. Amen." Tea was provided in the schoolroom. In the evening a public meeting was held presided over by F. T. Newman, Esq., and addresses were given by Messrs. I. C. Johnson, G. W. Clark, and J. Easter. After the singing of a hymn and reading of the Scriptures, Mr. Rayfield sought the Divine presence and blessing. The Chairman made some appropriate remarks with reference to the New Year and to the goodness of God to His children. He then called on Mr. I. C. Johnson to address the meeting, which he did, upon the worship of God, saying that the object we should have in view in coming up to God's house is to worship Him. He then referred to the wonderful works of God in creation, and said we do well to worship God in creation. The attributes of God—such as His love, holiness, omnipotence, omniscience, and omnipresence—also demand our worship. Mr. Clark then spoke from the words, "Ebenezer, hitherto hath the Lord helped us." He said that the word Ebenezer is first a record—a record of transgression on the part of the children of Israel and a record of God's goodness to them when Samuel interceded for them. It also recorded the fact that God gave them the victory over their enemies. Secondly, the stone is the celebration of a song—a song of gratitude to God for His goodness in the past. It was also a song of triumph for His help in the past. Thirdly, it was a sign of the faithfulness of God. Mr. Easter then remarked on the spiritual and happy character of the meeting, and hoped it would continue to the end. His address was based on the words, "I believed, therefore have I spoken," and he dwelt upon the blessed gift of faith, which is a Divine and an increasing grace—a grace which increases with exercise. He also noticed the difference between

Divine and human faith—natural and spiritual faith—and divided it into two parts: (1st) Emphatic; (2nd) Dogmatic. David said, "I believed" emphatically, and why should not we do the same? If we believe God we have nothing to fear. Faith is dogmatic. David believed, therefore he spoke. The man who believes most can speak with greatest power. A happy and profitable meeting then concluded with singing and prayer. Collections were taken on behalf of the Incidental Fund.—R. J.

BRENTFORD.—New Year's Day at North-road was a very happy one. At 7 o'clock in the morning a good number of friends were present at the prayer-meeting, and found it a time of blessing and power. Many earnest supplications were put up to our Covenant God for help and blessing in connection with the preaching of the Word, and the many other efforts put forth for the spread of the Gospel and for the extension of the Redeemer's kingdom. Especially did we rejoice to hear the earnest pleadings with the Lord that the loved children of His own people who are here united in Church fellowship might be called by His sovereign grace and mercy to share in the blessings of His great salvation and be brought to fill the places of those who may be called to their eternal rest after they have faithfully served the Lord here below. May the Lord in His mercy graciously be pleased to fulfil the desires expressed at this early meeting for prayer, and then we shall indeed have a year of rich blessing as a Church, to the praise and glory of our precious Redeemer. Our pastor, Mr. R. Mutimer, gave us some nice thoughts from Jer. xxiii. 23, 24 in this order: (1) An all-present God; (2) an all-seeing God; (3) an all-filling God. In the afternoon our brother, pastor J. E. Flegg, gave us some cheering words from Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." He noticed the text in the following order: (1) A most absorbing theme; (2) a statement that is absolutely true; (3) an announcement that reaches to each class of men—to the sinner, to the seeker, and to the saint. In the evening our brother, pastor H. J. Galley, preached from Phil. iv. 6, 7, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Our brother gave us some good advice for our consideration during the year, looking at the text in the following order: (1) No care; (2) all prayer; (3) much thanksgiving; (4) great peace. May the Lord

graciously own and bless the labours of our brethren, and grant that much lasting good may result from these two seasonable and soul-comforting discourses, and to His name we will ascribe all the praise.—E. FROMOW, Chiswick.

HORNSEY RISE (EBENEZER, ELTHORNE-ROAD).—Services in connection with the fifth anniversary of the pastorate of Mr. H. D. Sandell were held on Lord's-day, Jan. 14th. The following portions of God's Word formed the basis of the sermons delivered by the pastor: morning, Hab. iii. 18; evening, Jer. xxxiii. 15. Jehovah the Spirit graciously sealed His precious truth upon the hearts of His dear people. On Tuesday, the 16th, we were favoured to listen in the afternoon with much profit to a discourse by pastor E. Mitchell, from 2 Cor. iv. 7. A very fair number sat down to tea. At the evening meeting our esteemed brother, Mr. B. R. Brett, presided. The well-known hymn, "Come, Thou fount of every blessing," having been sung with earnestness, the Chairman read Rom. x., making very appropriate remarks on the chapter and on current events. Brother Durrant (deacon) invoked the Lord's presence, and gratefully acknowledged the Lord's continued help to His servant during the five years of his ministry. Brother E. Beecher spoke from Psalm lxxvi. 1; brother F. C. Holden, from Deut. xxxi. 8; brother E. Mitchell from those ever memorable words of our adorable Redeemer, "It is Finished." The Holy Spirit helped each of our beloved brethren to speak with much fervour and liberty and to the rejoicing of our hearts. A few closing words by the pastor, and many thanks to the friends for their kindness, terminated a very profitable season.

MARGATE (MOUNT EPHRAIM).—On Christmas morning it has been our practice to try and make the hearts of the young rejoice, and let them know of the love that exists amongst Christian friends. The school still taxes our resources greatly, but with more help and more room could be further increased. The chapel was opened at 9.30, when pastor C. Bloy, of Broadstairs, officiated at a pretty little wedding; after which the children and friends flocked into the building, and their beaming faces did one good. The Dorcas Society had this year surpassed anything they had previously accomplished. Over 140 garments were presented to the children and friends; the work of love is still going on, and quite a number of articles are already to hand for free distribution in the near future. Besides garments, the children each received presents of toys, sweets, and oranges, and as pastor C. Bloy presented

the articles, a word of cheer or loving advice was also given, and truly we felt "It is good to sow beside all waters"; for who can tell? A very pleasing feature of the proceedings was the giving of three special prizes to those scholars who had brought their parents to most services during the last six months, the funds for this having been given by a dear friend who visited us during the past season. Special hymns were sung, and, after a few words of prayer from brother Camp, and the superintendent, our friend Mr. Bloy sent us on our way rejoicing; and again from our hearts we have to say, "How good God is."—WM. WISE.

CHATHAM (ENON).—New Year's services were held on Jan. 3rd, when two sermons, which were much enjoyed, were preached by Mr. Jarvis, of Greenwich.—C. C.

HOXNE.—On Jan. 11th the annual teachers' meeting was held. After tea the esteemed pastor (H. Locke) presided over the meeting and gave an address based on the words, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Brethren Knights and Bloomfield prayed, the beloved superintendent gave his report, and several friends addressed the meeting.

STEVENAGE (ALBERT-STREET BAPTIST CHAPEL).—The annual New Year's meetings were held in the above on Wednesday, January 3rd, when two sermons were preached by Mr. Grimwood, of London. The preacher was enabled to speak of the goodness of our God and the discourses were listened to with attention, pleasure, and profit, by fairly good congregations. There was a public tea between the services, when the opportunity was taken of presenting the pastor with a New Year's gift in the shape of a purse of money, which had been subscribed by the friends. The meetings were very encouraging, but the collection a trifle less than usual.—J. P. P.

ERITH (PROVIDENCE).—The friends here held a very happy meeting on Thursday, Jan. 11th. Pastor Sapey gave a very edifying discourse from Isaiah lviii. 11: "The Lord shall guide thee continually." After tea a public meeting was held, presided over by F. T. Newman, Esq., of Clapham, with addresses also by Brethren Sapey and W. H. Rose. The chief feature of the meeting was to gather in the results of recent efforts to reduce the debt on the freehold chapel. The sum of £81 10s. had been received; this, with the collection, raised the sum to £87 10s., leaving only another £87 10s. to exti-

guish the entire debt of over £1,000. It is worthy of note that in eight years this Church has, by the entire free-will offerings of the people, paid off over £900, without bazaar, concert, or sale of work. To God be all the praise. The Church and pastor also take this opportunity of publicly thanking all their numerous friends and supporters for all the kind and generous help that has been afforded them. Any further contributions will still be gratefully received and acknowledged by Mrs. F. B. West, 36, Pier-road, Erith, S.E.

LOWESTOFT (TONNING-STREET).—Distribution of prizes to the children took place on Jan. 18th, each child receiving a nice present. Brother Large was in the chair and gave a few words of encouragement to each scholar. The school still continues under favourable circumstances, being ably conducted by brother Miller. Two scholars have expressed a desire to follow the Lord in the ordinance of baptism, and we bless the Lord for this.

GRANSFORD.—After the service on Dec. 31st, the pastor, Mr. J. Grimwood, on behalf of the Bible-class, presented Mr. Capon with a Bible as a token of appreciation of his work as their teacher; and on Jan. 12th, at the close of a meeting in connection with the Sunday-school, when several addresses were given, Mrs. Capon was presented with an inkstand. Both were taken by surprise and acknowledged the gifts. We trust their labours may be as much owned in the future as in the past.—A MEMBER.

GLEMSFORD.—On the first night of the New Year Miss E. Finn entertained her class to tea, and during the evening an oak-framed clock was presented to her by the secretary. On the following Thursday the prizes were distributed to the school. The chairman, Mr. Cudmore, gave an interesting address, as also did Mr. Finn. During the evening special pieces were sung.—W. S.

ILFORD ("EBENEZER," CLEVELAND-ROAD).—New Year's services were held on Sunday, January 14th, when sermons were preached by the pastor both morning and evening. On the following Tuesday special services were held. Afternoon, sermon at 3.30 p.m. by Mr. Mobbs, from Judges v. 16, his words being much blessed to those who were favoured to hear him. Mr. Mobbs also presided at the evening meeting, which commenced at 6.30 p.m. The speakers were Mr. Chandler (Southend), Mr. Tooke (Gurney-road), Mr. Goodenough, and the Pastor. The addresses were short, but profitable and acceptable to all. The attendances on each occasion were fair, except on the Tuesday evening, when, owing to the inclemency of

the weather, very few attended. The collections were liberal. — GEO. S. FAUNCH.

M.A.S.B.C.—SUNDAY-SCHOOL
COMMITTEE.

THE Annual Meeting of the above was held on Tuesday, January 18th, at "Zion," New Cross. In the afternoon pastor John Bush preached a most encouraging and helpful sermon from Ezek. xxxvii. 9, noticing—

1. The absolute need of the Holy Spirit.

2. Our entire dependence on the Holy Spirit.

3. Deep necessity for us to pray.

"Prophesy unto the wind . . . come from the four winds, O breath, and breathe upon these slain that they may live."

In the evening our President, pastor R. E. Sears, occupied the chair. Mr. H. S. Nunn sought the Divine blessing on the meeting, and the Secretary read the report; financial statement was given by the treasurer, Mr. F. T. Newman.

Our President followed with a few helpful words, shewing it was the teacher's privilege down here to sow, to reap, and to gather. Our brother W. H. Rose followed, on the teacher's call, power, pattern, temptation and reward. Brother W. S. Baker, on Zeal, "For I bear him record, that he hath a great zeal for you." Brother Steele, 1 Cor. xv. 58. Brother Vinall pointed out that sixty-one schools, besides Bible-classes and Mission services, had adopted "The Young People's Mission Hymn-book," nearly exhausting the first edition, which speaks well for the seven months it has been on sale. A second edition is already being prepared, which will require more capital, and he asked the friends to help us in this matter.

Brother Bush followed on "Work, Wait, and Win."

Our President concluded a most pleasant and enjoyable meeting with the Benediction.

Three anthems were rendered by the choir during the evening.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—Pastor's tenth anniversary services were held on Tuesday, 2nd January, when pastor E. Mitchell preached from Rom. xiii. 11 to a good congregation. It proved to be a time of refreshing from the presence of the Lord. A fair number partook of tea. A public meeting was held at half-past six, when Mr. Applegate presided and read John xvii. Mr. Gibbens sought the Lord's blessing on the meeting, after which the Chairman made a few remarks on the chapter he read, chiefly speaking on the word "Father." Brother Mitchell gave a good address upon God's unspeakable gift. Brother Holden followed with some comforting

words upon "And the Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee; fear not, neither be dismayed." Brother Jas. Clark next spoke upon the words, "For our conversation is in heaven," etc. Brother Grimwood followed with an address upon the grace of God. Brother Mundy made a few remarks and noted the amount of the collections, including the tea and the farthing fund for the pastor. In a few words the pastor, W. Waite, thanked all the friends who had helped by their presence and gifts, amounting to £10 2s. 2½d., and otherwise to make the service a successful one. It was truly a spiritual meeting, for which he was thankful. He then spoke a few words on this same Jesus. The Doxology and prayer by the chairman closed the meeting. "Hitherto the Lord has helped us."

WANDSWORTH (WEST-HILL).—On Thursday, Jan. 11th, one of the most successful members' tea and meeting ever held in connection with this Church was celebrated. The pastor presided, and brief, bright, brotherly addresses were given by Brethren Abbott, Adams, Burrows, Cooper, and Dean. Prayer was offered by seven brethren, and testimony of a purely spiritual nature was given by several sisters, who were enabled to speak of the Lord's mercy, grace, and goodness to them. Their remarks were most helpful, and very encouraging to all, especially to our pastor, whose ministry continues instructive and stimulating. The Doxology closed a very happy season of holy fellowship and spiritual enjoyment.—"HANANIAH."

Aged Pilgrims' Corner.

THE new number of the *Quarterly Record* will be sent to any friend desiring a copy with the object of enlisting fresh sympathy and support. It contains an excellent portrait of the late Mr. W. H. Collingridge, with biographical sketch, and a variety of interesting matter bearing upon the work. 1,668 pensioners in all parts of the kingdom are on the books, entailing an expenditure of £43 daily.

The Aged Pilgrims' Friend Society will shortly enter upon the one-hundredth year of its history, and the committee would urgently solicit everyone to whom the welfare of the Lord's aged poor is dear, to unite in raising such a Memorial Fund as will be a token of gratitude to God for His unflinching goodness to the Institution, and which will also provide a substantial basis for the consolidation and extension of the work.

A Million Shilling Fund has been commenced. Special receipt-books and cards are being issued, and will be supplied to any friends applying for them, together with literature for distribution. It is encouraging to know that many of the pensioners have willingly undertaken to collect small sums; hence the committee feel sure that the supporters will not lag behind.

The Society was commenced by a few young Christian people who, one Wednesday evening in August, 1807, held a prayer-meeting in the room of a preparatory school for young children, afterwards constituting themselves a provisional committee and founding the Institution, concerning which we may indeed say, "Who hath despised the day of small things?" The interesting fact that young people launched the little barque upon the waters of time, causes the Executive to seek to interest the young in a work which was so dear to their predecessors. Sunday-schools will be appealed to and medals will be struck, one of which will be given to every young friend who collects ten shillings or upwards for the Centenary Fund.

The illustrated lecture on "The Aged Pilgrims' Friend Society, its One Hundred Years' History and its Friends," can be delivered by arrangement. There are upwards of sixty lime-light views, accompanying an interesting narrative of the work.

A long pull, a strong pull, and a pull all together will be needed to complete this Fund. By the blessing of God it can be accomplished, and the committee prayerfully submit the matter to all who value the truths upon which the Society is based and the work it has been set to do.

"EVEN AS HE WALKED."

A Favourite Hymn of the late Charles Hill's.

WHEN Jesus dwelt in mortal clay,
 What were His works from day to day
 But miracles of power and grace,
 That spread salvation through our race?
 Teach us, O Lord, to keep in view
 Thy pattern, and Thy steps pursue;
 Let alms bestow'd, let kindness done,
 Be witness'd by each rolling sun.
 That man may last, but never lives,
 Who much receives, but nothing gives;
 Whom none can love, whom none can
 thank—
 Creation's blot, creation's blank.
 But he who marks, from day to day,
 In generous acts his radiant way,
 Treads the same path the Saviour trod,
 The path to glory and to God.

Gone Home.

MR. ALFRED JAMES VOYSEY

(late pastor of the Church at College Park, Lewisham).

My beloved father was born on November 2nd, 1852, at Turnbam Green, his parents being members of Old Brentford Church. Never of a robust constitution, father suffered much bodily affliction, which more or less seriously affected his general health. When between five and six years of age his schoolmistress expressed in his class her satisfaction with father's conduct, calling him a "good boy." He was somewhat elated at this, but running home after school, while yet within a few feet of his home, the thought flashed into his young mind, "My teacher called me a good boy! What does God think of me?" This was the earliest impression that he could recollect, and he frequently mentioned it to show how a child's mind may be subject to serious thought and reflections. In January of 1862 he was laid low by a severe illness, which threatened to be fatal. His mother, who used to read and talk with him upon best things, one day quoted the words:—"It is the Lord, let Him do what seemeth Him good." These words were a solace at that time, and in recounting the circumstance he afterwards expressed the opinion that such a frame of mind and such soul comfort were more than nature's production. God was pleased to raise him up again, and somewhere about this period he was impressed under two sermons—one by the late Mr. John Parsons, then pastor at Brentford, and the other by the late Mr. John Hazelton, from the words, "Then shall we ever be with the Lord." The latter sermon caused an intense longing for the time to come when he might be able to adopt that language as his own. As the months, and even years, rolled by, his convictions of sin deepened, and he became an earnest seeker after mercy. When nearly 19 years of age God was pleased to take to Himself his beloved mother. Two or three days before she died, she called father to her bedside and spoke to him as only a mother could. This led him the more earnestly to pour out his heart before God for mercy. At her death his sorrow was indeed great, not only on account of the great loss, but because of the thought that the parting was for ever—she had gone to heaven, whilst he felt he would be shut out. Some time after this, at family worship, his father read the fifth chapter of Matthew, when the words, "Blessed are they that mourn, for they shall be comforted," brought consolation to his heart, for was not he a mourner over sin? His eldest sister having married, he used occasionally

to visit her at Islington, and he then went with her and her beloved husband to "Mount Zion" Chapel, Chadwell-street. During one of these visits, in July or August, 1873, the late Mr. John Hazelton preached from these words, "I will never leave thee nor forsake thee," and this text was so powerfully applied to his heart that he ever afterward claimed that promise as specially "his own," and none but his God knows how much and how often he had to plead that definite promise before the throne of grace. Some two years after his mother's death certain circumstances led to his more frequent attendance at Chadwell-street. On March 26th, 1875 (Good Friday), the late Mr. Hazelton preached at "Mount Zion," Hill-street, from 1 John iv. 20. Here his soul was set at liberty, and he was led to the sweet knowledge of his interest in Christ, and in consequence he felt he should like to obey his Lord's commands in following Him through the appointed ordinance of believer's baptism. However, for months fear held him back, but on November 2nd, 1876 (his 24th birthday), Mr. Hazelton baptized several friends at Chadwell-street, his text that evening being, "Be ye followers of God as dear children, and walk in love." The word spoken was powerfully applied to his heart, and he was compelled to go forward. He was cordially received by the Church and was baptized on May 3rd, 1877, at Chadwell-street, by the late Mr. Griffith, of Bethnal Green, Mr. Hazelton at this time being unwell, and received into Church fellowship on the following Lord's-day. During his membership he took an active part in the work of the Sunday-school, and for several years was leader of the young men's Bible-class—a period of service which he has often recalled as being of much benefit and blessing, both to the members of the class and to himself. His call to the ministry was very clear. His beloved brother, the late J. B. Voyser, was due to take the Sunday-school anniversary services at Staines on Sunday, January 24th, 1892, and also to take part in a meeting on the Monday following. Being taken suddenly ill, and unable to preach, on the Saturday evening he wired for father to go over to see him, at Gunnersbury, where he was staying. Father went immediately, and found him very distressed at not being able to find a minister to take his place the next day. Father stayed with him till nearly 10 o'clock, and, just before leaving, his brother asked him to go to Staines the following day in his stead. Father readily promised to go and explain the circumstances, but his brother said "No, no; I want you to go and speak to the people—fancy you have your Bible-class round you." To this, however, father would not consent,

and left, saying the most he would agree to do was to visit the friends and explain matters as he had suggested. On leaving the house these words were powerfully brought to his mind, "God will provide Himself a Lamb." Instead of riding home to Shepherd's Bush, he walked, so that he might consider the words, wondering why they should be so powerfully applied. On the Sunday morning he went to Staines and explained the cause of his brother's inability to be present, and suggested that either Mr. McKee or his son, Mr. Joseph McKee, should conduct the meeting, but they both urged that he should do so, and he as strongly declined. This was about two or three minutes before service time, so Mr. McKee decided that his son should take the first portion of the service, leaving father to preach the sermon. There was no help for it, and so for the first time he spoke publicly in the Master's name from the words, "God will provide Himself a Lamb." In the afternoon he stated his desire to return for his Bible-class at Chadwell-street, but there was no train, and he had to content himself with remaining at Staines, giving an address to the scholars in the afternoon. After tea Mr. McKee stated that they had got on well in the morning and wished him to conduct the evening service also. He could not dissuade them from their decision. He asked the Lord for a text, if it were His will that he should speak to the people, and whilst in prayer the following words were given him (Psalm xviii. 6): "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears." He was helped again to speak for about twenty-five minutes, as in the morning; and afterwards, in the vestry, the deacons asked him if he would book up certain dates, but this he declined to do. However, after several letters had passed between them, he accepted some invitations, the first definite engagement being June 24th, 1892, at Staines. During 1892 he fulfilled several engagements, and eventually, from June 18th, 1893, to the date of his recognition services as pastor at Lewisham, he had only two Lord's-days disengaged. His early endeavours and his long years of labour in the ministry were not without some manifestations of Divine blessing, and he has been favoured with "seals to his ministry, souls for his hire." During his period of serving the Churches he supplied at College Park, Lewisham, his first visit to the friends being on Thursday evening, April 13th, 1899. In May of that year he was made acquainted with the Church's wish that he should supply the pulpit for three months with a view to the pastorate; and altogether he appeared before the friends about seventy-four times, with

the ultimate result that he received an almost unanimous invitation to the pastorate. Having made the matter one of earnest prayer, he wrote accepting the invitation, and the recognition services were held on October 13th and 15th, 1901. During the week of the Church's decision these words were constantly before his mind, "Be strong and of a good courage"; and, as after events proved, there was a clear "needs be" for those very words to be given him. Taking a retrospective view, the four years of his pastorate were years of much trial, the burden of which, at times, nigh overwhelmed him, and he had to depend entirely upon the faithfulness of his God, who did promise him "I will never leave thee nor forsake thee." The constant depression, in addition to the ever strenuous labour, did much to impair his never robust health, and during the past two years especially his labours were oft performed under much physical weakness, yet he would never give up till absolutely compelled. He preached his last sermons on Lord's-day, November 5th, the morning text being Zech. x. 12 and that in the evening Isaiah liiii. 5. Those who were present, in the evening especially, will remember how solemn were the discourses, and also under what difficulties of breathing were the whole day's services conducted. On the following day he was so ill that he had to keep to his bed, and the doctor, being called in, pronounced him suffering from a very severe attack of bronchitis; and though after a fortnight he was thought to be improving, yet the heart became so affected and the general weakness so increased, that he was in a very precarious condition. To the last he was quite hopeful that he would be again raised up, and for a while longer spared to the Church, which was much on his mind throughout his illness, and he longed to be favoured by seeing some blessing attendant upon his past labours. During the former part of his illness he was very dark in mind and depressed in spirits, until one afternoon whilst in sleep he heard—as he afterwards told us—a distinct voice speak to him, saying:—"For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 9, 10). The sweetness of that visitation remained with him and caused a peaceful acquiescence in God's will concerning him. To the last, however, he did not seem to realize that he was so soon to receive the home-call, as

only after the doctor had been in the morning of 30th November, he was asked "if he thought he would get better," to which he replied, "I believe I shall." At about 4 o'clock that same afternoon he was heard to whisper—what proved to be his last words—"So tired! I want to go to bed"; after which he fell asleep, from which he did not again awake, but peacefully breathed his last at 6 o'clock in the evening. Thus his fond hopes that he might again be raised up to continue in his loved work in the Church did not prove to be God's purpose, but we know that in his own words, he was "perfectly ready to go," even as he was "perfectly ready to stay if the Lord's will." Ours is indeed the great and irreparable loss, but his the eternal and everlasting gain. The mortal remains were laid to rest on Thursday, December 7th, in Lewisham Cemetery. By his own request Brethren Mitchell, Mutimer, White, and Jones, were asked to take part in the funeral services. The body was taken to the Chapel at College Park, when pastor Jones read a portion of God's Word, pastor White offered prayer, and pastor Mitchell (his late beloved pastor) gave the address; afterwards the cortege wended its way to the grave-side, where pastor Mutimer, officiating, gave a short address from the words spoken by Jonathan to David, "Thou shalt be missed, because thy seat shall be empty." A large number of friends were present, many coming from long distances. The chapel was well filled on the following Sunday evening, December 10th, when pastor Mutimer preached the funeral sermon—text, Philippians i. 20, 21. May I, on behalf of mother and sisters, as well as on my own, take this means of tendering our kindest thanks to all the many friends who have sent such kind expressions of Christian sympathy, and who have also remembered us before the throne of grace, the fulfilment of which prayers we have indeed experienced? The letters have been far too numerous to answer, but the kind thought is none the less appreciated.—ALFRED E. VOYSEY.

MR. CHARLES GOODSON.

On December 16th, 1905, the Church at the Tabernacle, Watford, was plunged into deep sorrow, because our Lord called to Himself our beloved brother, Charles Goodson, who had held the office of deacon for over forty years. Our brother was 69 years of age, and was baptised at Akeman-street, Tring. At Watford he was ever active in Christian work, at the forefront of everything that had for its object the good of his fellow man. For years he was superintendent of our Sunday-schools, and he was spared to see the place he loved flourish and abound.

About two years ago the Lord laid His hand upon him. All that loving friends and medical skill could do was done for him. After a sojourn at Brighton he came home, and we all thought him better and looked forward to seeing him in God's house once again, but our Heavenly Father came for him and he passed away in his sleep on Wednesday, Dec. 20th. We laid him to rest in the Watford Cemetery, after an impressive service conducted by our pastor, Mr. G. W. Thomas, in the Tabernacle. We laid him there with deep sorrow of heart, but with the precious knowledge that, although "he was absent from the body, he was present with the Lord." So He giveth His beloved sleep.

JOHN LAPAGE.

"Asleep in Jesus; blessed sleep!

From which none ever wake to weep."

At the ripe age of 88 our dear brother fell on sleep, and so passed his happy spirit to the home prepared, on Nov. 21st, 1905. By this home-call the Church at Chelmsford have lost their oldest member and deacon, and a sanctuary service of nearly forty years' continuance has ended. Our departed friend was called by Divine grace under a sermon preached at South Ockendon, Essex, when 17 years of age. He attended the service to ridicule, but had to retire at its close to a field near to hand and beg for pardoning mercy. His convictions were so deep that he frequently found his way to a particular hedge, under which he wept and prayed, secretly pouring out his soul's grief to God. While passing through a potato field, a few months after his conviction of sin, his soul was liberated by the application of these words, "Thy sins which are many are all forgiven thee." Having realized the joy of salvation, he became very earnest in spreading the knowledge of the Gospel, walking from village to village distributing tracts. About the year 1850 he removed to Blackmore, where, under the helpful and faithful ministry of Mr. W. Trotman, the Holy Spirit gave him clearer understanding in Gospel truth. The truth of God's electing love and believer's baptism, which he had hitherto failed to understand, were opened and made plain to his mind. Accordingly he followed the Lord in the way, and became useful in the Lord's service, being eventually chosen to the office of deacon. This office he was graciously helped to fill for many years. Nearly forty years ago he was removed to Chelmsford, where he found a spiritual home. In the year 1881 he was elected to the diaconate, which he honourably and consistently filled until called to higher service. His many acts of kindness to the cause of God and the poor, would, if related, demand many pages of this magazine. During his last illness, which began in October, he had

but little concern for anything save Jesus and heaven; these themes found an echo in his soul, and, when mentioned to him, brightened his countenance with radiant smiles, thereby testifying the joy of his mind. "Nearly there," "almost home," "nearer home," "the mansions are quite ready," were among 'his gracious and last utterance.' As the days passed he became weaker and weaker until, on Nov. 21st, the truth was apparent to all who had tenderly nursed him.

"One gentle sigh their fetter breaks:

We scarce can say 'They're gone!'

Before the willing spirit takes

Her mansion near the throne."

After a short service in the chapel where he had worshipped so many years, the funeral cortege, accompanied with many of the members and congregation, proceeded to the London-road Cemetery on Nov. 25th, when the pastor, Mr. H. S. Boulton, committed all that was mortal to the grave, to await the resurrection of the just. On the following Lord's-day the pastor preached a funeral sermon, from Rev. xix. 13, to a good and attentive congregation. Much sympathy is felt for the widow, who is in her 89th year. The Lord comfort her sorrow-stricken heart until her ransomed spirit shall commune before the glory throne.—H. S. B.

ROBERT HAWKER POYNDEE, 1834—1905.

With real sorrow we record the death of this dear friend. He was the son of John Poynder, a well known Strict Baptist of by-gone years, and a friend of Dr. Hawker's, after whom his son was named. He it was who, when at Lockwood, Yorkshire, had the honour of baptising the late William Crowther, J.P., of Gomersal, of gracious memory. Our deceased friend, though not connected with any section of the visible Church, was sincerely attached to the religion of Jesus Christ, having by choice from his youth associated with the Lord's people. He was a walking chronicle of what had occurred in the Churches for the past fifty-five years, and loved to tell of the sayings and doings of good men who had been his own and his father's friends. Kindly in spirit, and of an intelligent mind, he was a delightful companion, and we recall, with mournful pleasure, many hours spent in his society. To his father's nearest friend, John Andrews Jones, he was warmly attached, and could tell many quaint stories of this venerable champion of the truth. To perpetuate the memory of a delightful friendship, rather than to eulogize the character of a good man, is the object of these lines. It is with a sorrowful heart that we reflect that on earth we shall see his face no more. He left this world for the Homeland on Dec. 20th last, two daughters surviving to mourn their sad loss.—W. JEVES STYLES.

William Huntington; or an Old Story Re-told.

CHAPTER VII.—CONFERRING NOT WITH FLESH AND BLOOD.

“Some long repent and late believe: but when their sin’s forgiven,
A clearer passport they receive and walk with joy to heav’n.”

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—2 Cor. v. 17.*

THESE words have rarely been more strikingly exemplified than in the experience of him whose life we are retracing. Favoured to know that he was vitally united to the Saviour, persuaded that he was “joined to the Lord” and of “one spirit” with Him (1 Cor. vi. 17), and having seen Him by the vision of a heaven-born faith, all things that were within the range of his observation and knowledge assumed a new aspect.

We left him on the memorable day of his “illumination,” blessing and praising God in a loud voice as he wandered about Sunbury Common. “The whole creation,” as he tells us, “now appeared to me in such embroidery as I had never before seen. ‘His glory covered the heavens and the earth was full of his praise’ (Heb. iii. 3). Indeed, I could only compare myself with a man who from his birth had been shut up in a dark cell, but was now turned into the world on a glorious sunshiny day, and placed on an eminence whence he could survey the greater part of it at one view. I saw the wisdom of God in everything, from the canopy of heaven to the smallest insect. His omnipotence appeared in framing and supporting the world and all the various tribes that inhabit it. His faithfulness shone sweetly in accomplishing His promise to Noah, that ‘while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, should not cease’ (Gen. viii. 22). His omniscience was displayed in His government of a world so confused and disordered by sin; while everything conspired to make my soul happy, to engage my thoughts, employ my mind, and attract my warmest affections to the Divine Fabricator and universal Ruler.

“I knelt and begged my Saviour to let me die—to take me to Himself lest I should be left to sin again.”—K.H.

As the shades of evening closed upon the short December day, he returned to the servants’ quarters of the mansion in the grounds of which he worked. All was strangely quiet. The family were in London for Christmas and had left the premises in the sole charge of an old lady. His wife and child were still away in Dorsetshire and he was quite

* It will be observed that the writer’s view of 2 Cor. v. 17 is that the words, *kaime ktisis*, “a new creature, or creation,” do not refer to the heaven-born man, as “created” anew “in Christ Jesus” (Eph. ii. 10), but to the exterior world in which he lives and moves, considered as a whole. Reading it, therefore, from the best edition of the Greek Testament he possesses, he would render it thus:—“Wherefore if any (one is) in Christ, (to him there is) a new creation; the old things are passed away; behold, they are become new.” The verse, however, as his better informed brethren must be aware, presents many difficulties, and these remarks are made with much diffidence. The above rendering seems to him to accord best with the context.

alone. Presently he entered a green-house, which for the time proved a hill Mizar to his soul, and there poured out his heart in strange, sweet communion with his Lord.

Growing calmer, he opened his Bible and was amazed to find that the light which had come to him seemed also to illuminate its pages. He did not know it to be the same book as before. "The day" had "dawned," and the Day-star had arisen in his heart (2 Pet. i. 19). He could now read God's Word in the light of his own experience, and trace the spirit and feelings of the inspired penmen from the gates of hell even to the highest pinnacle of revealed felicity. In the exercise of the gracious ability he had received, his spirit pursued the sacred writers wherever they went and whatever their theme might be.—K.H.

Thus, as a changed man, he looked out on a changed world. The same sun shone, but with new lustre. The same stars spangled the midnight sky, but they had become shining witnesses to the glory of his God (Psa. xix. 1). The same landscape met his gaze, but every object was now an evidence of the existence and goodness of Him who "upholds all things by the Word of His power" (Heb. i. 3). "His Bible, though the printed pages were just as before, was a living book portraying the Lord as he knew Him to be, and presenting what he had experienced within his own heart. Most wonderful of all, he contemplated himself no longer as a derelict, abandoned and tossed on the ocean of capricious circumstances, or a criminal at the bar of eternal Justice shortly to be consigned to the deserved but dread abode of apostate spirits and doomed men; but as a sinner saved by grace, beloved of God, ransomed with blood, united to the living Saviour and the object of the special care of heaven.

"As for the threatenings, conditional promises, and curses" to be found in the Bible, he tells us that "they had lost all their formidable appearance, and shot their arrows at me no more. Jesus Christ shone sweetly throughout the whole Book, which the Spirit so ploughed up and led my mind into its mysteries that I could perceive the Scriptures sweetly testified of Him, and my faith would hunt Him out of all the dark sayings, proverbs, parables, similitudes, figures, types, and shadows, or in whatever else He was wrapped up. I now and then tried if I could bring my sins again to remembrance, and feel after my troubles and temptations; but God had erased them both from my mind and memory; nor did they ever come back afterwards, and I am persuaded they never will. Thus the 'sins of Judah were sought for, but they could not be found,' for there were none, as the Scriptures witness; for where they formerly stood in battle array, there now stood my dear Redeemer, with His vesture of human nature dipped in blood (Rev. xix. 13). He continued before me in this manner for many months together; nor do I think that the vision wholly left me for six or seven months." —K.H.

This surely, dear reader, is one of the most remarkable conversions recorded elsewhere than in the Bible. Many sincere Christians have not been brought *in this manner* to "a knowledge of salvation by the remission of their sins" (Luke i. 77). The writer certainly was not. We can, however, whatever our experience may have been, join in praising Him from whom all grace proceeds, while we reflect:—

"How wise and various are the ways our Saviour doth pursue
In dealing with a chosen race and forming them anew."

Nor were these impressions and emotions transient, as has often been the case. The heavenly vision of the person of the Lord indeed gradually left him, but the Light which constituted his "illumination" was never wholly withdrawn, till it merged at his death into the full radiance of the Master's presence and glory.

The changed aspect of things was, however, purely *subjective*.* It, of course, arose from what he had himself become, and not from any actual alteration in his surroundings. The world was still godless. The devil continued a crafty and cruel foe. Bad men still opposed all religion. Professed Christians were as hostile as before to the Gospel of free and sovereign grace, and to all who contended for the power of godliness in the heart (2 Tim. iii. 5).

This he had to learn. His wife's prolonged visit to her relatives terminated; and once more life's duties and responsibilities claimed his utmost care.

Now, in his twenty-eighth year, he was confronted by two problems: how to walk holily and consistently as a child of God; and how to live with credit as a man among men in his own home and as an affectionate husband and father.

As a Christian his course was beset with difficulty. He had felt the utter uselessness of the Church of England, *as it then was*, to minister to the wants of living souls—and the first service he attended after his illumination confirmed his conviction that as a religious system he must abandon it for ever.

"When I left the Church," he informs us, "I shook off the gown, the cassock, the building and the discipline, and left all behind; experiencing in reality what I had often before confessed—that God's 'service is perfect freedom.'

"I told my wife that church people seemed to be all wrong, none of them having been born again, and knowing nothing about a spiritual birth."—K.H.

Very naïvely he records a conversation he had with an old gentleman, one Mr. Pease, of whom he had a high opinion, concerning the new birth and faith in the Saviour.

"He heard me attentively; and, finding I had his ear, I zealously enforced the truth to his heart, thinking he must understand it as I made it so plain from Scripture. After hearing me a long time with great attention, and giving his assent to all I said, he asked me, as I seemed to understand the Scriptures very well, to resolve him in this thing. 'You know,' he said, 'I go to the Sacrament constantly, and pay sixpence at the Table. Some say that this does us no good, unless we pay something. I wish to know whether the Sacrament is not fully as useful to us, whether we pay anything or not?' This confounded me, and at once stopped my mouth. I had not a word more to say. Alas! (thought I) does he think the Sacrament will save his soul? If it costs but sixpence a time for him to approach his salvation, does he grudge the money? And if their brightest saint is so ignorant as this, what must the others be?

"I went to two other churches after this, but found them just the same. I therefore gave them up also, telling my wife that I believed

* "Subjective," derived from or attributable to one's own consciousness; as opposed to "objective," or that which really and actually exists.

nobody was born again but myself. Elijah-like, I seemed quite alone, or as one born out of due time. One day I asked God what was to become of all these. The answer was, 'Except a man be born again, he cannot see the kingdom of God' (John iii. 3). I could not find one soul, among all that I knew, who could give any account of a change of heart, or spiritual birth.*

Thus he withdrew from the Church to which he was at first so attached, and became a Dissenter on principle. In this he was wholly uninfluenced by anyone else. An unfriendly biographer, indeed, has attributed the step to the intervention of some Calvinistic Methodist, but this is a mistake. The interest and peculiarity of his career lie in the fact that his religious struggles and movements were in no way due to human influence. No one reproved him in his days of sin. No evangelist warned him to flee from the wrath to come. He went from church to church in search of "a minister who could point out to him the way wherein God in His justice could save a sinner, but did not hear a word that helped him." He had no friend to whom he could relate his joy at "the time of his espousals." No rabid Nonconformist railed in his hearing against the form of religion established by the law of the land. In his experience "all things were of God" in a unique manner (2 Cor. v. 18), and hence he was prepared for his unique ministry in future days; for

"When Jesus appears a fit preacher to make, a vessel elect He appoints;
A man formed on purpose the labour to take the Spirit distinctly anoints."

THE CALL OF GRACE.

An Episode in the History of a Strict Baptist Family.

"The people of Jehovah's choice
Are registered on high;
And they shall hear His sovereign voice
And by His grace draw nigh."—JOSEPH IRONS.

THE ways of our Covenant God both in Providence and Grace are always worthy of close and prayerful consideration, especially in their connection with each other. Providence often paves the way for the operations of grace. Providence at times originates or permits what seems trivial or undesirable; and grace utilises the apparently unimportant or unpropitious circumstance in a way which, in the end, redounds to "the praise and glory of sovereign grace." Thus we see how God sets the one over against the other—the mysterious providence and the marvellous grace—"to the end that man should find nothing after Him" (Eccles. vii. 14). Thus, if wise, we may observe the way in which "He balances the clouds, the wondrous works of Him which is perfect in knowledge" (Job xxxvii. 16).

At Ivinghoe, some eighty years since, there lived two boys named Collyer and Jeffs, who were close and constant friends. They were both

* This relates an experience familiar to most heaven-born persons, many of whose associates are mere religious professors, and from whom not a word can be drawn as to the vitalities of experimental religion. Some of our readers may have found intercourse with such one of the severest trials of their early religious life.

sharp lads ; adepts at cricket ; had excellent voices ; and could read Psalms-tunes at sight from a music-book. They indeed sang so well that the parish clerk pressed them into service, and paid them both sixpence a week to sit together in front of the gallery in church and lead the praise of the congregation, lending each a book for the purpose.

One Sunday, however, from some cause, the old gentleman was unable to do this, and requested the two boys to put up with one book between them. This touched their pride, and so highly offended them that they absented themselves from church on the following Sunday, and went together to the Baptist chapel.

Here it was the pleasure of the Lord that they should hear words "whereby they should be saved" (Acts xi. 14). They both listened to the message of grace ; both went home to seek and find mercy through the Saviour ; both were baptised and joined the Church ; and both were maintained in an honourable Christian profession to the end of their days.

The first, in after years, became the esteemed Minister of the chapel in which the Lord met with him ; and the name Collyer is still fragrant to the few that remember him in the locality.

The latter was led to settle near the Metropolis ; and not a few recall our brother Jeffs as the Deacon of the Church at Old Brentford, which he served long and faithfully till his death in the autumn of 1884.*

His presence and words were always a pleasing feature of the dinner at the Easter Monday Anniversary, at which he invariably gave out the "grace" before and after meat, as a rule prefacing the latter with a few kindly words to the assembled friends, and informing them for how many years this duty had devolved upon him.

It was his custom to supplement John Cennick's familiar lines by giving out a verse from Watts, which he rendered with peculiar power and tenderness.

" In Paradise, within the gates,
A higher entertainment waits ;
Fruits new and old laid up in store
Where we shall feed but thirst no more."

We heard the history of his conversion from his own lips in 1882 at the house of his son-in-law, our late dear friend, Charles Voysey, of Richmond—and he closed his story by asserting that he never touched bat, ball or stump again, and never after felt any inclination to join in a game of cricket.

This was not, we believe, stated because he altogether condemned what is allowed to be a manly and dignified game. We think rather that he felt that the Lord was gracious in closing his heart to an attraction which, *in his case*, might have proved an attraction and a snare: and was related to show how completely grace at once changed the bias of his mind ; and how as Cowper sings :—

" It was the sight of Christ's dear cross
First weaned his soul from earthly things,
And taught him to esteem as dross
The mirth of fools and pomp of kings."

* The recent death of our brother A. Jeffs, of Hounslow, recalled the story of his father's conversion, which we learned as related above. Any similar narratives connected with other families would be very welcome. There must surely be some as worth the telling.—EDITOR.

It is pleasing to note that the unfeigned faith which dwelt first in him has been, through grace, perpetuated in his descendants (2 Tim. i. 5). Many have blessed God for his two sons, who were honoured deacons at Richmond and Hounslow. The brothers Voysey, of Margate and Lewisham, both savoury and God-owned ministers, were members of his family; while of his grandchildren, the Fromows, it may be said that "their praise is in all the churches."

Thus, through an unintentional affront offered to two high-spirited boys, a chain of events followed leading to their salvation, the eternal welfare of many others, and great advantage to many of the people of God!

Reader, say not simply that this is a *remarkable* story, for "wonders of grace to God belong." Rather

"Give to our God immortal praise,
Mercy and truth are all His ways."

A wiser comment would be a similar one to that of the old negress whose admiration William Knibb sought to arouse by diating on the compassion displayed in one of the Master's miracles, but who simply replied:—

"IT AM JEST LIKE HIM!"

THE PASTOR'S COUNSELS.

BY EDWARD MITCHELL, OF CHADWELL STREET CHAPEL, LONDON.

[An Address delivered at the Lord's Table on April 7th, 1901, on the reception of several members, the majority of whom were young, into the fellowship of the Church. Reported by J. Anthony Gee.]

YOU have all, my dear friends, witnessed a good confession before many witnesses, and you have followed in the footsteps of your Divine Lord.

This is a matter for devout gratitude to us. We rejoice in seeing sinners brought to the Lord Jesus Christ, and we know that He rejoices too, for it is written that "He shall see of the travail of His soul and shall be satisfied." With one exception you are all young, and I may therefore just address one or two remarks especially to you. You are now about to join this Christian Church. Allow me to remind you that this is only the beginning of your Christian life on earth and not its end. We trust it may be the Lord's will that you may spend many years in fellowship with us here, but do not think that now you have joined the Church, there is an end of it. No, it is only the beginning of your course of profession, and I want you to remember that now that you will be members of this Church, the well-being of the entire Church will, in a measure, depend on you.

The comfort and peace and happiness of any family depend upon the demeanour and conduct of its individual members, and it is very easy, as some have known and experienced, for one unruly member of a spiritual family like this, to cause great sorrow and distress to the whole body. We pray that God may give you grace that you may never regret joining this Church, and that none of us will have cause to regret that you have become united with us.

Let me also remind you that your safety consists in keeping close to the Lord, in having a humble sense of your entire dependence upon Him, waiting upon Him in prayer, and attending to the ordinances of His House. These are the means that God employs to keep His people in safety. Never think that you can run alone. Always remember that your strength is not in yourself but entirely in the Lord Jesus Christ, and your safest position is when you are most sensible of your own weakness and dependence upon Him. May God bless you and enable you to walk humbly and consistently before and with your God.

May I, too, remind you that this Church depends entirely upon its members for its support, and for the support of all its institutions. I have been told that it is a part of my duty which I very frequently neglect when receiving members into the Church, to mention this subject. None of you are in a position to do a very great deal towards the support of the Church, but God never requires of us what He has not given us the power to do, but so far as He gives ability, so far He expects, and so far we, as a Christian Church, expect you will do what you can to support the Cause and its various institutions. We have no endowments, or anything of that sort, but depend entirely, under God, upon the free-will offerings of the people.

I would also impress this upon you—never become slack in attending the Means of Grace. Of course, some of you may be so situated that to be always at the week-evening services will be beyond your power, but if you can, come, and be assured that you will not only be in the path of blessing yourself, but that your presence will give joy to us all.

It will be for your own benefit, and it will wonderfully encourage us. Few things depress us more than when young people join the Church and then become slack in their attendance on the Means of Grace. Remember that your own welfare is bound up largely in your attendance upon the Means. Remember, too, that it is for the help and comfort of your fellow-members and believers that you should be found regularly in your place.

I do not want in any way to distress you, but I would remind you very solemnly that the Lord's Supper is a sacred ordinance of the Lord Jesus Himself. Never neglect it. Jesus has said, "This do in remembrance of Me." I am thankful to night that all the years (and they are not a few now, and are continually increasing in number) that I have been connected with a Christian Church (whatever else my conscience may reproach me with) I cannot remember a single instance of my being away from the Table when it was possible for me to be present.

It may be that at times you will have barren opportunities at the Lord's Table, and the adversary will suggest that you had better have absented yourself. Never listen to him. You have your Lord's own command, and when you cannot rise to the sense of its being a privilege, seek to do it as a humble act of obedience to His will. When a person feels chilly he is not likely to get warm again by keeping away from the fire. If we get cold, let us go back to the place where we first felt the warmth of His love, and pray that the former heart-glow may return; so may you be diligent on the Means of Grace. May Almighty God, Father, Son, and Holy Spirit, abundantly bless you and preserve you safely to His heavenly kingdom and glory!

The hallowed words addressed to each brother and sister, as their beloved Pastor, with proper formality but with obvious feeling and the truest interest and affection, gave them the right hand of fellowship, were both too personal and too sacred for publication. They doubtless have left, and will leave, through God's perpetuating blessing—to quote the pensive poet Cowper,

“ In spite of hostile arts
A deep memorial, graven on their hearts.”

HOW THE BLESSINGS CAME.

“THE Holy Spirit”—it has been observed—“can ride into holy hearts in very lowly chariots; and make very humble means subservient to very gracious and even glorious ends.” This the experience of two Christian friends of the writer's somewhat strikingly exemplifies.

Sister Allum, of West Ham Chapel, was a shrewd Suffolk woman possessing and professing the religion of the type that was so fully and sweetly preached by George Wright, John Cooper, Samuel Collins, Charles Hill, and other ministers who are now with the Lord.

She was a widow, and from 1891 to 1895 was under our pastoral care. Her circumstances were straitened; but she was always cheerful. Her experience was, on the whole, very uniform, though she had dark seasons (and what living child of God has not?) in which she deplored an unseen Saviour and mourned over withdrawn comforts. We recall with pleasure some pleasing moments of communion with her.

Once—as she told us—she was taking her solitary breakfast, feeling much perplexed in circumstances and depressed in soul. Her Bible lay open before her, and she turned over its pages in search of a word that might comfort her in her depression, but in vain. At length she sadly closed the book with a cry:—

“AH, THERE'S NOT A CRUMB FOR POOR ME.”

Proceeding to wash up the breakfast things she went on her knees to remove the crumbs from the floor, when, as she knelt, brush in hand, the words of the woman of Canaan came with singular power to her mind, “Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table” (Matt. xv. 27). The posture of her body, the prostration of her spirit, and the singular applicability of the text, all conspired to impress her soul. Her spirit found speech in a similar petition. “I own I'm sinful, own I'm vile, but Thy salvation's free—and if the master would suffer the poor dog to gather the fallen crumbs, let me, who have been like a hungry dog, have a crumb now”—or words to this effect.

THEN THE BLESSING CAME!

Her heart grew warm, faith was strengthened, and hope as to the trouble that had caused her sadness was vouchsafed.

Reader, your friend who writes this could not keep the tears from his eyes as twelve years since he listened to the simple story from the lips of the dear old lady, who has long been at home in our “Father's

house on high," where "a nobler entertainment" than crumbs from the Master's table awaits all who truly love Him.

A Christian brother who was a large employer of labour and conducted an important business near the City of London, was known to us as a member of Chadwell Street Chapel during the long pastorate of its first Minister, the beloved John Hazelton. One morning—as he told us—proved full of those occasional cares, worries and annoyances which are incidental to every business; and which sorely strained his patience, tried his temper and distressed his heart—as he sat alone in his private counting-house. Beneath his desk was a small fire-proof safe for the reception of cash and important papers. Occasion arose for his opening this; but the key, from some trifling cause, did not act freely, and he was compelled to go on his knees to attend to it. Instantly the thought arose,

WHY, I'M IN THE ATTITUDE OF PRAYER!

Then, all unsought, the blessing came, and in words necessarily as few as those employed by Nehemiah he "prayed unto the God of Heaven" (Neh. ii. 4). His heart was softened. The sin of his impatience and irritability was forgiven. His calmness and composure came back. The Lord had "restored his soul" (Psalm xxiii. 3).

The key of the safe now turned with perfect ease, and—all in the course of a few moments—he resumed business with a clear and collected mind; and the petty worries ceased.

Reader, these are, as some may think, paltry and insignificant incidents; but they exemplify one phase of the religion which proceeds from the Lord Jesus, and which the Holy Spirit maintains in the hearts of redeemed sinners.

"Or ever I was aware," says the Spouse in the Song of Songs, "My soul made me as the chariots of Amminadib" (chap. vi. 12). Life is full of worrying and exhausting cares; but "the Spirit can cherish the life He first gave" and replenish the strength of the poor drooping *soul*. When *this* is experienced, vigour comes to the heart, mind, eye, and even also to the physical frame of the dear children of God—and their restored souls render *them*—in their whole complex personality—as the swiftly moving chariots of the great King. Thus of the Master, the poet well sings:—

"He takes my soul e'er I'm aware,
And shows me where His glories are:
No chariots of Amminadib
The heav'nly rapture can describe.

O may my spirit daily rise
On wings of faith above the skies;
Till death shall make my last remove
To dwell for ever with my Love."—WATTS.

RETURN, O wanderer, return!
The Saviour bids thy spirit live.
Go to His wounded feet and learn
How only Jesus can forgive.

THE SACRAMENTARIAN PROGRAMME AND THE STRICT BAPTISTS.

WISE men welcome accurate information on subjects of importance from every available source. In the present day it is important to be acquainted with the true character of the system of religion correctly styled *Sacerdotalism*, or *Sacramentarianism*, both terms indicating the same thing in different aspects.

By the first is meant the belief that an ordained minister in the Established Church is a veritable *priest*, who has power to impart spiritual life by the due performance of the Ordinance or Sacrament of Baptism, and that he also, by offering the Prayer of Consecration, effects a change in the elements at the Lord's Supper, and offers a true sacrifice to God by solemnly presenting them to Him.

By Sacramentarianism is meant the belief that the two ordinances or sacraments are essential to salvation, spiritual life being actually imparted in the first, and as really maintained by the second, devout attendants on which really take and receive in the consecrated bread and wine the body, the blood, and the Deity of Jesus Christ, and thus become more and more partakers of the Divine nature.

Protestant Dissenters have been slow to believe that these sentiments are really promulgated and held by any who profess to belong to the National Church. A vivid idea of matters as they exist may, however, be obtained from an immensely popular book entitled "A Lost Cause," by Guy Thorne, a story which presents Sacramentarianism in its fairest and most plausible aspect, and pours bitter contempt on a modern movement to arrest its progress.

We do not ourselves regard the programme and proceedings of the Wycliffe preachers with unmixed favour; nor can we share their enthusiasm for the Book of Common Prayer, however evangelically it may be interpreted. It were far wiser, we judge, to fight for the truth with Divine weapons, and to let a volume which, with all its beauties and excellencies, contains so much error alone in the holy war.

At the same time we view with indignation the vile and virulent attack which this clever writer has made upon them. He, indeed, assures us that "no single character in the tale is a 'portrait' of any real person whatever"; but we must believe that his shafts of satire are directed against the deceased founder of the movement and his son, and feel bound to vindicate these worthy men from imputations so ungenerous and scandalous.

The chief interest and value of the book, however, lie in its vivid and pictorial presentation of Sacerdotalism, as the author and his co-religionists honestly and earnestly desire to have it carried out in the Churches of Great Britain.

It introduces us to clergymen who, though very human in their private capacities, are, in the full sense of the word, *priests* in connection with their ministerial functions. The Sacrament of Baptism is not indeed made prominent; but the utmost stress is laid upon the Lord's supper as "generally"—that is, in all cases—"necessary" or essential "to salvation."

In the course of the story "a bell in the steeple of a parochial church

summons the congregation to Mass—a word of which church people in this century are becoming less afraid.” Within the building a server is described as lighting the Eucharistic candles, though it is in the morning, “with a long taper.” In a prefatory sermon the preacher exhorts all present “to make themselves ready to receive the Lord, who is presently coming among them.” As the Mass proceeds, “the servers kneel on the altar steps in cotta and cassock, while the priest moves above them in his stiff, flowered chasuble, robed in the garments of the Passion of our Lord.” “The ‘comfortable words’ were then said, the *Sursum corda* (or, Lift up your hearts) commenced,” and “the vast majority of the people felt” that “the most solemn part of the service had begun,” and believed and were waiting for the sudden coming of our Lord Himself among them, when the priest should say “the Prayer of Consecration.” Subsequently “everything in this world became as nothing to them, because upon the altar before which the priest was bending so low, they believed that God had come.”

¶ The bread (or wafer) which he had consecrated, though physically unaltered, had by this time mysteriously undergone a vital spiritual change. It was now “the Host.” This the priest “held up,” and at this supreme moment “the greater part of the worshippers bent (before it) in humble contrition and *adoration*” of “the Blessed Sacrament,” and “their ears were tuned to harmonies which were not of this world.”

The mysterious change which the wafer had undergone was, we are assured, permanent, and it continued to be the Host after the service terminated. All of it that remained unused was therefore kept or reserved in a pyx, or sacred box, upon an altar in the side chapel, which was illuminated by a single lamp, which at night-time burnt with a dull red glow. From this the blessed Sacrament was—when occasion required—removed by the clergy of the church, “who were frequently sent for at all hours of the day and night to help departing souls on their way home” by administering the blessed Sacrament to them.

These, be it observed, are not the words of an enemy to Ritualism who cunningly burlesques it, but of its devoted and enthusiastic friend. All is advanced in good faith and in a sober and reverential spirit which enforces respect. As earnestly and reverently we quote his words, that our readers may see from this unprejudiced work of fiction, what the religion really is that the High Church party would have their fellow-countrymen believe and practise.

No attempt is made to justify what is described as occurring, by the Word of God. Little, if any, importance is attached to the Prayer Book, which is rarely referred to. It is assumed that there is ample authority for all the proceedings so glowingly described *somewhere*, but for the source of this authority we enquire in vain.

Our purpose in the above remarks has not simply been to draw attention to a remarkable book, or to indicate to all who, like myself, are Puritans at heart, the true nature of the form of religion which many would force upon England; but to exhibit a danger which menaces the rising race. St. Paul’s is the Cathedral of our chief city. From its pulpit the religio-political principles of the dominant party in the Established Church are authoritatively voiced. The utterances of the

Bishop of Stepney on Sunday, February 11th, therefore claim our earnest attention as Protestant Dissenters. His theme was religious education in the schools which are supported by the State, and his contention that no Christian instruction to the young can possibly be undenominational, but must necessarily be dogmatic and cannot be limited to the rudimentary principles which are common to all forms of faith; so, to limit it would be unjust to those who believe in the immense importance of the Sacraments and do not regard them as mere extras or appendages to the ordinary worship and services of the Church. The simplest teaching—that implied even in popular hymns like “There is a green hill far away”—implied definite truth, and *this* they must see was taught over the whole field of national education.

Mark the phrase, “the immense importance of the Sacraments,” which in reality means that while catechising; the study of the Bible; attendance at public worship; and the preaching of the Gospel are in their way important, the Sacraments are of essential and paramount moment, since “they are generally necessary to salvation,” and without them, when administered by duly consecrated priests, the gates of mercy are closed to all who die, whether as infants or adults.

In a word, what is so pleasantly and popularly advanced in “A Lost Cause” is the form of religion which those in power insist should be taught in the free schools of the nation.

This is not a political organ, but a Magazine devoted to the interests of the Strict and Particular Baptists. Are our ministers, we enquire, “dumb dogs that cannot bark”? Can nothing be done in the way of prayer, preaching and protest to evoke some earnestness for Evangelical and Protestant Truth in our section of the Church?

“What! silent still, and silent all?
 Ah no, the voices of the dead
 Sound like a distant torrent’s fall,
 And answer, ‘Let one living head—
 Let one arise—we come, we come;
 ’Tis but the living who are dumb.’”

“So it was alway, the cloud covered it (the tabernacle) by day, and the appearance of fire by night.”—Num. ix. 16.

“On my brightest days was a sheltering haze;
 In my darkest night was a cheering light.”—*Rufus*.

ALL OF GRACE.—“The grace that ‘inscribed our names in God’s eternal book’; the grace that gave our persons to the Son of God that He might redeem us by His sufferings, blood-shedding and death; the grace that is now in the heart of Jesus as He now sits in glory at the right hand of the Father—this same grace quickens our souls into newness of life, convinces us of sin, gives us repentance, brings us to the foot of the cross, reveals in us a precious Saviour, and raises up in our hearts a faith and hope and love in His name which both save and sanctify us unto life eternal.”—*J. C. Philpot*.

IF THE LOVE of Christ exercising its gracious power in the heart does not lead to holiness, earnestness and usefulness in the life, sure I am that long and loud sermons on duty will never lead to these desirable ends.—*John Hazelton*.

THE MAN OF GOD AND WHAT HE SAYS TO MEN.

A SERMON IN WORDS OF ONE SYLLABLE.*

"I heard the voice of the Lord—'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'"—Isa. vi. 8.

"**H**ERE am I; send me," were the words of one whose "sin was purged," and whom the Lord had called to speak to men in His name; and He still sends some to do as this man did, and calls them to speak His truth to all.

This they should at all times do in short and plain words. Such is the force of these, that it is much to be wished that all that are called to preach knew more of their rare worth. They might then learn to shun long terms, and to make all that they say quite clear to poor and plain men. The great facts of our Faith should be made known in such a way that a child might grasp what we say.

We should tell all that hear us that while there are not a few good books in the world, there is one Book, each word of which is pure truth. God gave it as "a lamp to the feet and a light to the path," and it is our sole guide as to what is His will.

In it we learn in what way lost men may be saved from "the wrath to come." It tells us that we are all sprang from one man, who came from the hand of God pure and true, strong to stand, but not too strong to fall. He fell, and the fruit of his sin is, that all his seed are born in sin and with bad hearts, and love not Him to whom they owe all things, but go their own way from their birth, and give Him no praise and seek not His face. All are dead in sin, and have no strength to do one thing that might turn His wrath from them.

This we should state, and we should show that so strict is the Law of God that none can by their good works save their souls from its dread curse; since when God sees sin He must smite, nor can He pass one wrong deed by. Thus all men, if left to go their own way, have naught to hope for, save doom and the death that has no end.

This is the dark side of what we have to say, but there are glad things yet to tell; for we must show that, ere the world was, God loved His Church, and marked out in pure grace those that it was in His heart to save. These He chose in His Son, and wrote their names in the Lamb's Book of Life, and gave to Christ, who took the whole charge of them, and pledged His word that they should be saved from the curse and guilt and reign of sin, and be made meet to dwell in God's great home of light and love, when Time should be no more.

They fell as we have seen, and to save them, He came to this world and was born a babe, as all men are. Thus, though He ceased not to be God, "the Word was made flesh," and as the God-man He met all the claims of the Law in the place of those whom He stood pledged to save. Though God's son, He had no wealth here, and was so poor that "He had not where to lay His head." Thus He can feel for such of His saints as are in straits through want, and find it hard to live. Thus He paid all that was due by His Church to the Law of God, and, to save them from its curse, He bore their sins on the cross to which He was nailed by rough hands, when God hid His face from Him, and

* A sermon in words of one syllable is no novelty. The peculiarity of the above is its strict accordance with the views of this magazine.—EDITOR.

the woe of His soul was such as no words can tell. Thus, though sin was not *in* Him (for He knew no sin, nor could the "Prince of this world" find aught in Him), sin was *on* Him (for "He was made sin for us") when He died on the tree; and though sin is *in* us, it is not seen *on* one soul whose guilt He bore when He laid down His life for His sheep. "As far as the east is from the west, so far hath He" borne it from them. Their sins are drowned in the Red Sea of His blood. What glad news to those that are sad at heart!

Then we must state that when the cup of wrath was drained to the dregs, He "cried with a loud voice and gave up the ghost." He was laid in the grave from which on the third day He was raised by God, and now He sits at God's right hand, to die no more; where He pleads for all for whom His blood was shed.

These great facts, all that preach should not shun to tell. "The Son of Man came to seek and to save that which was lost"; and it is our joy to know that God's plans will not fail. All, then, whose sins Christ bore on the cross will be brought to Him, and those that come to Him "He will in no wise cast out."

Once more we must speak of the *new birth*, and this in such a way as to leave no doubt as to the truth of God on the point. Let us, then, tell those that hear us, that they must be *born* twice, or *die* twice; and that while Christ died *for* His Church, God works *in* the hearts of all His sons. Let us speak much of *Him* by whom the great change from death to life is wrought; and thus show that men are saved by the free grace of our three-one God from first to last—as one has well said, by love, by blood, and by might.

Nor must we keep back the fact that true faith is the gift of God, and has no place in hearts that He has not touched in grace. None that have not the life of God in their souls can put their trust in His dear Son, while all that can do so shew by this act that they have "passed from death to life," and hence that they were loved with a love that was ere Time, and which will last when "Time shall be no more."

It is said by some, that *men as men* ought to act this Faith in Christ, and that if they will not do so, their doom will be worse at the last great day. But that this is not true is clear. The Law tells us what men ought to be and to do. They ought to *be* all that the first man was ere he fell, and to *do* all that it claimed of him. Now the Law did not say, "Trust in Christ and thou shalt be saved"; but "All these good things do and thou shalt live." They that are cursed at the last great day will not be sent to hell for the lack of that grace which God was not pleased to give them, but for sins which He can but judge. He can and will not clear them that stand charged with guilt in His sight.

This, too, we must not leave out—that God's love to His Church will know no change. Christ's sheep will not leave Him since He will not leave them; nor will death, or life, or height, or depth, or things that are now, or things that are to come, part us "from the love of God which is in Christ our Lord.

Nor should we fail to state what "must be known and felt" by those who have found grace in God's sight through the blood of the Lamb; since not a few name the name of Christ, and join a Church, and talk much of good things, whom God hath not called; and who, if

they die as they now live, will be damned for their sins at last. We may be deemed stern and harsh if we do this ; but if men blame us, the Lord will not do so, but will own His own Word in His own time and way, and show that He is pleased with those who shun not to tell men the whole truth of God.

Some there are whose faith is weak, and whose signs are few ; who fear much that they are not right, yet in whose hearts there is a true work of grace. To find these out, and to raise them by kind and wise words from their gloom and doubt, is most hard ; but this we must try to do if we would please the Lord and be of use to those that He bought with His blood. He that is wise in this way will "win souls," and so to do is to serve God in a way most grand and good, though men may not deem it such.

Few in this day who stand up to preach think of these poor things, or try so to show them the truth of God as to lead them to see if they have or have not the life of God in their souls. Thus the weak and tired flock of Christ get no food ; while those who make a mere show in the flesh, but have not true grace, wax more bold in a course which will end in their doom. Thus these blind guides urge on the goats and balk the sheep, and do great harm to both.

Then we should speak kind words to saints that are tried in the things of this world—such as are poor and find it hard to live ; such as at times have sore pain, and such as are so tried in their minds by what they have to bear that, like men in a storm at sea, they "reel to and fro, and are at their wits' end." To these we should dwell on the love of our best Friend, who is too wise to err, and who, while He brings the blind by "a way that they knew not," still leads them forth by what He knows is *the right way*, and keeps from them naught that is for their good.

Then, when so led, we should speak of the world to come, and ask those that hear us to try to view by the eye of faith the Land that is so far off, where there shall be no more pain or tears or death, but where our joy and peace shall know no end. How sweet is this theme to those that are tired of the noise and toil of this world of strife, and sigh from day to day through the plague of their own hearts. Oh, it is well when the harp-notes of the white-robed throng fall on the ears of hope, and we seem to stand—as at last we shall—on the sea of glass and see our Lord as He is.

How grand are all these themes ! Oh, to make them known. Lord, shouldst Thou say, "Whom shall I send, and who will go for us ?" my heart shall cry, "Here am I ; send me."

A SPIRIT of thoughtful and judicious hearing seems almost dead in our Churches. Anything goes down with our congregations, and the trembling anxiety to say only what accords with the mind of the Lord is rarely manifest in our pulpits. Hence our Churches are losing the love for God's truth and the jealousy for the purity of the preached Gospel which once characterised them. Hence the honour which the Holy Ghost once put upon us as a people is rarely manifested in these days. We forget the word, "Them that honour Me I will honour and those that despise Me shall be lightly esteemed" (1 Sam. ii. 30).—*Niger*.

"THE KINDNESS OF GOD." *

THIS forms part of King David's generous enquiry—after he had attained to eminence and power—whether any of the family of Saul were living. It was not that he might exterminate a race, some of whom might become his rivals and enemies in days to come, but that, if one survived, "he might show the kindness of God unto him" (2 Sam. ix. 3).

This, of course, does not mean the Divine kindness so conspicuous in our salvation (Tit. iii. 4); but the gracious and considerate kindness which He originates in holy hearts, which is a reflection of His own boundless love, and which He beholds with approval as a fruit of the Spirit which He has bestowed" (Gal. v. 22, 23).

I.—ALL KINDNESS IS NOT THE KINDNESS OF GOD. Satan posed as one that was kinder than the Lord Himself, when luring our first mother to her destruction (Gen. iii. 4, 5). He spoke with apparent consideration to Jesus when the hunger-pain was gnawing that pure and holy heart (Luke iv. 3). He incited Peter to plead with the Master to pity Himself and avoid the shameful death which He had covenanted to endure for our salvation (Matt. xvi. 22). He moves men of error to speak and act kindly that they may the more readily deceive the unwary (2 Cor. xi. 13, 15). Treachery will utter gentle and flattering terms that it may delude and destroy its adversaries. The seducer will whisper the tenderest and most sympathetic words to compass the vilest and most selfish ends.

II.—LOVE HAS SOMETIMES TO ASSUME THE TONE OF UNKINDNESS. Joseph spake roughly to his brethren (Gen. xlii. 7). Jesus answered the woman of Canaan not a word (Matt. xv. 23). Paul withstood Peter to the face (Gal. ii. 11) and firmly opposed Barnabas—though he had been his earliest Christian friend (Acts xv. 35). Faithfulness is often misunderstood for unkindness; and love itself has to enquire with indignation, "Have I become your enemy, because I tell you the truth?" (Gal. iv. 16).

III.—REAL KINDNESS IS THE EFFLORESCENCE OF AFFECTION. It is to goodness, what poetry is to prose, music is to speech, flowers are to fruit. There may be love without kindness, and kindness without love—but how well is it when the two are conjoined.

IV.—KINDNESS IN ITS HIGHEST FORM of manifestation is "THE KINDNESS OF GOD." It is a principle rather than an impulse, and becomes habitual only where self is restrained, the Master's glory sought, and we prayerfully aim to "walk even as He walked" (1 John ii. 6).

It is—as we have seen—*eminently gracious* and proceeds from the "love of God shed abroad in the heart" (Rom. v. 5). "He that loveth Him that begat loveth also Him that is begotten of Him" (1 John v. 1). Love is heaven-born, and "love is kind" (1 Cor. xiii. 4). It is *unselfish*, "doing good" and "hoping for nothing again" (Luke vi. 35). It is *spontaneous*. David's benevolence to poor, lame Mephibosheth originated solely with himself. It is *faithful to former promises*. More

* Suggested by the graceful and gracious Appeal (which bore the above title) issued by some leading friends at the Surrey Tabernacle for a substantial expression of sympathy to our brother Cornwell in his prolonged affliction.

than twenty years before, David twice swore to Jonathan that he would "not cut off his kindness from his house for ever" (1 Sam. xx. 15). Now, true to his dead friend, he seeks to benefit his son. Many suffer obligations imposed by past services to be overlooked. *He* enquired, "Is there not any of the house of Saul that I may show him kindness for *Jonathan's sake*?" The kindness of God is *practical*. It does not expend all its energy in words. It seeks to benefit its object; and in how many ways David carried out his beneficent project all who read the chapter will ascertain.

Christian reader, is there no one to whom you and I might, could and should "show the kindness of God" for His sake to whom "our all we owe"?
J. H.

"I THINK WHEN I READ THAT SWEET STORY OF OLD."

WE learn that Mrs. Jemima Luke, the author of this well-known hymn, departed this life in January last, at Newport, Isle of Wight, in her ninety-third year.

Beautiful and touching as are her lines, their charm, on examination, will be found to lie rather in their somewhat vague sentiment than in their evangelical accuracy.

True faith does not desire the corporeal presence of the historical Jesus, but rejoices in the fact that He is, in the power and grace of His Divine personality, ever an available and dear Saviour to all that "put their trust in Him."

"Some," said John Hazelton, "have enquired whether it would not be blessed were Christ personally on earth? No. It is far better as it is. We still have Him in all the plenitude of His ability to save and to succour, where *we most need His presence*."

Thus, though locally He is far away "above the star-lit sky," we love to sing of Him as "nigh unto all that call upon Him in truth." Thus, although

"We may not climb the heavenly steeps to bring the Lord Christ down;
In vain we search the lowest deeps for Him no depths can drown.

But, warm, sweet, tender even yet, a present help is He,
And faith has still its Olivet, and love its Galilee.

The healing of His seamless dress is by our beds of pain,
We touch Him in life's throng and press and we are whole again."

BIOGENESIS IN ITS RELATION TO SPIRITUAL LIFE.

BY J. ANTHONY GEE, a Member of Chadwell Street Chapel.

BIOLOGY, or the science which is devoted to the study of the life; either of animals or plants, deals with a subject so mysterious, that it ever has been and ever will be inscrutable to men, and of which God, its great Author, alone possesses the solution. We may consider fragments, as it were, of the main question with some intelligence and profit; but the inquiry, "What is Life?" in spite of the most diligent

and patient research, remains unanswered. No satisfactory definition of the term has been advanced; nor will one ever be furnished.

If this is true of the question as a whole, it is emphatically true of the branch of it styled Biogenesis, which is concerned with the origin of life, or how it is that life in any form exists at all.

It is not the object of this paper to discuss this vast subject scientifically, but to advance a few ideas which may be new to the reader and which may help to elucidate some essential and far higher truths.

Many minute creatures are so transparent that the very centre of their life leaps into visibility under an ordinary microscope. Their hearts' pulsations can easily be perceived and counted, yet the secret spring of these remains absolutely invisible.

It is remarkable, if not wonderful, that if the white of an egg is mixed with a little water and exposed to the open air on a warm summer's day for so short a time as ten minutes, the mixture, on microscopic examination, will be found to teem with living creatures. The same thing occurs in a sterilised infusion of hay.

The question naturally occurs to the mind—Whence come these living objects? Two replies have been made. One by Dr. Bastian, who sided with those who maintain "spontaneous generation," or the idea "that life is capable of coming into existence of itself." The other answer was given, after very careful, exhaustive and conclusive experiments by Professors Huxley and Tyndall in favour of what is styled Biogenesis, or, "that life in any form is generated only from life."

This has been so conclusively proved that the doctrine of "spontaneous generation" has perforce been given up.

It is, however, most noticeable that although you may carefully watch the two experiments mentioned above, nothing accounts for the life which is so obvious, nor can its cause or origin be traced.

In order to understand this strange riddle of Nature it must be borne in mind that the air we breathe, especially in the summer time, is crowded with germs, microbes and other forms of microscopic life; and that whenever a substance adapted to support microscopic life is exposed to the air, crowds of invisible creatures brood over it and deposit eggs, which are so small that they are hatched in an incredibly short space of time, and are visible only when submitted to observation through a microscope of considerable magnifying power.

These undoubted facts are not cited to mystify the unlearned reader, or to excite the wonder of those to whom such marvels are fraught with interest as exemplifying the manifold wisdom and goodness of God.

They are advanced simply because they may serve to elucidate and illustrate some truths of the most vital importance to us all.

We therefore enquire whether there are not some lessons to be learned from what we have here stated. As for example

A LESSON ON DEATH.

Before exposure to the air the hay infusion is dead. It contains no germs of life of any kind. Now, are we right in saying that the human heart is as sterile in relation to spiritual life as the *sterile hay* infusion is to natural life?

What is the testimony of the Word of God? In writing to the Ephesian saints, Paul affirms that "You hath He quickened (or made

alive) who were *dead* in trespasses and sins." Again, in writing to the Romans, he says: "To be carnally minded is death." Jesus Himself, knowing that the natural heart is dead to spiritual things, said to Nicodemus: "Verily, verily, I say unto thee, except a man be *born again* he cannot see the kingdom of God." "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.*"

So absolutely is the heart of a natural man spiritually dead that God likens it to a stone (Ezek xi. 19)—"I will take the stony heart out of their flesh, and will give them a heart of flesh."

Is not this, then, sufficient evidence of the deadness of the natural man to spiritual things?

LIFE A DIVINE GIFT.

As God mysteriously, and all unseen, deposits natural life in the sterile hay infusion, so He as mysteriously, sovereignly and invisibly imparts spiritual life to the heart of His chosen ones. Jesus said: "I *give* unto My sheep eternal life."

"The gift and infusion of this life in the soul are unlike anything else in nature. It constitutes the separate kingdom of Christ and gives to Christianity the strange mark of divinity."—HENRY DRUMMOND.

ETERNAL LIFE.

The spiritual life imparted in grace to God's people is eternal— is immortal. It will endure for ever; and it is remarkable that even in microscopic animal life we have something analagous to it. Sir John Lubbock, speaking of animal immortality, says: "It is generally considered that death is the common lot of all living beings. But is this necessarily so? Infusoria and other unicellular creatures multiply by division. That is to say, if we watch one for a certain time, we shall observe that a constriction takes place, which grows gradually deeper and deeper, until at last the two halves became quite detached and each swims away independently. The process is repeated over and over again, and in this manner the species is propagated. Here obviously there is no birth and no death. Such creatures may be killed, but they have no natural term of life. They are, in fact, theoretically immortal. Those which lived ages ago may have gone on dividing and sub-dividing, and in this sense multitudes of the lower animals are thousands of years old."

SPONTANEOUS SPIRITUAL LIFE IMPOSSIBLE.

As there is no "spontaneous generation" in natural life, neither is there in spiritual life. Some contend and believe that a virtuous man can grow better and better until in his own right he enters the kingdom of God; but, as Professor Drummond has pointed out, this is as absurd as stating "that a stone can grow more and more living till it enters the organic world."

Thus, therefore, science demonstrates what the Bible asserts. In God, in every sense, "we live and move and have our being" (Acts xvii. 28). "With Him is the fountain of life" (Psa. xxxvi. 9). He "quickeneth—or preserveth alive—all things" (1 Tim. vi. 13). He holdeth—margin, putteth—our souls in life" (Psa. lxvi. 13).

Happy, then, is the saint who, in all senses can say, "The living, he shall praise Thee, as I do this day" (Isa. xxxviii. 19).

THE EARTHEN VESSEL

A BRUISED REED.

(Isa. xlii. 3.)

THE shepherd that to stream and shade
 Withdrew his flock at noon,
 On reedy stop soft music made
 In many a pastoral tune ;
 And if, perchance, the reed were crushed,
 It could no more be used ;
 Its mellow music, marred and hushed—
 He breaks it when so bruised.

But Thou, Good Shepherd, Who dost feed
 Thy flocks in pastures green,
 Thou dost not break the bruised reed
 That sorely crushed hath been.
 The heart that dumb in anguish lies,
 Or yields but notes of woe,
 Thou dost re-tune to harmonies
 More rich than angels know.

Lord, once my love was all ablaze,
 But now it burns so dim !
 My life was praise, but now my days
 Make a poor, broken hymn.
 Yet ne'er by Thee I am forgot,
 But helped in deepest need ;
 The smoking flax Thou quenchest not,
 Nor break'st the bruised reed.

(Selected.)

REVIEWS, LITERARY NOTES, ETC.

C. H. Spurgeon's Prayers, with an Introduction by Rev. Dinsdale T. Young. Cloth gilt, 177 pages. Price, 2s. 6d. London: Passmore and Alabaster, Paternoster Buildings.

UNDER the title of "The Pastor in Prayer," a selection of twenty-six of the late C. H. Spurgeon's prayers was issued by Elliot Stock in 1892. The subjects of the sermons to which these were preludes were given, and the book as a whole was well edited and tastefully got up. In the above volume twenty-six other prayers are also given. No dates are appended; nor are we told to what discourses they were introductory. The laudatory introduction might well have been omitted, and the judicious excision of many unimportant words would have rendered the petitions far more readable, without in the least depriving them of their characteristic peculiarities and excellencies.

A permissible distinction may be drawn between the *grace* and the *gift* of prayer. The *first* is all of God. "The Christian's heart his prayer indites, he speaks as prompted from within." The *second* depends not a little on natural capacity and due attention to the art of giving appropriate public expression to

holy thoughts and feelings. Many who assume to lead the devotions of others do so in a manner so slipshod and slovenly as to outrage good taste; while others, like the preacher who "sought to find out acceptable words," evince that they have studied to approach the King with the propriety and reverence that His dignity and glory demand. Our late beloved tutor, the Rev. G. Rogers, once informed us that Mr. Spurgeon's public prayers, though apparently so unstudied and spontaneous were, as a rule, the fruit of solemn preliminary consideration. This the careful perusal of these two volumes may serve to confirm. They assure us that the various petitions were not left to the spur of the moment; but that the preacher had anticipated and, even in a sense prepared, his address to God, with as much conscientious care as he anticipated and prepared his address to the congregation.

So doing, by no means contradicts the inspired statement that the "preparations of the heart in man and the answer of the tongue is of the Lord" (Prov. xvi. 1). Faith can rely on the Holy Spirit to aid us in prospect of our undertaking to lead the worship of

other Christians; as well as trust Him for needed help when the solemn moment for the engagement arrives.

The gift of prayer is matured by devotional reading; by attention to the writings of those whose language was refined yet simple, and whose expressions, though bold, were reverential and becoming. We thus enlarge our vocabulary, improve our style, and acquire a dignity and richness of phraseology which even the most spiritually minded of our congregation will hardly fail to regard with satisfaction and profit. They will surely feel that it is befitting that our highest and holiest thoughts should be clothed in the choicest and most graceful language.

Mr. Spurgeon's gift in prayer was universally allowed to be a unique one. He could hush hearts to awe as none others of his time could. Hence the value of these embalmed petitions which we specially commend to the close study of our ministerial brethren.

The Metropolitan Tabernacle Pulpit. Sermons preached by C. H. Spurgeon. Revised and Published during the year 1905. Cloth gilt. 624 pages. Price five shillings net.

Time! what an empty vapour 'tis!
And days, how swift they are!
Swift as an Indian arrow flies,
Or like a shooting star.

It seems but yesterday that our good friends the Publishers were so courteous as to send us the fiftieth volume of this marvellous series of published discourses; and lo, the fifty-first is before us with a request for a Review. To expect this from one of the great preacher's earliest students is, however, to look for what he is wholly unable to produce. We cannot think of our Pastor-President without the warmest gratitude to God, or hark back to days that are past, without a stirring at the heart like pain. Tears start to our eyes at the thought of all his love; nor has our divergence from some of the principles which we received from his lips, caused our affection and loyalty to him in the least to abate.

With the exception of some objectionable sentences on page 260, in which high brethren like ourself and our readers, are referred to in a very unbecoming manner, the discourses as a whole are admirably evangelical, plain, practical and Christ-exalting; and their circulation must, with God's blessing, do good.

The main excellence of this volume, however, does not, we think, lie in the fact that many of these sermons have not been before printed, but that they

have been, though in a form which has long rendered them unattainable. Several we remember well, as they appeared in *The Baptist Messenger* for 1862 and the two following years—the time of our own College course. These were almost exclusively, sermons delivered on Thursday evenings, when the preacher was ordinarily favoured to be especially rich, gracious and heart-searching—and his words fell like heavenly dew with unwonted unction, savour and power. Of these, No. 2,943, on "Restraining Prayer" (Job. xv. 4), delivered in the early winter of 1862, is a good example. We listened to it with actual awe of soul. Every word told; and, as charge after charge was brought home to the conscience, how ashamed and self-condemned we felt in the sight of the Lord. After the lapse of forty-four years our impression of the marvellous power bestowed on the preacher on this occasion abides to this day.

Other sermons we recognise with almost equal interest—but what a pity it seems that whoever was responsible for the getting up of the volume did not rectify our old friend Blake's blunder and assign to No. 2,924 its obviously correct title, "Restraining," instead of "Preventing Grace." As it stands it would indicate the forms of grace which precede God's open acts of mercy to His people; rather than His goodness in holding them back from actual sin, on which the preacher here dilates with great fulness and force. So at least our old Puritan heart inclines us to think; and we acquired our phraseology from this dear man of God himself.

For five shilling net, the volume is a marvel of cheapness and a treasure-store of soul-saving and saint-establishing divinity.

Cheering Words for 1905. Edited by B. J. Northfield. With portraits of J. Easter and J. Lambourne. Cloth gilt, one shilling. E. Banks and Son.

THIS tasteful volume, with its many illustrations and excellent matter, is a marvel of cheapness and deserves extensive circulation. It is unique of its class, no other halfpenny magazine being so evangelical, so thoroughly Protestant in its tone, and so free from Arminianism, which in its various forms, is the root of all other doctrinal errors.

The original pieces by our friends—W. Dixon, Realf, E. Peters, the indefatigable H. S. L., and others—are admirable, and make us proud that we have such writers within our ranks.

The articles from other sources might have been more judiciously selected. In some cases, too, what is stated, claimed previous verification and closer attention to well-known facts. Haydon, the painter, for instance, terminated his wretched career by suicide; nor is there room to believe that he was out of his mind at the time. His pious counsels to his son (page 46) have therefore no weight as pleas for the religion with the power of which he was assuredly unacquainted. The life of Savonarola was again well worth recalling (page 134); but his haughty ingratitude towards Lorenzo de Medici, and the strange lack of prudence which estranged his true friends, made him many enemies, and perhaps hastened his doom, should not be overlooked when his strange story is retold.

The illustrations again are often chosen with scant discretion. Why, for example, is "the Somerville portrait" given as a likeness of John Knox, when, in spite of Carlyle's clumsy arguments, it is well known to have no authority? The figure in the pulpit "with his river of beard" in Wilkie's picture of the great Reformer preaching before Mary Queen of Scots—an engraving of which everybody has seen—may now, as is generally admitted, be confidently regarded as presenting the appearance of this great and fearless man. How this differs from the one here given needs no comment.

Why again the hideous caricature of Savonarola—which doubtless originated with some Jesuit artist—when a well accredited and far more pleasing portrait is familiar to all?

Yet, again, may we submit to our beloved brother-Editor that our office imposes on us the obligation—for the credit of our Section of the Baptist Denomination—of keeping our magazines free from errors and blunders, which no reader of average intelligence can fail to notice. Our leading men at one time were sound divines and diligent students who, by patient application, had acquired the power to express themselves in good current English. Now, things are different, and a certain coterie seem bent on keeping our serial literature at its lowest educational level.

In this volume, for instance, on pages 122—124 and 175—177 are two Articles on the Transfiguration of Christ, emanating from a Professor of Theology, in which any advanced schoolboy could perceive (pages 122 and 123) violations of two obvious rules of elementary syntax

(Lennies I. and IV.); two sentences which make no sense because they lack finite verbs; and phrase after phrase which betray the most culpable disregard of the acknowledged proprieties of our native tongue. Moreover, any member of an ordinary Bible-class would detect an important Biblical misquotation (Psa. xlv. 2) and a saying irreverently attributed to our Lord and printed between inverted commas, which not only is He nowhere recorded to have uttered, but which manifests that the writer wholly fails to understand John xvii. 1. Three texts, at least—"the excellent of the earth" (Psa. xvi. 3), "the temple of the Spirit" (1 Cor. vi. 19), and the "habitation of God" (Eph. ii. 22)—are also recklessly misapplied. That some of God's people are favoured with closer and more abiding fellowship with Him than others, is indubitable; but to confine these expressions to such is incorrect. They describe what is common to all His living family. "This honour have all His saints."

Pseudo-scholarship is detestable, and here we have it galore. For example, "transfiguration," or a change in appearance, is incorrectly said to be synonymous with "metamorphosis," or a change in form; and *apaugasma* (effulgence) in Heb. i. 3 is explained to mean "bright shining like unto the sun," an idea which the term neither implies nor suggests.

Our concern in thus writing is for the future of the literature of our Section of the Church, and we beg our brother, the Editor, whose knowledge of the Bible is so accurate, and whose own style is so lucid and correct, to keep his pages free from such blemishes as we indicate. His booklet is popular. It falls into the hands of "all sorts and conditions of men." None will find fault with it, if plain and simple; but why should it be allowed to contain what men of culture must regard with derision and contempt—a contempt which they may transfer to the views it advocates.

The Slaughter of the Innocents, a protest against some recent alterations in the Hymns in Gadsby's Selection. By Grey Hazlerigg. Two-pence. B Banks and Son.

HERE, with wonderful vigour of thought and language, this grand old servant of Christ contends for the pristine purity of the hymns he has so long loved. The booklet will interest many who do not use Gadsby's in their public worship.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WHITECHAPEL (COMMERCIAL-STREET).—The afternoon service in connection with the anniversary of the Church on Jan. 23rd was conducted by our beloved friend, pastor E. Mitchell, who preached from Ephes. ii. 4, 5, dividing it as follows:—(1) A Divine Characteristic; (2) A Wonderful Affection; (3) An Important Operation. In dealing with the first head our good brother shewed very clearly the rich mercy of our Lord, His great love, and the exceeding riches of His grace when dealt in comparisons, but there was no comparisons with Him. He is great in the true sense of the term and will abundantly pardon. 2. A wonderful affection. His was a personal love, and must not be confounded here with God's general love for His creatures; but we note the apostle says in Ephes. v. 25. "Christ loved the Church, and gave Himself for it"; and again, in Gal. ii. 20, "He loved me, and gave Himself for me." No sinner ever loved Him first, hence our love is but the reflection of His love. Jonathan loved David; but there was much in David to love, but not so in us. We cannot love a corpse, but God loved us when we were dead in sins. 3. An important operation. Here we see love at work. We are quickened by the blessed Spirit of God. It was a greater work to quicken a soul into life than to take that soul home to glory. The life here was one of development. The sermon was much enjoyed. The evening service was commenced by singing, "How pleased and blessed was I." Brother Butcher sought the Divine blessing upon the gathering. Mr. F. T. Newman, the chairman, testified to his gratitude that the Church still continued as a light in one of the darkest parts of East London. Earnest and stimulating addresses were given by Brethren Galley, Mutimer, Mitchell, and Green. The meetings were well attended and enjoyed, and good collections were taken on behalf of the Renovation Fund. A few closing words by the Chairman and prayer concluded a very happy and profitable meeting. To God be all the praise.—E. OUDMORE.

HOMERTON ROW.—New Year's services were held on Jan. 14th and 18th. On Lord's-day morning our pastor was graciously helped to preach from I Sam. xvii. 32, in the evening from Luke xix. 5. Both parts of the day proved to be times of much refreshing and the presence of the Master was truly manifest. On Thursday afternoon, Mr. T. L. Sapey preached an encouraging sermon from Psalm xvi. 6. After tea a public meeting was held, presided over by Mr. W. S. Millwood, who cheered us

by helpful and encouraging words and practical assistance. A report was read by Mr. Baker, church secretary, shewing that the Church was in a much more prosperous condition than last year at this time. Addresses were delivered by Mr. Hutchinson from Heb. xiii. 8, Mr. Ackland from Mark xiv. 16, and Mr. Sapey from Song of Solomon i. 4. The pastor also spoke a few words on the unchangeableness of Christ as an incentive to prayer and service and thanked the friends for their presence. The services were felt to be times of much profit and the attendance very satisfactory, taking into account the unpleasant condition of the weather.—H. B.

EBENEZER, GRAYS.

RECOGNITION OF MR. G. SMITH.

SPECIAL services were held on Wednesday, January 17th, in connection with the settlement of brother G. Smith as pastor of the above Cause.

Brother E. Mitchell, President of the Association, took the chair at 3.15, and, after the opening hymn, read I Tim. iii., after which brother Pettitt engaged in prayer.

Brother F. C. Holden, of Limehouse, followed with an address setting forth the nature of a Gospel Church, basing his remarks upon Luke i. 1—4, declaring that a Church was not a building but a company of believers in the Lord Jesus Christ banded together in communion and fellowship. He proved that the early Church was Strict and Particular Baptist in its order, in that none were admitted to fellowship but baptized persons, and none were baptized but those who were manifestly believers in the Lord Jesus Christ.

After another hymn the President called upon brother Smith to give an account of his call by grace to the ministry and to Grays.

Brother Smith said: "I was signally blessed by God from infancy in that I had a godly mother, who, amid many trials, manifested a faith in her Lord and Saviour until it pleased Him to take her to Himself. I was brought up among the Congregationalists, and as a young man became a member of that body and at different times occupied various offices in the Church. Of the doctrines of grace I was ignorant for many years, but when I became acquainted with them it immediately raised a spirit of anger and enmity and, like Saul of Tarsus, I became a persecutor. I was stopped in my career of religious profession in October, 1898, when, during some special services at the Church of which I was then a

member, one speaker dwelt upon the work of the Holy Spirit. I was convinced that I was entirely ignorant of His person and work. I was led to pray that God would set me right, and there was from that time an hungering and thirsting for something I did not possess, and which in my religious surroundings I could not get. Feeling that it was a knowledge of God's Word I needed, I commenced to read the Bible from the beginning, and upon reaching Deut. vii. 7, a light shone upon the Word and into my heart, my opposition to the doctrines of grace was broken down, and I was convinced that salvation was of the Lord. I then went to hear the late Mr. Ashdown, of Great Alie-street, and afterward Mr. Lee, of Bow, whose testimony was made a blessing to my soul, and the Lord spoke peace to me one Sunday morning during a sermon from Acts x. 10, 11. After many trying experiences my wife and I were baptized by pastor W. H. Lee on November 26th, 1899, and publicly received into church fellowship on December 3rd. In July, 1900, in the order of God's providence the hand of affliction was laid upon my pastor, and he sent to me saying that it was upon his mind to ask me to take his place at chapel the following Sunday. I was surprised at the message, feeling altogether unable, but the Lord met me with a scripture, and I said if the Lord would enable me I would endeavour to speak in His name. He enabled me to speak from Isaiah liii. 6, and I also spoke the next Sunday, although I went in much fear and trembling. After this, doors began to open at Ilford, Forest Gate, East Ham, Canning Town, Peckham, Hertford, Maidenhead, and Grays, and the Lord graciously enabled me to speak in His dear name. In August, 1904, I received a letter asking me to supply regularly at Grays during the first six months of 1905, which, after prayer, I accepted, and as the Lord blessed me with liberty in speaking I was invited to accept the pastorate. This occasioned much anxiety because, although my heart was with the friends, I wanted to know God's will in the matter. He was pleased to answer by manifest blessing upon the Word and an increase in membership, and so, feeling that it was the right step, I accepted the invitation."

After stating the doctrines believed in and preached, brother Wiseman, on behalf of the Church, gave an account of the way they were led to give the invitation. The members then stood up to signify their approval of the step taken, and brother Holden joined the hands of pastor and deacon, praying that God's blessing might rest upon this union between pastor and people. Tea was then served, after which

brother Mitchell again took the chair at 6.15.

After the opening hymn he read Psalm cxxii, and brother Withers led us to the throne of grace.

During the reading, a telegram was received from brother A. Boulden, of the Surrey Tabernacle, desiring to bless us in the name of the Lord.

In the absence of pastor W. H. Lee through illness, brother Mitchell then gave the charge to the pastor, speaking from 1 Tim. iv. 16. His address was full of good counsel and advice, which we hope may be remembered by pastor and friends for many days to come.

Brother Guy, late of Gravesend, then gave the charge to the Church, speaking from Psalm cxxxii. 14.

Brother Holden briefly but sweetly encouraged us by quoting three scriptures—"Encourage him," "Be ye kind one to another," "Let brotherly love continue."

The pastor then followed with a word from 1 Thess. v. 25, "Brethren, pray for us."

After another hymn, prayer and the Benediction by brother Mitchell brought the services to a close.

It was a day truly to be remembered. A sweet spirit of unity was realized throughout, the blessing of God fell like refreshing dew upon our souls, and, being thus encouraged by our God and by loving friends, we go forward in the name of the Lord, feeling that

"He that hath helped us hitherto
Will help us all our journey through,
And give us daily cause to raise
New Ebenezers to His praise."

MAIDSTONE (PROVIDENCE).—Anniversary services in connection with the Sunday-school took place on Sunday, Feb. 11th, when two sermons were preached by Mr. Andrews, of Fulham, in the morning from Gal. vi. 9, and in the evening from Col. iii. 17. He also conducted a children's service in the afternoon. On Wednesday, the 14th, a public tea at 5.30; at 6.30 a public meeting, Mr. D. Baker presiding. Recitations were given by the scholars and prizes distributed. Secretary's report showed that although we started the year with a deficit of £2 18s. 9d., we finished the year with a balance of 1s. 4d. God in His great mercy has helped us and we can still go on our way rejoicing.—H. B.

NEW CROSS (ZION).—On Lord's-day, February 4th, an appeal was made by the pastor on behalf of the fund being raised for Pastor C. Cornwell and one for the widow and family of Pastor Gorham, Kenninghall, Norfolk, and resulted in the sum of £13 10s. being received and divided between these two worthy objects.

LIMEHOUSE (ELIM) OBITUARIES.
JANUARY 8TH.—Mrs. Vizzard. A good woman—faithful even unto death; a member for more than twenty years.

January 23rd.—Deacon W. Bayes. God blessed him and made him a blessing to the Church for eighteen years. He received the home-call very suddenly. Aged 70 years.

February 7th.—Mrs. Turner, widow of the late G. Turner, deacon. A true friend both to the pastor and the Cause for many years and to the end of her days.

February 8th.—Mr. Tyler, a member of the Church from its formation, thirty-six years ago. He lived and died a true Christian.

THE STRICT BAPTIST MISSION.
 THE Young People's Conference, held at Soho on February 6th, was well attended by young people, and an exceedingly earnest and spiritual missionary tone (which augurs well not only for the Strict Baptist Mission, but also for the denomination) characterized the meeting. Our president, pastor E. Mitchell, struck the right note when he announced the opening hymn—"Jesus shall reign where'er the sun"; and after listening to the King's Word, we spoke to Him the desires of our hearts concerning His kingdom.

The experiment of appointing one subject for two papers proved to be an exceedingly happy one, and not less successful than happy; while the subject itself, "Personal Service in the Foreign Mission Field," seemed either to voice or to create an undertone of deep interest in many hearts.

Miss Evelyn Harris's paper (which was read first by her brother, Mr. H. Harris) and Mr. W. S. Baker's speech not only displayed true missionary feeling and perception, but revealed the more important and potent fact that they had seriously faced the question of personal service for themselves. Summarizing and comparing the two papers, we may say that the obligation of obedience to our Lord's commission was the ruling thought of each. Mr. Baker drew attention to our collective obligation, saying that the command to "Go" was given to the whole Church, and that "the Church's first duty is to evangelize." He particularly emphasized, however, the personal obligation of each believer, which necessarily corresponded to the personal character of the command. The obligation was as personal as the blessings of Christianity were, and our business was not whether we were to serve, but where? He referred by way of illustration—and also of contrast with ourselves—to the zeal of the Moravians, who for every fifty-eight members at home have one member in the foreign field. This went home to our hearts with great force;

but a reference to himself served even more to make the question of personal service abroad a "live" one to us when he said, "I have faced it."

Miss Harris dealt wholly with the personal obligation, the basis of her paper being Rom. xii. 1, "I beseech you . . . to present your bodies a living sacrifice," &c.; and while Mr. Baker showed that our obligation was one of indebtedness to our Lord, Miss Harris viewed the obligation from the point of view of our ownership by Him. Not being our own, the question was—Had we yielded all to our Lord, to Whom all belonged? This question was not confined to missionaries, but was for each of us. The result of such a surrender would be a feeling of pity for the lost. Addressing herself especially to her sisters in the audience, she pointed out the great need of women missionaries, and, referring to their conscious weakness and the less public nature of their work, truly said, "God measures work differently to us."

Brethren E. A. Booth, Chianall, Sapey, and H. Harris addressed the meeting from the platform, and it was evident that the spirit of the papers had laid hold of the Conference. Of our young people in the audience, several contributed to the discussion.

Mr. I. M. Brand advocated regular giving.

Mr. A. Booth suggested that it would greatly sustain the missionary spirit if our pastors would bring the subject more frequently before their congregations.

Mr. Goodenough was "profoundly impressed by the meeting," and said that, if we could not go, we could help to send others.

Mr. Tooke, pastor of Gurney-road, fervently hoped that the spirit of the meeting might spread throughout our denomination.

We echo this hope, and, meantime, cannot but thank God for the spirit of quiet spiritual enthusiasm which was evident. We are encouraged and are going forward in the Lord's name. "Thou shalt see greater things than these."

COLLEGE PARK, LEWISHAM.
 THE 24th anniversary of the Sunday-school was celebrated on January 21st. Mr. Guy conducted the services, and in the afternoon gave a very interesting and instructive address to a good gathering of scholars, teachers, and friends. His remarks were on the word "Ring," used as an acrostic and taken from the parable of the prodigal son (Luke xv. 22).

The services were continued on January 23rd. At 5.15 p.m. the children sat down to an excellent tea, which they much appreciated.

At 6.30 p.m. Mr. Riddle took the chair, when the Annual Report was read and very interesting addresses delivered by Mr. Rose and Mr. Martin.

Several scholars gave recitations, which were well received; after which the prizes were distributed by the Chairman.

This very encouraging meeting was then brought to a close by singing and prayer.

Special hymns were sung by the children, great credit being due to Mr. King for the able way in which he had instructed them.

The attendance on both occasions was very good; and while we deeply feel the loss of our beloved superintendent, Mr. Voysey, we have great cause to thank God for His great goodness to us during the past year, and we can look forward very hopefully to the one we have just commenced. The collections amounted to £7.

W. J.

CENTENARY OF THE AGED PILGRIMS' FRIEND SOCIETY.

AN INTERVIEW.

I HAD a little talk the other day with the secretary, Mr. J. E. Hazelton, at 83, Finsbury Pavement, E.C., and he told me the facts concerning the simple beginning of what is now a far-reaching work. He said, "A few young people, members of George Whitefield's Tabernacle in Moorfields, at the close of a Wednesday evening service in that place, adjourned to the house of one of their number, and there and then decided to form a Society exclusively for the purpose of affording permanent relief to the aged and infirm Christian poor. They were young persons in very humble circumstances, and during the first year of the Society's existence there were three pensioners, at £5 5s. per annum; now there are 1,660 and a daily expenditure of £43.

I inquired of Mr. Hazelton what scheme the Committee had for celebrating the Centenary. "We propose," he replied, "to aim at raising a Million Shilling Fund. On this the whole of the special enterprise will practically turn. Some people," he added, "think a million shillings an easy result to achieve, but a thousand thousands is a good many. However, we shall appeal to the Lord's people throughout the land, of course, and set ourselves to successfully compass our object. We have opened a special account at our bankers, and contributions from those who have heard privately of the intention before its actual launching have given us encouragement. We have a very interesting lantern lecture, illustrated with upwards of sixty views, entitled, 'The Aged Pilgrims' Friend Society: Its Hundred Years' History and Friends,' and this we shall be

pleased to send a lecturer to deliver wherever an opening can be found."

"What," I asked, "is the Centenary Fund to be devoted to?"

"We are anxious," Mr. Hazelton proceeded to explain, "to make the Homes self-supporting. There are, of course, certain charges for upkeep and repairs, and these have to be met out of our ordinary income, which, were it not for legacies, would not suffice to maintain our benefactions to their present extent. If we can create a fund, the interest of which will yield sufficient to meet these expenses in connection with the Homes, it will materially help us in our general work of granting pensions. Then we should much like to increase the amount of the grants. They are very gratefully received as often bringing just that relief which turns the scale, and makes all the difference between a struggle with poverty and a supply of at least slight comfort, and, supplementing the very slender resources of the recipients from their savings or the gifts of their families, keep many of the Lord's poor from having to seek the shelter of the workhouse, where it is not pleasant to contemplate such having to end their days. But in most cases larger grants would be really acceptable, and provide things which might almost be classed as necessities, but which yet are beyond the reach of these humble and deserving folk."

I am sure it will occur to all who read these details that any addition that can be made to the pensions will be an admirable step, and that the resolve to place the maintenance of the Homes—which are excellent properties—on a firm basis, and relieve the general income, is also a purpose of practical wisdom. Those who contribute to the Million Shilling Centenary Fund, now open, will have the pleasure of assisting both these good objects.

WHITTLESEA (ZION).—New Year's meeting was held on January 4th. A public tea was provided in the afternoon, and in the evening pastor Morling, of Cottenham, preached a sermon, which was of a very helpful character, from Psalm iii. 2, 3. There was a good congregation, and it was manifest to all that the Lord was with us. On the following Tuesday the pastor's Bible-class resumed its meetings. This class is a means of great help and blessing to many of us. The average attendance during the winter has been larger than before. Since the formation of the class ten years ago many of its members have joined the Church, and at the present time several more are desirous of doing so. The dominant feeling in our hearts is one of gratitude to our God for His great goodness to us and of hope and encouragement for the future. The annual prize distribution to the

scholars took place on Jan. 31st. A public meeting was held in the afternoon at 3.30 p.m., when the scholars were addressed by pastor A. Morling, of Cottenham, after which the prizes were distributed. A public tea was provided at 5.30 p.m., to which about 170 sat down, the arrangements for the tea being in the hands of Mrs. Winoh and Mrs. Lambe. At the evening meeting Mr. N. Pegge (Sunday-school superintendent) presided. After a hymn had been sung and a portion of Scripture had been read, the pastor engaged in prayer. The Chairman said how pleased he was to see so many present, and he hoped all would receive a blessing, especially those engaged in Sunday-school work. Mr. David Fuller then gave the secretary's report, which was very favourable, and showed an increase. During the year a new hymn book has been introduced, which involved an outlay of about £5, the books being presented gratis to each teacher and scholar. The report was one of the best since the commencement of the school. Pastor A. Morling next addressed the meeting, and gave a word of encouragement to the teachers, stating that it should be the aim and object of the teacher to extend the kingdom of God. He based his remarks upon the words, "So I prophesied as I was commanded" (Ezek. xxxvii. 7). Pastor Newton, of Wisbech, expressed his pleasure at seeing so many present, and to hear such a gratifying report. Speaking from Psalm lxxviii. 4, he remarked upon the necessity for teachers to bring before the classes the Word of God alone, for it is only that teaching which can do good. The collection was then taken, after which pastor Polley (who occupied the pulpit on Sunday) made a few remarks. He said he was not a Sunday-school teacher himself, but he was fully in sympathy with the work. After relating an amusing incident referring to when he once took a class for a friend, he gave the teachers a text for encouragement, from Col. iii. 11, "But Christ is all, and in all," and this should be the keynote of the teachers in addressing their scholars. Mr. Winoh also spoke, encouraging the teachers, and thanked all who had taken any part and helped to make the tea and meeting a success. He gave the teachers a motto from Psalm xc. 17. The meeting closed with a hymn and the benediction. Miss E. Gowler ably presided at the organ.

HERTFORD (EBENEZER).—Special services were held on January 25th in the interest of the late pastor, Mr. Bowles. A sermon, which proved very helpful, was preached in the afternoon by pastor F. C. Holden from James i. 12, and in the evening Mr. G. Savage set forth some practical truths, basing his

remarks upon 2 Peter i. 5-7. The present pastor, Mr. G. Mace, expressed regret at the absence of brother Debnam and sympathy with him in his bereavement. The collection, including sums sent by brother Debnam and other subscriptions and donations, amounted to just over £12, which goes to our aged friend, the ministerial brethren kindly giving their services. Brother Bowles, who is in his 82nd year and very feeble, thanks the many friends who have so kindly contributed.

NUNHEAD GREEN (BAPTIST CHAPEL).—Services in commemoration of the fourth anniversary of our beloved pastor were held on Lord's-day, January 21st, when two sermons were preached, that in the morning by the pastor, J. R. Debnam, from the words, "Christ is all, and in all," and in the evening by pastor Pounds, of Bexley. On the following Tuesday Mr. W. J. Styles, a friend of the pastor's, was much helped to preach on the subject of being confirmed in the faith of the Apostle's doctrine, and many testified as to comfort and joy experienced as our brother unfolded the word of life. Our friends then came together in good numbers to the tea in the school-room. Mr. George Savage presided over the evening meeting. After the hymn, "Come, thou Fount of every blessing," had been sung, pastor E. J. Debnam, of Woolwich, led us to the throne of grace. The Chairman read and commented on the first chapter of the Epistle of the Romans, especially the longing of the apostle that he might impart unto them some spiritual gift. Our pastor then gave a brief outline of the goodness of the Lord during the past year; eight had been added and two dear sisters were awaiting baptism. Pastor James Clark was much blessed in speaking from the words, "Grace be with you all," stating his belief that no greater blessing could descend upon a Church, and he made kindly reference to one of the former deacons who had been taken home. Pastor Thomas Jones, of Wandsworth, then followed with a blessed exposition of the words in the prophet Samuel, taking the latter part of a verse, "He deviseth means by which His banished may return." Brother A. H. Brooks was much helped to speak from the words, "Having obtained help of the Lord I continue to this day." The collections amounted to over £10, for which we desire to bless our dear Lord that He remembered us in our low estate, for His mercy endureth for ever.—ARTHUR W. HILL, *Church Secretary*.

CHELMSFORD.—On Jan. 24th the New Year's meeting was held, under the presidency of the pastor, Mr. Cox sought God's blessing. The Chairman reviewed the past year, for which there

was great cause for praise. Several had been removed, but others had joined, so that the ranks had not been thinned. Each of the deacons spoke in an encouraging manner, after which each member was handed a text written out by the pastor, which we trust may be helpful. The young men's meeting had their annual gathering on Feb. 7th. The report having been presented, the chairman (Mr. Boulton) gave an encouraging address, after which an excellent programme of recitations, readings, and choruses was gone through. Following this, two helpful addresses were given by Messrs. H. Chilvers, senr., and J. W. Cotten; the latter, on behalf of the class, presenting Mr. Boulton with a Bible and framed photos of the young men, in appreciation of his leadership.—J. J. H.

WOOD GREEN.—Pleasant memories, happy reflections, and, we trust, profitable results are associated with the Parents' Annual Meeting held at Park Ridings Chapel on Wednesday, Jan. 24th. Brother Robert Crowhurst presided. Praise, reading and prayer opened the meeting. The Chairman referred to the swiftness of time, and to the loss our esteemed sister, Miss Smith, had sustained of a beloved brother. Then in a few remarks bearing upon Psalm xlvi. 12, 13, he reminded the scholars and friends of the work of faith and labour of love the teachers rendered from time to time: "For they walked about Zion, told the towers, marked well her bulwarks, told it to the generation following." A consecutive and forceful address was given by our dear brother Bartlett, of Hill-street chapel. His text was a question—"Is it well with the child?" (2 Kings iv. 26). Brother Turner, a former superintendent of the school, gave an interesting address on the Saviour's rebuke to His disciples, "Suffer the little children to come unto Me." Seven scholars recited, very well, suitable pieces and evidently to the pleasure of their little friends. The Chairman presented the prizes for regular attendances, also eight special prizes in connection with the Scripture examination on the subject, "Joseph, a type of Christ." Mr. Leo Tye, Alfred Cbivers, and Emma Grimsey gained first prizes. This happy occasion closed with the hymn, "All hail the power of Jesus' name," to Diadem, the Chairman committing all to the care of our gracious Master.—P. J. C.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE New Year's meeting of the London Strict Baptist Ministers' Association was most favourably held on Tuesday, Jan. 9th, under the presidency of Mr. William Brazier. After prayer by

brother Goodenough, the President delivered a deeply spiritual, inspiring address from Psalm lxxi. 16, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only." After a short time spent in prayer, pastor R. E. Sears gave a special address on Rev. i. 17, "I am the First," spoken by Jesus to His imprisoned servant John. This meditation of our former President was richly Scriptural and seasonably helpful, and came as a word of grace from the Master. During the evening, prayer, praise, and testimony were the exercises in which brethren J. J. Smith, Johnston, Banks, Green, Sapey, Taylor, and Mayhew joined. A goodly number of friends cheered us (the Misses Simpson kindly undertaking the tea arrangements), and one and all testified to the satisfaction, revival, and rest our souls had participated in through the gracious mercy of our covenant Lord. Therefore "we thank God and take courage."

S. J. TAYLOR.

PRITTLEWELL, SOUTHEND-ON-SEA.—An interesting event occurred in connection with Providence Chapel, Prittlewell, on Wednesday, February 7th. For some time past the chapel has been overcrowded during the summer seasons, when an increasing number of visitors arrive at this popular watering place. After considerable prayerful consideration, the Church, which for a number of years has been under the pastoral care of Mr. John Chandler, decided to enlarge the chapel and build a room for the accommodation of the Sunday-school, a somewhat formidable task for a small and by no means wealthy people. Feb. 7th was the date chosen for the laying of memorial stones in the new schoolroom. Favoured with bright, suitable weather, a good company gathered in the chapel in the afternoon. The chair was taken by Mr. D. Smith, of Chadwell-street, and after a short devotional service the friends adjourned to the new room, and three memorial stones were laid by Mr. D. Smith, Pastor H. Boulton (Chelmsford), and Pastor J. Chandler. The stones having been declared well and truly laid, and freewill offerings by various friends placed upon them, the company returned to the chapel, and short addresses were delivered by pastors O. S. Dolhey, H. Boulton, and E. Mitchell. The various sums placed on the stones, together with a collection taken in the chapel, amounted to £41. Tea was served in the Mission Room of the Congregational Church situated in North-street, within a few minutes' walk of the chapel, kindly placed at the disposal of the friends by the pastor and deacons of the Church. The evening meeting was held in the chapel.

Mr. A. Boulden, of the Surrey Tabernacle, presided. A statement of accounts—showing that £150 had been collected by the Church towards the estimated sum of £400 required to complete the work—was read by the pastor, in the much-regretted absence of Mr. H. D. Mobbs, who was laid aside by illness. Addresses were delivered by brethren E. Mitchell and J. Chandler. The collection amounted to £9 and a happy day was closed by singing the Doxology. We venture to commend this little cause of truth to friends who visit Southend. The expense to which the Church has gone is principally for the accommodation of visitors, and any donations towards removing the debt incurred will be gratefully received by Mr. H. D. Mobbs, 80, Milton-street, Southend; Mr. G. Elnaugh, 5, Chelmsford-avenue, Southend; or Mr. J. Chandler, 10, Harcourt-avenue, Southend.—E. MITCHELL.

CLAYGATE. — Sunday-school anniversary services were held on January 28th. In the morning Mr. Chalcraft preached from Haggi ii. 19, "From this day will I bless you." The preacher remarked: (1) That from everlasting in Jesus was an eternal day; (2) The commencement of personal enjoyment of those blessings; (3) The foundation of God's spiritual temple in the believer's heart; (4) A day of power—"My people shall be willing in the day of My power"; (5) A day of life realised by them; (6) A day of love.

"Oh, love, how bright thy glories shine,
How great thy wonders are;
Ten thousand sins as black as hell
Are swallowed up, oh love, in thee."

In the afternoon we were greatly cheered with a good company. Some of the old scholars, who had grown into men and women, visited the homely little chapel of their childhood days, and joined in hearty singing from the newly-adopted Hymnal, viz., The Young People's Mission Hymn Book. Prizes were distributed to the scholars. Honourable mention was made of the superintendent, Mrs. Woods, and her willing helpers. The speaker referred to what Jesus said of one—"She hath done what she could"; and a word of admonition was given to parents, intimating that it would cheer the home-life among the young folk to drop now and then a line from a hymn, such as—

"Tell me the old, old story,
Of Jesus and His love."

TOTTENHAM (EBENEZER). — Two sermons were preached on Jan. 21st by Mr. A. H. Brooks, in the morning from Acts xxvi. 22 and in the evening from Psa. lxxxvii. 5, the occasion being the Church anniversary. On the following Tuesday pastor W. H. Evans preached

from Isa. lxii. 10. The evening meeting was presided over by Mr. W. S. Millwood, who read Psa. xxvii. Brother Littleton referred to the work of the past year, the anxiety experienced and encouragement afforded. The Chairman felt there was cause for encouragement in the report. Speaking from Heb. viii. 7, Mr. H. D. Sandell reminded the friends of promises fulfilled and the faithful character of God. "The Lord gave and the Lord hath taken away" was the subject of Mr. F. Fells' address, in which he dealt with the sovereignty of God. Pastor W. H. Evans, who has known the Cause over twenty years, referred to the opening services, after which he gave an interesting address on Isa. xlv. 22. Thanksgiving, prayer, and testimony were the three points taken by Mr. E. Rose, who founded his remarks upon 1 Chron. xvi. 8. The concluding address was given by Mr. S. H. Brown from Psa. xlvi. 9. The addresses were much enjoyed and we trust blessing will follow.

PORTSMOUTH. — The chapel was crowded with scholars, parents, and friends on the 29th January, when the prizes were distributed. After the opening hymn, Mr. Jordan expressed the regret they all felt at the absence through ill-health of Mr. Holley, who was to have presented the prizes. The Service of Song—entitled "Christ, the Desire of all Nations"—having been rendered, prizes to the number of 100 were handed to the scholars.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

On Monday, Jan. 8th, valedictory services were held. Pastor F. Fells preached a Missionary sermon in the afternoon, after which the Lord's Supper was partaken of, pastor J. Bush delivering an address which was full of grace. Prayer was offered over the bread by pastor H. Bull, and over the cup by pastor J. Parnell, ex-president.

The evening meeting was opened with prayer by pastor G. W. Clark. The opening address by Mr. Fells was in every way appropriate. Addresses were delivered by our out-going missionary sisters, Mrs. Cook and Miss Hillier. Those talks were womanly, saintly, worthy of Christ and His cause. Pastor S. Gray specially addressed the Missionaries, averring it to be a sevenfold pleasure to send them forth. Pastor J. Bush enlarged very encouragingly upon the promise, "My presence shall go with thee, and I will give thee rest." Pastor H. Bull, of whose Church Miss Hillier was a member, spoke like a pastor and a man of God. Mr. Walter G. Gray, of Harley College—a Missionary in the making—and our warm-hearted brother, pastor J. Parnell, also spoke. Two anthems were stirringly rendered by

the singers. Good collections, good congregations, and good services from end to end, made it good to be there.

Mrs. Cook and Miss Hillier started from Southampton on Thursday, Jan. 11th, and are now well on their way to India. Tidings are to hand of their being favoured of their God. Many would have bade them farewell on Waterloo platform on Wednesday, when they started; but a delay of the vessel—the "Princess Alice"—disappointed many who gathered on Tuesday and could not re-gather the next day. Mr. and Mrs. Catchpole, Mr. Hillier (the father of Sister Hillier) and Master Cook saw the vessel off from Southampton.

S. GRAY.

MARGATE (MOUNT EPHRAIM).—A good company of friends gathered on January 25th to express thanks to the Lord for His goodness. Friends from Broadstairs and Ramsgate joined us in this New Year's gathering. After tea had been partaken of, pastor Bloy presided over the meeting. Brother Camp sought God's blessing, and after singing "Kindred in Christ," the Chairman read Ephes. i. His opening remarks were in a cheerful strain. The Report showed there had been a decrease in the number of members, the attendances fair, and the financial sheet showed a balance in hand. "How sweet the name of Jesus sounds" formed the basis of brother Haffenden's address, and gave us the exhortation to "Contend earnestly for the faith." Brother Moat spoke feelingly on the message sent us by his afflicted wife, and a few words by brother Camp brought a happy meeting to a close.—W. WISE.

CHADWELL STREET.—On the 11th and 13th Feb. the Sunday-school celebrated its 34th anniversary. Pastor G. W. Thomas, of Watford, preached on the Sunday. His morning sermon, being more particularly for the workers, was based upon the text "A little child shall lead them." An interesting address was given to the children in the afternoon by our brother, from "They shall see His face," and in the evening, preaching from Matt. xvi. 18, he noticed "The glorious declaration," "The sure foundation," "The Builder." The prayer of Jabez was the subject of the sermon preached on the following Tuesday by pastor R. Mutimer. In the evening of that day a public meeting was held. The chairman, Mr. C. C. Harris (of Hill-street), having read and commented upon Psa. lxxviii., Mr. Butcher offered prayer. The report which was presented by Mr. Mackenzie showed 333 children on the roll, with 33 teachers, and a splendid average attendance. It spoke of blessings realized, eight scholars having joined the Church.

Another pleasing feature was that at the prize distribution many of the children received Bibles, these having been chosen by the scholars. The report altogether showed progress. The Treasurer's account, read by Mr. Frioker, showed a deficit of £33 owing to some heavy expenditure in connection with the school; and this, by the liberality of some friends, was removed during the evening, so that the whole collection might go towards current school expenses. Suitable addresses were given by Messrs. Felle, Thomas, Flegg, Dadsell, and Bush, and also a few words from our own dear pastor. The new Sunday-school Hymnal was used throughout, two anthems also being well rendered by the children and friends. The meeting concluded by prayer by our pastor.—D. BUTCHER.

LIMEHOUSE (ELIM).—On Thursday, January 4th, New Year's meeting was held. Pastor F. C. Holden presided. Brethren Dent, Walters, and Bayes, *seur.*, offered prayer; and brethren B. Nash, Wellstand, Dent, Cornelius and Sewell gave short addresses. Those who were present felt it to be a pleasant, profitable time. On Lord's-day, Feb. 4th, the 36th anniversary of the formation of the Church was held. Sermons by the pastor.

On Tuesday, February 6th, brother Mitchell preached in the afternoon a savoury and seasonable discourse from Psa. xlii. 5. About forty friends partook of tea in the schoolroom. A public meeting was held in the evening. Mr. G. Applegate kindly and efficiently presided. Most excellent addresses were given by brethren Andrews, Sandell, Gibbens, Ackland, and Grimwood. Brother Abrahams offered prayer. Collections altogether amounted to about £9.—ONE WHO FELT IT GOOD TO BE THERE.

BRIGHTON (SALEM, BOND-STREET).—In the afternoon of Jan. 24th a good congregation assembled to hear a sermon from Mr. E. Mitchell, of Chadwell-street, in celebration of the 11th anniversary of the pastorate of Mr. F. Shaw. They were not disappointed. Our esteemed brother preached a comforting discourse in his well-known sympathetic manner from Matt. vi. 32, "For your heavenly Father knoweth," &c. A tea followed in due course, to which nearly 100 friends sat down; the largest number recorded on these occasions. In the evening a largely-attended public meeting was held, the pastor presiding and giving expression to his feelings by announcing the favourite hymn, "Kindred in Christ," which was heartily sung. Mr. T. Carr then spoke on "The Saints of the Most High" (Dan. vii. 23), and was much appreciated. So also was Mr. Mitchell,

who followed, and based his remarks on *Psa. xoi. 4*, "He shall cover thee with His feathers." It need hardly be said the subject was dealt with characteristically. Mr. Sturt, of Hurstpierpoint, was then called upon, and gave a very suitable, helpful address from *Dan. xii. last verse*, "But go thou thy way." The church treasurer, Mr. O. Lucas, afterward presented a satisfactory balance sheet for the past year, and handed the pastor the proceeds of the day, which amounted to about £12, again the highest on record. Small wonder the pastor was in high spirits and gratefully acknowledged the Lord's abounding goodness. A few words of indebtedness for the friends' presence, a hymn, and the Benediction brought the happy day to a close.—A MEMBER.

CANNING TOWN (PROVIDENCE, SHIBLEY-STREET).—Successful services were held in the above place of worship in connection with the Sunday-school anniversary on February 11th and 13th. On the 11th Mr. W. H. Abrahams preached in the morning from *Ezra viii. 22* and in the evening from *St. Luke vii. 44*. In the afternoon at 3 o'clock an address was delivered by the superintendent, A. Hughes, from *Isa. xl. 11*. On the following Tuesday evening a public meeting was held, when recitations were given and suitable hymns sung by the scholars. Mr. Moule kindly took the chair and ably presided over a very profitable meeting. Prayer was offered by the Superintendent, after which Mr. D. Golding read the report of the work done in connection with the school for the past year. Prizes were then distributed by the Chairman to the children for regular attendance. Addresses were delivered by pastor T. Sapey, E. P. Baldwin, and W. H. Abrahams. The Chairman brought the meeting to a close by pronouncing the Benediction. Collections good. — D. GOLDING, *Secretary*.

gone Home.

MRS. BARKER,
the beloved wife of a deacon of the Church at Stapleford, Cambs, was on September 4th, 1905, called up higher. No one thought, when she was by the graveside of Mr. Hillier (twelve days previously) that so soon the Master would call for her. It was a sudden sorrow to many friends and a sore trial to her husband and children. Her life was worthy of imitation—meekness, gentleness, and peaceableness being manifest in her actions. God's servants frequently partook of her hospitality. The Cause at Stapleford is the poorer by reason of her removal. Our desire is that the heart of our brother may be comforted by the

God of all consolation and that the children may be followers of her.—
H. E. SADLER.

SUSAN EMERY,

the dearly loved wife of Mr. Geo. M. Emery, and who had been for some time a great sufferer, entered into rest on Christmas Day last this being the anniversary of her wedding day. Mrs. Emery had been a member of Akemanstreet, Tring, for thirty-four years, having been baptized in September, 1871, and was the first out of the ten baptized on that occasion taken by death. She was favoured with much of the Lord's presence, and, in addition to her Bible, liked reading the *Gleaner Sower*, and EARTHEN VESSEL. "Peace, perfect peace," was a favourite hymn with her, as was also—

"I lift my heart to Thee.

Saviour divine:

For Thou art all to me,

And I am Thine.

Is there on earth a closer bond than this—
That my Beloved's mine, and I am His?"

The funeral took place on December 29th, the service being conducted by pastor L. H. Colls, who on the following Sunday preached from *Mal. vi. 3*.—D. P

FLORENCE LUCY CLOVER,

the granddaughter of the late John Cooper, of Wattisham, after two and a half years of decline and suffering, passed away on January 8th in her 29th year. Called by grace in early life, she was baptized at the age of 19 and entered upon the service of her Lord. Her scholars were greatly attached to her, for she took a deep interest in each, often visiting them. Her papers at the Endeavour Class were full of spiritual truth. She found much joy in the public services, and, referring to these when unable to attend, she said to her brother, "John, keep the spiritual tone up." To her stepmother, who lovingly attended her, she said, "Pray don't let anyone think, even if depressed, that I am not trusting my Saviour. He is very dear to me, and I know He is very near me." Quoting the words, "Rest in the Lord, and wait patiently for Him," she would say, "Isn't that a soothing draught?" At such times as pain was very acute she asked her father for her tonic, and he repeated—

"His way was much rougher and darker than mine.

Did Christ, my Lord, suffer, and shall I repine?"

Clasping her father's hand in the last few moments, her eyes brightened, as though she had a glimpse of the glory beyond, but was too weak to express what she saw. A dutiful daughter, an affectionate sister, a sincere friend; our hearts are sad, yet we would not recall her, but anticipate the time when we shall meet and parting be unknown.

Her remains were laid to rest in her mother's grave at Wattisham, and on the following Sunday afternoon pastor F. J. Harsent preached an impressive and helpful sermon from Rev. xiv. 13.
—J. A. CLOVER.

MRS. HANCOCK,

of Stapleford Cause, passed away on November 13th. Some twenty years since she was brought to a definite decision to follow her Lord. Her deliverance from darkness was remarkable, and she was able to relate it so that others were both edified and established. She loved and appreciated an unmix'd Gospel. The ministry of the late Mr. Tryon and Mr. Warburton was much blest to her. Some few years before the end she lost her eyesight, and was glad to receive those who would read and converse on spiritual things. Several ministers have preached in her house at Stapleford. Notwithstanding her blindness and latterly acute pain and suffering, her hope and confidence were unshaken and she was resigned and patient. She was well cared for by a devoted son and excellent daughter-in-law.—H. E. SADLER, Cambridge.

JOHN KNIGHT TINSON.
(1824—1905).

Of our departed brother it can be said, "Though dead, he yet speaketh," his long and useful life in the service of his Divine Master being worthy of a better record than it is possible for the writer to give. His works indeed follow him, there being many of the Church militant and triumphant who are witnesses of the blessings of grace received through his instrumentality in the Churches and Sunday-school. Much used to the glory of God—in the instruction and encouragement of the young, in the comforting and cheering of the aged, and also by the loving sympathy expressed to his ministerial brethren. To the latter his pastor, who greatly loved him, can testify, and often has the presence of our brother and his loving appreciation of service been the means of great encouragement. There are few so gifted in prayer as our brother was, and many who had the privilege of hearing him felt to be lifted up as he sought the Lord's blessing. The Lord's house was very dear to him, and to see it neglected often caused him grief. Health permitting, he was always found there, and, if absent, a loving message was sent by his beloved wife. He was another evidence of blessing resulting from Sabbath-school instruction, the Lord having met with him in Mount Zion (Hill-street) Sunday-school at the early age of 17. Four years later he was baptized by the late Mr. Foreman and continued in school work, ultimately being appointed superintendent, which

position he filled for twenty-seven years. He also was chosen as deacon, and sustained that office for twenty years in co-operation with the late Messrs. Foreman and G. W. Shepherd. Subsequently he united with the Churon at Shouldham-street, where he honourably and lovingly served his Lord and Master. In addition to the before-mentioned he was, until age prevented, used of the Lord in preaching the Gospel, and to this day the writer hears of those who were called under his ministry. After a period of suffering he received the home-call on December 28th, 1905, and as he lived so he died—a monument of saving grace. On Thursday, January 4th, the writer conducted a short service at the house, where there were gathered a number of those who enjoyed fellowship with him, in addition to the members of the family. Afterwards all that was mortal of him was committed to the dust at Paddington Cemetery, where there were gathered a number of friends from Hill-street and Shouldham-street Churches. Of him it can be said that there is the sure hope of a blessed resurrection. On Lord's-day, Jan. 7th, special reference was made by his pastor to a good gathering of the members of the family and of the Church. To mourn the loss of him there remains a beloved wife and family, and also his pastor, the members of Church and congregation, amongst whom may be included the dear young friends to whom he was very dear. That our life and end on earth may be like his, prays—W. F. W.

EDMUND WOOD,

a ministering brother well known in the towns and villages of Kent and Essex, has recently passed away at the age of 83, and was interred in the chapel grounds at Ash, in Kent, on Thursday, February 1st, 1906. Brother James Goldsmith, of Gravesend, conducted the funeral service, when many friends from different and distant parts attended the interment, as he was much respected. Brother Wood was called by grace early in life and was a consistent follower of the Lord, and was baptized by Mr. Pope, the pastor of the church at Meopham, in Kent, in 1861, and became a member there. He became a preacher and supplied Churches for miles round, beginning at Ash, where he was born. He then removed to Gravesend and joined the Church at Zoar; from there he went to Canada and became a pastor there. Returning to England, he succeeded Mr. Jull (who is now at Cambridge) in the pastorate at Ryarsh, in Kent, continuing to preach there and at Snodland and other places until within four years of his decease.—I. C. J., Gravesend.

William Huntington; or an Old Story Re-told.

CHAPTER VIII.—THE SPARROW ALONE ON THE ROOFTOP.

“Isolation is a condition of elevation. Remain in the valley, and you may have many companions; ascend higher, and your associates will be few; while if you reach the mountain-top, you will find yourself alone.”

“The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.”—Prov. xiv. 10.

FOR many reasons God’s living people are often described as His “sheep,” one being that these are gregarious creatures—formed to live in association with their kind. Whether on the hill-side or the plain they are by nature averse to isolation and instinctively cluster together in flocks.

In like manner, heaven-born men desire the fellowship of others who also are begotten from above; and one of the first pursuits of all who have passed from death unto life is to seek communion with others whose spiritual joys and sorrows are identical with their own.

Bitter disappointment often attends this quest. Plausible professors are discovered to be white-washed hypocrites. Men of loud assumption are found to be “Ephraimites” at “the passages of Jordan,” where, as they “cannot frame to pronounce ‘shibboleth’ rightly,” (Judges xii. 6), it is demonstrated that their religion is wholly of the flesh, and their Jehu-like zeal for the Lord ostentation and pretence. “These speak evil of those things which they know not: but what things they know naturally, as brute beasts, in those things they corrupt themselves” (Jude 10).

It was not long after his “illumination” that Huntington discovered the truth of these remarks.

Why and how he abandoned the religion of the Church of England we have told; and alas, he was soon to discover that things were much the same with Dissenters.

Nonconformity in Kent and Sussex was at this time in a deplorable condition. A wave of scepticism—arising from the semi-Arianism of Dr. Watts in his later days, and the equally dangerous “candour” or “Catholicism” of Dr. Doddridge and his followers—had so chilled and enervated the Independents or Congregationalists that their former fervour and devotion to the truth had well-nigh left them.

The Particular Baptists seem to have been very largely letter-Calvinists, while practical Antinomianism was by no means unknown among them. The Arminianism of the General Baptists was leading to its natural results. Some held sentiments but little removed from absolute Socinianism, which, under its new and wholly unwarranted name of Unitarianism, many before long openly avowed.

Evangelical earnestness and activity—such as they were—thus seem to have been almost exclusively confined to the followers of Wesley.

The origin of the word “Methodist,” as a religious term, is exceedingly obscure. It may have been applied in the fourth century to the

followers of Methodius, whose zeal in defending the Deity of our Lord exposed him to the resentment of the Arians, through whose machinations he suffered martyrdom, A.D. 312.

It was used, so some say, to designate "a sect of ancient Physicians who practised the healing art by *method* and on scientific principles, in opposition to the traditional quackery then almost universal."

It appears to have been somewhat loosely applied to earnest and devoted Christians in the dark decades which followed the Restoration of the Stuarts to the throne of Great Britain, and to have superseded the word "Puritan," the common term of reproach before the glorious days of the Commonwealth. In the eighteenth century it had become popular, and it was ordinarily employed as a nick-name to stigmatise any religious persons who sought to live to the glory of God. Its modern usage became fixed in 1735, when the great religious movement inaugurated by Wesley and Whitefield began to spread, giving occasion to an undergraduate of Christ Church, Oxford, to observe that "a *new set of Methodists* had sprung up." This, so far from being offensive to Wesley, rather caught his fancy, and he himself described his followers as "the people called Methodists."

Their creed was Arminian, which many adopted in its entirety, and held that the salvation of God is universal in its design; that the faith which saves differs from ordinary belief in its objects only; and that sinless perfection, through grace, ought to be sought and might be obtained by the simple exercise of the same kind of faith with which Justification is connected.

Different forms of religion find varying favour in different localities, according to the prevalent temperament and habits of the people. Methodism, thus appealed with its greatest force to those who were emotional and demonstrative in their speech and conduct, flourishing, for instance, in Devonshire, and making little progress among the shrewd and hard-headed men of Suffolk or the Fen districts. In hardly any part of the country did it obtain so little success as in Sussex and the rural parts of Surrey. In the Weald of Kent, and elsewhere, the people, as a whole, still sat in darkness and in the shadow of death; while the professors of the new religion appear to have been of all their class the least instructed in Divine things.

These, during his adherence to the Established Church, Huntington had viewed with the utmost dislike, deeming them persons to be shunned for their dissent and for the irregularity of their modes of worship. He was now, however, induced to attend one of their services. How he fared, himself shall relate. After recounting the time of the first love which followed his ever memorable illumination, he tells us that "Having gone on awhile in this sweet way, a person in Sunbury asked me to go and hear the Methodists at Richmond. This I refused, fearing that I should get into some errors; for I had been told strange things of this body of people, and thought there might be truth in the report. Howbeit he persuaded me, till at last I consented. Prior to my accompanying him, I begged of God to keep me from imbibing their errors, and to show me whether they were right or not. I now went with the man, and we had a deal of discourse by the way. He seemed, I thought, to have the scheme of salvation in his head, *but no feeling sense of power on his heart*. When we reached the meeting, he was disappointed to

find that the preacher was not the one he expected. The text was : ' What meanest, thou, O sleeper ? Arise, and call upon thy God ' (Jonah i. 6). But he seemed to me to make very little use of it. His name was Weeks. He might be a good man, but he did not touch on the glorious joys which I had felt. He seemed unable to dive into the mysteries of Christ ; but rather laboured to roll away the stone from the well's mouth " (Gen. xxix. 8).

It was therefore clear to him that there could be no soul-communion between such persons and himself.

On the following Lord's day he was induced to go again ; when he was favoured to hear a sermon of a wholly different character.

A few Methodist ministers had come directly or indirectly under the influence of Whitefield and the preachers who were associated with him and the Countess of Huntingdon. These were mainly heaven-born and spiritually taught men, whose testimony was Christ-exalting and experimental, and who really aimed at the glory of God in the salvation of men.

Among these was Torial Joss, originally a sea captain, but subsequently an ordained minister of her Layship's connection and an eminent and devoted colleague of Whitefield's. From this gracious man, Huntingdon for the first time now heard a gospel sermon. The text was appropriate to the condition of the hearer, who listened with new-born pleasure to a discourse on being " delivered from the power of darkness and translated into the kingdom of God's dear Son " (Col. i. 13). He went home rejoicing, and informed his wife " that he had found a man who preached the Bible," in contrast to the cold morality and legality of the ministers he had before heard—and that he could but believe that the people called Methodists, in spite of all that was said against them, were the Lord's elect ; and that their very appearance delighted him. A hasty conclusion which he had ere long to recall !

A few Sundays after, he was induced to attend another Methodist Chapel at Kingston, but with very different results. Here he formed his first impressions of an " experience " or " class-meeting." It was held in the vestry and the minister questioned the people in rotation about their souls, and gave each suitable counsel.

" At last," he tells us, " it came to my turn. This was all new to me. I had never given anyone an account of my own religion, nor had I the proper use of my tongue, or words to express my feelings. I said that I was ready to die ; my meaning being that I was delivered from the fear of death under which I had laboured, and meaning I hoped that I might die soon. I also told him that I had lately read a book which advised me to weigh well the fifth chapter of the Romans, which I had by heart. I meant, that I had not only read it, but had experienced the whole of it in my soul. He shook his head, saying he was afraid I was deluded. I did not know then what the word delusion meant, therefore I could not contradict him. He looked very hard at me ; and, seeing me smile and appear cheerful, thought it a bad sign. He then asked how often I had heard the Gospel. I told him, ' Only three or four times.' He shook his head, and asked the people if they knew me. They said, ' No.' He asked if I had been there before. They said, ' No ; not to their knowledge.' So my pedigree could not be traced, nor could the minister calculate my nativity. I was one born

out of due time. A marvellous thing had been done, and they could not tell whence I was.

“The good man then tried to fasten a word of conviction on my heart, but he could not; I had felt enough of this before. Whereupon, seeing me happy under all he said, he thought that I was ‘hardened through the deceitfulness of his sin.’ And, finding he could render me no service, he gave me up. As I went out of the vestry, many of the hearers seemed to pity me, having heard my trial, and that the judgment passed upon me was—delusion!

“He afterwards went up into the pulpit, and delivered a discourse from these words: ‘When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first’ (Matt. xii. 43—45). The preacher gazed at me, and ignorantly levelled all his arrows at my head. I looked him full in the face, gave him all possible attention, and endeavoured to expose my conscience to all that might be discharged from the text; to see if any breach could be made in my conscience, which the dear Redeemer had so sweetly healed. But all the arrows fell short, or flew beyond me, as I thought they would, as soon as he drew his bow. But none but David and Jonatban knew the matter (1 Sam. xx. 39).

“My friend on our return asked me if the minister’s examination had distressed me. I told him, No; for I believed that, had he preached hell and damnation against me for twenty years, he never would have fixed one threatening on my mind; for Jesus Christ Himself had delivered my soul. No man, therefore, could bring me back again into bondage; nor was it in my power to get back again, even if I myself should try to do so.

“This circumstance has been of use to me since I have been in the ministry; for it has taught me to seek after the power of religion on the conscience, rather than expect a confession of faith from the lips of babes. It is not every gracious soul that can make a creed; they are not all eyes in the body mystical. Had the good man begun to explain a law work on the heart, and talked of temptations and sore travail, and explained a saint’s birth by the Spirit, he would have touched my case, and have kindled the fire. He would then have spoken to me in my own language, and might have drawn as much out of my heart as would have satisfied all his inquiries. But counsel in the heart of man is like deep water, and only a man of understanding can draw it out” (Prov. xx. 5).—K.H.

He, however, became for a while an attendant at this place of worship; but met with little but slights and covert opposition from the rest, who were nearly all smooth old professors who could not understand the spiritual anguish through which he had passed; or the glory and joy of the salvation into which he had been so wonderfully led. The different preachers warned the people to beware of him; and though he longed for Christian fellowship, they to his great grief avoided him.

None of the Whitefieldites appear to have again visited this congregation at that time. He, therefore, determined to leave them. For a

while he ceased to attend any place of public worship. On Lord's days he remained at home and expounded the Bible to his wife—at times singing original hymns, expressing his personal views of truth and the exercises of soul which he had experienced.

To the last he remembered with pain the trials of those few months, though the good they wrought was great and lasting. He learned how hollow and unreal Methodism as a system really is. He saw that Arminianism, with all its pretended candour, led to envy, hatred, malice and all uncharitableness towards God's true and exercised children—and thus was trained for his great work as the champion of God's free, sovereign and irreversible grace.

THE CONSTITUTION OF A NEW TESTAMENT CHURCH.

An Address at the Annual Meetings of the M.A.S.B.C. on March 13th, 1906,

BY PASTOR G. W. THOMAS (WATFORD).

BELOVED BRETHREN,—I heartily thank you for having for the second time elected me to the Presidential Chair of this Association, and express the hope that I shall do nothing to disgrace the position during my term of office; but rather be enabled, by the help of God, to maintain the good work of those who have held the position before me and have adorned the office with so many gifts, merits, and virtues.

We are not here to apologise for our existence as a Denomination or as an Association. We may be despised in some measure, but that does not alter the fact that (whatever others may say about us) in the Strict Baptist Church alone can be found the true Apostolic succession, because our Churches are to-day of the same faith and order as the Church of Jesus Christ which was formed at Jerusalem on the day of Pentecost, viz., sinners saved by grace, and baptised in the name of the Triune Godhead, and then added to the Church.

On the very threshold of our subject we meet this question—*What is a Church?* Some think a structure of great architectural splendour, built with most precious marbles, adorned with carvings and costly pictures, its services an ornate ritual; or a building devoted, by so-called consecration, to the use of one religious denomination alone. This is not the meaning of the word "Church." The word does not refer to a building, but to a distinct people. We derive our word Church from the Greek word, "*Ekklēsia*," meaning "That which is called out." We read, "And the Lord added to the Church daily such as should be saved." When the Apostle Paul addressed his letter "Unto the Church of God which is at Corinth," it is evident he wrote to a people, certainly not to a building. And when the Apostle John wrote to the seven Churches of Asia he also wrote to a people, and directly addressed the "angels," or pastors, of those Churches. In Article XIX. of the Church of England, as established by law, we read thus: "The visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and

Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." This, then, is the definition of a Church: A people called out from the world by the power of the Holy Spirit, chosen in Christ, and precious.

The Constitution of the Church. To constitute is to establish, and in all constitution there must be law. The Church has its laws; and these laws are held and are binding upon all who form its membership. The foundation truths upon which this law is based are to be found in the words of the Apostle Peter, "Thou art the Christ, the Son of the living God." And our Lord Jesus Christ immediately declared, "Upon this Rock will I build My Church, and the gates of hell shall not prevail against it." Here we have establishment.

The Church was, therefore, established here on earth by Christ Himself as "the Head of the Church." He came to organise a society, a real brotherhood. Men may organise a society for many purposes, and yet not be bound together in real brotherhood, but Church constitution means oneness of faith. Christ came in order that His elect should be one. At the formation of the early Church they were "together in one place, in one accord"; and at that place the great work commenced which has continued to this day. Jesus called men of the most opposite dispositions, banded them together, and made them one. They were called from their occupations, homes, and friends; they all made great sacrifices, and were united under one Leader, even Jesus; they professed one principle, and were consecrated to one end—the glory of God, our Heavenly Father. This was the real work of our Lord Jesus Christ, and at the end He could look up and say, "I have finished the work Thou hast given Me to do." And then He went to His Gethsemane and Calvary.

In the Church of Christ alone can you find the true socialism after which men are striving in the present day. Here alone can be found liberty, fraternity, and equality.

This organisation was formed on the day of Pentecost, and is the work of the Holy Spirit. He on that day bestowed upon the apostles God's gift of the ministry of the Word. The Holy Spirit was the power of their new life and became the bond of their union. Thus did the Church originate—a creation of God—by the work or power of the Holy Spirit, and is the direct outcome of the outpouring of the "precious blood of Christ." Therefore it is not dogma, or ritual, that makes the Church of Christ, but the Holy Spirit, who by His entrance and indwelling in the souls of men, makes the Church really the Church, and forms all the individual members into one body, of which our Lord Jesus is Head.

The Constitution known as the Church has evidences of the fact. She has inward graces and outward ordinances. There is, for instance, *the grace of Faith*. Now, faith is the "gift of God," and is embodied in what we term a "confession of faith." This is one of the constitutional laws of the Christian Church in all ages. This confession of faith is drawn from and rests on the teaching of God's Word, and around that Word the faith, or belief of the Church, crystallizes. The Creed known as "the Apostles' Creed" has come down to us from ancient times, and is a true expression of faith. In the years A.D. 325 and 381, at Nicea, the doctrine of the Trinity was settled by man, but that doctrine was

settled long before by the plain teaching of the Word; and we most steadfastly hold as a fundamental truth, the Fatherhood of God, the Sonship of Christ, and the work and the power of the Holy Spirit. Thus, in our "Articles of Constitution" we hold, first of all, "The equality and distinct personality of the Father, the Word, and the Holy Ghost in the unity of the Godhead." And we hold this by the inward grace of faith as we are taught of the Holy Spirit, for the Holy Spirit works in us all that faith holds and works out in the Christian life.

There must be Unity. The spirit of truth is the bond of unity. The Church consists of godly men and women who are united to Christ; therefore, the Holy Spirit *must be* the vital bond of our unity. "For we are all baptized into one body, for we are all partakers of that one Spirit." Then we are led into the truth, and embrace one and the same faith; and as all constitutional law must be learned, so as children of God we enter the school of grace, and learn, amongst other things, our entire depravity and need of salvation. Our law informs us that "Jesus Christ came to seek and to save that which was lost." And from this we learn that our regeneration and sanctification are decreed and prepared by God from before the foundation of the world; the way made open in the precious fountain of our Redeemer's blood, and applied by the Holy Spirit. All who are saved are saved by the same means: first chosen in Christ, then called by grace; then led to see Jesus as our Substitute, then led into liberty, and removed from under "the condemnation of the law"; and (as in the case of the members of our Associated Churches) brought into the communion of saints in the one faith.

The Church is one, though scattered. Cyprian wrote: "The sun has many rays, but one light. The trees boughs many, yet its strength is one, seated in the deep-lodged root. Part a ray of sun from its orb, and its unity forbids this division of light; break a branch from the tree, that branch can bud no more. Thus the Church, flooded with the light of the Lord, will put forth her rays to the whole world, yet will be *one* light; she stretches forth her branches over the whole earth in the riches of plenty, yet there is *one* Head, one source, abundant in the riches of fruitfulness." The term unity applies to His one Church, and this unity is promoted by means. One is *mutual belief in the Doctrines of the true Church of God*. There can be no true unity unless there is perfect accord or agreement. Do not let us suppose for one moment that the Strict Baptists alone are the people—the only people of God. He has many not known by our distinctive title. Let us ever bear in mind the fact that Jesus said to His disciples, "Other sheep I have, which are not of this fold: them also I must bring. And they shall hear My voice, and there shall be one fold and one Shepherd." One flock, in however many folds the same may be gathered, because they recognise the voice of Jesus, the chief Shepherd, and follow Him.

There is agreement in our Churches, and because of this we have what we term a *Doctrinal Basis*. We hold a firm belief in eternal and personal election unto salvation; particular redemption by the vicarious sacrifice of our Lord Jesus Christ; our justification in the sight of God by the imputation of the righteousness of Christ to us; entire sanctification by the agency of the Divine Spirit; the final perseverance of all true believers—all this being the result of the sovereign grace of God.

Think of the importance of these fundamental points in which we all agree. Take the primitive creed, and think what it means to acknowledge as an Association one God and Father, one Lord and Saviour, one Holy Ghost, the Comforter; to possess one Refuge for the needy, one Saviour for the guilty, one Strength for the weak, one Rest for the weary, one eternal home for all His blood-bought family. Here is our unity as Churches on earth, by-and-bye to be merged into the unity of the one Church in glory.

There must be Holiness. This is another grace of our constitution by the work of the Holy Spirit. Holiness of life makes the Church a living body, and it really means growth in grace and consequent happiness. All living truth grows from within; can we not say it evolves from the soul? A house does not grow, it is builded. You cannot make a plant grow by fastening leaves and flowers upon it. All life passes through a converting process, which, giving needed nourishment, causes growth, and, as a rule, strength. The provision or food of the soul is in the Gospel of the grace of God. By means of this Word of truth we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This causes the Church of Christ to stand out distinctly from the world, and the cause of this distinction is the inworking or teaching of the Spirit. I would here urge upon you the need there is for the cultivation of the spirit of holiness, "without which no man can please or see God." The people of the world well know what manner of person a Christian should be, and what it expects him to be. This holy life can only be ours as we are in much prayer and meditation in the Word of God, the result of which ought to be seen in our lives. Let us, therefore, strive to live such lives, so that the people of the world may only find this fault with us, "That we live to God."

The Church is so constituted as to be Invincible. "Beza" said: "The Church is the anvil on which all hammers have been broken." The enemies of the Church are the same to-day as in the day the Church was established, viz., "The world, flesh, and devil"; and these three foes of the Church agree in one thing, that is—the downfall of the Church of Christ. Our existence proves the fact of the invincible power of our covenant Lord. Wave after wave of persecution has rolled over her (the Church), yet the "I will be with thee" of promise has been fulfilled, and we "continue to this day." Unjust laws have been framed and placed in the Statute Book of our land, only to be repealed and overthrown. Civil and so-called religious power has been brought against her, yet the victories of the Church of Christ have been ever progressive. The time has been when corruption and evil has apparently laid her in ruins, yet she has risen to greater power and glory. The Spirit of our Lord has breathed upon her, and she lives. By the grace of God the Church has had her victories in every age. The storm has beat, the tempest has raged, yet the Church has ever been strengthened and nourished. "The blood of the martyrs has been indeed the seed of the Church." And in the end she has always shouted "Victory, through the blood of the Lamb," because "The Lord of Hosts has been with her; the God of Jacob has been her refuge." And we take courage in this day, and are sure "The gates of hell shall not prevail against her."

The ordinances of God's house are necessary to the establishment

and good order of a New Testament Church. Ordinances were needed, and from the teaching of God's Word we find there are two: Baptism and the Lord's Supper.

The order of Baptism is received by nearly all denominations, but there is a great difference in administration. For instance, the Church of England fully admits the ordinance. One clause of her rubric reads: "And the priest coming to the font (which is then *filled with pure water*)." Another part of the rubric reads: "Then, naming the child after them (the sponsors), if they shall certify him (the priest) that the child may well endure it, he shall *dip* it *in* the water discreetly and and warily." There you have the admission that baptism should be by immersion; other denominations will sprinkle or pour, but all these denominations admit infants. We only recognise one method: that is by immersion of the whole of the body in water, and that only to those born again, on a profession of their faith in our Lord Jesus as their Saviour. We fully accept the words of Philip the Eunuch, "If thou believest with all thine heart thou mayest." And we prove our position from New Testament Scriptures that believers' baptism by immersion is one of the most important ordinances in the constitution of the New Testament Church. We firmly believe that all our Lord's disciples were Baptists, or He would never have given them the great commission: "Go ye therefore and teach *all* nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost." And from the record of the Word we know that they fulfilled that commission on the day of Pentecost and after. And to crown it all Jesus will sit, a baptised King, upon the throne of glory. Shall we—*dare we*—ignore this constitutional law of the Church? Emphatically, No!!

Following this ordinance we have the feast of commemoration (see 1 Cor. x. 16). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And communion it is, indeed, for there at that table all the lovers of Jesus who have obeyed His command, passing through baptismal waters, should meet and commune, or partake together in bread and wine a feast of blessed remembrance. Here at His table we have all things in common, fulfilling His request, "This do in remembrance of Me." Here we see in the bread and wine, reminders to us of Calvary and His dying love. Many think we are wrong, and judge us harshly because we close the Lord's Table to those who have not been baptised. We do them no wrong—we love them—but we *dare* not overlook their disobedience; we must maintain our principles, because we are fully convinced that the true way to our Lord's Table is through the waters of baptism. And as this ordinance or command was placed in the constitution of the Church when it was first formed, we are determined to strictly adhere to the command laid upon us.

In order that the truth should be revealed to the Church our Lord has chosen and qualified certain men for the ministry of His Word, so that the members of His Church should be "rooted and grounded in the truth." "To some He gave pastors," endowing them with a special gift of His Holy Spirit, that they should be first "taught of His Spirit," and thus be enabled to instruct the Church in all truth. And the Church is counselled to "esteem them very highly for the truth's sake."

The work of a pastor is by no means easy, especially in the present day. I have often considered the problem as to why many of the children of God's dear people leave the Church of their fathers and go to other communions. Are our pastors or ministers to blame? We feel that in some cases the answer to the question must be Yes! We must not ignore the fact that our young people are more highly educated in the present day than their fathers, and they (the children) being well educated look for (and rightly so) an educated ministry. What our fathers tolerated they will not, hence they seek what is termed a cultured ministry; but, perhaps, as grace has not filled their souls they cannot understand the difference there is between a *cultured* and a *faithful* ministry. They cannot discern "the precious from the vile," hence they leave us. It is of no use for a man who seeks to teach others to excuse his—shall I say laziness—by referring to the words of Jesus when He sent His disciples out to teach, as is recorded in Matt. x. 18: "And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." *They* were to endure great persecution, hence *special* gifts. *We* are to deliver the oracles of God to a people who desire that their souls shall be fed with "the Bread of Life." And it should be our desire to present the Divine truth in a pleasing and at the same time a faithful manner; and, in order to do this, make use of the means whereby we may be able to exalt our Jesus and set forth the principles we love in language that will not disgust the most highly educated persons in our congregations. To this end I would exhort my brethren, especially our young ministers, to make use of the means now offered them for the first time in our educational classes. I would say, never mind languages, learn to speak English, that you may go into the great work fully equipped, so that educated people shall not laugh over your ungrammatical mistakes or mispronunciation of words, and for this cause leave our congregations, and so become lost to the Church of their fathers.

Then there is the order of Deacons in our constitution, and these, like the pastors, are the direct choice of the Church. As you well know, the Church, in old time, increased in numbers, and it was found necessary that help should be given to the apostles. Their work was to preach the Gospel, and instruct believers in the Word, but it was found that there were business matters to be attended to. In that day, as well as this, the Church consisted of rich and poor; the Grecians thought that their poor were neglected, and in Acts vi. 1—4, we read, "The twelve called the multitude of the disciples unto them, and said, It is not in reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." They did so, and the order remains, and many of us have to thank God for able loving men, who are ever proving themselves to be, "not rulers over God's heritage," but real helpers in the great work, ever engaging in "works of faith, and labours of love."

This, dear brethren, is but a brief outline of the constitution of a New Testament Church. One could greatly enlarge upon this important

theme, but I feel my address has been quite long enough, and trust that you have not been tired in the listening.

Now I commend all our Associated Churches to the loving care of our dear Lord, and pray that you may ever dwell together in peace grow in grace, and in the knowledge of our Father and our Lord Jesus Christ. Remember that the presence of Christ alone can constitute a living Church ; there cannot be a living Church without a Living Head. May we ever have Christ as our "Glory in our midst" and "His everlasting arms" around us as a living rampart, that thus kept by His power we may ever stand firm to our principles and hold steadfastly to the "faith once delivered to the saints," until the loving "well done" shall be spoken to us by our Lord, and we all enter into the fulness of His joy. Amen.

THE LORD BLESSED BOTH FOR DONATIONS AND DEPRIVATIONS.

BY FREDERICK G. BURGESS, CLIFTON, BEDS.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

THE patience of Job, of which the sustaining grace of God was the secret, is proverbial. His religion, unlike that of many in the present day, was solid, and being deeply rooted it stood the most fiery ordeals. It permeated and leavened his conduct and speech, whilst the ripe fruits of patient submission to the Divine will and grateful recognition of the Divine goodness were perceptible, even when this goodly branch was apparently sere and withered.

The above words invite our attention to the fact that he blessed God both for what He *had bestowed* and for what He *had recalled*.

I.—DIVINE DONATION.

"THE LORD GAVE." This is true of all desirable possessions. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." He who cannot be enriched Himself, is continually enriching the objects of His kindness. Whatever form a blessing assumes—whether providential or gracious—it proceeds from Him. He only is its original Author and Giver.

2. In giving, He acts *as seems good to Himself*—in a sovereign way and manner—dispensing His favours *to whom* and *how* and *when* and *where* He pleases, "for who nath known the mind of the Lord? or who hath been His counsellor?"

3. Consider God's gifts in special relation to His servant Job. He had granted him *natural existence*. This he himself owns, "Thou hast granted me life and favour" (Job x. 12). This we, too, should gratefully acknowledge. "In Him we live and move and have our being."

To this was added *the rich boon of health*, which he seems to have previously largely enjoyed. We that are similarly favoured should be exceedingly thankful for immunity from disease and pain—though this is full often but lightly esteemed: till those who, once strong, have sorrowfully to reflect that they are so no more; for as the poet says:—

“Our blessings brighten as they take their flight.”

It is evident that Job was largely favoured with *social and domestic happiness*. His wife, it is true, failed under the strain of subsequent trial, but we doubt not that she had proved a faithful and affectionate helpmeet; while his children, when grown up, maintained the happy relations of their childhood, and still loved him with filial affection. How poor are they who are unloved—while love is the best of wealth. His friends, too, though injudicious in their attempts to be kind, were evidently men of weight and worth, and were prompted by the kindest and most sympathetic of motives.

His *temporal prosperity* was also a gift of his God. The lives of some are passed in prolonged but in effectual struggles to obtain this boon; which attests that “promotion cometh neither from the east nor from the west nor from the south. He putteth down one, and setteth up another.” Thus we do well to remember that:—

“If light attends the course I run, 'tis He provides those rays;
And 'tis His hand that hides my sun if darkness clouds my days.”

Job's possessions are enumerated in the first chapter. So wealthy was he “that he was the greatest of all the men of the East.” “The Lord blessed the work of his hands and his substance increased in the land.”

He was highly favoured, too, in *the esteem of his fellow-men*. Many are misjudged and maligned who deserve to be universally honoured, while he was generally respected and looked up to—consulted as an inflexibly upright man in matters of difficulty, and deferred to everywhere as a wise counsellor. This, too, he owed to his God; and how great the blessing! “A good name is better than precious ointment.”

Moreover, He and his had been *Divinely protected*. God had kept an unseen “hedge about him, and about his house, and about all that he had on every side.” Thus he abode long in peace and prosperity, unmolested by many of the calamities which befall others—an indulged child of providence; one whom heaven favoured with continued happiness.

God's best and richest gift to him, however, was the unspeakably precious one of “*true and undefiled religion*”—so that he was perfect and upright—“one that feared God and eschewed evil.” His religion was therefore of the right sort, for it came from the right source; and, like its great Author, was imperishable, for “the faith He gives will perish not—though it by fire be tried.”

“Humility, love, and gratitude,” as Booth tells us in his “Reign of Grace,” are “the vitals of religion.” These Job possessed. Humility and submission appear in the 21st verse, and elsewhere we are assured that his gratitude was as sincere as his love was fervent.

His religion was practical; and while it availed for his own salvation, it led him to seek the welfare of others.

Thus when he surveyed this cluster of Divine gifts—life, health, honour, love, temporal prosperity, public esteem, perpetual preservation, and the salvation of God—is it wonderful that his “rising soul” should have been “transported with the view”—and that he should exclaim, “the Lord gave, blessed be the name of the Lord!”

II.—DIVINE DEPRIVATION.

The scene changes. The great Giver is seen to revoke some at least of His gifts. “The god of this world,” “the prince of the power of

the air," obtains mysterious permission to put the Patriarch's faith to the severest possible tests. His life—both natural and spiritual—Satan was prohibited to touch; but with this exception he was allowed to bring about the worst calamities his ingenuity could compass. "Behold, he is in thy hand; but save his life!"

How dark and dismal his outlook became. His present evils were great. Much to which all hearts cling so fondly was withdrawn, never—as it seemed—to be restored. Yet reviewing the past, contemplating the present, and anticipating the future, he uses the same language in relation to God's deprivations as he did with respect to His donations—"The Lord hath taken away; blessed be the name of the Lord."

Verily, then, we must admit with Macgowan that "the Lord sustains His children with one hand while He chastens them with the other." He thus preserved His saint from a murmuring spirit.

His words still find an echo in the hearts of many of the saints, who, while they observe the issue and termination of his unparalleled trials, with holy James, view these as exemplifying and confirming the soul-sustaining truth—that "the Lord is very pitiful and of tender mercy."

See in his words a reverent *acknowledgment of Divine agency*. As elsewhere Elihu observes of him that "it was God that thrust him down, not man" (chap. xxxii. 13), so he himself here looks higher than all second causes to the Great First Cause Himself. "The Lord hath taken away."

He owns *the sovereignty of God*. This is perhaps the last Divine right which imperious reason admits, and which at times causes no small trial even to those whose hearts are holy. It is far easier to acquiesce in God's right to bestow, than in His right to recall. Yet this gracious man sweetly and submissively does both—anticipating the fine lines of Beddome:—

"My times of sorrow and of joy, great God, are in Thy hand,
My choicest comforts come from Thee, and go at Thy command;
If Thou should'st take them all away, yet would I not repine;
Before they were possess'd by me they were entirely Thine."

It is also evident that in Job's mind was a *calm submission to the will of God*, as supremely wise and good. He felt that—though the mystery might be inscrutable—whatever the Lord does must claim the commendation and benediction of His people. We cannot always see His love inscribed on every trial, or His wisdom in the blow which makes us wince or weep—yet "whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." "Why," then,

"should we doubt His constant love unmeasurably kind?
To His unerring gracious will be every wish resigned;
Good when He gives, supremely good, nor less when He denies,
E'en crosses from His sovereign hand are blessings in disguise."

Is there not also a grateful recognition of the fact that while the Lord had recalled so much, *much was still spared to him*. The Lord indeed had so impoverished and bereaved him that he was destitute and childless in one day. Yet, mysterious operation of Divine grace, blessed fruit of spiritual teaching—Job kissed the hand that held the rod. Nature would have fretted and fumed, rebelled and grown angry, but grace can respond to the command, "Be still and know that I am God."

We thus have here an exemplification of the fact that "He never takes away our all; Himself He gives us still." Job had lost much and was yet to be left to sink lower still. Satan is permitted to afflict his person and shatter his health, that he might experimentally learn that none upon earth, *not even his own wife*, could help him in his dark and direful extremity. His religion, however, withstood every shock. It was only purified, and rendered more lustrous by his repeated trials.

Thus as grace is needed, grace will be imparted; "as our days, so shall our strength be." Then

"Let us be patient! these severe afflictions, not from the ground arise,
But oftentimes celestial benedictions assume this dark disguise."

CASE - HARDENING.

A Paper that was NOT read at the recent Session of a certain Association of Baptist Churches.

OUR dear father once told us that in 1804 he walked with his brother John, subsequently Dr. Styles, of Brighton and Brixton, from Islington to the Tottenham Court Road, to see Matthew Wilkes, the beloved minister of the Whitefield Tabernacle. Their object was to obtain the great preacher's help in the erection of the Independent Chapel, West Cowes, where our uncle had his first pastoral charge.

The worthy man, who was sitting in a small room in the rear of the chapel, received them cordially, but when the words, "our chapel case" were uttered, he hummed and hawed, and at length said, "O Jaunty,

I AM AFRAID I'M GROWING CASE-HARDENED."

It should be explained that in those days, when the erection of a country chapel was contemplated, the matter was first submitted to the County Association for its approval. If this were given, the Minister was furnished with a duly authenticated collecting book, and authorised to crave the assistance of wealthy persons in all localities. He invariably visited the Metropolis first, to obtain the sanction of the Congregational or Baptist Board—according to his Denomination. If this were also granted, and his case thus fully accredited, he waited on all likely and unlikely persons in town and in the country, to solicit their help.

At the period of our anecdote—the year in which the Bible Society was founded—much religious activity prevailed, and prominent London ministers were so frequently applied to in such matters that this good old man had doubtless grounds for his witty remark that he was in danger of growing "*case-hardened*."

Does no such danger—we may enquire—beset us as a people to-day? Many "chapel cases" are before the public. Bexley, Eltham, Fulham, Manor Park and West Ham are urging their respective claims. Mount Zion, Park Road, has issued a most earnest appeal. The cause at Chadwell Street will ere long require a new sanctuary. The needs of others which are less known are doubtless as urgent. All simultaneously press for immediate assistance, all advance cogent reasons for their appeals, and all indisputably deserve our sympathy and support. To Christians with large hearts but lean purses this leads to no small embarrassment, and they are apt to conclude that since they cannot respond

to every appeal they must perform leave all alone, or content themselves with very small donations for conscience or appearance sake.

Imagine a Christian who, after doing what is right to his own Church and its agencies; contributing to the Aged Pilgrims' Friend Society; assisting our brother Mitchell's noble little enterprise, "The Lord's Poor Fund"; and (as every Strict Baptist should) forwarding a modest subscription to "The Society for the Relief of Necessitous Protestant Ministers and their Widows"*—finds that through God's good providence he can also afford an occasional guinea towards the erection of some projected place of worship. How can this best be done? The claims of six cases—as we have seen—are to-day before him. Shall he forward 3s. 6d. to each, or aid one only; and if so, which? Were he a Presbyterian or a Methodist, or an ordinary Baptist, he would be in little or no difficulty. As it is, none on whom he can rely voice their judgment for his guidance.

Yet surely the expediency of an advertised effort, its urgency and the priority of its claims as compared with others, and the feasibility of the proposed scheme, demand the attention and claim the published opinion of those who accept the responsibility of officially serving their section of the Church of God.

A HUNDRED YEARS AGO

a minister took his collecting book abroad, with the sanction of the leaders of his body, who certified that his appeal was not only genuine, but opportune.

When the facts and features of different cases had been fully disclosed to a number of worthy and weighty Christian men, it was thus recognised that these were competent to advise as to which the public would do well to consider first, and to aid this to the utmost, till the project was within hailing distance of its consummation. The next, in its turn, then had similar commendation. This was the method of action pursued in days gone by, nor do we appear to have improved on it. "To every thing there is a season, and a time to every purpose under the heaven" (Eccles. iii. 1)—and this certainly seems to have been a commendable way of ascertaining the "season" and the "time" for the projects we are considering.

Very admirable also is the plan of

"THE LONDON BAPTIST ASSOCIATION,"

which is committed to the yearly erection of a new chapel, in a spot named by the President, the Body as a whole regarding this as a most important branch of the work they undertake. The chapels at Earlsfield, Eltham, Harlesden and Highgate—to name no others—owe their existence, under God, to this excellent arrangement. Could not

"THE METROPOLITAN ASSOCIATION"

follow suit, in spirit at least, with advantage, and impress on all the affiliated Churches the importance of confederation and co-operation in the matter we are considering? Such action should surely present no difficulties to gracious and manly men.

* £100 per annum, at the least, is voted to Ministers of our persuasion, or the W dows of such. The Hon. Secretary is Mr. J. T. Doggett, 89, Arngask Road, Catford, S.E.

One of the causes named was the first to make its need of a chapel known. The neighbourhood is a young one. Its population is middle-class. Ritualism is the prevalent religion. Both Congregationalists and ordinary Baptists are far from numerous, and there is no other chapel in which our principles are taught for a long distance in all directions. The congregation meets in an inconvenient temporary chapel on its own freehold site. It is not unfrequently filled to overflowing. It is served by a young and zealous pastor, who, though his stipend is exceedingly small, devotes his whole time and energies to its interests. In fairness, should not this have prior consideration and practical and generous help?

Great is the contrast presented by another case. The Church has a grand history. From it "the Word of the Lord" has "sounded" for three generations. Two of its former pastors were men of extraordinary power, who did much to consolidate our principles and promote our progress as a section of the Church. Its present minister happily combines intelligence, culture and eloquence with strict adherence to the truth we love. Its evangelical and benevolent agencies are numerous and efficient. An ample freehold site for a new and commodious chapel has been given by a friend. The spot is contiguous to two neighbourhoods, one affluent and fashionable, the other poor and in which folk find it hard to live. Our friends' opportunity for service is thus great and unique, and as the congregation and school must speedily quit their present premises, prompt action is imperative.

Would it not be well if all our (at the best) limited energies and efforts were for the present concentrated on, if not confined to, a response to the plea of these honourable and devoted brethren?

A third appeal emanates from a Church in the east end of London, in which the social and religious problems of the day present themselves in their most serious aspect. A commodious sanctuary has been raised, but a crushing debt remains. The zealous and devoted young pastor, who also is wholly devoted to his vocation, is crowding the chapel to the doors.

Do not these facts, again, entitle *this* case to our present and paramount consideration, while the others await a more favourable opportunity for their appeals to be taken up?

These are sample instances, and who shall decide which is the most entitled to our sympathy and succour? Yet it were surely better to help *one* to the utmost of our ability to a speedy and happy issue, than to divide our means, and while nominally showing neither favour nor preference, actually doing nothing efficiently for any.

In a word, the simultaneous pressing of all the six cases at once, must lead to great dispersion of public sympathy and assistance, and slow progress in every instance. Such concentration as the Metropolitan Association could ensure would, however, lead to the far more speedy success of each in its due course, and as each of the Churches found its cherished project realised, it would gladly succour some other whose claims had been gracefully and generously held in abeyance on their behalf.

"THERE can be no real fellowship between a whole-hearted sinner and a broken-hearted Saviour."—*J. H. Evans.*

FORWARD MOVEMENTS.

No. 2.—Spiritual Growth.

BY EDWARD MITCHELL, CLERKENWELL, LONDON.

"Speak unto the children of Israel that they go forward."—Exod. xiv. 15.

"There remaineth yet very much land to be possessed."—Josh. xiii. 1.

IN a former Paper (see page 47), believers who had not made an open profession of their faith in baptism were principally addressed, and the necessity of confessing their Lord urged. This step taken, and an open union with the visible Church effected, is the commencement, and not the close, of a Christian career. To "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," should be the aim of every believer (2 Pet. iii. 18). "Be not slothful to go, and to enter to possess the land" (Judg. xviii. 9), is an exhortation that may be applied to us, as well as to ancient Israel, without our falling under the charge of wresting the Scriptures. And the motto above—"There remaineth yet very much land to be possessed"—is as true with respect to spiritual attainments as in its original application to literal Canaan.

In one sense, growth is a natural development of the principle of life within its subject, which may be retarded and stunted, or encouraged and stimulated. It is thus in the vegetable kingdom. The soil, climatic conditions, cultivation, all exercise powerful influences upon the life contained in the plant either for good or ill. The same law obtains in the animal world. The development of life is largely affected by the food eaten, and the environment. Nor is it less so in the mental sphere. The mind must be fed, trained and exercised, or it will be feeble and stunted, or at least not attain to the vigour and development of which it is capable. Nor does the spiritual man present an exception to this rule. It, too, may be stunted or developed, although we are thankful that it cannot be destroyed. Let it be fully recognised that it is grace alone that produces and nourishes all spiritual life; yet it is also clear, from the blame awarded to those who were but as children when for the time they should have been teachers, as well as from the many exhortations contained in the Scriptures, that the believer is not a mere machine, but should be actively engaged in seeking growth in the Divine life.

Few things are more pleasing to parents than the healthy growth of their children, and a proper expansion of their powers; and few are more painful than when the growth is by some cause impeded or stunted, and the mind and faculties do not expand. So with a pastor and his flock. It is a joy to witness vigorous growth in young converts, and equally painful to see some who appear to make no progress, but remain babes year after year. Vigorous growth denotes a sound healthy constitution, and is a delight to behold; while the stunted soul too often indicates some unsought out or indulged evil acting prejudicially on the health of the inward man.

Growth should be symmetrical. A well proportioned man is a pleasant sight, but if some one part is abnormal in its growth it spoils the beauty of the whole. So should we seek to obtain a symmetrical growth—an all-round development of the soul.

Let us aim to *advance in spiritual knowledge*. Paul prayed for the Ephesian saints thus:—"That the God of our Lord Jesus Christ, the

Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of this inheritance in the saints," &c. (Eph. i. 17, 18). An unknown truth cannot influence our minds. It may be calculated to awaken our fears, or give peace to our soul; to be the source of poignant sorrow, or to give our spirits the highest and purest joy; but if we remain in ignorance of the truth it affects us not a whit. It is a matter for wonder that so many believers appear content to remain in comparative ignorance when there are so many glorious truths revealed in the Word by which their souls might be greatly profited and edified. Truly slothfulness is a great evil, and a chief robber of the soul.

Should we not also endeavour to *make progress in an experimental acquaintance with our Lord Jesus Christ*? For this we have apostolic example. Thus writes Paul to the Philippian believers:—"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death . . . this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 10—14). That the Apostle had a much larger knowledge of Divine truth, and a deeper and more extensive experimental acquaintance with his Divine Lord and Master than any of us can claim is undoubted. Yet he bends all his powers and concentrates all his energies upon gaining a yet fuller experimental acquaintance with Him. It must be allowed that we live in "a day of small things." May not the smallness of our attainments partly arise from the lowness of our aims, and because we follow not such examples as the Word affords us? Paul would have the Philippians like-minded with himself and following in his steps. Shall we not be aroused by his example, and strive as he strove for a fuller acquaintance with our Lord? Is He not worth knowing? Can we ever know Him sufficiently until we come to "know even as we are known" in that day when open vision will be granted, and "we shall see Him as He is"?

An increase in gracious conformity to our Lord claims our endeavours. That we shall one day reach this greatly-to-be-desired consummation is certain, for are we not predestinated to be conformed to His image? But shall we not seek as much conformity now as we can possibly attain unto? It is written, "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. xii. 14). And again it is written, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. vii. 1). And Jesus Himself said, "Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. xi. 29). Our future felicity will largely consist in our perfect conformity to the image of our beloved Lord. Shall we not, then, seek as large a measure of this as may be, even now? Can we demonstrate the truth of the hope we profess to entertain in any other way? "Every man that hath this hope in Him (set on Him, R.V.) purifieth himself, even as He is pure" (1 John iii. 3). Must not this necessarily follow? I am hoping one day to be as He is, perfectly pure

and holy. I profess to have great joy in this prospect. How then can it be otherwise than that I should be seeking purity and holiness now?

Believers should seek augmented fruitfulness. "Herein," said Jesus, "is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John xv. 8). And again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). It is, or at least should be, the great aim of our lives to bring glory to God. Men who do not read their Bibles read the lives of those who profess to be the followers of the Lamb. Brethren, it is possible for us by loose living "to give great occasion to the enemies of the Lord to blaspheme" (2 Sam. xii. 14). On the other hand, by His grace we may so live that "with well-doing we may put to silence the ignorance of foolish men" (1 Pet. ii. 15), who now speak against our religion, and even compel their future respect and admiration.

For these things grace is needed. It is legal folly to attempt them in our own strength, and such attempts are foredoomed to miserable failure. But grace is provided for all our needs. A fulness dwells in our Lord Jesus Christ. "Ask, and ye shall receive," is the law of the kingdom. May it please our God to stir us up to renewed zeal for His glory, and grant us more earnestness in pressing onwards towards the goal!

THOMAS HULL, OF HASTINGS—AN APPRECIATION.*

BY W. JEYES STYLES.

In Loving Memory

OF

THOMAS HULL,

For thirty-six years Pastor of Ebenezer Strict Baptist Chapel, Hastings,

Who fell asleep in Jesus,

March 6th, 1906, in the 75th year of his age.

A loving husband, father and friend.

Interred in Hastings Cemetery.

"When all Thy mercies, O my God, my rising soul surveys,
Transported with the view, I'm lost in wonder, love and praise.
Through all eternity to Thee a joyful song I'll raise,
But oh, eternity's too short to utter all Thy praise."

"And God shall wipe away all tears from their eyes."—Rev. xxi. 4.

THE above honoured servant of Christ was born in 1831 at Foleshill, near Coventry, then a little town devoted to the fancy ribbon industry. The Baptists having no place of worship in the locality, he in his early years attended the Independent Chapel, of which Jonathan Evans, author of "Hark, the voice of love and mercy," formerly preached, and in which our late beloved Uncle was from 1844 to 1849 the minister, and of whom he had a faint and fading memory.

* We are indebted to the courtesy of J. Hooper, Esq., M.A., of Hastings, for many of the above facts.

He received the Gospel of his salvation from some preacher connected with the General Baptists, who at that time had some very great and gracious men in their ranks—as Dawson Burns, and the two Pikes, and others of distinguished ability and eminence. By whom he was baptised we cannot say, but it is known that he began to preach as an itinerant, when avowedly of their section of the Church.

After a while, however, he discovered that there was a vital discrepancy between his creed and his experience. In his soul he knew—for he had felt it—that salvation, from first to last, was wholly of sovereign grace; while those with whom he was in association held that the love of God extends to all men; that the redemption of Christ was for the whole world; and that a sinner's consent or refusal to respond to the Divine offers of mercy decides his destiny.

This troubled him greatly, and he wisely brought the matter to the Wonderful Counsellor, who in His mysterious wisdom responded by wholly depriving him of his joy, confidence and light—until he was reduced to a condition of despondency bordering on desperation, and his agony of soul was far greater than when he was first brought to know the Lord.

But the Day-star at length arose in his heart. His joy returned; and, purged from the Arminian system of free-will, he became a gentle and loving, but firm and consistent, champion of the truth which ascribes salvation to the special and distinguishing favour of Jehovah.*

His enlightened and liberated soul now felt new joy in proclaiming the Gospel wherever doors opened, till in 1870 he accepted an invitation to Hastings, where, on entering the pulpit for the first time, he felt a strange confidence that this was his future home. How he responded to the call of the Church which the death of the sainted David Fenner had left destitute in 1868; how he quickly won all hearts; how the blessing of God attended his intelligent and experimental ministry; how the chapel had to be twice enlarged; how, "having obtained help of the Lord," he continued his course of patient continuance in well-doing till age and infirmity rendered him too feeble to stand while preaching; and how at length "God's finger touched him and he slept"—other pens must relate.

His work for the Master was not restricted to preaching. On the death of Septimus Sears, it was evident on whom this good man's mantle had fallen; and Thomas Hull assumed the Editorship of his two Magazines—"The Sower" and "The Little Gleaner"—with encouraging

* We owe the account of our brother's renunciation of the heresy of free-will to himself. He was introduced to us by our late mutual friend, Mr. E. Mote, in the Committee Room of the Aged Pilgrims' Friend Society, 83, Finsbury Pavement. He was in London to preach in Chadwell Street Chapel, shortly before our brother Mitchell's settlement, and knew of us as the Author of "John Hazelton: a Memoir." He opened his heart to us with an unreserved frankness which greatly delighted and encouraged us, as we had gone through an almost similar experience in 1870. He was indeed the only minister who has left Arminianism or Fullerism for what we call "the truth" who could give any reason for his change of sentiment and associations.

The reader will remember that by the term "General Baptists" our friend intended the avowedly Arminian section of the Denomination, which has ceased to exist, both the Particular and General Baptists having dropped their distinctive titles. When our people now-a-days call ordinary Baptists "General," they speak incorrectly.

success, and they have gone forth for many years with their bright and tender messages of mercy and hope to many who have blessed God for them. Following the method originated by the projector and first Editor of this Magazine, he gave publicity to the engagements of truth-loving preachers, without respect to clique or class, and thus widely served the Churches. He, with J. C. Philpot and C. W. Banks, possessed the rare art of maintaining an affectionate interest between himself as an Editor and his many readers—and “dear Mr. Hull” was a loved personality to many who never saw him in the flesh.

As a minister he fairly realised Cowper's ideal—

“Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it to; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.”

His words to the young, which were frequent, were characterised by peculiar solemnity and tenderness. Perhaps, however, the secret of his popularity and power may be best expressed by two words—*geniality* and *spirituality*—which all his actions both in public and private manifested.

Very appropriate were the remarks of C. Midmer, of Clapham—himself one of his children in the faith—in presence of the coffin of the deceased. “His labours were extensive and abundant. His ministry was owned of God to the ingathering of many souls. His editorial work was great. He found something for his hands to do and he did it, remembering that ‘there is no work nor device nor knowledge nor wisdom in the grave.’ O that we may live, in any measure, as useful a life as that of our dear departed friend and brother!”

THERE is often much of the devil's own malice in the way that so-called “earnest workers” bang and batter God's poor and tried people with their hard speeches and cruel taunts, at the supposed uselessness of those they thus upbraid. Whereas there is often more true religion in the heart of the lonely worshipper who “trembles at God's Word,” and sighs and sorrows after the dear Redeemer, than in all the noisy, frothy talk of those who are always virtually exclaiming, with false-hearted Jehu, “Come see my zeal for the Lord” (2 Kings x. 16).—*Niger*.

A MINISTER IS NOT ADAPTED TO ALL PASTORATES.—“A shoe or a glove may be well made and yet not fit every foot and hand. So a man may be a God-sent and God-taught pastor and not suit every Church, though scripturally constituted and maintained in holy ways. There are peculiarities about all ministers and all Christian congregations.”—*John Hazelton*.

THE REVISION OF THE CHURCH ROLL.—“The great error of most Churches appears to lie not so much in the admission of improper members as in the retention of them, and this is peculiarly observable in the case of such as tenaciously hold the views of sovereign and distinguish-ing grace.”—*William Palmer*.

A SONG OF HOPE.

THE murmurs of the wilderness
Our hearts so often raise
Shall cease, and ev'ry tongue confess
The comeliness of praise.

Those "Meribahs," those spots of
shame,
We'll leave them all behind ;
In Jesus, though each day the same,
Our ceaseless joy to find.

Jesus, of Thee we ne'er would tire ;
The new and living food
Can satisfy our heart's desire
And life is in Thy blood.

If such the happy midnight songs
Our prison'd spirits raise,
What are the songs that cause ere
long

Eternal bursts of praise ?
To look within and see no stain,
Abroad no curse to trace ;
To shed no tears, to feel no pain,
But see Thee face to face.

To find each hope of glory gain'd,
Fulfilled each precious word,
And fully all to have attained
The image of our Lord.

For this we're pressing onward still,
And in this hope would be
More subject to the Father's will
E'en now, much more like Thee.

(From "A Few Hymns and some Spiritual Songs. Selected, 1856.")

WALKING AS HE WALKED.

O LORD ! when we the path retrace
Which Thou on earth hast trod,
To man, Thy wondrous love and grace,
Thy faithfulness to God.

Thy love, by man so sorely tried,
Proved stronger than the grave ;
The very spear that pierced Thy side
Drew forth the blood to save.

Faithful amidst unfaithfulness,
'Mid darkness only light,
Thou didst Thy Father's name confess,
And in His will delight ;

Unmoved by Satan's subtle-wiles
Of suffering, shame and loss,
Thy path, uncheer'd by earthly smiles,
Led only to the Cross :

We wonder at Thy lowly mind,
And fain would like Thee be,
And all our rest and pleasure find
In learning, Lord, of Thee.

(From "A Few Hymns and some Spiritual Songs. Selected, 1856.")

THE LOVE OF THE GIVER ENHANCES THE GIFT.—"How sweet," says W. Huntington, "are temporal mercies when received by those who are under the influence of grace : when they are seen to come from a covenant God and Father in answer to the simple prayer of faith !" Surely he that "will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. cvii. 43). Thus :—

"How sweet our daily mercies prove
When they are seasoned with His love."—*Watts.*

A CLINGING FAITH.—"My experience," writes a dear friend, "is a very poor and shallow one, though I have professed to fear and love the Lord for more than fifty years. I can give you my religion in a very few words :—

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

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRIOT BAPTIST CHURCHES. ANNUAL MEETINGS AT "ZION," NEW CROSS.

ALTHOUGH the weather in the early part of the day was not such as is desired for an occasion like this, a good number of pastors and delegates gathered in this honoured sanctuary to transact the business of the Association. The meetings throughout were hearty and inspiring; a deep spiritual tone pervading them made them profitable to those who were favoured to be present.

At 10.30 the president, pastor E. Mitchell, took the chair, and, after an opening hymn, pastor G. W. Thomas read the 122nd Psalm and pastor J. Parnell sought the Divine blessing.

The Chairman expressed his wishes in connection with the meetings in the words, "The Lord be with you."

The report presented by the secretary, Mr. F. T. Newman, spoke of prosperity enjoyed by some of the Churches in a special manner; an increase in the number of baptisms, and also in the number of members, scholars and teachers. The Home Mission had been active, and good was expected from its operations. The Church formerly meeting in Stepney had acquired a freehold site at Manor Park, and the Church at Hill-street had also acquired a site for a new chapel. The other reports were read, and statements of account were presented and adopted.

It was agreed to send messages of sympathy to Mr. E. W. Flegg, Mrs. Hull, Mrs. Wilmshurst, Mrs. Jeffs, and Mr. C. Cornwell.

A resolution was adopted by which the Vice-President will become President for the ensuing year; and also one in reference to the contemplated marriage between Princess Ena of Battenburg and the King of Spain.

The nominations for Vice-President were Messrs. T. Jones, E. White, R. Mutimer, and R. E. Sears. Brethren Mitchell and Thomas were appointed as delegates to the Annual Meetings of the Norfolk and Suffolk Association and, failing either of them, J. E. Flegg.

The friends at New Cross, with their usual kindness, had amply provided for bodily needs, and a good company partook of their hospitality.

At the afternoon meeting Mr. G. W. Thomas presided and after the Vice-President, pastor J. Bush, had read the 67th Psalm, Brethren Tooke and Belcher prayed. The delegates from the Norfolk and Suffolk Association were most heartily welcomed by the Chairman on behalf of the Association.

An interesting paper, which will be found in full in the Annual Record, was read by pastor J. Easter, of Bassett-street, on "The Great Need of the Church—Spirituality of Mind."

Pastor W. H. Potter (one of the delegates from Suffolk) was then listened to with deep interest. After expressing the kindly sympathy and brotherly greeting of the County Association he represented, he made some choice remarks, following the line of the paper read by the preceding speaker. Whilst enthusiasm was a good thing, it must not be mistaken for the power of the Holy Ghost. Instead of so frequently singing to martial strains, he thought it would be better if, at times, with a sob in the voice, we sang,

"When I survey the wondrous cross
On which the Prince of Glory died."

He felt more quiet seeking was needed. Instancing the meeting between Joshua and his visitant, who came as Captain of the Lord's host, he urged that we need to learn from the Captain in secret. The Lord Himself during His ministry frequently retired from the multitude. Oh, for more quiet before God, that He may speak to us. Referring to the Christian ministry, he spoke of the power of the Spirit as the power behind the service, and with Him there could be no failure.

Pastor Harsent, of Wattisham, followed. Our brother was formerly a London pastor and many remembered his work there. He was glad to meet old friends once again. After referring to the work in Suffolk he spoke of how his recent severe illness had been sanctified in his experience. As Christian ministers and members of Churches, we needed to realize the personal presence of the Lord Jesus Christ as well as the personal presence of the Holy Ghost. Such a realization he experienced as he lay and talked with the Lord. They served a real personal living Christ. He was all powerful and His glory was set forth in the doctrines of grace. If continual blessing was to be enjoyed they must be kept in touch with the Master.

Pastor T. L. Sapay dwelt upon the words, "Whose faith follow," his address being much appreciated. In spiritual matters there was no change of government. He who ruled was perfect. The speaker pointed out the character of the teaching of Christ and His apostles, and noted their earnestness in contending for "the faith once delivered to the saints." They knew not compromise. The past, the present, the future, were linked, and there was need "till He come" earnestly to contend for truth.

After tea had been partaken of, a large company assembled for the evening meeting. The President occupied the chair. Pastor R. E. Sears read the Scriptures and Brethren Smith and Felle prayed. The report was read by the Secretary, after which a vote of thanks was accorded the friends at Zion for their kindly entertaining the representatives of the Churches. The President delivered an address which will be found fully reported in the Record.

Pastor F. C. Holden was greatly helped in dealing with the subject upon which he had been asked to speak, viz., "The Great Need of the Ministry—Spiritual power." He went on to say that all would admit that power was necessary in the exercise of the ministry—mental power, vocal power, physical power, will power. These powers were all the gift of God, and were capable of development by attention and cultivation. This should be done, that they may be put to their full use in the Master's service. But there was one power which, beyond all else, was essential to render the ministry of the Word effectual to the salvation of the sinner as well as to the edification, comfort, and confirmation of the saint; and that is, divine spiritual power, or, as it is often termed now, Holy Ghost power. There were several features of the Spirit's power, to a few of which he wished to draw attention. There was anointing power. Apart from this they could not expect blessings. As time went on one felt more the need of this life-giving power. By this alone could sinners be quickened. Convicting power, by which the fact of sin was brought home. Enlightening power, by which one had discernment—which the speaker thought to be sadly lacking. Uplifting power. Drawing power. This power was needed, and as it was sought in prayer the attitude of the supplicant should be that of expectancy, for "He is faithful who hath promised."

The writer added a few words on "I believe God," and these spiritually profitable meetings were brought to a conclusion.

Collections over £18.

JAMES E. FLEGG.

ACTON TABERNACLE, ACTON LANE.

THE anniversary of the Sunday-school took place on Lord's-day, Jan. 14th.

Mr. F. T. W. Bartlett preached in the morning from 2 Tim. iii. 15, the children following the discourse very attentively.

The afternoon gathering was as good as could be desired. The marked attention given by the children to Mr. Bartlett, who delivered an able address on "Snow," was an evidence that their interest in him had not abated. The

word "Snow" was used as an acrostic. Mr. Bartlett spoke of the peculiarities of snow, and admirably made them to bear upon spiritual things.

Again the children mingled with the people in the house of God at 6.30. Mr. Bartlett's voice was once more heard declaring the good tidings of the grace of God. His exposition of Matt. xviii. 14 was much enjoyed by all present.

Throughout the day special hymns were sung. All testified of the Lord's goodness and presence realized on this one of His own most precious days.

The anniversary services were continued on Wednesday, Jan. 17th. At 5 o'clock a good tea was much appreciated by the scholars.

The evening meeting commenced at 6.30 o'clock, when Mr. S. H. Brown took the chair. The chapel was well filled, all available seats being occupied. After singing one of the special hymns which the scholars had been practising, the Chairman read a part of the 50th chapter of Genesis.

Our superintendent, Mr. Holland, sought the Lord's presence at the throne of grace.

The Secretary read the report.

Through the goodness of the Lord, the word "progress" was uppermost in the whole report. The total number of scholars on the books was 103, an increase of 21 upon the preceding year. Reference was also made in the report to the kindly gift of a friend, conjoined with a free grant made by the British and Foreign Bible Society, of a number of Bibles and New Testaments. The home-call in Jan., 1905, of Mr. W. Archer, treasurer, and later, of Mr. S. G. Elliott, late superintendent, saddened the report, and their absence from the meeting caused us to sorrow in the midst of our rejoicing. The report showed that while theirs was the labour of seed-time, ours is the joy of harvest.

In the Chairman's remarks, the blessed result of constant study of the Word of God was forcibly expressed. In temptation's hour, the Word, applied by the Holy Spirit, always overcomes sin and the power of sin.

Mr. A. Silvester spoke of Nehemiah's unselfish character and of his earnestness in all things. He proved by three striking and yet simple illustrations that it is not impracticable for children to follow his (Nehemiah's) example.

Three girls and two boys were called on the platform by Mr. W. Stanley Martin to represent his text—the word "Sheep." The first, "Silly sheep"; second, "Strayed"; third, "Sought"; fourth, "Saved"; and fifth, "Satisfied."

Not least in the evening's proceedings were the recitations by the scholars and the rendering of special hymns learnt for the occasion.

Prizes, well earned by the successful

scholars, were then distributed by the Chairman. The unsuccessful scholars were cheered in the anticipation of receiving, on a succeeding Lord's day, hymn-books, etc., the gift of a sympathetic friend.

Mr. Holland was called upon to speak, and he seized the opportunity to thank, on behalf of the school, both the speakers and friends for their presence and support.

The happy meeting was brought to a close by the singing of the Doxology, followed by the Benediction.

G. W. H. E.

HORSHAM (РЕНОВОН).—The 23rd anniversary of the Sunday-school was held on February 8th. A service was held in the chapel at 3.30, when Mr. G. W. Clark preached a very appropriate sermon from the words "The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him" (Nahum i. 7). The children were entertained to tea in the schoolroom, the friends partaking of tea in the chapel. The evening meeting commenced at 6 o'clock, Mr. G. W. Clark presiding, when, despite the inclemency of the weather, the chapel was well filled with parents and warm-hearted friends, thus showing their sympathy with the work of the Sabbath School, which the superintendent and teachers very much appreciated. The meeting opened by the children singing one of their pieces, bidding welcome to all. The Chairman then followed with prayer for the presence and blessing of the Lord. The Secretary read the report of the past year, which, while it shewed a slight decrease in numbers, was full of hope that during the coming year under the blessing of the Lord others might be gathered in. The financial account showed a balance on the right side. Mr. Akehurst, pastor of Jireh chapel, Horsham, gave a very encouraging address, expressing his deep sympathy with the work and urging others to help it on by their prayers and appreciation of the teachers' labour. Children, he said, occupied the mind of Jesus very much when upon this earth, and upon various occasions came under His special notice; it was a child who was used as an object lesson to shew the necessity of receiving the kingdom of God as a little child. "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven," were His own tender words. The Chairman also spoke profitably from the words "For even Christ pleased not Himself" (Rom. xv. 3), and, linking them with the words, "We then that are strong," went on to speak of four kinds of strength which we should use for the benefit of others: 1st, physical strength; 2nd, moral strength;

3rd, mental strength; 4th, the strength of grace. Following this address, a very pleasing incident took place, which was in reference to our esteemed brother, Mr. J. Garner, who for the past twenty-six years has been the faithful servant of the Church in the office of secretary, but through the infirmities of age had felt unable to continue his duties. To show the appreciation of his valued services, a small token of love and esteem, in the shape of a purse containing £4 15s. was presented to him by Mr. G. W. Clark, on behalf of the Church, in a few appropriate words. Our dear brother's feelings were too deep for words, but it came out on the following Sunday, when our brother, S. J. Taylor, read a letter from brother Garner, expressing his appreciation of the kindness of the friends. The prizes were presented by Mr. Clark. The hymn, "God be with you till we meet again," was then sung, and the Benediction following brought to a close a very enjoyable and profitable evening and one that will not soon be forgotten by those present.—ONE INTERESTED IN YOUNG AND OLD.

MOUNT ZION GOSPEL MISSION, CHADWELL STREET.

THE tenth annual meeting of the above was held on March 8th. The chair was taken at 7.30 by our beloved pastor, Mr. E. Mitchell.

After the opening hymn the Chairman read Matt. xxviii. and prayer was offered by Mr. Whybrow, sen. Our Chairman regretted the absence of several of their chief friends through unavoidable circumstances, but the Lord was with us.

The secretary, Mr. J. Hughes, gave a capital report, in which he referred to a special mission, held in October last, conducted principally by our brother Galley, of West Ham, one evening, however, being taken by pastor R. Muntimer and another by pastor J. Parnell. The mission was well attended. Arising out of that mission a week-evening service on Thursdays, at 8.15, had been started, and an increase had been noticed on the Sunday evening mission service. The report also stated that good work had been done in the open air, and a word of praise was due to the officers in charge for the efforts put forth to make this good work a success. The Gospel trumpet was blown with no uncertain sound and no one could tabulate the results.

Mr. Prior then gave the financial statement on behalf of Mr. Wallace, treasurer (who was at home ill), showing a little deficit, which he hoped would be cleared that evening.

Mr. S. Whybrow moved the adoption of the report, which he said was a true one, and related some of the incidents

arising out of their work. He referred to the eight days' mission and mentioned the good arising therefrom, adding that our Saturday night meetings had been better attended.

The report was ably seconded by Mr. W. S. Baker, who based his remarks on Moses as an ideal type of the mission worker. Moses persevered in his good work; he never wanted to give it up, neither should we.

Mr. W. Prior, drawing his illustrations from our Lord feeding the five thousand, remarked that the Lord did the supernatural part, but His disciples distributed it to the multitude. Equally so should we carry the Gospel to the people.

The happy meeting then terminated.
D. BUTCHER.

OLD BAPTIST CHAPEL, BEXLEY HEATH.

SPECIAL services of an interesting character to commemorate the tenth annual meeting of the Building Fund and liquidation of the debt were commenced on Sunday, February 25th, 1906, when two sermons were preached by Mr. J. G. Caplin, of Walthamstow. Morning text, Neh. iv. 6-9, "The people had a mind to work"; evening, 1 Cor. x. 4, "That rock was Christ"—both services being well attended.

On the following Tuesday, February 27th, at 3.30, a very instructive discourse was delivered by Mr. B. Mutimer, of Brentwood, from Gen. 1, last clause of 26th verse—"A coffin in Egypt"—remarking that this mummy case was (1) faith's testimony (Joseph not an Egyptian); (2) faith's token (not buried in Egypt); it was a preacher of patience, mortality and hope—a pledge of possession and promise of glory.

Tea was provided by the willing workers of the Church and congregation at 5.30, when about fifty persons sat down to an ample repast.

At 6.30 a public meeting was held, presided over by Mr. E. W. Flegg, our late pastor, in the absence of Mr. J. Piggott, who, being unable to be present at the opening, appeared later in the meeting.

After Psalm xlvi. had been read by the Chairman, brother Booth, of Homerton, offered prayer.

A pleasing report was then furnished and read by the esteemed secretary, Mr. E. Lane, which showed that for nearly ten years the debt of the freehold, building and renovation—£800—had been gradually reduced year by year, and all that now remained was the sum of £19 2s. 8d. Towards the reduction of this the M.A.S.B.C., to whom we owed a loan free of interest, had kindly promised to give the last £10 if the same was paid in March, thus leaving

£9 2s. 8d. to be raised by these services, which he sincerely hoped would be forthcoming before the close of the meeting.

Mr. E. W. Flegg gave an interesting account of how the work was begun in fear and trembling and nobly carried on, referring to many who had formed the committee in the past, but were now removed by death and other circumstances. How pleased he was to be with them to rejoice together in the removal of debt! Nearly £200 had been obtained by the collectors, from subscriptions of one penny per week, which had entailed a very continuous work by the band of loving workers. Let us not despise the day of small things.

Mr. C. West, of Erith, gave a very inspiring address on Prov. xv. 23, "A word in season, how good it is."

Mr. R. Mutimer followed with words of cheer from John xiii. 1, "He loved them unto the end," speaking of his delight at being present at the funeral of the debt.

Mr. J. Piggott, having arrived, very kindly spoke of how the good work received its start, he being among the first to help and encourage the purchase of the freehold of the chapel. Not being very strong, he had good reasons to be present to rejoice with them. Text, "Enter into His gates with thanksgiving."

After a letter of apology from Mr. E. White, who was unable to be present through a severe cold, the collection was taken, and at the result the Chairman rose delighted to announce that the debt had been cleared.

The congregation rose and, with sincere heartiness, sang "Praise God from Whom all blessings flow."

Mr. A. H. Pounds followed with a short address; after which this glad some meeting was brought to a close by singing "All hail the power of Jesus' name" and the Benediction.

WOOD GREEN.

ANSWERED prayer is one of the heavenly sweets the Christian pilgrim enjoys as he journeys on to Zion. A few pilgrims received such mercy on Tuesday, Feb. 20th, at Park Ridings Chapel, when a meeting was held to celebrate the thirteenth anniversary of the Tract Society, with which is associated the Open-air Mission. Definite blessings were asked for the night previously and definite answers came. We wanted a chairman, because brother Millwood, through illness, could not attend, and our esteemed brother J. E. Flegg filled it for him. We wanted another worker, but another worker was given; indication of that came through one of the speakers. We wanted an inspiring and Spirit-filled

service, and truly we shall look back upon it as such.

The hymn in the new Sunday-school Mission Hymn Book—"What a Friend we have in Jesus"—opened the meeting. Brother Gentle offered prayer.

The Chairman, in a few bright, brotherly words, hoped the meeting would be hearty and God-honouring. Two questions he propounded—"Why does the Tract Society exist?" "Why do you go out at all?" The answer was—"In order to Tell readily all creatures the truth.

Brother Steel had Rom. xiii. 10 on his heart—"Love worketh no ill to his neighbour." He emphasized "neighbour." Let everyone tell the truth to his neighbour. We want the same truth outside as inside the chapel. We want to present the truth in love, but also in faithfulness.

The secretary (our beloved brother Kyte) read a short report of the past year's work—"On the Doorstep and at the Street Corner." There were no important results to announce. Six streets in the neighbourhood have been visited every month. A copy of *Cheering Words*, in which is enclosed a Bible leaflet, have been distributed—viz., about 350 per month. Nineteen open-air services were held in the main road of Wood Green. There are seven distributors and five open-air speakers. Determined to know nothing among men save Jesus Christ, and Him crucified, is the motto of our Society.

Pastor R. Mutimer warmly commended the work of tract distribution and open-air preaching. He said it was very necessary to hold the truth tightly, but equally so to hold it forth. He ably illustrated our service from the narrative recorded in Joshua of the taking of Jericho; how Jesus appeared, who was Captain to His people and is now. May we never lose sight of our Leader.

Pastor E. White, of Woolwich, ever welcome at Park Ridings, was led by the Spirit to send home the message—"The entrance of Thy words giveth light" (Psa. cxix. 130). If it is God's Word that is distributed or spoken, it will find an entrance for itself. God's Word, when it has entered the heart, can never be dislodged.

Brother White beautifully spoke of the revealing, directing, penetrating and gladdening nature of light—spiritually.

Brother Stanley Martin, in a pointed and practical address upon open-air mission work, referred to that word in Joshua—"Go up and possess the land." We do not "possess" our possessions. He pointed out some of the promises which are the Christian workers' possessions. One significant statement our brother made was a note from Spur-

geon. He said, Always preach with the wind; and then spiritually applied the figure: Preach with the wind of the Spirit—Spirit of love, power, and of a sound mind. He urged the importance of much prayer. Let us direct our prayer unto the Lord and look up

Prayer by the Chairman and a hymn of joy suitably concluded a spiritually salubrious meeting, and to our Master be eternal praise. P. J. C.

CROUCH END.—An interesting meeting was held at the Broadway Hall on Friday, March 23rd, the chair being occupied by Mr. F. T. Newman. Mr. James E. Flegg made a statement as to the origin and object of the Friday services, and suitable, profitable addresses were given by Messrs. Mitchell, Mutimer and Waller. A good number was present and the meeting much enjoyed.

WETHERDEN.—A happy evening was spent here on Feb. 12th, when the children had their winter treat. Tea was provided at 5 o'clock. At the evening meeting Mr. Strickson, of Stowmarket, presided, the chapel being quite full. We listened with pleasure to the young folks recite and sing. An interesting feature was the presentation to the pastor, Mr. C. Mothersole, of a clock and inkstand as wedding presents from friends and Bible-class. The Lord is blessing the work here amongst the young.—S. H. HADDOCK.

STOWMARKET, SUFFOLK.—Special services were held on Tuesday, March 12th. It was an ideal day—the weather and the excellent tea provided for us by our Stowmarket friends was all that could be desired, and so were the two sermons preached on that day by our dear brother R. Mutimer. The Christ he portrayed was all we desired. May God bless pastor and people at Stowmarket and many more be led to crave after Him who is the "Desire of all nations."—So prays M. A. MOORE.

WEST HILL, WANDSWORTH.—On Tuesday, February 20th, the united Bible-classes were entertained at supper by pastor and Mrs. Jones. The friends present numbered upwards of fifty and the beautifully decorated tables surrounded by the happy gathering presented a very animated appearance. A bright service of prayer, song and speech followed. An address by Mr. W. S. Baker on "Bible Biography" was much appreciated. Brief addresses were also delivered by Messrs. J. Cooper, C. H. Abbott, and F. J. Drace. The great feature of the evening, however, was the presentation to the pastor and Mrs. Jones of a beautiful

dinner service. This was the gift of the united classes as a token of their appreciation of the love and devotion with which the work is carried on by their leaders. The presentation, which was a complete surprise to Mr. and Mrs. Jones, was made in a few happy phrases by Mr. E. Martin. This was a choice meeting and a striking testimony to the success of this branch of the work carried on at West Hill. We look for great things from our Bible-classes.—JAMES THE LESS.

SOHO BAPTIST CHAPEL.

THE 115th anniversary services were celebrated on Sunday, Feb. 25th. Mr. Gibbens preached in the morning and Mr. Dadswell in the evening; both discourses were very helpful and stimulating.

These services were continued on the following Tuesday. At 3.45 p.m. prayer and praise and a sermon by Mr. W. H. Rose, on the words, "A great multitude" (Rev. vii. 9). The preacher was greatly helped as he spoke concerning the position which they occupied, the quality they possess, and something as to the apparel they wear.

After tea the evening meeting was presided over by Mr. W. Boulden, who said that it was very encouraging that the Building Debt should have been so far reduced. He referred to the Lord's all-sufficiency and to His gracious goodness during past years.

Mr. Hutchinson in addressing the meeting reminded those present of the faithfulness of God. He said: Our faith is often on a quickeand, instead of standing on God Himself. I want to speak words of encouragement; not to remind you of the immediate past, but, linked with the century which is gone, regard yourselves as being one with the worthies who have preceded, and He who has blessed can bless still. Mr. Hutchinson further addressed the meeting on the words, "They shall still bring forth fruit in old age," applicable to the Church as well as to individual believers.

Mr. Mitchell gave a very helpful address on the words, "Why art thou cast down, O my soul? . . . for I shall yet praise Him for the help of His countenance." He noticed three things in connection with these words—(1) The Psalmist makes an enquiry concerning the condition in which he finds himself; (2) The exhortation; (3) The expression of confidence. 1. The Psalmist's thoughts were running to and fro. Our thoughts often get into a tumult. Satan likes to do this, but when in this state David enquired the reason. We read that on another occasion "David encouraged himself in the Lord His God." 2. Turn to the exhortation,

"Hope thou in God." David preached a sermon to himself. It is a good thing you can choose your own text and choose your own time. Hope in that God who has pledged Himself and given Himself for thee. 3. The expression of confidence, "I shall yet praise Him." Some are straid of confidence. Confidence in God is a blessed thing, based upon His promises and His character and encouraged by past experiences.

Mr. Dadswell in his encouraging address referred to the fact that amongst the many changes in the great world, the Church at Soho was celebrating the 115th anniversary. "The Lord is thy Keeper." Remember the lovingkindness in the way. Blessed be God He is keeping you, and you who are younger remember those who have gone before. None liveth to himself. There is, and must be, the effect of a gracious, prayerful, and earnest life. The Lord is thy Keeper. David wanted Him on his throne; we want Him in our homes and in the bustle of our daily lives. Think of Him who can keep us, who was "touched with the feeling of our infirmities," &c. Think of that loving Lord into whose hand all are committed, and "none shall pluck them out of My hand." He holds every weak and trembling saint and they shall never fall, safe in God's omnipotent hand. In the world you will meet with tribulation, but He will keep you. Are there no experiences in our own lives, how He has kept and guarded, restrained and guided? And we shall be kept by the power of God through faith unto salvation.

Mr. Flegg delivered a very instructive address on the words, "Members one of another." God has made us as men dependent one on another. Our gracious Master has so constituted things that we need to realize this. The same grace is found in each, and so members one of another. There is unity between all the members of the mystic body. I look at my own body, so wonderfully made. Which member can I afford to part with? So wonderfully knit together. Each answers readily to the function it has to perform; and so in the mystic body. There is diversity, and there is unity. Mutual sympathy and help rendered from one to the other. If I suffer I have the sympathy of the great Head Himself, and aid where aid is needed. I sometimes think of the wonderful completion of the body—then there will be no jar; the whole will be in complete harmony, "That they all may be one even as," &c. O, to remember this in our dealings one with another. My brother may differ with me in some respects, but he is one with Christ. Remember, members one of another need grace to bear with and serve one another. God help us to remember this.

Mr. Sapey closed the meeting by thanking the Chairman, speakers and friends for their kind attendance, and referred to the fact that, we, as a Church, should be very glad to see the chapel debt removed. The amount of the collections was £6 4s. 2½d.

The meetings throughout were very helpful and encouraging. G. S.

FULHAM (EBENEZER, LILLIE ROAD).—The third anniversary services in connection with the settlement of Mr. A. Andrews took place on Sunday, March 18th, when two sermons were preached by the pastor. On Tuesday, the 20th, Mr. Joseph Jarvis, of Greenwich, preached in the afternoon from John xvi. 33 and in the evening from Psa. xxxii. 1, 2. We had combined in these sermons doctrine, practice and experience, and the words uttered found a place in many hearts. We enjoyed fairly good congregations, notwithstanding the unsettled weather. Collections were for the pastor.

Aged Pilgrims' Corner.

A HANDSOME centenary medal is now ready and will be presented to any Sunday scholar collecting ten shillings or upwards for the Million Shilling Fund. Special collecting cards for schools can be had upon application at the office. The medal is in white metal with pin and attachment, and will be a permanent memorial of this period of the Society's history.

The annual meeting at Enon Chapel, Woolwich, has recently been held. Mr. A. Boulden presided and addresses were given by Messrs. E. White, W. H. Abrahams, and the Secretary. The proceeds were encouraging and hearty acknowledgments were made of this valued local help.

The lady visitors of the Hornsey Rise Asylum are making arrangements for their Annual Sale of Work in July next, and will be thankful to receive gifts of useful articles, which will be disposed of in aid of the Benevolent Fund for aiding the sick and infirm inmates.

The annual meeting of the Society will (D.V.) be held in the Mansion House on Monday afternoon, May 7th, at 5 o'clock, when it is hoped that a large number of friends will assemble to cheer the committee in their arduous work and to inaugurate the centenary year.

The *Quarterly Record* for April is ready. Copies will be sent to any friends who will distribute them amongst non-subscribers. A variety

of useful and interesting articles bearing upon the Society's work make up this number, which also contains two illustrations and particulars of all the anniversaries of the Society and Homes for 1906.

PASTOR JOHN BUSH ON "ABOUNDING IN HOPE."

THE M.A.S.B.C. have done well to publish in their Annual Record the Sermon preached by the Pastor of Zion, New Cross, at the Half-Yearly Meeting. The text was the 13th verse of the 15th chapter of Paul's Epistle to the Romans: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." We extract the following:—

The apostle commences with these words: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." What blessed Church fellowship it would be, what help would the children of God be to one another, if this exhortation were sought, as far as possible, to be carried into every-day life. Instead of this, some of those who profess great strength in the Church of Christ never lift their little finger to help those who are weak, and they do not like this word "ought"; they think it has no place in the new covenant of free grace; but it has. There are a great many "oughts" which it would be well if we gave attention to. The Saviour says, "Men *ought* always to pray and not to faint," and so the apostle would have those who were strong to bear the infirmities of those who were weak. I hope that as an Association of Strict Baptist Churches this is more or less the object of the Association—that those who are strong in numbers and in the gifts which God has bestowed upon them, should help and strengthen their weaker brethren.

The apostle does not put himself as a pattern, although he might well do so; but he gives us the example of Christ—even as Christ pleased not Himself. He then gives to our God one of the most precious names that He bears—"The God of patience." The longer I live the more do I feel how patient God is with me; how great are His longsuffering and patience. No one but He would have borne with me these many years. And we think not only of the patience He exerciseth towards His people, but His patience with an ungodly world. But His purposes are known to Him; He sees the end from the beginning. He has purposes of salvation which are all working out through His mighty power, and hence the patience and long-suffering of God to all mankind.

IN THE NAME OF JESUS EVERY
KNEE SHALL BOW.

JESUS! how much Thy name unfolds
To every open'd ear;
The pardon'd sinner's memory holds
None other half so dear.

Thy name encircles every grace
That God as man could show;
There only could He fully trace
A life divine below.

Jesus—it speaks—a life of love,
Of sorrows meekly borne:
It tells of sympathy above
Whatever makes us mourn.

It speaks of righteousness complete,
Of fellowship with God;
And (to our ears no tale more sweet)
Of the atoning Blood.

Jesus, the one who knew no sin,
Made sin to make us just;
Able art Thou our love to win,
Worthy of all our trust.

The mention of Thy love shall bow
Our hearts to worship Thee;
The chiefest of ten thousand Thou,
The chief of sinners we.

(From "A Few Hymns and some Spiritual Songs. Selected, 1856.")

HE KNOWETH.

"I know their sorrows."—Exod. iii. 7.

LORD, *Thou knowest.* O, I thank Thee
For that sweet and precious word;
When our pathway lies through sorrow,
All is known to Thee, dear Lord.

Thou can'st read the heart's deep anguish,
And dost hear the secret sigh;

Though by mortals unperceived,
Nought is hidden from Thine eye.

All our sorrows Thou dost measure;
They are sent to us *in love*,
To fulfil some gracious purpose,
While Thou watchest from above.

They are tokens of Thy kindness,
Richer blessings to impart;
Only as we pass through trial
Can Thy comforts cheer our heart.

May this be our consolation—
Thou dost know and wilt relieve;
And, though now in tribulation,
Soon heav'n's bliss we shall receive.

—M. H.

Gone Home.

ALFRED BICKERS.

On 7th December, 1905, after a very brief illness, our dear brother passed

away. He was baptized and added to the Blakenham Church on September 21st, 1876, and remained a member until his death. Though never a great talker, he was a consistent walker, and, loving his spiritual home, sought its welfare. His mortal remains were committed to the grave on December 7th, pastor H. T. Chilvers officiating. We thank God for his life of quiet usefulness and pray that others may be raised up to fill the vacant places.

C. BARNES, OF BEULAH CHAPEL,
HARROW ROAD.

The ranks of Zion's watchmen have again been thinned by the decease of this respected minister of the truth. Though not favoured with such gifts as rendered him prominent among the Churches, he was a scriptural, sound and savoury preacher, clear in doctrine and able to exemplify his teachings by what he had known and felt in his own soul. He also appears to have been greatly loved as the assiduous and tender pastor of the Church which he served for several years.

If furnished with further particulars, they will gladly be published in a future number.

SOPHIA READ

passed to her eternal rest on Dec. 6th, 1905. Born of humble parents at Stradbroke, in 1847, she was sent to the Church Sunday-school by her mother, but she used afterwards to steal away to attend the Baptist Chapel with her father.

In 1867 she married and went to live at Fressingfield, where, with her husband, she was blessed under the ministry of the late Mr. Broome. Both were baptized in 1868.

After residing at Diss for a time they went to live at Laxfield, and for many years were in honourable membership with the Baptist Church there. Under God's providence they were led to move about again, latterly settling near Grundisburgh. Our friends had only been received into fellowship with the Church there a few days before our sister was called home.

She was not a great talker, yet her manner and conversation betokened that she was one of God's people. Her five children, who have all been brought to a saving knowledge of the truth, testify to her worth as a mother and her consistency as a Christian.

Our departed sister was much afflicted, yet bore it all with patience; and during her last illness, which lasted about a fortnight, often prayed that the Lord would take her home. A verse of her favourite hymn will, perhaps, be the best expression we can give of her faith and character:—

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And make me live to Thee."

She was laid to rest in Grundisburgh Chapel Burial Ground on December 12th, 1905. W. H. P.

THOMAS HULL, OF HASTINGS.
(1831—1906.)

Sorrow has filled many hearts at the sad tidings that this devoted minister was summoned to his rest on March 6th. For thirty-six years he served the Church at Ebenezer Chapel, Hastings, where he was not only deeply beloved by his own people, but was a recognised power for good in the town of which he was the oldest settled pastor.

He had recently suffered greatly from his heart, and toward the last bronchitis and pneumonia set in and hastened his end.

Many hundreds of people assembled at the cemetery, where his mortal remains were laid to rest. There was, in the first instance, a short service in the Cemetery Chapel, at which pastor C. Midmer, of Clapham (to whom the ministry of the deceased was, many years since, blessed), delivered an appropriate address and afterwards officiated at the Committal Service at the graveside.

On the following Sunday memorial sermons were delivered by Mr. Goldsmith, also a spiritual child of our departed brother's, and the mournful day closed with the sorrowful feeling in many hearts that on earth his face would be seen no more.

Thus till the resurrection morn the loved and loyal servants of God are taken from us; then we shall all meet again to part no more.

WILLIAM TROTMAN

entered into rest on Sunday afternoon, February 4th, in the 81st year of his age. The end was not unexpected; he had been confined to his bed for the best part of sixteen months—the taking down of "the tabernacle" being a gradual process—the most beautiful and blessed phase of his last illness being the prominence of "that which is spiritual" over that which was natural; for so had the natural decayed that he seldom recognised his loved ones. Although, for the most part, he appeared to realise the presence of his devoted and afflicted wife throughout, yet he would at times in a most unctuous manner expatiate upon the Scriptures most sweetly, and also preach powerfully and pray most touchingly; and whenever a friend used to play the harmonium in his room, he would join in singing the "Songs of Zion" in perfect tune and with unmistakable joy and gladness in his soul—"Rock of Ages," "Abide with

me," and "Peace, perfect peace," being special favourites—the words evidently expressing the experience of his soul.

At times he appeared like a tired child, and, appealing to his heavenly Father to take him home, say, "How long, Lord—how long? I do want to go home." The prayer is answered now; he has gone home to be with Christ, after the tortuous and trying pathway—faithful unto death.

Commencing to preach before he was 18 years of age at Holloway—afterwards for twenty-five years holding forth the Word of Life as pastor of the Church at Blackmore (Essex), then supplying various pulpits in London and the provinces—he closed his commission as God's servant, after twenty-four years' devoted and sanctified service, at Corpus Christi and Ebenezer, Stonehouse, Plymouth.

The writer (who also has the honour to be a son-in-law) can personally testify to the wonderful power of the Word he was enabled to preach; for by it, at 21 years of age (soon after our beloved one came to Plymouth), he (the writer) was delivered into the glorious liberty of the children of God, and later was brought forth as a minister of the everlasting Gospel through the same instrumentality—a repetition, in effect, of the spiritual relationship and connection of Paul to Timothy (his "son in the faith").

How we shall miss him! The Church of God on earth is the poorer for the departure of one of her mighty "men of valour," but the Church in heaven is nearer completion, for our loss is his eternal gain.

We thank God for the life and the love and the grace which kept him to the end, and pray most heartily that the Lord will hasten the time when the whole of the ransomed host shall meet at the great family gathering around the Father's throne, each bearing the likeness of His dear Son, known even as they have been known.

May such a life as has now been closed be the means of "strengthening that which remains of truth which is ready to die," that both those who minister and those who hear shall be stirred up to more fervent zeal to watch unto prayer and to witness by the Word and by the life and by love to the vitality of that grace of God wherein they stand, and individually to be filled with joy and peace in believing that only a little while and the same words of welcome home will be heard by themselves as was heard by the dear aged one on that Sabbath afternoon as his eyes closed for their long sleep—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

EDWIN M. BACON,

Pastor of Emmanuel Baptist Chapel,
Plymouth.

MR. JOHN WELTON, OF FELIXSTOWE, after two or three days' illness, entered into his eternal rest on March 16th, 1906. Mr. Welton was born in the neighbourhood of Laxfield in 1835. Removing to Beccles in early life, he had the privilege of attending the ministry of the late eminently saintly George Wright. Under this ministry the Word entered his heart, and, having given evidence before the Church that he had been "born again," our brother was baptized on February 21st, 1864, by Mr. R. E. Sears.

Mr. Welton very soon became engaged in Christian work, both in village preaching and also in the Sunday-school.

Chosen deacon in 1875, our brother "need the office of deacon well" until 1895, when, owing to a change in the business house where he was employed, our friend removed to Ipswich, and, after a few years, Providence enabled him to enjoy a well-earned quiet retirement at Felixstowe.

While living at Ipswich and Felixstowe, many of the Churches in Suffolk and Essex profited by his plain but earnest "holding forth the Word of Life."

John Welton knew the Gospel, believed it with a firm faith, and delighted to tell it to others. Business-like, sympathetic, prayerful and devout, his judgment might be relied upon, and he was a real friend to pastor and Church.

The writer counts it a joy to be allowed to raise a tribute of praise to his memory. As a lad, I was privileged to be in his Sunday-school class, and how devoted he was to us lads! When yet but a youth I was called to become superintendent of the Martyrs' Memorial Sunday-school at Beccles. Mr. Welton, although years my senior, was ever loyal to me, and supported and encouraged me in every good work. I have walked miles with him to preach the Gospel, and under his fostering care and encouragement I first ventured to "try to preach."

To my old pastor and this dear friend I owe much. They grounded me in my doctrinal views, and, since my settlement at Pulham, Mr. Welton ever with kindly and deep interest, inquired about my work, often sending me a note of gracious "God-speed."

Devout men carried his redeemed body to a quiet spot in the burying-ground of Walton Baptist Chapel—there to await the resurrection morn.

DAVID STANNARD.

E. WILMSHURST, OF CROYDON.

We hear with regret that this dear and honoured minister has been somewhat suddenly called away. Not having been furnished with any particulars,

we are obliged to content ourselves with a bare announcement of the sorrowful fact.

Few were more beloved in life, or will be more lamented in death. He is known to have been a faithful preacher, an assiduous and affectionate pastor, and a most firm and fraternal friend. His *forte*—if the expression may be allowed—was to simplify and enforce the Gospel to the young, his book for their instruction being most popular and widely owned of God.

From a friend, who saw him not long before he passed away, we have learned that he was most happy in prospect of the great change. The recent providential dealings of God with him impressed him with great gratitude, and foretaste of glory charmed and cheered his soul. We hope to give a longer notice next month.

MR. AND MRS. A. WINDER, JUNR.

It is with deep regret that the Church at Rehoboth, Horsham, have to announce the death of two members. Mrs. Winder passed away on Friday, February 24th, 1906, after six weeks of suffering, to be with her dear and precious Saviour. We visited her during her illness, and felt persuaded that she was being fitted and prepared for the great change.

A little before she died her husband read the 14th of John, and she was heard to exclaim, "Oh, how nice! lovely! lovely!" Among her favourite hymns were—"My God, my Father, blissful name"; "When I can read my title clear"; and "Yes, I shall soon be landed."

She was laid to rest behind the chapel in the presence of many friends, and on the following Sunday suitable words were spoken from the pulpit from the words in Isa. lx. 21.

From this time her bereaved husband sickened, and for some time was a poor, helpless invalid, when, on Dec. 16th, 1905, the Lord was pleased to set the captive free. Truly he was one who all his lifetime was subject to bondage—the subject of many fears—but possessed of a soul which longed after a feeling religion; for the last words he wrote were—"Whatever I need in Jesus dwells, and there it dwells for me. Oh that I could feel it more!"

He was well laid beside his departed wife by brother Austen in the presence of many sympathizing friends, and the writer was enabled to speak on Christmas Eve from those beautiful, soul-inspiring and comforting words of our Lord—John xi. 25, 26.

Thus, within one year, departed two who were doubly united—husband and wife and brother and sister in Christ Jesus. May the Lord bless the little orphan, also the relatives and friends.

J. C.

William Huntington; or an Old Story Re-told.*

CHAPTER IX.—SHOWING PIETY AT HOME.

"We cannot but speak the things which we have seen and heard."—Acts iv. 20.

"For what knowest thou, O wife, whether thou shalt save thy husband or how knowest thou, O man, whether thou shalt save thy wife?"—1 Cor. vii. 16.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. xxxvii. 3.

THE life which is received by the Lord's chosen and blood-bought people at their regeneration is not a dormant principle. It affects the whole character, changes the bias of the mind, purges and illuminates the conscience, harmonises the will with that of their Lord, and fills the heart with new-born love to Him and the desire to live for His glory. One of its earliest manifestations is a longing that others should perceive the sweetness of the Saviour's name, if haply they also may be induced by Divine power to entrust their eternal interests to Him.

As, after the siege of Samaria, through the panic flight of the Syrian host, the four lepers who had so unexpectedly found supplies in the deserted city, were constrained to go and tell the good tidings to the household of King Jehoram (2 Kings vii. 9), so the sinner whose transgressions have been forgiven for Christ's sake is impelled to sing with John Cennick,

"Now will I tell to sinners round, what a dear Saviour I have found;
I'll point to Thy redeeming blood and cry, 'Behold the way to God.'"

This impulse often assumes the form of the "preaching craze," in which there is at times, more of the vanity of the flesh than the earnestness of the spirit, and which too often leads to the saddest of all human failings—religious collapse. None whose knowledge of the professing world is extensive can have failed to observe that many most cold and formal Christians who show no zeal for God and no concern for the souls of others were once prominent as "earnest workers" and distributed tracts, took part in open-air services and implored every stranger—whether the time were seasonable or not—to "give his heart at once to the Lord."

Others confine their endeavours to the more select circle of their personal acquaintances, for whose conversion they profess and doubtless feel sincere concern. Andrew—to whom, through the ministry of John the Baptist, peace had come—after his memorable all-day visit to the Saviour first took his own brother, Simon Peter, into his confidence and brought him to Jesus. Thus many since have been owned of God when imparting to those nearest and dearest to them "what the Lord had done for their souls."

The closer the relationship, the more creditable is this personal

* The numbers containing the previous chapters will be sent post-free for 1s. 6d.

ministry. Young men have been known to speak solemnly on soul matters to other people's brothers and sisters who never address themselves in this way to their own. Husbands are recorded to have warned and counselled other men's wives, without concerning themselves whether the woman to whom they were united was the subject of grace.*

To these Huntington presented a rare exception. We have seen how, when the preaching in all accessible places of worship proved spiritually useless to him, he was compelled to worship God in his own humble home. He soon began to feel anxious for the salvation of a soul, and the object of his solicitude was "Molly," his own dear and devoted wife.

That she was one who had a natural reverence and regard for God he could but perceive. That she prayed—with the assistance of the Manual of Devotion before mentioned—and that after a fashion she hoped for salvation through Divine mercy, he was aware, but on probing her with heart-searching questions, he found that she relied largely on her own sincere but imperfect obedience, and had but the feeblest notions either of her own sinfulness or of acceptance with God solely through the merits of His beloved Son. This conviction dawned on his mind as he gradually became acquainted with the vital distinction between nominal and pharisaic religion and "the faith which stands in the power of God."

In his own quaint manner he relates what occurred "I now began to consider the character of a Pharisee, fearing that my Dame was of that number. I had formerly held her religion in high estimation, and had thought that, if I ever got through my troubles, I should only be on a level with her; for she appeared as a just person that needed no repentance. At other times, it was a piercing thought to me that, at the great day she would be invited into glory, while her poor husband would be thrust down to hell. I, therefore, viewed her at times as an angel of light; but conceived myself to be one of the last that ever could appear before God with acceptance.

"Upon an impartial view of her state, however, I perceived her to be a Pharisee of the Pharisees. I, therefore, besieged a throne of grace for her; and God laid the state of her soul so heavily upon my mind, that I travailed in pain until I had a hope of Christ's being formed in her heart. The state of her soul was perpetually before my eyes; and the thought of our final separation at the general doom was as a spur to the energy of my petitions.

"Indeed, as the head of a family, I earnestly desired to fear God with all my house, and to keep up His worship in it. My wife did not reject my counsel or refuse to bend her knees with me in prayer, though tinged with a little fear that I was righteous over much, and this, even to the endangering of my senses. But, blessed be God, I soon saw some symptoms of a law-work in her, which eased my mind and afforded some ground of hope. She had informed me how *she* had formerly prayed for *me*; I likewise now prayed for *her*, and I trust prevailed with the Blessed Majesty of Heaven in this matter also."—K. H.

This—in spite of their poverty—was a happy time. In reading and

* This was suggested by a shrewd remark in an Address before the Baptist Union in 1904 by Rev. F. B. Meyer, B.A., on "Greatheart," who convoyed the little band of weaker pilgrims. "Some Greathearts," he observed, "were far more concerned about other men's Christians than about their own."

expounding the Bible to his wife "he found that the spirit of prayer abode with him. These were Sabbaths, indeed, for he was favoured with the spirit of devotion all the day long."—K. H.

The events of the next few years must now be briefly told, with stricter attention to their chronological sequence, which, however, is not easy, as he kept no diary and appends no dates to what he relates in his four autobiographical works.

After working as a gentleman's gardener for fourteen months at Sunbury, he was compelled, in June, 1774, through no fault of his, to seek another situation, and became gardener to the proprietor of the gunpowder mills at Ewell. His poverty was extreme; and he pathetically relates that he had to pawn his clothes that he might leave Sunbury out of debt. One Monday morning he hired a cart for the removal of his few effects to his new home. Tenpence half-penny was all he had to provide for his wife and child till his wages were due on the following Saturday. They both had, however, learned to trust in God for the necessities of this life. Remembering how the Lord multiplied the loaves and fishes to feed five thousand men, beside women and children, they knelt and turned the account of that miracle into a prayer, beseeching the Almighty either to multiply what they already had, or to relieve them in another way as His wisdom saw best.

They had engaged for two shillings a week what by courtesy was styled a furnished room in a thatched house. The hand of God had, however, guided their movements, as the marked answer to this prayer showed.

On the Tuesday evening their landlady's daughter, with her husband, paid their mother a visit. Though knowing nothing about Huntingdon, they brought with them some baked meat, of which they begged his acceptance. The next evening they did the same; and sent them victuals or garden stuff all the week long. None but God knew our case. "We did not," he tells us, "appear ragged, or like people in want; but were better dressed than those who relieved us; but God answered our prayer by them, who knew not at the time what they were about, nor did I tell them till some months after.

"While we were at supper, I entertained them with spiritual conversation; and afterwards knelt with them, and prayed most earnestly for them. In answer to this prayer God sent the woman home that very night deeply convicted; nor did her convictions abate till she was brought to see Christ crucified in the open vision of Gospel faith, and received peace and pardon from Christ.

"Some time after this God began to work upon the husband also. I then related the circumstance to him, when he told me how his mind was impressed that I was in want of victuals; though his wife blamed him for thinking so, and bringing us food, saying, 'The people are better to pass than we are.' But he did not yield to her and insisted on her doing as he desired.

"Some years after it pleased God sorely to afflict this poor man, when I restored him four-fold. He left a dying testimony for God, and is, I believe, in eternal glory. His widow, Ann Webb, is this day a servant to Mr. Linsey, tallow-chandler, of Lambeth Marsh, on the right hand of the road which leads from Westminster Bridge to Clapham."—B. F.

He was thus for the first time made savingly useful to a fellow-sinner ; and those only who have been thus owned of God can conceive how great must have been his joy. "Truly," he wrote many years after, "can I say that the first child God called by me I found more love to than to all the world besides." Yet such was his prudence that, as the object *was a woman*, he manifested the most admirable caution in the matter, concerning which Satan tried him sorely. Doubtless he was as solicitous to avoid all appearance of evil as he was troubled about the new, strange affection which possessed him. "I, therefore," he told his friend, "would hardly suffer the poor creature to come to me, or even to speak to me, which almost broke her heart." The trial, however, soon came to an end. Her husband was, as we have seen, called by grace ; and forthwith the *same love* sprang up within him to the young man also. This discovered Satan's lying snare, and led him to an unctuous experience of the text, "Ye are taught of God to love one another" (1 Thess. iv. 9). Huntington's circumspection in this matter may well be commended to all to whom the work of the Lord is new. The line between natural affection and spiritual love is a very fine one, and soon crossed. Some of the saddest stories we have known, have concerned young ministers and their female converts.

Eleven shillings a week—out of which two had to be paid for the rent of their lodging—was but little for the maintenance of a family of three ; and his clothes were still in pawn for a sum which, with interest, now amounted to forty shillings. This he was loth to lose, though how to save anything towards its payment out of their small pittance he at first could not tell.

At length he tells us "it came into my mind to see if any instruction for faith could be got from the Bible about this matter. I turned promiscuously to these words : 'There is a lad here which hath five barley loaves and two fishes ; but what are they among so many ?' I asked my wife if she had ever eaten barley bread. She said, 'Yes, in Dorsetshire.' I told her that I never had. The Saviour and His apostles, however, had ; and I supposed it was because (speaking after the manner of men) they could get no better. And, as God saw it necessary to keep us in a state of deep poverty, it ill became us to complain, or to refuse the meanest diet, seeing He had blessed us with an assured hope of heaven hereafter. She said she was willing if I was, and applied to a farmer to sell her a bushel of barley. He replied that 'he only sold his barley by the quarter, or load, for making malt, and could not trouble to measure so small a quantity.' She, therefore, went to a corn-chandler, who told her that he had only refuse barley, or tail corn, which he sold for swine and fowls. This, my wife told him would do, but did not inform him for what use it was intended. This was ground at the mill, and was very cordially received by us, as the love of God which we enjoyed in our hearts more than counterbalanced the poverty we laboured under ; for I knew it was decreed by God Himself that His people should have tribulation in this world, but in Christ Jesus they should have peace (John xvi. 33). Love made our yoke easy and our burden light ; for if a murmuring thought entered my mind, it was quelled by considering that Christ lived on the alms of His poor followers. This often silenced my murmurings, and dissolved my heart in Gospel gratitude."—B. F.

Sixteen years later—when almost at the height of his great and growing popularity—he recalls the peace of these happy days. James Pavey, of Kingston-on-Thames, one of his earliest friends, had informed him in a letter that “he often called to mind that highly-favoured spot, Ewell Marsh, when the candle of the Lord shone so bright upon your head, and your glory was fresh in you. . . . Notwithstanding your despicable dwelling, apparel, and barley-bread fare. . . . I often coveted your state. . . . I not only call to mind the afflictions we then passed through, but the joy and consolation we experienced and the sweet counsel we took together in the days of our espousals.”

In reply, he wrote that “he did not doubt that they had coveted his share of the enjoyment of God; but as for his severe labour, hard fare, vile raiment, coarse lodging, and the care of his family, none had coveted that part of the inheritance. When I recounted my meditations on the Word of God and what I had experienced of His goodness, you thought my lot enviable; but when I invited Matthew, Edward Burrige, and yourself to sup with me on barley-cake, you tasted it and spat it out, unable to swallow it. It was, therefore, best as it was. A double portion of God’s Presence and the barley-bread went together.” Thus he learned the mystery of “the balancings of the clouds” (Job xxxvii. 16), and that in His comprehensive Providence the Most High “sets one thing over against another that men should find nothing after Him” (Epistles of Faith, Part II., 4 and 5).

The dealings of his God with him and his at this time afforded, as he thought, wonderful exemplifications of His providential care. The prevalent religion was tinctured with semi-deism. That the Lord, in some vague manner superintends the movements of men in general, was admitted; but that He is interested in the details of the lives of the poor and the lowly was credited by few. This, however, Huntington firmly believed, and trusted his temporal and eternal “all” to the unceasing ministry of the Divine but unseen hand. He thus proved, as Watts had written more than sixty years before, that

“God, that must stoop to view the skies, and bow to see what angels do,
Down to our earth He casts His eyes, and bends His footsteps downward too.
He overrules all mortal things, and manages our mean affairs;
On humble souls the King of kings bestows His counsels and His cares.”

This led, eleven years after, to the publication of his “Bank of Faith,” the best known and most popular of his many writings. In it he recounts many of the events of those chequered days—how, when their food was exhausted, their needs were supplied; how, when their unpalatable and unwholesome fare disagreed with their poor child, an eel, sleeping by a river’s bank, furnished a welcome meal; how his “Dame” at harvest time was permitted to glean very bountifully in spite of the opposition of her neighbours; and how, when his own clothes were worn out, friends were upraised to furnish him with others. Some of these incidents are, indeed, trivial; but trifles enter into the details of the grandest lives, and nothing which concerns our happiness is unimportant to God. To this Work the reader is referred for a fuller record of this period, which terminated in 1774, when he began to commend to others the religion the power of which he had felt so sweetly in his own soul.

How what he then went through bore on his wonderful public

ministry we shall ere long see, as we behold him both labouring and suffering reproach because he so firmly "trusts in the living God, who is (providentially) the Saviour of all men; as well as (both providentially and spiritually), in a special sense, of those that believe" (1 Tim. iv. 10).

SPIRITUALITY OF MIND THE CHURCH'S NEED.

BY JAMES EASTER, OF KENTISH TOWN.*

THE one Church, of which we as individual members and as associated Churches form a part, has needs—needs manifold and varied; but the great need, the inclusive need (may we increasingly realise it till we agonize for it in importunate prayer and fervent supplication), is spirituality of mind, or spiritual-mindedness. Every grace-taught soul will earnestly desire deeper spirituality, holiness of heart, and lip, and life; and an increasing likeness to Jesus.

I.—*We can only be spiritually-minded as we possess clear, Scriptural, and spiritual views of the Holy Spirit.*

There is no work in which as God's servants we engage (and all true believers are servants, witnesses, and disciples) where we can afford to ignore the aid of the Holy Spirit. The Holy Spirit is, alas! too often spoken of as a mere influence, but I prefer to speak of the Spirit as more than an influence; He is an irresistible Agent, an Omnipotent Power, a glorious Being, a Divine Person. It is of paramount importance that we have correct and Scriptural conceptions of the Spirit, for as no one can know the Father but by the Son, so no one can know the Son but by the Spirit, as it is written in 1 Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Spirit." Where the Spirit of the Lord is there is liberty, life, and peace; where He is *not* there is bondage, death, and despondency.

In the Scriptures we find understanding ascribed to Him. Thus, in 1 Cor. ii. 10, 11, we read: "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." According to this Scripture the Spirit possesses understanding and knowledge, and He communicates this knowledge to others.

Volition is also attributed to Him. 1 Cor. xii. 11: "But all these worketh that one and the self same Spirit, dividing to every man severally as He will." Possession of will implies personality. The use of the pronouns describing the Spirit indicates His personality. Thus, John speaks of the Spirit as "He," not "it." John xiv. 16, 17: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Ver. 26: "He shall teach you all things." John xv. 26: "He shall testify of Me." John xvi. 7, 8: "Nevertheless I tell you the

* A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, 1906. Abridged.

truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send *Him* unto you. And when *He* is come, *He* will reprove (R.V., convict) the world in respect of sin, and of righteousness, and of judgment." Vers. 13, 14 : " Howbeit when *He*, the Spirit of truth, is come, *He* will guide you into all truth : for *He* shall not speak of *Himself* ; but whatsoever *He* shall hear, that shall *He* speak : and *He* will show you things to come. *He* shall glorify Me : for *He* shall receive of Mine, and shall shew it unto you."

As a Person, the Holy Spirit is distinctly spoken of as "hearing," "speaking," "coming," "teaching," "guiding," "comforting," "making intercession," "bearing witness," and "being grieved." An influence cannot be grieved, but a person can. Fellow-believers, I earnestly beseech you henceforth never to degrade the Spirit by the term "it," but ever speak of Him and know Him as a living, indwelling, and witnessing personality. True He is as the wind, yet He is more. The thing or person represented is always more than the mere figure or representation. The wind may influence me, but the Spirit does more ; He uplifts, ennobles, regenerates, purifies me ; He talks with me ; holds fellowship with me ; pleads for me with unutterable groanings ; makes Jesus intensely real to me ; and reveals to me glories upon glories untold.

The Bible begins and ends with the Spirit, for in Gen. i. 2 we read : " And the Spirit of God moved upon the face of the waters." And in the last chapter of Revelation, verse 17, it is recorded : " And the Spirit and the bride say, Come." The Spirit is an active agent both in the old and the new creation. The Spirit has been working from the beginning, and, blessed be His holy name, He is working still.

That the Holy Spirit is of great importance in the economy of redemption appears from the fact that *He* is mentioned no fewer than 214 times in the New Testament. Our theology must include the Holy Spirit, for a theology without the Spirit is a theology without life, without power, and without God.

II.—*We need as Churches, and as individual members of the Churches, to understand that the Spirit works harmoniously with the Father and the Son.*

The unity of spirit, aim and purpose of the Divine Trinity in unity—Father, Son, and Holy Spirit—is an exceedingly interesting, profitable, and suggestive Biblical study. As Jesus did always the things that pleased the Father, so the Spirit did always the things that pleased the Son. As the Son's meat was to do the Father's will, so the Spirit's meat was to do the Son's will.

As Christ kept within covenant lines, so also did the Spirit ; therefore we read in John v. 21 : " For as the Father raises up the dead, and quickeneth them ; even so the Son quickeneth whom He will." And in John vi. 63 : " It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they *are spirit*, and they are life." As Christ gives eternal life to as many as the Father hath given Him, so the Spirit quickens as many as are ordained unto eternal life ; therefore, after Paul's sermon at Antioch we find this record in Acts xiii. 48 : " And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal

life believed." We need the Spirit in preaching, in hearing, in prayer ; and the Spirit who thus aids, will also quicken the ordained unto newness of life, even eternal life.

The Father sends the Son ; the Son sends the Spirit ; the Spirit convinces and leads to the Son ; the Son by His atoning blood leads to the Father ; thus, in the forceful words of the apostle, God becomes " All-in-all." In proportion as we realise and emulate this Divine harmony and unity we too shall manifest that we are one body, standing "fast in one spirit, with one mind striving together for the faith of the Gospel."

There has been too much striving against one another ; were we more spiritually-minded we should cultivate the holy art of "striving together." Thus we should "consider one another to provoke unto love," "and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us."

III.—*We need spiritual-mindedness in all Christian service.*

For preaching and teaching we cannot prepare too carefully. I believe it is utterly impossible to over-estimate the importance of thorough preparation. Read, think, compare, but stop not there.

We must not be contented with writing and memorizing our thoughts, or even the thoughts of illustrious thinkers, preachers, poets, and expositors ; but by earnest prayer and passionate pleading, we must seek through the Spirit to know God's thoughts.

A sermon or lesson prepared and delivered by the omnific power of the Holy Spirit will prove fruitful in blessing ; and sinners, melted by a power not of earth, but of heaven, will cry for mercy, and with eyes opened by the Spirit of God will see "Jesus only." Possessing or being possessed by the Spirit we shall rise above the fear of man, and say, "The Lord is my light and my salvation, whom shall I fear ?" Saints will be edified, mourners comforted, prodigals restored, waververs decided, weaklings strengthened, sinners saved, angels gladdened, the Church augmented, and God glorified.

IV.—*Spiritual-mindedness is needed in our Church-meetings, and in the exercise of Church-discipline.*

Without the Spirit's aid we may soon become as disorderly and disreputable as the Church at Corinth, and merit as much sternness and rebuke as they did. If we were more spiritually-minded our Church-meetings would be more spiritual and less secular than now they are. Many things are discussed oftentimes at Church-meetings which never ought to be brought into such gatherings, but could be better dealt with by a committee possessing a little of that uncommon commodity known as common-sense.

Guided by the Spirit we shall seek to do that which is Scripturally revealed as our duty without having regard to what others may think of us. Dominated by the Spirit we shall do all to the glory of God.

V.—*We need spiritual-mindedness and spiritual discernment in dealing with candidates for Church-membership.*

How often have we mistaken feigned tears and a simulated experience for real conversion. Bitterly do I remember such a case in my early ministry. An applicant stated he was baptized more than twenty years ago, but the Church was shortly after his baptism, through internal strife, broken up. He became a backslider, and continued such for

many years, but professed recent restoration. In the recital of his experience he moved us to tears, and not being able to find either former minister or member to confirm his statements, we received him on personal testimony, but after repeated trials had finally to exclude him for drunkenness and lying. Years afterwards I providentially met the minister who he stated had baptized him, when I found he had never been baptized or received into that Church, but was a base, designing hypocrite; yet he could pray and speak above the average in his station.

Oh, for the Spirit's aid to enable us to detect such vile deceivers, such wolves in sheep's clothing. If I have been taught anything in this matter by the Spirit it is, on the one hand, to trust those who have little to say, but whose lives declare they are the Lord's; and on the other to distrust those who glibly speak of the Lord's dealings with them.

VI.—*According to Scripture we may possess this spiritual-mindedness.*

Jesus said (Luke xi. 9—13), "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? 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 Father, who freely gave His Son, will not withhold His Holy Spirit from them who ask Him.

In Ephesians v. 18 Paul exhorts: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The Spirit is not like Hagar's bottle, soon spent; not a stream soon dried up, but an ever-springing fountain. I believe in the fulness of the Spirit as truly as I believe in the fulness of the Son. As Christ is in me the hope of glory, so the Spirit may be in me as the inspiration of life and service. We may be filled with the Spirit, or the Word is meaningless. We may be filled, for God intends we should be. We may be filled, for the Spirit has come for this purpose. We do not want to be empty, void, useless; but full, influential, useful. Filled, not with our self-willed, fleshly spirits, but with the Holy Spirit. Resting on the Word, may we not say we are filled, we are indwelt, we are empowered. Each Spirit-filled believer will say readily, gratefully, and adoringly, "By the grace of God I am what I am."

"MY PEOPLE HAVE FORGOTTEN THEIR RESTING-PLACE" (Jer. l. 6). —"I am apt to leave my resting-place; and when I ramble from it, my heart quickly brews up mischief. Some evil temper begins to boil; some care perplexes me; some idol fascinates me, or deadness or lightness creeps upon my spirit; and communion with my Saviour is suspended. When these thorns stick in my flesh I do not *now* try, *as I used to do*, to pick them out with my own needle, but carry all complaints to Jesus, casting every care upon Him. His office is to save: mine to look for His help."—BERRIDGE.

FORWARD MOVEMENTS.

No. 3.—Christian Aggressiveness.

BY EDWARD MITCHELL, CLERKENWELL, LONDON.

"Speak unto the children of Israel that they go forward."—Exod. xiv. 15.

"Go ye therefore, and make disciples of all the nations."—Matt. xxviii. 19, R.V.

HAVING considered the obligation resting on all believers to make an open confession of their faith in Christ (see page 47), and the great importance of seeking spiritual growth and development (see page 117), we come to note another aspect of Christian life. In our former papers, individuals alone were addressed; in this, while individual believers are prominent in our mind, we would appeal to our Churches also, and indeed to the whole of our beloved Denomination.

We think that we may say, without being called to account, that, whatever our individual political views may be, *we are as a denomination theologically intensely conservative.* We are "set for the defence of the Gospel." We will not, so far as in us lies, permit the removal of so much as one of the ancient landmarks so dear to our fathers and ourselves. We stand firm, shoulder to shoulder for the plenary inspiration of the Scriptures; in our witness to and for the glorious doctrines of grace, with all that they involve; in our adherence to the order laid down in the Scriptures; and for the crown-rights of our Lord Jesus Christ. We do, and by God's grace are determined to, "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, R.V.). We regard the truth of God as a sacred deposit to be held dearer than life, and trust that nothing may ever prevail with us to prove false to our charge.

This attitude we must maintain at all costs. Never was faithfulness more needed than now in this latitudinarian age—this day of anythingarianism. The Gospel is a definite system of truth which must neither be corrupted nor whittled away. Thus writes God's inspired servant:—"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. i. 8, 9). This awe-inspiring fulmination is as applicable to Gospel perverters of this twentieth century as it was to those who perverted the Gospel in the first century, as they will one day find to their cost. "Let us hold fast the form of sound words." We may not be numerous, we may not possess much learning, we may not be eloquent nor possess much influence, but we *must* be faithful—loyal in heart to our glorious Lord and Master, faithful conservators of His truth, and obedient to His holy commands. Then shall we one day hear Him say—"Well done, good and faithful servant."

There is, however, an aggressive aspect to our work, which must neither be overlooked nor neglected. 'Tis well that we hold the fort against the foe, but we must also carry the war into the enemy's country. A purely defensive warfare is seldom successful. Not unfrequently the best means of defence is an incursion into our opponent's territory. The relief of Ladysmith was due primarily to Lord Robert's invasion of the Orange Free State. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor.

x. 4). We have not only armour for defence, but also a sharp two-edged sword for offence; we must not only defend our own positions, but also attack and demolish those of our adversary. The subsidiary text at the head of this paper bids us go and take territory from the foe, to rescue sinners from Satan's thralldom, to make them disciples of our Lord. Or to use the noble words of Paul when before Agrippa (his Lord had commissioned him to go to the Gentiles ministerially), "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Me" (Acts xxvi. 18). It is through His people, and by the preaching of the Gospel, that our Lord overthrows Satan's dominion, and sets up His kingdom in the hearts of His own chosen people.

The Church of Christ must always be aggressive. For this there are many reasons. The foremost and chief reason is *that her Lord has commanded it.* "Go ye and make disciples of all the nations" is unmistakable language. That this commission reaches to us is also certain, for our Lord added—"Lo, I am with you alway (all the days, marg.) even unto the end of the world" (Matt. xxviii. 20). Until the end of the world is reached the command remains in force, and leaves the Church no option but obedience or disobedience. Whenever she fails to do what lies within her power to spread the knowledge of the name of her glorious Lord, therein, and so far, she fails in the obedience she is bound to render.

Again, *the Church's welfare is bound up in her aggressive action.* Her Lord has linked her prosperity with her obedience to His own command. Let her but settle down in a so-called "*comfortable*" but inglorious ease, neglecting her Lord's commission, and she is on the high road to, if she has not already reached, a Laodicean state, wherein, if she repents not, she is in danger of being spued out of her Master's mouth. When Churches cease to answer the end of their being, there is no longer any reason for their continuance. But if the Master's glory be sought, and the increase of His kingdom a leading aim, this spirit betokens healthfulness; and the exercise of the graces of its members becomes, by the blessing of God, a means of increased vigour and fruitfulness. A Church that ceases to be aggressive cannot long remain in a prosperous condition. We do not plead for any cessation in pastoral work. The Church must be fed, young converts instructed and established, and all the saints edified; but the work of the evangelist must not be neglected. We believe in steady evangelistic effort all the year round, rather than spasmodic revivals, which are seldom productive of much durable good, and too frequently are followed by seasons of deadness. We hold, too, that every member of the Church should be in some measure an evangelistic force. It is the privilege of every believer to serve the Master. To be "the salt of the earth" and "the light of the world," are not honours bestowed upon Church officers merely, but pertain to every member of the family. "This honour have all His saints." Let them highly prize the honour their Lord has put upon them.

But in addition to earnestly seeking the extension of our Lord's kingdom in the immediate neighbourhood where we may be located, is it not also incumbent upon us, as far as our power extends, to send the

"Glad Tidings" abroad? The Suffolk and Norfolk Association of Strict Baptist Churches have their "Home Mission," which carries the Gospel into the villages where no Churches exist. This is often very arduous work, but work that well repays the labourers, and tends largely to the prosperity of the Churches engaged therein. The Metropolitan Association has begun the same kind of work for the destitute parts of our great Metropolis, which sadly needs evangelizing. Then there are our "Indian Missions," needing our support. We are well aware of the many calls and claims upon our Churches, and the difficulty many of them have to support the ministry of the Word in their own chapels. But we do not believe that aggressive work wisely carried on ever impoverishes, but, contrariwise, enriches all who are engaged therein. The widow who first made a cake for the prophet, although she had but a handful of meal, was no loser by her act of faith and obedience to the Word of the Lord. Let Churches follow her example.

The principles which the Holy Spirit implants in the hearts of believers demand aggressive work for their satisfaction. Those principles are holy, benevolent, loving principles. We cannot understand a sinner saved by grace not desiring to see other sinners favoured as God has favoured him. High doctrine does not make hard hearts. Let Paul bear witness. In Romans, the ninth chapter, we have some of the highest doctrinal statements that can be found in the whole Word of God. Yet those statements are prefixed with one of the deepest and tenderest expressions—interpret the words as you may—of love and desire for the welfare of his fellow countrymen that ever mortal uttered, albeit those countrymen were fiercely opposed to the writer, and thirsted for his blood. Again, the statements are followed by equally loving words. "Brethren," writes Paul, "my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). Here is the true spirit that the Gospel engenders; the expression of those benevolent principles which the spirit implants in the hearts of His people. The Christian desires ill to no man, but good to all. His worst wish for his bitterest foe is that God may have mercy upon him and save him. These principles find a proper sphere for their exercise, and experience satisfaction in seeking the salvation of sinners and the advancement of Christ's kingdom.

But we must conclude, for we have exhausted the space at our disposal, and yet have said but little, and that little very poorly. We do earnestly pray that the Lord may be pleased to stir up the spirits of His people to more earnest and continuous Christian aggressiveness, and that sloth and supineness may be banished from our Churches, and spiritual prosperity be universally enjoyed.

CHRIST MAY BE SAID to be in three places. *Personally* He is at "the right hand of the Father." *Declaratively* He is everywhere in the Scriptures, for "they are they which testify of Me." *Vitally and experimentally* He is in His people. Between the three there is the closest connection. What He is in *heaven* the Bible declares Him to be, and what He is *declaratively* in the Bible, through the Spirit's gracious work, He becomes *experimentally* in the heart.—*John Hazelton.*

“ABSOLVO TE”; OR, FALSE AND TRUE
ABSOLUTION.*

BY FRANK FELLS, MINISTER OF Highbury Place Chapel, London.

“Who can forgive sins but God only?”—Mark ii. 7.

GOD only can forgive sins. This is indisputable; and any who assume this right and power usurp a Divine prerogative and are terribly guilty in God's sight.

When, therefore, the Master assured the paralytic man that his sins were pardoned, He was, in the eyes of certain of the Scribes, guilty of blasphemies. “Who,” they reasoned, “can forgive sins but God only?”

This charge would have been warrantable and just, but for the fact of which they were ignorant, that Jesus, though “the Son of Man,” was also essentially and eternally Divine, and therefore fully authorised to act as He then did.

He, therefore, proceeded to refute their fierce unuttered calumnies by doing to the body of the afflicted man what none but God could, and so proving His Deity; leaving them to infer that what demonstrated *this* also established His right and power to extend to men the remission or forgiveness of their sins.

Eternal truth, which claims emphatic reiteration, is here involved, since the way in which sinners are eternally pardoned, is the subject of much conflicting and contradictory testimony in the present day. What, then, is true and what

FALSE ABSOLUTION ?

To a Romanist or Ritualist, absolution means the pardon of sin by a Priest on the ground of professed penitence. To a Protestant, it signifies the declaration of a Divine pardon for deplored sin, on the ground of the sacrifice of Christ.

Sacerdotalists do their utmost to prove that the function delegated to their Priests empowers these not only to pronounce, but actually and vitally to *forgive* sin. “God,” they aver, “has conferred upon these men the power to forgive sins, and to absolve sinners from all guilt.” Our land is flooded with this teaching, and tens of thousands in this Protestant country habitually betake themselves to mere men, not only to confess their sins, but to obtain absolution for them.

THE FALSE DOCTRINE EXPOSED.

The teaching of Ritualists and Romanists in connection with absolution is therefore :—

1. That Absolution is solely in the hands of the Priests connected with their respective Churches. It is claimed that these and no others are able to forgive sins; and it is sought to make good their authority by wresting the Word of God and linking with it other manuals of a human origin. Something of a supernatural character is also asserted to belong to the persons of these presumptuous men.
2. Absolution after this fashion is taught *as a certainty*. It is no

* “ABSOLVO TE” (I absolve thee) are the words used by Romish Priests when assuming the Divine prerogative of forgiving sins.

matter of speculation with them, for they unhesitatingly assert the superiority of this "human absolution" to the "Divine."

In the "Six Plain Sermons," of Richard Wilkins, Priest, occurs this remarkable language. "You are ill of a disease which almost to a certainty will eventually kill you. No remedy is known but this which we hold in our power. This cannot fail if properly applied. I say not that your case is hopeless, or that you cannot be otherwise healed, but, honestly, I know of no other way of curing you. Will you try it? As was well and truly said by one not long ago gone to his rest, 'The man that confesses to God *may* be forgiven; but he who confesses to a priest *must* be forgiven.'

3. They teach that there is no assured forgiveness unless it is obtained from the Priest; and with this conviction, their deluded devotees apply to those who alone can assure them of pardon. The Ritualists say that "the power to remit sins is ordained in the hands of the priesthood, and no other channel whatsoever is appointed for our assured forgiveness. Perfect absolution is promised only to those who make what is styled *special* confession of sins—that is, who make a detailed and circumstantial confession of all the sins on their conscience aloud to God in the hearing of His Priest."

The full assurance of forgiveness through faith in the finished work of Christ is thus not only discounted but actually explained away.

4. They teach that there is no peace but in priestly absolution. If pardon flows through this human priesthood, so must peace. A ritualistic hymn in constant use after baptism runs thus :

Thy garments, spotless, white and pure from the baptismal sea,
Need daily cleansing to restore the first "Absolvo Te."

Take not a conscience to thy God stained with impurity,
The fountain flows for thee to wash—its name, "Absolvo Te."

There is no other cleansing now; our Saviour left the key
Which opens rivers of His blood in the "Absolvo Te."

What awful blasphemy. Thus "Peace, by the blood of His cross," is outrageously explained away."

5. They teach "that to be fully authorised to forgive sins *deifies* men." The doctrine of "human absolution" thus exalts worms of the earth to a position to which angels do not aspire. None but God can forgive sins. Hence in the Confessional they actually claim to be God. Pope Eugenius says that "whatever a Father Confessor learns through this channel, he knows '*ut Deus,*' or as God; while elsewhere he speaks only '*ut homo,*' as a man. Thus 'as a man' he can deny what he has learned as God's representative. I go further still, for 'as a man' he may swear with a clear conscience that he knows not what he knows only 'as God.'"

The proud and arrogant assumptions of priestly absolution are thus advanced in most concise and telling language. May we not, in all fairness, entreat our fellow-men to search their Bibles and ascertain how false all this is. Did any of the Apostles claim the power to forgive sins? Not one. Is there one instance in the Book of Books of a man, however holy, so pardoning a sinner as to fit him for heaven? Not one. If, then, no example or precept is to be found in the Bible, the doctrine of absolution at the hands of a human priesthood is utterly false—a gigantic fraud and a monstrous imposition.

A great number of men called Priests are to-day receiving Protestant salaries, yet assiduously promulgating this Papist dogma. May the Holy Ghost open their eyes to see that to forgive sins is the sole prerogative of God.

There is this difference between Ritualistic and Romish priests. Both practise confession and Absolution, but the latter do not seek to hide it; while the former largely keep the fact in abeyance and avow it openly to very few, so that to-day we do not know whether a clergyman is or is not practising these abominations. Protestant prevalence, popular ignorance, and the hostility of the authorities of their own Church, have compelled these unhappy High Churchmen to cast a veil of mystery or secrecy over what goes on in their places of worship.

In contrast to this soul-deluding system, how gracious and glorious is the way of peace through Christ alone presented in the Sacred Page. This an unknown writer unfolds in lines of rare beauty, entitled,

“ABSOLVO TE”; OR THE TRUE ABSOLUTION.

“One Priest alone can pardon me or bid me ‘Go in peace,’
Can breathe the words ‘Absolvo te’ and make these heart-throbs cease;
My soul has heard His priestly voice,
It said, ‘I bore thy sins—Rejoice!’”

He showed the spear-mark in His side, the nail-print on His palm;
Said, ‘Look on Me, the Crucified; why tremble thus? Be calm!
All pow’r is Mine, I set thee free.
Be not afraid, ‘Absolvo te.’”

By Him my soul is purified; once leprous and defiled,
Cleansed by the water from His side, God sees me as a child;
No priest can heal or cleanse but He,
No other say, ‘Absolvo te.’

He robed me in a priestly dress that I might incense bring,
Of prayer and praise and righteousness to heaven’s eternal King;
And when this robe He gave to me,
He smiled and said, ‘Absolvo te.’

In heaven He stands before the throne the Great High Priest above;
ΜΕΛΟΗΣΕΔΕΚ—that name alone can sin’s dark stains remove.
To Him I look on bended knee,
And hear that sweet ‘Absolvo te.’

A girded Levite here below, I willing service bring,
And fain would tell to all I know of Christ the Priestly King,
That other hearts from sin might flee,
And hear him say, ‘Absolvo te.’

‘A little while,’ and He shall come forth from the inner shrine,
To call His pardoned brethren home, O bliss supreme, divine!
When every blood-bought child shall see
The PRIEST who said, ‘Absolvo te.’”*

CHRIST AN EXCLUSIVE SAVIOUR.—“Many are so obliging (?) as to let Christ have a share in the work of man’s salvation; but He does not thank them for this condescension. He rejects that faith which does not centre in Him only, and rest the heart entirely on Him. He wants no partner and will admit of none; nor were He worthy of the name of Saviour, if salvation were not wholly from Him.”—BERRIDGE.

* A second Paper on the perils and dangers of Sacerdotalism will, God willing, appear next month.

ZION'S SONGS AND ZION'S SINGERS.

From the "Australian Particular Baptist Magazine."

"For it was the king's commandment . . . that a certain portion should be for the singers, due every day."—*NUM.* xi. 23.

"COME before His presence with *singing*" is the inspired injunction of the old Hebrew bard; while "*singing*," "and making melody in your heart," and "with grace in your hearts to the Lord," are equally commands of the New Testament.

There is something in our very structure which explains the propriety of these Scriptures. We cannot imagine that a faculty was given us which was never intended to be used, especially one from which so much pleasure can be derived and communicated. We are "fearfully and wonderfully made," and this power of vocal music far surpasses all mechanical performances. No instrument, however perfect, can be made to utter words or express thoughts; but, in singing God's praise, we *speak* as well as utter melodious sounds.

God Himself assures us that He delights in this holy engagement, and associates it with the honour of His great name. "Whoso offereth praise, glorifieth Me."

Jesus Christ was one of Heaven's singers when on earth, for we read that before He went to His dire agony in the garden of Gethsemane He and His disciples "*sang a hymn*," or rather hymned or chanted the Great Hallel, which comprised the 113th to the 118th Psalms.

Angels are singers in the upper world. *There*, before open Time was, their songs began. *There*, when Time is no more, they will sing in concert with the elect and ransomed Church, for ever and ever.

All God's true saints sing His praise. This is the highest form of worship on earth. In *prayer* we are petitioners, appealing to God's bounty. In *confession* we appear as sinners pleading for mercy in the name of Christ and through His atoning sacrifice. But in *praise* we ascend on the wings of faith, hope, and love, and exalt our Lord and King at the golden gates of His royal palace.

Singing to the glory of God is an eminent means of *grace*. Hence, we read that when Paul and Silas were in the inner prison at Philippi, "they prayed and sang praises unto God." Imagine the scene:—Midnight. A dark dungeon. Two men whose backs were bruised and bleeding, and whose "feet were made fast in the stocks." These, after supplicating the Lord for help, burst into sweet strains of holy song which penetrated those massive walls, and "the (other) prisoners heard them."

Singing praises will be one of the delightful engagements of Heaven. Service there will be—ministry of some high and holy order of which we *now* can form no conception. But unwearied service and ceaseless song will ever be combined in the Homeland. *There*,

"Christ's presence fills each heart with joy, tunes every heart to sing;
By night, by day, the sacred courts with loud hosannahs ring."

So much for the songs of private and solitary pilgrims. But if what we have advanced is true, how important, HOW BLESSED IS THE SERVICE OF SONG IN PUBLIC WORSHIP! *Then* the singers combine, and their commingled songs roll, like a cloud of sweet incense, to Heaven. *Then* holy hearts come into closest touch. Harmony and

gratitude unite to waft the high praise of our God up to the eternal throne.

In the Sanctuary all should sing. To be silent is to be disloyal to Him "from whom all blessings flow." Tune up, then, brethren and sisters! Perhaps you have been mute with care and sorrow. But,

"Now to the Lord a noble song, awake my soul, awake my tongue;
Hosannah to th' Eternal Name, and all His boundless love proclaim."

But, sighs one, with good John Newton, "I would, but cannot sing." "I," like David, "am dumb with silence." Try, dear friend, for "the tongue of the dumb *shall* sing." And David tells us that the trials he recounts in the thirtieth Psalm, and the sweet deliverance which followed, were sent "to the end that his glory—that is, his tongue—might sing praise to God and not be silent."

But, "I have no singing voice," complains another. Then "make a *joyful noise* unto the Lord." If you can't sing like a canary chirp like a sparrow. Do your best; only seek grace that you "make melody *in your heart* unto the Lord."

Can we better close than in the words of L. Holt's "A PORTION FOR THE SINGERS":—

"Oh God! we thank Thee for Thy singers sweet,
Whose music breaketh earth's incessant wail,
With heavenly harmonies infusing strength
And courage when the drooping heart would fail.
Yet they that sing are often sad, dear Lord,
Albeit they hold the precious gift to wake
In other souls a glad rejoicing chord
And use it as for Thee, and for Thy sake.
It may not comfort them, and so we plead
When they are silent, do Thou touch the strings,
Till they in list'ning find their needs supplied,
And heavenward rise as borne on eagle wings.
Oh! tune their voices higher, nearer yet
To Thy great master-key, O Lord, we pray;
And while they sing to others let there be
'A portion for the singers every day.'"

THE POOR OF THE FLOCK.

IN his eleventh chapter, Zechariah relates how he discharged his commission, but laments the small value that was put on his labours. This he does by symbolical actions—a method common with the ancient prophets. Displaying two shepherd's crooks as the emblems of his office, he breaks these to denote the disannulling of God's covenant with His once-favoured nation, and to predict their consequent division and dispersion. He is then directed to assume in their stead other instruments which no judicious shepherd would employ and which were adapted to injure and destroy the flock entrusted to their care. He thus, by personating a "foolish shepherd," symbolically expressed the judgments which God would soon inflict on them by wicked rulers and guides, who, after injuring and scattering the sheep, would in the end be destroyed themselves.*

* See "A Summary View and Explanation of the Writings of the Prophets." By John Smith, D.D., of Cambridge.

The evangelical instruction conveyed by the passage is varied and important; but the attention of the spiritually-minded reader will probably be first arrested by the words of Jehovah, "I will feed the flock of slaughter—even you, O poor of the flock" (verse 7).

The phrase, "the *poor of the flock*," is distinctive, suggesting that these did not constitute the whole of this company, which comprised others also, who greatly differed from them. These, it is distinctly said, the Lord "*will not feed*" (verse 9). How this differs from the testimony of popular preachers who claim to have a portion for everyone. Is there not a warrant for regarding these as answering to the "foolish shepherd" of verse 15, who does "not visit those that be cut off," or "seek the young one," or heal the one "that is broken," or feed the poor weakling, who through very weariness is "standing still"? "These," saith the Lord, "My soul lotheth, and their soul also abhorreth Me" (verse 8).

A *special class* among those who profess religion is here intended. They are to be found in all grades of society, from the lowest to the highest, since royal David describes himself as "this poor man" (Psa. xxxiv. 6); and again, as "poor and needy," though the favoured object of his Lord's gracious consideration (Psa. xl. 17).

In feeding (or tending) the poor of His flock, the Lord *addresses them one by one*. "He calleth His own sheep by name," and, what is as important, "they know Him," and "hear," or recognise, "His voice" (John x. 3, 4). At first they may be in uncertainty about it—as the child Samuel was when the Lord first called him—but the power which attends it, ere long assures them who it is that speaks. So the poor of the flock finally "know that it is the Word of the Lord" (ver. 12).

The *gifts of spiritual sight and light* must, then, have been bestowed upon them, since they perceive that the prophet's strange enigmatical act of breaking his staves of office expressed the thoughts of God. They were not, therefore, in the darkness of nature, but had been Divinely enlightened and taught by the Spirit of God. They thus, being taught of God, could see and understand that of which others could make nothing.

The poor of the flock maintain a *patient attitude towards God*, and so (verse 11) are said to have "*waited upon Him*." For this they have good reason. They cannot do without Him; and are therefore compelled to seek His face, tarry His leisure, and

"With humble hope attend His will,
And wait beneath His feet."

Grace *maintains them* in this posture of humble attendance on Him by intensifying their anticipation of coming manifestation of His favour. Hence, though the waiting period may be tedious and trying, they are "holpen with a little help," and enabled to say, "My soul, wait thou only upon God: for my expectation is from Him" (Psa. lxxii. 5). Weak though their faith may be, they are graciously enabled to exercise it; nor are they ever like the unfaithful servant who received but one talent and turned it to no account (Matt. xxv. 25). God never suffers a heaven-born faith to remain altogether dormant, and hence those "of the flock" who were "poor in spirit," and, therefore, "blessed" (Matt. v. 3), were to be identified as those "that waited upon the Lord."

The *great moving cause* of all this was the sovereign will of Him who ever pleases Himself alone in the decisions of His will and the acts of His mighty hand.

Hence we are told that our Lord, when He rejoiced in spirit, said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT."

Newcastle-on-Tyne.

J. P.

THE LIGHT AND THE BLOOD.

(1 John i. 7).

THERE is much beauty in the fact that John was inspired to place these twain in such close relation. "If we walk in the light . . . the blood . . . cleanseth from all sin." Light is a revealer, and brings blemishes into view. The speck or stain which would not be noticed in the shade is observed in the sunlight. In spiritual things, the stronger the light, the more palpable will be our defects and defilements. The nearer a man lives to God, the keener will his sense of sin and defilement be. He is not more sinful, but far more sensitive to sin. The peccadillo, or small fault, that would not trouble a worldly-minded Christian, will inflict positive torture upon a conscience kept vigilant by grace.

Judged by their own confessions of guilt, good men might be regarded as the vilest transgressors; because, in the light of God, they see sin as others do not, and feel it as none but holy persons can. The faintest moral stain is visible to them and becomes an occasion of real and exquisite pain. Hence the "child of light" (Ephes. v. 8) is conscious of an ever-increasing need of the cleansing blood; and the more we contemplate and the nearer we approach the Divine perfection, the more precious and essential becomes "the blood of the cross" (Col. i. 20), to which we owe both our peace and our purity.

BE SOMETHING; OR, A CHRISTIAN GIRL COUNSELLED.—You say that you are longing to do something for the Lord you have been brought to love; but that you cannot find out how to begin. Let me advise you to commence by *being* something and let the *doing* follow, as God orders your life. *Be noble, be pure, be a right-down earnest Christian girl.* If you have not money or influence or gifts or genius, pray for *character*, which cannot fail to be effective for good. May not Charles Kingsley's noble "Farewell" verses to a young friend have a message, too, for you?—

"My fairest child, I have no song to give you,—
No lark could pipe to skies so dull and grey;
Yet, ere we part, one lesson I can leave you
For every day.

'Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so, make life, death and that vast forever
One grand, sweet song.'"

J. H.

REVIEWS, LITERARY NOTES, ETC.

The Higher Criticism versus Egyptology and Archæology. By Francis J. Kirby. Cloth, illustrated. Price one shilling and sixpence, postage threepence. Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C.

THE author of this neat and tasteful little volume—who is the esteemed minister of Mount Zion Baptist Chapel, Ramsgate, and the Editor of "The Christian's Pathway"—is solemnly impressed with the havoc wrought by the writings of so-called Higher Critics, whose errors he here spares no pains to expose.

His design we can best explain by allowing him to speak for himself. "The rising generation is surrounded with soul-destroying teaching, dressed in a far more specious garb than were the atheistical errors prevalent in the youthful days of those who have passed the meridian of life. And shall nothing be done to enlighten, to warn, and to arm those who are in danger, either for defence or attack? Years since there was a sharp distinction between those that were evangelical and those of the Unitarian or other heterodox bodies; but now a considerable portion of the membership of the former not only cannot be relied on to defend strong statements of doctrine, but these are really more or less in affinity—consciously or unconsciously—with the errors of the Higher Critics, whose theology, which is so much encouraged, and which originated in Germany, has to a great extent raised a mist around the Scriptures of truth."

This witness is true. These religious infidels, these sappers and miners of eternal verities, these children of Balaam who cast a stumbling block before the children of Israel, these learned ignoramuses and hot-headed advocates of this rash and reckless treatment of the Volume which all who fear God treat with the utmost reverence and deference, are seeking, by every available means, to destroy the foundations of our "most holy faith." Yet, glory be to God, upon the impregnable Rock of the written and Incarnate Word, He will "build His Church, and the gates of hell shall not prevail against it."

The Word of God, as Hastings observes, is "like a solid cube. It has often been, as its enemies vainly imagined, exploded and blown high into

the air, but it has always returned uninjured; and settled, as firmly as ever, upon its own indestructible base."

"The Church's One Foundation" has thus been assailed by the artillery both of earth and hell, but these have produced no more impression than would boiled peas upon the massive height of Gibraltar's frowning rock. "Heaven and earth shall pass away," but "the Word of the Lord abideth for ever."

Our author wisely, and with much ability, discriminates between the commendable criticism of ripe and devout scholars, whose labours, when bounded by proper limitations, he defends; and the shameless efforts of those who tamper so unblushingly with the authenticity of records on the absolute inerrancy of which the whole evangelical system depends.

In pursuit of his object, he largely quotes from the writings of Professor Urquhart, as well as from those of other able and accredited authors who have championed the plenary Inspiration of the Scriptures and exposed the unreliability of those by whom this vital truth has been assailed.

These defenders of the faith, Mr. Kirby presses into his service by quoting from their pages passage after passage in proof of the position he so resolutely defends. These collateral and unequivocal testimonies have been collated from several sources. Excavated cylinders, tablets, and newly discovered papyri, which have been entombed for ages—reserved by God for the wisest ends—have recently been brought to light as swift witnesses against the enemies of the truth. These are here skilfully marshalled against the formidable yet really despicable army of those that oppose the inspiration of the Bible, and their arguments are refuted, their weapons are destroyed, and they themselves driven worsted from the field. It is to be hoped that these traducers of the infallible Word will make no attempt to rally their scattered forces, since, as our author assures us, "the survey of Palestine, the spade of the excavator, and the decipherment of ancient monuments have each contributed its quota to the confusion of the Higher Critics and to the vindication of the Patriarchal narratives which they have so basely attacked."

May the blessing of the Lord attend

our brother's effort, and may it encourage all that are "valiant for the truth" and "expert in war" in this dark and atheistical night.—J. J., Greenwich.

The Life of Christ. By Dean Farrar. Cassell and Co., Ltd. Sixpence net.

Many will be glad of the cheap but clearly printed reissue of this great work. It has long been regarded as a classic and beyond the province of criticism; while its inviting style, its wealth of direct and collateral information, and its loyalty to Him whose earthly career it records, give it a unique place among the religious books of the world.

The more than whispered charge, when it first appeared, of its rationalistic tendency has been largely withdrawn. True to the records of our Lord's virgin birth, His resurrection from the death, and the reality of His miracles, it indeed contrasts most favourably with many popular publications whose heretical bias is too obvious. Its treatment of the incident of the death of the swine at Gadara (page 123) has, however, always seemed to us extravagant and lamentable, and inconsistent with the author's avowed determination "neither to clutch at rationalistic interpretations nor to be much troubled if others adopt them" (page 121). The simple-hearted reader of Matt. viii. 32, Mark v. 13, and Luke viii. 33 will, we think, find none of the difficulty which the Dean perceives, or else at once be led to its satisfactory solution. Nor, again, are we satisfied with his treatment of the account of the resuscitation of the saints at the time of the Saviour's death (Matt. xxvii. 52, 53). The inspired narrative is too plain to be misunderstood. "Many bodies of the saints which slept arose; and came out of the graves," etc. This is far different from the assertion that the earthquake which rent the rocks, displaced the great stones which closed several of the cavern sepulchres; and "it seemed to the imaginations of many to have disprisoned the spirits of the dead, and to have filled the air with ghostly visitants who appeared to linger in the Holy City" (page 308). On the whole, however, the book may be studied with profit by all devout students who "by reason of use have their senses exercised to discern both good and evil" (Heb. v. 11).

The volume before us, it should be known, does not contain the whole of

the original work. Neither the instructive foot-notes, often almost essential to an understanding of the text, nor the *excursuses* which close the larger editions, are given — though these are occasionally referred to, as on pages 48 and 132—to the reader's embarrassment, as if he should expect to find them elsewhere, a blunder which in some way should have been avoided. The Table of Contents is retained, but what boons to the class of readers for whose benefit this edition is designed would Topical and Textual Indexes have proved; as would also far more copious references to the locality of the Scriptures cited!

Cheap re-issues of once costly books necessarily have their disadvantages; but they likewise present advantages not to be underrated, for they can be treated with a freedom which could not be wisely extended to more expensive volumes, and marked and annotated without reserve. We suggest that young students of this book would do well to gum a few sheets of thin paper after page 318, for a home-made index, and read the whole through, chapter by chapter, with pencil in hand for notes, queries and scriptural references. If they follow our advice they will, we believe, be grateful for our homely words of commendation and caution and, with the Spirit's blessing, see more in the great Biography than they have hitherto apprehended.

Mnemonics in a Nutshell, or Hints on Memory Training. By Arthur C. Sidey. Third Edition. London: Everett and Son, Garrick Street, W.C. One shilling net.

MNEMONICS is the art of rightly using our two mental powers—Memory and Recollection.

These, though often confounded, are by no means identical. Memory is the faculty which records and retains impressions; Recollection the faculty of recalling these at pleasure. Memory stores the treasure-house of the mind; Recollection reproduces what is thus stored when it is wanted. Memory receives and registers what is seen, heard, or read. Recollection brings ideas from memory's accumulated stock, as they are required, at the bidding of the Will. Hence we appropriately speak of memorising as "committing to memory," since by this act we entrust (or commit) what is now present to the mind to the charge of the faculty whose province it is to retain our ideas safely

until we require their reproduction at a future period.

The action of Memory is to a great extent unconscious and involuntary. According as the impressions it receives are clear or dim, vivid or hazy, so they abide and form part of one's personal consciousness and identity. It may be questioned whether any definite impression on the tablets of the memory is ever lost.

Those that complain of inability to remember should therefore rather blame the faculties of Attention and Observation for the imperfect discharge of the functions which belong to them, than the Memory, which is seldom in fault. The lazy school-boy who yawns over his task; the student who fails to concentrate his thoughts on the book before him and idly dreams of other topics; the insouciant man who dawdles through life and deems no actions or events worthy of his close regard, have but a scant store of ideas, simply because they have not used the right means to entrust their minds with more; while those whose eyes are watchful, whose ears are keen, and whose interest in what claims their notice is intelligent and vigilant, need never fear that Memory will fail them. It is a faithful and reliable servant, and will ever guard what is committed to its charge. See that you observe and reflect—see that your mental camera is in good order and rightly focussed—and the impressions made on the sensitive plate of the Memory will infallibly prove indelible.

With the faculty of *Recollection*—or the power of recollecting or recalling the impressions which the Memory has received and registered, as all must allow—it is different. Who has not found this a most fickle and capricious mental power, which often refuses to act at our bidding? We *remember* a person's character and countenance, but cannot *recollect* his name. We *remember* an important thought, but fail to *recollect* the felicitous terms in which it was expressed. We *remember* an occurrence, but cannot *recollect* when and where and under what circumstances it

took place. We *remember* reading something that interested and instructed us, but fail to *recollect* in what book we saw it. We distinctly *remember* that in some well-known treatise is a cogent demonstration of an important truth, but we cannot for the time, *recollect* in what author's work it is to be found, or what premisses and arguments lead to his cogent conclusions. Thus, well-known names, dates, and details will at times evade us, just when we most desire to recall them, though under other circumstances, they will recur to us, occasionally with almost distressing vividness.

Both these mental faculties, however, act in accordance with certain well-known laws—as for want of a better term we are compelled to call them—and an acquaintance with these laws of thought is of great practical utility to those who desire to have these powers of the mind in vigorous operation and under direct and the most perfect control.

To such, "Mnemonics in a Nutshell" is commended. The reader will learn the art of *remembering*, or how best to memorise what he wishes his mind to retain and *quickly perceive* how he can most rapidly, and with the least effort, commit (or entrust) to his Memory what is seen, heard, or observed on the printed page.

He will also find out how to bring his power of *recollecting* into subjection to his will, and to recover promptly the treasures of thought of which his Memory has the charge.

Lazy readers, vague thinkers, and men that blunder into error when they attempt to quote the sayings of others, would be far rarer were Mr. Sidey's precepts and rules universally adopted.

His book has been characterised as "absolutely full of useful hints," as "valuable and interesting," and as containing "good suggestions," by the Venerable W. Sinclair, D.D.; Coulson Kernahan, and Dr. Clifford respectively. With such commendations in view, need we further advise our readers to buy a copy and to put its principles to a prompt and practical test?

PRESERVATION BEFORE CALLING (Jude i.).—We are prone to forget how God preserved us before we knew His dear Name. Brother, God did not begin with you in your *regeneration*. The new birth is not the commencement of His mercy and favour; His peculiar, personal, and most precious interest in us dates from eternity. In point of fact His real and active love toward His chosen had no beginning, as it will have no end.—*John Hazelton*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE STRICT BAPTIST MISSION HALF-YEARLY MEETINGS.

QUIETNESS and an absence of excitement, indicative of earnest purpose and deeply-stirred feeling, was a marked feature of the services held at Hill-street, Park-road, N.W., on Tuesday afternoon and evening, 27th March, 1906. The missionary character of the speeches was well sustained throughout and frequently reached a high level; but, without making invidious distinctions, the principal feature of the day was the addresses delivered by our brother and missionary, Mr. E. A. Booth.

In the afternoon the meeting opened with "Jesus, immortal King, arise," and, after the reading of a portion of Holy Scripture by pastor J. Morling and prayer by Mr. H. Dann, of Brentford, the chairman (pastor R. Mutimer, vice-president of the Mission) briefly reminded us that the object of the meeting was praise, and then introduced Mr. G. Elnaugh, who spoke on the Gospel as "the power of God unto salvation." It was the only successful power to-day, and it afforded "a solid foundation for all spiritual enterprise."

Pastor E. Beecher, referring to Isaiah xl. 4 and 5, "Every valley shall be exalted," said that God had made rich provision in the Gospel for the fulfilment of His purposes of salvation. "Could we possibly be satisfied with being saved ourselves, and not be anxious to pass it on to others? There would surely be in our hearts one longing desire for the extension of the Redeemer's kingdom."

Pastor Thomas Jones drew attention to "the first Strict Baptist Missionary Committee—the Church at Antioch." It was the first "forward movement" in the missionary enterprise, and it expressed the same feeling that we had—viz., the deep necessity there was for carrying the message of salvation to those across the seas. "The day must come when all other things must sink into utter insignificance in order that the great message of God's love may be carried forth." This missionary spirit had never died out, and it lived in our hearts to-day more than it ever had before.

Mr. E. A. Booth then confronted the audience with one of the most forbidding realities of idolatry. A brief outline of his speech (which must have been a startling revelation to many) appears in the *Strict Baptist Mission Herald* for May.

Pastor H. J. Galley, speaking on the Great Commission, said that if we had

not a firm faith in the authority of Christ over devils and men we should be crushed by the awful things we had just heard. The Gospel was a cosmopolitan message to be proclaimed fully and freely to all men. The promise attached to the commission, "Lo, I am with you," was made to specific Christians—to missionaries at home or abroad.

Pastor R. E. Sears rejoiced in what the Lord had done, was doing, and would do, and described (from Isa. xliii. 5, 6) the Royal Presence, the Royal Work, the Royal Word, the Royal Charge, and the Royal Comfort. Some were keeping back from service because they could not do something great. Let them not keep back from full surrender, nor be afraid to go to the outcasts.

After the collection and the singing of the Doxology, pastor J. Easter closed the meeting with prayer.

The evening meeting opened with "Jesus shall reign," the reading of Scripture, and prayer by Mr. J. Mayhew. "Because of the joy it has brought into our lives we desire to send the Gospel to those that sit in darkness and in the shadow of death."

The president, pastor E. Mitchell, who presided, echoed the note of thankfulness of the afternoon, saying that more had been done among us than he remembered ever to have seen before. We had a splendid Secretary, whom God gave to us just when he was wanted.

Pastor J. Chandler, of Southend, gladdened us by saying that they had started missionary work at Southend. Mr. Booth's visit last year showed that the Gospel he preached in India was the same as we preached here, and the effect of his visit was shown in the remark of one who said, "I never had any love for missionaries, but I love this one." Speaking on "I am not ashamed of the Gospel of Christ," Mr. Chandler described very graphically how the Gospel had come to him in the midst of his work, satisfied his heart, and filled him with joy. Since the Gospel satisfied the soul of man, it must be of God, and it was God's provision for the need of man.

Pastor E. W. Flegg stirred our hearts while he applied our Lord's words, "I must work the works of Him that sent me while it is called to-day" to His followers. The believer catches his Lord's spirit as he gazes on Calvary and says, "I am impelled, forced, constrained—I must go." His heart is also made tender, and as he sees men and women lying under the curse he says, "I have an antidote for that man's condition—the blood of Jesus—I must

tell him." The period of our witness was limited. "It is not to-morrow that we are to go—to-morrow our lips will be sealed and our opportunity gone—to-day let your prayers go up and your gifts be bestowed."

Pastor W. H. Rose, in the course of an impressive speech, dwelt upon the quality of our enthusiasm. There was a spurious missionary enthusiasm. If we were really enthusiastic about missions abroad, we should be truly enthusiastic about the Lord's service at home, and intensiveness at home would be followed by extensiveness abroad. True enthusiasm was not reliant upon public gatherings, but was dependent upon secret intercourse with Christ. We should pay attention to the certitude of our expectations. Dr. Morrison on his way to China was asked, "Pray, what are the prospects of the heathen?" "As bright as the promises of God, sir," was his reply. God shall "utterly abolish the idols" by utterly saving the idolaters.

Mr. E. A. Booth said that we were face to face with an opportunity in India and a condition of things in our home Churches which called with clarion voice for a definite advance on our part. (An outline of this speech, which contains some definite practical suggestions and which should be read and pondered by the whole denomination, will be found in the *Strict Baptist Mission Herald* for May.)

At the conclusion of this speech the president, Mr. E. Mitchell, said, "What we want is a lady medical missionary," and then called upon

Pastor L. H. Colls, who said that the Holy Spirit had need Mr. Booth to set fire to the Churches, and spoke upon Asa's words, "We rest on Thee, and therefore we go against this great multitude." This described a passive condition and its active outcome. It was a rest which came through prayer and an energy which was quiet. The time of difficulty was the time to fall back on God. In the name of the Lord of hosts we went to conquer, and there was no inspiration like the name of Jesus.

Pastor W. Chisnall, after expressing his sense of the close friendship and fellowship between himself and Mr. Booth, made a special appeal for the completion of the £1,000 scheme before Mr. Booth's return. The £200 still wanting was urgently needed, if Mr. Booth's burning words were to be given effect to. At the same time he heartily thanked all friends for what they had done.

Pastor W. F. Waller (speaking very briefly, owing to the lateness of the hour) brought the day's speeches, which had begun with "the foundation of all spiritual enterprise," to an appro-

priate conclusion with words of encouragement and hope based upon Psa. lxviii. 28, 31, "Thy God hath commanded thy strength. . . . Ethiopia shall soon stretch out her hands unto God."

A vote of thanks to the pastor and deacons at Hill-street was heartily acknowledged by Mr. C. C. Harris, and Mr. Mutimer pronounced the Benediction.

The President announced brother Booth's farewell meetings—18th Sept., at the Surrey Tabernacle—saying: "Kindly circulate; let everybody know."

The collections for the day amounted to £21.

GURNEY ROAD BAPTIST CHAPEL, STRATFORD.

WELCOME MEETINGS IN CONNECTION
WITH THE SETTLEMENT OF PASTOR
H. D. TOOKE.

AFTER a season of waiting, spent in earnest prayer to the great Head of the Church, we rejoice in the assurance that we have not waited or prayed in vain.

With this joyous confidence, we held special meetings on Tuesday, March 20th, to publicly welcome our pastor, Mr. H. D. Tooke, late of Lowestoft, and the meetings then held were seasons of joyful confirmation to us all. In the afternoon the meeting was presided over by Mr. R. S. W. Sears, whose keynote of thanksgiving in his opening remarks pervaded the whole day's services.

The pastor briefly stated his call by grace and to the ministry, which was as follows:—

"I was born in the year 1871 of godly parents, one of the greatest blessings given this side of heaven. From my earliest days my life was surrounded by gracious and prayerful influences. I have not to tell of wanderings far from such influences into a life of sin, for which I most heartily thank God, who by His goodness and grace preserved me therefrom. From my childhood I had serious thoughts about my own soul's salvation, and can recall times when my parent's prayers and words, the messages delivered in the Sunday-school and from the pulpit, made a great impression upon my heart. In the Providence of God my beloved father was called to the pastorate of the Church at Wilderness Row, Clerkenwell, and as children we all delighted to sit under his ministry, thinking that there was no preacher like our father. It was during that time that my father wrote me a letter, knowing that I could not talk freely about Divine things, in which he expressed the heartfelt prayers of himself and my beloved mother for my soul's salvation. He said that they had both marked my

demeanour towards Divine things and had a hope that the work of grace had begun in my heart. He concluded by saying how glad he would be to have an answer and how ready he was to help me if possible. That letter was the means used of God to the removal of my fears and doubts. I, like Hezekiah, laid the letter before the Lord and asked that He would show me whether I was His child or not. Like a flash the answer came back, and oh, the joy that filled my soul as I now realized the interest in Christ Jesus for which I had so long prayed. I wrote my father, telling of the hope that now filled my soul, and I shall never forget the joy that shone in his face as he gripped my hand, or of the way in which my dear mother clasped me to her heart when I found her kneeling at her bedside, with tears of joy streaming down her face, while she thanked God for the answer to her daily prayers for her boy.

"I was baptised at Wilderness Row on the last Sunday in April, 1887.

"With reference to my call to the ministry, it had always been my secret ambition to preach the Gospel as my father and grandfather were doing. My first efforts were in the open-air, and I shall not forget the first occasion. It was at the corner of St. John's-street, Clerkenwell, when, as a boy of 16, I first tried to speak in my Master's name. After I had finished, an old gentleman unknown to me, who had listened attentively to my words and encouraged me by sundry nods as I spoke, stepped into the ring and prayed. His cry was for the boy who had just spoken, that God would bless and use him. To me, that was my ordination service.

"From that time onward I delighted to speak, as opportunity occurred, of the Christ whom I loved.

"My first sermon was preached at the Meeting-room at Eltham, from Prov. iii. 5, 6: 'Trust in the Lord with all thine heart,' &c., and I can say that it has ever been my motto since, and I have again and again proved its value.

"In the course of time, feeling the need of equipment for what I felt was to be my life's work, I applied for admission to the Pastor's College. After surmounting various difficulties, the death of the revered C. H. Spurgeon seemed to close the door in that direction, but, as events proved, did not close the door to the work I loved. My grandfather, who had not much approved of the proposal, now began to stir himself on my behalf, and brought me under the notice of the late Mr. Winters, who, after an interview with me, very cordially recommended me to the Churches in the columns of the 'E.V. & G.H.' From that time onward I was constantly supplying in various

parts of the country, and God was pleased to give me 'signs following,' and after a time, my father having through ill-health disposed of his business, the question was brought to a point as to what I should do, having been in the business with him. Not seeing any probability of a door opening in the ministry, I decided to go into business, but it evidently was not the will of the Lord, for every attempt was frustrated, and I knew not what to do.

"About that time, in going to speak at a meeting at Croydon, I met brother R. E. Sears, who, in making kind enquiries as to my future steps, asked if I had ever thought of going entirely into the ministry. I told him all that was in my heart, and he promised to mention my name to the Grundisburgh friends. This resulted in an invite to preach for two Sundays in March, 1894, and for the next three months I preached there regularly. This was followed by an invitation for three months with a view, which led to a hearty and unanimous call to the pastorate. There, for nearly six years, I laboured amidst many seasons of happiness and many signs of blessing. Feeling my work was finished there, in 1900 I began my ministry at Lowestoft, which I resigned in June last."

This statement by our pastor was followed by very hearty and cordial addresses, full of kind words of welcome and earnest desire, by Brethren T. Henson, T. Jones, J. Parnell, and E. White.

After tea, provided in the school-room, the evening meeting was held, at which the chair was taken by T. Green, Esq., of the Surrey Tabernacle, who in a very kind and genial manner expressed his good wishes alike for pastor and people.

The pastor then gave the leadings of Providence to Gurney-road. The statement was as follows:—"Firmly believing that my work was finished at Lowestoft, I resigned my pastorate there in June last, firmly believing that the Lord would open another door for me. On my first visit to Gurney-road my heart was drawn out to the friends by the spirit of prayer which prevailed in their midst. I was much encouraged by being told that at the Saturday night prayer-meeting a very earnest spirit had been manifest in desire that God would graciously bless the Word that He might give me to speak that day to the salvation of some precious soul. That prayer was answered, for the first person that I have had the joy of baptising here bore testimony to the blessing received on that Lord's-day evening. I had the pleasure of supplying here on several occasions, and each time felt more than ever drawn to the deacons and people. So, when overtures

were made to me by the deacons, I expressed my readiness to consider an invitation to the Church if God led them to give me one. This was followed by the Church's call, which I felt was from God, and so, in dependence upon my Lord and Saviour, I accepted it and desire gratefully to acknowledge the kind and loving welcome accorded by my people, which quickly made me feel at home and confirmed me in my assurance that the Lord's hand was in it.

"As to my doctrinal position, after nearly twelve years of pastoral work I do not think it necessary to say more than this, that throughout my ministry I have loved and delighted to preach the doctrines of free and sovereign grace, and to-day I can and do most heartily subscribe to the doctrinal basis of our London Association as given in the Annual Report."

Brother J. H. Rider, the Church Secretary, then stated the leadings of God in directing the Church to give an invite to our pastor. He said, "The past year had been one of much anxiety and prayer; it was unnecessary, however, at this time to enter into details concerning those anxieties, but our prayers had been directed to God for His leadings, and that He would direct and make His choice that of the Church; and in this matter we recognise 'God moves in a mysterious way.'"

"On Lord's day, May 24th, brother Tooke came to supply, and on that occasion God graciously blessed the Word and gave him a seal to his ministry, who has since been baptised and added to the Church. On subsequent occasions the Word has been gladly received, with pleasure and profit, which ultimately led to an invitation to the pastorate. This was accepted, and received with manifestations of joy by the people, and on Jan. 14th brother Tooke commenced his stated labours amongst us. We then prayed that the union might be confirmed with signs following. This has been granted; under the blessing of God six have been constrained to confess the Lord Jesus and three to cast in their lot from other Churches; and now we look for further blessing on the union."

The members having to express their assent to the step taken, brother R. E. Sears joined the hands of pastor and deacon, and most earnestly and solemnly sought the Divine blessing upon the union.

The pastor's father, Mr. W. Tooke, of Raunde, then gave the charge to the pastor, which he based upon 2 Tim. ii. 1, "Thou therefore, my son, be strong with the grace that is in Christ Jesus."

Pastor E. Mitchell followed with the charge to the Church, which he gave in his usual kind and gracious manner.

Brethren W. Chisnall, R. E. Sears, F. Fells, and H. J. Galley, briefly addressed the meeting, each of whom gave a hearty and brotherly welcome to the pastor and wished him "God speed" in his future labours.

The meetings were well attended notwithstanding the inclemency of the weather, and were characterised throughout by a joyful and enthusiastic spirit, which cheered the hearts of pastor and people and were the promise to them of times of blessing yet to come.

WOOD GREEN.

PARK RIDINGS Church celebrated its 14th anniversary on Good Friday. Pastor E. Mitchell preached to a fairly good company in the afternoon. The text was Luke xix. 9, "This day is salvation come to this house." Our esteemed brother's remarks were much enjoyed. We were directed to the Heavenly Visitor, the house to which He went, His wonderful approach, and the attendant train.

Pastor W. F. Waller (Shouldham-street) presided at the evening meeting. Isa. liii. was read, and brother Andrews sought God's blessing.

Our brother C. E. Waller (brother to the Chairman) gave a short epitome of the past year's work, which showed that the Church was a small, united company of believers, whose chief aims were the exaltation of Jesus, the salvation of sinners, and the spiritual advancement of His people, and expressed gratitude for the blessing on the Word preached.

On the previous Tuesday four young friends were graciously helped to relate the Lord's dealings with their souls, three of whom referred to blessing received under a sermon by our brother A. E. Brown on the occasion of the Sunday-school anniversary.

Each institution is making satisfactory progress.

Financially we have been able to pay our way. The exterior of the chapel needs renovation and arrangements must be made for heating the chapel in the winter months; hence we are like most other causes—greatly in need of extra funds.

The Chairman in his opening remarks referred to the time when the chapel was packed, that being fourteen years ago, the occasion of the opening services; many changes there had been, and he missed many familiar faces. But he rejoiced with the friends in the prosperity attending the preached Word. This should give fresh impetus, and his word to us was "Go forward!"

Brother A. E. Brown, on hearing that the Lord had signally blessed his testimony, rose to speak with suppressed emotion. He said it was a cause for great thankfulness. The Lord is with

us. I would exhort you to pray on. Our brother's text was 1 Peter i. 19, "The precious blood of Christ." It is precious because (1) It is the blood of Christ Himself, (2) Cleansing efficacy, (3) Its perpetuity, (4) It will open heaven's gates for us, (5) It will be the subject of everlasting song.

Brother Henson, whom we greatly love, gave us a right-down enthusiastic protestant speech. He said our theology never gets "sick," hence the reason why we have no "Doctors of Divinity." There is a tendency, "our father of preachers" said, to "water-down" the truth our fathers believed. The remedy was fidelity to the Bible, the blood, and the doctrines of Divine grace.

Brother Rose delivered a most thoughtful address on the words "He bearing His cross." And He carrying His own cross furnishes us with (1) An exhibition of sin, (2) An evidence of love, (3) A means of reconciliation, (4) An illustration of humility, (5) A criterion of judgment, (6) A theme of ministry.

Brother Sears said he had spent a Good Friday. He beautifully illustrated the little prayer (as he termed it), "Lord, help me." It was a woman's, a widow's, and a mother's prayer. He answered her not a word in order to bring out the faith in her. Thus was our time spent in God's House on Good Friday. We realized it good to be present and hope to spend many more such refreshing seasons. P. J. C.

ST. ALBANS (BETHEL).—Through the continued mercy and faithfulness of our covenant-keeping God, we were enabled, on Easter Monday, to hold our special services, to the praise of His name, and to our soul's good in this part of His great Church, and would not be unmindful of the fact that He was graciously pleased to meet with us and bless us. We were favoured with splendid weather, and many friends from surrounding Churches assembled with us to hear our esteemed brother Marsh once more declare in our midst God's wondrous love to poor lost and undone sinners. The service in the afternoon commenced with the singing of the grand old hymn, "Kindred in Christ for His dear sake," and seem to set, as it were, a tone to our day's gathering. The preacher was greatly helped to speak from words found in Mark xvi. 6, 7, and was particularly led to encourage them "who are seeking Him, if haply they may find Him." Tea was partaken of in the interval of service, to which a goodly number sat down, their needs being well supplied by our lady friends. The evening service was well attended, and again the Gospel trumpet was sounded, the subject matter of the discourse being based

upon words found in Matt. xiii. 43. We feel assured that our God did answer prayer for a blessing to rest upon His Word, many testifying to the felt presence of the Master in our midst. Our collections were good. Our thanks are due to all the friends from neighbouring Churches who gladdened our hearts by their presence and help, but above all to our great and loving Father, who, with the Son and Spirit, shall have all the praise. Amen.—G. W.

EAST HAM.—The friends worshipping at 358, Katherine-road, held their usual special service on Good Friday, when pastor T. L. Sapey preached from Rom. viii. 32, in dealing with which passage our brother was greatly helped. After tea, prior to the evening meeting, some of the friends viewed the site upon which a chapel is being erected. The evening meeting, which was well attended, was presided over by Mr. Applegate. After a portion of Scripture had been read Mr. Berkitt sought God's blessing. Excellent addresses were given by pastor G. Smith from Mal. iii. 16, Mr. Gull from Matt. xxvi. 7, Mr. Welstead from Isa. liii. 5, pastor T. L. Sapey from Acts xx. 28, and Mr. Mayhew upon "Behold the Man," and Mr. Elnaugh, who referred to the progress made by this little Church. A few words from Mr. Debnam brought the meeting to a close.—A LITTLE ONE.

CHADWELL STREET.—The annual meeting of the Benevolent Society was held on April 5th, the chair being occupied by the Pastor. After the opening hymn, prayer was offered by Mr. Mayhew, and the Chairman read a part of Matt. xxv. The report which was read by Mr. Wallis was very satisfactory, telling of a deal of good done. Brother Carr, in a speech based upon Matt. xxv. 34, moved the adoption of the report, which was seconded by pastor O. S. Dolbey. Mr. Savage dwelt on "Bear ye one another's burdens," and pastor R. E. Sears upon the Divine touch. The service was much enjoyed. A collection for the Society's Funds was taken during the evening.

NOTTING HILL GATE (BETHESDA).—The 32nd anniversary of the Sunday-school was celebrated on March 11th and 15th. On the Lord's-day, Mr. Brown (late of Carmel, Pimlico) preached morning and evening, and in the afternoon gave an address to the children upon Psalm li., part of verse 10. On the Thursday, tea was provided at 5 o'clock, after which the public meeting was held. Pastor R. E. Sears occupied the chair. Addresses were given by Messrs. F. T. Bartlett, H. G. Dann, the Chairman, and the superintendent (Mr. H. T. Thiselton). A

report of the past year's work was read, showing much cause for praise. Two from the school had been added to the Church, the number of children attending had increased, one scholar had gained a medal for regular and punctual attendance nine years in succession, two had not missed an attendance for the last five years, and one for four years in succession; these deserved the praise given. Special hymns were sung and recitations delivered by the children, which were much appreciated. At the close a bun and an orange were given to each child, which brought a happy evening to its end. Altogether the services were much enjoyed.

GRAYS, EBENEZER.

VERY happy and encouraging services were held on Easter Monday, April 16th. A goodly company gathered together in the afternoon, when a sermon was preached by pastor F. C. Holden, of Limehouse, from Deut. xxxiii. 3. He noticed—(1) The great love of God, (2) The objects of that love, (3) Their safety, (4) The position they are brought into, (5) The certainty of them all being brought to enjoy those things that God in His love has laid up in store for them.

We felt indeed lifted up as our brother was enabled to exalt the Master and discourse upon the safety and security of the saints.

Tea was served in the chapel, a good number of friends being present.

The evening meeting, which commenced at 6.15, was presided over by brother Birkett, of Hope, Bethnal Green, who visited us for the first time.

Opening with hymn 1,002 Denham's, the Chairman read the first chapter of Col. and brother Rayner engaged in prayer.

After a few remarks by the Chairman, brother Goldsmith, of Gravesend, addressed the meeting from Psa. xxv. 14, (1) About the characters in the text, "They that fear the Lord," (2) The secret that is with them, (3) The covenant that the Lord will show them.

Brother J. P. Gibbens spoke from part of the 23rd verse of 1st Col., (1) Speaking of the Gospel itself, the glorious Gospel of free and sovereign grace, (2) The hope of the Gospel, the love, mercy, and grace of God in all its fulness, residing in the Lord Jesus Christ, and (3) While declaring that none chosen by God can be finally moved away from the hope of the Gospel, warned us lest through carelessness, indifference, or sin we were moved away from the enjoyment of these things.

Brother Holden followed with an address on Mai. iii. 16, and gave words of encouragement to all the Lord's family by declaring that while the

Lord hearkened and heard those fearing ones who spake oft one to another, He also kept a book of remembrance for them that thought upon His name; and some present who are not able to speak much were comforted to know that the Lord takes care of the little ones—even the thinking ones.

Our pastor, Brother Smith, then spoke from part of the 5th verse of the 42nd Psalm, "Hope thou in God." He gave three reasons why those who, like David, were cast down in soul and disquieted in mind should hope in God, (1) Because He is able to deliver and help them; (2) Because He is willing, and (3) Because He is ready.

After singing, the Chairman closed with prayer and the Benediction.

We thank our covenant-keeping God for this, another manifestation of goodness to us.

Many felt it good to be there, and the smiling face and hearty handshake, with a fervent "God bless you," spoke of a fulness of joy realised in the services, and we go forward feeling that our God is still with us and that to bless us.

ONE WHO WAS BLESSED INDEED.

HIGHBURY PLACE, N. — The pastor's fifth anniversary was celebrated on Lord's-day, April 8th. Mr. Fells preached a very suitable sermon in the morning from Isa. liv. 10. Pastor E. Mitchell preached in the evening from Isa. lv. 1; our brother's testimony was much enjoyed. The services were continued on Tuesday, April 10th, when pastor A. G. Brown preached in the afternoon a powerful sermon from John xx. 28; we shall not soon forget Mr. Brown's delineation of the character of Thomas. The evening meeting was presided over by F. J. Catchpole, Esq., and excellent addresses were delivered by Brethren Easter, Sears, Mitchell, A. E. Brown. During the interval between the tea and public meeting a Sale of Work took place, the result of which was highly satisfactory, the proceeds being devoted to the Building Fund. Collections, which were for the Church Funds, reached over £21. Excellent congregations assembled on each occasion. The pastor thanked all who had helped in any way to make the meetings a blessing, being especially cheered by the presence of friends from other Churches; and after a few earnest words from the senior deacon, brother White, these helpful and inspiring meetings were brought to a close. "Hitherto hath the Lord helped us."

BRENTFORD (NORTH-ROAD).—The 88th anniversary of the Cause was celebrated here on Easter Monday, April 16th, when three sermons were preached; we had a good attendance at each service, and the preachers were greatly

helped by the Divine Spirit in the delivery of the messages which the Lord had given them, and we pray that these special services may be very richly owned and blessed to the salvation and to the comfort of many precious souls. In the morning, pastor E. Mitchell took for his text 1 Peter iv. 18. The divisions were:—(1) A serious statement made about the righteous, (2) A very solemn suggestion made respecting the ungodly. In the afternoon, pastor J. E. Hazelton spoke from Job xix. 25—27. The divisions were:—(1) A few words about Job's confidence, (2) About Job's claim, (3) About his condition, and (4) About his composure. After a very full gathering for tea we had the pleasure of listening to our own pastor, Mr. R. Mutimer, who directed our attention to Rev. xxi. 27, "But they which are written in the Lamb's Book of Life." He divided it thus:—(1) The register, (2) The registered, (3) The Registrar, (4) The Divine purpose in the registration—that the roll may be called. He told us that the roll is called at birth, at conversion, at death, and at the resurrection. The singing of the well-known hymn, "When Thou my righteous Judge shall come," &c., brought this solemn service to a close. May the Lord graciously set His special seal on each of these sermons is the prayer of—E. FROMOW. Chiswick.

IPSWICH (ZOAB).—Services were held on Good Friday, when two sermons were preached by our beloved brother, pastor E. Marsh. In the afternoon we had Christ in His character as God's servant upheld in His great work of saving His people beautifully set forth from Isa. xlii. 1. In the evening our attention was directed to Him in His tender care towards those who feel themselves but as bruised reeds and smoking flax. Good congregations assembled, many coming from the sister Cause (Bethesda) to join with us in services which were so sacred and pleasant.—H. B.

Aged Pilgrims' Corner.

THE 99th Annual Meeting will (D.V.) be held on Monday afternoon, May 7th, at 5 o'clock, in the Mansion House, by permission of the Lord Mayor. Sir C. Robert Lighton, Bart., will preside, supported by Messrs. J. H. Hallett, J. K. Popham, F. A. Bevan, Esq., W. H. Seagram, Esq., and others. Tickets can be obtained at the office.

A sermon will (D.V.) be preached on Thursday evening, May 17th, by Mr. Ormiston, Rector of St. Mary-le-Port, Bristol, and Editor of "The Gospel Magazine," in St. Stephen's Church,

Coleman-street, City. Service to commence at 7 o'clock.

The past year has been difficult, owing to the slender margin which increased local taxation and denominational claims have left for the support of an undenominational work such as that of the Aged Pilgrims' Friend Society. In many cases, where 20s. were given, the amount has now to be reduced to 10s. An increased free income—that is, income not charged with Pensioners—is an urgent need.

Founded on the infallible Word of God; and upon a spiritual and distinctive Protestant basis, the Society appeals to all who love the Lord. The character of those who are qualified to become recipients is aptly and beautifully described in Bunyan's "Pilgrim's Progress," and it is the happiness of the Committee to know that many hundreds of such travellers to the Celestial City, the subjects of God's sovereign grace, redeemed by the precious blood of Christ, and taught by the Holy Spirit, are having their last years made comfortable by this Institution.

Upwards of 8,000 aged Christians have been pensioners of the Society since 1807, and the sum distributed amongst them has exceeded £365,000. How little did the young people who founded the Institution anticipate the wonderful results represented by these figures, to say nothing of the blessings that have flowed from the visits of Christian friends and which cannot be tabulated.

MARGATE (MOUNT EPHRAIM).—Successful anniversary services were held on March 25th and 27th. The services were well attended, friends from neighbouring Causes cheering us with their presence. Pastors Chisnall, Haffenden, and Bloy were helped in their ministrations. The report showed the number of scholars to be the same as in previous years. A tea was provided on the 27th, when prizes were distributed, and recitations given by the scholars.

SO TIRED.

[Forwarded by H. M., several of whose own plaintive pieces have appeared in our pages; and who is an invalid, having at times to endure great weariness and pain. The following was copied from the fly-leaf of a Bible.]

So tired, Lord! But not too tired
To place my hand in Thine.
To lay my head upon Thy breast
And know Thy will is mine.

So tired, Lord! This soothing lull
Succeeds a night of pain;

I am too weak to pray or think,
Or rouse my throbbing brain.

So tired, Lord ! I cannot speak,
But silence is more sweet ;
I nestle in the sunshine
That soothes me at Thy feet.

So tired, Lord ! No need to speak ;
I feel that Thou art near ;
But I am weak, so weak, dear Lord,
Too weak to shed a tear.

So tired, Lord ! The twilight hour
Is drawing near again ;
I cannot pray, but Thou canst see
The words that haunt my brain.

So tired, Lord ! My kindest friends
Can never, never tell,
The depth of weariness and pain,
For they are strong and well.

So tired, Lord ! Thou knowest all.
Ah, welcome, happy thought,
I need not tell Thee : Thou hast seen
The happiness it brought.

So tired, Lord ! Thou hast been tired.
Ah, when I think of Thee
My keenest anguish melts away
In Thy deep love for me.

Gone Home.

MR. H. D. MOBBS.

It is with deep regret that the Church at "Providence," Prittlewell, record the death of Mr. H. D. Mobbs—on Lord's-day, March 25th, 1906—after an illness of about two months.

Deceased was born in Cirencester-place, London, W., August, 1829, and was in the business of a china and glass merchant in Houndditch for forty-two years. He retired from business twelve years ago and came to Southend to reside.

Our brother was very much owned of God all through his Christian career. For some time he was a member of Little Alie-street Church, having been baptized by the late Philip Dickerson. He removed from there to the Church at The Oval, Hackney, under the pastoral care of the late H. Myerson. At this latter place he held the office of superintendent of the Sunday-school, deacon and secretary, and also conductor of a large Bible-class. However, the Lord having called him to the work of the ministry, and his engagements being numerous, he had to relinquish these offices.

During his membership with the Hackney Church he served the Cause faithfully and his ministerial work was owned of God. He was one who always manifested great interest in Sunday-school work, and will be remembered by many to whom he was made a blessing.

After a few years' residence at Southend, Mr. Mobbs and his beloved wife united with the Church at Prittlewell. His interest in the young and friendli-

ness to the poor was a marked feature in his character. He held the office of deacon and secretary to the Church. His health had been failing for some years, but of late was somewhat better, and he again found joy in preaching the Word.

The last engagement he fulfilled was at Zoar, Gravesend, on January 14th last. It was ever his delight to preach the glorious Gospel, and many were the "seals" the Lord gave him. It was a great disappointment to him not to be able to be present at the recent stone-laying services held at Prittlewell on February 7th, he having shown great interest in the building of the school-room and enlargement of chapel. The opening services on April 25th were anticipated, and his last words were more or less on that subject, dwelling as he did on Psa. lxxxiv. 1. He said : "How beautiful ! how amiable ! God's people always love their own home. How amiable ! how lovely ! It has always been the resort of the poor and needy, the humble, the oppressed." His last message to the Church was Ephes. iv. 3.

The Lord granted him a sweet restfulness in the promises, and almost his last words to his beloved daughter were, "I am going to be with Jesus, which is far better." He died with his hand in that of his pastor's, which was his expressed wish. His end was indeed peace.

Much sympathy was shown to his aged widow and family in their sad bereavement, of whom there are now living three sons and four daughters.

Mr. Mobbs was greatly respected in the locality, and the following account of his funeral is from the local paper:—

"The funeral of Mr. Henry Daniel Mobbs, of 80, Milton-street, Southend, took place on Thursday afternoon. A service was first held at the Strict Baptist Chapel, Prittlewell, conducted by the pastor, Mr. J. Chandler, who referred to the deceased's home-life, which he described as a model life, especially in regard to family worship. Mr. Mobbs not only thought of his family, but of others. As a citizen, he was always ready to help the poor and extend a helping hand to any in need. As a member of the Church, his position of preacher, deacon and secretary would be difficult to fill.

The cortege afterwards proceeded to North-road Cemetery, where the service was conducted by Mr. Chandler, assisted by Mr. H. Spindelov, Baptist minister at Grimsby and son-in-law of deceased. After the committal, Mr. Spindelov offered up prayer. There were to be no flowers (by request), but Dr. A. Clough Waters, who attended the service at the Church, sent a wreath with the inscription, 'In memory of an old

friend,' and a cross was 'From his loving brother and sister, I. and S. Mobbs.' The inscription on the coffin, which was of polished oak, with brass fittings, was—'Henry Daniel Mobbs, died 25th March, 1906, aged 76.'

"The mourners included Mrs. Mobbs (widow), Mr. William Mobbs (son), Mr. H. Spindelov (son-in-law), Mr. J. Chandler, Mrs. Mears (daughter), Miss Mobbs (daughter), Mrs. Creamer (daughter), Mrs. W. Mobbs, junior (daughter-in-law), Mr. W. Mobbs and Mr. John Mobbs (brothers), Mrs. W. Mobbs, senior (sister-in-law), Mr. Creamer (son-in-law), Miss C. Mears, Miss Creamer and Mr. Mears (grandchildren), Miss M. Batram, Mr. Morgan, Mr. J. Burgess (Wakering); the deacons of the Church; Messrs. G. Elnaugh, R. Cripps, T. Hicks, and E. Layzell; Mrs. Elnaugh, Mrs. King, Mrs. T. Hicks, Mrs. E. Layzell, and Mrs. J. Chandler."

[A good man and true—such was our thought on learning of the home-call of our beloved brother H. D. Mobbs. For nearly twenty years we have known and loved him—to young men as a father, to the sorrowing a true sympathiser, to the needy a benefactor, to the enquiring a wise counsellor. He will be missed greatly in the Church at Southend and by the Churches. — J. E. F.]

JANE BLETSOE BROWNING (ST. NEOTS).

Our dear sister for upwards of fifty years lived with her highly esteemed uncle, the late John Bletsoe, who for many years was deacon of the Baptist Cause, Great Gidding, Hunts. On retiring from business they came to live at St. Neots, and for eight years deceased had been a member here. After the death of her uncle deceased often seemed lonely and sad, but submissive. She loved to speak in private of the things of God, and seemed to be much in private prayer.

On Lord's-day deceased was present at the celebration of the Lord's Supper, and also at the evening service.

On the next morning she complained to her maid of not feeling well, but hoped soon to feel better. On her sister entering her room shortly after, it was to discover her spirit had fled. Deceased was 75 years of age. Doubtless for her to die is gain.

MR. A. JEFFS.

My father, Mr. A. Jeffs, was the child of God-fearing parents residing at Hounslow. By the Providence of God, father removed to Ivanhoe, where he remained as bailiff on a farm for about seven years. During his stay there he married his first wife.

It was about this time he felt the power of God's spirit at work in his

soul, and under the preaching of Mr. Collier was set at liberty. The hope then given he never was ashamed of but lived Christ, whom he loved to serve.

Shortly after the loss sustained by the death of his wife, father removed to Hounslow on account of grandfather's declining years.

Soon after this he married again, the ceremony being performed by the late J. Wells in the Old Surrey Tabernacle.

For some time he attended Brentford Chapel and made that his home. But feeling a distinct call to serve the Church at Hounslow he left Brentford. Mr. Corney drove father to Kingston, and on the way arranged that he should re-open the chapel, which had been closed for a time. Shortly after joining the Church he was elected deacon, which office he held until his home-call, January 28th, 1906.

Towards the close of the same year a school was formed; at a teachers' meeting father was chosen superintendent. This office he maintained until his death.

The Church and school miss him, but we of the home circle miss him much more.

You that have fathers who love the truth and honour Christ by their walk, value them very, very much.

We as a family feel thankful for the true vital spiritual life shown on his death-bed; from the first father had no fear.

Psalm ciii. 13 was given him with much sweetness just before the operation, and was a source of great comfort to him right through.

On his death-bed he said to me "We both have the same good hope through grace, and shall meet again."

The day he passed away into the land of pure light and happiness John xiv. 1 was a special help and comfort to him.

In the middle of his last illness he sent a special message to chapel, wishing the friends to sing, "For mercies countless as the sands," &c.

Should any friend read these lines who cannot say Christ is theirs, will you just make it a matter of earnest prayer that the Holy Spirit will show you your need and lead you to Jesus, the only way of salvation and truth.

MR. CHAS. JOHN PORTER, who for upwards of thirty-seven years stood in honourable membership in the Church at Zion, New Cross, passed away to his rest on March 13th last. He presided at the harmonium and led the service of song for many years, and filled the office of deacon for eight years, resigning both, however, on his removal from the neighbourhood. He was a very close student of the inspired word and revelled in the types and shadows of sacrifices and the ceremonies of the Jewish Church as all pointing to

"The Lamb of God who taketh away the sin of the world." In 1898 he retired to Ilfracombe, occasionally visiting the Church, in which he retained his membership and felt a lively interest. He came to London with the idea of attending the meetings of the Metropolitan Strict Baptist Association at Zion, but was taken ill and passed away at the very time they were being held. His remains were interred in the family grave at Brookley on the 17th, the service being held in Zion and conducted by pastor J. Bush, who also spoke at the graveside. In addition to the relatives and friends, there followed the deacons, Messrs. T. G. C. Armstrong (Church secretary), F. J. Catchpole, J. Cruick, J. Martin, and J. Thomas.

On the following evening the pastor preached a memorial service from Matt. xxv. 21, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

T. G. C. A.

MRS. SUSANNAH REECE (1816—1906).

This dear and much-trying child of God was born in the village of Stanway, Gloucestershire—the seat of the Earl of Wemyss. Here she spent her early years, and appears to have continued in a state of unregeneracy till about 1861, when the Lord manifested His mercy by bringing her under the sound of the Gospel and causing her to receive it in its heart-reaching and soul-saving power. Divine sovereignty was very conspicuous in her call by grace, as she was then an utter stranger to the truth and her surroundings were quite unfavourable to her conversion. The preacher whose ministry was blessed to her was Mr. William Spire, the pastor of a little Church which worshipped in his own cottage at Laverton, and which he served with assiduous affection for a lengthened period. She was, however, baptised by Mr. G. Gorton, at Milton, Oxfordshire, an esteemed minister of what is styled the *Gospel Standard* section of the Baptist Denomination, and we may be sure that due pains were taken to ascertain that she was a living child of God.

Her membership was afterwards transferred to the cause at Stow-in-the-Wold, Gloucestershire, in which she then resided.

This may be the place to relate a mysterious event in her life. She was twice married, in both cases unhappily, her second husband being a most ungodly man—yet she was united to him after she had been brought to know the Lord. The extreme poverty of her widowhood may have driven her to this step; but it proved in all respects a sad mistake. He that had called her,

however, sustained her, though she sorely suffered for her folly. In after years she reviewed both her sin and its chastisement very calmly, and it was evident to all that knew her that the Lord in permitting what occurred had wise and gracious ends in view.

Rather more than a quarter of a century since, Providence removed her to the West of London, where she attached herself to Bethesda Chapel, Notting Hill, finding a congenial home and meeting with much kindness. Again removing to Wandsworth, she joined the Cause at Haldon-road chapel, her last spiritual home.

She was, as the shades of life's eventide closed around her, a peculiarly interesting character. Her quaint Gloucestershire accent and phraseology, which never left her; her old-fashioned dress and ways; and the serenity of her disposition, combined to attract the regard of all who knew her, who vied to show kindness to "Granny," as she was commonly called. Her Bible and simple books of experimental divinity, especially the *Gospel Standard* and Gadsby's selection, were her delight, and she treasured long-loved texts and her favourite hymns with great tenacity of memory. Toward the last her sight and hearing and, lastly, her reason, rapidly failed. She passed away in her sleep without a sigh, struggle, or groan, on Thursday, April 12th, aged ninety years and three months. After a short service at the residence of her son-in-law, Mr. Jephunneh Spire, at West Hill, she was buried in the Wandsworth cemetery by the Editor, once her pastor, in pursuance of a promise made long since. Thus even to old age she proved "how calm, how safe, how satisfied," are "they who in the Lord confide."

W. JEVES STYLES.

BETSEY SMITH (ST. NEOTS).

Our dear sister had been a follower of the Lord Jesus for many years. She was baptised a little over fifty years since by the late pastor, George Murrell, of whom she always spoke with love and tenderness. She was a quiet, godly, and cheerful soul, and loved to speak of the things of God. Owing to old age and infirmities she for several months was obliged to keep her bed. Her Bible and hymn-book were much valued by her, and she evidently communed much with her beloved Lord.

On Saturday evening, March 31st, she said to a friend who had been assisting her, "I feel a little better, but I wish the Lord would take me"; and in a very few minutes her desire was granted, for she passed away to be, we fully believe, "forever with the Lord" at the age of 86 years.

William Huntington; or an Old Story Re-told.

CHAPTER X.—SPEAKING FOR GOD.

“I only begged one humble boon (nor did the Lord offended seem);
Some service might by me be done to souls that truly trust in Him.”

—JOSEPH HART.

ALL who regard the sovereignty of the Holy Spirit with attention must have observed how obvious were its operations in relation to the careers of eminent ministers of the Gospel. Some—like Robert Hall and Morley Punshon—owed their power to their extraordinary natural talents, which the Lord was pleased to claim and sanctify. Others, like John Warburton, had small intellectual ability, but their deep personal experience and insight into the truth invested them with singular ability to feed the flock of God. Some, like Samuel Milner, of Keppel Street, would have been men of high moral worth had no covenant blessings been vouchsafed them; while John Newton would probably have been an abandoned and reckless man to the last but for rich and discriminating grace. Some, like J. C. Philpot, were highly educated before they knew the Lord; while John Keeble, of Blandford Street, could hardly read his Bible when his wonderful ministry commenced.

Some—like Jay and Spurgeon—seemed marked out for their holy vocation from their boyhood; while others, like Joseph Hart, were long past the first years of their manhood before they were called to the work of the pulpit. Of this class was William Huntington, whose steps we have retraced to his twenty-ninth year (1774), without observing one indication that he was destined to become a popular and widely-owned preacher of the everlasting Gospel. The time for the commencement of his public ministry had now, however, arrived.

A married couple who became acquainted with his character, were impressed with the conviction that he must be able to expound the Word of God, and broached the matter to him. Thus easily and naturally, apart from all intention on his part—as he tells us—the consciousness dawned on him that the God-made preacher's gift had been bestowed upon him.

“At Ewell a man and his wife were wrought upon by my private conversation with them. They invited me to their house, and I often went, and read and expounded and prayed with them. Others, seeing the change wrought in these, also came, to whom I likewise expounded.”—K. H.

Thus his new and strange power to speak on religion to his fellow-men gradually asserted itself.

This caused him great solicitude and searching of heart, and he longed for the sympathy and encouragement of others who knew more than he of the Word of the Lord. He accordingly one Sunday morning went over to the chapel at Kingston where he occasionally worshipped, and opened his heart to his Christian acquaintances there; thinking, as

Job says, that "to the afflicted pity should be showed from his friends" (Job vi. 14). "But, alas," he tells us, "when I mentioned my having spoken to the people, the holy being, as I supposed the minister to be, read from the book of Ezekiel the chapter concerning the duty of a watchman, and of warning sinners, or else their blood would be required at his hand (chap. iii. 15—21). This sent me home almost distracted, and I was tempted to regret that I ever went to the meeting which brought upon my soul this perpetual cross, and made every Lord's day a day of 'lamentation' (Ezek. ii. 10). On my road home I groaned till I fairly fainted; and was almost in despair that such a wretch as I had opened my mouth for God, which would bring the blood of all the unbelieving sinners who heard me upon my guilty head. I therefore begged God's forgiveness, and promised never to attempt the like again.

"When the night came, however, the woman sought me, saying, 'William, the house is full of people, who are come to hear you'; and these words pursued me: 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.' With sore travail I went weeping and mourning to the house, begging God's pardon for this presumption; and promising that if He would deliver me from this enthalment, I would embark no more in such dangerous work.

"When I began to speak, my adversaries' mouths were stopped, and much power and liberty were given me. I was thus comforted; but, when I began to consider what the next Lord's day might bring forth, this again cast me into my old trembling disorder"—the tendency to ague to which he was for years subject.

"The next Lord's day I asked the minister what he thought of my speaking to the people. He represented the work as so momentous a task as almost to drive me out of my senses. I went home mourning, resolving never more to open my mouth if God would but pardon me. The next week, two or three young men from Epsom, who had been awakened, heard of me, and came to see me. With them I conversed, and they seemed to understand me; but were much amazed to see me in so poor a lodging and such sorry habiliments, for I had on my working clothes. After prayer they left me, but soon came to visit me again; and, as fresh matter arose in my mind by daily meditations, I communicated it to them whenever they came, till I afterwards began to speak regularly to them twice a week.

"One Lord's day morning as I was with the people, they called this good man, who at the time was sitting with others in the meeting, to go to prayer with them in the vestry. He came, and looking hard at me, asked if I could not pray with the people. I told him I could in my family, and in private, but I had not words to pray before established Christians. He roughly replied that people who had felt so much as I talked of, surely knew how to pray. I had heard him pray before, and remembered how orderly his words were; but as to my prayers, they were a jumble. If I had sinned, I confessed it; if I received comfort in confession, I praised the Lord; and, if troubles were removed, I blessed the Almighty. My prayers consisted of scraps, and were subject to various changes; but his were properly arranged, and he was therefore the most proper person to pray before old Christians. As I thought God had not as yet furnished me with gifts or abilities to speak in public, so I chose not to attempt it.

"On my road home I found my soul in hard labour again, and was tempted to believe that I was not right yet, because I could not pray as that good man could. I therefore groaned in the disquietude of my soul, fearing that I was deceived. 'My language,' said I, 'they cannot understand; it is so bad. I have told them what I felt in my soul; they hate to hear it. The good man says he wonders I cannot pray before people, as I talk so much about what Christ has done for me. Alas! I cannot pray before others—I am certainly wrong—yet, Oh that I could but pray before people as that holy man can!' But, when I came to the Saviour in prayer, He appeared still precious to my soul, and gave me much liberty to speak, and to leave my complaints with Him. I found I could get anything that I asked for my soul's good from the Saviour, though my poor petitions were so unconnected. But I wanted a gift in prayer, thinking that the people would then be more reconciled to me; especially that good man who fled from the vestry, and who I conceived to be so bright a saint. I therefore entreated God for this gift, as I longed to see them show a regard for me as a sinner saved."—K. H.

"On the next Lord's day I went again, hoping that God would grant me the gift of prayer, and enable me to speak with propriety, if I should be asked; as they looked so coldly on me because I could not pray.

"There came that day an able minister to Kingston, who showed the difference between saving grace and gifts. All he said about grace I could find in my own soul, and more too; but when he came to show gifts without grace, I found I had none of them; and when he pointed out the danger of gifts to graceless souls, I found my heart burn within me for joy. I thought the whole discourse was sent to me, and I received it as such.

"When I returned, I repented my asking gifts of God when there was such danger attending them; and my soul was drawn out to love the Lord more than ever for His great goodness to His unworthy creature. 'O Lord,' said I, 'gifts, I find, are dangerous! Thou, in pity, hast withheld them from me; grace is saving, that Thou hast freely bestowed; in private prayer Thou givest me liberty to speak to Thee, and givest my soul every spiritual blessing that I ask for; but Thou wouldst not indulge me with that, lest it should lift me up with pride. Oh, the goodness of my God, not to answer my prayer when I asked for that which hypocrites have obtained as well as the most sincere saints!'"—K. H.

This surely recounts an experience almost, if not wholly, without parallel in the annals of God's dealings with His living and true servants. Let the reader ponder it. That the gifts of coherent thought and fluency of speech would have been most acceptable to this man's natural heart, at this time, is evident. By their exercise he would have at once risen—as he desired to do—in the estimation of these professed Christians, who would have hailed him not only as a saved sinner, but as one sent to minister in holy things. But his deep concern to be right with his God, and not to be ensnared by his newly-developed talents, checked his desire to obtain the approval and commendations even of men for whose piety he had so high a regard. He revoked his prayers for the endowments he had earnestly coveted, repented that he had asked for them, and accepted the conviction that, though truly

a child of God, he was favoured with none of the peculiar powers of which others are often inordinately vain, and which have tended to spoil their simplicity and spirituality of mind.

Strange that he whose ability others were beginning to perceive should himself imagine that he had none. But his wonderful influence lay in his lowliness of mind. The birds that soar highest and sing most sweetly, build their nest on the lowest ground; and the abiding lesson of the lark's joyous song ever is—

“What honour hath humility!”

Thus, then, we learn some of Huntington's spiritual trials when first his work for God began. How unlike was his experience to that of some preachers in the present day, who never seem to have had a moment's anxiety as to the reality of their call to make the Gospel publicly known. From the first—so they assure us—they have found no difficulty in connection with this tremendously solemn work. Every one was gratified with their first attempts; they “got on” so well, and were universally praised. Tried and trustworthy Christians complimented them; none found any fault, but hailed the preacher of the future with strange enthusiasm.

The glory of the Lord which Ezekiel saw “in the land of the Chaldeans by the river Chebar,” and which caused him to “fall on his face” in the prostration of humility (chap. i. 3, 28); the cry of, “Woe is me,” which followed Isaiah's vision of the King, and was the precursor of his call to his strange and solemn service (chap. vi. 5); Peter's agonising exclamation, “Depart from me, for I am a sinful man, O Lord,” when astonished at the miracle which manifested to his soul the Deity of Him whom he was to be called to serve (Luke v. 8); or John's falling as one dead at the sight of Christ in the unveiled splendour of His risen Person (Rev. i. 17), appear to be unknown to many ministers of our day; as are such exercises of soul as Huntington describes above.

This may partly account for the lack of power in our pulpits. Men whose feelings were shallow when called to preach, are inevitably without much spiritual force in succeeding days. “Dark dungeons, swelling floods, and fierce furnaces”—as Joseph Irons is reputed to have said—make the true and approved minister of Jesus Christ.

DEGREES IN GLORY (Rev. iv. 4).—“I here read of the four-and-twenty elders whom John saw sitting round about the throne in heaven, all, so to speak, at the same distance from the throne, all clothed in white and all crowned with gold. This, I judge, indicates the *future equality* of the saints. It is thought by some that this and that saint will transcend others in glory and wear a brighter crown than the rest. This is not my belief. All the Lord's people are now equal sharers in His love and equally partake of the benefits conferred by the blood of Christ. And hereafter there will be no distinction between their place, their pleasures, their dignity and their glory. There will be millions of immortal minds before God's throne, but their seats, their raiment and their crowns will be equal in height, purity and worth while they dwell in the sunshine of God's presence for ever.”—*John Hazellon.*

“POWER FROM ON HIGH,” THE NEED OF THE MINISTRY.

BY F. C. HOLDEN, OF LIMEHOUSE.*

MANY things are viewed with *admiration* in this world of ours; but men's ultimate and enduring *regard* is invariably reserved for *power*. Real and evident ability, though it may at first be overlooked or undervalued, is sure finally to win respect and ensure homage.

Power is essential to a successful ministry. It requires *mental* power to conceive, grasp, and arrange the subject and matter of a sermon. *Vocal* power and the gift of utterance are needful to give it due expression. *Physical* power is called for, that the body may sustain the unwonted strain. *Will-power* or persistent determination to continue in one's purpose in spite of discouragement and opposition, is also of very high importance.

These, though all gifts of God, are capable of development by careful and attentive cultivation; nor should any who seek to serve Christ and His Church “neglect the gift that is in them,” but “stir it up” to the glory of God (1 Tim. iv. 14; 2 Tim. i. 6).

To yet another form of power our attention is, however, to be directed. It is absolutely essential to render any ministry effective to the salvation of sinners and the edification, comfort and confirmation of the saints. Popularly it is known as Holy-Ghost power; and in the Bible it is variously styled “the power of the Holy Ghost” (Rom. xv. 13), God's “glorious power” (Col. i. 11), and by the Master Himself,

“POWER FROM ON HIGH” (Luke xxiv. 49).

Of this I would take an eight-fold view—and consider it as embodying the several features of anointing; quickening or life-giving; convicting or convincing; enlightening; uplifting; drawing; enlivening; and sanctifying, saving and glorifying.

I.—This power imparts “*unction*,” and is, therefore, in a spiritual sense, said to *anoint* God's “little children” (1 John ii. 20, 27). None are qualified to minister the Word apart from the anointing of the Spirit. Even Jesus Himself as Mediator had need of it; and hence of Him it is written, “The Lord hath anointed Me” (Isa. lxi. 1). Good Joseph Irons used to say, as he left his vestry for the pulpit, “Now for the anointing.” Of this every true servant of Christ still feels His need, and is frequently moved to utter the short, but fervent cry, “*Lord help me.*”

II.—“Life-giving” also describes it. This is the first effect of the operations of the Spirit upon the soul. Everyone that is quickened by the Spirit is also born of the Spirit, and the need of this is emphatically declared in the Saviour's words to Nicodemus, “Ye must be born again.” He it was who also said, “It is the Spirit that quickeneth; the flesh profiteth nothing.” In harmony with which are also the words of Paul, “You hath He quickened who were dead in trespasses and sins.” Time-limit forbids my enlarging upon each feature of my subject; and I pass to

* A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, 1906. Abridged.

III.—*Its convicting or convincing* features. Conviction of sin is as much the work of the Spirit as regeneration. We hence read of those who, on the day of Pentecost, when they heard the Word, were “pricked in the heart,” and thus convicted of sin and convinced that they were sinners. This led to the cry, “Men and brethren, what shall we do?” The words of Jesus were thus fulfilled, “When He, the Spirit of Truth is come, He will convince the world of sin”; so none now are truly convicted of sin and made to feel or convinced that they are sinners but those whom the Holy Spirit convicts and convinces. Brethren, there is still the same need of this feature of Divine power.

IV.—*Enlightenment* is a feature of the operation of this Divine power. Oh, how little discernment many whom we hope are the subjects of grace seem to have in spiritual matters, and what need even in their cases is there of the Spirit’s enlightening. Of the natural man the Scriptures emphatically declare that “He receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned.”

The prayer of the apostle on behalf of the Ephesians was that “The eyes of their understanding being enlightened, they might know what was the hope of their calling and what the riches of the glory of His inheritance in the saints.” The Spirit’s enlightening is the result or effect of His teaching, and I am sure we all need this that we may more clearly understand the Scriptures, for this is the understanding that is “a well-spring of life to him that hath it.”

V.—*Uplifting*. Of this the poet sings thus :—

“He raised me from the depths of sin, the gates of gaping hell;
And fixed my standing more secure than ’twas before I fell.”

The Psalmist says, “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and He hath put a new song in my mouth.” The apostle says, “Who hath quickened us and raised us together with Christ.” Ah! how the saint as well as the sinner needs the hydraulic, uplifting power of the Spirit!

VI.—There is need also of the *drawing*, magnetic, attracting power of the Spirit. Hence said the Church of old, “Draw me, we will run after Thee.” Jesus said, “No man can come unto Me, except the Father, which hath sent Me, draw Him”; and again, “I, if I be lifted up, will draw all men unto Me.”

If we would be the instruments in God’s hand of attracting and drawing our hearers to God, we must so preach Christ in His Person and work as to uplift and exalt Him above all others, whether they be angels, men, principalities, or powers. Oh, for more spiritual, magnetic, attracting, drawing power to attend the ministry of the Word, both to sinners and to saints!

VII.—The power of the Holy Ghost is *enlivening*, enlarging, expanding, and propelling. How greatly are these influences needed. Much coldness, dulness, contraction, laziness, and indifference, are to be deplored in all quarters; while to use an up-to-date or modern phrase, spiritual electricity or motor power is most urgently needed in the work and worship of the Churches. What is this power but of the love God when “shed abroad in the heart by the Holy Ghost”? So said the

Psalmist: "I will run the way of Thy commandment, when Thou shalt enlarge my heart" (Psa. cxix. 32). This also Watts has well expressed:—

"Happy the heart where graces reign, where love inspires the breast;
This is the brightest of the train and strengthens all the rest.
'Tis love that makes our cheerful feet in swift obedience move;
The devils know, and tremble too, but Satan cannot love."

VIII.—*Sanctifying* power—the last which I shall mention—is needed; and what is this but whole-hearted devotion to God, separation to the Gospel, and holy consecration to the will and service of Him who has the supreme claim to all, and more than all, that we can render?

Brethren, the Word declares that "power belongeth unto God." Let us, therefore, pray for this hallowed and blessed endowment in its several features to invest the "everlasting Gospel" as preached among us with the power which accompanied it in the olden time. His "arm is not shortened." O that He may "make it bare;" and that "signs and wonders" may again be wrought in "the name of His Holy child Jesus," to whom be all glory for ever. AMEN.

BLIND TRAVELLERS AND THEIR SAFE JOURNEY.

BY ALBERT ANDREWS, FULHAM, LONDON.

"I will bring the blind by a way that they knew not."—Isaiah xlii. 16.

THE gift of sight is so unspeakable a boon, and its deprivation so great a calamity, that it is not wonderful that these are employed in a figurative sense in many portions of the Word of God.

The prophet here contemplates the Jews as they would be in the bitter time of their captivity in Babylon, but when their time was drawing near. Doubtless the problem, how, if liberty was granted, they should find their way across the sandy waste to their beloved city, must have caused at that time great anxiety to many hearts; for a glance at the map will at once shew that a trackless and barren desert lay between them and Jerusalem. In their distress God speaks by the prophet words which would tend to relieve any such fears, and assures them that He would bring them, ignorant as they were of the route, "by a way that they knew not."

In its spiritual aspect the blindness of our text is not that of unregeneracy—though it is clear that those who have not life cannot see (Matt. xv. 14), nor does it stand for the wilful and wicked ignorance of those who should know the truth, but close their eyes to the testimony of God (John ix. 39—41).

It is rather the dim-sightedness of God's living people as to many things that concern their true welfare.

"They neither know nor trace the way, but trusting to His piercing eye,
None of their feet to ruin stray, nor shall the weakest fail or die."

We shall notice the *Characters* indicated and the *Consolation* afforded.

I.—THE CHARACTERS—"the blind." We will lose sight of God's national people, originally addressed, and direct our attention to God's spiritual people in this aspect.

Though, through God's abundant mercy, they have been brought out

of "nature's darkness into His marvellous light," they are blind as regards their *future path*. This is wisely hidden from their eyes. Who can foresee what is to happen? "We know not what a day may bring forth." In our dim-sightedness, anxious thoughts fill our breasts in life's matters, for we cannot always say feelingly, "I will trust and not be afraid." What God has spoken concerning His ancient people He declares through His Word now—that "the blind," His helpless and dependent children, "He will bring by a way that they knew not."

If left to confer with flesh and blood we should naturally choose the way which appears most beneficial to us, but God by His providential dispensations brings the blind by a way that He has known, but of which they had no previous knowledge, and although they may be losers from a human standpoint and be called fools by some to whom these things are mysteries, yet they have a consciousness that in their blindness they were enabled to "commit their way unto the Lord," and they have a sweet knowledge of His blessing in the way He has brought them.

Not only are they "blind" concerning the future in providence, but also in grace. Gracious souls feel their ignorance and darkness. David is an example, when he cried, "Open thou mine eyes that I may behold wondrous things out of Thy law." How little know we of God's Word, of the Lord Jesus Christ and His great and glorious work, of the Holy Spirit's witnessing within. Yet it is a mercy indeed if we know a little, for this makes us long to know more; deploring our blindness, we plead with the Lord to open our eyes and bring us to know more deeply the ways of truth and holiness, peace and righteousness, and "to know Jesus and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

"As through a glass I dimly see the wonders of Thy love,
How little do I know of Thee, or of the joys above."

II.—THE CONSOLATION. Every new-born soul can join with Peter and say, "Whereby are given unto us exceeding great and precious promises." Every promise of God to His children is sure to be fulfilled—for, "All the promises of God in Christ are yea, and in Him Amen, unto the glory of God by us," and this is no exception. God has promised great things, but not greater things than He is able and willing to accomplish. What a promise was our text to the Jews in captivity! and what a promise for God's blind people, often bewildered and asking which way is right. How sweet the promise which assures them that their covenant-keeping God will bring them to their long-desired habitation, although by a way unknown. As the children of God, do we not hope to reach heaven at last? How long or how wearisome the journey thither we know not; but this we know—God will not alter His Word, and He has said, "I will bring the blind by a way that they know not."

THE FORM MINUS THE POWER OF GODLINESS.—"Of all dangers in religious profession, let professors specially beware of a customary, traditional or doctrinal owning of truths which ought to have their effects and accomplishment in themselves; while in reality they have no experience of their reality and efficacy. This is plainly to have a form of godliness and to deny the power thereof."—*John Owen*.

“ABSOLVE TE”; OR, FALSE AND TRUE
ABSOLUTION. (*Concluded.*)

BY FRANK FELLS, MINISTER OF Highbury Place Chapel, London.

“Who can forgive sins but God only?”—Mark ii. 7.

WHAT IS SACERDOTALISM? *

IT is the system of religious belief and worship which regards office-holders in the Church of God on earth as veritable and efficient priests. In the Bible they are styled “bishops,” or overseers (Phil. i. 1); “elders” (Acts xx. 17), “ministers,” or servants (1 Cor. iv. 1), and “pastors and teachers” (Eph. ix. 11); neither of which titles affirms or implies anything of the kind. Sacerdotalism, however, invests them, if duly ordained, with power to change the bread and wine at the Communion into the actual body and blood of Christ; and to offer the former as a repetition of our Lord’s sacrifice at God’s holy altar, officially to receive other men’s private and confidential confessions of their sins; to dictate and prescribe under what conditions forgiveness may be obtained, and to absolve or pronounce the remission of the sins of all whose condition and confession they deem satisfactory.

We have shown that in one section of the Church of England such powers are distinctly attributed to duly accredited ministers—and especially that these claim and are believed to possess, the power of absolution, the ability absolutely and by their own act, to grant to those who apply in penitence to them, the remission of the guilt and the removal of the consequences of their sins.

That clergymen are increasingly so regarded and sought in this capacity is generally known; yet few are concerned about it or take any pains to arrest the evil or warn others of their spiritual danger.

BUT HIGH CHURCH PRIESTS ARE SUCH VERY, VERY GOOD MEN.

It is urged that these priests (so-called) are good men, with whose well-intentioned efforts it were sinful to interfere—and that they are so zealous and earnest to benefit others that they should be left to serve God in *their* way, while *we* ourselves quietly abide by His truth and pursue what we deem scriptural methods for maintaining and extending, true religion in the world.

Against what is said in their favour we urge nothing; but their ministerial practices we must oppose. Pointing to God’s Book we

*“Sacerdotalism,” from the Latin word “*sacerdos*,” a priest, most accurately describes this terribly erroneous system, its other and more popular names, “Puseyism,” “High Church,” and “Ritualism” being far less expressive.”

“Puseyism” simply associates it with Dr. E. B. Pusey (1800-1882), an eminent scholar and preacher, prominent among those who first promulgated it in the Church of England. “High Church” is a vague and meaningless phrase referring to its elevated and elevating ceremonies, as contrasted with the low and unornate worship of the evangelical party. “Ritualism” describes it as a system of religion in which the truth is largely taught by symbolic objects and actions, and is unsatisfactory and insufficient, since it is not only a system which attaches extravagant importance to rites and ceremonies, but inculcates positive error in the most definite and determined way. “Sacerdotalism” describes it as a system of religion which centres in human priests and their functions and supposed powers, and is full and accurate. All who love the truth should seek to make it familiar—in its true import—to people at large. Popular phraseology has not a little to do with popular belief.

submit that "if they speak not according to this Word it is because they have no light in them"; and insist that men without light should not be entrusted with the care of the souls of men.

HAVE THEY NOT THE SUPPORT OF THE BIBLE ?

It is, however, believed by some that there are texts which justify sacerdotalism. "Confess your faults one to another" (Jas. v. 16) is for instance, alleged to command such confession as sacerdotalists enjoin. We reply that in this chapter a distinction is evidently made between "sins" (ver. 15) and "faults" or sinful actions by which other men are injured. The latter we are here commanded to acknowledge to those who have been wronged by us, and this in all sincerity and sorrow, that their forgiveness may be obtained. An official priest cannot be intended—as the confession is to be made to one another—nor is sin, in its deep and awful sense of an outrage against God, designed. This is to be confessed to none but Him "who for our sins is justly displeased"; and when a so-called priest has the audacity to step between a sinful soul and an all-efficient Saviour, then it is that the peril appears so imminent and the danger so appalling !

Again, our Lord's words, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19), have been advanced to authorise clergymen either to absolve sinners or authoritatively to withhold forgiveness from them. The words, however, do not deal with sin and its pardon. Peter, on the ground of his splendid avowal of the Deity and Sonship of Christ, had received the mystical keys of the kingdom, and authority to teach its essential truths. Many of the ceremonial observances of the scribes were unauthorised, meaningless and burdensome. These Peter was commissioned to pronounce abrogated, as traditional and without the sanction of God—in other words to "loose" them and release men from further obligation to observe them. The eternal truths, principles and institutions of revealed religion, and the obligations of the Gospel, he was however commissioned to lay down and enforce, thus "binding" them on the hearts and consciences of men. Taught of the Spirit, his decisions would be authoritative and final, since they coincided with the mind of Christ; and therefore would be also "bound," or corroborated and confirmed, in heaven.

John xx. 23 is likewise supposed to invest ordained ministers with authority to forgive sins and absolve sinners. "Who soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained." It is, however, clear that this is to be understood in a *declarative*, not in an *absolute* sense. The apostles as the first preachers of the Gospel were here enjoined to proclaim "repentance and the remission of sins in His (Christ's) name among all nations" (Luke xxiv. 47) and to assert that through the risen God-man the forgiveness of sins is preached and that "by Him all that believe are justified from all things, from which they could not be justified by the law of Moses" (Acts xiii. 38, 39). Thus a faithful minister who lays the sinner low and displays Christ as the only and all-sufficient Saviour through faith, by his testimony remits, or shows the way of the remission of sins, and he "retains" them when he assures those who depend for acceptance on their own merit, or who cling to ritualistic ceremonies while their hearts

are worldly and carnal, that they cannot *in their present condition* be saved.

WHAT THE "BOOK OF COMMON PRAYER" TEACHES.

This was evidently the belief of the Reformers, to whom the Church of England owes its origin and constitution. Erroneous on many points, they were clear on this. In the "absolution" which follows the "general confession" in each public service God is referred to as having "given power and commandment to His *ministers* (not His priests) to *declare* and *pronounce* to His people, being penitent, the absolution and remission of their sins"—and, lest it should be supposed that this was more than a declarative power, it is added "HE pardoneth and ABSOLVETH all them that truly repent and unfeignedly believe His holy Gospel."

Sacerdotalism, far from being meaningless mummery, is a system fraught with evil, and we close with noticing some of

ITS PERILS AND DANGERS.

1st. The devotees of such priests as we have described are *in great peril*, for though professedly absolved by man they are not Divinely forgiven at all. Precious souls are, therefore, at stake. It is an awful thing to die with no other pardon but that which a man pronounces. "Who can forgive sins but God only?" It should be sounded forth more emphatically than ever that God's pardon only can avail for salvation.

2nd. The *priests themselves* are in danger. For the most part they know better, and for men to be continually stating what they are aware are delusive lies is surely the height of wickedness, which will expose them to very sore punishment. But as Balaam ran greedily after the reward that was offered him, these maintain their errors for lucre's sake—for we must not forget that as a rule theirs is a *paying system*—perilous as it must ultimately prove to the *souls* of those who thus thrust it on others.

3rd. The *young* are in danger—to capture whom is one great aim of these hireling priests. Let us therefore, more than ever, instruct our youth in the sweet and wholesome truths which we ourselves have found so profitable—the doctrines of grace which ascribe all the glory of a sinner's salvation to a Triune Jehovah, and before the shining lustre of which Romanism must flee away. Let us thus seek to mould the mind of the rising race while it is capable of being impressed for good.

4th. The *nation is in danger*. England's greatness consists in, among other things, her Protestant constitution. England's poverty was great when Popery was supreme; and as surely as we return to it, our wealth and our liberties will depart.

HEAVEN.—"I love to contemplate the privileges of the eternal world as *negative* and *positive*. Heaven may be viewed in two aspects and both are Divinely perfect and complete, embracing the eternal absence of all that is evil, and the everlasting presence and possession of all that is good. Thus, while I love to think of the termination of all forms of penal, moral, social and physical evil, I rejoice in the anticipation that the Lord will bestow all that He knows will make His people happy in the eternal world."—*John Hazelton*.

WHERE TO BEGIN: A PLEA FOR A SUSTENTATION FUND.

"Beginning at Jerusalem."—Luke xxiv. 47.

THE illustrious Duke of Wellington, when asked for his opinion on Christian missions, is said to have replied, "What are your marching orders?" referring doubtless to our Lord's commands to His disciples before His ascension (Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 46—49).

The above occurs in the record of one of His appearances to them in the upper room. Having claimed to have fulfilled the requirements of prophecy, He enjoined that "repentance and remission of sins should be preached in His name unto all the nations,

"BEGINNING AT JERUSALEM" (Luke xxiv. 47).

Primarily this is a direction as to their ministry. Jerusalem was to be the sphere of their earliest evangelical labours, and they evidently further understood it to express their Lord's will that wherever they went, their Jewish brethren should be first sought out and addressed.

The principle involved may, however, be further pressed. In all Christian enterprise, those who are near at hand should have our first consideration.

THE PRIORITY OF HOME CLAIMS

is then our subject. This the great Duke himself illustrated at the commencement of the Peninsular campaign. His own army was ill-clad and badly nourished. To see to its welfare was therefore his first care. Beer, beef, bread, blankets and boots for his soldiers must be provided ere he could hopefully lead his forces to victory.*

This act of high generalship illustrates what our own line of procedure should be. Ill-fed and insufficiently clothed men are unfit for warfare; and poverty and its attendant evils greatly hinder ministers in the discharge of the duties of a modern pastorate. We should therefore make it our paramount care that such are placed above such humiliating and heart-crushing sorrow.

Home claims, therefore, demand our first attention. In Timbuctoo, for instance, there are lost sinners, but matters in London and the provinces claim our zeal, before we spend money to evangelise that distant place.

In the Master's service "let all things be done decently"—or in a way befitting His character and claims—"and in (the) order" (or sequence) which He has prescribed.

"*Those nearest should come first*" was exemplified by the Apostles in another way. How loyal were they to the interests of their brethren in Judæa! Witness the two benevolent enterprises recorded in Acts xi. 29 and in 2 Cor. viii., etc. The first was to meet a transient emergency. The second, which has been happily styled "The Palestine Relief Fund," was an organised effort of wider extent and longer duration. Maintained as it was by men whose missionary zeal was so great, their brethren in the Fatherland had evidently the first and warmest

* From Arthur, Duke of Wellington. A Lecture delivered in 1860 in the Barnsbury Hall, Islington, by George Dawson, of Birmingham.

place in their hearts. Famine at the time was widespread, but "beginning at Jerusalem" was their motto when seeking to succour their famished fellow-creatures.

We plead, therefore, that the welfare and comfort of our own ministerial brethren *at home* should be our *first* concern as Strict and Particular Baptists, specially in relation to

THE STIPENDS OF OUR MINISTERS.

Many of our pastors receive the poorest of pittances. They are obliged to dress respectably; many of their wives are gentlewomen in the true sense of the word; they should provide against sickness, old age, or premature death. But their remuneration is often less than that of unskilled labourers, and they must revert to their former trades—mend shoes, do tailoring, carpentering or painting, or accept odd work in a printing office, to obtain bare necessaries for themselves and their families.*

Thanks to the grace and generosity of the London Baptist Churches in 1717, the managers of "The Particular Baptist Fund" are enabled to help *country ministers*, but *these only*. The collection at their pastor's anniversary—on which some Churches rely to supplement his deficient income—is an arrangement as unsatisfactory as it is humiliating to a high-spirited man. "A more excellent way" surely exists, and it is exemplified in the

SUSTENTATION FUNDS

maintained by the various Presbyterian bodies. Their Churches, without exception, contribute annually to a common or central fund. From this the salaries of ministers, which are below a certain amount, are increased to the *minimum* which is judged sufficient for an ordinary pastor's comforts.

Were there, for example, a hundred Churches—each of which contributed £5—£500 would be yearly available as a fund of this character. From this, ministers whose salaries are £200 or upwards receive nothing. It is supposed that they have a sufficiency. The stipends of those whose people cannot raise £200 are, however, increased to this amount—the addition, whatever it may be, being regarded not as a matter of *charity*, but of denominational *right*. Hence, actual poverty is unknown to their pastors, and no humiliating appeals are necessary for the support of the ministry.

It is conceded that this savours of Presbyterianism, and that Presbyterianism is a danger of which our Free Churches should beware. The principle, however, may be worthy of consideration and in some form of our adoption. Sixty-five Churches are in union with "The Metropolitan Association." Were each to contribute but £1 10s. annually, £97 10s. would be at the disposal of its Managers; and while none would be greatly burdened, what help would such an annual addition prove to many poorly-paid pastors! The least that a brother who gives his whole time to the care of a Church should receive, we leave to others to decide. We simply suggest that a united effort which ensured this would be one practical way of "beginning at Jerusalem."

A section of the Church of God which contributes £2,536 15s. in

* In penning this the author has actual cases in mind.

support of the two Societies which represent it abroad should surely see that no pastor at home lacks all that is necessary for his comfortable maintenance.

Times there are when no man in God's great world is so utterly friendless and lonely as a perplexed and sorrowing Strict Baptist pastor. For obvious reasons he cannot take his deacons into his full confidence, and the comfort and counsel of ministerial friends may be wise and unselfish *or they may not*. Providence is a problem which the general principles of the Word frequently fail to solve; while an unwise step may involve years of failure. True, if we "lack the wisdom" that is "profitable to direct," we may "ask it of God," who will "guide the meek in *their* judgments." But O for spiritually-minded, unbiassed, experienced, morally strong, and denominationally influential *men*, to whom such might open their minds, and on whose clear heads and loving hearts reliance might be placed!

The writer, a man of advanced years, seeks the interests of those whom these words describe, remembering the injunction to "open thy mouth for the dumb."

THE CONTRITE SINNER'S APPEAL TO THE SAVIOUR.

BY DANIEL TURNER (1710—1798).

[The following beautiful hymn, which had a place in Rippon's Selection, was once exceedingly popular and was often sung publicly with gracious results. Though crowded out by other and far less evangelical compositions, its merit is great. We therefore reprint it, with the hope that it may furnish thoughts and words to some whom grace has rendered anxious to be saved by Jesus and His blood. It was a favourite with Israel Atkinson, of Brighton, whom we once heard quote the ninth verse with impressive effect. The first line he was wont to say should be rendered "the world of endless ruing," in allusion to Matthew xiii. 42. The author, a school-master, appears to have been a true Christian, though nothing of a special character is recorded of his experience.]

JESUS, full of all compassion,
Hear Thy humble suppliant's cry;
Let me know Thy great salvation,
See, I languish, faint and die.

Guilty, but with heart relenting,
Overwhelm'd with helpless grief,
Prostrate at Thy feet repenting,
Send, O send me, quick relief!

Whither should a wretch be flying
But to Him who comfort gives?
Whither from the dread of dying,
But to Him who ever lives?

While I view Thee wounded, grieving,
Breathless on the accurs'd tree,
Fain I'd feel my heart believing
That Thou suffer'dst thus for me.

With Thy righteousness and Spirit,
I am more than angels blest;
Heir with Thee, all things inherit—
Peace, and joy and endless rest.

Without Thee, the world possessing,
I should be a wretch undone,
Search through heaven, the land of
blessing.

Seeking good and finding none.
Here, then, blessed Saviour, hear me;
My soul cleaveth to the dust;
Send the Comforter to cheer me;
Lo! in Thee I put my trust.

On the word Thy blood hath sealed,
Hangs my everlasting all;
Let Thine arm be now revealed,
Stay, O stay me, lest I fall!

In the world of endless ruing
Let it never, Lord, be said,
'Here's a soul that perish'd, suing
For the boasted Saviour's aid!'

Saved—the deed shall spread new glory
Through the shining realms above!
Angels sing the pleasing story,
All enraptured with Thy love!

ALL NEEDS SUPPLIED.

A SERMON BY O. S. DOLBEY, OF WALWORTH,

Delivered at Chadwell Street Chapel, Clerkenwell, April 10th, 1906.

FROM THE NOTES OF ONE WHO WAS PRESENT.

"But my God shall supply all your needs according to His riches in glory by Christ Jesus."—Phil. iv. 19.

THESE memorable words express *natural* gratitude, *Christian* affection, and *spiritual* confidence. The Philippian saints—through their pastor Epaphroditus—had ministered to the necessity of the Apostle, who was then a prisoner in Rome. Keenly appreciating their kindness, he desired to return it, but his ability to do so was limited. Silver and gold he had none; but such as he had he freely imparted. In terms which partake of the nature both of a benediction and an assurance, he expresses his confidence that heaven would not forget their work of faith and labour of love. They had supplied *his* needs. His God would supply *their* needs.

I.—His opening expression first appeals to us—"MY GOD"—the God with whom he was acquainted, the God to whom he stood in endeared covenant relationship, the God whom he knew as his Salvation, his Portion, and his living and lasting Friend.

He is the Eternal God. There are fictitious deities, the fabrication of men's brains and the work of their hands. Paul's was no time-born God. From everlasting He had existed: to everlasting He would ever be. Change which affects all other beings would never affect Him.

"His throne eternal ages stood ere seas or stars were made:
He is the ever-living God were all the nations dead."

Hence we may roll out our grand expressions of His absolute eternity; His limitless grace; His uncontrolled power; His untarnished faithfulness, and His undying love, with unbounded confidence and joy. Paul, therefore, felt warranted to advance His name and all the great facts, truths, and sources of consolation which it expresses and involves, when assuring these, his dear friends, of the certainty of the rich provisions of His unwearied kindness and care.

II.—We next pause to consider THE NEEDS OF THE LORD'S PEOPLE. We distinguish between *needs* and *wants*. We may *need* what we do not *want* and *want* what we do not *need*. In our ignorance, impatience and self-love, we may deem things essential to our welfare which might really prove detrimental to it; and we may fail to see the necessity for what would minister to our highest good. Many of our needs are imaginary and do not actually exist. Many of our wants could not be met without our being really injured.

The "needs" to which Paul referred were *real*, not *imaginary*. We sometimes see the force of a thought more clearly by expressing it by another word. Let us then here say your *necessities*. What our God sees necessary—whether pleasant or painful, joyous or grievous; whether it be gifts or deprivations—the word "need" really covers all that is essential to our actual and abiding welfare. It includes the whole realm of Providence and grace—the present and the future. We have temporal and transient needs, which will end with this life. These will not be overlooked; while those which arise from our being heaven-born

and heaven-bound will have the tenderest consideration. God's children have peculiar and pressing needs, such as He only can meet; but He will supply them all. Thus we may sing:—

“ I thirst for springs of heavenly life, and here all day they rise—
I seek the treasure of Thy love, and close at hand it lies;
And a 'new song' is in my mouth to long-loved music set—
Glory to Thee for all the grace I have not tasted yet.”

III.—Observe THE CONFIDENCE EXPRESSED. On what was this based? Doubtless on the known character of God; on the great and precious promises of His Word, and the Apostle's own experience of the Divine faithfulness. None extol the Lord like them whom He has lifted up, or assure their brethren of “the sure provisions of His love,” like those who have depended on Him by faith and learned by experience how good He is to those that really trust Him.

IV.—Notice THE RULE OF HEAVEN-SENT SUPPLIES. See what *this is not*. It is not “according to” our own goodness, or our faith, or our prayers—else how insufficient our supplies would be. Not even according to our “needs” themselves—though this would be an assurance fraught with blessing. Something far grander and more comforting is assured. The wealth of God will minister to our necessities. All His glorious attributes and perfections; His wisdom, power, omnipresence, and His untiring love—all are enlisted in the great work of rendering our happiness here and our blessedness hereafter secure.

“ His ever watchful eye is over us for good.”

His mighty hand, His perfect knowledge, and the wonderful love of His heart all contribute to the great consummation. All this is implied in the marvellous expression—“according to the riches of His glory.”

Tell me, then, how rich God is, and I will tell you what resources avail for your welfare. Tell me all that the great word “God” comprises and comprehends, and I will tell you how assured your happiness is. Tell me, if you can, what should be understood by the marvellous expression—“According to the riches of His glory,” and I will tell you the full nature of the provisions which avail for the supply of all your needs.

V.—We close by dwelling ON THE CHANNEL by which these Divine favours will reach us, even by Jesus Christ. The Gospel is a gracious system of blessing in, through, and by the Son of God as the ever blessed Mediator.

Pardon and peace come only through Him. We know God only as He makes Him known to our souls. Intercourse with God is possible only as He speaks to us *for* Him, and we speak to God *through* Him.

Here He is presented as the great, personal, ever-availing Channel through Whom heaven's highest wealth is outpoured on such poor and needy creatures as we are. And He is the great personal Guarantee of the suitability, constancy, and sufficiency of the promised Divine supplies.

How truthful, therefore, are the poet Kent's words:—

“ Whene'er at the throne your petitions ye frame,
Jehovah, the great and supreme;
Let every petition go up in His name,
The blessing comes only by Him.”

Hence we can understand how the Apostle, whose acquaintance with

His God was so close and intimate, whose communion with God was so continuous, and whose knowledge of the Lord Jesus and His unfailing care as the Medium of all Divine blessing was so richly experimental, should have been so bold as to write to his beloved friends at Philippi—"My God shall supply all your needs according to His riches in glory by Christ Jesus."*

THE BALANCINGS OF THE CLOUDS.

(Job xxxvii. 16).

BY JOSEPH JARVIS, GREENWICH.

THIS primarily refers to the wonderful manner in which the clouds are poised in the sky—so that their position is continually maintained and their movements regulated. How this is effected is God's own secret, and Job is challenged by good Elihu either to solve one of nature's problems—or humbly to admit how imperfect and shallow his knowledge of the ways and wonders of his great Creator is.

Let us, however, spend a few moments in considering the balancing of *circumstantial clouds*. The Lord often balances the day of adversity with the day of prosperity, and the day of prosperity with that of sore adversity? I have often observed this in the circumstances of my friends as well as in my own. Some years since I had an aged friend, who is now in glory. She was rich in this world, and, better than this, was rich in faith. We were one day discussing the Lord's providential dealings with His people, and I remarked, "You have surely all that heart can wish." "Yes," she replied, "we have a most beautiful house and grounds, we have servants, we have all we need and more beside; but I have a domestic trouble that embitters all, and if I might only be relieved of that, I would gladly bid farewell to the mansion and to wealth, to live in a cottage and do my own work." Thus, you see, brethren, worldly prosperity was marred by "the crook in the lot." Some of you doubtless are exercised in a similar way; you may be comfortable in your temporal affairs, but the good things of this life are balanced by a "thorn in the flesh;" perhaps you have a prodigal child or some other painful source of relative sorrow, or you may be physically afflicted, and thus be compelled to eat "bitter herbs" with every earthly sweet. On the other hand some of you may be poor in this world, but your cloud of poverty is balanced by the kindest interpositions of the Lord on your behalf in circumstantial things, and, better than all, by many sweet tokens of His everlasting love to your souls. Again, others of you may be called to endure a measure of persecution for Christ's sake; foes may assail you and friends prove faithless, or perhaps even become open enemies; yet, if it be so, without doubt the Lord has balanced this distressing cloud by giving you some warm-hearted and faithful friends, and even if He has not, He has proved HIMSELF your *never failing* Friend.

* The writer—not understanding shorthand—does not commit the preacher to all the words and expressions of the above. He has simply aimed at recording the impressions and recollections of his own mind and heart to which the gracious deliverances gave rise, though many sentences are highly characteristic.

Yet let us pray for grace to appreciate the heaven-sent sunshine, that we may not spend all our time in sorrowfully observing our clouds. In the natural world the clouds are one of the greatest blessings; they water and fructify the earth, and they afford its inhabitants delightful shade from the summer's sun. They also form that beautiful and indispensable *background* for the charming rainbow. Even so it is in grace. If we were to have no cloudy experiences, no trying circumstances, no heavy burdens to carry, we should have *no fruitfulness and joy, no mental sobriety, no spiritual-mindedness, and very little shelter from the flaming temptations and fiery darts of "the world, the flesh, and the devil."* Beside this, if our sky were without clouds, the glorious and refreshing sight of the new covenant bow, which our Lord so often sets in them, could never gladden our hearts and fit us, as *now* we are fitted, to testify to His all-sufficient grace, or to record it like dear Rutherford when he sang—

"And aye my murkiest storm cloud was by His rainbow spanned,
Caught from the glory dwelling in Emmanuel's land."

THE TWO CREATIONS.

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

THAT is, He brought into being what before was non-existent. What is this compared with the new creation, instinct with the Creator's glory though the former be, and past the conceptions of the loftiest—even the atheist's—intellect as it is? It is the new creation, in which infinite love finds its great rest, and over which Divine love "joys with singing" (Zeph. iii. 17). So let us ask ourselves if any part of it is found in us, and if not, may the Author of immortal life fill our hearts with solemn concern, and grant that this concern may be such that it shall give us no rest till God be pleased to "shew unto us His salvation."

But what is the new creation? Is it something which I can perform? "In the beginning God created the heaven and the earth;" and, both in the beginning and throughout the whole, the new one is equally His work. Then does this render us hopeless? Does our heart appear to be without form and void? and does darkness appear to be on the face of it, with no sign of the Creator's hand visible there? How encouraging are the depths of Divine compassion! How did the old creation arise out of formlessness, darkness, chaos, sterility, and universal death? *How?* "The Spirit of God moved upon the face of the waters." Perhaps our solemn concern is the "moving of the Spirit of God" upon the dark chaos of our hearts. Have we become praying souls?

"Prayer is the soul's sincere desire, uttered or unexpressed;
The motion of a *hidden fire* that trembles in the breast."

And this is the fire which the devil never can, never did, and never will create. Yes, it is a creation—a part of the new creation: certainly a result of it, and shows that the "Spirit of God has moved on the face of the waters."

"O Thou by whom we come to God, the Life, the Truth, the Way,"
say within our souls, "Let there be light!"

The old and the new creation are something which were non-existent before. "And God called the light day," upon which there was no doubt that creation had become a fact. Has the day of the love of God dawned upon our hearts? Has the new light chased away the love of the darkness of sin, taken the blinding veil off our eyes and revealed to us some of the treasures of the new Creator's will in His Word? and made it a "lamp unto our feet," "a light unto our path," and, by His Spirit, a fire within us and a source of life to our hearts? Has the day of His own preciousness risen upon us? Perhaps the poet has after all expressed our case—

"Our quickened souls awake and rise from the long sleep of death;
On heavenly things we fix our eyes,"

And soon, if not now, may

"Praise employ our breath."

A MORNING PRAYER.

"Open Thou mine eyes."—Psa. cxix. 18.

HAS the Lord opened my eyes to my condition as a lost sinner, and given and opened for me the eye of faith to see Him as the Redeemer of such? What great things has he then done for me! "Neither would He have shewed us all these things" (Jud. xiii. 23) if He had not purposed to do many other gracious ones for us; and amongst those we need from Him is the daily opening of our eyes.

He has once more opened my eyes to see the light of day. May He open them to a sense of His mercy, and may this view of His mercy be increased by an increased beholding of my unworthiness. I am to go forth to another day's duties, it may be in the world, it may be to pass through the cares of home duties, it may be in toils, it may be in sorrows, it may be in peace, it may be in conflict, it may be in health, or it may be in pain and affliction—who knows but it may be to change worlds? Whatever may be the vicissitudes of my allotted path, may "He open mine eyes" afresh to see my need of Him, to preserve me in his fear, to guide, help and protect me from all evil and danger and all my enemies. He has opened mine eyes to see *some* "wondrous things out of His law"; and may He this day open them to see some fresh wonder in His illimitable grace, or some sweet, fresh discovery of the comfort of His love.

To-day may He newly anoint my eyes to see and realise the craftiness of my great foe and the endless deception of my own heart, and, consequently, my great need of watchfulness and prayerful walking. May He open my eyes afresh to see that even the most gracious child of God is not all spirit, and as I am by no means the greatest—and it is my mercy if I am one at all—that the flesh is very powerful in me, that it is a potent instrument of Satan, and so that I am again to-day in vital need of the Spirit of the Lord for preservation and help; that in my flesh dwelleth no good thing, and that I must to-day, therefore, continue my pilgrimage looking outside of myself—even "unto Jesus." Am I in difficulties? May He open my eyes to see that "He sitteth in the heavens." Can I see no way of escape? May He open my eyes to

see Him as the Author of the plan of salvation, and then to consider if my difficulty is greater than the one He overcame for me when He reconciled justice and mercy. Am I cast down? May I see and hear Him saying, "Cast thy burden upon the Lord." *What* is my darkness to-day? Lord, open Thou mine eyes! *

NOT WORTHY OF THE LEAST.

"I am not worthy of the least of all the mercies . . . which Thou hast shewed unto Thy servant."—Gen. xxxii. 10.

E'EN of the *least* unworthy, Lord,
Filled is my heart with shame of conscious guilt;
Yet Thou canst save, canst cleanse me "if Thou wilt,"
'Tis Thine own word.

No righteousness of self I plead,
My heart is such, its guilt amazes me—
Oft makes me feel I dare not ask of Thee
Ee'n what I need.

In Thy great love remember not
• The deep, deep stain of all transgressions past;
View me (my sins behind Thy back all cast)
Without a spot.

Hide not from me Thy lovely face,
Nor deal according to my sins with me;
But in Thy mercy, limitless and free,
Reveal Thy grace.

Nor let Thy mercies be withheld,
Though I should oft in weakness err again;
More than my sin, may grace *abundant* reign,
And fears be quelled.

Let me in Thy sweet image grow,
And though my sins be now like crimson red,
May they be made, as Thou hast promised,
As white as snow.

For Thou didst once my burden bear,
The wrath of God, the sting of death remove,
That Thou might'st say, "Thou hast no spot, My love;
Thou art all fair."
KATE STAINES.

"IN A PRECARIOUS CONDITION."

A STUDY OF A SUGGESTIVE WORD.

"IN a precarious condition!" The phrase is often used when we refer to those who are sorely ill, and whose restoration to health is a forlorn hope. Medical skill can do no more. Human love has exhausted its resources. The probabilities of recovery appear fewer each hour. The footfall of the "King of terrors" can almost be heard without. The beloved one is "in an exceedingly precarious condition."

"Precarious," in its modern usage, is employed in various senses; and few are aware of its first and beautiful meaning. It is derived

* The above, with the preceding article, are selected from "Day unto Day," or "Daily Portions for Private or Family Reading Throughout the Year," by E. Littleton, junr., Crowborough, Sussex. See the Review Columns.

from the Latin verb *precor*, "I pray," and its original force is—"dependent upon prayer."

All else has been tried in vain—but the great facts abide unchanged. "The mercy-seat is open still." The indelible promises remain. "God is our Refuge and Strength : a very present help in trouble." "Is any thing," cries faith, "too hard for the Lord?" Our extremity is His opportunity.

"Just at the last distressing hour, the Lord displays delivering power ;
The mount of danger is the place where we shall see surprising grace."

The case may be desperate, but it is—in the highest sense of the word—"precarious." It comes within the range of prayer. When reason is at its "wit's end," faith sees her grand opportunity.

Lazarus was dead. His body was within its grave—and none could anticipate his return to life. Stay ; one woman did. Hitherto we have deemed her fidgetty, fussy, faulty. Her household cares engrossed her heart. Now, grace elevates her to the occasion. The Master had at length arrived. Her eyes saw His beautiful form. Her faith apprehended His glory as the everlasting Son of the Father. She knew that He loved her ; she was sure that she loved Him. The great gaunt stone at the entrance of the cave did not daunt her confidence in Him. "I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." None knew better than she how circumstances frowned impossibilities on every hand.⁽¹⁾ But the case was *precarious*. It was within the range and compass of prayer.

Reader, art thou in trouble ? Do involved circumstances, the sickness of one dear to thee, or the depravity of the child whom thou hast long hoped to see saved, crush thy poor quivering heart to despondency and almost despair ? Do the failure of thine efforts to serve God ; the low state of the Church ; the coldness and apathy of others, appal thee and paralyse thy spirit, when thou would'st fain be up and doing ?

Then say, "things may look bad, but they are only *precarious*. The privilege and power of prayer remain."

COMPLAINING AND NOT DOING.

TAKE heed of spending time in complaints, when vigorous actings of grace are your duty. Fruitless and heartless complaints, bemoanings of themselves and their condition, is the substance of the profession that some make. If they can object against themselves, and form complaints out of their conditions, they suppose they have done their duty. I have known some who have spent a good part of their time in going up and down from one to another with their objections and complaints. These things are contrary to the life of faith. It is good indeed, in our spiritual distresses, to apply ourselves unto them who are furnished with the tongue of the learned, to know how to speak a word in season unto him that is weary. But for persons to fill their minds and imaginations with their own objections and complaints, not endeavouring to mix the words that are spoken for their relief and direction with faith, but going on still in their own way, this is of no use or advantage. And yet some, I fear, may please themselves in such course, as if it had somewhat of eminency in religion in it.

Spiritual wisdom and prudence are greatly required in this matter, in

the administration of consolation to distressed souls. If in anything, the tongue of the spiritually learned is required herein; namely, in speaking a word in season to them that are weary. A promiscuous drawing out of the Gospel consolations, without a previous right judgment concerning the true state and condition of the souls applied unto, is seldom useful, oftentimes pernicious. And let men take care how they commit their souls and consciences unto such who have good words in readiness for all comers!

To hear of a person, that he walks slothfully, carelessly, or indulgeth his corruptions, and to find him complaining that he is at a loss whether he have any interest in pardon or no, to give or tender comfort to such mourners without a due admonition of their duty to use diligence in the use of means, for to help on their delivery out of the condition wherein they are, is to tender poison unto them.—JOHN OWEN, Hill's Edition.

REVIEWS, LITERARY NOTES, ETC.

Day Unto Day. Daily Portions for Family or Private Reading Throughout the Year. By E. Littleton, Jun., Chapel House, Crowborough, Sussex. London: Farncombe and Son, Imperial Buildings, Ludgate Circus, E.C., or of the Author. 400 pages. Price 3s. 6d., cloth.

Books containing devout meditations on selected texts, for perusal on each day of the month or year, are so numerous as almost to constitute a literature by themselves; and those of Dr. Hawker, W. Jay, J. R. MacDuff, Mason, Pledge, James Smith, of Cheltenham, and C. H. Spurgeon,* have all ministered to the spiritual edification and comfort of the people of God. It has, indeed, been objected that it were better to devote the brief time at one's disposal to the prayerful study of a few verses from the Bible itself; and in many quarters this conviction seems to be growing. However, while such works find purchasers their publication will certainly continue; and the author of the above, the most recent of its class, courteously and kindly asks us for a word of editorial commendation.

This we can honestly give to "Day Unto Day," as we are sure that many of God's living family who are favoured with a spiritual relish for experimental Divinity will deem it a treasure, and often have recourse to it. Lacking as

it does the instructiveness of Jay's Exercises and the vivacity of Spurgeon's two ever-popular volumes, it equals Hawker's Portions in solemnity and savour, which, with the Spirit's blessing, will give rise to devout thoughts and holy feelings—so appropriate to the few moments devoted to meditation at the commencement of each day.

We regard it as a pity that the Portions are not of uniform length—a point to which the authors of similar works have paid great attention; and that so many of the meditations—in one case six—are devoted to the same text. It seems curious also that whenever verses of well-known hymns are quoted, we are referred to their number in Gadsby's Selection. This gives a rather sectarian cast to the book; which we should imagine our friend desires should fall into the hands of many beyond his own section of the Church of God. Not only are the authors' names kept out of sight, but it would surely have been more edifying to his readers had he given Cowper, Watts, Hart, or others the credit of their own compositions.

These, however, are blemishes, not defects; and few, perhaps, will notice them. The book, though it does not display eminent powers either of exposition or the enforcement of the truth, will be acceptable to many; and as its publication has entailed considerable expense, its author will, we trust, be gratified by its extensive sale. Two of the Portions appear on another page. From these our readers may form a fair idea of the rest.

*We do not include James Charles Philpot in this list, as the two books of this character which bear his name were extracted by his daughters from his reported sermons and not written by himself for this purpose. Their value, however, is incomparable in spite of this disadvantage.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

TO BE WITH CHRIST IS FAR BETTER.

At the public meeting held on Tuesday evening, May 15th. at Brixton Tabernacle, to celebrate the 22nd anniversary of the opening of the chapel for public worship, the pastor, Mr. C. Cornwell, surprised the friends gathered together by coming forward and making the following speech:—

"I feel I must say to-night for myself and my wife how deeply indebted we are to all here for their great kindness to me. This text has come into my mind, 'As many as are led by the Spirit of God, they are the sons of God.' I can say (1) That the Spirit of God led me to His throne of mercy and (2) I believe it is the last place He will lead me to. The throne of grace is the stool of repentance. It was whilst kneeling on a turf of grass I began to pour out my heart to God, and I have never left off doing that yet. I cannot help calling upon God now, though in my weak state, and I may just tell you that I do not think I am at all improving in health; I rather grow worse than better, but I am as sound in mind as I ever was. The Spirit of God led me at first to the stool of repentance. I remember it well now, and the last place He will lead me to will be that great white throne."

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

"That will be a happy day; the happiest in my life; I have no doubt about that. How can I doubt that faithful God who has helped me? He has guided me all my journey through. How soon that day may come I do not know, but I sometimes think it will be but a few days or a few weeks. I had almost a mind to say I do not care, but would sing:—

"Weary of earth, myself and sin,
Dear Jesus! set me free;
And to Thy glory take me in,
For there I long to be."

"To-day I am free from trouble, care, and pain. I have no pain anywhere in my body, nor has He hid His face from me during my illness. I hope it may continue thus till my last day. I have no trouble to relate to you now—it is all taken away and I do not seek it. Trouble, I know, has a voice; 'Hear ye the rod and who hath appointed it,' and as it is in God's record we must abide by it. I cannot now read the Word. I must leave Him to arrange things for me, and can feel comfortable if He does it. He doeth all things well. They that are led by the Spirit are the sons

of God and heirs of God, joint-heirs with Jesus Christ. My one desire is that I might feel more and more I am a joint-heir. The blessings of God belong to such for ever and ever.

"I anticipate a comfortable evening, and shall listen to the brethren here with pleasure if it be His will; for the last three Sundays I have listened with pleasure and comfort to the brethren who have been here."

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE Young People's Spring Gatherings were held in "Providence," Highbury Place, N., on Saturday, March 24th, 1906, when the afternoon service was conducted by Mr. J. Martin, of New Cross, who interested, instructed, and inspired his hearers by an appropriate handling of the Saviour's words, "Give ye them to eat." After tea an evening meeting was conducted by pastor F. Fells, the President, who was supported by Brethren Watson (Wilton-square), Armstrong (New Cross), Scrivener (Manor-park), and Adams (Highbury). These four school superintendents acquitted themselves right worthily. Pastor S. Gray, secretary to South Indian Strict Baptist Missionary Society, gave the latest information from our fields of labour, mentioning quite a number of young native converts, baptized on a profession of faith in Christ. These young disciples are preparing for service as teachers and as Zenana women; and the Society's staff of evangelists will be augmented from their circle anon.

During the evening two anthems were cheerily sung by the "Providence" Band of Hope choir. A recitation was very choicely rendered by a young sister, whose service was by no means the least effective contribution to the evening's joy and profit.

ST. NEOTS.—School anniversary services were held on Sunday, April 29th, and Tuesday, May 1st. Mr. E. Marsh, of Warboys, preached on the Sunday to excellent congregations. A public tea was held on the Tuesday, which was very well attended; but the public meeting which followed was not well attended. Good addresses were delivered by Pastors Hazalton, Peters, and Marsh. The collections amounted to just over £8.

TOTTENHAM (EBENEZER).—The friends here were united in the testimony that the anniversary services held at Easter were, in every sense of the word, the best ever held. An earnest

prayer-meeting was held on the Sunday morning. Pastor Hunt, of Lowestoft, preached morning and evening, the morning sermon being based on Mark iv. 28, wherein he showed the gradual growth to maturity, and in speaking of the blade noticed the blade of Observation, the blade of Enquiry, and the blade of Hope. The evening discourse was from Isa. xxii. 23, 24. After describing how the nail was fixed in Eastern buildings so as to form both binder and peg, he applied the passage to the Lord Jesus Christ, setting forth some precious truths. In the afternoon, when the chapel was crowded with children and friends, Mr. Harmer gave an interesting address on sin. On the Monday afternoon the pulpit was again occupied by Mr. Hunt, who preached an instructive sermon from 1 Peter ii. 4, 5. After tea, to which a good company sat down, Mr. Britten presided over a public meeting. In his opening remarks he referred to several passages on sowing the seed, and urged the teachers to give their best. The report showed increase and told of a very prosperous year—216 scholars with 15 teachers and four occasional teachers. Including sums raised for the Strict Baptist Mission and the Building Fund, £39 had been collected. During the evening three recitations were given by the children, and addresses—spiritual and profitable—by Brethren Rose, Goodenough, and Hunt. The collections realized £10. We are thus encouraged to go forward, looking for showers of blessing.—E. J. V.

NOTTING HILL GATE (BETHESDA).

—The 40th anniversary of the opening was celebrated on April 8th and 13th. On the former date Mr. J. McNally preached in the morning from Phil. iii. 20, and in the evening from Col. ii. 6. On the 13th Mr. Easter preached in the afternoon from Matt. xxvii. 42. These messages were enjoyed by those present. After tea Mr. D. Baker presided over a public meeting, and, after a hymn had been sung, read a part of Matt. v. Brother Spier sought God's blessing. The report expressed gratitude to the Lord for the measure of prosperity granted in the various branches of work. The Chairman made a few remarks upon the words, "Ye are the salt of the earth," referring to the various uses of salt and drawing instructive lessons therefrom. Brother Chisnall having wished the friends God-speed, directed attention to Christ, through whose obedience many shall be made righteous, speaking of His glorious life and conquering death. Brother Rose, who followed, spoke of the Gospel on Mount Ebal (Deut. xxvii. 4—8). It was a pleasure to the friends that brother Dann was able to be present, and, in reviewing the past, he

bade us remember all the way the Lord had led us. Brother Tooke addressed the meeting from the words, "Ye are witnesses of these things." The collections, which were for the Renovation Fund, amounted to £5. Brotner Thistleton having expressed hearty thanks to all who had assisted in connection with the anniversary, a pleasant and profitable meeting was brought to a close with the Doxology.—W. D.

STEVENAGE.—Special services were held at Albert Street Chapel on Good Friday, when Mr. Burgess, of Clifton, was helped to preach two God-glorifying sermons to good and attentive congregations; and on Wednesday, May 2nd, the anniversary services were held, Mr. Mitchell, of Chadwell-street, being the preacher on this occasion. A goodly company assembled, the attendance being larger than last year, and much enjoyment was expressed at the Gospel feast provided. May after days show that the services were blessed to the ingathering of precious souls as well as to the encouragement of the faith of those who through grace have believed.—J. P. P.

ZION CHAPEL, NORBITON.

SERVICES in commemoration of the thirtieth anniversary of the Church and the first anniversary of the pastorate of Mr. P. Goodge were held on Easter Monday. In the afternoon our esteemed brother, Mr. Sapey, preached a soul-inspiring and Christ-exalting sermon from Heb. ii. 13 to one of the best attended afternoon services we have ever had. In the interval between the services tea was served in the school-room, to which 43 sat down.

A public meeting was held in the evening, our pastor being in the chair, and opening the meeting by singing the well-known hymn, "Glorious things of Thee are spoken," and reading Psalm lxxxvii., after which brother Farnkam sought the Lord's blessing at the throne of grace. Another hymn having been sung our pastor gave a short account of the Lord's dealings with us, in which he stated the first year's ministry had seemed to be a time of weeding out and pulling down, but we were hoping and praying for spiritual prosperity and the building up of the Church, of which there were manifest signs.

After singing another hymn, brother Sapey again addressed the meeting from Philip. iii. 10, being blessedly led out on the "Power of His resurrection."

Another hymn having been heartily sung our brother A. E. Brown next addressed us from Psalm lxxi. 16, which was felt to be of great encouragement to the seekers and the saints in all their varied experiences and pathways in this wilderness journey.

After singing once more our brother Hutchinson was called upon to address us, his subject being 1 Peter v. 4, "The Chief Shepherd," and his remarks were principally directed to the pastor as the under shepherd, and were much appreciated and enjoyed.

Another hymn and brother Jones engaged our attention in an admirable and loving address from 1 Peter ii. 7, exalting that Christ who is precious at all times and seasons and in all the various needs of the sinner saved by grace.

The singing of "All hail the power of Jesu's name," and prayer by our dear pastor closed one of the happiest and best attended anniversaries we have had for many years, and we look up and take courage, trusting in Him who has helped us hitherto, and praying His presence may shine through all our journey and crown our journey's end.

JOHN FRANKAM, Secretary.

AGED PILGRIMS' FRIEND SOCIETY.

(By a Correspondent).

THE bright rays of an approaching centenary illumine the path of the Aged Pilgrims' Friend Society, and all its engagements now bask in the cheerful anticipation of an event so gladdening to the hearts of all its friends. The text of an annual sermon preached a few years ago by one of the Society's honoured friends recurs to mind and seems applicable to the Society as much as to individuals—"Even to your old age I am He, and even to hoar hairs will I carry you." It is a joyful fact that the work commenced ninety-nine years ago by a few young people, ardent in their desire to help the Lord's aged poor, has never lacked the blessing of a Covenant God, but, founded on the impregnable Rock of Holy Scripture and upon distinctly spiritual and uncompromisingly Protestant principles, has gone on from strength to strength, till to-day it supplies in a very material way the daily wants of no fewer than "1,649 aged pilgrims to the Celestial City."

It is not too much to expect that the last of the hundred years of the Society's existence will be the best, and this it will surely be if all its devoted supporters catch the spirit manifested in the ninety-ninth annual meeting.

This was held on Monday afternoon, May 7, as has been usual during the past few years through the kindness of each succeeding Lord Mayor, in the beautiful Egyptian Hall of the Mansion House. The Lord Mayor's official residence—in which one day members of the Royal Family are entertained, and which on the next hospitably accommodates those who plead the cause of the poor—is

surely never put to better use than when occupied by such benevolent undertakings as the Aged Pilgrims' Friend Society. That the Lord Mayor's kindness is heartily appreciated is abundantly evidenced by the large company who gathered. One sad loss was greatly felt by all who knew the late Sir William Stirling's worth, and who had expected him to be a speaker at this anniversary.

Lord Northbrook had been expected to take the chair, but was at the last unable, and Sir C. R. Lighton, who had promised to take his place, was unable to attend through illness. Sir Frederick Lely, K.C.S.I., filled the gap, and the place of Canon Girdlestone (also absent through illness) was taken by Mr. F. S. Webster. Messrs. J. K. Popham and F. A. Bevan were also unfortunately unable to be present. Supporting the Chairman were Messrs. E. White, G. Hewitt, O. S. Dolbey, W. Sinden, Jasper Keeble, W. H. Seagram, A. Hayles (treasurer), G. Doudney, W. Bumstead, S. Combridge, T. Carr, J. B. Clayton, A. Boulden, E. Carr, J. M. Rundell, and others.

Sir Frederick Lely regretted the cause which had prevented the attendance of Sir Robert Lighton. For the best part of his working life he had, he said, been in a foreign land, and now that he had come home he had been anxious to find some form of religious work to which he could attach himself. The multiplicity of agencies was somewhat bewildering, but to his mind there was something wonderful in the evidence of increasing endeavour to benefit the people physically, intellectually, and spiritually. The number of missions of all sorts was endless, and for that reason it was somewhat perplexing to make up his mind which plough to set his hand to. He confessed, however, that he had been greatly attracted by the objects and methods of the Aged Pilgrims' Friend Society. To relieve want and distress was to follow in the footsteps of the Master. This the Society did, he could see, with judgment and discrimination. Indiscriminate charity was fraught with mischief. Their Society gave its help first on the basis of helplessness and old age, and in the second place on proved Christian character. It was a pathetic sight to see multitudes of the sons of the soil, workers in factories, and others who build up the national wealth, come to want in their old age. There was something wrong about it, and this fact was recognised by politicians who were constantly thinking out the problem of old age pensions. Many workers were not able to make provision for their old age, and the Aged Pilgrims' Friend Society came in as Christian brethren to support their

failing years. The work of relief, he believed, was best done by private individuals filled with the love of God. The magic touch of love made all the difference in the ministration of help; their helpers brought with them the throbb of sympathy, and not merely the cut-and-dried dote of the relieving officer. They shared with their stricken brethren some of the surplus gifts that came from God and they smoothed for them the road to the river.

Mr. F. S. Webster, in moving the adoption of the Report, expressed the pleasure he felt in having the privilege of advocating the splendid work of the Aged Pilgrims' Friend Society. He thought it was a shame that industrious, sober people who, at great sacrifice, had kept their homes together, should at last be forced to seek the shelter of the workhouse. Good as these institutions were, those who had homes of their own instinctively shrank from them. And especially he felt that those should be kept from the workhouse who had "passed from death into life" and were children of God by the regenerating work of the Holy Spirit. These aged pilgrims had a peculiar claim on their sympathy and help, because it was certain that their poverty was not due to profligacy, carelessness, or lack of industry, but from misfortune rather than fault. Such people were entitled to plead God's promises, and he held that his hearers and all interested in the Society were the instruments of Providence in the carrying out of God's promises. It was an unmeasured gain to the Church to preserve such beautiful lessons. It was a great thing for themselves that they were not cut off from associating with their brethren and sisters in the means of grace, and their prayers, their presence, their influence, their ripe judgment, and the peace of God which hovered round them brought a blessing and the calm of heaven into the Church and into the family.

Mr. W. H. Seagram seconded the resolution and told of some saintly "aged pilgrims" whom he had met. Their prayers, he believed, were of untold value. There was a great ministry, and if only from each of the pensioners—1,650 in all—prayer was daily made to God for England, he would never be afraid of what might happen to this land.

Mr. Jasper Keeble, a member of the committee, supported the resolution. He called attention to the Centenary Fund and spoke of the foundation of the Society on the infallible Word of God and upon spiritual Protestantism. The resolution was carried unanimously.

The following resolution was then moved by Mr. J. H. Hallett and seconded by Mr. O. S. Dolbey: "That

the dawn of the centenary calls for devout gratitude to our faithful, covenant-keeping God for so graciously prospering the Institution for 100 years, and this meeting heartily commends to all who love the Lord's aged poor the Million Shilling Centenary Fund as a suitable memorial of this era in the history of the Aged Pilgrims' Friend Society, and an admirable means of strengthening and extending its work." This was carried unanimously after two excellent addresses, soon after which the crowded assembly dispersed.

ILFORD (EBENEZER).—Services in connection with the seventieth anniversary of the above place of worship were held on Sunday, April 22nd, when sermons were delivered by the pastor both morning and evening. On Tuesday, the 24th ult., Mr. E. Marsh (of Warboys) preached in the afternoon from Gen. xxviii. 18, many testifying to its being a time of refreshing to their souls. Mr. Marsh also presided at the evening meeting, speaking briefly from Psalm cxxii. "I was glad," &c. Messrs. Tooke (Gurney-road), Holden (Limehouse), and the pastor took part in the service, the occasion being one of spiritual pleasure and profit to those present. The attendances were quite up to the average on each occasion and the collections good. A debt of £20 had been incurred for the decoration of the chapel, the balance of which, after the result of the collections had been announced, being cleared by donation from one of the friends present. We desire to thank God for His continued watchful care over us as a Church for so many years and to trust Him for the future.—GEO. S. FAUNCH, Secretary and Treasurer.

PRITTLEWELL, SOUTHEND-ON-SEA.—The Strict Baptist Chapel, East-street, Prittlewell, was re-opened on Wednesday afternoon, after having been enlarged and renovated. The sacred edifice has been lengthened to the extent of 14 feet, and a handsome new rostrum and standard lights have been provided. The seating accommodation is increased, and there is now plenty of room for the large congregations which, from Sunday to Sunday, worship in the church. The interior and exterior have both been re-painted, and the old portion has been made uniform with the new part. The seats and roof have been cleaned. A corridor runs at the back of the chapel, and behind this a large schoolroom, which can be partitioned off into two, has been erected, and supplies a much-needed want. The room is 23½ feet by 22 feet. The work of renovation and enlargement was commenced early this year by Messrs. Whur and Campkin, of Bournemouth

Park-road, and has been done to the entire satisfaction of the pastor and deacons of the chapel. It is estimated that the work will cost about £400. Towards the payment of this £239 7s. 7d. has been raised in subscriptions and donations, whilst £150 has been loaned. About £160 is required to complete the payment and repay the loan. The architect was Mr. F. G. Fauch, of Ilford. The opening service was largely attended, and was conducted by pastor Mutimer, of Brentford. A collection concluded the service, after which a public tea was served by a committee of ladies. In the evening, a public meeting was held, presided over by Mr. Applegate (of London). Addresses were given by the Chairman, pastors J. Chandler, E. Mitchell (London), and S. H. Boulton. —*Southend Standard*.

CHATHAM (EBENEZER).—The third anniversary of the above place of worship was held on Good Friday, when two sermons were preached, in the afternoon by pastor Dale (Bermondsey) from the words, "In whom we have redemption through His blood, even the forgiveness of sins," which was much enjoyed. Then followed the tea, when fifty sat down in the large hall. In the evening our brother Perry (the minister) preached from John xiii., last clause of the 1st verse, "Having loved His own which were in the world, He loved them unto the end." The Lord's presence was felt, and the services were well attended and collections good.

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THE SOCIETY FOR THE RELIEF OF NECESSITOUS PROTESTANT MINISTERS, THEIR WIDOWS AND ORPHANS.

The annual meeting, through the great kindness of the pastor and his colleagues, was held at Chadwell-street Chapel on Thursday, April 10th. In the afternoon a discourse was delivered by Mr. O. S. Dolbey, whose friends are large and liberal supporters of the Society. Of this, extended notes will be found on another page, and it suffices to say here that while intelligent and spiritual throughout, it contained some passages of real fervour and eloquence.

At the tea meeting, which followed, many "good friends and true" were present, a warm welcome being extended to all by the Chadwell-street friends.

At the evening meeting the pastor presided, with his accustomed tact and geniality saying the right thing in the right way, without wasting a word.

The Report, which was presented by the hon. secretary, Mr. J. T. Doggett, gave an interesting record of the rise and progress of the Society, which owed

its origin to the late Ebenezer Vinal, of Regent's-street Chapel, its constitution and rules being drawn up by his colleague, William Heathfield, Esq., who for many years acted as chairman. Owing to the deaths of early friends and the removal of others, the number of annual subscribers had of recent years fallen off, and the plea was urged that others should fill their places.

The addresses which followed seemed greatly appreciated by the audience, the good words of Messrs. Sinden, Styles, Rundell and Dolbey following each other in appropriate succession. The proceeds of the day amounted to more than £18, which exceeded the collections of many past years. The joyful gatherings terminated with hearty expressions of gratitude to our kindly hosts and praise to our God for making the opportunity so decided a success. **ONE WHO WAS THERE.**

GRAVESEND (ZOAR CHAPEL).—On Wednesday, May the 2nd, at the Spring Meeting, interesting services were held. In the afternoon Mr. Galley preached a soul-stirring sermon, which was listened to with strict attention. In the evening Mr. Catchpole presided at the public meeting and gave a thoughtful and suitable address, followed by vigorous speeches by Brethren Galley and Throssell (of Meopham). Collections for incidental expenses were satisfactory. It was a good day.

TOTTENHAM (PHILIP-LANE).—On Sunday, May 20th, special services were held in connection with the re-opening of this place of worship after renovation. Sermons were preached by Mr. W. Peacock, in the morning from Rom. vi. 22, 23, and in the evening from 1 Sam. ii. 30. On the following Tuesday a sermon was preached in the afternoon by pastor E. Mitchell, which was much enjoyed by the friends present. In the evening a public meeting was held, presided over by Mr. Thos. Green, of the Surrey Tabernacle. After the Chairman had read Psalms c. and cxxii., pastor E. Rose, of Walthamstow, earnestly sought God's blessing. The secretary, Mr. Littleton, in the report told how it was the matter of renovation (which was greatly needed) was commenced, the heartiness and liberality of the friends in connection therewith, and expressed thankfulness to God for what had been done. The Chairman liked to see the house of God clean and attractive, and congratulated the friends on the way in which the work had been carried out. He then made some choice experimental remarks upon the words, "We will rejoice in Thy salvation, and in the name of our God we will set up our banner." Pastor F. Fells, speaking from the words, "Oh, how love I Thy

habitation," was helped to set forth some precious truths in relation to Divine worship, dwelling upon the true spirit and object of worship. Pastor J. E. Flegg, after expressing his pleasure at the appearance of the sanctuary and the way the friends had worked to meet the expenses, went on to speak of altars reared, wrecked, and repaired. Pastor E. Rose then gave a brief address, which was much enjoyed, from John vi. 33. The collection having been taken it was found £7 was required to wipe out the balance. Through the generosity of the Chairman and the promises of friends this amount was raised, and the friends heartily sang the Benediction.

WALTHAMSTOW (ZION, MAYNARD-ROAD).—The 30th anniversary of the opening of the above place of worship was celebrated on May 13th and 15th. In the morning of the 13th pastor E. W. Flegg preached a much appreciated sermon from Isa. lxvi. 13, and in the evening the pastor was helped in preaching from Heb. x. 22. On the following Tuesday, in the afternoon, pastor James E. Flegg was graciously led in preaching the Gospel in its freeness and simplicity, which is its grandeur, from Heb. iv. 3, noticing the condition referred to and the blessed experience. After tea, a public meeting was presided over by Mr. G. Ridley, who, in his opening remarks, gave a spiritual tone to the meeting, which was well maintained throughout, his observations being based upon the words, "The Lord knoweth them that are His." Brother H. Ackland gave no uncertain sound in speaking from 2 Cor. v. 9, applying the great ideal of the apostle "To be accepted (well pleasing) of Him"—to the individual believer, the Church collectively, and the ministry. Brother James Clark glorified Christ when speaking from Ezek. xxxiv. 29. It did one good to hear the deity and humanity of Christ, with all that appertains to Him in the complexity of His Person, so clearly and feelingly set forth. Brother J. E. Flegg then spoke from the words, "I saw the Lord," dealing with them in a truly experimental manner, emphasising especially the humbling influence of such a revelation. Brother Licence followed with an address upon 1 Thess. i. 13, dwelling upon the inseparable union between the written and the Incarnate Word. The line of thought pursued harmonised well with what had preceded. The secretary, Mr. Sharp, gave an interesting account of the work which had been done. The pastor, in closing, expressed thanks to all who had taken part in these services, which, as was expressed by many on leaving, were truly spiritual and helpful. The pastor stated

that the collections would go, not to the Building Fund, as usual, but to the Incidental Fund, he having taken upon himself the responsibility of the re-building debt. Towards this amount (£57) he stated he should be glad to receive any donation. If any friend would like to help to relieve Mr. Rose of this burden his address is 64, Clarendon-road, Walthamstow.

ELTHAM.

THE 23rd anniversary of the Eltham Baptist Church was celebrated on Easter Sunday and Monday, the 15th and 16th of April. On the Sunday special sermons were preached by pastor Samuel Banks and Mr. Jas. Cunningham, M.A. On Easter Monday, pastor H. D. Tooke, of Gurney-road, Stratford, preached in the afternoon at three o'clock from John xxi. 6. Mr. Tooke was enabled to deliver a most helpful and encouraging discourse, which all felt to be a message from the Lord, and just the very word needed. At the public meeting in the evening our friend Mr. T. G. C. Armstrong, of Zion, New Cross, presided. The annual report was read by our Church secretary, brother Alfred Smith, and we all joined with him in the spirit of gratitude and hopefulness which pervaded it. The pastor, deacons, and Church workers have here an exceedingly and peculiarly difficult sphere of labour for the witness and endeavour of a close communion Baptist Cause, loving and proclaiming a free and sovereign grace Gospel. Worldliness, Romanism, Ritualism, and Arminianism are rife in the district, and there is not lacking, too, an element of Rationalism. But the Lord has abundantly blessed this little Church in her staunch adherence to the truth as it is in Jesus and the primitive pattern of the Christian Church, as witness the large and eligible freehold site, the beautiful Sanotuary with all necessary offices and class-room, costing considerably over £2,000, less than £300 of which remains to be raised; and, most important of all, a Church roll quadrupled in four years.

Mr. E. G. Greenway read the financial report, which, all things considered, gave cause for thankfulness.

The Chairman's sage and cheery remarks were followed by interesting and inspiring addresses from Brethren H. D. Tooke, J. Easter, Frank Fells, and the pastor, Samuel Banks. Altogether, the anniversary was a spiritual and happy one, and the Eltham friends felt they could indeed bless the Lord for His goodness and take courage for future work and testimony.

On Thursday, April 26th, Mr. F. R. White gave a lecture, entitled, "Faithful unto Death," illustrated by sixty limelight lantern views. The chapel

(seating 250 people) was nearly filled. The lecture was a fearless and faithful Protestant witness, which is specially needed in this neighbourhood. Everyone felt that it was an evening well spent, and the impression made upon the many young folks present was deep and it is hoped will prove lasting. A collection was taken for the Protestant Evangelical Mission, which was founded half-a-century ago, and which is now renewing the vigour of its youth.

During the month of May, Mr. James Neil, M.A., preached on the 20th, and gave a course of six lectures, entitled, "Palestine Talks, with Pictures." This was an important, illuminative, and powerful Mission of Bible Defence, an exposure of the insidious and destructive attacks of the so-called "Higher critics," but especially an eye-opening and instructive course of educational addresses, opening up and explaining the figurative language of both the Old and New Testaments. Every Church which can by any possibility secure the services of Mr. Neil and make arrangements for a course of his lectures ought to do so, and as soon as can be. This is advice which we are positive all who follow it will be for ever grateful to the writer for having made the suggestion. Mr. Neil's address is 17, Church Lane, Hornsey, London, N.

The friends at Eltham are about to make an effort (by prayer to God and appeal to the Lord's people and the friends who have so generously helped to erect the beautiful Sanctuary there), to clear off entirely the remaining small amount of £300 debt to our Metropolitan Loan Fund. Special meetings are expected to be held on Tuesday, November 13th, when we trust the Lord and our friends will enable us to bury the debt in oblivion, and raise with heart and voice a joyful psalm to the God of all grace! Who will help? Offerings may be sent to Mr. W. A. Tooke, 7, Blunt's Road, Eltham, S.E.

YOUNG HOPEFUL.

GURNEY ROAD SUNDAY SCHOOL, STRATFORD.

SERVICES in connection with the 35th Anniversary of the school were held on May 20th and 22nd.

On Sunday, sermons were preached morning and evening by Pastor J. Chandler, of Prittlewell, who also addressed scholars and friends in the afternoon.

On Tuesday, Pastor H. D. Tooke preached the afternoon sermon. Tea followed at 5 o'clock, and a good many friends sat down, amongst whom were some faces once familiar there.

The evening meeting was presided over by D. H. Hale, Esq., and the fact

that he had once served in the school as teacher added interest to his position.

The "optimistic" report was read by the Secretary, and among the encouraging features of the year's blessing was the record of eight scholars having confessed their Lord in baptism. The "darkening times" were referred to and the need for special, earnest prayer-meetings for the young of our land emphasized.

An interesting address by the Chairman followed, after which Mr. Stanley Martin moved the adoption of report, and young and old alike appreciated his lesson upon "Scripture Arithmetic."

Mr. A. G. Gray (not a "stranger" at Gurney Road) seconded the adoption of the report, and his remarks upon "The Tongue—Its Uses," contained some practical hints as to the latter.

Pastor H. J. Wileman followed with a helpful address from Acts xxxi. 4, and after a few words from our Pastor and the "vote of thanks" the services were concluded.

Notwithstanding the heavy rain on Sunday, Brother Chandler was cheered by good congregations. Collections were good, the new school building nearly paid for, and altogether as we "go forward" it is with thankful hearts and renewed hope in our Covenant God. 'Great is Thy faithfulness.'—J. T. C.

THE NIGHT.

1. THE night of ungeneracy. This was very dark; not a mere resemblance of, but darkness itself—the blackness of night. We loved this darkness; our notions and deeds were in unison with it—were the darkness of ignorance, prejudice and guilt; Satan, the prince of darkness, triumphed, and we were going our way to hell. But we rejoice to add the darkness is past and the true light now shines—the light that shows our sinfulness, that leads to Jesus.

2. The night of trouble. In this night often the clouds are thick, the darkness intense, so that the friendly moon and stars are not able to cheer us; we must use prayer and wait for the rising sun.

Prayer makes the darkened cloud withdraw. Let us not forget that wisdom and love appoints and measure this night; that love supports and wisdom instructs therein.

"His love in time past forbids me to think He'll leave me at last in trouble to sink."

And whoso is wise and will observe these things, even he shall understand the lovingkindness of the Lord.

3. The night of spiritual desertion. This is a trying night; it causes grief yet it tends to good; to a solemn search-

ing of hearts, to a looking again to Him who shines forth and giveth songs in the night. He may still withhold the light of His countenance, but sends forth the voice of His promise—the precursor of His return. Soon will He turn thy night to day, thy darkness to light, thy sorrow to joy. "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee," saith the Lord thy Redeemer.

4. The night of death. We fear this night; yet why should we? Jesus promises victory. It may look dark at a distance, but the gospel lamp illumines it; Jesus' presence dispels its gloomy shades and it tends to a day without a night—an eternal day.

"Fast as ye bring the night of death
Ye bring eternal day."

Fear not, believer, to enter upon this night, for Jesus will be thy light and thy salvation. The Lord will be unto thee an everlasting light and thy God thy glory.—W. A.

SPIRITUAL EXPERIENCE.

A SPIRITUAL experience, which is thoroughly flavoured with a deep and bitter sense of sin, is of great value to him that hath had it. It is terrible in the drinking but it is most wholesome in the bowels, and in the whole of the after life. Possibly much of the flimsy piety of the present day arises from the ease with which men attain to peace and joy in these evangelistic days. We would not judge modern converts, but we certainly prefer that form of spiritual exercise which leads the soul by way of the weeping cross and makes it see its blackness before assuring it that it is clean every whit. Too many think lightly of sin, and, therefore, think lightly of the Saviour. He who has stood before his God convicted and condemned, with the rope about his neck, is the man to weep for joy when he is pardoned, to hate the evil which has been forgiven him, and to live to the honour of the Redeemer by whose blood he has been cleansed.—C. H. S.

MORE "SAYINGS" OF CHRIST FOUND IN EGYPT.

A FRAGMENT of a lost Gospel has been discovered by Dr. B. P. Grenfell and Dr. A. S. Hunt, on the sight of Oxyrhynchus, in South Egypt. It is a tiny piece of vellum, perforated by worms and yellowed by sixteen centuries, but still perfectly legible, and is at present at Queen's College, Oxford. To a visitor, who examined the MS., Dr. Grenfell said:—

"It is certainly no part of an extant Gospel, but its theological value I must leave to theologians. It is unusually well written from a literary point of

view. There are some three hundred words on the page.

"It begins in the middle of a speech. Jesus and His disciples have entered the Temple and have met a Pharisee, who rebukes them for omitting to go through some elaborate ceremonial of ablution. Jesus asks what the Pharisee has done, and the reply describes the process of purification minutely.

"This is deeply interesting to us, for no previous authority gives details of such a ceremony as the Pharisee describes.

"Then follows a powerful and eloquent denunciation by Jesus of mere outward purification. He says that He and His disciples have been purified with the 'living water' or 'water of life.' Another new point brought out by the fragment is the first mention of a portion of the Temple called the 'Hagneuterion,' or place of purification. This, too, has never been spoken of before, so far as is known."

Oxyrhynchus had once monasteries, with 4,000 monks, and Dr. Grenfell and Dr. Hunt have been working in mounds which were once the dust-heaps of the city.

DELIVERANCE FROM TROUBLE.

THE promises of God are a blessed heritage, and against many of these the saint writes "tried and proved." How precious the promise has been to many a troubled heart, which is contained in Psal. 1. 15, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." Precious, because God has dealt with one according to His promise and brought deliverance, and this has occasioned the grateful acknowledgment—this poor man cried and the Lord heard him, and saved him out of all his troubles. Man is born to trouble as the sparks fly upward, and one does not travel far along life's road ere he finds this to be true. Trouble comes uninvited, and by its surroundings are made dismal, but God goes before us in His promise, and if the day of trouble comes, here is the promise that fits it, the direction of the Lord Himself, "Call upon Me."

"Did ever trouble yet befell,
And He refuse to hear our call?"

Certainly not, for He bids us call, and promises to deliver. He will be gracious at the voice of thy cry, when He shall hear it He will answer.

It may not be that that which causes trouble and weighs one down is removed, but deliverance shall come. Paul thrice besought the Lord to remove the thorn; the thorn was not removed, but relief came in the gracious assurance, "My grace is sufficient for thee." So by the giving of strength relief is granted, though the thing itself be not removed. This deliverance

will cause the soul to sing. When the Lord delivered David out of the hands of his enemies he sang his song. "Whoso offereth praise glorifieth Me." Troubled soul, He who is faithful says, "Call upon Me, I will deliver, thou shalt glorify."

THOUGHTS ON PRAYER.

GOD often keeps His people long in expectation of the comforts He designs them for the confirmation of their faith, but though the answer of prayer and the performance of promise come slowly, yet they come surely.—*Matthew Henry.*

The best that we can say to God in prayer is what He has said to us.—*Ibid.*

Who ever knew a holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the Spirit of prayer who did not devote much time to his closet? Whitfield says, "Whole days and weeks have I spent prostrate on the ground in silent or vocal prayer." "Fall upon your knees and grow there" is the language of another who knew whereof he affirmed.—*Christian Treasury.*

True prayer is the individual's sheltering himself under the broad folds of the mantle that covers all who pray.—*Maclaren.*

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

DEAR BROTHER,—I am sure there are many of your readers who, like myself, prefer the old Gospel to modern thought, so called. It is not infrequent that our distinctive teaching is termed puritanical and not in keeping with the times. This being so, I felt interested in and gratified by certain statements made recently.

Dr. Horton, preaching at the City Temple on behalf of the Colonial Missionary Society, said there was nothing better they could give the Colonies than the principle of Puritanism; there was nothing more vital than the religion built four-square on the New Testament and acknowledging no visible authority.

And in his Presidential Address at the meeting of the Congregational Union, Mr. Jowett observed: "The Church, with all its loud professions, was exceedingly like the world. There was no clear line of separation. Certain popular songs, like the 'Glory Song,' were so one-sided as to throw the truth into disproportion. The popular God was not great and would not create a great race. The mild, enervating air of their modern Lutheranism needed something of the braoding salt of Calvinism."

And a greater authority still says,

"Ask for the old paths, and walk therein." I am, yours very truly,
OBSERVER.

IT is our firm belief that what is commonly called Calvinism is neither more nor less than the good old Gospel of the Puritans, the Martyrs, the Apostles, and of our Lord Jesus Christ.—*C. H. S.*

Gone Home.

MRS. SARAH DEBNAM.

(Born Feb. 6th, 1820; died Jan. 27th, 1896).

OUR beloved sister had a long and chequered career, but is now at rest. From her earliest infancy it was plain that Divine Providence was watching over her. When only a few days' old, the house in which she was born caught fire, and the babe and its mother had to be rescued through the bedroom window; and later in life she narrowly escaped shipwreck.

While quite a child, she was very fond of listening to the old-fashioned "Independent" ministers. Although she, with the rest of the family, was brought up to attend the Established Church, she would often slip out of church and pop into a chapel close by to listen to the truths of the Gospel being explained in a way which in after years she learned to deeply prize.

When about 16 years of age she was removed in the order of God's providence to Herne Hill, and while there used frequently to attend Grove Chapel, Camberwell, to hear the late Joseph Irons.

Removing from there, she was brought under the ministry of Mr. Richard Luckin, then preaching at Woodbridge Chapel, Clerkenwell.

Later in life she went for three years to Montreal, and, on returning to England, took up her abode at Poplar, and there, under the ministry of Mr. Robert Bowles (late of Hertford), her spiritual convictions were deepened, and she was brought into the light of the blessed Gospel.

She eventually settled down at Bethel, Poplar, being baptized by Mr. Davis in October, 1862, remaining in membership there till October, 1876.

She then went to Old Soho Chapel to undertake the duties of caretaker there, her membership being transferred to that Church, which membership she retained until called to join the Church triumphant. Whilst there she gained the esteem and respect of both pastor and people, generally being spoken of as "Mother"; and she was frequently used of God in giving advice and counsel to those enquiring their way Zionward.

About nineteen years ago she left Soho to take up the position of caretaker at Grove Chapel, Camberwell, which duties she carried out faithfully as long as her health permitted, deeming it work for the Master and recognising that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. Mr. Bradbury often expressed the wish that she should be well looked after, and during her last illness all that could possibly be done to render her remaining days as comfortable as possible were seen to by those in authority at the Grove.

Although feeling deeply in religious matters, she was never a great talker on those subjects so dear to her—rather, a consistent walker and a firm believer. Her delight was to hear such preachers as the late Joseph Irons, Richard Luckin, John Wells, John Foreman, and C. W. Banks.

Often when in straitened circumstances she would exclaim, "The Lord will appear and help us; He knows just what we stand in need of." She spent much time in silent prayer. At the last she longed to be taken home, and said, "Tell them all it's all right with me; I'm going home to glory!" She was laid to rest in Nunhead Cemetery, in the presence of many sorrowing friends and relatives.

Previous to the interment a service was held in Heaton-road Chapel, when appropriate hymns were sung and an address delivered by Mr. T. L. Sapey, of Soho. The service at the grave was conducted by Mr. Thos. Baldwin, of Hampstead.

ESTHER HEWSON.

The little Church at Boro' Green will sadly miss our dear sister, who, at 75 years of age, entered into the joy of her Lord on Tuesday, May 1st, 1906. Our sister, who was baptized on Dec. 1st, 1872, by the late Wm. Huxham (then pastor of the Church), has ever been a most constant attendant on the means of grace and most willing supporter of the Cause with which she was identified.

Left a widow in the year 1879, with all the anxieties of a growing business to manage, she strove unceasingly "to provide things honest in the sight of all men" and to maintain herself and her dear boy—at that time about 13 years old. God smiled upon her efforts and prospered her, and as He prospered our sister, so she in turn gave of her substance to the Church she loved.

The Lord's poor will miss a friend, not only in the immediate neighbourhood but elsewhere. Her last donation to our brother Mitchell's Fund we remitted on April 4th, just prior to her last illness.

For some months before her death our sister was unable to attend the services of the sanctuary, owing to extreme weakness—both physical and mental—the undoubted result of overstrain during the early years of her widowhood.

It was our solemn duty to conduct the funeral service, and on May 7th we laid the mortal remains of our sister to rest in the burial ground attached to the chapel, there to await the resurrection morn. "For ever with the Lord."

H. BULL.

MRS. LEVETT.

Again death has visited us. Our dear warm-hearted sister, Mrs. Levett, has gone home. She was baptized and added to the Blakenham Church in August, 1876; thus for nearly thirty years she was an honourable member of the Blakenham Church. She loved God's house, His Word, and His people, and had a kind word for all. The last time she met with us was the first Lord's-day in November last. During the time she was confined to her home it was a pleasure to go and see her. She knew in whom she had believed, and was happy in the prospect of going to be with Him. She fell asleep in Jesus on April 25th, 1906. She was interred in Blakenham Baptist Burying-ground, Pastor W. H. Ranson officiated, and spoke very tenderly to the mourners. A large company of friends gathered to show their last token of respect. May the Lord comfort the bereaved and raise up others to fill the vacant place in His Church on earth.

"One family we dwell in Him,
Though now divided by the stream—
The narrow stream of death."

M. A. MOORE.

MRS. LUCY MARSH.

The Church at Chatham-road has sustained a loss in the home-call of Mrs. Marsh. Called early in life our sister maintained an honourable and long membership with the Church. For many years, with her husband, she was a member at Providence, Meyrick-road, and some few years ago joined the Church at Chatham-road. For the past two years our dear sister suffered much, but was patient in her sufferings. It was our joy to have spiritual communion with her from time to time, for her delight was to converse upon the things of God, and, when too weak to talk, to listen to talk about Jesus. At eventide it was light, and she passed to rest on May 9th. "The memory of the just is blessed." On the following Sunday the pastor preached from the above words, being the last message given to our sister, and which promise was blessedly fulfilled.—J. E. F.

William Huntington; or an Old Story Re-told.

CHAPTER XI.—THE MESSENGER OF TRUTH.

“But when it pleased God . . . to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.”—Gal. i. 15, 16.

“There stands the messenger of truth! There stands
The legate of the skies! His theme Divine—
His office sacred,—his credentials clear.”—COWPER.

ALL who have made the history of Puritanism their study must have observed how little the extension of religion in those stirring times was effected through the ministry of lay or unordained preachers. The leading divines were learned men who had been educated at one of the Universities and inducted into their high positions in the most solemn and formal manner.

With the Methodist Revival (under John Wesley) a new order of things came about, and the testimony of regenerated and converted persons—however humble their position and deficient their attainments—was generally received and welcomed when they told the long-neglected story of the cross, and recounted to others what God had done for their own souls.

Thus was experienced a renewed fulfilment of the promise that “in the last days the Lord would pour out of His Spirit on His servants and hand-maidens,” and they should prophesy. “Your sons and your daughters,” “your young men and your old men” (Acts xi. 17, 18), evidently refer to men and women of all ages, sorts, and conditions; while the expression, “servants and hand-maidens,” indicates those whose employment was of the humblest, and who were by their birth and surroundings most remote from the cultured or influential classes.

Thus lay-preaching was a recognised institution among more earnest Dissenters at the period of Huntington’s life at which we have arrived (1774). We have seen that at first he did not regard it with favour. At heart a constitutionalist and a conservative, a lover of law and order, and with a deep, natural veneration for what was generally esteemed among the pious of his time, he viewed the irregularities of these men as verging on profanity. It was only when he failed to find one clergyman whose preaching in any way met the wants of his soul, that he deigned to give attention to these homely preachers and their homelier messages. Soon, however, he was enrolled among their number, and ere long the locality awoke to the fact that both in matter and manner he differed from all others that they had heard, though he received but scant encouragement from the ministers of his class; some of whom, indeed, stirred up others to oppose him.

This only served to make him more resolute, till one night when ministering to his little congregation at Ewell, he, as he informs us, ventured to address them in what proved to be his first sermon:

“I thus continued exhorting at Ewell, till almost the whole parish

were disturbed and raised a great outcry both against myself and the simple few that followed me. But, as they increased, I waxed bolder, and one night I ventured to take a text out of the Song of Solomon (iv. 12): 'A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.'

"After this I found my heart like a springing well. The next morning passages of Scripture flowed in upon my mind, till I longed to pour them out; and various heads of discourse would naturally arise from various texts. Indeed, the Scriptures were my meditation day and night.

"When I left work I used to take my book and walk into the corn fields and sit down and read and pray, and talk to my Redeemer, who seemed to show His lovingkindness so conspicuously to me. In lonely fields and under hedges, I often continued till nine or ten o'clock in the evening, and it was like bathing in the river of pleasure. In the morning I generally arose very early, and had delightful and soul-humbling times in prayer, which sent me to my labour in peace, knowing and feeling that all things stood fair between Christ and my conscience. When this was the case, I knew all was well.

"At times my comforts would abate, and my persecuting enemies would increase. Then I longed for the morning of Lord's day, in hopes that some of the brethren would encourage me in the work, as they saw souls awakened under me. But I was often disappointed; for the good man, whom I supposed to be the brightest saint, would pick out chapters to read which he thought would distress me. I also spoke to one or two of the ministers. But I found this inscription written on the foreheads of all earthly comforters: No refuge here.

"This sent me mourning home in sackcloth and ashes, beseeching God not to let me again presume to speak in His name. I begged His Majesty's pardon, promising never to presume to open my mouth in His name again if He would forgive me. The ministering servants at Kingston, and His righteous children having disapproved of it, I was convinced that I had presumed too much.

"One night I went home, determined never to preach any more. It was on the Lord's day evening that I at this time preached. However, that evening I did not go to the place of meeting, but went to my lodging, hoping that I had done with it, and that the people of Kingston would now leave off smiting me.

"I thus promised myself peace and safety, but trouble came; for I heard my poor daughter in the faith, Ann Webb, coming upstairs, when I began to tremble. In she came, crying out, 'William, come; are you not ready? The church singers have come up to hear and dispute with you; the house is full of people, and you must come directly.' I ran and hid myself behind an old curtain to pray, but I could not. 'Oh, what have I suffered this day for preaching; and now must I rush into that dangerous work again? I have no room to go into by myself to pray to God. If I preach, I am terrified to death by God's children, who tell me not to run before I am sent. I have put my hand to the plough; and, if I look back, I am not fit for the kingdom of God.' Then these words came with power, 'He that is ashamed of Me and of My words, of him will I be ashamed before the angels of God' (Mark viii. 38; Luke ix. 26). I went in the spirit of one desperate, and found

the house full of people. I preached from, 'Upon this rock I will build My Church, and the gates of hell shall not prevail against it' (Matt. xvii. 18). I fell to work upon my text, and God gave me great liberty, and a mouth and wisdom which none could gainsay or resist. It was preconcerted that they were to contradict me, if I had spoken anything wrong. However, God stopped their mouths, and opened mine. After this night I continued preaching two or three times a week, and God kept me very happy amidst all the opposition and threatenings I met with.

"On the Lord's day mornings I generally went to chapel at Kingston very happy, but always went wounded home. I therefore hated the place, yet had no power to stay away. Many arrows were at times shot at me from the pulpit by good men, who had been informed that I had run before I was sent. I then endeavoured narrowly to watch their doctrine, and to compare it with my own; and generally found that there lay a mine of choice experience under the texts which they handled, though this was seldom touched by them; nor could they, for want of a deeper experience. No man can dive unless he has been used to deep waters. Not one in twenty of those who preached there could describe my soul travail, or my blessed deliverance. These considerations rendered their arrows of no force against me; I was more and more established in my own mind that I was intended for the ministry; and this persuasion never left me until I was received as a minister of the Gospel."—K. H.

His own narrative of the incidents of this period is too long and detailed to be related here—but space must be found for his account of the first address he delivered in a chapel. Though living at Ewell and ministering regularly in the thatched cottage on Lord's-day evenings to the little flock which the Lord had gathered round him, it was, as we have seen, his wont to worship in the morning at the Methodist Chapel at Kingston. This was in the hands of a few Christian men who rented it, and were responsible for the ordering of the services. Once, as it happened, the preacher did not come—and one of these managers, who was present, begged Huntington to ascend the pulpit. "I" (he however says) "refused." He insisted; and his wife chided me for not consenting. Still, I would not go into the pulpit; or take the Bible or formally announce a text. I, however, went into the desk, and with fear and trembling gave an exhortation. The Lord blessed it, and the people appeared satisfied, desiring me to preach in the afternoon, which I declined.

I was much amazed to see how the good man (who had always shone so bright in my eyes) was nettled when I went into the desk; I thought he would have gone out of the meeting. I began to watch him narrowly why he should show such displeasure against me, as I had a great regard for him, though for above a twelvemonth he had behaved very shy to me.

But I soon found out the cause of it. He seemed to be a stranger to the pardon of sin; therefore my speaking of receiving the atonement cut up all his religion, and provoked him to jealousy. This I soon perceived; and it staggered me much, as I had often heard people say that that man had grace in his very face. And indeed so he had; and in his feet too, to all appearance; insomuch that I often envied him.

But, alas ! God looketh not as man looketh ; man looketh at the outward appearance, but God looketh at the heart. This convinced me that it was not a gloomy countenance, a circumspect walk, and a faltering speech that constitute a saint ; for these might be found where pride, self-righteousness, enmity against the truth and the power of it, unbelief, and every other heart-sin, reign and rule. And this I clearly saw in many characters. The more external show of sanctity a man has, the further he is from God ; if his conscience is not purged by the blood of Christ, the publican and harlot are nigher the kingdom of heaven than he. How it staggered me, when I found so many of these holy beings, as I had thought them, so ignorant of the pardon of sin. Alas ! what is religion without it ? A man must be pardoned or damned ; and to persuade men they are pardoned, when they are not, is fighting against the verdict of their own consciences.

I now envied none of them any longer ; but blessed God with all my heart for teaching me Himself without the use of public means ; and was angry with myself for desiring to appear as bright a Christian as some, whom I saw to be filled with the sin of covetousness. However, if the Bible be true (and sure I am it is), such cannot enter into the kingdom of God. "Alas !" said I, "how few are there in the way of regeneration ! How small is the bulk of Gospel professors, when compared to the world ! And not one in five can give any account of the pardon of sin, though God says 'He will pardon whom He reserves, and give them a heart to know it.'"

I continued preaching at Ewell. My congregation increased till the thatched house was full of hearers ; and the Lord often visited us with gales from the everlasting hills, and made the little hovel a Bethel to us ; yea, the house of God in reality, and the very gates of heaven !

My little flock greatly increased. The more I preached, the more matter was poured into my heart, and my judgment gradually ripened. We met with much opposition, and many threatenings from the wicked ; but God never suffered any of them to hurt us.—K. H.

Thus, without conferring with flesh and blood ; against the judgment of many of high repute for their sanctity ; with little encouragement save the smile and sanction of the Master he loved ; content with "souls for his hire and seals to his ministry" ; refusing remuneration for his services—though still in the depths of poverty—he passed several eventful months, the conviction that he was called to the work of the Lord becoming more confirmed to his heart.

GOD'S DISTINCTIONS.—"God distinguishes between persons and principles. He has cast all our sins away, but it is not said that He will cast the sinner away. No, He distinguishes between the sinner and his sins ; between the criminal and his crime ; between the guilty man and his guilt. He loves the guilty sinner, while He hates his guilt. He loves the criminal and hates the crime ; and because He does both He takes the sinner in one hand and his sins in the other, separates the one from the other, throws the sins into the depths of the sea and puts the sinner himself into His bosom of eternal friendship and love."—*John Hazelton.*

WHERE TO BEGIN. II.—SHORT TERM GRANTS.

“Beginning at Jerusalem.”—Luke xxiv. 47.

“For evil is wrought by want of thought
As well as want of heart.”

THE DENOMINATIONAL IDEAL.

THE true ideal of a Christian denomination is not expressed by likening it to a field of wheat from which handfuls of corn may anywhere be wrenched without affecting the rest; but to a vine, between the branches of which there is a vital connection, the welfare of one being—to an extent—the welfare of the whole. United in their love for the truths and ordinances of the Gospel, having one aim—the perpetuation and extension of the truth; sharing the same opposition from those to whom its principles are objectionable if not odious; its Churches and ministers—when regarded in their highest and most spiritual aspect—have one common interest.

The stronger Church cannot say to the weaker, “I have no need of thee”; nor should the smallest of our causes forget that its welfare and the welfare of all the rest have a real connection under the rule of our great and gracious King. He holds them all as stars in His right hand (Rev. i. 20), and their prosperity is alike of interest to Him.

The practical recognition of this is the principle on which our Unions, Associations, Assemblies, or Conferences are based. While we are one with all Christians, as united with our living Head, there are some who should be nearer and dearer than others, a fact which we express by assembling and co-operating as those who are in full denominational accord.

Our late friend, Charles Hill, of Stoke Ash, often spoke of the importance of cultivating

A DENOMINATIONAL SPIRIT.

This he was wont to say was highly characteristic of our Suffolk Churches in their palmy days. Their leading ministers were devoted to the interests of “the body” as such, and performed much hard and unpaid service in its interests. They, indeed, served their own Churches and congregations with affectionate assiduity—for more faithful pastors it were hard to have found; but the smallest village chapels, and the humblest and least gifted ministers, found in them true and self-sacrificing friends ready to serve them without fee or reward.

Far less of this spirit he considered was observable in the Metropolis, in which he judged our Churches suffered much from isolation and denominational neglect. Less prominent pastors were suffered to remain unnoticed and unaided. Efforts—at first hopeful—were often left in the hands of one or two workers, who at length perforce abandoned them as unattainable. Friends in their personal capacity were often exceedingly generous, but such help partook rather of private patronage than of denominational enterprise.

How far this judgment was correct may be disputed. The operations of the Metropolitan Association have assuredly greatly improved matters during the last thirty-five years. When, however, we recall how many chapels have been closed within this period the aspect of things is serious. Little Alie Street; Artillery Street; Camden Town; Dalston;

Haggerston ; Jireh, East Road ; Kentish Town ; Lever Street, St. Luke's ; Meard's Court ; Stoke Newington ; Old Ford ; Speldhurst Road ; Cave Adullam, Stepney ; Trinity, in the Borough ; and Wilderness Row, Clerkenwell, at once occur to the writer's mind.* Abandoning a chapel is, indeed, sometimes inevitable, and casts no reflection on the zeal of the good men who were compelled to submit to the inevitable. Such instances as the above, however, call for much searching of heart and solemn enquiry whether these calamities might not have been averted had there been more of a Denominational spirit in our midst.

The recent death of Robert Bowles has revived the memory of the sad incident of his earlier ministry. When in the prime of manhood and full of gracious zeal he commenced a cause at Poplar with great success. A chapel was erected with borrowed money, which—as was averred, contrary to most solemn promises—was recalled. Collapse followed ; the people were dispersed—a few finding their way to Bethel, Old Ford. *In a sense*, some of the best years of the young minister's life were wasted. He was never the same man again, having, in the opinion of many, lost a measure of his early vigour and enthusiasm. Well do we recollect how bitterly some of the members of that scattered flock remembered what they deemed the cruelty of a then prominent London minister and the apathy of other Churches toward them in the days of their distress. Is there not reason to fear that this is no isolated case, and that others are to-day suffering the smarts of slights and neglect whose merits claim our warm support ?

DENOMINATIONAL THRIFT.

We have never met with this phrase, but it would express a form of religious prudence which we judge would be commendable. Thrift in social life is the art of using money with wisdom and frugality so as to render it effective to the best ends. "Denominational thrift" would, therefore, mean the wisest and most just employment by a section of the Church, of the pecuniary means at their disposal.

God, by His kindly providence and by His granting the grace of Christian liberality to His people, enables every such section of the Church to count on the benefactions of its members with tolerable certainty ; and its appeals to public generosity should be based on the fair and just claims of those to whom these benefactions should be extended.

Our contention in these papers is that our home-claims are not receiving due attention—that we are disregarding the spirit of the Master's orders to begin at Jerusalem. That Christian workers of our own faith and order in foreign lands should have our sympathy, and, where necessary, our denominational support is gladly conceded ; but that the large sum we mentioned last month should be annually sent abroad, when it is incontestible that we have brave and earnest ministers at home who are kept down and continually hampered in their holy vocation by poverty, is, to our thinking, an anomaly and an injustice, which clamours for our attention.

A curious tone of self-complacency characterises our section of the Baptist Denomination which is apt to lead us to overlook our deficiencies

* To say nothing of Causes like those at New Malden, or Rye Lane Chapel, Peckham, which have ceased to belong to our section of the Baptist Denomination.

and to disregard methods pursued by other Christians on which the Divine blessing has evidently rested.

One method adopted by the managers of "The Particular Baptist Fund" is entitled to consideration. It consists in making

SHORT TERM GRANTS TO PASTORS.

It often happens that a cause presents a favourable opening to a competent minister, whose maintenance, however, cannot for the time be guaranteed. It may be a new venture in a growing locality, or consist of a congregation which is "minisbed and brought low." Evidently a man of varied gifts, as well as of eminent grace, is needful for such work, but how can he live till prosperity returns? This surely is a question which we as a section of the Church should ask, and seek to give it a present and practical answer. By the 13th Rule of this excellent Institution, "where a Church, at the time of making application for help, is unable to raise a sufficient stipend for the support of its pastor, but has a reasonable prospect of being able within a short time to do so, special grants for a term of years may be made—diminishing annually till they cease altogether." Thus, it may be agreed that a pastor shall be helped for six years, in the hope that his people by the end of this time will be able to maintain him in comfort. For the first year he would receive £60; for the second, £50; for the third, £40, and so on till the benefaction terminated. Meanwhile it is to be hoped that with God's blessing a loyal and loving people would be able to increase their contributions, and the cause find itself in a self-supporting condition.

What good this method has effected, the writer, who for twenty-seven years has been associated with the managers of the Society in question, can testify. How has he desired to see some of our own brethren aided in some such way, as if we followed the Master's command to "begin at Jerusalem" they assuredly would be.

Failing this, many have had to succumb to circumstances and give up their endeavours; or pioneer work has had to be entrusted to very incompetent hands.

We have marked with sad hearts young men called to the pastoral office whose unfitness was apparent to all. Their education was of the plainest. Their knowledge of their own language was most imperfect. They had few books and those little adapted to help them. They had to work long and late for their bread. Yet they were expected to deliver 150 sermons to the same congregation every twelve months; and attract outsiders by their eloquence and intelligence, or were written down as failures if they did not do so.

Men of the highest spirituality and talents, whose time was their own, have testified to the difficulty they felt in the efficient discharge of the duties of the pulpit. "If I am to preach, I must think," wrote John Stevens; but how can efficiency be expected of the brethren to whom we refer? Failure is inevitable—save where their gifts are extraordinary—and diminished congregations, uninterested hearers, and failing funds inevitably follow. To-day's outlook but too truly confirms this.

We are far from blaming our young brethren for their non-success; nor do we wonder that many, who at first encouraged and supported them, lost heart and hope, and left them to struggle alone or give up in despair.

Our simple aim is to suggest that a lack of true Denominationalism is the cause of evil among us, and that due means are not pursued for the cultivation and practise of a spirit which in former days wrought much good. Especially do we insist that while sums so large are raised for evangelical work in a distant country, far too little of a substantial character is done for our brethren near at hand.

In penning these words we have felt a difficulty to which our spiritually-minded readers will, we trust, extend a generous consideration. Taking as we have, a practical view of services for the Master we may seem to have forgotten the true source of all evangelical prosperity—the blessing of the Holy Ghost. This is far from being the case. We last month inserted our brother Holden's excellent paper on the deep need of "Power from on High" with solemn feelings. But the work of our Churches claims the exercise of common-sense. Spirituality is not opposed to prudence, or high elevation of soul to principles which every man of judgment must commend. Attention has very properly been directed to some of the pressing and paramount *needs* of our Churches and congregations. We have ventured to mention some wrongs which might be rectified if, as we have said, we could but learn to cultivate the spirit of the higher denominationalism, extend our sympathy and support to some who are now sadly overlooked, and working from Christ's centre to Christ's circumference, *first* see that our home-claims have due consideration and then extend our efforts—as He directs—"to the uttermost parts of the earth."

WORDS OF WELCOME.

An Address delivered on Lord's-day, December 5th, 1875, at Chadwell-street Chapel, on the occasion of the reception of William Waite—now the Minister of Bedford Road Chapel, Clapham—to the Membership of the Church.

BY JOHN HAZELTON, PASTOR.

MY BELOVED CHRISTIAN BROTHER,—I am requested as the Pastor of this Church to express the affections and feelings and hopes of the body by giving you the right hand of Christian fellowship this afternoon, and receiving you into our midst as a brother beloved in the Lord; and I feel that in consequence of the fact that you have been a follower of the Lord Jesus Christ for a number of years, and a preacher of the blessed Gospel of the blessed God, you do not require many words of exhortation from me. Nevertheless, since it is usual for me to offer a word of congratulation or exhortation or comfort to those whom I receive into Christian fellowship, you will bear with me if I give you a word or two of congratulation at this time.

Since everything connected with your salvation may be traced, and ought to be traced, to the heart and hands of our covenant God, the position which you occupy this afternoon is traceable, or should be traceable, to the leadings of the Providence of your heavenly Father.

The Lord, in the first place, has been pleased to call you by grace; and a few weeks ago you were helped to tell the Church of God in this place what the Lord had done for your soul. He passed by you, and your time was a time of love, and He said unto you *live*, and you lived,

and became the Lord's, and there can be no doubt whatever, therefore, that the principles of divine life which were planted in your heart are traceable to the everlasting love of your heavenly Father.

And then, in the next place, having called you by His grace, he was mercifully pleased to lead you to the Lord Jesus Christ, and whatever may be your fears and doubts and feelings now, I am very happy in giving you the right hand of Christian fellowship this afternoon, since I heartily believe in the fact that your soul is hanging on Christ for salvation. If I did not think that the Lord had called you by His grace, or that you were not hanging on the Saviour, I should give you the right hand of Christian fellowship with a great deal of hesitation, or rather I would not do it at all ; but now I do it with great confidence, and thank God that we have confidence in you concerning this matter.

And then, in the next place (and I consider that this is no small mercy), you have been led by the Spirit of God into that line of things which we believe to be the Gospel of the grace of God. The Lord does not seem to lead all His people alike, and there are a great many professors of religion who deny and oppose those great principles which we believe constitute the Gospel of the grace of God.

Now, although you have been called by grace and your guilty soul is hanging for life and salvation on the crucified Son of God, I should not like to give you the right hand of Christian fellowship if you were not one with us in the faith.

Well, by grace divine you have been constrained to adopt that line of things which we believe to be the truth of God, and so far I say, come in, thou blessed of the Lord.

There is another step—not only is your heart in sympathy with the Gospel, but your spirit and your affections are in holy sympathy with us here as a Church and with the Minister and the ministry, and I am very pleased in giving you the right hand of Christian fellowship, and believe that your sympathy is with the body here, and with myself as the pastor of the Church, and my poor little ministries—the Lord be thanked so far.

But there is another step which you have been constrained by grace to take, and that is, you are a preacher of the everlasting Gospel ; you have not only received it, but the Lord has called you to preach it, and you are more or less generally engaged in the all-important and solemn work of commending that dear Saviour, who is so precious to your own heart, to your fellow-men.

If we had not confidence in you as a minister of the Gospel, then I should not care about receiving you ; but, my dear brother, in all respects our sympathies are with you ; you are a brother, for you are born again ; you are a Christian brother, for your soul is hanging where ours are ; you are a believer in the Gospel like ourselves, and you are in sympathy with us as a body—you are a member with us and we are members one of another, and whenever you are not here you will be preaching the Gospel of the grace of God in some place or other, and we shall believe that you are preaching the Gospel which we believe and love and hold fast in this place.

Well, my Christian brother, so far the Lord is to be thanked and you are to be congratulated, and now I am expected to give you the right hand of Christian fellowship, and to receive you into our midst,

and so that we shall be glad to see you here whenever it is possible for you to be present ; you will not forget, I am sure, that you are a member of the Church meeting at Mount Zion, Chadwell-street, and that you will meet with us whenever you can.

I hope our affections and prayers will be mutual, and that we shall continue to love each other, and we shall therefore remember each other before the throne of grace. When, therefore, you are anywhere else, or when you are on the knee of prayer and your thoughts are running over a good many things, try to think of Mount Zion and her poor minister, and when it is well with you, think to pray for the peace and prosperity of this part of Zion.

You are welcome to come in among us, and we receive you into our midst as a brother beloved in the Lord. Come in, my friend and Christian brother, and be one with us, and be united to us, and may the Lord bless you and make you a blessing to us. As the pastor of this Church, I thus receive you into our midst, and God bless you.

STOUT HEARTS FOR STORMY TIMES.

BY W. ROWTON-PARKER, LATE OF CROWLE.

THESE are testing times. Our outlook would be gloomy but for the fact that God reigneth and that there are still a faithful few who will bow the knee to no "Baal," either ancient or modern.

"No quarrel is more honest or honourable than to suffer for truth and righteousness. This honour my Lord hath bestowed on me, even to suffer for my princely King Jesus. Tongue, pen and wit cannot express my joy." So wrote Rutherford under straits sorer than we know to-day, and his words come to us like a heavenly inspiration and cheer.

Bainham, the martyr, also said to Latimer, "I likewise do exhort you to stand to the defence of the truth ; for you that shall be left behind have need of strength, the world being dangerous as it is."

The Lord enjoins us to "fear not," and to "be faithful unto death." His words "unto death" mark the sublime quality and not the mere continuance of our faith. Though robbed, compelled to suffer injustice, and slandered cruelly, yet "fear not." Continue steadfast in your path of duty, and be prepared to die rather than yield up what is committed to you. Let your fidelity be such as will give up life even, rather than be untrue to God or His cause.

"I purpose to be steadfast to the end, be it what it may," exclaimed Matamoros, the Spanish martyr ; "you will not see me shrink. All the powers of the Church of Rome, with its stakes and scaffolds, will not be sufficient even to intimidate the most unworthy of all the Christians of Spain." Ah, methinks his was a *stout heart*, indwelt by the spirit of my Lord, and against which the "gates of hell" could never prevail.

"Pliable," on the contrary, exemplifies the courage which goes but a little way with Christ, and stands up for Him and His truth only while the sun shines. Some, indeed, to-day go through more than one Slough of Despond, and yet are not faithful unto death. These, however, are not the chosen of the Lord.

The circumstances in which Christians are found are sometimes such as might naturally produce fear ; but this is not permissible in a

true "soldier of the cross." Fear arises either from the memory of former sins, or constitutional timidity, or from a present consciousness of being out of harmony with God. But the all-atoning blood has dealt with past transgressions, and the presence of Christ should make the most timid brave, while to live out of communion with God is a sin against the Holy Ghost.

Hence, fear is utterly unjustifiable, and indeed is wanton disloyalty towards Christ in view of what He has done.

Augustine calls unholy fear "a flight of the mind." "In body thou stoodest," says he, "in thought thou fleddest."

"Fear none of these things," exclaims He who knows what all things really are and what they will effect. Christ brings spiritual considerations into view, in order to rectify the tendency of the mind.

We are all of us like the vessel captured by Nelson from the French, which, as he said, "had learned a habit of running away while with that nation." We should fear none of the things which we are called to suffer—poverty, sickness, the loss of a good name, bereavements, or even death itself. Christ knows them all, for He Himself endured them, and knowing all He still says "Fear them not!" Let us say what Andrew Fuller said during an early crisis in the history of the Baptist Missionary Society, "We do not fear them. We will play the man and fight for the cause of our God. Let Jehovah do what pleases Him."

The omniscience of Christ may well be a ground of courage since *the author of every wrong is known to Him*. Satan is the prime mover in all the troubles that come to the children of God. He it is who really does or occasions the wrong. Possibly this may be much more true than we are aware of. Yet some resent the fact of a personal devil, but they thereby depreciate and blacken themselves. Carlyle, it is said, took Emerson from one London den of infamy to another, and after quitting each scene of wrong-doing and misery, asked his companion—who denied the personality of Satan—"Do you believe in the devil now?"

We are not called upon to account for the origin of evil, nor are we required to reconcile its continued existence in the universe of a holy God. Facts exist which, apart from the Bible, conclusively prove that either man himself is a demon or that there are evil spirits who tempt men to sin. Human nature is in truth bad enough, but it would be utterly hopeless were men wholly self-tempted.

We have but little information as to the Fall, or the methods of Satan, but we are called upon to resist him, and not to be afraid of his devices. The Scriptures warn us sternly and faithfully of the consequences of yielding to him, but they speak hopefully of the issues of conflicts in which we are engaged with him. He who is *with* us and *for* us has all power. All the resources and strength of the enemy are fully known to Him; we are told that the struggle may be fierce, but the victory is sure. If the arch-enemy of God be the prime mover in our sorrows and distresses, then we may surely anticipate especial grace from our covenant Lord to overcome.

It is also no small comfort for us to know that the cause of our misery is known to God, who will shortly beat down Satan under our feet. Every evil has its limit, and is controlled by Divine wisdom.

Another consideration that should inspire our courage is the truth that God always finally triumphs, and, as a fact, makes "all things work together for good to them that love Him." Why, then, should we fear? Nay, we will not, though the earth be removed, and though the mountains be carried into the midst of the sea. Thus, then,

"The saints should never be dismay'd,
Or sink in hopeless fear;
For when they least expect His aid
The Saviour will appear.
Wait for His seasonable aid,
And though it tarry, wait;
His promise may be long delay'd,
But cannot come too late."

TRIBULATION AND PEACE.

A SERMON BY THOMAS JONES,

Delivered in Haldon Road Chapel, Wandsworth, Lord's Day, June 17th, 1906.

FROM THE NOTES OF ONE WHO WAS PRESENT.

"These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer. I have overcome the world."—John xvi. 33.

THUS our Lord closed His final conversation with His disciples ere He went forth to suffer and to die. How fraught with comfort: how important in instruction: how solemn in warnings His words were, need not be dwelt upon. Their main preciousness, however, lies in the fact that they afford so full a revelation of the tender heart of Him who, "having loved His own which were in the world, loved them unto the end." I intend dwelling on two points only—the *two-fold experience* and the *two-fold consolation* to which our text refers.

I.—THE TWO-FOLD EXPERIENCE. "In the world ye shall have tribulation." "In Me ye shall have peace." Though the phraseology is remarkable, what is affirmed is neither strange nor startling. Sorrow has from the first been the lot of all God's true people; while all, more or less, have known the inward calm that is born of trust in Him. Nor was it the mission of the Master to effect any change in this matter. It is still His pleasure that His followers "through much tribulation shall enter the kingdom" while (as we just sang)

"Though storms and tempests round them roar, and foes and fears increase,
He says, and what can He say more, 'In Me they shall have peace.'"

"Tribulation" is here comprehensively employed to designate the varied phases of grief, antagonism and conflict which all who are heaven-born and heaven-bound experience. Trials through adverse circumstances, sorrow through pain or sickness, obstacles which beset us as we urge our heavenly way, the temptations of Satan or the opposition of earthly foes, all are included in the term. In what form tribulation shall come to you or to me depends upon His sovereign will; but come it *must* to all alike, for

"The souls that would to Jesus press must fix this firm and sure,
That tribulation more or less they must, they shall endure."

This will be the case as long as this world is our dwelling-place. Though changes in many things are constantly occurring, this great assurance of the Saviour's never will be recalled. Note it, therefore, as an indisputable fact, "In the world ye *shall* have tribulation."

2.—But while this is true, it is as true that in Him the true believer has peace. It is not said—mark this—that "*by*" or "*through*" or "*from*" Him, we may anticipate that the peace of God will flow into our souls—but that "*in*" or, "as vitally united to Him," His peace is our portion and privilege. It cannot be too strongly enforced that "He Himself *is* our peace" (Eph. ii. 14).

The "peace of God" is associated with the Redeemer in many important ways. It was predicted that He should be the "Prince of peace." "He made peace by the blood of His cross." He gives peace. It was the legacy He bequeathed to His disciples "before He breathed His tender last farewell." When He comes to His people He comes speaking peace, as He did to the disciples in the upper room. Peace is preached "by Him." He imparts it as a sweet experience to the soul. "*My* peace give I unto *you*." So here, "In Me ye shall have peace."

Peace follows the pardon which His blood procures. In Luke vii. 48, 50, as you will remember, He assured a woman whose life had been a very lamentable one, of the forgiveness of all her sins, and added "thy faith hath saved thee ; go forth *into* peace."*

This peace the world can neither give nor take away. Much may cause us trouble, but this abides amid all contending forces. The surface of the ocean is often disturbed by storms that lash its waves into fury. But deep down its waters abide unmoved in a great unbroken calm. So life's transient tempests may work up our minds into care and worry. Yet, though it is a mystery, the gracious heart maintains the rest of faith. We greatly rejoice in Christ and His peace, though all the while we are, "if need be, in heaviness through manifold temptations." This is—as Joseph Hart styles it—the Christian "paradox"—the mingled experience of which the Lord here speaks.

II.—THE TWO-FOLD ENCOURAGEMENT, "Be of good cheer : I have overcome the world."

1. "Be of good cheer." The words have a familiar ring, and recall Divine utterances in the far past. When Joshua was about to undertake the great work which Moses was giving up, like any true and worthy man would, he deeply felt the responsibility of his position. The Lord therefore spake unto him saying—"As I was with Moses, so will I be with thee : I will not fail thee nor forsake thee. Be strong and of a good courage."

In Acts xxvii. 21, we are told that during the storm which terminated with the disastrous shipwreck, the angel of the Lord stood by Paul in the darkness of that awful night—saying "Fear not" ; and that he in his turn spoke to his fellow-travellers out of the fulness of his own brave heart : "Wherefore sirs, be of good cheer." You know the rest.

* The preacher, it will be observed, adopted the translation of Rotherham and Dr. J. T. White in preference to those of the Received and Revised Versions. In the Vocabulary of "St. Luke's Gospel," edited by the latter, we read:—"Go into peace," i.e., "Go and be *in* peace"—in the state or condition of peace (Luke vii. 50 and viii. 48).

Putting these together, I begin, though very feebly, to grasp the Master's words in my text. Duties of the most exacting character may require energy which I feel I do not possess. Life's storms may be more violent than the winds which howled round the frail bark in which the Apostle was sailing. Satan may oppose from without and unbelief from within. The presence or the *anticipation* (which is sometimes worse) of coming trials may cast us down; but if we can lay hold of these words, and (immeasurably better) if, by the grace of the Holy Spirit, they lay hold of us—if we hear a sweet voice exclaiming, "Be of good cheer,"

"Then we rejoice in deep distress,
Leaning on all sufficient grace."

2. "I have overcome the world." This is the Master's second consoling assurance. I would here remind you of Jehoshaphat's wondrous prayer when the great multitude came against him (2 Chron. xx. 12): "Our God, we have no might: neither know we what to do: but our eyes are unto Thee"; to which God by a prophet replied, "Ye shall not need to fight in this battle: stand ye still and see the salvation of the Lord: fear not nor be dismayed: for the Lord will be with you."

If I know anything of the Christian life or Christian service, herein is also the secret of our victory. Such is our identity with our Covenant Head that not only do His sufferings avail for our release, but His victory secures ours. "Rejoice then, believer, in the Lord."

"As surely as He overcame and triumphed once for you,
So surely you that trust His name shall triumph in Him too."

The world, with its combined forces, is a conquered foe—and its Victor's voice bids us "be of good cheer"; assures us that we shall share His triumphs; and tells us to "stand still" and see the salvation of the Lord.*

BALM IN GILEAD.

BY H. BULL, BORO' GREEN, KENT.

"Is there no balm in Gilead? Is there no physician there?"—Jer. viii. 22.

"He lays a wound upon a wound and makes the wounded whole."—QUARLES.

THIS is not an actual question to which the writer expects a reply. It is an assertion or assurance made in an interrogative form to render it striking and emphatic.

The condition of God's ancient people was at this time all but desperate. They had alienated themselves from Him by their sins. They had forfeited the privileges vouchsafed to them as His favoured people. They had suffered much, and heavier afflictions awaited them in the near future.

One refuge only remained—one, and but one remedy could avail to heal them. Just as there was abundance of the well-known balsam of Gilead to be obtained hard by the familiar hill of Basban, and many in the

* The writer—not understanding shorthand—does not pretend to report the exact expressions of the above; but simply aims at recording the substance of what was delivered. The preacher, who is slowly recovering from his recent severe indisposition, spoke with evident effort; which, however, rather added to the pathos of a very thoughtful and gracious discourse.

locality were aware of its rare virtues and able to prescribe it to others, so those whom Jeremiah addressed still possessed God's Holy Word, with its messages of truth and mercy. By this, when expounded and enforced by their prophets, they might be brought to repentance and their impending ruin be averted. The day of hope, though growing short, had not finally closed. Dire as was their disease there *was* balm in Gilead, and there were God's servants who could so apply it as to effect their national recovery.

But we must leave this wicked nation to its fate, and consider our text in the evangelical light in which Christians have so long regarded it. The condition of mankind through original and actual sin is more deplorable than words can express, and the diseases of the soul yield to but one remedy. The blood of Jesus can extract the burning pain from guilty consciences. "With His stripes we are healed." His Atonement, applied by the Holy Spirit and received by precious faith, is "a sovereign balm for every wound." In the highest sense, therefore, there is balm in Gilead. Christ Himself is at once the balm and the Physician who administers it. His spirit takes of the things of Christ, and efficiently and savingly makes its purging and pacifying power known to the souls of chosen and sin-wounded men.

In this chapter the sad story is told of national apostasy, stolid indifference to its inevitable consequences, and a faithless priesthood, which reiterated the cry of "peace, peace," despite the fact that, as they well knew, no true peace existed. One voice was, however, heard protesting against the iniquities of Judah, exhorting to repentance and testifying to the long-suffering compassion of God.

O for such a voice to break to-day's slothful, sinful silence! O for one watchman on Zion's walls to denounce Israel's sins and to point to Israel's covenant God, "whose mercy endureth for ever"! Two questions claim our consideration.

I.—"IS THERE NO BALM IN GILEAD?" Gilead, be it observed, means "a heap of commemoration or testimony," or simply "the testimony." What can this—in its spiritual meaning—be but the Gospel as *God's own testimony* to the great, gracious and saving facts on which the present and eternal welfare of His people depends. All that poor sinners need know about spiritual things—all that is requisite to render them wise unto salvation—all truth essential for God's people to receive is to be found within the covers of the Bible. Thus, the balm itself is the Gospel when conveyed with Divine power to the soul, and it is "the balm of Gilead"—to be learned only from the Book of God's inspired testimony. Thank God, then, that there is in the testimony of His holy Word balm for every sin-sick soul.

Listen! "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). Is not this balm for a famished soul? Yea, and what about the price? The doctor's bill has no terrors here. The Chemist-Dispenser makes no charge. There is balm for nothing. Sin-sick friend, this should be good news for you. It is in the "testimony." The Psalmist was evidently acquainted with this heavenly store of efficacious remedies, for he often celebrates its efficacy, and in the midst of one such outburst exclaims, "Who forgiveth all thine iniquities; who healeth all thy

diseases ; and redeemeth thy life from destruction " (Psa. ciii. 3, 4). There is no malady to the soul known but an antidote may be found in the land of Gilead, in the healing treasures of the book of the testimony of God.

II.—" IS THERE NO PHYSICIAN THERE ? " This leads us to notice that the apothecary's store may be filled from floor to ceiling with vials containing the balm so needed for the healing of the sick ; but this must be applied, and that skilfully, to be made effective. Is there, then, a skilled Physician ? Yes, even the great and mighty Saviour Himself.

Commissioned by the Father from before all worlds, He walked this earthly hospital of human woe. Not alone by contact with, but by participation in our suffering, He hath become a duly qualified and profoundly sympathetic Physician. How different to the cold practitioners of earth must such a Physician be. And where shall I find Him ? In Gilead ? Yes, you can read of Him in " the testimony." Here you will find full directions as to how He is to be approached ; His mode of treatment ; and interesting and valuable information as to the cases with which He specially deals. Amongst these we may mention the blind, the lame, the deaf, the leprous, and the dead (Matt. xi. 5). To these may be added the halt and the maimed. No failure has ever attended the work of our blessed Saviour. No seeking soul, therefore, need fear to apply to Him. He welcomes the poorest as the most prepared to magnify the riches of His grace.

Thus, as Joseph Charles Philpot—perhaps the most deeply taught of all experimental " pastors and teachers " reminds us—there is balm in Gilead which is and must ever be our only hope. Were it not so, what could we do but lie down and die in despair ? Our sins are so great, our backslidings so repeated, our minds so dark, our hearts so hard, our affections so cold, our souls so prone to wander—that were there no balm in Gilead, no precious blood, no sweet promises, and no sovereign grace ; were there no Physician there, no risen Jesus, no great High Priest over the house of God, we could not entertain a ray of well-grounded hope.

But when there is some application of the balm that is in Gilead, it softens, melts, humbles, and, at the same time, thoroughly heals. It strengthens every nerve and sinew, heals blindness, remedies deafness, cures paralysis, and makes the lame man leap as a hart, and the tongue of the dumb sing.

It is the application of this Divine balm which purifies the heart, makes sin hateful and Jesus precious ; and not only dissolves the soul in sweet gratitude but fills it with earnest desires to live to God's glory.

This is the mysterious way in which He gets honour to Himself. He opens up the depths of the Fall, makes sin's burden felt, and shows the sinner how his sins have abounded, and thus brings the proud heart down and lays the head low in the dust. Then as the sinner is made to sigh and cry, grieve and groan, the great Physician applies His own balm to the weary and wounded soul, brings the blood of sprinkling into the conscience, and sheds abroad a sense of His own mercy and love."

" Diseases," as another preacher observes, " are terrible things ; and remedies, when they are effectual, are very welcome and precious things. Natural remedies are of value for physical evils ; but Gilead's balm,

when employed by Him to whose sufferings and death we owe it. ministers to diseased minds, defiled hearts and consciences, and deformed and degraded and dying souls." Thus :—

"Sin, like a raging fever reigns with fatal strength in every part ;
The dire contagion fills the veins and spreads its poison to the heart.
And can no sovereign balm be found ? And is no kind Physician nigh,
To ease the pain and heal the wound ere life and hope for ever fly ?
There is a great Physician near ; look up, O fainting soul, and live !
See in His heavenly smiles appear such ease as Nature cannot give.
See in the Saviour's precious blood, life, health, and bliss abundant flow
'Tis only this dear sacred flood can ease thy pain and heal thy woe."

"MUCH FORGIVEN, QUITE FORGIVEN."

"I say unto thee, Her sins, which are many, are forgiven ; for she loved much ; but to whom little is forgiven, the same loveth little. And He said unto her, 'Thy sins are forgiven.'"—Luke vii. 47, 48.

I LOVE to remember the words of our Lord,
So tender and gracious and sweet,
So full of compassion, as thus He restored
The sinner who knelt at His feet !
"Her sins, which are many"—He counted them all,
In all their tremendous array,
Yet counted the penitent tears in their fall,
And sent her, rejoicing, away !

So once, all unworthy so holy a place,
I stole to the feet of my Lord,
And gathered sweet hope from His infinite grace,
To wait for His pardoning word.
And tender, and patient, and gracious, and sweet,
The Lord, from the glories of heaven,
Looked down on the sinner who knelt at His feet,
And whispered—"Thy sins are forgiven !"

And now, in the light of that wonderful word,
And all the deep peace it revealed,
I lay at the feet of my pardoning Lord
The life that His mercy hath healed.
And O that the Lord as He looks upon me,
Restored by His soul-cleansing touch,
The penitent faith of that woman may see,
And count that "she loveth Me much." C.

THE SANDS OF TIME ARE SINKING.*

CONFUSION exists in many minds as to the relation of this well-known lyric to the distinguished man with whose name it is associated. A few words on the subject may therefore be welcome.

Samuel Rutherford, the son of a godly Scottish peasant, was born in 1600. His early piety and fondness for reading led his parents to dedicate him when a lad to the office of the ministry—the highest object of ambition among people of their class three centuries ago. He was therefore sent in 1617 to the University of Edinburgh, where

* From "Emmanuel's Laud and Other Poems." By A. R. C. J. Nisbet & Co.

after completing his studies, he became a Professor of the Humanities, or the learned languages.

In 1627 he was ordained Minister of Anwoth, a parish in Kircudbright, where he proved the instrument of much good to his poor and ignorant people, many of whom were brought, through Divine grace, to the profession and practice of vital religion. At this time his sorrows were many. His wife and children were removed by death, and he himself was nearly brought to the grave by a violent and prolonged fever. Then it was that the Viscountess Kenmure proved his greatest friend. The letters which he subsequently addressed to this noble lady form some of the choicest in the well-known volume.

Then perilous times followed. Charles I. and his emissaries were determined to put down Presbyterianism, of which Rutherford was an uncompromising adherent, and to make Episcopacy the national religion of Scotland. He thus became a mark for the malice of the higher powers, and was twice summoned before the Scottish Court of High Commission. Finally he was tried on charges of the most extravagant nature and (in 1636) deposed from his living and sentenced to live as a semi-prisoner in Aberdeen—at that time the stronghold of Prelacy and Arminianism, which he was forbidden at his peril to leave. Many of his letters to the Viscountess of Kenmure, the Lady Boyd, Alexander Henderson and others, were penned at this period.

His fortunes changed when the great Puritan revolution brought liberty of conscience to Great Britain. He was restored to his charge at Anwoth and resumed his pastoral labours with all joy and renewed blessing.

His high theological attainments led to his appointment as Professor of Divinity at St. Andrew's University, Edinburgh, and to his being chosen to be one of the Scots Commissioners to the General Assembly of Divines which met at Westminster in 1647. He therefore resided for four years in London, taking a prominent part in the discussions of this famous Convocation.

He afterwards engaged in several controversies, but his writings were disfigured by "such unmeasured vituperation and suspicion of all who differed from him, as are alike wonderful and sorrowful." Truly "the best of men are men at best."

It is through his spiritual and tender letters alone that he is to be regarded as a spiritual force, his other publications with few exceptions being hard and ungracious reading.

On the accession of Charles II., his "Lex Rex"—the Law and the Prince—which violently reflected on the principles and policy of the Stuarts, was made the subject of a charge against his loyalty. The book was burned by the hangman. He was deposed from his ministerial and collegiate offices, and he was ordered to be tried for high treason. This however the Lord prevented. He died before it could take place, in March, 1661, his last utterance being, "Glory, glory dwelleth in Emmanuel's Land."

On this, the following verses were composed about sixty years since by the wife of a Presbyterian minister, and issued in the volume named at the head of this paper.

EMMANUEL'S LAND. BY (MRS.) ANNE ROSS COUSIN.

(Supposed to embody some of the thoughts of Rutherford's closing days).

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes :
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory—glory dwelleth,
In Emmanuel's land.

Oh, well it is for ever,
Oh, well for evermore,
My nest hung in no forest
Of all this death-doomed shore :
Yea, let the vain world vanish,
As from the ship the strand,
While glory—glory dwelleth
In Emmanuel's land.

There the red rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume :
Oh, to behold its blossom,
While by its fragrance fann'd,
Where glory—glory dwelleth
In Emmanuel's land.

The King there in His beauty,
Without a veil is seen :
It were a well-spent journey,
Though seven deaths lay between :
The Lamb, with His fair army,
Doth on Mount Zion stand,
And glory—glory dwelleth
In Emmanuel's land.

Oh, Christ—He is the Fountain,
The deep sweet well of love !
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fullness,
His mercy doth expand,
And glory—glory dwelleth
In Emmanuel's land.

E'en Anwoth was not heaven—
E'en preaching was not Christ ;
And in my sea-beat prison
My Lord and I held tryst :
And aye my murkiest storm-cloud
Was by a rainbow spann'd
Caught from the glory dwelling
In Emmanuel's land.

But that He built a heaven
Of His surpassing love,
A little New Jerusalem,
Like to the one above,—
' Lord, take me o'er the water,'
Had been my loud demand,
Take me to Love's own country,
Unto Emmanuel's land !

But flowers need night's cold darkness,
The moonlight and the dew ;

So Christ, from one who loved it,
His shining oft withdrew ;
And then, for cause of absence,
My troubled soul I scann'd—
But glory, shadeless, shineth
In Emmanuel's land.

The little birds of Anwoth
I used to count them blest,—
Now, beside happier altars
I go to build my nest !
O'er these there broods no silence,
No graves around them stand,
For glory, deathless, dwelleth
In Emmanuel's land.

Fair Anwoth by the Solway,
To me thou still art dear !
E'en from the verge of heaven
I drop for thee a tear.
Oh, if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens,
In Emmanuel's land.

I have wrestled on towards heaven,
'Gainst storm, and wind, and tide :—
Now, like a weary traveller,
That leaneth on his guide,
Amid the shades of evening,
While sinks life's ling'ring sand,
I hail the glory dawning
From Emmanuel's land.

Deep waters cross'd life's pathway,
The hedge of thorns was sharp :
Now these lie all behind me—
Oh, for a well-tuned harp :
Oh, to join Hallelujah
With yon triumphant band,
Who sing, where glory dwelleth
In Emmanuel's land.

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted with His love !
I'll bless the hand that guided,
I'll bless the heart that plann'd
When throned where glory dwelleth
In Emmanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert briar
Break into Eden's rose :
The curse shall change to blessing—
The name on earth that's bann'd
Be graven on the white stone
In Emmanuel's land.

Oh, I am my Beloved's,
And my Beloved is mine !
He brings a poor vile sinner
Into His "house of wine"

I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Emmanuel's land.

I shall sleep sound in Jesus,
Fill'd with His likeness rise
To live and to adore Him,
To see Him with these eyes :
'Tween me and resurrection
But Paradise doth stand ;
Then—then for glory dwelling
In Emmanuel's land.

The bride eyes not her garment ;
But her dear Bridegroom's face ;
I will not gaze at glory,
But on my King of Grace—
Not at the Crown He giveth,
But on His piercèd hand :

The Lamb is all the glory
Of Emmanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproached me
For Christ's thrice blessed name :—
Where God His seal set fairest
They stamped their foulest brand ;
But judgment shines like noonday
In Emmanuel's land.

They've summoned me before them,
But there I may not come,—
My Lord says, " Come up hither,"
My Lord says, " Welcome Home !"
My kingly King, at His white throne
My presence doth command,
Where glory—glory dwelleth
In Emmanuel's land.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION SERVICES IN CONNECTION WITH THE SETTLEMENT OF MR. E. ROSE AS PASTOR AT MAYNARD ROAD, WALTHAMSTOW.

THE day was gloriously fine and a large number of friends assembled with this little Church in the Council Schools for these important and impressive services. In the afternoon Mr. H. C. Turnpenny presided over the meeting, which was opened by the reading of two appropriate portions of Scripture and earnest prayer, which expressed the desires of those gathered, by Mr. Nash.

The Chairman having expressed the joy it gave him as one of the deacons of the Church to be taking part in the services of this day and the hope that the union which he believed to be of God might be happy and fruitful, called upon pastor W. Chisnall to

STATE THE NATURE OF A GOSPEL CHURCH.

Basing his remarks upon the words, " He that hath ears to hear, let him hear what the Spirit saith unto the Churches," our brother in an earnest and loving manner set forth the constitution of a New Testament Church. The Chairman then desired the pastor to give some account of his call by grace to the ministry and the leadings of Providence relating to his acceptance

of the invitation to become pastor of the Church.

Mr. Rose, on rising, read a letter from his brother, Mr. W. H. Rose (late of Carmel, Woolwich), who was unavoidably absent from these services, expressing his heart's wishes and containing good brotherly counsel. He then proceeded to state :—

A review of God's dealings with me in providence and grace, up to the present time, occasions feelings that are best expressed in the lines of Robert Robinson when he writes :—

" O to grace how great a debtor
Daily I'm constrained to be ;
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee."

God preserved my life through infancy, though there was every reason to believe I should never reach manhood. But spared natural life only made manifest the solemn fact that I was born in sin ; for at the early age of seven definite evils were visible in my disposition, which nothing but almighty grace could overcome.

My first Sunday-school instruction was received at a Congregational Sunday-school, to which we went because of its being near our home. Well do I remember turning the simple teaching given in the infants' class concerning prayer to account for my own convenience. We were taught—what I have since learned by experi-

* When our friend, Pastor Thomas Spurgeon, issued the second and enlarged edition of " Our Own Hymn-book " two or three years ago, it was stated that the authoress of the above was living. If she is still on earth, we should be right pleased to let her know how much her lines are loved by our section of the Church.

ence to be true—that merely a number of words did not constitute prayer; that three words—“Lord, save me”—if really meant, was a real prayer. Ignoring the necessity of sincerity, and not being over-fond of saying the prayer my mother taught me—viz., “Gentle Jesus,” etc.—I knelt down and none too reverently said, “Lord, save me,” and jumped into bed. This did not satisfy my God-fearing mother, notwithstanding my appeal to the teaching I had received.

This manner of dealing with religious teaching, accompanied as it was with an argumentative disposition, cost me many a bitter hour when I began to know the reality of truth, and made me know beyond dispute that “the heart is deceitful above all things, and desperately wicked.”

For a very short time my sister and I went to the Sunday-school at Mr. Williamson's, Addison Park; but through an injudicious remark made by that good man—which, of course, my father, who made no profession, made no allowance for—we ceased to attend there, and were sent to a General Baptist Sunday-school.

After a lot of earnest pleading on the part of my teacher I said I would give my heart to God. I will not excuse my lack of moral courage in this matter; but I would record my protest against such methods as being calculated to do more harm than good. Personal dealing needs to be the outcome of distinct, conscious, personal leading, or it becomes mechanical and ends in producing forced professions.

When the emotion had passed away I almost hated my teacher, and did the best I could to make him uncomfortable, to show how unreal it all was. All this, I trust, is now blotted out—not by time, but by the precious blood of Christ, and I should not record it now if I did not regard it as an important link in my religious career.

A new superintendent came to the school after this who was even more extreme than my teacher. His favourite method was to ask those children who loved the Lord to stand up while the other little sinners sat down. I was now beginning to be more determined not to appear to be what I was not, and very bitter were my criticisms at home upon these methods, followed by a continuous agitation for permission to leave the school—much to the consternation of my sister, who was much attached to her teacher.

At this time the Strict Baptist Church at Fulham was worshipping in a large room in Lillie-road, and my father, who still had a leaning toward the people of his childhood days, took me there on two or three occasions.

I do not remember much about those

visits, and little did I think that in that place God would bless me—even me.

I was about 14 years of age then and in my first place of business, the obtaining of which I distinctly remember praying to God about, though I do not attach to that more than natural religion, which prays solely for personal benefits without any higher motives.

In my mind at this time a conflict was going on. I hated the methods used at the school I was still attending, and determined not to let the matter rest at home till I obtained permission to leave. As I told my father, I used to keep in the library belonging to the school to escape the torture of being made conspicuous by being real. Finding there was a school in connection with the Strict Baptist meeting-room referred to above, and knowing sufficient through conversations at home to convince me that if I could only get there I should be free from my tormentors, I pleaded to go there, and finally my father consented. This step I have never had to regret, nor my sister either, though it was trying to her.

About this time a most remarkable circumstance took place whilst staying for a holiday with my brother at Reading. God has made my brother a continuous channel of help to me, chiefly by his life, and I much regret that he is not with me to-day, owing to a long-standing engagement. Whilst with him then I said, after talking about some besetting sin, “I don't repent, and I can't repent.” In the afternoon of the same day we went to hear the late Dr. Newman Hall, who was preaching in the town. His text was from 1 Peter ii, 9, “But ye are a chosen generation,” etc. On hearing the text I reckoned I was in for a dull time, as there was nothing in it for me; but during his discourse the good man paused and then said, “Is there someone here who says, ‘I can't repent’? He is exalted a Prince and a Saviour to give repentance.” I leave you to guess my surprise at hearing such words from one who knew nothing of me; but to this day I believe it was of God, and the experience has had no small effect upon my preaching.

At that time I was doubtless an object of God's grace, though not to my own satisfaction a conscious subject of it. But who can say surely when God first begins His work in the salvation of a sinner.

Through this circumstance and other helps from my brother I returned home with a brightness in my life, which has been sadly dimmed but never entirely extinguished.

Our visits then became more frequent to the “Little Room,” as we used to

call it, and during those visits, under the ministry of my dear brother (Mr. J. E. Flegg), my heart was opened to attend to the things spoken in a way that I had never done before. I do not remember any special text being made a blessing to me, but a living interest in the preached Word was aroused in my heart whilst he was preaching from John xxi. 15-17—the Lord's thrice-repeated enquiry, "Lovest thou Me?" The work of grace I feel was going on in my heart at this period—at times strongly realised, at other times apparently not existing. What was real was often hidden under a naturally argumentative disposition, and it was often difficult to discern between head knowledge and heart experience. But some discerned the grace and carefully nurtured it, watching its development, and behind the smoking flax was one pouring oil upon it to counteract and defeat the devices of the enemy to extinguish it.

On August 19th, 1902, my sister and I were baptized by our pastor, Mr. H. D. Sandell, whom we learned to love for his work's sake. It was not a special time to me, though I felt a quiet joy. Since then I have proved God's providence to be the handmaid to His purposes of grace—this especially so in my going to Hastings, where for nearly five years it was my privilege to be under Mr. Tobitt's ministry, a Calvinistic Independent. I may have occasion to refer to this in my "call to the ministry." In various ways God has been establishing me in Christ, who is more than ever my only Hope. Many phases of experience must of necessity be omitted here which, I trust, may yet be fruitful in my pastoral career, in a way of sympathy and encouragement, especially toward young men. But the sum of all that is told and untold is: "By the grace of God, I am what I am."

CALL TO THE MINISTRY.

To be a preacher was my boyish ambition, and many an hour in bed was spent in imagining myself preaching to vast crowds, always in defence of some burning conviction for which eventually I had to suffer martyrdom. I used to desire and definitely pray to be a martyr, and this spirit often actuated me among my schoolfellows.

After having joined the Church, my desire was to preach the Gospel; and on one occasion stepped into a Salvation Army ring for that purpose. This I did again when at Skegness on a holiday.

When in business near Mount Zion, Hill-street, it was my privilege to speak in their open-air mission. Through the kindness of Mr. Hazelton, the pastor of the Church, I was once favoured with an interview with him. After hearing my experience, he said "he believed it

was given to be used for the good of God's people, and that one day I should preach the Gospel." I left him confirmed in my desires, and his somewhat prophetic utterance has been fulfilled.

My first call to preach in a Strict Baptist chapel came through Mr. Fowler, of Chiswick, who was a deacon at Ebenezer, Fulham, and who, among others, watched the growth of grace in my soul, but who also watched for gifts as well. Through his recommendation I preached instead of himself one Lord's-day morning at Acton Tabernacle. The only encouragement I received on that occasion was that I heard someone say loudly to a deaf old lady, "You could hear him." I believe they prayed for the young man in the evening prayer-meeting, but I never went again.

For some while my speaking was limited to our own Sunday-school and a Ragged School in connection with a Congregational Chapel.

A feeling of discontent with my circumstances began to work in my heart, which led me to accept an opening at St. Leonards. This God chastened me for in my own spirit, but in infinite mercy brought about such benefits as will abide with me till my dying day.

It would prove tedious to go into details that might explain a little the course I took whilst at Hastings, so I will confine myself to bare facts that relate to my call to the ministry.

I threw myself, heart and soul, into open-air work in connection with the Y.M.C.A., and to this day I am indebted to that institution for the scope it gave to a young man for "bearing witness to Jesus Christ." Not till I found the physical put before the spiritual did I separate from them.

Having found in Mr. Tobitt's ministry that which I had been thirsting for mentally and spiritually, it gave me great pleasure to work with him by forming an adult Bible-class, which it was my privilege to maintain for nearly five years.

I was also preaching for about three years at a General Baptist mission hall—very frequently at the last. My one motto has been and is now, "It is not where a man preaches, but what he preaches that is of paramount importance."

During my stay in Hastings, Mr. Tobitt recommended me to the Strict Baptist Church at Meopham. The engagement was accepted, but just at the last a singular Providence prevented my going. This was a terrible blow to me. Soon after this, being unsettled in business, I was going to consult with Mr. Tobitt about my desires to cast myself upon the Lord for His work, which was ever upper-

most in my mind. The evening before the intended time for this consultation I received a letter from a gentleman from whom I had not heard for several years, asking me to manage a branch business in Fulham. O how I resented this! For me to come to London seemed like coming to my grave, as far as the Lord's service was concerned. Forgetting that in His service He must lead, and but for the prudent counsel of my father-in-law, a man of God, I should not have come.

On my settling down among my own people at Ebenezer, who had acted most wisely as a Church toward me as a member whilst under peculiar circumstances at Hastings, I soon found that the conviction that first led Mr. Fowler to recommend me to Acton had not faded away through lapse of time, and he was ready to take the responsibility, without the slightest hint from myself, of recommending his erratio young brother to the Churches, including Walthamstow.

With one or two other recommendations my Sundays were soon filled up. My call to the ministry has been in the ministry. No special sound as of an audible voice saying "Go," no special text or verse of a hymn, are mine to refer to as a call to the ministry, but a personal consciousness that God has been leading and preparing me for the work into which He has distinctly led me. Now that I am in His service entirely I know my Lord is with me and I with Him.

LEADINGS TO WALTHAMSTOW.

I received my first invite from our brother, Mr. Sharpe, to preach here on August 14th, 1904. My first sermon was the outcome of a trying experience during the past week and was based upon the words, "When He giveth quietness, who then can make trouble?" The morning prayer-meeting and the spiritual genuineness of the deacons made a distinctly favourable impression upon my mind. I secretly wished to come again, and was not sorry when I received an invite for two Sundays in each month for six months in the forthcoming year 1905. I was only free to accept four of the Sundays; but during that time the reports I had heard concerning the deacons, their unity of purpose and their desire to esteem each other better than themselves, seemed to me to be abundantly justifiable. Especially did I take note of this at an anniversary meeting, when one of the speakers eulogised two of the deacons and did not refer to the third; that one of the two reminded the speaker that their colleague had worked as hard as either of them. This state of things, and the business-like way I could see everything was carried out, did much to prepare me for

favourably receiving the unanimous invite of the Church to supply for six months, from July to December, 1905, with a view to the pastorate.

The earnest desire expressed in brother Sharpe's letters for the conversion of sinners so dovetailed with my own desires that I felt sure God would fulfil them, and could but hope that He would own my ministry to this end. During the six months my feelings toward my brethren were confirmed, I enjoyed liberty in preaching, and felt that Zion, Walthamstow, was the place for me. That this was reciprocal was manifested by an unanimous invite to the pastorate, to commence in January, 1906.

Whilst still obliged to be in business I declined the office of pastor, but, as a way was opened for me to reside in the neighbourhood, I consented to continue still ministering the Word to them. To this the Church agreed.

It soon became apparent that the strain of the past and the responsibilities of the present were telling on my health and robbing me of that concentration so essential to success in anything. My employers, who were true believers and had intended my good, recognised this and set me free.

The time had now come for me to stand still to know the Lord's will. Being convinced the Lord meant me to preach His Word, I took the position I had wanted to take years before at Hastings, viz., of definitely putting the Lord's work first. My dear wife, who has ever been to me a true helpmeet, being one with me, I decided to lay the matter before the Church, neither of us having the slightest intention of leaving Zion, feeling conscious that the Lord's will was for us to serve Him here. We counted the cost, and to reason the outlook was very dark; but just as Jordan did not divide until the feet of the priests touched the water, so until before God we were unfeignedly willing to do His will at all costs, He did not appear for us in any special way. Then He began to work outside the Church in a way we most needed first.

Then followed one of the happiest Church meetings a pastor could ever wish to preside over, notwithstanding financial matters were uppermost. Practical, business-like proceedings, moulded by the teaching of God's Word, led the Church to make a bold venture to support their pastor entirely. God has honoured the mutual faith of Church and pastor, and, our hearts being knit together in love, we look forward with buoyant hope.

It has been the desire of my heart to have some seal from the Lord upon my ministry before these recognition services. This He gave me last Lord's-day

week, one young person being constrained to apply for baptism, that she might show her love to her Saviour.

This was followed by a statement of the doctrines believed by our brother.

The Church secretary, Mr. Sharpe, then told how brother Rose was recommended as a supply, the influence of his preaching, and the earnest prayers of the Church which led up to the invitation being given to Mr. Rose to become pastor of the Church.

This having been done, Mr. H. Fowler commended pastor and people to the Lord, imploring His blessing upon the union.

The willing band of helpers felt amply repaid for their work by the splendid gathering at the tea-tables. After tea, the friends wended their way once more to the school.

The evening meeting was presided over by the esteemed secretary of the M.A.S.B.C., Mr. F. T. Newman. After a portion of Scripture had been read by the Chairman, Missionary E. A. Booth sought God's blessing.

The Chairman having expressed his pleasure at being present on this auspicious occasion, called upon pastor James E. Flegg to deliver the charge to the pastor. Taking the words in the 1st Epistle to Timothy—"Take heed unto thyself and to thy ministry"—as the foundation for his remarks, he sought to give some counsel to the newly-chosen pastor. This was followed by an instructive and suitable address by Mr. S. Hutchinson by way of charge to the Church. Our brother referred to several portions of the Word of God bearing on the duties of Church members, which were opened up and enforced in an admirable manner.

Brief addresses were also given by Messrs. Chisnall, Fowler, Sandell and Sapey.

The collections were good.

The pastor having thanked all who had taken part in the day's proceedings, these happy and profitable meetings were brought to a close.

We pray that there may be many years of happy service for our brother in Walthamstow, and, if the Lord will, the cords of "Zion" may ere long have to be lengthened. J. E. F.

CHATTERIS (ZION).—The anniversary services in connection with the above place of worship were held on Sunday, May 13th, when two appropriate sermons were preached by the pastor, Mr. H. M. Winch, and were continued on Wednesday. In the afternoon an instructive sermon was preached by pastor H. D. Tooke, of Stratford, from Isa. xl. 9, 10, to a fair congregation. A public tea was provided at 5.30, when about 90 sat down. The arrangements for the tea were ably carried out by Mrs. Lambie and Mrs. Dyson. A meet-

ing was held in the evening, when the choir was taken by Mr. J. O. Smith at seven o'clock. After the 145th Psalm had been read by the Chairman, pastor Tooke engaged in prayer. In the course of his remarks, the Chairman said how pleased he was to see the Church in such a flourishing condition, and he considered they had much for which to thank God. He then spoke of the number of years he had been connected with the Church, and how pleased he was to see the increasing congregation. He gave a summary of the Church since its commencement, and spoke of the many who had worshipped there, and of the Christian friendships that had been formed. He hoped the final outcome of the meeting might be the blessing of the Lord in their midst. Pastor J. W. Saunders, of Ramsey, then addressed the meeting and, after expressing his gratification at hearing such a good report, said he hoped the year on which they were now entering would be as prosperous as the last. He congratulated Mr. Winch upon the number of years he had been with them, and he sincerely hoped Mr. Winch would remain for many more. The thoughts suggested to him by these anniversary services were firstly, gratitude. They should be thankful for all God's goodness to them, and while praying to God for blessings not to forget to thank Him for benefits already received, for we are all debtors to His goodness. The next thought was prayer and the power of it. They must all possess holy enthusiasm, as through that they could realise increased success, and if they were to meet again on a similar occasion he hoped they might have to report yet another increase. The choir then rendered in a pleasing style the anthem "Forward, ever forward." Pastor H. D. Tooke was the next speaker. He based his remarks upon three words—love, faith and joy. Love to Christ was essential; we must love Him because He first loved us and because we have confidence in Him. He spoke of faith in Christ as the necessity of ministers of Christ, and it must be manifested in our lives as Christians in order that the world may know and learn there is something real and earnest in our profession. We must be joyful Christians, as the world takes notice of these things. In the year they were entering upon Christ should be exalted that the Church might be increasingly blessed. Pastor H. M. Winch expressed his gratitude to God. He remarked that he had been with them for eleven years. He selected the words, "He thanked God and took courage," as his text, and he spoke of Paul at Nero's court. The presence of his friends led him to give expression to the text he had quoted. We should thank God for all His goodness to us as

a Church and people. After speaking of the great help of encouragement, he asked what was there more suitable and encouraging for them than the promises of God. He thanked all who had done anything to make the anniversary a success. A good collection was taken, and the meeting closed with a hymn and the benediction.

BRADFIELD ST. GEORGE.

THE anniversary services on June 3rd and 4th were all that could be desired. Brother Fells (in the absence of brother T. Jones, who we were sorry was prevented from being at the meeting through illness) preached on the Monday afternoon, brother W. F. Egerton having preached on the Sunday.

On the Monday evening Mr. R. L. Everett, M.P., presided. Mr. Cobb sought the Lord's blessing. The Chairman expressed his pleasure at visiting the friends at Bradfield for the first time.

Suitable addresses were given by brethren Wall, Fells, and Egerton.

Mr. Dixon thanked the friends who had come to unite with them. A new stable was being built, a friend having given a piece of ground. The senior deacon had received an anonymous letter enclosing £10.

The collections, including gifts, amounted to about £10. We thank God for all His goodness. W. D.

HADLEIGH HEATH.—We had a very enjoyable service the last Sunday in April, when our brother Knell, whom the friends have known many years, paid us a visit and preached in the afternoon. There was a large congregation, and it was a time of good cheer and blessed refreshing. On the first Sunday in May our brother Robinson, of Hadleigh, conducted the service, giving a Gospel address on the word "Come." As this was our friends' last visit in consequence of his removal to Clacton, there was a good congregation. Mrs. Richardson, a member of the congregation, had during the previous week seen most if not all the friends, who willingly responded to her request, so that she was able to present a sum of money to Mr. Robinson in token of their appreciation of his occasional services among them during the last two years. Mr. Robinson thanked the friends for their generosity and wished them every blessing in the future. He had arranged supplies to the end of the month, and hoped they would by that time be able to make further arrangements and that God's presence and blessing would abide with them. He should not forget to pray for them, and hoped some day to visit them again. Mr. Robinson has moved to Clacton-on-Sea, where two of his

daughters have a "Home of Rest" (see advt. in this Magazine).—J. ROBINSON.

LIMEHOUSE (ELIM).—The 23rd anniversary of laying memorial stones was held on Tuesday, May 29th. Brother James Clark (in place of brother T. Jones through illness) preached an excellent sermon in the afternoon from Isa. lxi. 3, and after a refreshing tea and interval, Mr. G. Ridley kindly and profitably presided over a public meeting. Gospel and savoury addresses were delivered by Brethren Debnam, Sapey, Clark and Smith. The presence and blessing of the Lord was realized and enjoyed in a very marked degree.

SUFFOLK AND NORFOLK ASSOCIATION MEETINGS AT CRANSFORD, ON MAY 30TH AND 31ST.

THE anniversary meetings of the Suffolk and Norfolk Association were held this year at Cransford. The opening meeting was held on Wednesday, the spacious Association tent being pitched on a meadow—kindly lent by Mr. Martin—by the side of the road nearly opposite the parish church, and the attendance at an early hour afforded evidence of a successful gathering so far as numbers were concerned. The main roads were, in fact, alive with vehicular traffic at a comparatively early hour. The arrangements for the comfort and convenience of the visitors were all that could be desired, thanks to the efforts of a Committee of ladies and gentlemen, whose names, judging from the number of those bearing the distinctive mark of office, seemed to be legion. This is, perhaps, one of the oldest of the religious organisations in East Anglia, and it adheres very much to the old lines of procedure laid down as far back as 1771. The organisation, it is true, was reformed in 1829, so that at least for a period bordering close upon a hundred years there have been annual gatherings of the same character. Connected with most of the Baptist Churches are village stations, while the Sunday-school scholars belonging to each central place of worship are numbered by the hundred, so that the religious influence of the Association, directly and indirectly, is evidently very considerable and far-reaching.

The programme for the occasion assumed very much the old form, the chief proceedings commencing at half-past ten, the large tent, capable of providing seating accommodation for a vast congregation, being well filled. The Moderator for the year, Mr. W. H. Potter, presided, and was supported on the platform by the Hon. Secretary (Mr. W. Ling) and many ministers from the wide district included in the sphere

of operations of the Association. The opening prayer was delivered by pastor Booth, a missionary from India, and a portion of Scripture read by pastor Belcher, from Wellingborough, and the second prayer by pastor Murrell, Tunstall.

The reading—by Mr. W. Ling, and pastor Dennee, Rishangles—of abstracts from numerous letters received from the several Churches occupied a considerable time, and were mostly of an encouraging and hopeful character, while in connection with the Bible-classes and various other organisations real earnest work was being done. The nett result was that 27 Churches had received 112 by baptism, 12 Churches 33 by transfer and experience, 8 had transferred 13 members to other Churches, 18 Churches had lost 43 members by death; the number of scholars in Sunday-schools was 2,324, and the number of teachers 303, itinerant preachers 26, and mission stations 57.

The Moderator (pastor W. H. Potter) delivered an admirable address, and after expressing his appreciation of the honour they had conferred on him in having elected him to the position he occupied that day, he observed that it must be apparent that we were in the days written of by the Apostle Paul—"The day of Christ is at hand . . . that day shall not come except there be a falling away first." This was manifestly the case to-day. Many were preaching a Gospel that was in reality no Gospel, and seeking presumptuously to cut away our Bible with the shears of a so-called higher criticism. Thank God the Bible was not so changeable as its critics, nor its enduring truths so fickle as their criticism. However, there was room for rejoicing that there were still many who had not bowed the knee to Baal, but were standing by the Bible as the Word of God. They might be taunted that they were only a small and insignificant minority; that they could bear. It was said, too, that many of their Churches were fast dying out; they must admit that such was apparently indisputable. But they did not despair. The supreme need of the present day was the filling of the spirit. Many social and political problems would soon be settled, and fiercer controversies on theological and doctrinal questions soon ended and forgotten, if there came upon the Churches a great out-pouring and infilling of the Holy Spirit. New methods were constantly being sought for and adopted to win men to Christ; new plans were made and carried out to attract the crowd, but it was also seen that men were not savingly converted by music and bands, by ceremonies and gaudy ritual, by loaves and fishes, by theatrical and conjuring tricks, and so on. The words of the prophet Zachariah were still true,

"Not by might, nor by power, but by My Spirit, said the Lord of Hosts." The Moderator dwelt at length on this need of indwelling of the Holy Spirit with regard to the individual believer, for the indwelling Spirit, bubbling up and springing forth from within us as a well of living water, would supply us with enduring energy, and, while we might be constantly giving out this energy in love-service to the Master and our fellow-men, it was a spring which would never cease until we reached eternity. It was sadly possible to quench the Spirit by fostering bigotry and prejudice; possible, too, to mistake them for true enthusiasm and burning zeal. In these hypercritical days error was made to appear very feasible. On the other hand, some, blinded by bigotry and prejudice, might refuse to accept truth because it was not expressed or worded as they thought it should be. They gave more heed to how a thing was said than to what was said, thinking, perhaps, the Spirit was limited by the extent of their perception. This pitiable state of bringing grief to the Spirit might be arrived at by putting a popular minister in front of the true worship of God, by showing dislike to this or that man because they thought his delivery painful, or his faulty grammar pained them, and how the indulgence of hatred and resentment amongst Christians must grieve the Spirit. Yet how often did we see and hear of this. We might not always be able to get everybody to think exactly as we did, or to be reconciled to us; but we could hold out the olive-branch, and the quarrel need not be from our side. What a lot of apologies and handshakings there might be here and now if all hatred and malice were put away. In the course of some concluding observations, the Moderator referred to the need of the infilling Spirit by the Church, corporately, in fellowship and service. Unity of the Spirit was needed in Church life—not only oneness of life, which was the common bond of union between believers and their great Head, but also oneness of heart. A great deal had been heard in the political world lately about atmosphere. We needed to cultivate the conditions of Holy Ghost atmosphere in Church life. He could not help longing for a great revival, a God-sent revival. Get God's saints adjusted, and the revival would come. The need was not so much more organisation as more power.

At 2 p.m., after the opening hymn, pastor Flegg, of Homerton Row, read the Scriptures and pastor Chisnall, of Guildford, offered prayer, followed by an instructive and stimulating sermon from Rev. xii. 11 by pastor Thomas, of Watford. Pastor E. Mitchell, of London, preached in the evening from Acts iv. 12, the discourse being marked

by a clear description of the source of salvation and the need of the sinner, brethren Booth and Chilvers taking part in the preceding devotional exercise.

The second day (Thursday) of the annual assembly passed off most successfully. On Thursday morning many gathered at the six o'clock prayer-meeting, when about eighteen brethren—representing the associated Churches—wrestled with God and pleaded for a revival of His work and a descent of the Holy Spirit upon our Churches.

Again, at 9 a.m., when a larger number had assembled, prayers were offered by many of the pastors. Earnest and heart-felt petitions ascended to the God of all grace at these gatherings, and they were felt to be times of refreshing from the Master's presence.

At 10.30, after singing, the Scriptures being read and prayer offered by pastor A. Morling, of Cottenham, pastor W. Dixon delivered an excellent sermon from Prov. xxiii. 23, "Buy the truth, and sell it not"—which he treated from three standpoints, viz., doctrinal, experimental, and practical.

The afternoon sermon was preached by pastor Ranson from the words, "I love them that love Me, and those that seek Me early shall find Me," from which a plain, instructive, and helpful discourse was given. Both of these homilies were impressive, conveying to the Christian traveller the need of adherence to the revealed will, and the great love of the Father for His children.

At the close of the afternoon service a hearty vote of thanks was accorded to the friends at Cransford in receiving and entertaining the Association; to Mr. Martin and Mrs. Clarke, for the use of their meadows; to the friends at Cransford and neighbouring villages for their hospitality and sleeping accommodation. Appreciative reference was also made to the kind wishes expressed by clergymen in the district for a successful meeting, for the loan of tea-urns, seating-forms, and the gift of flowers.

A sincere feeling of compassion was expressed by the assembly in a vote of sympathy with the late secretary, our venerable friend and brother, Mr. S. K. Bland and his family, who is eighty-four this month (July) and very infirm.

A new feature—and yet not new, for holy women of old prayed—was introduced and formed a part of our services this year, viz., a women's prayer-meeting. The following was communicated by a sister who was present at the meeting. "On Thursday several of the sisters expressed a wish that a prayer-meeting for women should be held at the noon-hour; many, therefore, availed themselves of the opportunity to offer earnest prayer, and we believe will not

soon forget the time thus spent." "Several prayers were offered and hymns sung, and a message was passed on to us from Isa. xxvii. 3—6 by Mrs. H. T. Chilvers, of Ipswich, who presided." "One could not but rejoice at the manifest spirit of prayer, mingled with thanksgiving, that reigned during our short service." "The power of the great Comforter (John xiv. 16) was felt, and we were loth to part, but glad in the thought that we could still hold on to Him."

At one of the services in connection with the Association gatherings a resolution was passed supporting the Education Bill in the main, but urging the withdrawal of "the four-fifths" proposal set forth in Clause A of the Bill as to denominational teaching in urban districts.

MR. H. MOUNTFORD'S SETTLEMENT AS PASTOR OF THE CHURCH AT LESSNESS HEATH, BELVEDERE.

THE services commenced with very earnest prayers, which were very graciously answered throughout the day.

Pastor E. White followed by reading Ephes. iv. He then preached an excellent sermon from Jer. iii. 15, "And I will give you pastors according to Mine heart," &c. He spoke of (1) the office, (2) the qualification and (3) the employment. It was listened to with much pleasure and profit.

The afternoon meeting was presided over by Mr. J. Jarvis, of Greenwich, Mr. H. C. Rose having sought the divine blessing, the Chairman read Ephes. iv. After a few words by the Chairman, expressing his pleasure at being present, he called on Mr. James E. Flegg to state the nature of a Gospel Church. The passage selected was 1 Cor. i. 2, and from these words the writer proceeded to show what was the constitution of a New Testament Church.

The pastor then gave an account of his call by grace, &c. He said:—

"I spent my boyhood in a little country village. When about 12 years of age I left that place for London, and when about 13 years old a situation was obtained for me by Captain Macgregor, better known perhaps as 'Rob Roy'; which situation I now hold. Both my boyhood and youth were spent in sin. When I was about 16 the firm by whom I was employed removed from London to Charlton. Here the proprietor opened a Nonconformist Mission Room, and a Sunday-school in connection therewith. Frequently had I been spoken to about my soul and my state as a sinner before God, and for some time I successfully opposed all who spoke to me on this matter. When I was about 21 the

superintendent asked me to go for a walk with one or two others, and we walked from Charlton to Dartford. At Bexley Heath the superintendent fell out, feeling faint, but afterward we continued our walk and took the train home. After the others had left, and when I was near my lodging, he spoke a few words to me about my sins and eternity. This time I could not shake off the words as I had previously done. No; that same evening a conviction of sin seized me. I did many things to try and shake off the conviction which had taken hold, but I could not do it; in fact, the conviction deepened and deep sorrow of mind overcame me, and not only was there conviction and sorrow, but a consciousness of not knowing what to do. The agony of mind and soul increased for several weeks, until at last I was compelled to go into my own bedroom, shut the door, and then, for the first time, pray. What I said in prayer I do not know, but I do know I unburdened my soul before God, and though there was no peace of mind imparted, yet there was a greater calm and quietness than before. That continued for some time, and I used to go to all manner of out-of-the-way places, where I could be quiet and alone, to pray unto God. However, the time of relief came, and the time of release too. There was no word spoken, but it seemed to flow into my mind and heart like a ray of light. Sorrow went, and joy, peace and rejoicing took its place; and while those with whom I was associated saw a wonderful difference under conviction of sin, they also saw a difference when deliverance came to my soul. Joy and gladness lasted some months, and it seemed like heaven on earth to me. I may say in relation to that period:—

‘Once a sinner near despair
Sought Thy mercy-seat in prayer;
Mercy heard and set him free;
Lord that mercy came—to me.’

About that time a young woman came upon the scene, and that in a rather peculiar way. That young woman received my first love, which she still has. She was a member at Dacre Park. My mind had been exercised in relation to baptism. I went with her to Dacre Park for some time, until at last I determined to be united to them. I applied for membership, stated my call by grace, was baptized and received into membership. Though my joy had been great before that time, while passing through that ordinance it was wonderfully increased. I have thought much of late of the baptism of our dear Lord and the voice which spoke approval on that occasion: ‘This is My beloved Son in whom I am well pleased.’ If ever I realized the love of God and the joy of salvation it was when I passed through the ordinance of believer’s

baptism. I continued at Dacre Park until through painful events some of us left there, and services were commenced at Belmont Rooms. We were compelled to leave those rooms, and the chapel at College Park was built; we continued there a good number of years. I was never satisfied, nor am I now, that I took the right step when I left Dacre Park; but of this I am sure, that I took the right step when I left College Park and united with the Church at Enon, Woolwich. From there I have come here—a miracle of mercy, a monument of grace. My call to the ministry began directly after the joy of salvation was experienced. A scene which I witnessed some time before my conversion now came before my mind with panoramic clearness. When my father and mother, who were godly people, were kneeling down praying for their children, and especially on behalf of their son, that scene came before me, and I felt it my duty as well as pleasure to write home and tell my parents the great things the Lord had done for me. If in their prayers they had had reason to sigh and cry by reason of their son, they were able now to sing praises unto God for what He had accomplished. I used to teach in the Sabbath School connected with the undenominational mission before mentioned. I continued here after I became a member of Dacre Park. Here I taught what I believed, and no one interfered with me in the teaching. Sometimes I attended cottage meetings and spoke a few words there. Very often have I been in the open-air at Beresford Square and other places, testifying of the grace of God and salvation by grace. Soon after our removal from Dacre Park to Belmont Rooms, one Sunday morning the friends were in want of a minister, and knowing that I had spoken a little in the open-air and at cottage meetings, they asked me to conduct the service. I did the best I could and spoke from the words, ‘He loved me and gave Himself for me.’ There are two or three present here who may remember that morning, and the saying of an aged brother at a Church meeting soon after, that if the friends did not encourage this brother they could not expect God’s blessing. When taking the prayer-meeting one week evening at College Park, brother Fletcher being present, and he having been down at Swanscombe, then called Galley Hill, asked me to go there, and Galley Hill was the first place where I spoke frequently amongst the Strict Baptist Causes. I went there for some months. While Mr. Hazelton was at College Park we had a children’s treat, at which two or three friends were present from Brighton. Mr. Hazelton recommended me as a brother for the ministry, and I went to Brighton once a month for some considerable time.

Then in the order of providence a brother and sister from there removed to Belvedere, and I was invited to come and preach, and on September 24th, 1884, for the first time I came, and spoke from the words, 'Salvation is of the Lord,' and one dear aged sister who had been in darkness for a long time was brought into light and liberty once again, and I may say that from then until about three years ago on an average I have spoken here two Sundays each month. Three years ago, however, the doctor advised me to give up preaching altogether. Some I gave up, but not all. I continued to preach on the first Lord's-days, and so, for nearly twenty-two years, I have been ministering in this place. With regard to the pastorate, I did not want it and was determined not to have it unless everything was very clear and plain, so that there was no getting out of it."

Our brother then gave a very clear and definite statement of his doctrinal belief.

Mr. Hill, one of the deacons, stated what were the steps which led up to the present services; after which Mr. E. W. Flegg, of Homerton Row, offered the ordination prayer.

Pastor E. White, of whose Church at Enon Mr. Mountford was a member, then gave a charge to the Pastor in loving words based upon "An Ambassador of Jesus Christ."

The evening meeting was presided over by our dear brother White; to him it was a great pleasure to be taking part in these services, and he hoped God's blessing would rest richly on pastor and people.

The charge to the Church was given by pastor J. Bush. Words of wisdom, plain and practical, were spoken by our brother in an affectionate manner, and we wish space would permit of the excellent address being given in full.

Other addresses, expressive of brotherly regard for the newly-chosen pastor, with observations pertinent to the occasion, were given by Brethren Jarvis, West, J. E. Flegg, and E. W. Flegg.

Not the least interesting feature of the evening meeting was a letter written to the pastor by his son, who was unable to be present. Sober, tender, affectionate, it touched a chord in many a heart and will doubtless be highly valued by our brother.

The meetings, which were well attended, hearty, and spiritual in tone, were concluded by the singing of "Praise God from whom all blessings flow."
J. E. F.

"BETHEL," ST. ALBANS.

THURSDAY, May 31st, will be a red-letter day in the history of the Church worshipping here, as it was the day when the Lord was pleased to relieve us

of a debt which had been hanging over us for some time, and which had been a burden to our hearts. With a view to the removal of the debt, in the afternoon a service was held, when we were favoured to hear our brother, pastor J. E. Flegg, of Wandsworth, uplift a precious Christ from words found in Matt. xxvii. 42, "He saved others, Himself He cannot save." A very pleasing feature of the service in the afternoon was the presence of many friends from other Causes in the town and neighbourhood, who cheered our hearts by their loving sympathy and help.

A public meeting was held in the evening, the chairman being the Mayor of St. Albans (Councillor S. Ryder). After the singing of that grand old hymn, "Come, Thou Fount," etc., our pastor, Mr. C. D. Jeffs, read the 115th Psalm and asked the Divine blessing on the gathering.

The Church Secretary then rendered a brief financial statement, which showed that in 1900 a loan of £280 was granted to the Church from the Loan Fund of the M.A.S.B.C. to assist in the purchase of the property adjoining the chapel, which it was thought desirable to acquire. Up to that date £224 had been repaid, leaving a balance due to the Loan Fund of £56. The results of the efforts of the friends with the collecting cards had been most gratifying, and he (the speaker) had much pleasure in stating that the Mayor had that evening placed in his hand a cheque for a substantial amount, and it was sincerely to be desired that at the close of the day's services the Cause would be out of debt.

Brother Flegg then gave a very earnest address, basing his remarks upon the words, "I am the God of Bethel."

The Chairman then expressed the great pleasure it gave him to be present on this occasion, and in a telling address exhorted us not to lay down our weapons now that we appeared to be nearing the end of the difficulty which had so long confronted us, but to increase our efforts in such a way that the glory of God and the extension of His kingdom might be the result.

Brother F. T. Newman, general secretary of the M.A.S.B.C., then addressed the meeting in his genial manner, expressing the pleasure it gave him to be present on the occasion, and he also was helped to deliver some sound practical advice, which we trust will not be lost. The friends present having helped us in a practical way, by means of a good

collection, the Secretary then stated, as a result of our combined efforts, he was truly thankful to say that our anticipations had been realised and the Church then stood out of debt.

The whole congregation then joined in singing "Praise God from Whom all blessings flow."

A very hearty vote of thanks was accorded the Mayor for his presence amongst us.

We feel deeply thankful to all our kind friends who have helped us by their loving sympathy and help, and above all to our Triune God for His blessing upon our labours in His name. "Not unto us, not unto us, O Lord, but to Thy name be all the praise," etc.

G. W.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

HALF-YEARLY MEETINGS.

TUESDAY, May 29th, found the above Society glorifying God at Highbury Place, N. The tenth year of its holy activities will soon reach mid-summer day. The half-yearly meetings were right well served. Pastor W. Dixon, of Bradfield-St.-George, was the afternoon preacher. Suitably, seriously, sacredly, he discoursed to us from the great Fore-runner's words: "Behold the Lamb of God, which taketh away the sin of the world." It is on the lines of this text, and other such texts, that Missionary work should proceed. The discourse was stimulating and breezy, and the preacher concluded by reading from a volume of his published works Calvin's comment upon the text.

As ever, the evening company was ampler than the earlier one. Pastor F. Fells, the president, was in the chair. For five minutes pastor S. Gray, secretary, passed on the latest information from the fields of labour; tidings of our beloved Missionary superintendent, Mr. R. C. Strickson, who was in Australia, moving about among our sister Churches there, kindling a fire of enthusiastic regard for the Society's labours; news of the recent baptism of a converted Mahomedan by pastor J. D. Thomas at Tiruvukader; items concerning Mr. and Mrs. F. Cook; and Miss Hillier's aptitude for acquiring the Tamil tongue. The chief speakers were Brethren W. J. Wren, of Bedford, and A. E. Realf, of Leicester.

Pastor Wren's subject was "Prayer and its Conditions," which he treated as a scribe well-instructed in the kingdom of heaven, incidentally noting the fact

that when Mrs. Cook addressed his congregation, previous to embarking for her return to India, the special feature of her address was the emphasis she put upon prayer. Said Mr. Wren: "She left off in the key in which she started, like a good musician. Our best tunes are those which begin and end on the same note."

Pastor Realf chose for his remarks Paul's words: "Our brethren . . . are the messengers of the Churches and the glory of Christ." Many a choice sentence fell from the speaker's lips as he enlarged upon the thought that the six Missionaries from the Homeland were the messengers of the Churches, reflecting the glory of Christ.

Pastor J. Easter, of Bassett-street, gave us a good quarter-of-an-hour from "Ye turned to God from idols, to serve the living and the true God," &c.

Mr. D. Baker, of Nunhead, talked racyly upon the Saviour's words: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do? He asked us to remember that there is a good deal about "duty" in the Bible, and he turned the assertion into a question: "Have we done that which was our duty to do?"

Tea was served between the afternoon and evening engagements. The evening meeting was opened with prayer by Ex-President pastor J. Parnell. Brethren W. B. Fricker, G. W. Clark, F. J. Catchpole and other such friends were present.

It was generally felt that the speakers fully maintained the excellence of service by which the Society has been honoured all its days through the blessing of the Holy Ghost. S. G.

CLAPHAM, REHOBOTH, BEDFORD ROAD.

"One day amidst the place
Where my dear God has been
Is sweeter than ten thousand days
Of pleasure and of sin."

So felt the friends that gathered at the above place of worship at the special services held on Whit Monday, 4th June, 1906, when in the afternoon our good brother, Mr. W. J. Styles, to the profit of a good number, discoursed on Job xxxviii. 31. At the close of this service we felt we had learned something more of our gracious wonder-working God and His dealings with His people. Tea was served in the school-room.

At the evening meeting the genial

Pastor presided and commenced by announcing a hymn which gave a good tone to the meeting, viz., "Great the joy when Christians meet." This was followed by the reading of Ephesians i.

Bro. Watts then voiced our supplications at the throne of grace.

The Chairman based his opening address on the chapter read.

Bro. Andrews followed with an address on John x. 9.

Bro. Styles' address was interesting and encouraging and was upon the Lord's appearing to Paul in a vision (Acts xviii.).

A. E. Brown spoke intelligently from St. Luke xxiv. 19.

Bro. A. Vine gave a good address from Isaiah xxxiii. 16, 17.

Time was now gone, and so the Chairman at once called upon Bro. M. E. Green, late of Wilton Square, N. Our brother said that as variety was charming he would take a somewhat different course to the other brethren; having no text he spoke of "Our Needs."

The Doxology and Benediction closed the meeting, and we went to our homes feeling assured God had been with us.

ONE WHO WAS THERE.

CANNING TOWN.

THE twenty-eighth anniversary of this little Cause was held on Whit-Monday, when a sermon was preached by Mr. J. Clark in the afternoon from 2 Cor. i. 10. Several friends partook of tea, which was followed by a public meeting at 6.30, the chair being taken by Mr. T. Dean. He read the 115th Psalm, making some appropriate remarks on the 1st verse.

Brother Hughes having prayed, an encouraging report was read, showing how the Lord had helped and maintained the little Church through another year.

Suitable and profitable addresses were given by brethren G. Smith, J. Clark, W. Lowrie, and G. Fountain. The singing of the Doxology brought to a close a very profitable gathering.

A. HUGHES.

GOLDSMITH ROAD, LEYTON.

SPECIAL services in connection with the eleventh anniversary of the formation of the Church were held on Sunday, June 10th, when two sermons were preached by Mr. F. Grimwood from Zech. vi. 13 and Mal. iii. 16, 17.

One the following Tuesday, June

12th, a sermon was preached in the afternoon by Mr. H. J. Galley, who took for his subject the prayer of Jabez.

The usual tea was provided, followed by a public meeting, presided over by Mr. E. Wallis, who read Matthew vii. and called upon Mr. Bullen to engage in prayer.

After a few remarks by the Chairman, Mr. E. Rose, of Walthamstow, addressed the meeting from Zech. ix. 12.

Mr. Grimwood followed with an address from Psa. cxlix. 2.

Mr. J. P. Gibbens dwelt upon the words, "Have faith in God."

Mr. Galley spoke of the prayers of the saints as typified by the golden vials full of odours in John's vision.

Mr. Licence based his remarks upon the words, "Unto you therefore that believe He is precious."

STRICT BAPTIST MISSION.

THE services recently held at Tunstall, Suffolk, will be long remembered by the friends who gathered thereat. Mr. E. A. Booth was heartily welcomed by good congregations. It is a number of years since Tunstall was so highly-favoured as on this occasion by the presence and address of a Foreign Missionary.

Considering these services were practically "a new thing in the earth" to a people who are not used to novelties it is gratifying to be able to record that, by all the evidences seen, the Missionary idea has taken a fair root in the hearts of the Tunstall people, the straightforward, definite, and calm conclusions of the Missionary as to the necessity of active interest in the extension of the Redeemer's kingdom producing a telling effect.

In the forenoon Mr. Booth addressed the Sunday School children, illustrating his remarks with a display of metal idols or Hindoo gods.

Doubtless both "*Krishna*" and "*Genesa*" and their fabulous history will be remembered by our little hearers, and no less by their elders, who listened as attentively. The address to the congregation showed the nature of the Apostolic preaching.

For such work for Christ, obedience, self-denial and *personal* effort were as indispensable to day as of old. Still He says, "Go ye."

In the afternoon Mr. Booth preached from Isaiah, and showed the responsibilities of Christians were increasing with fresh facilities and opportunities and the need for greater effort, empha-

sized by the distressing fact that of the world's population not *one-half* has yet even heard of Christ. To remedy such a sad state of affairs, the spirit that animated the never-to-be-forgotten shoemaker Carey is needed to-day in the Church to enable her to "lengthen her cords" of enterprise and "to strengthen her stakes" of holy determination and to "enlarge her place"—"even to the ends of the earth"; the spirit of greater faith in the plan, purpose and power of God and of more belief in the power of prayer and united effort.

On this latter subject the speaker had much to say to the friends at Eyke in the evening. The Pastor and the congregation were lifted up into a higher and nobler atmosphere of usefulness and loving interest in this branch of the Master's great work by our dear brother.

R. W. MURRELL.

Aged Pilgrims' Corner.

THE new *Quarterly Record* contains a portrait of Dr. Hawker and illustrations of Charles Chapel, Plymouth. The doctor was a warm supporter of the Society, up to the time of his death, and his morning and evening portions "have ever been a favourite book of aged pilgrims, and many copies are to be found in the Homes of the Society. Copies of the *Record* will be sent, post free, on application.

The Centenary Fund progresses and it is hoped that the current year will witness the completion of half the amount it is desired to raise. Will all friends who have not yet taken up this effort kindly send for cards or books of One Shilling receipts? If one hundred readers would collect twenty shillings each many steps would be taken towards the attainment of the Million Shillings.

On July 6th, the Hornsey Rise Asylum anniversary will (D.V.) be held. Sermons will be preached by Messrs. Ormiston and Tryon. Tea at 1s. each will be provided and the Sale of Work, for the Benevolent Fund, will commence at 2 o'clock. The attendance of all friends of the Lord's aged poor is cordially invited. The garden is now looking its best and committee and inmates will be gladdened to see a large assembly.

The Saturday evening Prayer-meetings at 6.30 at the Camberwell and Hornsey Rise Asylums are, with the other services, open to all friends. The

company of praying brethren is especially invited, so that the Institution may be environed and energised by the petitions of the Lord's people and the hands of the Committee strengthened in the work to which they have been called.

At the election held last month, twenty of the pensioners were placed on the £10 10s. list and ten were raised without election, the latter number being the oldest in years and in tenure of their pensions. Will all friends who propose to work for the election in 1907 kindly send the names of their candidates to the office prior to January 31st next?

Gone Home.

ROBERT BOWLES (late Pastor of Ebenezer Chapel, Hertford).

OUR aged brother passed away to his everlasting rest on May 19th, aged 81 years. He had been in failing health for several years past, and was taken with an apoplectic seizure on the night of the 14th and remained in an unconscious state till he peacefully passed away.

The funeral took place on May 24th, when a service was held in Ebenezer Chapel. The pastor (Mr. G. Mace) commenced the service by giving out the well-known hymn, "Why do we mourn departed friends?" Brother F. C. Holden, of Limehouse (an old friend of our departed brother), read portions of Scripture; brother Dodgshun, of Port Vale Chapel, Hertford, offered prayer; and brother Holden then gave a solemn and appropriate address and concluded this part of the service with prayer.

The mortal remains were conveyed to the St. Andrew's Cemetery. The pastor committed the mortal body to its mother earth in sure and certain hope of a glorious resurrection unto eternal life. The following hymn was sung at the grave by the request of our departed brother as expressive of the grounds of his soul's hope for eternity:

"My hope is built on nothing less
Than Jesu's blood and righteousness."

There were a goodly number of friends present around the grave.

The funeral arrangements were carried out by our brother Debnam, an old friend of our departed brother.

A memorial service was held in Ebenezer Chapel on May 27th, when suitable hymns were sung and the pastor preached from Gen. xlvii. 29.

A collection was taken on behalf of the bereaved daughter, who has been so devoted to him in his declining years.

William Huntington; or an Old Story Re-told.

CHAPTER XII.—PERILS AMONG FALSE BRETHREN. THE PORTRAIT OF MRS. TALKATIVE.

“Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.”—Matt. x. 16.

TO a God-sent preacher no place can be more interesting than that in which he was first led to speak for God. William Jay has apostrophised the hamlet in which he first extolled the name of the Saviour in a verse which is as simple as it is beautiful—

“Poor Ablington! among thy sons, the shepherds of the plain,
My first attempt to preach was made, nor was it made in vain.”

C. H. Spurgeon loved to tell how he was asked to accompany a friend to the Fen village of Teversham and entrapped into first exercising the gift that was to render his name so illustrious; while Charles Hill, John Hazelton, and many others were wont to recall—how, when and where, under somewhat similar circumstances, they were led to voice the message which grace had endeared to their souls.

We have seen how the ministry of Huntington commenced in the thatched cottage at Ewell Marsh in 1774. Here, however, he was not to remain for long. His employer, a gunpowder manufacturer, whom he served as gardener, took umbrage at his objecting to work on the Lord's-day and exhorting his followers to abstain from doing so. He thus lost his place and was compelled to leave his little flock, from which he parted in tears.

It now becomes difficult, if not impossible, to assign to the events related in his three autobiographical works—“The Bank of Faith,” “The Kingdom of Heaven Taken by Prayer,” and “The Life”—with which the latter is prefaced—their exact sequence in his history. Dates, as a rule, he withholds; the narratives make no pretence to be consecutive, and different writers have contradicted each other and even themselves in attempting to piece his story at this time into a consistent and connected whole.*

On removing to Thames Ditton, he at first endeavoured to maintain his family in a way that was new to him. “Having nothing coming in to live upon,” he welcomed the suggestion that he might obtain a livelihood by making children's shoes. A few poor journeymen who had attended his ministry furnished him with some necessary tools, and he ere long became sufficiently proficient—though in a rough manner—to obtain employment from a local tradesman (1777). “At this, however,” he tells us, “he was a slow hand,” and the project would have failed had not his good, brave Mary assisted

* Thus, in “The Bank of Faith” he speaks of himself as a *coalheaver* before he was a shoemaker. Ebenezer Hooper, however, states that he learned to make children's shoes in 1774 when at Ewell, and carried coals in 1775 when at Thames Ditton (“Celebrated Coalheaver,” page 3).

him. "I turned my *helpmeet* into a *shopmate*, and taught her to close the shoes which I made. Both of us thus earned about eight shillings per week."

"After ten months my master failed, and no one else would employ me. One night we had to put our little ones to bed without supper, though their dinner had been a scanty one. They watched me open and shut the cupboard door without giving them any food, and lisped out their broken but pathetic expressions of want, which deeply touched my feelings and took away my rest for the night."

An early and constant friend to whom he confided his sorrows, however, generously relieved him.

It was evident that he must make an attempt to obtain his living in another way. He accordingly engaged himself to carry sacks of coals from barges on the Thames to the wharf on shore. His companions were of the lowest class, whose oaths and lewdness were a continual grief to him, and he sincerely pitied them and longed to do them good. Once when praying for them he was strangely impressed that the Lord would "set before him an open door which no man should shut," which he understood to indicate "that he should soon proclaim the Gospel at Ditton." The week after, he was invited to address a large congregation whom a London preacher had disappointed. This wonderfully led to his enlarged usefulness, and his services began to be eagerly sought in adjacent localities.

His friends at Ewell were not forgotten, and for some time he went to them after his day's work—a distance of five miles—and preached on Wednesday evenings, until the place of meeting was no longer available.

One great source of the interest and value of his earlier writings is his shrewd delineation of the different characters—religious and otherwise—with whom he came into contact, and which well serve to depict the features of many to be met with in the present day. Here is a faithful but most unflattering description of the married couple in whose wharf he now worked.

They were professing Christians "with whom," he tells us, "I at first expected a heaven upon earth, but soon found my mistake. My master cavilled against election, imputed righteousness, and final perseverance, which God had revealed to my soul as her eternal establishment. But he, though he had for thirty years made a profession of Christ, was blind to the plan of salvation; and, what was worse, at war with the basis of the covenant of grace.

"How this staggered my feeble soul! Instead of meeting with Gospel liberty and stability in their perfection, I found no such religion as I had left behind, and wished myself again at Ewell, for I began to be sick of this sort of Christianity. My mistress talked to me all day about religion, if opportunity offered; but my heart was barred against all she said, for her whole conversation was to inform me what *she* had done for the cause of God, whilst it was *my* delightful element to inform people what God had done for my soul. We could therefore no more unite in heart than the north and south poles.

"She, in fact, envied my happiness; but I believe that conscience at times secretly accused her of hypocrisy. Prayers were then called for; that is, I must kneel and pray for her when an opportunity offered. I then began to watch her conduct, and suspected her awful state, which

made me pray with her very reluctantly, till at last my soul loathed it. Every time she had any qualms of conscience, I must pray. In short, the devil that I had to deal with was transformed into a religious devil, who must be charmed with prayer.

"I was astonished that one who took such pains to bring the Gospel to different places, received ministers into her house, and made such a blaze about her religion, should act in this manner. So profoundly ignorant was she as not to know the meaning of one passage in the Word of God.

"I once asked her if God had ever answered her prayers, or if she had received the atonement of Christ in her conscience. All her reply was, 'When we came into this business we were poor, and I prayed to be helped forward in the world; and the words came to my mind, "Though thy beginning was small, thy latter end shall greatly increase"' (Job viii. 7). I told her this was only a promise of temporal things, for she had only prayed for such. But this was all I could get from her. Faith, repentance and the new birth were left out of the question. May God deliver my soul from such an empty profession as this."

"Perceiving that I was truly called to the ministry, she now began to endeavour to pull me down from the mount, and on one occasion desired me to go with her to Kingston to an Experience-meeting, at which her brother was to act as the Examiner. We found several people, with whom we sat down. There being at first nobody to address them, I spoke to them from the Scriptures, till her brother should arrive; but she restrained me, as I did not understand their order. I said no more, and we sat in silence for nearly an hour, when her brother came, and began to examine us with respect to a work of grace upon our souls.

"When he came to me, I answered him in a few particulars which I knew a man must experience if he was saved. It seemed to puzzle him. He said, 'Some take fancy for faith.' I told him faith would bring into the conscience pardon and peace from the Redeemer's blood, but fancy could not. Fancy floated in the head, but faith worked in the heart.

"I now realised why I had been brought there, and was therefore determined to defend the Gospel which I had received through the Spirit's work on my soul. I suspected that they intended to rob me of my comfort, and was determined to withstand them. Accordingly, when he levelled his arrows at my consolations, I levelled mine at a lukewarm profession. He quoted old authors; I quoted the Bible and, of course, silenced him. This disappointed my mistress, and on the road home she asked me what I thought of her brother. I told her I knew not what he was in God's covenant; but that he was dead in soul, if God's words were true, of which I, for my part, had no doubt.

"I went no more to that meeting, for I deemed it (as it proved) nothing but a nursery for hypocrites. It was casting pearls before swine and teaching hypocrites to discuss the operations of the Holy Ghost, of which they had only learned from others, but of which they had themselves no experience.

"Finding that she could not altogether deprive me of my peace and happiness my mistress now went another way to work. When some minister or professor came, she informed them of my preaching; and complained that I was so spiritually proud that I would not join her in

prayer. It was not, however, my pride, but her sin, that stopped me ; for how can we pray with people one minute and quarrel with them the next ? Any Christian or minister who called was sure (after having a little conference with her) to come to me at the wharf, saying, ' So, my friend, you preach, I am informed ; take heed you do not run before you are sent,' &c. Others would say, ' Beware of pride ; it is dangerous.' And others would tell me of the importance of the ministerial work, without telling me wherein my sufficiency lay.

" These things were sounded in my ears till my soul was bowed down within me. The cautions were out of season to me : nor was I in much danger of pride, while carnal professors were harassing me all the day long. I also had a poor family wanting bread at home : I was bowed down with hard labour for ten shillings a week ; and had no clothes to preach in, except a fustian frock, an old pair of leather breeches, yarn stockings, and clouted shoes. A God-fearing person, thus equipped, who is daily fighting against the peace of his conscience and the comfort of his soul, will not find much to lift him up with pride.

" At last, however, I began to answer these gentlemen's cautions from the Word of God, which stopped their mouths ; finding that a few evangelical answers were sufficient to silence such legal advisers, who lead us *from* the Saviour, instead of leading *to* Him, ' without whom we can do nothing ' (John xv. 5)."

" My mistress watched me all day long ; and, if at meal-times she suspected that I was about to pray, she would follow me, desiring that I would let her join me. Instead of which, my business was to pray to be delivered from her. Finding that I often went to a little shed by the Thames-side for prayer and reading, of an evening after work time, she locked it up, though of no other use. In short, I could but compare her to the enemies of Stephen, of whom it is said that when his face shone ' like the face of an angel,' his adversaries gnashed their teeth at him."

" Reader, art thou a young Christian ? Take heed of these comfort-killers, who carry a lance in their mouths, to let out the very power and life of godliness, and only envy thy happiness because they themselves are not indulged with it. Keep close to Christ ; balance thy accounts between Him and conscience two or three times a day ; and thine expectation shall not be cut off."—K. H.

" Notwithstanding my endeavours to keep up the life of religion in my soul, this woman at times damped it much. She would quarrel with me till she made me angry, when my peace and comfort left me. She then had a banquet, and I a fast. She could not make me fast while the Bridegroom was with me ; but, when malice drove Him away, then I fasted. At last I was so stripped, that her spirit would come upon me, even if I was at the bottom of the wharf, when I heard her quarrelling, till I felt myself both wounded and naked.

" I was often rebuked in my conscience for not reproving her, and telling her of her awful state ; but my being one of her labourers prevented me from doing so. If any Christian visited her, she would take down the Bible, and lay it open in her lap. Rarely did any professor see her without it ; yet I verily believe she scarcely read a chapter in a year.

" I one day went under a hedge, and prayed to God to enable me to

tell her of her wretched profession. When I returned she called me, telling me she wanted me to pray with her. This was a most painful task. However, when I was going to kneel down, she prevented me by saying, 'Stop, William, I want to know what you think of the state of my soul.' I replied, 'I am your servant, and as such it is my duty to obey you; but, if you ask me about Divine things, you treat me as a Gospel minister; and as such I must lay by the thoughts of servitude, and tell you what I really think you are. For my part, I verily believe you are a hypocrite in the sight of God. Your religion is nothing else but deceiving yourself and others, nor can I call you honest in any sense whatever.' She raged, saying, 'You are no judge of the matter.' I told her, if she really thought so, she should not have applied to me for counsel; and informed her how she might know whether I had told her the truth or not. If she would but pray to God to make her conscience do its office, then, if it did not bear the same testimony against her as I did, I was wrong. However, her conscience and I agreed in our verdict; and when she was a little cooled, I prayed with her for the last time and begged God to bless the message.

"She afterwards went to Kingston, and stated that I had called her a hypocrite; without telling them that she had asked my opinion, or mentioning my having apologised to her as a servant.

"This prejudiced many good people against me; and the preachers from London were informed of it. However, God's Word justified me for my deliberate reproof, as did my own conscience too. One good man, indeed, stated that he believed I had told her the truth; and that, among all her friends, she had no one but myself who would faithfully tell her the state she was in.

"One day, I asked His blessed Majesty why I was kept in that place, where there was nothing but sin and misery? I was satisfied with the reason He gave. Before I went there I was no more fit for a minister than an infant. Whoever carried a Bible or a hymn-book I had viewed as a saint, and to such would unbosom my experience; for I could not suspect any to be hypocrites who sat under the Gospel. It now was impressed upon my mind that I was there to learn to distinguish between really gracious Christians and mere mimics and hypocrites; and that I was to enter the public ministry as soon as this woman's tuition had prepared me for it. I found that when I left that wharf, doors were continually opened to me.

"I confess that I am beholden to this woman, as the chief instrument under God, for every discourse that I have delivered against hypocrites.

"I found that I must be driven from all refuges, either in the world or in the Church, and stand in the promised strength of the Lord alone; for which I have reason to bless God, though it was trying to flesh and blood. I should not have dwelt on this, but that I think it may warn poor young souls who are buffeted in their first love, to shun dry, legal, bitter professors, who never knew the plague of their own hearts, or the blessings of God's Spirit.

Though to some this may seem exaggeration, it is doubtless an honest portrayal of Methodism as it existed in 1775, and of the graceless Arminianism which, alas, is often to be found in the religious world at the present day.

Huntington's descriptions of this sham religionist should prove of the utmost help to any who are tried by the hypocrisy and cruelty of false professors. The devil is never so dangerous as when he is pious; and no foes are in heart so hostile to God's living children as those who are in love with some denomination and its practices, but really inflamed with hatred to His truth.

Parents have entrusted their children to such persons thinking that they would be sure to prove true and unselfish employers and real friends—only to prove how great their mistake. Young Christians have confided in them—to discover in them “comfort-killers who carry a lance in their mouth.” Sensitive and susceptible young Christians, longing to know whether all was well with their souls, have been discouraged and retarded by their lies and pretensions. A perfect picture-gallery of these dangerous characters is to be found in the writings from which we are quoting. What Bunyan presents in allegorical form, Huntington gives in his personal reminiscences; and both should put us on our guard against those who are certain to become stumbling-blocks to sincere but imperfectly-taught Christians.

Coal-heaving under these circumstances proved a failure after fourteen months' trial, when he made his last attempt to gain his living by a trade.

“I was now obliged to try another business, and commenced that of a cobbler. But, as none would employ me except those who attended my ministry, I sometimes had work, and sometimes none. So that I experienced many inconveniences. It often happened that at the beginning of the week I had little to do, and at the end too much, which, with sitting up till twelve on Saturday nights and having eleven miles to walk, and three times to preach on the Lord's day, rendered my labours too hard for me. God, however, made this of great use to my soul; it was, therefore, one of the all things that work together for good.”—B. F.

“Ere long it proved impossible to preach five or six times a week and at the same time carry on the business of cobbling. I wanted to study the Scriptures at the close of the week in order to furnish myself with matter for the Lord's-day. I therefore determined to give up this employment and devote myself exclusively to the work of God, whatever I might suffer. Thus resolved, I went to a poor cobbler who lived near me, gave him my kit of tools, and threw myself entirely on the propitious arms of a kind providence, giving myself wholly to the ministry of the Word and prayer.”—B. F.

SPIRITUAL PREVISION.—“Some thirty years ago,” relates our brother R. Webb, of Plumstead, “when we as a Church were without a pastor, a man was invited to preach about whom I seemed to have an understanding. He talked about the covenant of grace and its stability and said wonderful things, but I for one could not receive him. I felt though in the Lord's house, I was going to say, more like a legion of devils than a child of God; and if ever there was a wretch out of a deserved hell, it was I. This man, however, has now for years gone right out into free-will, and speaks against the people of God and His eternal truth.”—*Memorial of George Frost.*

THE PENITENT'S PRAYER.

BY EDWARD MITCHELL.

"Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions."—Psa. li. 1.

DAVID'S fall gave "great occasion unto the enemies of the Lord to blaspheme"; nor have such ceased to do so to this day. They, however, overlook the honesty of the Scriptures in recording it, and ignore the deep, heartfelt repentance manifested by the transgressor. The account of this sad occurrence has caused the writer poignant anguish, and made him weep bitter tears to see so princely a saint rolled in the mud and mire of so foul a transgression. But it has not passed the wisdom, power and grace of Israel's God to overrule even this untoward event to His own glory and to make it subservient to the best interests of His people.

The case stands, with other falls of eminent saints, to show us the deep-grained innate depravity of our nature, and the weakness of the best servants of the Lord, and the ease with which we may be overcome if left to ourselves. We gaze into these pits and shudder as we discover that the heart of man—our own equally with others—is indeed "deceitful above all things, and desperately wicked." We feel, too, the force of the apostle's exhortation—"Wherefore let him that thinketh he standeth take heed lest he fall." Humbled in heart before God, we become sensible of *our own* weakness and cry, "Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually." "Looking well to our own feet," we learn to avoid spots over which the red flag of danger is thus flying.

God's mercy in the restoration of David is a wonderful display of the boundless riches and perfect freeness of His grace. This greatly exalts His name in the eyes and hearts of His people and encourages poor sinners, who themselves have stumbled, to confess their crimes with deep self-abhorrence, yet with hope in His mercy. How much poorer the Church would have been had not this Psalm been written! Here is everything to make sin hateful and abhorred, to cause us to shun it as a deadly plague, and yet here, too, is everything to encourage the hope of the returning penitent, that his sin, confessed, abhorred and forsaken, will be forgiven and blotted out of God's judicial remembrance. We have before us

A PENITENT CRY.

All real heart-cries are prayers, but all prayers are not cries. There may be, and doubtless is, much acceptable prayer and worship that does not reach to a cry. The Lord is recognised, His mercies excite thanksgivings and praises, His presence is delighted in, and our entire dependence upon Him for all good is felt and acknowledged, but we are not pressed with troubles that produce cries. Let us be thankful for such seasons and not seek trouble; we shall be sure to get our share of trials before we reach the heavenly city. The writer well remembers the first eighteen months of his present pastorate as a season of much comfort, peace and happiness both in the Church and domestically, insomuch that he began to think that things were too smooth and prosperous. Well, the troubles came in due time, and have wrung many a

heartfelt cry from his soul. "Is any among you afflicted? let him pray. Is any merry? let him sing Psalms," and avoid the folly of anticipating troubles. The joyous side of the Christian life is as real and as gracious as is the sorrowful side.

There is no sorrow like sorrow for sin. Other griefs have their bitterness. We have drunk too deep of sorrow's cup not to know this. Some of our draughts have been intensely bitter, but a secret something sweetens sorrow's bitterest cup. But sin is an unmitigated evil, and there is a sting in it that is absent from ordinary sorrow, however keenly this may be felt. Any sorrow, any suffering, is preferable to sin. "Keep me from evil, that it may not grieve me," prayed one of old. Sin's dainties may be sweet to the palate, but produce dreadful pains after they have been swallowed. We do not wonder that sinners are denominated "fools" in the Scriptures. How often a few moments of pleasure are followed by a life-long remorse!

The sorrows of the backslider are keenest of all. Sin is sin in everyone, but it is worst in the favoured child of God. Nathan recapitulates the great things God had done for David, and then says, "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight?" David's sin was the greater on account of the Lord's great goodness to him. So Solomon's sin was aggravated by the favour he had experienced. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." Favour bestowed creates a deeper obligation to love and serve our God. When made sensible of his sin the backslider deploras his base ingratitude, his wicked forgetfulness, and his evil returns to his God who has been so gracious to him. Enlightened by the Holy Spirit, the glamour removed from his eyes, he sees his conduct in its true light, and deeply mourns over his evil ways, as he cries, "Against Thee, Thee only have I sinned, and done this evil in Thy sight."

We greatly fear that this deep heartfelt sorrow for sin *as sin against the God* to whom we are indebted for all good is but little known. Not a few professors seem wholly unacquainted with it. Even in cases where we believe the life of God is in the soul the work appears superficial rather than deep. We live in a day of small things in this respect. The Lord keep His people from sin, and oh, may He give us a deeper sense of its deep-seated and terrible evil. Slight and inadequate views of what He so hates mean imperfect views of the Saviour and His great salvation from sin. But David's penitent cry contains

A WARRANTED PETITION.

Holy Scripture warrants an appeal to God's mercy and lovingkindness. It is an appeal to God to act in accordance with His own revealed name and character. God Himself proclaimed His name to Moses. "And the Lord passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." To ask for mercy is to ask God to act in accordance with the revelation He has made of Himself—to magnify His own name, to manifest His own truth. How strong is this encouragement to a trembling sinner!

With David's deep sense of the enormity of his sin there was a strong

faith in the mercy of God. Both breathe throughout the whole Psalm—the latter not less than the former. If we catch, as it were, the sound of his penitential sighs, sobs and groans, not less plainly do we hear the expression of his strong faith in the pardoning and restoring mercy of his God.

Too oft we err on both sides. Our sorrow for sin is often far slighter than it should be; and when we get a deeper sense of its enormity, we are prone to question the mercy of God and to doubt whether we shall obtain forgiveness. The latter of these faults is the greater evil of the two, for it “limits the Holy One of Israel” and calls into question the truth of His own proclamation. The truest repentance is exercised in connection with the strongest faith in His forgiving mercy.

David recognised that God’s mercy flowed through the atoning sacrifice. “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow,” is his cry. Beyond doubt, here is a reference to sacrifice. The hyssop represents the sprinkling of the blood upon the person whose sins were expiated.* David’s insight into the meaning of the atoning sacrifices we shall not attempt to discuss. We, however, living in Gospel days have fuller light, and we know that God’s forgiving mercy flows through the channel of the Mediator’s blood. “It is the blood of Jesus Christ God’s Son that cleanseth us from all sin.” Our encouragement is far beyond that which David possessed. We have many further revelations than he had, more examples of God’s forgiveness—his own by no means the least—to encourage our faith, and, above all, the great transactions of Calvary and the glorious Gospel of His grace to cheer us. “Let us therefore come boldly to the throne of grace, that we may obtain mercy,” assured that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

We close by observing that this is

A SUITABLE PRAYER

for us all. We may not have fallen outwardly. God may have so preserved us that no enemy of the truth has been able to take occasion from our conduct to blaspheme. It is well that it is so, and we are debtors to His restraining grace. But how much there is of evil in our nature! How often we are conscious of heart departures! Who does

* It has been thought that David refers to the cleansing of the leper, as recorded in Lev. xiv. 1-7. But certainly the hyssop implies the sacrifice and the sprinkling of blood. Albeit there was no sacrifice appointed under the Levitical economy for the particular sins of which David had been guilty, yet doubtless his faith apprehended that all sins were removable by the great atonement, in the efficacy of which he had an implicit trust. Both clauses of ver. 7 should be understood in the sense of the removal of guilt and stain, and not, as is frequently the case, as pertaining to sanctification. “Wash me, and I shall be whiter than snow” does not refer to the removal of inbred depravity, but to the expiation of the actual sins he had committed. Verse 10 refers to sanctification. The much-misunderstood passage in 1 John i. 7—“The blood of Jesus Christ His Son cleanseth us from all sin”—should also be understood in the sense of expiation, and not sanctification. It is not intended that expiation and sanctification are ever disjoined, but they are distinct operations, and it is important that the distinction between them should be clearly apprehended, or much confusion will result, and very serious errors may arise.—AUTHOR.

not feel that "the sins of *one* most righteous day would sink us in despair" were we not permitted to appeal to the mercy and lovingkindness of the Lord. But here we find a refuge. "With God there is forgiveness." To Him we come, and our only plea is His mercy manifested in Christ Jesus our Lord. He never turns a deaf ear to a truly penitent cry, for "He delighteth in mercy" and is "ready to pardon." And while deeply humbled under a sense of our own shortcomings, we rejoice that "All the sins of numerous years doth our great Surety clear." We are thankful that we may use this prayer. It will be suitable to us as long as we remain in the body, while we rejoice that one day we shall no longer need thus to pray, for sin will be annihilated and we shall perfectly resemble our Saviour in His spotlessly pure humanity.

THE ORDINANCE OF THE RED HEIFER.

BY ALBERT ANDREWS, BAPTIST MINISTER, FULHAM.

Read Numbers xix. and Hebrews ix. 13, 14.

THIS, like other Jewish ordinances, was doubtless of far-reaching significance. As originally instituted, it must have served important social and moral purposes, while it still affords a striking type of the Saviour's efficacious sacrifice. "For if . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"

Confining ourselves to its latter aspect we notice *the victim*, its *immolation*, and the *spiritual instruction* which it conveys.

I.—Firstly, **THE VICTIM**, the peculiarities of which at once arrest the mind. Many of these we shall pass unnoticed, avoiding what seem to be the forced and fanciful ideas of some writers.

As a victim, in the Jewish economy it was unique. It differed from all others in being a female. It was the only animal offered in sacrifice the colour of which is specified. Its hairs were to be naturally red without admixture of any others. It was never to have borne the yoke or have been employed in the service of man.

To some of these points we crave attention as adapted to present facts of high interest concerning the dear Redeemer.

It must be *red*—which may suggest the *humanity* of Christ. The name of the first man, "*Adam, or red earth*," supports this idea—that this remarkable type presents to our faith, as pure and sinless, but true and sensitive, the Lord Jesus as the son of man, of woman-born. Others connect the colour rather with the idea of the death of Him whose blood is the price of our redemption. These we may profitably conjoin. He is our Brother born for adversity. He became man that by His sufferings and death "He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

The red heifer had to be "*without spot or blemish*." This surely points to the Saviour's immaculate nature—freedom from outward blemishes standing for *inward* imperfections. It is claimed for Him that "in Him was no sin." In anticipation of His last engagement with His enemy and ours He said, "The Prince of this world cometh and hath

nothing in Me"—nothing upon which the adversary could lay hold. When He approached God to make atonement for our sins He manifested all the perfection that Divine and scrutinising justice required. All other men "have sinned and come short of the glory of God."

"But spotless, innocent, and pure the great Redeemer stood,
While Satan's fiery darts He bore and did resist to blood."

Upon the red heifer *no yoke was ever to have come*. A yoke is the symbol of enforced service. Hence the converted slaves of pagan masters are said to be "servants under the yoke" (1 Tim. vi. 1), because their service was not voluntary and terminable at their own pleasure, but a matter of obligation from which death only could free them. So Christ, in consequence of His miraculous conception, was not, like other men, under obligation to the covenant of works. He was not obliged to obey the law, and hence His voluntary obedience availed for the justification of His people. He appeared in the form of a servant, but He was under no compulsion to do so. He died on the cross, but His life was not violently taken from Him by sinful men. It was His own gracious will to lay it down for the salvation of His people. Thus

"How willing was Jesus to die that we fellow-sinners might live;
The life they could not take away, how ready was Jesus to give."

"Father, glorify Thy name," was His prayer as, with the horrors of the cross in full view, He steadfastly proceeded to Jerusalem, where He was to suffer and die, though under no constraint or coercion to do so. "Lo, I come," He cried. He was bound by no other yoke and drawn by no other cords than those of His own love.

II.—Secondly, its IMMOLATION. "The soul that sinneth, it shall die," and every sacrifice that prefigured the atoning work of Jesus had to be put to death. On the peculiar way in which this one was slain we cannot now dwell, but every particular is doubtless fraught with evangelical instruction.

It was to be slain by Eleazer, a subordinate priest, without the camp. All who chose might witness the suggestive ceremony. The victim was slain, the blood that gurgled from its yielding veins was sprinkled seven times before the door of the tabernacle to prefigure that our Lord would offer Himself without spot to God; and the whole was consumed with fire to indicate how fully, how unreservedly Christ gave His infinitely great and glorious self to expiate our sins "according to the Scriptures."

The ceremony of the heifer's immolation was public, and the Saviour's death was a public event, witnessed by several; and fully known to the many hundreds of worshippers who were in the city to attend the feast.

The Sufferer's title was displayed above His cross—that all who passed by might scatter broadcast the tidings that "Jesus of Nazareth, the King of the Jews," had been crucified in the sight of all.

The ashes of the heifer were gathered up and carefully preserved in a clean or unpolluted place. They were to be regarded as most important and precious. Mixed with water from a running stream a small portion availed for the removal of ceremonial defilements, and thus sanctified to the purifying of the flesh of men who had become defiled by voluntary or involuntary contact with death.

Very remarkably, those that were concerned in the death of the heifer—though they acted in accordance with the command of God—were to be accounted unclean until the evening. This may point to the fact that although the Lord suffered “by the determinate counsel and foreknowledge of God” (Acts ii. 23) He was crucified and slain by “wicked hands.” The design of God in the death of His son did not lessen the crime of those who “denied the Holy One and the Just.”

III.—Thirdly, the SPIRITUAL INSTRUCTION which this ordinance conveys.

The object of this institution was to exemplify *purification* rather than atonement, and to set forth the power of the blood of Jesus to *cleanse* from sin rather than to present His death as a full, perfect, present and unchallengeable *satisfaction and oblation* for His people when “all the sins of God’s elect were made to meet on Him.”

It is a truth that—

“The sinner who truly believes and trusts in His crucified God
His justification receives, and pardon in full through His blood.”

As truly may we sing—

“Tis He, my soul, that gave His son to die for crimes that thou hadst done!
He owns the Ransom, and forgives the hourly follies of our lives.”

The ashes of the burnt heifer mixed with running water were to be sprinkled upon any person who touched a corpse, a bone, or a grave, or came into physical contact with death. This effected ceremonial cleansing, which was to be done on the third day and again on the seventh, on which the defiled person was to be regarded as clean. May we not consider the ashes as signifying the merits of Christ’s death and the running water as the grace and power of the Holy Spirit? Does not the Apostle say, “Ye are washed . . . in the name of the Lord Jesus and by the Spirit of our God”? (1 Cor. vi. 11).

Seven denotes perfection. On the seventh day they were clean at even, and needed no more the sprinkling of the “water of separation.”

The saints of God are not now defiled by touching a bone or a grave; their defilements arise from another source—the sins they daily commit. Do *we* not need the spiritual realisation of what is here referred to—the ashes of the burnt heifer of purification for sin, and the running water to “purge our conscience from dead works to serve the living God”? In God’s good time we hope to reach the “seventh day”—the state of perfection in glory.

“Then we shall see His face, and never, never sin,
But from the rivers of His grace drink endless pleasures in.”

THE EXTENT OF SALVATION.—“Salvation carries a saved sinner as far as it goes itself. To what point does it flow? Well, the salvation of the Lord Jesus reached the Father and satisfied Him. Hence we are ‘made nigh by the blood of the Cross.’ The salvation of Christ reached heaven; and, if it is ours, it will also carry us thither—beyond doom and all penal evil—beyond death and all its terrors, and bring us into the light and joy of Divine love. The salvation of Jesus is eternal, and, if it is ours, it will carry us into eternity, for ‘Israel shall be saved in the Lord with an everlasting salvation.’”—*John Hazelton.*

WHERE TO BEGIN. III.—TWO PARTICULAR BAPTIST SOCIETIES.

“Beginning at Jerusalem.”—Luke xxiv. 47.

“Are there not with you, even with you, sins against the Lord your God?”—2 Chron. xxviii. 10.

TWO extremes are observable in the policy and practices of causes of truth. Some manifest little or no concern for matters which do not immediately relate to their own welfare. Their own people; the state of their own funds; their own prosperity; their own Sunday-school—in a word, their own interests—indicate the limits of their sympathy. “Dear” “Zion,” or “Zoar,” is *the* spot on which they desire heaven’s choicest blessings to fall. “They take pleasure in her stones and favour the dust thereof.” If the congregations and collections are good and they can report a few baptisms they are satisfied. *They* are doing well and desire little else. They hear of struggling Churches elsewhere; they are aware that there are faithful pastors who find it hard to live—and good men abroad who are faithfully serving the Master—but nothing disturbs their serenity.

Others mainly concern themselves with what is going on thousands of miles away. In vain are they reminded that “the eyes of a fool are [exclusively] in the ends of the earth.” “Distance leads enchantment to the view” they take. Their chapel may grow emptier each year. Power, savour, unction—once largely enjoyed—may now be unknown. Diminished congregations, coldness, and feebleness in their home operations are disregarded. “A missionary spirit” compensates for all lost blessings. Organizations and societies which befriend feeble Churches and poor pastors in England, they never dream of aiding. The cheerful records of brethren who report their own successes in distant places, of which we know only by “snap-shots,” satisfy them that they are doing all they should for the cause of God, and the wail of feebleness and lament from weary workers near at hand fails to touch their hearts.

These, of course, are extreme instances. The spirit which God sanctions and blesses lies midway; and to commend this, as we have gathered it from the Master’s own words, is the object of these papers.

It was wonderfully exemplified by a few Churches in the City of London so long ago as 1717, when our oldest denominational Society,

THE PARTICULAR BAPTIST FUND,

was started. Its founders, observing “the poverty and distress to which some employed in the pastoral office were exposed for want of a competent maintenance for themselves and their families, and the frequent applications for help made to private persons who had neither ability to help all nor opportunity to enquire into the circumstances of every case, it was decided that a Fund or Stock be raised to redress these grievances, and more especially for the support of *honourable ministers* and providing for a succession of such.”

Their religious belief was that of “particular redemption” as generally held by Calvinists, and they maintained that sovereign and distinguishing grace is the source of a sinner’s salvation—raises the superstructure—and will lay “the top-stone with shoutings of *grace* unto

it." They named their Fund "Particular" simply to distinguish themselves and those they designed to aid from other Baptists who held "general (or universal) redemption." From the first the term had no relation (as has been wrongly supposed) to the principles on which the table of the Lord is spread—though it is generally conceded that mixed communion between baptised and unbaptised believers was then all but unknown.

It also seems to have been tacitly admitted at the time when Andrew Fuller's views were so hotly discussed, that the question of *how* a minister presented Christ to the unconverted—whether by way of *declaration* or *offer*—should not be raised by the managers, if only his theme was "salvation by grace," and God owned his work.

It is to-day practically a union of Baptist Churches,* which, through their pastors and delegates (styled the Managers), are empowered to disburse an annual sum of nearly £3,000 for the purchase of books for ministers at their first settlement; for the help of a few afflicted and aged pastors; and toward the education of students at Regent's Park College, thus leaving (roughly speaking) about £1,700 to be distributed in annual sums of £17, £14, £11; or, in Wales £8, to country Churches to increase their pastors' salaries.

To the affluent these sums may seem insignificant, but when £80 or £90 is all a congregation can raise for its minister, such additions to small incomes are of high importance. But for this Institution, many Churches that we know would have come to a deadlock, or have had to abandon the idea of a resident pastor altogether. In what grateful words to God have we heard it eulogised by lips that are now hushed in death. Isaac Ballard, Caleb Broome, Titus Field, J. Gooding, George Harris, Charles Hill, R. Ashe Huxham, Frederick King, C. Masterson, Benjamin Taylor—all good men and true—at once occur to the mind, not to mention living brethren whose testimony would, we are sure, be equally warm and emphatic. At the present time seven country brethren, all of whom we should regard with the greatest confidence, are receiving grants varying from £17 to £11 annually.

Bearing in mind that our "Standard" brethren and ourselves are legitimate descendants of the Particular Baptists by whom the Fund was originated; that in things essential their views and practices are ours; and that so many brethren like the above have been and are generously assisted, should not our Metropolitan Churches regard the "London Fund" (as country friends often style it) as a heritage to be greatly prized and fully utilized?

Yet till lately Metropolitan Strict Baptists ignored it. One Church deliberately resigned its ancient right to send two messengers to the meetings of its Managers, on the ground that they were doing so much for Foreign Missions that this Fund must be dropped—and dropped it was. Happily, during the last twelve months, part of the profits of this Magazine have been devoted to aiding an influential Church to

* A Particular Baptist Church becomes connected with this Fund by contributing £50 in one sum to its funded capital. An annual Sabbath collection is also required, but no amount is pressed for. A connected Church has the privilege of sending its pastor and another gentleman to all meetings of its Managers. The latter need not be a member of this communion so long as he is in full membership with a Particular Baptist Church.

become connected with it, and thus to send two fully competent men to represent brethren of our distinctive principles; and it is hoped that another will ere long follow. This assuredly denominational action is befitting our profession and claims. It is "beginning at Jerusalem," and will have the Master's smile.

Our position is exemplified in the existence and operations of

THE SUFFOLK AND NORFOLK HOME MISSION.

In 1831 Fullerism was exerting an exceedingly baneful influence in truth-loving Churches, especially in rural districts. The pure Gospel was assailed under the name of Antinomianism. Its adherents were either ignored or treated with unkindness; and efforts were made to injure their reputation and impede their usefulness.

This, probably, led a few faithful ministers—among whom were Thomas Sutton, of Cottenham; William Palmer (then) of Willingham, and Samuel Collins, of Grundisburgh, to institute the above Society. The counties of Cambridge and Huntingdon were at first included in its plan of operation;* but ere long it was decided to limit its work to the counties whose names it still bears; and so early as 1836 it was described as "The Suffolk and Norfolk Home Missionary Society."

Its object was to aid settled pastors, who devoted themselves to village preaching, by grants of money; and to maintain a young man to evangelise districts in which the Gospel of free and sovereign grace had not hitherto been preached.

Its annual meetings, which were held in different Suffolk chapels, appear to have been most enthusiastic. It had the warm support of London's greatest preacher, John Stevens, whose friends not only gave liberally to its support, but who, in 1841, preached and published his "Gospel Commission," a grand and comprehensive sermon, in its advocacy.

After his decease in 1847, the Metropolitan Churches seem to have thought little of it, till in 1860 the first visit of Charles Hill to London revived their interest, and he was invited by Thomas Higham to urge its claims at the Avenue Chapel, Camden Town. Some warm supporters came forward: Keppel Street Chapel, then the home of a wealthy Church—with Meard's Court—leading the van.

This interest again waned, till in 1879 the present writer was led to invite Mr. Hill to Providence Chapel, Islington; in which, for the first time for many years, a public meeting was held to awaken sympathetic support for the Society, which had greatly suffered from a succession of bad harvests. Many London ministers viewed this effort with suspicion, but in spite of opposition it crystallised into a formally recognised "Metropolitan Auxiliary." For thirteen years Mr. Hill visited London twice in each summer in the interests of the Mission, friends like Mr. J. A. Haslop, of Islington, and Mr. J. Cooper, of Wandsworth, supplying our lack of service when it was impossible for us to accompany our dear friend to his engagements. About £1,000 in all was obtained for the general purposes of the Society, when the debility of increasing

* The Cambridgeshire brethren, in a perfectly amicable spirit, for a time maintained a separate mission of their own, with Wm. Palmer for its manager. This, however, ere long came to an end.

age necessitated his resigning his appointments of General Secretary and Metropolitan Delegate. It should be known that he never received a penny for the splendid services he rendered in the latter capacity.

Was not this "beginning at Jerusalem"; and do not the districts thus befriended and helped, as urgently call for our liberality to-day? The diocese is well known to be so priest-ridden that no parish clergyman of evangelical views can hope for preferment in Suffolk or Norfolk. The preponderance of social changes is adverse to the work of an honest and earnest minister of the old free-grace type. Families of repute have died, or removed, or their children have married "out of the line"; and with all modern conveniences for locomotion, rural Suffolk is a hard sphere for Gospel work on the lines pursued by George Wright, Samuel Collins, John Cooper and Charles Hill, with great success in days gone by.

Our paper had been planned and in part composed, when the following letter from our brother, Henry Tydeman Chilvers, the newly-appointed Secretary of the Society, reached us, and we gladly present it to our readers. Old organizations continually require accessions from the ranks of the young, and we trust that our friend will project and accomplish great things in the future. What is needed is well-considered and ably-conducted *pioneer work*, especially in West Suffolk, in many districts of which our principles are wholly unknown. O that such may be reached, and that God may bless the present successor of Samuel Collins and Charles Hill—names we shall ever love!

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

To the Editors of the "Earthen Vessel and Gospel Herald."

Having been chosen Secretary of the above, I should be glad of a little space to lay a few facts before your readers.

These East Anglian counties, especially the former, have for many years been highly favoured of God. Good and gracious men have been raised up to proclaim the Gospel of sovereign grace, and sinners have been quickened into life. Many pastors throughout the country to-day acknowledge their indebtedness to the work of the Strict Baptists in our rural villages.

It is for our *village* work and stations, I desire especially to plead. Agricultural depression, with an increasing indifference among the people, makes the work very hard. Many of our ministerial brethren are working assiduously, though too often with no kindly notice from Christians away from their own districts. Night after night they journey to cottage meetings in outlying places, prompted by a deep love to the Lord Jesus and a passion for souls.

It is to help such as these the Society exists, for in many cases their salaries are exceedingly small, the afflictions in their homes are often severe, and they suffer under the many disadvantages of isolated country life. I would, therefore, urge the claim of this Society upon the practical sympathy of all lovers of our God and His truth.

Just now many opportunities present themselves for real aggressive work, but our hands are tied by want of funds. Two or three chapels must shortly be closed for want of pecuniary and general help, which, with truly consecrated men and the means to start them, with God's blessing, might be flourishing scenes of Christian work. We have good

men, lovers of the grand old Gospel, who would and could take the oversight of these places if only they could be maintained till the work were so far established as to be *self-supporting*.

I shall be glad of any opportunity to preach at any of our Causes on the Society's behalf, taking a collection for its work at the services, or to receive any subscriptions or donations towards its funds.

I am, yours for *His* sake,

H. TYDEMAN CHILVERS, *Secretary*.

"Bethesda House," Ipswich.

THE GREAT AND FRAGRANT SACRIFICE.

BY JOHN HAZELTON.

"Christ . . . loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."—Eph. v. 2.

CHRIST as the great sacrifice for our sins was therefore fragrant to God. It was His willingness to suffer and die which (if I may so express myself) perfumed the whole of His work—and was not merely His passive acquiescence in the purposes of the covenant of grace, but the eager desire of His heart to glorify God and to obtain eternal redemption for His people. "I have a baptism to be baptised with," He said, "and how am I straitened until it be accomplished!" (Luke xii. 50).

Willingness is essential to the Divine acceptance of all services, and this is true of God's greatest Servant, and to the greatest Divine service that was ever performed.

It was not *the dignity of His person* only which rendered the merit of His "obedience unto death" so great. Would His sufferings have been fragrant had He suffered reluctantly and against His will?

Nor was it *His absolute sinlessness and purity* alone which gave such peculiar, such unique, value to "the dying pangs which our Redeemer felt." These would not have imparted its wondrous efficacy to His blood had it been forced from His veins against His will. That which made His agony so precious and caused what He endured to fill all heaven with immortal fragrance was the fact that He was a voluntary sufferer. Christ was not reluctantly compelled to die; He steadfastly and resolutely set His face to go to Jerusalem, where He was to endure the pains and agonies out of which the salvation of His people arises. This it was which caused them to perfume the heavenly world.

Having wherewithal in His person to satisfy justice, He had such wondrous love in His heart as moved Him to give up all and surrender Himself an offering for sin and for sinners.

We did not solicit Him to die for us; He was self-moved, and the love which first prompted Him, constrained Him subsequently and still constrains Him to lay out His mediatorial and mighty energy to secure the welfare of His dear people. Hence the preciousness of His obedience and oblation, His service and suffering, in the estimation both of our God and of His people. Who does not love to sing—

"Determined to save, He watched o'er my path
When Satan's blind slave I sported with death"?

O MOTHER DEAR, JERUSALEM.

THE ANCIENT SCOTTISH SONG OF THE HOMELAND.

DAVID DICKSON was a Scottish minister who flourished in the seventeenth century, at the time when the prolonged struggle was going on in England between its tyrannical king and those who contended for the rights and liberties of the people. His name is celebrated as occupying a prominent place in the history of religious revivals, no one, perhaps, in the history of the Church having achieved more as a winner of souls than he at Irvine, in the West of Scotland, where he was thus so owned of God in the five years following 1625.

The extraordinary effects which made him the spiritual father of multitudes seem to have resulted greatly from the force of his eloquence or the peculiarity of his manner. Their cause seems rather to have been his full and fearless expositions of the Word of God, and the direct and searching character of his preaching. At times he overawed his hearers with the tremendous terrors of future judgment; at others he melted them into pathos with affecting views of the Saviour's dying love. Now he would remonstrate with the wicked in terms of paternal kindness, and again lay bare their consciences with the skill of a spiritual anatomist. Error he pursued in all its varying and dangerous shades, and sin he detected and reprovèd in every delusive form. His success appears to have been only comparable to that of George Whitfield in Britain, and Jonathan Edwards in New England, in the following century.

In 1656, after many years of faithful service, he resigned his incumbency to undertake the high office of Professor of Divinity at Edinburgh University, and produced his commentaries on various books of the Bible, which are still highly valued by lovers of Puritanic Theology.*

His lot was cast in troublous times. Presbyterianism—though established by law as the national religion of Scotland—was strongly opposed by the Episcopalians, whose system of worship it was the policy of the Stuarts to force upon the people, but to which Dickson was firmly opposed. It does not appear that, like Rutherford, he suffered imprisonment for the faith, but he experienced a life of many and painful vicissitudes. As the loftiest trees are most exposed to the fury of the wintry blast, so he, who had risen to so great an eminence, was often the object of the cruelty of the bitter and unscrupulous opponents of the Church he loved so dearly.

His personal religion, though most deep and spiritual, was of a genial character—and he is said to have been "a well-favoured, proper man, a lover of social glee, of genial humour and of innocent mirth."

As a recreation he devoted his time to the composition of poetry. It cannot indeed be claimed for his productions that they manifest the highest genius, or are entitled to world-wide fame, yet the author of the following lines is worthy of grateful remembrance.

It is in singular harmony with the spirit of the age in which it

* His expositions of the Psalms and the Epistles are both rare and costly and beyond the means of ordinary ministers. A cheap edition of Dickson on the Hebrews was, however, issued by Ward and may often be obtained for a few pence.

was written—an age when earthly trouble and difficulty served so much to endear the joyous prospect of “the land of pure delight,” where the “saints will meet to part no more.” In the past, it was the favourite hymn of Scottish Christians, and was often recited or sung by the blazing ingle in cottage homes, or by groups of brave Covenanters amid moorland solitudes. It is alleged that at one time it would have been hard to find a pious peasant, even in the most remote districts, who did not know it by heart. Many versions of it are extant, but it is believed that it is here given accurately and in its entirety.

THE NEW JERUSALEM. BY DAVID DICKSON (1583—1664).

‘But Jerusalem which is above is free, which is the mother of us all.—Gal. iv. 26.

O MOTHER dear, Jerusalem !
 When shall I come to thee?
 When shall my sorrows have an end,
 Thy joys when shall I see?
 O happy harbour of God's saints !
 O sweet and pleasant soil !
 In thee no sorrow may be found,
 No care, no grief, no toil !
 In thee no sickness is at all,
 Nor hurt or any sore ;
 There is no Death or ugly sight,
 But Life for evermore.
 No dimmish clouds o'ershadow thee,
 No dull or darksome night ;
 But every soul shines as the sun,
 For God Himself gives light.
 There lust or lucre cannot dwell ;
 There envy bears no sway ;
 There is no hunger, thirst, or heat,
 But pleasure every way.
 No pains, no pangs, no grieving grief,
 No woeful wight is there ;
 No sigh, no sob, no cry is heard,
 No “ Well-away ! ” no fear.
 Jerusalem the City is
 Of God, our King, alone ;
 The Lamb of God, the Light thereof,
 Sits there upon His throne.
 O my sweet home, Jerusalem,
 Thy joys when shall I see ?
 The King that sitteth on His throne,
 In His felicity ?
 O God, that I Jerusalem
 With speed may go behold ;

For why? The pleasures that abound
 With tongue cannot be told.
 Thy houses are of ivory,
 Thy windows crystal clear.
 Thy streets are laid with beaten gold,
 Where angels do appear.
 Thy walls are made of precious stones,
 Thy bulwarks diamond square,
 Thy gates are all of Orient pearl.
 O God ! if I were there.
 Thy turrets and thy pinnacles
 With carbuncles do shine,
 With jasper, pearl and chrysolite,
 Surpassing pure and fine.
 Thy gardens and thy goodly walks
 Continually are green,
 Where grow such sweet and pleasant
 As nowhere else are seen. [flowers
 Right through thy streets with pleasing
 The flood of life doth flow, [sound
 And on the banks on either side
 The trees of Life do grow.”
 Those trees each month yield ripened
 For evermore they spring, [fruit ;
 And all the nations of the earth
 To thee their honours bring.
 There David stands with harp in hand,
 As Master of the choir ;
 A thousand times that man were blessed
 That might his music hear.
 There Mary sings “ Magnificat ” †
 With tunes surpassing sweet ;
 And all the virgins bear their part,
 Singing about her feet !

* Rev. xxii. 2. “The Tree of Life” which John saw was not a *single* tree ; for then, how could it grow on both sides of the river ? It was a species of tree — many trees of one description. This manner of speech is common. So we might say that “the cedar tree is found at Lebanon,” meaning many trees of this kind—or that the apple tree grows only in orchards, meaning all trees of this kind.

† The “Magnificat” is the song of Mary, “My soul doth magnify,” etc. (Luke i. 46). No thought of the Mother of Jesus being in heaven as a sinless Mediator is suggested here, her song being, “My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.” Dickson's idea is that she is in heaven as a saved sinner.

There love and charity do reign
 And "Christ is All-in-All;"
 Whom they most perfectly behold
 In glory spiritual.
 They love, they praise—they praise, they
 They "Holy, holy" cry; [love,
 They neither toil nor faint nor end
 But laud continually.
 O passing happy were my state
 Might I be worthy found

To wait upon my God and King,
 His praises there to sound.
 With cherubim and seraphim,
 And holy souls of men;
 To sing Thy praise, O God of Hosts,
 For ever and "Amen."
 Jerusalem! Jerusalem,
 Would God I were in thee;
 O that my sorrows had an end,
 Thy joys that I might see!

A CRY FOR HELP IN PRAYER.

BY ONE OF GOD'S FRETFUL CHILDREN.

"Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness."—Job xxxvii. 19.

JOB had been indulging in unbecoming thoughts about the works and ways of God, for which Elihu rebukes him by reminding him how little he knows of these or of the unsearchable wisdom they display. In this connection our verse occurs. It is the language of irony. Though designing to rebuke the patriarch's ignorance, Elihu addresses him as if he were a competent instructor. "Teach us," he says—you who think you know so much—"what we shall say unto Him," for *we* humbly admit that "*we* cannot order our speech" when speaking *of* or *to* Him, by reason of the darkness or the mystery which envelopes so many of His proceedings.*

The words have been recently applied in a somewhat different sense, to the writer—a poor, tried, and feeble believer—who has for some time had the most painful experience in relation to prayer, so much so as to elicit the question whether this poor heart has ever received grace to pray at all. Then it was that the words came with some little unctuous power, as if they were a petition addressed to God for ability to pray. "Teach us" (teach *me*, dear Lord) "what we shall say unto Him" (what *I* shall say unto *Thee*), "for we cannot order our speech by reason of darkness" (for *I* know not what *I* should pray for as *I* ought).

The darkness, thank God, is (I think I may say) not that of unregeneracy—the darkness of the confined corpse in its gloomy vault or tomb. I have known the joy of the light, and proved how sweet and how pleasant it is for the eyes to behold the sun. It has shone in my heart; shone on the page of God's Book; shone on my pathway, and I have seen the Master's footprints where I had to tread; shone on His acts, and I have perceived that all things were at work for good.

It is the darkness of withdrawn light; for

"If no evening visit's paid between my Saviour and my soul,
 How dull the night, how sad the shade, how mournfully the minutes roll!"

This is *my* darkness. Spiritually I seem to see nothing. Circumstantially all appears confusion. If I move, I stumble at surrounding objects and sometimes fall. Not knowing where I am,

* The opening paragraph is gathered from writers of repute.

I take wrong steps and act foolishly. I am one of those who cry, "We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night: we are in desolate places as dead men" (Isa. lix. 10).

I almost dread God's house. If I hear—as sometimes I have to—a superficial letter-preacher, he rubs salt into my sores and stirs me to unbelief. If the minister is a living witness to the power of godliness, he is apt to soar into the upper light and leave me in the gloom. "Lord, teach me what I shall say unto Thee."

THOU SHALT REMEMBER.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

THOU shalt remember all the way
The Lord thy God hath led;
How He hath made His goodness
known,
His glory and His greatness shown,
And thee with manna fed:
And how the beams of heav'nly light
Across thy path hath shed.

Yes, all the way thy little life
Can His "great things" record;
Not uneventful were thy days,
Not left to hazard were thy ways,
But "ordered by the Lord";
'Twas He did give the needed grace,
And daily strength afford.

Thou shalt remember—not so much
When pain and grief were thine,
When darkness seemed to hedge thee
round,
As when, with tend'rest care, He
wound

His arms of love Divine
Around thee fast, and helped, and
cheered,
Until the light did shine.

Or when, what times thy way was
rough,
And brought thine heart alarm,

How kind and faithful God hath been,
And ever bade thee harder lean
On His sufficient arm;
And how anon He sweetly gave
The precious after-calm.

Thou shalt remember how in love
Some joys He did withhold;
Some cherished idols took away,
When thou, reluctant to obey,
Hadst grown so strangely cold;
Till He as patiently did chide,
With gentleness untold.

Remember, also, how at length
He did thy murmurings still;
The sweetest lessons to thee taught,
Whilst in thine heart He gently
wrought
Submission to His will,
And thou did'st "walk with God" in
peace,
And Christ thy thoughts did fill.

Thou shalt remember, and the thought
Shall make thee humbly fall
Low at His feet in thankfulness,
His name to praise, His hand to bless,
And own Him "Chief" of all;
To marvel at His love so great,
And thy returns so small.

KATE STAINES.

"HAVING SEVEN HORNS AND SEVEN EYES" (Rev. v. 6).—"In the number *seven* a *certain* is put for an *uncertain* number; but wherever it occurs it expresses *perfection* as the ruling idea. 'Seven horns,' then, and 'seven eyes' in the person of the Lamb, here indicate the absolute perfection of manifold power, wisdom and glory, possessed by Him who erects His throne upon His cross; upholds His royal dignities by His priesthood; preserves, extends, and enriches His empire by His own resources, His merit, power, wisdom, and glory; and will finally perfect the whole economy by putting down all rule and authority (save His own), gathering together into Himself all whose names are written in 'the Book of Life' and delivering up the entire mediatorial kingdom to His Father 'that God may be all in all.'"—*William Palmer*.

REVIEWS, LITERARY NOTES, ETC.

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By R. E. Welsh, M.A. H. R.
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THE Word of Zion's King is the Christian's law. He has said, "Go ye into all the world and preach the Gospel to every creature." At the first the disciples of our Lord were slow to grasp the wide extent of this commission, and preached the Word to the Jews only. But, subsequently, when Peter had had the vision and the saints were scattered by persecution, they went everywhere preaching the Word. The Acts of the Apostles is a record of missionary labours, telling of travels in foreign lands, chiefly of the Apostle of the Gentiles, undertaken at the command of Christ. Granted that those nations did not want the Gospel, did not ask for it; that they appeared content with the religion they had, does it follow that they did not need it? Certainly not. By it men were turned from their idols to serve the living and true God, their minds were enlightened, and a joy hitherto unknown was experienced. Of course they met with opposition and criticism; they were regarded as disturbers of the peace—the charge against them being that they turned the world upside down.

A believer in Christ should require nothing beyond the command of Christ to justify missionary enterprise, and it should be borne in mind that the blessings which, as Englishmen, we enjoy are the outcome of obedience to that Word.

But, notwithstanding the beneficial results which so far have accrued, the work in foreign lands is criticised by the Minister of State, the man of modern mind, the civilian doing business or travelling among native races, and even by some within the professing Church; and the writer of this book takes up the challenge, and in a clear and masterly manner shows the absurdity and groundlessness of the criticisms.

The grounds upon which missionary work is challenged are (1) That, politically, it is objectionable; (2) Religiously, it is superfluous, and (3) Morally and socially, it is unsatisfactory in its outcome. Each of these points is dealt with and evidence adduced to show the erroneousness of the assertions.

With reference to the work being

politically objectionable, the writer points out the difference between the methods of Roman Catholic and Protestant missionaries, showing clearly that, whilst Roman Catholics have sought and secured questionable privileges and political power, Protestant missionaries have not only never sought, but have refused them. He adverts to the actions of Government and traders, and puts the blame for political complications upon the right shoulders, making it evident that it is not the messengers of peace who are the disturbers of the peace.

Coming to the second statement the author notices the comparisons which, in recent years, have been made between the religions of the world, and in consequence of which some have asked whether, after all, the Asiatic races have not religious and moral light serving their needs sufficiently well, and whether there is any need for upsetting their satisfaction with beliefs which they hold dear. He then shows the absurdity of the "leave-things-as-they-are" policy, and after making all allowance for whatever of good there is in these systems of religion, shows that Buddhism in its pure form is despairing pessimism, while in its popular guise it is blind, idolatrous superstition; and also brings out the fact that the Asiatic millions are fed with empty puerilities or with metaphysical abstractions, which are out of touch with human life and void of moral elements. Or they are held under the terrorism of nature spirits, departed spirits, and magic, and are prostrated before grotesque material images; that religion for the most part is a matter of prayer—wheels, fortune-telling, enchantment, repetition of incoherent words and pathetic mummery. Therefore the preaching of the Gospel in these places is not only far from superfluous, but it is urgently necessary.

With regard to the charge that mission work is morally and socially unsatisfactory in its outcome, the writer, after pointing out what he considers some weak points in modern methods, replies to this charge by furnishing evidence and argument which prove it to be utterly groundless.

We do not altogether follow Mr. Welsh in some of his statements with reference to liberal thought and the coming kingdom, but the book is well

written, intensely interesting, and in our view, whilst it completely disposes of the criticisms, it will be the means of quickening interest in missionary enterprise. We are glad the publishers have issued the book in a cheap form, which we hope will secure for it a very wide circulation.—J. E. F.

A Memorial of George Frost, Pastor of Rehoboth Baptist Chapel, Jarvis Brook, Sussex. Cloth lettered, 1s. 9d.; gilt edges, 2s. 3d.; postage, 3d. Farncombe and Son, Imperial Buildings, London, E.C.

THIS is an unostentatious Memorial of a gracious and useful minister of the Gospel, who served his generation according to the will of God in the chapel of a Sussex village for twenty-one years.

Born in the locality of the first home of C. H. Spurgeon, and in the same year, 1834, he lived the life of a natural man and pursued the avocation of a fisherman till after his twenty-eighth birthday. He was then, after a somewhat memorable conversion, preceded by much solemn and deep feeling, brought into the liberty of the Gospel. This occurred "in such a way and manner that the spot on which it took place and the very hour, were known to him"—a fact which invests his early experience with peculiar interest, as so many of the Lord's true servants neither know this with precision, nor are able to recall how, when, and where they were first "put among the children."

His joining the Church at Coggeshall, Essex, is vividly related, it appearing that he himself preached,

and was baptised, and received into fellowship on Lord's day, March 23rd, 1877. His further steps are described; and we are told how he married, how his trade failed, thus shutting the door of his obtaining a living by secular industry; how he was led to open his mouth for the Master; and how, finally, he became the pastor of a tried and truth-loving people, whom he served faithfully till his death terminated the union which had proved so happy for all.

The portrait which adorns the volume represents a typical East Anglian face, indicating a shrewd and observant character, with a dash of the prudence and reserve invaluable in the Pastor of a village community.

His ministry, though not of the highest intellectual order, appears to have been Christ-exalting and savoury. For unadorned truth he entertained high regard and shunned not to declare it, and to expose the flimsy, shallow *thing* regarded as the religion of God, by so many in the present day. Very faithful and heart-searching are the four sermons here given, especially the last on "All Days Evil Days Apart From the Saving Love of God."

Our own heart has been touched—while reading this book—with a little of the glow which the Holy Spirit at times of favour produces, and which we venture to regard as a token of His approbation of what is engaging our attention. We, therefore, commend it as portraying a minister of a class which many might despise, but whom we pray may be increased and multiplied on every hand for the instruction and comfort of our low and languishing causes of truth.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HORNSEY RISE (EBENEZER).—The fortieth anniversary was celebrated on June 10th, when two sermons were preached by the pastor, H. D. Sandell. Special services were also held on Tuesday, June 12th. In the afternoon pastor E. White, of Woolwich, occupied the pulpit, when a very encouraging sermon was preached from Psa. xlv. 5, "God is in the midst of her; she shall not be moved: God shall help her, and that right early." A tea was then provided in the schoolroom, when a goodly number of friends were present. In the evening Mr. F. T. Newman presided and was supported by the following ministerial brethren, who

gave appropriate addresses—Messrs. T. L. Sapay, E. White, E. Rose, and the pastor. Each of the gatherings was well attended, and a very profitable and enjoyable time was spent.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with the pastor's fourth anniversary were held on Sunday, July 8th. Sermons by Mr. Bacon—in the morning from Isaiah ix. 6 and in the evening from Luke iv. 18, 19. Much soul-profit attended the Word spoken. On the Tuesday following special services were held, Mr. Marsh (Warboys) preaching in the afternoon from the words, "And Jabez

was more honourable than his brethren," etc. (1 Chron. iv. 9), many testifying to the occasion being one of much soul-profit. The evening meeting, which commenced at 6.30, was presided over by Mr. F. T. Newman, and addresses were delivered by Messrs. Tooke (Gurney-road) from Isa. 1. 4; Bacon, from the three thoughts—"In Christ, with Christ, and like Christ"; Marsh, from the word "kept," both in our unregenerate state as well as since being called by grace; and the pastor. Each subject was well received and much appreciated. The attendances were very good on each occasion and the collections liberal.—GEO. S. FAUNCH.

GRAVESEND (ZOAR).—The diamond jubilee of this historic Church was celebrated on July 11th, when two sermons were preached by pastor E. Mitchell. In the afternoon the substitutionary work of the Lord was set forth, and the season will not be soon forgotten. Pastor C. West conducted the earlier part of the evening service, and Mr. Mitchell discoursed on the Church's conversation with her Lord. The friends expressed themselves as having profited by the messages delivered. We were glad that Mr. Johnson, who was instrumental in the formation of the Cause, was able to be present.—D. BUTCHER.

MARGATE (REHOBOTH).—The Lord hath done great things for us, whereof we are glad. The first anniversary was held on July 1st, when two sermons were preached to appreciative congregations, a few extra seats being required at the evening service. The services were continued on the following day in the Margate Tabernacle (kindly lent for the occasion). Pastor W. A. Dale presided over the meeting, which was well attended. The Chairman reviewed the year's work, which it was felt called for praise. After another address and vote of thanks to the pastor and deacons of the Tabernacle, the meeting was concluded with the Doxology.

CHATHAM (ENON).—On Wednesday, June 27th, our anniversary services were held, when pastor R. Mutimer, of Brentford, preached two soul-stirring sermons, which were listened to with much attention and profit. At the close of these services we were able to sing the good old hymn, "All hail the power of Jesu's name."—C. C.

EBENEZER, GRAYS.

ANNIVERSARY services were held on Wednesday, July 4th, when a sermon was preached in the afternoon by pastor E. White, of Woolwich, from Isa. xli. 10.

Our brother was enabled to set

precious truth forth in such a manner that many received a blessing.

Tea was served at 5 o'clock, after which a public meeting was held, presided over by Mr. Goodley, of Hill-street.

After singing the hymn, "Kindred in Christ," the Chairman read a portion from the 10th chapter of John, and the pastor (G. Smith) sought the Lord's blessing upon the meeting.

Brother Wiseman gave a statement of the Church's affairs, showing a small balance on the wrong side, but at the same time acknowledging the good hand of our God upon us in many ways, especially in giving a settled pastor, adding to the Church, and maintaining love, peace, and unity in our midst.

After a few words from the Chairman, brother Blackman spoke from Isa. viii. 17, showing how the child of God waits upon the Lord, and, although "He hideth His face," His people look expectantly for Him.

Brother Licence addressed the friends from Ephes. ii. 7, "The riches of His grace." It was very sweet to hear our brother tell of these exceeding riches displayed in His kindness toward us through Christ Jesus.

Brother Farnell spoke from Gen. xlix. 24: "His bow abode in strength," desiring that this might be realised by the friends at Grays.

Brother White followed, speaking from John x. 30: "I and My Father are one," and the Pastor concluded with a few words from Isa. xxxv. 6.

After singing, the Chairman closed with the Benediction.

The Lord blessed us with His presence and moved the hearts of friends, so that the arrears were more than cleared off, and we thank Him for His goodness and courageously go forward in hope and expectation of further blessing.

A LOVER OF ZION.

BRENTFORD (NORTH ROAD).—On Thursday, June 28, we celebrated our pastor's thirteenth anniversary, when two sermons were preached. In the afternoon pastor E. Mitchell took for his text Matt. vi. 32. The divisions were—(1) The gracious title; (2) the grand testimony. The words spoken were most suitable, profitable, and much appreciated. In the evening our brother, pastor J. E. Flegg, took for his text Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." The divisions were—(1) The end and aim of a godly minister's life—to bear witness; (2) how it was that he came to be engaged in this service—it was of God; (3) the secret of his perseverance from year to year—"hav-

ing therefore obtained help of God." This service was especially enjoyed by our pastor, Mr. R. Mutimer, and was a suitable word of encouragement to all who are engaged in the Master's service. We greatly rejoice in the goodness of the Lord in sparing our beloved pastor to proclaim the glad tidings of the Gospel, in blessing him with health and strength, and for making his ministry a great help and blessing to many precious souls. We pray that the gracious power and influence of the blessed Spirit may be even more manifest in his future labours, if it be according to the good pleasure of His will, to the praise and glory of our exalted Lord.—E. FROMOW, Chiswick.

AGED PILGRIMS' FRIEND SOCIETY.

HORNSEY RISE ASYLUM ANNIVERSARY.
(From a Correspondent.)

THE thirty-fifth anniversary of the Hornsey Rise Homes of the Aged Pilgrims' Friend Society again provided "a feast of fat things." With unflinching regularity, the friends of the Institution repair to this rendezvous on the first Friday in July, not for propagandist work, nor that there is any need to stir up their hearts "by way of remembrance" for the work. The minds of these friends and supporters—truly representative of the whole body scattered up and down—are constantly set upon the needs of the Lord's aged poor. They come on this day to see their beneficiaries in their own pleasant cottage homes, by purchases also of the useful goods displayed for sale to help the Benevolent Fund of the Homes, by which some special needs of the inmates are met, and, best of all, to share the refreshment and blessing which, as the Lord will, attends the services which are an inseparable part of the anniversary proceedings.

Friday last was providentially fine, and from an early hour there was an excellent attendance. The inmates vied with one another to make their habitations attractive for the visits of their kith and kin, as well as others who might make a call upon them, and the nicely kept lawns and flower-beds looked their best. The sale of work for the replenishment of the Fund, which provides medical attendance, nursing, and extra comforts for those in sickness, commenced at 2 o'clock, and at 3 o'clock the first service of the day was held in the Asylum Chapel, which was quite filled. Mr. J. Ormiston, of St. Mary-le-Port, Bristol, was the preacher, and Messrs. A. Hayles, A. Boulden, W. Bumstead, J. B. Clayton and T. W. Nunn, members of the Board of the Society, with Mr. Hazelton, the secretary, were present. Mr. W. Sinden

read Psalms xci. and xcii. and offered prayer.

The text was Matt. xiv. 18, "He said, Bring them hither to Me." Turning to the context, the preacher reminded his hearers of the occasion on which Jesus uttered these significant words. The Lord knew what He would do, but He desired to test the resources of nature as to His disciples to the last grain. In reply to this command, they said that there was nothing available but five loaves and two fishes. This indeed brought them to an end of their own resources, and how small they were! But the Lord did not despise them because they were so small. On the contrary, He said, "Bring them hither to Me." It is not a question with Him of few or many. He does not despise small things, but greatly honours "things that are not" and "base things." These the Lord delights to take in hand for His people and bless. Had His hearers, said Mr. Ormiston, any small things, either temporal or spiritual? In spiritual things, certainly, their possessions were always very small. "Bring them hither to Me. I will not despise them." So when the disciples brought the loaves and fishes to Jesus, He caused the multitude to sit down and thus roused their expectation of a wonder of some kind that He was about to perform. Jesus looked up, signifying that all mercies, large or small, come from above. He looked up and thanked His heavenly Father for the five loaves and two fishes; from which they ought to learn the secret of seeing their heavenly Father's hand in all things. Then, too, when all had eaten, the disciples gathered twelve large baskets full of the remains. Their faith might be little faith, but the Lord Jesus Christ bade them bring it to Him, and as He increased the bread and the fishes, so He would increase their faith. Though He wrought the miracle for the benefit of the thousands there present, yet the end in view was His own glory and the profit of His people in all after-times. And so He had it put into the Book for their encouragement and instruction. The Lord is the same yesterday, to-day, and for ever. He always has His people in His thoughts, and though they may be forgetful of His love, yet "He abideth faithful." He can do wonders with a little crumb of mercy. "His mercy is from everlasting to everlasting upon them that fear Him." He will multiply mercies by our coming to Him. He will increase our love and deepen our affection. Had we but poverty and leanness, yet the Lord said: "Bring them hither to Me." He never forsook the soul that hoped in His mercy. Those whom He had made His people might well say with Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is Christ Jesus our Lord."

At the close of the service, there was an interval for the benefit of the Sale of Work, and at 5 o'clock tea was provided in the Asylum Hall, in which a large number of friends joined. In the evening a second service was held in the chapel, when Mr. M. J. Tryon, of Stamford, preached an excellent sermon from "That your faith and hope might be in God" (1 Peter i. 21).

While no appeal for the general wants of the Institution is made in connection with this anniversary, it will not be out of place to remind our readers that 1906-7 is the centenary year of the Institution. In view of this most auspicious event, a Million Shilling Fund has been inaugurated for the excellent purpose of making the four Homes of the Institution entirely self-supporting. Thus, all future contributions will be freed to be used for the exclusive purpose of consolidating and developing the pensions. There are now 1,640 pensioners on the books, and contributions, either for the Million Shilling Fund or for the general work of the Institution, should be sent to Mr. J. E. Hazelton, at the office of the Society, 83, Finsbury Pavement, E.C.

PRITTLEWELL, SOUTHEND-ON-SEA (PROVIDENCE).—Services in connection with the pastor's fourteenth anniversary were held on the 20th June, when an excellent sermon was preached in the afternoon by pastor E. Mitchell from Solomon's Song ii. 3. The preacher referred to the delicious fruit of the apple tree, also to the shade from the heat, and enlarged on these themes to the enjoyment of a very good congregation. About 100 sat down to tea. The evening meeting was presided over by Mr. Goodley, of London, who expressed the pleasure he felt in paying another visit, as he felt at home with the friends, and feelingly alluded to the death of our late beloved Church secretary, brother Mobbs. Brother Elnaugh having engaged in prayer, addresses were delivered by pastors E. Mitchell, H. J. Galley, F. C. Holden, and H. J. Polley. The collections, which were good, were handed over to the pastor, who thanked the friends for their kindness to him, and also thanked friends and visitors for their presence and assistance on this occasion. He hopefully looked forward for continued peace and prosperity. After singing that grand old hymn, "All hail the power of Jesus' name," and the Doxology, the meeting was brought to a close with universal expressions of enjoyment and profit. Truly our

Covenant God had been with us, and to Him be all the praise.—W. J. H.

ST. ALBANS (BETHEL).—The Sunday-school anniversary in connection with the above place of worship was held on Lord's-day, July 8th, when it was again our joy and pleasure to have with us our brother A. E. Brown. The preacher was very graciously helped to expound the Living Word to good congregations, both morning and evening, and also delivered an appropriate address to the scholars and friends in the afternoon. Special hymns were sung in a very creditable manner by the children, evidencing the very careful training they had received from the Misses Hawkins, who were responsible for this part of the day's worship. Miss Paul presided at the organ with her usual ability. Our collections were good, but not quite up to last year's total; but we are very grateful. We desire to thank our heavenly Father for His mercy to us through another year, and pray that He will bless the labours of the teachers with "signs following."—G. W.

IPSWICH (ZION).—On June 24th a pleasant and profitable time was spent in connection with the Sunday-school anniversary. In pastor James E. Flegg, whom some of us heard for the first time, we felt we had just the man to interest the young and edify the adults. Paul's words to Timothy, "From a child thou hast known the Holy Scriptures," was the morning subject. In the afternoon the children recited, and an instructive address was given by Mr. Flegg to the children. Another gospel feast at night concluded our Sunday-school day. Special hymns were sung under the leadership of brother Garrard. On July 4th the annual treat was held in Cliff Meadow, when a happy day was spent with the children.—A. F.

SOHO.

THE pastor being about to leave to take up the work at Brixton Tabernacle, in conjunction with Mr. Cornwell, the services on July 3rd, being the anniversary of the pastorate of Mr. Sapey at Soho, were somewhat special and peculiar. In the afternoon the esteemed pastor of Mount Zion, Hill-street, Mr. Hazelton, preached an excellent sermon, which by some will be long remembered, from Titus i. 2, wherein the eternal verities of the Gospel were set forth as the basis of the hope of the Church of God. The gathering at the tea tables was a reunion of past and present friends of Soho, and it was cheering to meet so large a number of old friends. A pleasant hour was spent as these friends partook of tea, which was kindly pro-

vided by Mrs. F. J. Moule. The evening meeting, under the presidency of Mr. Rundell, was opened with the hymn "Kindred in Christ." After a portion of Scripture had been read and the Divine blessing sought, the Chairman referred to the peculiar nature of the gathering and made a few remarks pertinent to the occasion, concluding with hearty good wishes for Mr. Sapey in his new sphere. Pastor James Clark spoke well upon "The water of life" (John iv. 14). Pastor F. C. Holden delivered a bright address on "Light," noticing its marvellousness in its source, centre, purity, rapidity, and effects. Pastor O. S. Dolbey lead our thoughts to the power of God, speaking in an instructive manner from Psal. cxlv. 11. Pastor James E. Flegg, referring to Soho as his old home and also to the present gathering, said he was reminded of past days. He spoke with feelings of mingled joy and sorrow. God never makes a mistake. Men sometimes do, yet God over-rules even their mistakes. God only knows all the aspects of a minister's life. The pastor had continued, having received help of God. God did not fail His servants. Pastor F. Fells, in a brief but interesting address, dealt with the grand declaration of Paul, "I am not ashamed of the Gospel of Christ." In conclusion, the pastor thanked the friends for their presence and practical sympathy. The meetings were well attended, hearty and spiritual, and the financial result very satisfactory.

BETHESDA, IPSWICH.

OPENING OF THE NEW SCHOOL BUILDINGS.

On the 27th June, services of a very interesting character were held, when the school buildings, which for a long time have been urgently needed, were opened. The handsome spacious school-room is quite up to date. The structure is Gothic in style, constructed with red brick facings, with ornamental red brick dressings. It will accommodate about 400 children, and is so arranged that it can be divided by curtains into separate class-rooms, while at the east end is a platform. The floor is of wood, laid on concrete, and ventilation is secured by means of ventilating tube inlets and roof ventilators, and light in the day-time is mainly derived from two rows of roof-lights and also from windows at the side nearest Christchurch Park, while in the evening the electric light will be used. Warmth is provided by means of hot water (low pressure) pipes. Seating accommodation is provided by means of rows of stained and varnished forms, with reversible backs. There are lavatories and a kitchen attached, the latter, doubtless, proving a valuable adjunct

to the new school, which will be available for use in connection with the different religious and social organisations connected with Bethesda Chapel, the number of whose congregation has increased very considerably of late, under the zealous and active administrations of the pastor (Mr. H. Tydeman Chilvers). The new buildings were designed by Mr. Frederick G. Fauch, the contractor being Mr. G. A. Kenney.

There was a large preliminary assembly in the chapel shortly before four o'clock, the lower portion of the building being well filled. The hymn, "O God, our Help in ages past," having been sung, and prayer offered by Mr. D. Witton, the pastor, H. T. Chilvers, delivered a brief address, in which he alluded to the specially interesting character of the occasion on which they were met. He expressed regret that Mr. W. P. Goodley (of London), who had been announced to open the new schoolroom, was unable to be present. Mr. F. J. Moule had, however, kindly undertaken to perform that duty. The architect then handed the key of the new schoolroom to Mr. Moule, and a procession was formed from the chapel to that building, and Mr. Moule unlocked the door, and the room quickly filled. The pastor presided, and the proceedings were opened by singing and prayer. Mr. A. E. Garrard, the secretary of the Committee, announced that letters had been received from several friends regretting their inability to be present. An excellent address was delivered by Mr. Moule on the subject of Sunday-school work, and he was followed by Mr. E. Chilvers, the active superintendent of the Sunday school, who remarked that he might claim to hold a position that was unique, so far as Bethesda was concerned, for previous superintendents could not claim to have a schoolroom in which to carry on this important work in connection with the Church.

In the evening, about 300 members and friends sat down to tea, provided by ladies of the congregation, the new schoolroom being quickly transformed to provide the necessary accommodation, and the tables adorned with choice plants and flowers.

A meeting was held in the evening, under the presidency of Mr. F. T. Newman (of London), and interesting addresses were delivered by that gentleman, pastors E. J. Gilchrist and W. H. Ranson, Messrs. H. L. Cooke, W. Ling (treasurer), and A. E. Garrard (secretary). On the motion of the pastor, Mr. H. T. Chilvers, a hearty vote of thanks was accorded to the architect and to the builder for the admirable manner in which they had carried out the work in their respective positions. These gentlemen suitably responded.

The total proceeds of the day amounted to £86 7s. 1d. A gentleman had offered a donation of £5 if a certain sum were provided during the evening. The response was very generous, the result being that £37 was quickly promised. Mr. William Ling announced that the amount required to free the building and necessary fittings would be £1.050.

BELVEDERE.—The little Cause at Belvedere have much to be thankful for in connection with the settlement of pastor H. Mountford. A meeting for the children is held during the week, when about 40 attend. Among other things they are encouraged to rear flowers, which are given to the hospitals; but the main object is to gather them for instruction in the Word. On July 1st and 4th services were held to celebrate the anniversary of the Sunday-school and class. The pastor preached two very suitable and encouraging sermons on the Sunday and gave an interesting address in the afternoon. On the following Wednesday a meeting was held, presided over by the pastor. Mr. Rose, of Enon, Woolwich, in an admirable address, set forth many lessons from the story of the little captive maid. Pastor E. W. Flegg emphasised the power of God as he dealt with Paul's shipwreck. Pastor C. West gave an object-lesson on the heart of stone and the heart of flesh, using a piece of granite to illustrate his remarks; and the pastor concluded with an instructive address upon "I go fishing." The meeting was greatly enjoyed, and the workers felt much encouraged.—D. C.

ENFIELD HIGHWAY (PROVIDENCE).—On July 10th anniversary services were held, when Mr. Aokland preached in the afternoon from Luke xxiv. 25, the sermon being much enjoyed. At the evening meeting, after brother Ash had sought the Lord's blessing, the chairman (Mr. Mason) made a few remarks, and appropriate and profitable addresses were given by Messrs. Cornelius, Arter, Hewitt and Aokland.—G. F.

CHOBHAM (WEST END).—July 11th was an ideal day, the summer heat being modified by a few fleecy clouds and cooling breezes. This induced a good number of friends from Guildford, Farnham, Woking, Staines, and other places round to join the friends at West End in celebrating their anniversary. Pastor W. Chisnall preached an excellent sermon in the afternoon to a large and appreciative congregation. The evening meeting was presided over by Alderman Brand, and addresses were given by Messrs. Chisnall, Parker, Rush

and Snell. Special reference was made to the illness of Mr. Kern, who for many years has been one of the chief supporters of this Cause. The successful character of the services was cheering to the brethren who have stood by this Church in its low condition, and it is hoped this may be as the beginning of days. Collections nearly £6.—H. BRAND.

ZION, NEW CROSS ROAD, S.E.
SERVICES in commemoration of the first anniversary of Mr. John Bush's pastorate were held on June 24th, when special sermons were preached by the pastor, who also gave the midsummer's address to the scholars and friends in the afternoon and spoke at the open-air mission meeting in the evening.

The following Tuesday a thanksgiving service in the afternoon, the pastor presiding, and prayer offered by Messrs. Brain and Stringer (Surrey Tabernacle), and deacons Armstrong and Catchpole. Pastor E. Mitchell (Islington), preached an admirable sermon from Acts xi. 22—24, special reference being made to verse 24, "For He was a good man, and full of the Holy Ghost and of faith." Just as a great artist with a few strokes of his brush produces a striking likeness of some celebrity, so the Holy Spirit in a very few words gives a character sketch of Barnabas, and because He pens it we know it is true! His name was Joses, but they surnamed him Barnabas, "the son of consolation." Three features of his character recorded—a good man, full of the Holy Ghost, full of faith. Only God is absolutely good, inexpressibly good, the only good! Sometimes we use it in a relative form as expressive of God's people. A good work wrought in the heart constitutes them good in God's sight. It could not be true of everyone of God's people, for some appeared to have grace grafted in a crabstock! Barnabas was a kind, loving, benevolently disposed man; not full of prejudice, but ready to see good wherever he might find it. He was ready to help, ready to speak a kind word. What a recommendation was such goodness of the Gospel of Jesus Christ! The best thing to see this side of heaven was the grace of God working in the hearts of men and women, living the Gospel, walking the Gospel, making it manifest through their lives. Barnabas saw the kingdom of Jesus Christ being established in that place and it made him glad. And the speaker was glad to come to Zion, New Cross, and see the grace of God manifest in their midst, and he heartily desired to see it continue. In their pastor they had a Barnabas who had been a son of consolation with many, and they were all rejoiced to see the success which was

following his ministry. Men rejoice in their own salvation, but when they joy over the salvation of another, they experienced a purer, higher, holier joy!

Tea was served in the school-room, a large number of friends being present from other Churches, and a short address was given by Mr. Thos. Carr (Surrey Tabernacle).

In the evening a public meeting was held in the chapel (which was well filled) and presided over very efficiently by Mr. T. Daynes Wood (Blackheath). Prayer was offered by pastor S. Banks (Eltham) and a brief report given by the church secretary, Mr. T. G. C. Armstrong. Since the commencement of Mr. Bush's pastorate, 36 had been baptized and added to the Church and several were awaiting baptism, 12 had been restored or transferred to membership, and 10 had been called home, all of them of an advanced age and ripe for glory. Nearly 100 new scholars had joined the school, which was manned with a splendid staff of teachers, and all the institutions in connection with the Church were in a healthy condition, while the congregations had nearly trebled.

Pastor E. Mitchell spoke of Zion singing a new song. It was new in the sense of being permanent; did not grow old or stale, and was pitched in a delightful key. It was the song of redemption, particular redemption "out of every tribe and kingdom and nation." It was redemption by blood and by power. Heaven was a wonderful place, of which we knew but little, but the new song was sung there. When the work of creation was finished the morning stars sang together. At the advent of the Lord Jesus Christ a few poor shepherds were favoured to hear the angels sing; and there is joy in the presence of the angels over one sinner that repenteth, and a new song is sung when a child of God enters heaven. When the Lord Jesus Christ went back to heaven He was covered with glory, and the coronation song was sung, "Lift up your heads, O ye gates, and let the King of Glory come in."

Pastor E. White (Woodwich) spoke of Paul as the minister of Jesus Christ to the Gentiles (Rom. xv. 16), and he concluded that as Paul had a certainty as to his call, so they might say that the pastor at Zion had a call from God to his ministry among them, which, while it was an honourable one, was one of grave responsibility.

Pastor W. H. Rose spoke from "I magnify my office," and said there was no work in God's universe that so touched the heart and mind and conscience as the work of a pastorate. Christ said, "Someone hath touched Me, for virtue hath gone out from Me." And a pastor whose work is successful in saving sinners will know this, too.

If anyone needs intercessory prayer from his people it is the pastor. If Satan can drug the pilot he can wreck the ship.

Pastor H. D. Tooke spoke as to the necessity of a minister having a personal acquaintance with the Lord Jesus Christ as his own Saviour. Paul realised this, and gloried in the fact that he had seen the Lord, who first broke his heart and then enchained him to His chariot of salvation.

Pastor H. J. Galley (West Ham) also gave a stirring and interesting address.

Pastor J. Bush very gracefully referred to the kind words which had been spoken by the chairman and brethren, and proposed a hearty vote of thanks to them and to the ladies who had presided at the tea-table, which was unanimously accorded.

The Chairman, in acknowledging the same, expressed the pleasure he felt in being present at such a gathering, and wished most heartily prosperity to the Church and its pastor in the future, and closed the meeting with prayer.

The collections on Tuesday realised £13. T. G. C. A.

DACRE PARK, LEE. RECOGNITION SERVICES OF MR. A. J. BURRAGE.

SERVICES were held at Dacre Park on July 17th in connection with the settlement of Mr. Burrage as pastor. The afternoon meeting was presided over by Mr. Thomas, of New Cross. A short portion of Scripture having been read, and pastor R. E. Sears having earnestly sought God's blessing, the Chairman in a few words expressed his pleasure at being present on the interesting occasion, after which he called upon the pastor-elect to relate his call by grace and to the ministry. This he did to the following effect:—

In endeavouring to state my call by grace, I desire to be brief and yet exact. It is with mingled feelings that I speak of the past—feelings of joy and intense sorrow—joy in a sweet realisation of the Father's redeeming and sorrow on account of the past lived in sin and rebellion against God. I am happy to be able to say that I was blessed with one of God's choicest gifts, viz., a godly mother, who is now in glory. But, notwithstanding her godly influence, example and instruction, at a very early age I drifted into sin and wickedness. During that period of my life wonderful were the interpositions of Providence in saving me from public disgrace, and I can truly say that, determined to save, God watched o'er my path while I was being led captive by Satan; but under the Spirit's guidance and blessing the tears of a well-nigh broken-hearted mother on my account stopped me in my mad career. None but God and myself

know my feelings at that time when in my own strength I made many resolutions which, however, were broken. Following this interview with my mother, I had given to me such a vision of death and hell that my soul was filled with fear. I dared not pray for peace for my troubled soul; but feeling that something must be done, in the anguish of my soul I cried for mercy, and, although somewhat comforted, my mind was far from being at rest. Darkness followed, until a word spoken by my Bible-class teacher came with power in answer to a remark made to him. This was followed by a sermon preached by H. J. Wileman, being—"Then shalt thou delight thyself in the Lord." These words were made a great blessing, and brought peace and joy; after which I sought Church fellowship and was baptized by pastor G. W. Thomas (Watford) in 1899. My heart was then "filled with a desire to tell to those around what a dear Saviour I had found." My pastor feeling that there was a work for me to do in this direction, encouraged me to speak at prayer-meetings. At one of these meetings the words came, "Go ye out." These remained with me until the words followed—"Behold, I have set an open door." After much prayer for light to see the open door, it began to open at a cottage mission and other places around Watford to speak in the Master's name.

After a hymn had been sung, the charge to the pastor was given by pastor James E. Flegg from 2 Tim. ii. 15. This was followed by appropriate addresses by brethren Holden and Easter.

A good number partook of tea. The evening meeting was presided over by Mr. Daynes Wood, who spoke words of kindly cheer and exhortation.

After reading and prayer, the Chairman asked the pastor to give some account of his doctrinal belief, and also to relate the steps which led up to his acceptance of the pastorate. This he did as follows:—

In stating my doctrinal belief, I may say I believe in all the doctrines of free and sovereign grace, and ever since I have been privileged to stand up in the Master's name I have loved to proclaim them. Therefore, I can and do heartily endorse the Doctrinal Basis of the M.A.S.B.C. as given in the annual report. My tuition in those truths has been good, and those of you who know my pastor, Mr. G. W. Thomas, of Watford, can vouch for the truth of my statement. Hence, taking the Bible as my guide, and depending upon the Divine Spirit for still further instruction, I pray to be kept to the truth as it is found in Christ Jesus. In reference to the leadings of providence to Dacre Park I can sincerely repeat the words of the poet:—

"God moves in a mysterious way
His wonders to perform."

About October, 1904, while living in Wales, I received a letter from brother Thomas, the Church secretary, which had been forwarded on to me, asking me to preach at Dacre Park. Being so far away, of course it was out of the question. Soon afterwards I returned to Watford to live, when I again had an invite to preach for two Sundays in January. This time I was able to accept, and also to fulfil the engagements upon those occasions. I felt quite at home. At the commencement of February, to my great surprise, I received a letter from brother Thomas, asking me to conduct a week's mission at Dacre Park. It was a surprise in more ways than one. Feeling it to be a call from God, I was led to accept it. Then followed an invite to continue my work among the Church at Dacre Park as Home Missioner. Having a direct manifestation and promise from God that this call was from Him I came, and in October received an invite to preach with a view to the pastorate; and in April, 1906, was invited to accept the same, after serving an apprenticeship of sixteen months. I feel that all our ways have been directed by God because of the many evidences He has given.

The Church secretary, Mr. E. W. Thomas, then spoke of the way in which they were led to invite Mr. Burrage. He said it was just two years since their late pastor left. Many happy times were spent in listening to the various servants of God who ministered. Mr. Burrage was asked to preach, but being in Wales was unable to promise to do so. Subsequently, however, he was able to go to Dacre Park, and preached two Sundays in January last year. At the beginning of that year a week of special prayer was held. Believing that God answers prayer they were desirous to know His will, and it was decided to hold a week's mission and to invite Mr. Burrage to conduct the same. Many would not forget that week, nor the blessings realised. Large numbers gathered. Many desired that Mr. Burrage might stay and continue his work, but there were difficulties in the way. These, however, were removed, and the Church unanimously agreed to ask Mr. Burrage to accept the position of Home Missioner until the end of the year. This he felt constrained to do, and to devote himself entirely to the work. Signs followed, several being added to the Church. This led to an invitation being given to preach with a view to the pastorate, and ultimately Mr. Burrage was unanimously invited to the pastorate.

The ordination prayer was offered by pastor S. Banks; the charge to the

Church was given by pastor R. E. Sears; and addresses by Messrs. Henson, Davies, and Maackenzie.

The attendances at both meetings were most encouraging, and many were the expressions as to the enjoyment of these sacred and happy seasons. The collection, which was for the pastor, amounted to nearly £10.

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

TWO lectures on the "International Lessons" were given by pastor H. J. Galley at Mount Zion Sunday-school, Clerkenwell, on the 10th and 17th July. On each evening the lesson was first dealt with in class form, a number of children being present. The children having been dismissed, practical teaching hints were given and questions sought, which were answered by the lecturer. The great attention given by the children and maintained throughout was specially noticeable, and it was very encouraging to see so many friends and Sunday-school workers present on both occasions.

W. HAZELTON FUND.

Completion of the Trust and Wind-up of the Fund.

THE generous subscribers to the above Fund, or those of them who may be still alive, will be interested to know how the Fund (now exhausted) has been administered.

Pastor W. Hazelton, of College Park Strict Baptist Church, Lewisham, was stricken down with a severe form of paralysis immediately after preaching an association sermon in the tent of the Suffolk and Norfolk Association. This sad ending of the ministry of a very promising and godly young pastor drew forth deep and wide sympathy from the denomination. The appeals made by pastor Philip Reynolds in the pages of the EARTHEN VESSEL AND GOSPEL HERALD received a ready and generous response from individuals, while several Churches gave liberal collections towards a Fund for this afflicted servant of the Lord. The sum thus raised amounted to £583 4s. 11d.

The Fund Trust was originated and managed by the following, who were appointed trustees on the 29th day of October, 1889:—John Box, Frederick James Catchpole, Henry Clark, Charles Wilson, William Hall, James Lee, Edward Mote, George Sawyer, Albert Henry Riddle, George Simpson, George Turner, John Upsdale, Isaac Ransom Wakelin (secretary), and Philip Reynolds (chairman).

Six of these trustees have been called to their heavenly home; but eight, in all, have been spared to see the completion of the Trust.

During the protracted illness of pastor W. Hazelton the sum of £168 16s.

was used for his maintenance, comfort, and medical expenses. Dividends from the North Staffordshire Railway Company, in which the Fund was invested, were paid, from time to time, to W. Hazelton, his widow, and, after her death, to his three children. These dividends, together with certain small expenses of administration, totalled up to £180 7s. 7d. The three children have received the balance of the Fund in the following order:—William W. Hazelton, £124 10s. 10d.; Daisy Hazelton, £124 10s. 10d.; Ethel May Hazelton, £124 10s. 10d.

The trustees, through their chairman and secretary, desire to thank all the kind friends who, by their generous sympathy and help, have enabled the trustees thus to benefit the said W. Hazelton, his widow, and his children.

PHILIP REYNOLDS.

Chairman of the Trust.

ISAAC RANSOM WAKELIN,

Secretary of the Trust.

PRAY, ALWAYS PRAY.

THE closets of God's people are where the roots of the Church grow. And if the roots be not nourished there can be no trees with branches and fruit. In many senses the root of the plant is the most important part of it. Men do not see it. It is hidden away down under the earth. Yet in the dark it works away and in the secret laboratory it prepares the life which goes up into the plant or tree and manifests itself in trunk and branches, in leaves and fruit. The beautiful leaf fabrics are woven down in the loom of that dark earth factory. The colours that tint the flowers are prepared in that lowly workshop. The little blocks that are piled in silence one by one as the fabric of the tree grows up are hewn out in the secret quarries of the root. He that would bless a tree must first bless its roots. So it is in the spiritual life. It is not the closet which men see. It is not a man's secret, personal, religious life the world understands and praises. Yet it is in the closet that the roots of his life grow, and if the roots be not nourished then the tree will soon droop.

—*Weekly Pulpit*

Gone Home.

MRS. ELIZA BENSON (of Braintree) was called home on June 8th, at the age of 70. Our dear friend had been failing in health for the last two years, but bore her affliction with meekness and resignation. When a young woman she was called by grace under the ministry of the late Mr. Anderson, by whom she was baptized. On retiring from business, about sixteen years ago, she and her husband removed to Braintree, which was her native place, and

there the ministry of the writer was blest to her and a union formed which has never been broken. Though not one of many words, she was a good and gracious woman, which was evidenced by her humble, consistent walk. When the Church was formed at Providence she cast in her lot there, and proved a faithful and consistent member, and of her it may justly be said, "Blessed are the peacemakers, for they shall be called the children of God." Her husband remains to mourn the loss, and the friends at Braintree are the poorer by her removal.

Her mortal remains were committed to the grave by the writer in Braintree Cemetery, a good company of friends being present. G. MACE.

CHARLES JOHN JOYCE.

The little Church at East Ham has sustained a loss by the home-call of our brother Joyce. He was born at Northampton in the year 1838, and early in life was brought to know the Lord. He was a lover of sovereign grace over sin abounding.

The writer was with him, after service, on May 3rd, and our brother gave expression to the feeling of his heart and said, "He hath said, 'I will never leave thee, nor forsake thee.'"

He gently fell asleep the next day, May 4th.

The writer buried him at Woodgrange Park on May 11th, after a service in the chapel, at which Mr. Smith, pastor of Grays, kindly assisted.

The funeral service was held on Lord's-day, May 13th, at the rooms, when the writer spoke from Rev. xiv. 13. May God bless the widow and children. So prays yours in Christ, G. ELNAUGH.

HAROLD JOHN WALLER.

As intimated in our last number, pastor W. F. Waller has been bereaved. The only boy had come safely through fever and was progressing favourably when he had an attack of bronchitis and pneumonia, and, after lingering a little while, passed away. The following lines were composed by a dear friend who for a long time has borne affliction, in which she is greatly and graciously favoured with much fellowship with her beloved Lord:—

"One Sabbath morn, when walking thro'
His garden,
The Master saw a lovely fragile flower;
The cold winds blew upon it—it was
dying.
Said He to one who by Him stood:
'I need this lovely flower
To bloom in Eden's bower;
Gently lift it from earth's cold, damp soil,
Where I appointed it its "little while";
Now I'll transplant it to a fairer clime,
Where the "Eternal Sun" doth ever
shine.'
This lovely flower is thine, dear sorrowing
ones—
Thine still (though now removed

By the tender, loving care of the great
Master
From those who fondly loved).
No more the storms of earth shall beat
Upon his radiant brow;
Beyond the reach of sin and death
He's safe with Jesus now."

M. E. H.

MRS. WHITE.

The beloved wife of our brother, Mr. H. B. White, deacon of the Church at Providence, Highbury, entered the "homeland" on Friday morning, June 22nd, 1906, in her 61st year. Our sister was loved by all who knew her, and she will be greatly missed in the home and also in the Church, of which she had by the grace of God maintained an unbroken membership for just forty years. She was a happy Christian, always in her place at the house of God, unwavering in her love to Christ and His glorious Gospel. The writer visited her two days before she received the home-call. She said, "I am in the depths." We replied, "The Lord descended into the depths for you." She responded, "Ah! that He did; do pray for me." We knelt by her bedside, her dear husband and daughters being present, and as best we could committed the sufferer and her dear ones into His loving care Who never makes a mistake.

On Thursday, the 21st, she seemed to rally, and hopes were entertained for her recovery, but the end came the next morning, and our sister entered into that place where sorrow and death are forever unknown.

The funeral took place on Wednesday, June 27th, the first part of the service being held in Providence Chapel, Highbury, at which her pastor (Mr. F. Fells) delivered an address, in which he expressed the deep sympathy we all felt for our brother White and his family. The service concluded, we wended our way to Abney Park Cemetery, where we committed all that is mortal of our sister to the grave, there to wait until the resurrection morning. A goodly number of friends assembled both in the chapel and at the graveside, and all felt it to be a very sacred and solemn occasion.

On the following Lord's-day evening a memorial service was held, pastor F. Fells taking for his text Psa. xxiii. 4, from which he preached to a large congregation a most suitable and solemn discourse. We have indeed lost a true friend—one whom, as far as we can see, we could ill afford to spare; but "He hath done all things well." Oh for grace to acquiesce in His loving will and thus to glorify Him in the fires!

"Fearless she entered Jordan's flood,
At peace with Heaven she closed her
Her only trust was Jesu's blood, [eyes;
In sure and certain hope to rise."

PASTOR FRANK FELLS.

William Huntington; or an Old Story Re-told.

CHAPTER XIII.—FRESH WOODS AND PASTURES NEW.

“Ye have not passed this way heretofore.”—Joshua iii. 4.

HUNTINGTON'S thirtieth year (1775) proved eventful to him, for in it he first appeared as an author.

When engaged in heaving coals at Thames Ditton it will be remembered that his associates were most godless and abandoned; and to prevent “his ears being stormed” by their vain conversation, he occupied his mind with the composition of a poem in the style of a nautical song or ballad. This he copied out and corrected each evening till 340 verses were the result. These, under the title of “A Spiritual Sea Voyage,” he published in the form of a booklet, which sold for three-pence and passed through several editions.

It is a literary curiosity rather than a work of genius. Of rhyme and scansion its author is curiously ignorant. It, however, shows some ingenuity in making a voyage the foundation of an Allegory of the life of Faith.

It purports to emanate from one of the crew of the good ship “Invincible,” who extols her as “the best of the fleet,” is loud in the praise of her Captain, and dilates on the histories of those on board and the perils they encounter from privateers and other hostile vessels. The ship is, of course, Salvation; and her three decks are made to stand for three grades or stages of spiritual experience.

“Her decks I examined, and found they were firm, and that great is the number who walk them in turn:
The lowest, *Contrition*—for this is its name—this deck held the wounded, the sick and the lame.
Bless'd *Adoption* I found was the next, and happy the station who on it are fixed;
The poop is the highest, surprised at the view, this deck is *Assurance*—its numbers are few.”

The happiest lines occur towards the close, which relate how, as the voyage neared its end, a swift sailing ship, the “Dissolution,” whose “colours were gloomy,” whose “canvas was dark,” hove in sight. This caused general consternation, for all knew that sooner or later they must fall before her shot, and would be carried captives on board of her. The feelings with which she was viewed by various characters—Master Doubtful, Goodman Mistrust, poor little Feeble and others—easily recognisable as types of Christian character, are effectively described to set forth how Death is feared or faced by different members of the living family of God. The experience of one—a sorely timid mariner—may be given:—

“Master Purlblind he next received a dart; the wound it was fatal, 'twas sent to his heart,
And long did he mourn in a horrible shade; for want of the light he was wholly dismayed.

A sensible darkness had veiled his mind, to wretched despair he was ever inclined ;
His horror, he said, was a proof he was cursed, nor would he believe he should end with the just."

* * * * *

"We daily attempted to cherish his faith, but all was rejected : he cleaved to death ;
While those that would cheer him he sternly abus'd, and all consolation he daily refus'd.
He questioned the voyage, and state of the crew, and whether the men and the captain were true ;
He bid us defiance and yet longed to go, to know whether we were deceivers or no.
The rest of the wounded, they trembled with fear to find Master Purlind was sunk in despair,
And daily inquired if he was alive ; nor could they be cheered till they saw him revive.
Then—all of a sudden—a light was conveyed which rescued his mind from the horrible shade ;
He quitted the gloom, and was filled with amaze, his visage reflecting Divinity's rays.
In raptures he yielded to conquering death, and praised free grace with his expiring breath ;
And begg'd each beholder this story to tell, that Purlind, the wretched, was saved from hell."

An hour will not be misspent in the perusal of this quaint production, though the reader, with the portions of the Pilgrim's Progress which refer to the same subject in his mind, must perforce admit how Huntington fails (to quote Macaulay) to "give to the abstract the interest of the concrete," and to invest a fabulous history with the semblance of fact. Bunyan's narration is as forceful as if we knew it were true. Huntington's fiction simply claims admiration for the clever way in which the resemblance between the religious teaching and the supposed incidents is maintained : but it neither appeals to the imagination nor touches the heart. We could, for example, pick Mr. Honest, with his resolute and gracious face, out of a hundred men, but who forms a mental picture of Goodman Mistrust or poor little Feeble ?

This is true of all our Author's didactic fiction. Bunyan's Mr. Badman seems a real personage. Little Faith is palpably the creature of a by no means inventive mind. Huntington was neither a poet nor an allegorist, and the chief interest of the "Spiritual Sea Voyage" to the student of his life and writings, is the insight it affords into his acquired knowledge* and mental and religious development at this period of his history.

In the following year, 1776, he accepted the oversight of an Independent congregation at Woking, which he had already often served, to which place he agreed to walk over every Lord's-day from Ditton. Here he was formally inducted to the work of the ministry, several ministers taking part in the Ordination service, the charge to the pastor-elect being given by Toriel Joss. This good man—one, it will be remem-

* If the "Sea Voyage," as it appears in Bensley's edition, Vol. I., is at all identical with the original verses, Huntington must have read a good deal of theology at this time. He refers to Arius, Socinus, Baxter, Arminius—whom he calls by his Dutch name, Van Harmin, or Armin—in a way that no wholly unlettered man could.

bered, of the Countess's preachers—in spite of the adverse opinions of the Wesleyan Methodists at Kingston, publicly assured those present, in the most cordial terms, that “while he possessed a Bible he should be at no loss to prove that William Huntington had received from God a call to the ministry,” and telling him “that he might now take his axe and go to work.” This somewhat fanciful reference to his vocation appears to have made a deep impression on his mind.

Long afterwards, when he adopted what he quaintly styled his coat of arms, he chose a wood-cutter as an emblem of a Gospel minister, whose axe, which is the Word of God, is directed at the root of a tree which represents a wicked yet self-righteous man whose sin must be exposed and whose vain confidence must be removed by the faithful man who comes to him with a message from God.

To ministers who recall with what deep and mingled feelings *they* accepted their first pastoral charge, it is disappointing to note how little Huntington says about this event in his autobiographical writings. Of the strange delight that even the humblest Church should think of him in this capacity, of the solemn responsibility of watching for souls as one that must give an account, of the burden which the acceptance of a continued ministry to one people must impose, and, above all, his new and solemn relation as an under shepherd to the Chief Shepherd, which cost an ordinary pastor such prayerful anxiety, he tells us nothing. Of the prudence of the step—since as a stated minister he was to receive no stipend—he indeed admits having felt some solicitude, which he gratefully relates was allayed by the kindly providence which he glories in extolling.

The chapel stands at the present day much as it did in the far-off time of which we are writing, and is probably one of the oldest dissenting places of worship in our land. It is a quaint ivy-covered building near the junction of Kingfield and Shackleford, and has for the past fifty years been supplied by itinerant ministers holding the views of which the *Gospel Standard* is the recognised exponent. It was claimed till quite recently that the pulpit Bible was the one used by Huntington himself during his brief term of ministry in this place.

So greatly, however, has the attendance failed in recent times that we learn on the authority of Mr. P. MacDonald that the Congregational Union are about to take to the building in the interests of their section of the Church. Thus, in many ways “the old order changeth, giving place to new”; yet we cannot question but that the King of kings is ordering all things for His ultimate glory.

His pastoral engagement appears to have made little difference in his general ministry, and he continued to “do the work of an evangelist” in many places far and near, in which he made himself responsible either to preach or to find others to take his place. This proved extremely difficult, as the majority of these resided in or near the Metropolis, and travelling was troublesome and expensive, and the small congregations were exceedingly poor. “Those who undertook this work must therefore go on this warfare entirely at their own expense.”—B.F.

Meanwhile his extreme penury, as his Bank of Faith assures us, continued. He recoiled from taking direct pay for preaching—little as his hearers could have given him. He and his therefore fared hardly; their clothes wore out and he was unable to replace them. They often

had to endure the degradation of positive want and the pangs of hunger, and he reluctantly ran heavily into debt for the actual necessities of life. At this period, also, he suffered great opposition, which at times even amounted to perilous persecution. He was assailed by mobs of low persons in pure mischief, and hindered by others who hated him for his evangelical sentiments. Once he was summoned before a magistrate for preaching without the licence which the law then required all Nonconformist ministers to possess, and, though he had previously obtained this, he narrowly escaped serious trouble from the accidental omission of an important word from it.

Even his pastorate failed to prove what he desired. A wealthy member of his flock at Woking took exception to his sermons, conceiving they were levelled at him. And, indeed, he admits "the allegation was well founded, for if a man has the world in his heart, the preacher, if he only draw a bow at a venture, is sure to hit him." So a bitter letter from his adversary reached the man of God, and his engagement terminated.

Thus the months passed till a dream which he had in 1779 forecast the wonderful change in his career which has to be narrated.

THE GREAT HEART-SPECIALIST.

A SERMON BY JOHN HAZELTON.*

Delivered in New Street Chapel, St. Neots, Hunts, Wednesday, July 25, 1906.

FROM THE NOTE-BOOK OF ONE WHO WAS PRESENT.

"Unite my heart to fear Thy name."—Psa. lxxxvi. 11.

CONSIDERING the dignity of the petitioner, this is a remarkable prayer; yet eminent spirituality is always conjoined with a lowly mind. Thus we sing:—

"The more Thy glories strike mine eyes the humbler I shall lie;
Thus, while I sink, my joys shall rise unmeasurably high."

Paul, though claiming to be "not a whit behind the very chiefest apostles," also represents himself as the "chief of sinners." David, though so richly endowed with grace and gifts, here offers a prayer which might befit one of the least of God's people.

Conscious of his tendency to half-heartedness in holy things, and deploring that other pursuits were apt to divert his mind from the service and worship of God, he prayed that his religion might be that of a whole and undivided heart—"Unite my heart to fear Thy name."

I.—OBSERVE SOME OF THE CHARACTERISTICS OF THIS PETITION.

It concerned *the Psalmist's heart*. With the religion of many the heart has nothing to do; they are content with the routine of a few pious engagements. David was, however, no formalist—satisfied if the

* The writer, not understanding shorthand, does not pretend to report the exact words of the above, but simply aims at recording the substance of what was delivered. The preacher, therefore, is answerable only for the general train of thought of a very solemn and suggestive sermon, though many phrases will be recognised as characteristic.

exterior of the tomb were whitewashed or the outsides of the cup and platter cleansed. He was solicitous to be right within. "Behold, Thou desirest truth in the inward parts," was the language of his soul. A divided or diverted heart he knew would not find Divine acceptance, and he prayed for the grace that would render his secret inner life one of harmony with the will of his God. It was the prayer of one who not only thought about his heart, but desired that its condition might be right in God's sight.

If we fear derangement in our natural hearts, we have recourse to a medical man who has given this organ his particular attention. David, fearing that his energies were divided and his holy efforts intermittent, applied to the *Great Heart-Specialist*, and besought Him to remedy what he deplored. Spasmodic zeal and fragmentary service would not please God. He therefore implored the form of grace that would conform his experience to the will of Him who "searches the heart and trieth the reins."

It was the prayer of one *who was already the subject of God's salvation*. None but gracious men pray for grace, and those only who are bound for heaven cry, "Teach me Thy way." None deplore their vacillation and lack of steadfastness in holy things but those whom Christ has redeemed. Divided hearts cause sorrow to those only whom the Spirit indwells. Hence, though our verse admits much that the petitioner deplores, his words demonstrate that he is one for whom the Lord has done great things, and will do more, to the glory of His name.

All who really desire the "balm of Gilead," and desire the aid of the Great Physician there, do so because they have views of their own sin, peril and helplessness, and a persuasion of the saving ability of Jesus Christ, which natural men do not possess. The prayer under review therefore betokens the possession of grace. None but those that are alive to God beseech Him to "unite their hearts to fear His name."

II.—OBSERVE THE SUBSTANCE OF THIS PETITION.

"To unite," as the word is here employed, is to make one, to bring into a condition of unity, to cause powers which clash or collide to act uniformly and in harmony. It implies a consciousness of conflicting forces within the heart. It admits inability to bring these into accord and ascribes to the Lord the power to perform what the petitioner is wholly unable to effect of himself, and expresses the desire that He will accomplish in His grace what the petitioner feels is beyond his own ability.

It is one of the mysteries of the life of faith that spiritual desires often exceed spiritual ability. "*I would, but cannot,*" frequently describes our experience. The Psalmist here would have his inward powers united and devoted to the service of God.

His sentiments were those of the verse:—

¶ "Now hear me when I pray, take all my sins away
And let me from this day be wholly Thine."

A man with broken bones longs for their union, and a godly man who deplores a divided heart longs and sighs—

"Let all the powers within me join in work and worship so divine."

III.—OBSERVE THE OBJECT WITH WHICH THE PRAYER WAS OFFERED :
THAT THE PETITIONER MIGHT FEAR THE LORD'S NAME.

The grace of godly fear may be intended—not that which is slavish, but that which is filial ; not that which *dreads* and would *avoid* God, but that which reverences and loves His name and desires to honour and serve Him. The Psalmist feared himself, feared Satan, and feared to fall, and therefore desired to regard his God with reverential awe, that he might be kept from displeasing Him.

But the fear of the Lord is often used as a comprehensive term for the whole exercises of the religion of His true people. In fact, what is ordinarily described as faith in the New Testament, as the characteristic and distinguishing grace of the Lord's people, is as frequently styled "the fear of God" in the Old. This suggests the true meaning here. Knowing the evil of "a divided heart," the Psalmist besought the favour of a united one, desirous that all his powers might concur and co-operate with gracious unanimity to render his life and ministry glorifying to God.

IV.—LET ME COMMEND THIS HOLY PETITION.

It is suitable to all God's true people in view of "*the life that now is.*" A half-hearted religion is a very miserable one. Those only who have grace to present their bodies a living sacrifice to God, and to devote their heart's whole energy to His service, have a religion of joy and gladness. Sacrifice and self-suppression may be involved, yet they can truly sing:—

"I would not change my blest estate
For all that earth calls good or great."

The prayer is appropriate to us *in prospect of the future.* We may be content without a heart-religion now, but we have to die, and how solemn will this be if we have no God to look to when all is leaving us here !

The text is suitable as *an early prayer of one of God's little ones,* with a broken, aching heart which no power on earth can heal. But this the Lord can, and this so graciously as to re-construct its shattered fragments into a temple for His own indwelling and glory.

SPIRITUAL PRESERVATION. — "When spiritual life has been imparted, a man is 'born of the Spirit' (John iii. 6) and finds Divine communion through the Spirit, but has no power in himself to preserve the life which is begun—no more power to continue or enlarge his spiritual life than his physical or his rational life. The means of grace must, of course, be used, but these are nothing more than means still. The support, increase and continuance of our spiritual life are wholly from Jesus, 'in whom we live, and move, and have our being.'" —*Berridge.*

COME, LORD JESUS.—"The Old Testament saints very earnestly and intensely desired the advent and incarnation of the dear Redeemer. They were always looking and longing for His *first* coming ; and had we more of their spirit we should as earnestly look and long for His second coming."—*John Hazelton.*

THE INDWELLING CHRIST.

BY I. C. JOHNSON, ESQ., J.P., GRAVESEND.

"Christ in you, the hope of glory."—Colossians i. 27.

THE world-wide range of the operations of the grace of God—made known to Peter in the vision of the great sheet (Acts x. 11), and to Paul by express revelation "to fulfil the Word of God"—though "long a mystery hidden from ages and from generations," was now being made manifest to His saints by the preaching of the Gospel through the Holy Ghost sent down from heaven. It was especially His will that this fact should be proclaimed among the Gentiles, to whom, though formerly beyond the pale of privilege, it was now so vast an advantage. Paul, therefore, as the Apostle of the Gentiles—inspired by the Holy Spirit—addressed this Epistle to "the saints and faithful brethren in Christ which were at Colosse," a city of Proconsular Asia, and in which he most appropriately gave prominence to this sublime and encouraging truth. He here styles it "a mystery," which, in "the riches of its glory among the Gentiles," "God would have known," and "which," he says "is Christ in you, the hope of glory."

The subject was presented to the writer's mind in a dream, and assumed a three-fold form—namely, *Who*—*Where*—and *What* the great Person is to whom the momentous words refer.

I. WHO IS CHRIST? On this point our conceptions cannot be too clear or our convictions too emphatic.

"*What think you of Christ?*" is the test to try both your state and your scheme; You cannot be right in the rest unless you think rightly of Him."

Who is Christ? Paul himself tells us in a succeeding verse (chap. ii. 2). He is a Person in the Holy and Eternal Trinity—absolutely Divine, and to be regarded and worshipped as—in the fullest sense—the Son of God. The Apostle therefore prays that his readers may be led—not to comprehend, this would be impossible—but to the apprehension and "acknowledgment of the mystery of God and of the Father, and of Christ."

Who is Christ? Let us recall what occurred at Cæsarea Philippi (Matt. xvi. 13—18). The Lord enquired of His disciples, "Whom do men say, that I, the Son of Man, am?"—and subsequently, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God," rejoined Peter; and the Lord was satisfied with his honest confession of faith, and pronounced him blessed as having been taught of the Father.

Who is Christ? Observe some Divine replies: "He is the Word made flesh who dwelt among us" (John i. 14); "God manifested in the flesh" (1 Tim. iii. 16); and, lest when reading His recorded life on earth, they should think of His being God in a subsidiary or subordinate sense, Paul informs the Colossian saints that "in Him dwelleth all the fulness of the Godhead bodily"—that the whole Deity, all that the great word GOD expresses and implies—entered into the complex person of Him of whom he wrote.

This is well expressed in some memorable lines:—

"According to the word of heaven the Child is born, the Son is given,
And in a manger lies.

He sleeps as other infants sleep, and weeps as other infants weep,
Though Lord of earth and skies.

The Godhead is not laid aside, the manhood is not deified—
In Him they both combine ;
Flesh of our flesh, bone of our bone, He's David's Lord and David's Son,
Both human and divine.

In vain may human reason try to comprehend the mystery
Of God and man in One ;
The eye of faith alone can see the glory and the mystery
Of Mary's infant Son."

Let us here humbly own that we *are* discussing a mystery—yea, "the great mystery of godliness" (1 Tim. iii. 16), and regard it with all humility and reverence. "Where reason fails let faith adore." It is enough for us to know that Christ is the Son of God, and by this to understand—through the teaching of the Spirit—that He is God, equal with the Father and the Holy Ghost.

Who is Christ? He is the Son of God. Let us moreover note that this term refers to His complex Person, and not to His humanity only. He is both the Son of God and God the Son—for unto "the Son" hath it been said, "Thy throne, O God, is for ever and ever" (Psa. xlv. 6 and Heb. i. 8).

Who is Christ? For the last time, at present, we ask the question. Let Isaiah reply: "Unto us a Child is born; unto us a Son is given, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of Peace" (Isa. ix. 6).

The necessity for our Lord's being Divine is seen if we examine the word "Christ," which, like the term "Messiah" in the Old Testament, means Anointed. To this anointing two things are necessary—*qualification* and *appointment*. Men by patronage have been appointed to offices for which they were not qualified; while others who were qualified, for want of patronage, were not appointed. The Lord Jesus was duly, because Divinely, *appointed*, ere time was, to fill His great offices. By virtue of His complexity also, as God and Man in one Person, He was truly *qualified* for the three-fold mystic anointing of which He was the glorious Subject.

First as a *Prophet*, as Moses said, "The Lord thy God will raise up unto thee a prophet like unto me; unto Him ye shall hearken" (Deut. xviii. 15).

Jesus Himself declared in the synagogue at Nazareth, "The Spirit of the Lord God is upon Me, because the Lord hath *anointed* Me to preach good tidings unto the meek," &c. (Luke iv. 18), and He was recognised as such at His entry into Jerusalem by the multitude, who said, "This is Jesus, the Prophet of Nazareth of Galilee (Matt. xxi. 11).

He was also anointed a *Priest*, to make atonement for His people's sins, and to bless them through the results of His sacrifice. He glorified not Himself to be made an *High Priest*, but He by whom He was designated said unto Him, "Thou art a *Priest* for ever," and He lovingly and loyally acquiesced, and accepted the tremendous responsibilities of the office He had accepted.

Thirdly: as *King*. For this, also, He was duly qualified, and to this He was appointed by the Father: "I have set My King upon My holy hill of Zion" (Psa. ii. 6), and "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Psa. xlv. 7).

Thus Christ is the anointed Mediator, possessing all the perfections of Deity, and all the sinless attributes of our humanity.

Happy they who have Christ as their Prophet to teach them ; their Priest to atone for their sins ; and their King to reign over and rule in them.

He is a Saviour in connection with each of these offices. As our Prophet, He saves by *light* ; as our Priest, by *blood* ; and as our King, by *power*.

Let all whom He has illuminated, whose sins He has put away, and who (which the writer deems inseparable from these) accept Him as their King and yield willing obedience to His precepts, join in a long-loved song to His praise !

“ Great Prophet of my God, my tongue would bless Thy name ;
By Thee the joyful news of our salvation came—
The joyful news of sins forgiven,
Of hell subdued and peace with heaven.

Jesus, my great High Priest, offered His blood and died.
My guilty conscience seeks no sacrifice besides ;
His powerful blood did once atone,
And now it pleads before the throne.

My dear Almighty Lord, my Conqueror and King !
Thy sceptre and Thy sword, Thy reigning grace I sing ;
Thine is the power ; behold I sit
In willing bonds before Thy feet.”

(To be completed in our next.)

ANTICIPATIVE PRAISE.

THE date of the Harvest Festival, at a certain Church, had long been fixed ; and the anthem and hymns had been practised to perfection—of course, including the universal favourite :—

“ Come, ye thankful people, come, raise the song of ‘ Harvest Home,’
All is safely gathered in ere the winter’s storms begin.”

But adverse weather delayed agricultural operations—and there was much corn still to cut and carry when the day arrived. “ What *shall* we do ?” enquired an anxious churchwarden of the cheerful-hearted vicar, “ we cannot possibly have that first verse.” “ Yes, we will,” was the reply, “ only we will sing it, ‘ All will soon be gathered in,’ and sung it was with right good will.

Was not this wise ? We may surely praise the Lord for promised blessings which are on their way, but have not yet reached us. Of this kind are *answers to prayer*, for “ if we ask anything according to His will, He heareth us : and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 John v. 14, 15). Of this kind also are covenant blessings which are *definitely promised*. Such are sure to be bestowed, though we are not to enjoy them yet. Faith should therefore anticipate future displays of Divine faithfulness and power. In view of this truth, let us often repeat the sweet verse :—

“ And a new song is in my mouth, to long-loved music set,
‘ Glory to Thee for all the grace I have not tasted yet.’”

DOUBLE-MINDED MEN.

"A double minded man is unstable in all his ways."—James i. 8.

"Purify your hearts, ye double minded."—James iv. 8.

"DOUBLE-MINDED" does not mean—as some suppose—deceitful or hypocritical, but—as good dictionaries state—"undecided," "undetermined," "wavering," or "purposing differently at different times." Hence "a double mind" is not synonymous with the "double heart" which, with "flattering lips," is said by David to characterise a false and treacherous friend (Psa. xii. 2). The persons here intended are not accused of duplicity, but—professing and probably true Christians though they were—are charged with a grave moral defect, which they ought to deplore and rectify.

The original word was used for the first time in this Epistle. Having in view certain persons whom no existing epithet exactly described, James—inspired by the Spirit—coined an entirely new phrase—*andres di-psychoi*, men of two minds or souls, whose opinions and purposes were dominated by two conflicting sets of mental powers, and who acted as the one or the other was for the time, in the ascendancy.

TOKENS OF DOUBLE-MINDEDNESS.

Though discussing the subject of *prayer* the Apostle here interposes a general truth, for double-minded men are to be found in all spheres of life. Changeable in their affections, unreliable in their friendships, unfixed in their convictions and variable in their purposes and pursuits; Reuben-like, "unstable as water they never excel" (Gen. xlix. 4), and woe be to others who depend on them for their well-being.

At times, double-mindedness appears in the simultaneous pursuit of different objects. Men have been known to be devoted to business and at the same time to be addicted to pleasure, giving their mind with equal ardour to both. Honest trade and wild speculation or gambling enter into the story of their lives, and when the flash-light of exposure discloses their complex characters, all wonder at them.

Serious as is this failing, it is one that none will admit and few strive to amend. Hence the importance of James's monition.

FUGITIVE RELIGION.

Double-mindedness is one cause of transient and fugitive piety. Men there are who have one mind for God and another for the world. At times they feel :—

"Religion is the chief concern of mortals here below :
May we its great importance learn, its sovereign virtue know."

Then it is they "hear the Word" gladly, read the Bible diligently, attend prayer-meetings, and court godly company. Then their other mind sways them and they draw back, restrain prayer, cast off fear, stultify their consciences with moral soporifics, and frequently end by becoming flagrantly wicked.

DOUBLE-MINDED CHRISTIANS.

It is, however, clear that the double-minded men whom James had in view were professing Christians, since he greets all to whom he writes as his "brethren." Small wonder, therefore, if such are to be found in the Churches with which we have to do in the present day.

THE DOUBLE-MINDED CHRISTIAN IS IMPOTENT IN PRAYER.

This solemn statement of James's is self-evident. If the programme of a man's life lacks unity, he must fail as a petitioner at the throne of grace. Prayer to be effectual, must express an earnestness which is not spasmodic and intermittent, but proceeds from an habitually prayerful heart.

How can God regard the prayers of one who is continually oscillating between different phases of his ever-changing mind? Prayer is the expression of a present wish which we refer in faith to God. In a double-minded man, however, his wishes must be ever changing. At one time he deems *this*, at another *that*, the most desirable thing that God can do or bestow, and he frames his petitions accordingly. Such prayers therefore—though earnest and sincere—must differ from previous ones, and probably from those that will follow, and “let not that man think that he shall receive anything of the Lord.”

UNRELIABLE CHURCH MEMBERS.

What these are as petitioners to God, they are also sure to prove in their association with other Christians. They are vacillating and uncertain; caught in every current of opinion; swayed by every wind of doctrine, and affected by the most opposite influences. At times they will defer to the counsel of the wise and good, and at others “suffer fools gladly” (2 Cor. xi. 19). What evil and sorrow they cause to their consistent and high principled brethren!

DOUBLE-MINDED MEN AS CHURCH OFFICERS.

When in office the double-minded man does grave mischief. He may sincerely wish and pray for the peace of Jerusalem, yet at the same time thrust himself forward in a way which does irreparable harm to the community. He had rather reign over ruins than not reign at all, and would sacrifice everything else to his petty ambition to be “a somebody” among “nobodies.” When in one mind, he is a Demetrius, who “hath good report of all men and of the truth itself”; when in the other, he is a Diotrephes, who “loveth to have the pre-eminence” (3 John 9—12). To his pastor he is, for a season, an Onesiphorus who oft refreshes him (2 Tim. i. 16). Anon, like “Alexander, the copper-smith,” he does him much evil, “and greatly,” though covertly, “withstands his words.” One's friend, one's foe, one's supporter, one's opponent, one's advocate, one's traducer, he is utterly unreliable—not because he has no grace, no moral worth, no kindness of heart, and no force of character, for there is reason to hope that, in measure, he has all these excellencies, but because he is a “man double-minded, and unstable in all his ways.”

THE PROBLEM OF DOUBLE-MINDEDNESS.

Double-minded Christians present one of the hardest psychological problems with which experimental divinity has to deal—but to discuss this has not been our object. We have simply presented facts which none can dispute.

The most solemn aspect of the question is the future of these individuals. Few will deny that they are Christians, while as few can with confidence affirm that they are so. The wonder is how they will stand, after death, before the bar and book of God.

One such, a rich man, was—as he knew—dying. Though a hard man of business, he had been a liberal supporter of the cause of God. Never a warm-hearted friend, he had always proved a bitter enemy. In matters of faith and practice, he had invariably sided with the majority, as he averred, in the interests of peace.

The character of a double-minded man he sustained to the last. One hour he would groan and weep about his soul, and beg others to pray for him. Then he would send in haste for his Solicitor, with whom he held long conferences concerning his will, which he was continually altering. Finally he passed away in an agony of uncertainty, trying to quiet his conscience by muttering pious words of faith and hope, of the power of which it may be questioned whether he had any real experience.

Forty years since, the Secretary of an extensive money-making company in the City of London was likewise a Dissenting Pastor. In the former capacity he was shrewd, plausible, urbane, and by no means scrupulous as to what he said or did, if his actions were but colourable and such as would not be censured by ordinary men of the world. As a minister he was sedulous and kindly, sympathetic with his people, most considerate and generous to his brethren, an acceptable preacher of the letter; and, in fact, was generally regarded as a credit to his holy office.

In the City, in dress, gesture and voice he was the ideal man of business; utterly different, in every particular, from the gentle and dignified personage whose clerical attire enforced respect, whose smile was a benediction, and whose hand-shake a means of grace. When, many years since, he died under peculiarly solemn circumstances, one who knew both sides of his strangely contradictory character made this strange enquiry.

If, as many fear, J—— H——, Esq., has gone to hell, and the Rev. J—— H——, as some hope, has gone to heaven,

WHAT HAS BECOME OF THE MAN'S SOUL?

* * * * *

Reader, if these thoughts in any particular, impress you, forget not James' second word on this theme: "Purify your hearts, ye double-minded."

Here he traces this awful defect to its true source, and reminds us that a man's heart must be pure before his purpose can be single, since "OUT OF IT are the issues of life" (Prov. iv. 23). Self-purification in your case is, indeed, impossible; but grace is free, and "the blood of Jesus Christ, God's Son, cleanseth from all sin." A double-minded sinner is not beyond the pale of hope. A double-minded Christian may apply to Him who is "able to make all grace abound to us" (2 Cor. ix. 8). For, blessed be His name, He "is able to save to the uttermost all that come unto God by Him."

HOW FAITH IS INCREASED.—"Meditation on Him who is the great Object of Faith is the way to have your faith increased. Aim to trace His excellencies. Hang on His faithfulness to save the lost, to fill the hungry, and to clothe the naked. Tell Him that you cannot let Him go without a blessing."—*Susanna Pearson.*

THE STORM AND ITS TEACHINGS.

IN MEMORIAM, AUGUST 2ND, 1906.

"Hail . . . fulfilling His word."—Psa. cxlviii. 8.

IN the last week of July, the writer was at St. Neot's, Hunts, in the locality of the calamity of August 2nd, 1906. Nature, in her later summer garb never appeared more beautiful. The fields gave abundant promise of a speedy harvest. The oats were, in many places, cut. The corn was changing from its early verdure to its golden glory. The ripening barley waved proudly in the breeze. Each farmhouse seemed a picture of content; and the faces of the labourers when homeward "plodding their weary way" at eventide, reflected the peace and contentment of the pleasing scene.

On August 1st the country was also looking its best; but late in the evening the district was devastated by a hailstorm of unprecedented severity, which rose near Newport Pagnell, and travelled in a serpentine course for about sixty miles, finally spending itself at Sutton St. Edmunds. No localities suffered more than the parts of Beds and Hunts—especially near St. Neot's, which we had recently visited.

When day dawned the scene was heart-rending. Wheat, barley, oats—all were battered down; the stalks bent and broken; with much of the grain forced from the ear and lying on the ground. Peas were beaten down. Beans had their pods bruised, and the crop rendered valueless. Potatoe plants were left leafless. All that could be seen of root-crops were a few gaunt stalks. Such were the features of full many a scene which, but twelve hours before, was fair and smiling as the garden of the Lord.

The storm was, in many respects, exceptionally terrible. The hailstones, as a rule, were not round, but jagged and heavy pieces of ice an inch long. They had fallen in such numbers as to lie a foot deep; and, even some hours after, made the country in the morning look as if covered with snow.

Many trees were stripped of their leaves, much fruit was destroyed, and nearly all the apples which still hang where they grew are so bruised as to be worthless.

The belfry window of the parish Church at Little Staughton was not only smashed, but some of the splinters of the broken glass were driven forty feet away by the violence of the wind.

People felt as if they were being bombarded, for the huge stones came crashing down with frightful noise and violence. All the gardens in the line of the storm were devastated; and almost inconceivable damage was done in all directions.

The farmers in the storm-smitten district have sad tales of direct calamity to tell. To many it seems utter ruin; especially to small holders, who bemoan that their prospects are utterly blank. "How I am to live," said one, "God only knows. As for paying my rent, it is out of the question. I am penniless."

Labouring men who depend greatly on their "harvest money" for their winter maintenance will suffer terribly; for there will, in these parts, be no harvest to gather—while their own gardens and allotments will be utterly unproductive, and yield them virtually nothing. Many

are contemplating their little possessions with the heavy reflection that "all their food for the long, cold months is gone."

AN EYE-WITNESS.

Our brother, A. Barnabas Hall, minister of the Baptist Chapel, Little Staughton, St. Neots, in which the storm raged with most fearful force, confirms the above narration. "The hailstones were in many instances not round, but large, jagged lumps of ice, many of which were at least an inch long, and some measured five and a-half inches in circumference. One that was taken to our post-office weighed over two ounces. Our windows suffered severely and hundreds of panes of glass were broken.

"But, marvellous to relate, our dear old chapel which the Lord has long so honoured was uninjured, as the force of the storm did not reach quite so far; and though it stood in the fierce wind, no hailstones fell within some little distance of it. Thus He who sent the storm wonderfully directed and restrained it; as the poet says:—

'Our sorrows in the scale He weighs, and measures out our pains;
The wildest storm His voice obeys, His word its rage restrains.'

"Our prospects as a Church and congregation are indeed serious. Our friends and supporters are mostly of the labouring class, and the storm has destroyed the produce of the allotments on which they largely depended for their future supply, not only rendering it certain that the coming winter will be exceedingly trying to them and their families, but making it as certain that they will have little or no power to do anything toward the maintenance of the Cause of God, dear as it is to them. But our trust is that the practical help of our friends elsewhere will be given while we rely that 'our God will supply all our needs.'"

"My heart went out for one of the Lord's people, who supplied for me the following Sabbath, when I was preaching at Gravesend. He is a farmer in this district, with a large family, and he has lost all his crops, but the Lord helped him through the day's services. A special prayer-meeting was held in the evening at our chapel; the prayers were heartrending, and it was quite a melting time."



To a pious and reflective mind many thoughts are suggested by this affecting narration. How dependent is man upon the God of Nature, whose forces are at His control, and who is Lord of the wind and storm. Year after year His protecting care has preserved this district from danger. The self-same forces which, when uncontrolled for but an hour, devastated so large a district, exist everywhere and might assert themselves without warning in any locality. Very appropriate, therefore, is the oft-repeated prayer of our fellow-Christians in the Church of England, that the Lord will "lighten our darkness, and by His great mercy defend us from the perils and dangers of each approaching night," and that "He will" of His goodness, "give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them."

How solemnly do such events emphasise the fact that we are "poor pensioners on the bounties of an hour." Modern science and ingenious appliances have done much to facilitate agricultural pursuits—but, lest man should grow proud of his own inventions, and forget due acknow-

ldgment of his Creator, great, solemn object-lessons like these bid him remember his absolute dependence on his God for the results at which he aims. "The Lord reigneth; let the earth tremble"; and when He is pleased to assert His supremacy in unwonted ways, let us bow submissively to His awful will.

Some of the present sufferers may be godly. Such should remember how another saint between two and three thousand years since bore his great trouble and resolved to rejoice in the goodness and mercy of God when all other resources failed.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls."

Could calamity go further, extremity be more severe, or the prospect for the future be more mournful? An Almighty Friend, however, remained; and adverse circumstances did but call for renewed faith in Him.

"Yet I will rejoice in the Lord; I will joy in the God of my salvation" (Hab. iii. 17, 18).

Thus "when men are cast down" the man of God "can say, 'there is lifting up'; and the Lord shall save the humble person" (Job xxii. 29).

O, that to many in districts where the storm has done its dreadful work, grace may be granted to sing the song of resignation and trust!

"Though vine nor fig-tree neither their wonted fruit should bear,
Though all the field should wither, nor flocks nor herds be there;
Yet, God the same abiding, His praise shall tune my voice;
For while in Him confiding, I cannot but rejoice."

Writing as we do from the great Metropolis, we would assure those to whom this sore trouble has come—especially those of "the household of faith"—of our sympathy and prayers; while we may also be able to aid in the practical effort which, we are glad to learn, is being made to alleviate some of the inevitable distress which the approaching winter will bring.

THE BISHOP OF DURHAM ON WILLIAM COWPER.

THIS distinguished prelate has recently made the Poet of Olney the theme of a lecture delivered at Cambridge. His account of the death-scene differs from that ordinarily given. We, for example, wrote in the *Gospel Herald* for 1876 (page 291) as follows:—

"He died without giving any indication that a ray of hope had permeated the gloom of his soul. 'I feel unutterable despair' were his last words. It was, however, noticed that just as the immortal spirit was about to soar to worlds unknown the expression of his countenance underwent a remarkable change. The wan, worn look left it for one of calmness and composure, and a strange, glad look as of holy surprise brightened the face of the poor dying man."

Dr. Moule, after referring to Cowper's delusion, and the cloud which hung over his mind during the last seventeen years of his life, proceeds:—

"This cloud was lifted, but only at the very last. He possessed the

precious tradition of Cowper's last half-hour on his deathbed at Dereham, in Norfolk. His nephew told the story to Dr. Marsh, of Beckenham, some eighty years ago, who repeated it to his daughter, Miss Catherine Marsh, who was still spared at the age of 88, near Brandon, in Norfolk, to be a blessing to unnumbered souls.

"Cowper lay in extremest weakness, dying. There had not come to him one beam of hope, and now he was without power to speak. His nephew, John Johnson—'Johnny of Norfolk,' as his affectionate uncle called him—was watching by him, and was strongly tempted towards a blank infidelity by the sight of such goodness seemingly so deserted.

"Then, on a sudden, there came a change. The dying face was irradiated as with a surprise of joy unspeakable and full of glory. William Cowper lay speechless, motionless, and visibly enraptured for the last half-hour before the ceasing of his breath. Then said his nephew, clasping the dead man's Bible to his heart, 'His God shall be my God, and his faith shall be mine.'"

Thus, on this high authority, "at evening time it was light" with that sorely-tried child of God.

THE HEM OF HIS GARMENT—A PARABLE OF SALVATION.

By J. P. GOODENOUGH.

"She too, who touch'd Thee in the press and healing waters stole,
Was answered, 'Daughter, go in peace; thy faith hath made thee whole.'
Concealed amid the gathering throng, she would have shunn'd Thy view;
And, if her faith was firm and strong, had sore misgivings too.

Like her, with hopes and fears we come to touch Thee, if we may;
O, send us not despairing home; send none unhealed away."—NEWTON.

"Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague."—Mark v. 34.*

THESE words were addressed by the Lord Jesus to one whose sad history is here briefly but comprehensively related. If we recall what is said of her, we shall better grasp the force and fulness of His gracious utterances.

"A certain woman which had an issue of blood twelve years." The nature of her malady must here be left unnoticed, since it would be undesirable to attempt to describe it; it suffices for us to know that she was *diseased*.

We are further told that she had "suffered many things of many physicians . . . and was nothing bettered but rather grew worse." She had, therefore, been bitterly *disappointed*.

Moreover, she "had spent all that she had in fruitless efforts to obtain relief," and was, therefore, *destitute*.

She suffered from a peculiar form of what is now called *hæmorrhage*.

* Or "Go into peace." See note on page 209. The sentence, *He pistis sou sesūke se*, which Longfellow introduces into his poem on "Blind Bartimeus," is literally, "thy faith hath saved thee," though rendered in the Authorised Version, "hath made thee whole." See the Editor's "Manual of Faith and Practice," page 253. The verb *sozo* is not repeated in the following phrase, *isthi hygiēs*, which means, "be thou healthy from thy scourge or plague."

This rendered her ceremonially unclean and should have restrained her from associating with others. Indeed, had her condition been known she would certainly not have been allowed to mingle with the crowd, and it is more than probable that this was the reason why she approached the Lord *from behind*, thereby diminishing the possibility of identification. In this sense, therefore, she was *defiled*.

Moreover, sooner or later her malady was sure to prove *fatal*. No remedy had availed; none ever could. She had consulted physicians, but absolutely in vain. From the human standpoint, therefore, prostration, pain, and death were before her, nor could she look forward to aught but "wearisome days and nights" till, finally, her long and lingering *disease* terminated in the grave. Thus, as far as this life was concerned, she was *doomed* to death. Yet it is recorded that on hearing "of Jesus, she came in the press behind and touched His garment, for she said, 'If I may but touch His clothes, I shall be whole.'" She was therefore *desirous* to reach Him, of whose healing power she had heard so much.

Is she not in these respects an illustration of an anxious sinner? Such have been made conscious by the Spirit's influence of the terrible *disease* of sin, of which they are the subjects. Often, too, they are permitted to try insufficient remedies for their malady, and thus for wise ends to realise the misery of *disappointment* and the sorrow and mortification of spiritual *destitution*.

Frequently, too, a sense of condemnation and guilt is followed by a revelation of the innate and irremediable depravity of one's own heart—and the sight of self fills the soul with abhorrence and dread. "If others knew all about me, how they would shun me!" is not uncommonly the language of the penitent and prostrate sinner. Thus, a realization of *defilement* adds to the anxious inquirer's sorrow.

A conviction of *doom* adds to the pervading despondency. "Condemned already" the soul bitterly cries. The judgment is ended; the sentence passed. The law reiterates its ten-fold curse—nor can one plea be urged why the judge should not at once pronounce the formal and final sentence which will consign to everlasting punishment.

Reader, hast thou, in the light of the illustration which this poor creature's case affords, been brought to present thyself to God as "a wretch undone, but for His sovereign grace"—diseased, disappointed, destitute, defiled and doomed—yet filled with the anguishing desire to experience the "virtue" of the Saviour to heal the diseases and assuage the sorrows of the soul?

I wonder whether this will meet the eye of any such seeking soul. If it does, listen to what the Saviour said to this diseased, disappointed, destitute, but desiring woman: "Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague."

He calls her "daughter," which speaks of relationship. He says (as Matthew states), "Be of good comfort," which expresses sympathy. He continues, "Thy faith hath made thee whole" (or, as we so often have it in Scripture), "hath *saved* thee," which speaks of salvation. He adds, "Go in peace," which consists both of a benediction and a commission. Surely this is His present message to truly anxious souls, and to the reader, if amongst the favoured number. If *you*, my reader, feel "the plague of your own deceitful and desperately wicked

heart," you are a member of the "household of faith," and thus spiritually related to God and to His people. Though for the moment you may not be able to "read your title clear to mansions in the skies," the Lord Himself will ere long assure you of your relationship to Him—a relationship which will never be dissolved.

His message to you is, "Be of good comfort," for

"The time of love *will* come, when you shall clearly see,
Not only that He shed His blood, but you shall say, 'for me!'"

In God's good time, sooner or later, this *must* be the experience of every seeking sinner. Some of them, indeed, "through fear of death," may be "*all their lifetime* subject to bondage," but, even if it be so, they shall pass through the gates into the city which lies on the other side of Jordan, and which God hath prepared for all that love Him.

The faith of this poor woman whose story is before us was the *channel of her salvation*. The salvation itself was the result of the *virtue which was in Christ*, yet He says "Thy faith hath saved thee." Comparing this passage with others containing a similar expression, we conclude that it is Faith that urges us to approach the Great Physician, and that this very Faith we obtain from Him, for "By grace are ye saved *through faith*, and that *not of yourselves*, it is the gift of God.*"

"JERUSALEM, MY HAPPY HOME!"

THE similarity between the long-loved hymn, of which the above is the first line, and the one commencing "O mother dear, Jerusalem!" given in our last issue, must strike even a casual reader, and evoke the question whether we were justified in ascribing the latter to David Dickson, the eminent Scotch divine (page 247), and many would, we think, welcome information which will elucidate this point.

Meanwhile—through the kindness of a Member of Hill Street Chapel—we are able to give our old favourite *in extenso*, and in its antique spelling. It was originally copied from one of the Manuscripts preserved in the British Museum, and is supposed to have been written by Francis Baker, Pater or Priest in the Romish Church, who was imprisoned in the Tower of London in the time of Queen Elizabeth.

We need not—it may be observed—be less staunch in our Protestantism if we admit that there have been, and possibly still are, genuine children of God in connection with a system of religion which we so detest. Elizabeth was as blameworthy for persecuting Papists as was Mary in her corresponding conduct towards so many Protestants. We may, therefore, read what follows with pleasure, without the least sympathising with all the sentiments of the writer.

There is a beauty all its own, in this ancient hymn, the force of which few holy hearts can resist. We might surely learn something from this grand old singer. He is far nearer to the Bible than the modern editors who have sought to improve on his lines.

How flat and poor is this verse as we sing it, with its bad English and confusion of thought :—

* To be followed D.V. by "Trembling and Astonished, or a Parable of Confession."

"O when, thou city of my God, shall I Thy courts ascend,
Where congregations ne'er brake up and Sabbaths have no end?"

Here "ascending thy courts" conveys no meaning; and the implied resemblance between a modern religious assembly on a Lord's-day and the ransomed host in the New Jerusalem, is almost grotesque. We hardly blame an eccentric writer for styling it a "ghastly couplet." Contrast this with almost any verse of the original song, and judge how far finer is the later. Take this for example:—

"Ah! my sweete home, Hierusalem, would God I were in thee!
Would God my woes were at an end, thy joys that I might see!"

The Primitive Methodists in our younger days were partial to a hymn which now appears to be forgotten:—

"O sing to me of Heaven, when I'm about to die!
Sing songs of holy ecstasy to waft my soul on high."

Could a more appropriate song be found as a God-speed to a departing soul than that which, without further preface, we now present to our readers?

A SONG MAD BY F. B. P. TO THE TUNE OF DIANA.

Hierusalem, my happie home!
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?

O happie harbor of the saints!
O sweete and pleasant soyle!
In thee noe sorrow may be found,
Noe grieffe, noe care, noe toyle.

In thee noe sicknesse may be seene,
Noe hurt, noe ache, noe sore;
There is noe death, nor ugly dole,
But life for evermore.

Noe dampish mist is seene in thee,
Noe colde nor darksome night;
There every soule shines as the sun;
There God Himself gives light.

There lust and lucre cannot dwell;
There envy bears no sway;
There is noe hunger, heate, nor colde,
But pleasure everie way.

Hierusalem! Hierusalem!
God grant I once may see
Thy endless joyes, and of the same
Partaker aye may be!

Thy walls are made of precious stones,
Thy bulwarks diamondes square;
Thy gates are of right orient pearle,
Exceedinge riche and rare.

Thy turrets and thy pinnacles
With carbuncles doth shine;
Thy verrie streets are paved with gould,
Surpassing cleare and fine.

Thy houses are of yvorie,
Thy windows crystal cleare;
Thy tyles are made of beaten gould—
Oh, God, that I were there!

Within thy gates doth nothing come
That is not passinge cleane;
Noe spider's web, noe dirt, noe dust,
Noe filthe may there be seene.

Ah! my sweete home, Hierusalem,
Would God I were in thee!
Would God my woes were at an end,
Thy joyes that I might see!

Thy saints are crowned with glorie great,
They see God face to face;
They triumph still, they still rejoice;
Most happie is their case.

We that are heere in banishment
Continuallie doe moane;
We sigh and sobbe, we weepe and waile
Perpetuallie we groane.

Our sweete is mixed with bitter gaule,
Our pleasure is but paine;
Our joyes scarce last the looking on,
Our sorrowes still remaine.

But there they live in such delight,
Such pleasure and such play,
As that to them a thousand yeares
Doth seeme as yesterday.

Thy vineyardes and thy orchardes are
Most beautiful and faire;
Full furnishèd with trees and fruits,
Exceedinge riohe and rare.

Thy gardens and thy gallants walks
Continuallie are greene, [flowers
There groe such sweete and pleasant
As noe where else are seene.

There is nectar and ambrosia made,
There is muske and civette sweete;
And manie a faire and daintie drugge
Are trodden under feete.

There cinnamon, there sugar growe,
 There narde and balm abound ;
 What tongue can telle, or heart containe,
 The joyes that there are found ?

Quyrt through the streetes, with silver
 The flood of life doth flowe ; [sound,
 Upon whose bankes, on everie syde,
 The wood of life doth growe.

There trees for evermore bear fruite,
 And evermore dos springe ;
 There evermore the angels sit,
 And evermore doe singe.

There David stands with harpe in hand
 As master of the Queire ; [blest,
 Tenne thousand times that man were
 That might this musique heare.

Our Ladie sings Magnificat,
 With tune surpassinge sweete ;
 And all the virgins beare their parts
 Sitting around her feete.

Te Deum doth Saint Ambrose singe,
 Sainte Augustine doth the like ;
 Ould Simeon and Zecharie
 Have not their songs to seeke.

There Magdalene hath left her moan,
 And cheerfullie doth singe,
 With blessed saints whose harmonies
 In every streeete doth ring.

Heirusalem, my happie home,
 Would God I were in thee !
 Would God my woes were at an end,
 Thy joyes that I might see !

DICKSON OR BAKER.

DEAR MR. EDITOR,—I have read with interest your article on the hymn "O Mother dear, Jerusalem." Permit me to say, however, that David Dickson can hardly be described as its author, which was found on a Broad-sheet of the sixteenth century, and contains 248 lines. Dr. Bonar (1852) attributed it to David Dickson in error, as there are two earlier forms of it in existence, and Dickson's arrangement is formed from these two earlier hymns, with the addition of only a very few lines.

I append a short account of them. Among the British Museum MSS. is one No. Add 15225, which, together with other religious songs, contains "A song mad by F:B:P. To the tune of Diana." It consists of twenty-six stanzas of four lines each. This MS. shows from internal evidence that it was not prepared prior to 1616, but the poems are works of a much earlier date.

In 1585 there was printed by John Windet, at the sign of the White Beare, nigh Baynard's Castle, a book called "The Glasse of Vaine-Glorie," faithfully translated out of St. Augustine his Booke into English by W. Prid. It contains 176 lines.

The similarity of the two versions points to a common source from which each was taken, although it is possible that F:B:P. founded his song not on the original "Meditations of St. Augustine," but on an earlier paraphrase, of which the MS. or a printed copy thereof is at present unknown.

There has been much speculation as to who F:B:P. was. It was supposed by the late Daniel Sedgwick, the famous hymnologist, that the initials refer to Francis Baker, Pater, or Priest ; but this is considered by many to have been little else than a surmise on his part.

I should be happy to send you a copy of F:B:P.'s song of twenty-six stanzas, which is a much finer composition than W. Prid's, if you would like to print it in the EARTHEN VESSEL. Its early English and archaic spelling are exceedingly quaint, and would probably interest many of your readers. Here is one verse :—

" Our sweete is mixt with bitter gaule,
 Our pleasure is but paine,

Our joyes scarce last the lookeing on,
Our sorrowes still remaine."

I would like to add that the version of the hymn found in Denham's (No. 1,013) was probably arranged by Montgomery, but the fifth verse is by Daniel Burgess and the sixth by William Burkitt.—With kind regards, yours very truly,
HENRY S. NUNN.

58, Myddelton Square, E.C., August 13th, 1906.

• NOT STRANGERS TO OR AT THE THRONE OF GRACE.—In 1863 some Nestorian Christians visited England and were kindly received by C. H. Spurgeon, who invited them to a hastily-arranged public meeting at the Metropolitan Tabernacle. A Member of Parliament (I fancy his name was Cowper Temple) presided. Several speeches were delivered, and an address from our visitors in their native language was read and translated by a missionary to the Jews, who rendered it very effectively. The closing words I still treasure: "Brothers, we thank you. We shall not forget you. Do not, we beseech you, forget us. And when far away, LET US NOT BE STRANGERS TO EACH OTHER IN OUR PRAYERS."—*W. J. S.*

POWER WITH THE PREACHED WORD.—We ought to "feel a holy zeal for the truth of God and a holy jealousy unless we know the man who is in the pulpit so that we can trust him. Not only should we watch and try his words, but recognise the need of savour, power and authority with what is uttered. I hope my testimony does not drop on my hearers like some men's testimony does on me. How is that? Flat. The words are right, but they lack authority, savour, dew."—*DICKENS: Memorial of George Frost.*

WHEN CHRIST IS FELT TO BE ALL.—"I shall rejoice to hear that you are better in every sense. I mean in body and in soul, but not better in self; this you will never be. I find that nothing but Christ will do. He must be *everything* and the *creature nothing*. This He becomes in a moment to the soul when the Holy Ghost is pleased to reveal Him as our 'All and in All.' Self will be nothing in a moment. Like Dagon and the Ark, they cannot stand together (1 Sam. v. 3)."—*Susanna Pearson.*

THE BEST FRIEND.—"God's people may be 'poor and needy,' but they are never friendless, and, therefore, should be 'careful for nothing, but in everything by prayer and supplication, with thanksgiving, let their requests be made known unto their God.' Let us therefore think much and sing often of the love of our Heavenly Friend. Nothing stills the beating of anxious hearts like quiet meditation on His kind and constant love."—*Israel Atkinson.*

REAL AND SHAM BEGGARS.—"You must go to Jesus if you hope to be saved. He is always within call; and when your wants are felt, you may go and be healed. He relieves *real beggars* to-day as He did aforetime, for He is 'the same yesterday, to-day and for ever.' But He turns *sham beggars* from His door with indignation, just as we do—*beggars* who can make a bawling of their misery but feel none."—*Berridge.*

THE VOICE OF THE WELL-BELOVED IN THE WILDERNESS.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her"—or "To her heart."—Hosea ii. 14.

STRANGE truth ! 'tis in the wilderness
The Lord His chosen ones will bless;
Not 'midst the world's seducing throng,
In halls of gaiety and song ;
But *there*, where gloomy shadows fall,
And depths to depths responsive call ;
There, where no glad some human voice
Bids the lone traveller rejoice.
But *there*, amid th' encircling gloom,
The Friend of friends will surely come.

Thither, to make His purpose sure,
The Lord His people will allure;
Dry up each spring of earth-horn joy,
Make all that charmed, distress or cloy;
Cause well-laid purposes to fail,
And effort prove of no avail,
Till life becomes one long-drawn sigh,
And all on earth seems vanity ;
Thus, by mysterious distress,
He brings them to the wilderness.

Then, as the lingering light of day
Into the darkness fades away,
And neither moon nor stars on high
Illuminate the gloomy sky ;
And not a way-mark can be found,
And silence reigns above—around—
Save where some beast in search of prey
Roars as it urges on its way—
'Tis *there* and *then* the blessed Christ
Will come to keep His promised tryst.*

He comes, He comes, His glory bright,
Dispels the darkness of the night ;
He comes to calm the anxious heart,
He comes to bid all fears depart ;
To turn our sorrow into joy,
Till praise becomes our sweet employ.
And once again we onward move
Under the impulse of His love.
Thus the Beloved comes to bless
His people in the wilderness,

BASIL ARNOLD.

THE PRAYERS OF ALL SAINTS (Rev. viii. 3).—"Think. Ten thousand times ten thousand prayers, pronounced in a hundred different tongues, are going up at once and altogether to God's ear ! Yet there is no confusion. None are lost ; none missed in the crowd. Nor does He hear them as we, standing on some lofty crag, might hear the din of a city which stretches out beneath us, with its sound of cries and rumbling of wheels and human voices all mixed up into one deep, confused, hollow roar—like the booming of distant breakers. No. Every believer may feel as if he were alone with God, enjoying a private audience of the King in the royal closet. Be of good cheer. Every groan of thy wounded heart—thy every sigh and cry and prayer—fall on Jesu's ear as if you were *alone* before the mercy-seat."—*Guthrie*.

PLEADING GUILTY.—"In criminal courts accused persons are always counselled to plead 'Not guilty' in order that every possible evidence may be urged in their favour and their acquittal, if possible, secured. It is otherwise with sinners who have been brought into 'the court of conscience,' as our fathers styled it, and who kneel in the solemn presence of the 'Judge of all.' Such should offer neither excuse nor extenuation, but plead 'Guilty' in God's most holy sight. This should be the attitude and action of all who desire 'peace with God through our Lord Jesus Christ':—

'Prostrate I'll lie before His throne, and there my guilt confess ;
I'll tell Him I'm a wretch undone without His sovereign grace.'

—*John Hazelton*.

* "Tryst"—namely, His appointment. The expression was a favourite of Samuel Rutherford's.

THE ENTRANCE OF ABEL INTO HEAVEN.

[Readers of Macaulay's Essays will recall his bitterly sarcastic review of the poetry of Robert Montgomery and—without themselves reading the works so severely criticised—may conclude that their author was a mere pretender to literary ability, without genius and unable even to express himself in English with ordinary accuracy. Our friend, Joseph Hall, of Camberwell, has formed a different opinion, having proved his writings intellectually most able and spiritually of the utmost value. In fact, he places him in the forefront of the Christian poets of Great Britain. He forwards the following as a specimen of the productions of one of whom he thinks so highly.]

TEN thousand times ten thousand sung
Loud anthems round the throne;
When lo! one solitary tongue
Began a song unknown—
A song unknown to angel ears,
A song that told of banish'd fears,
Of pardoned sins and dried-up tears.

Not one of all the heavenly host
Could these high notes attain;
But spirits from a distant coast
United in the strain,
Till he who first began the song,
To sing alone not suffered long,
Was mingled with a countless throng.

And still as hours are fleeting by
The angels ever bear
Some newly ransomed soul on high
To join the chorus there.
And so the song will louder grow,
Till all redeemed by Christ below
To that fair world of rapture go.

Oh! give me, Lord, my golden harp.
And tune my broken voice.
That I may sing of troubles sharp
Exchang'd for endless joys—
The song that ne'er was heard before—
A sinner, reached the heavenly shore,
But now shall sound for evermore.

THE PASTOR'S CONVERSATION.—Your deceased minister “was a man of discernment, not a great talker, but a reserved man. He did not talk so much as some do, but there was weight in what he said. I often wish that I had more weight and less talk, and wish so of other people. It is not

‘ . . . big words of ready talkers; no dry doctrine will suffice;
Broken hearts and humble walkers, these are dear in Jesu's eyes.’ ”

REVIEWS, LITERARY NOTES, ETC.

The Christ of History. By John Young, LL.D. Eighth and cheaper Edition. Sixpence. London: H. R. Allenson, Limited, Racquet Court, Fleet Street, E.C.

THIRTY-EIGHT years ago a copy of this book was lent us by a Scotch physician, who assured us that it would repay a careful perusal. This we proved, and cordially commend the present re-issue to our thoughtful readers.

Its origin, as our friend informed us, was interesting. In the early fifties, the “*Leben Jesu*” of David Friedrich Straus was greatly affecting the religious thought of many devout students of the Gospels. It is a powerful treatise on the received life of Jesus on extremely rationalistic lines. It seeks to maintain that

while what the New Testament records has an historical basis, all the supernatural element in it is mythical, and, therefore, incredible—that the accounts of Christ's miracles must be wholly repudiated as untenable—and that while we may safely admit Jesus to have been a virtuous and distinguished character of pre-eminent piety, ability and influence, there is no foundation for the assumption that He was the incarnate Son of God, and, as such, the Saviour of sinners.

Among those who were swayed by its daring sophistries was the author of this book, at that time the minister of Albion Chapel, London Wall, whose talents commanded a large and intelligent congregation; while his sanctity and genial

disposition secure and retained for him a wide circle of friends. The arguments of the German critic greatly affected his mind; and the young divine had to confess that he was beginning to question the absolute Deity of the everlasting Son of God, and the validity of His sacrificial death. Too honest to stifle his dark surmises, he determined to give the whole question an exhaustive re-examination—and to investigate *de novo* the reliability of the four Evangelists, the credibility of miracles, the moral consistency and beauty of the character of the Jesus of the Gospels, and the impossibility of regarding Him with *true reverence* if His claims to have been the only-begotten Son of God were disallowed. His search for the truth was successful.

"He fought his doubts and gather'd strength,
He would not make his judgment blind;
He faced the spectres of the mind
And laid them. Thus he came at length
To find a stronger faith his own;
And Power was with him in the night
Which makes the darkness and the light,
And dwells not in the light alone," etc.

Much that then passed through his mind he left unrecorded; but one line of argument which had probably greatly served to strengthen his own faith he deemed expedient to perpetuate in print for the benefit of others.

Strauss had admitted that the life of Jesus had an historical basis, and was in a general sense to be received as founded on fact. He denied, however, the credibility of many of the details of the great Biography, and founded on these denials his daring attack on the Christian ideal of the personality of the Christ of God.

Our author meets him on the ground of his admission of the historical veracity of the Gospels in their main outlines, and undertakes to prove that if this and this only is granted—that,

in other words, if we admit the universally received conception of "the Christ of History," sound reason will enforce our owning Him to have been the Divine, glorious and gracious Being whom the holy Church throughout the world has in all ages worshipped as the Redeemer of mankind. It is, therefore, what its author styles a "cumulative argument" based on the general credibility of the received record of the Great Teacher's life; and is designed to prove that if this is admitted, reasonable men must concede that He is entitled to all belief and adoration as "the King of Glory"—"the everlasting Son of the Father."

This inexpensive republication of what is really a great book is most opportune at the present day, when cheap reprints of so many infidel and rationalistic treatises are being issued, and, we presume, find purchasers and readers. It fell into our hands in our twenty-seventh year, and set us thinking as no other previously had; and we agree with the Rev. E. Griffith-Jones, B.A., who has penned a brief preface to this Edition, in his high estimate of a treatise which we should rejoice to know had engaged the attention of every young preacher in our section of the Baptist denomination.

The Protestant Times. Annual volume, published by D. Catt, 74, Strand, W.C.

THIS is the first annual volume of the official organ of the Calvinistic Protestant Union. It is ably edited by our friend, Mr. L. D. Smith, and contains a mass of information on Protestant topics. Interesting articles are also furnished by Mr. Sinden, Mr. Tryon and others. The volume is tastefully got up and well illustrated, and we heartily commend it to our readers.—J.E.F.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

BETHESDA, NOTTING HILL GATE.
THE ninth anniversary of the Tract Society was held on July 12th, presided over by Mr. A. L. Blackman. The meeting was opened with a hymn of praise, and the Chairman read a portion of Matt. xvi., after which brother Spire led us to the throne of grace, earnestly asking the Lord to bless the meeting and also the work of our Tract Society. The Chairman then called upon the Secretary to read the Report, which showed that the work had been

greatly strengthened during the past year with more helpers, and also the funds had been well kept up, which had greatly encouraged us, although there were no great results to record; yet we were thankful to say the people receive the tracts with pleasure, and we hope in time to come it may be seen that the Church at Bethesda has been an influence for much good in the neighbourhood.

The Chairman made some encouraging remarks in reference to the report.

He compared the work of distributing the silent messengers to the building of a bridge. For a long time there was very little to be seen, but a strong and firm foundation was being laid, and at last we should see the bridge itself finished and complete; so with our work—we might labour for a long time with no apparent result, but we were sowing good seed, for it was the Word of God, and shall accomplish His purposes.

Mr. Brown gave a very nice address from the words, "He went about doing good." He reminded us of the self-denying love of our blessed Master, and would have us remember what a privilege it was to be able to walk in His footsteps, and how much joy the lazy Christian misses.

Mr. Bartlett spoke from Luke v. 5, "And Simon said, We have toiled all night and caught nothing," etc. He based his remarks under three headings—failure, faith and fulness. In spite of failure, the disciples were enabled to exercise faith, and the fulness that dwells in Christ well rewarded their faith.

Mr. Aokland spoke of the peculiar discouragements to be met with in the work, and the felt need there was for inspiration and the love of God dwelling in our hearts; the only place to get these was at the cross of Christ.

Mr. Dann, who we were glad to see able to be with us again, gave us some encouraging exhortations, basing his remarks on the words of Ezekiel, "And the word of the Lord came unto me." Might we, who like Ezekiel had received the word of the Lord, do as he did—tell it to others, and tell it faithfully.

The collection amounted to £1 16s. The meeting, which we felt had been indeed profitable and helpful, was closed with a hymn and the Benediction.

C. A. LAWS.

CHURCH ORDER.

DEAR SIR,—Feeling that Church Order is a matter of some importance, I was recently deeply interested in perusing a brief sketch of Baptist History, and especially the part bearing upon the above-named topic.

Seeing that there is a growing tendency practically to regard the Lord's Supper as a more important ordinance than baptism, whereas both are equally important, resting as they do upon the same authority, viz., that of our divine Lord, I think many of your readers will be interested in the following extract from "A Short History of the Baptists" by H. C. Vedder, issued by the American Baptist Publication Society.

"Baptist growth has always been in proportion to the staunchness with

which Baptist principles have been upheld and practised. So it has ever been with all religious bodies. Nothing is gained by smoothing off the edges of truth and toning down its colours, so that its contrast with error may be as slight as possible. On the contrary, let the edges remain a bit rough, let the colours be heightened so that the world cannot possibly mistake the one for the other, and the prospect of the truth gaining acceptance is greatly increased. The history of every religious denomination teaches the same lesson—progress depends on loyalty to truth. Compromise always means decay.

"The present century has witnessed the most rapid change among the Baptists of England with regard to the Communion. The most powerful factor in producing this two-fold defection was Robert Hall. Starting from premises that Socinus would have heartily approved, he reached the conclusion that the neglect of baptism is to be tolerated by the Churches as an exercise of Christian liberty (a Christian at liberty to disobey Christ!) and that sincerity rather than outward obedience is the test that the 'genius of Christianity proposes' Under the influence of such teachings, large numbers of Baptist Churches became 'open.' This change has been followed by its logical result—a result inevitable wherever open communion is adopted and given full opportunity to work itself out—the formation of Churches of mixed membership. In many so-called Baptist Churches of England the ordinance of baptism is seldom or never administered; Pedo-baptists are received to membership on equal terms with the baptized; they are chosen to office and even to the pastorate. In short, so effectually is the Church disguised as frequently to be reckoned by both Baptists and Independents in their statistics." Yours truly,

OSERVER.

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

PASTOR HERBERT J. GALLEY gave two more lectures on the International Lessons at Soho Chapel on the 24th and 31st July. One feature of the lecture was a brief address on the lesson to a class of children. The want of sufficient children was noted on the 24th, but this difficulty was put right on the following Tuesday by the lecturer gathering a number from the side street and bringing them in.

It was evident from the interest taken, and the number of Sunday-school workers present, that these lectures have been highly appreciated. The chair was occupied on both evenings by the President, pastor R. E. Sears.

CUBBERLEY SUNDAY SCHOOL FESTIVAL.

THIS year has been a remarkable one for Sunday-school festivals, as on most Sundays during June and July fine weather has prevailed, and in consequence the attendances have been much larger and the collections for Sunday-school work correspondingly increased. On Sunday, July 22nd, the Baptists of Cubberley held their annual Sunday-school festival under similar pleasant conditions, and the reunion was one that will be remembered for some time. Friends joined in the festivities from miles around, but those from Cheltenham, and especially the Baptists of Pilley, were present in strong force at the evening service.

Mr. J. T. Ireland, of Cheltenham, was in charge of the three services, and in the morning and afternoon preached excellent sermons. At the evening gathering Mr. Ireland presided at what was described as a convention, which is a departure from the usual Sunday-school festival proceedings, but nevertheless it is an innovation (long-established at Cubberley) that is greatly appreciated. The opening devotional exercise was taken by Mr. W. Turner, who for many years was Sunday-school superintendent at Foxcote.

Mr. Ireland delivered an instructive address from the words "What mean ye by these stones?" this having reference to the passing of the Israelites through the river Jordan when they were being pursued by Pharaoh and his army. He described the stones as memorials and monuments of God's grace, and said that every memorial of God was a mercy of God to give encouragement to future generations. Mr. Ireland then, in an interesting way, pointed out the lessons to be learned from the subject of his address as applicable to Sunday-school festivals, which he described as so many mile-stones speaking of God's redeeming power. It was essential, however, that teachers should understand that the children of Israel could only pass through the river Jordan because dry ground had been prepared by the Lord to enable the priests to carry the ark of God in safety.

Mr. E. M. Bailey, of Charlton Kings, was the next speaker, and took as the theme of his address the Passover Feast memorial (Exodus xii.), and said the object of Sunday-schools was to talk about God's Word and try and understand its teaching, and anniversaries were to commemorate God's goodness.

Mr. A. W. Ryland, of Charlton Kings, who said he had been a Sunday-school teacher for twenty-one years, related some of his experiences, and reminded his hearers that it is the patient plodding during the twelve months that brings a glorious anniversary. He

appealed to the teachers to co-operate with Mr. G. Sly, superintendent of the Sunday-school, and hoped the Sunday-school would not only increase in numbers, but also be of spiritual power.

Mr. Chas. Barrett, of Pilley, addressed the congregation on the story of David slaying Goliath, and gave a lucid explanation of the reasons why David was able to conquer the giant. He advised young people to emulate the example of David as much as possible.

As in former years, flowers were placed in various parts of the chapel, and the effect was very pleasing.

CRANSFORD.

It is July, and we are again at this tiny village in rural Suffolk, where a few weeks ago such a whole-hearted and almost unequalled reception had been given to the Association. To-day, again, many associate—there are conveyances plenty—but it is the children's turn this time, and who shall deny them their one day in all the long year? that day which all eagerly look forward to and as tenderly remember when it has passed.

Mr. F. Lookwood preached in the morning from "The grace of our Lord Jesus Christ be with you all" (Rom. xvi. 20)—a kind and sympathetic sermon in which the all-important work of the teacher was raised to a high level, the All-sufficient Grace being able to succour all those who are weary at times—and who isn't?—from whatever cause.

In the afternoon and evening the scholars recited selected portions and Gospel poetry very creditably, some of the little preachers reflecting great credit on both their Sunday and secular training, not to speak of the care bestowed on the careful selection, always a duty judiciously performed. The special hymns were beautifully rendered, as such a choice selection deserved, a well-balanced choir materially helping the scholars. Mr. Segins presided at the organ and Mr. Jas. Grout, of Wickham Market, conducted the hymns, in the unavoidable absence of Mr. W. Cook, who, we are glad to hear, is now much better. One or two anthems were splendidly given, the conductor evidently entering into the spirit of the composers. The glories of "the Promised Land" lifted us out of ourselves.

Mr. Lookwood gave two excellent addresses. One especially appealed to the parents and workers: "Take this child ['tis God's gift—a Divine charge—and must not be neglected] away, [from all the allurements that would destroy its soul and social happiness as well] and nurse it [not just keep, but *train* it, and who are better than parents for this nursing? though, alas! they too

often leave the sole responsibility to the teacher] for Me" (the God of heaven and earth). Jesus loved the children, and rebuked those that would have despised them.

The genial superintendent (Mr. Geo. Capon) read the report, which was very satisfactory, and announced the collections, which were well in advance of past years.

The Doxology closed a pleasant gathering, and we returned to our various abodes; but

"When all our wanderings here shall cease,

And care and life shall end.

In God's eternal Sabbath home

May we our anthems blend."

We shall all sing then, "Unto Him that loved us, and washed us." J.

IPSWICH (ZOAR).—The fifteenth anniversary of Mr. R. C. Barden's pastorate was celebrated on Monday, August 6th, when Mr. Polley, of Halstead, a great personal friend of our pastor, kindly paid us a visit and preached an excellent sermon in the afternoon from Psalm xci. 16, and presided over a public meeting in the evening. He was supported on the platform by our pastor and Brethren Witton (who offered prayer), Glasgow, Ranson, Cordle and Ling. The sermon and the addresses were of a spiritual and profitable character. Kindly reference was made to our pastor's long and faithful service. A few kindly words of thanks were spoken by the pastor to all who had rendered service during the day, and the very pleasant meeting was brought to a close.—H. B.

"I HAVE LOVED THE HABITATION OF THY HOUSE."

IN last week's issue we called the attention of our readers to the death of Mr. D. Amies, the oldest inhabitant of Ohesham, well known and highly respected amongst us. The funeral took place on Saturday, and the services were conducted by his pastor, Mr. W. H. Evans, of Townfield Chapel. There was rather a large attendance at the cemetery. After the usual service in the chapel, and a few remarks on death and the certainty of a glorious resurrection for the believer, Mr. Evans delivered a most impressive address at the grave to an attentive audience, upon the words "An old disciple" (Acts xxi. 16).

On the following Sunday it was referred to in the chapel where the deceased had worshipped for so many years, when Mr. Evans had for his text Psalm xxvi. 8, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." He reminded his hearers that in the death of one turned 93 there was nothing that

called for any particular notice, but if in that one's life there was anything for God-glory and the benefit of others, then we had the right to make use of it; and such was the case with the departed, for all that the text said could be said of him—he did indeed love the habitation of God's house. But it would be as well to take this Scripture just as it is recorded in the inspired Word, noticing first—there is a place that God recognizes as His house; secondly—there are those who love it!

Strictly speaking there is but one house; but it exists in two distinct portions. There is the house of His glory, and also that of His grace. The first is the more beautiful, the second the most important; for if we never love and enter into this, we shall never enjoy and possess the other; the holy leads into the most holy; grace here is crowned with glory hereafter.

The house of His grace may be spoken of from a three-fold view. Any place, not necessarily a building, consecrated by the presence of God is His house, and holiness becomes it. To Jacob it was Bethel's plain; to the godly women in Philippi, by the river side; to the old Scotch covenanters, hunted by the blood-thirsty Claverhouse, it was the bleak mountain-side or solitary moor; and to our noble Puritan fathers in the secluded copse or dense forest, in barns and kitchens, where they met at the peril of their liberty and life; but they

"Were little spots enclosed by grace,
Out of the world's wide wilderness."

The house of grace is the assembly of the spiritually-minded, taught to worship God in sincerity and truth, for where two or three are met together in My name there am I in the midst of them, saith the Lord.

Lastly, the house of God is the body of every sinner regenerated by the Holy Ghost, and made new creatures in Christ Jesus, for God has said He will dwell in them; their bodies are the temple of the Holy Ghost, and let us remember that the temple of God is holy.

Secondly, there are those who love it, and the departed was one of them. He did not always love it; quite the reverse. To places of worship and the people of God he had a great dislike, and specially to Townfield Chapel and the people worshipping there, till a change was wrought in him. That change was effected by God, of His mercy and grace. The means employed were simple. It is not always by the fire, wind or earthquake, but by the still small voice of the Divine Spirit. Then he loved the house of God. Nothing less than this will produce love to God's house. We may be led to it, drawn to it, and even keep to it; but nothing less than Divine power can

produce love to it. For this love, where possessed, we can give a good reason. There we have heard of the Saviour, there we have felt the preciousness of His salvation, there we have had the consolations of God, and His Word has been most acceptable unto us. This love is maintained; it will endure testing. In the ordering of Providence the deceased obtained a public appointment which brought him into places and amongst companions that he had known in the days of his unregeneracy, and he had many fears that, so placed, he would soon go back to his old ways; but it was otherwise. I saw, said he, their actions, I heard their words, but never had the least desire to rejoin them. He was a new creature in Christ Jesus.

Finally, this love is practical. It is seen by its effects. Our friend loved the house of God—he proved it by his attendance and the interest he took in its welfare.

The sermon closed with an earnest appeal and warning to the hearers, for those who never enter into and love the house of God's grace will never possess and enjoy the house of His glory.—From the *Chesham Examiner*, Aug. 16.

FARNHAM (PARK-LANE).—The second anniversary services of the pastorate were held at the above place of worship on July 18th, 1906, when two excellent sermons were preached to good congregations by brother Bush, of New Cross, London. We felt it to be good to be present, and desire to thank our gracious God for the help afforded through another year, praying that He may of His goodness continue to favour us with His presence and help through the days to come, that His name may be glorified through His servants, that the work of the Holy Spirit may be seen in the building up of His saints and the conversion of sinners for Christ's sake.—H. J. PARKER.

BOROUGH GREEN.—On Bank Holiday, August 6th, the golden wedding of Mr. and Mrs. G. Hodder took place. Upwards of twenty-five, including children, grandchildren, together with pastor H. Bull and his wife, sat down to tea in the schoolroom (kindly lent), after which short speeches were made, reviewing the past with gratitude and desiring God's blessing and presence in the future with an earnest hope that as the years of their natural life are drawing to a close they might have brighter evidences in their own souls of eternal life through Jesus Christ our Lord. Mr. and Mrs. Hodder have been in membership with the Church here over fifty years, and many of the Lord's servants who have ministered in this time-honoured Sanctuary can testify to the very comfortable and

spiritual communion they have held with them in their cottage home. Letters received from friends at home and abroad greatly cheered them. We think the following words are most applicable in connection with their joint lives: "Them that honour Me I will honour" (1 Sam. ii. 30).—S. ROBINSON.

WHAT IS YOUR LIFE?

LIFE is a pilgrimage; we move on from stage to stage, as strangers seeking a better country, a fatherland and home. Life is a shepherd's tent, removed, pitched at eventide, gone at early dawn, and leaving only a few spent ashes to mark the camping-place. Life is a swift post hurrying by like a fleet courier, who barely pauses to drink of the brook by the way, and is soon lost in the horizon; passing as a meteor which gleams for a moment and is seen no more. Life is a swift ship with all her canvas set; she ploughs her rapid and trackless way through the ever-rolling waves of time and enters the haven of eternal rest. Life is an eagle hastening to the prey; now poised an instant in mid-air, and now, as a thunderbolt darting earthward, swooping to the quarry. Life is a sleep in which the night glides by insensibly so that its hours seem but the twinkling of an eye. Life is a dream of troubled sleep in which the feelings and actions of days are crowded into a few minutes, and so blended and confused that they are forgotten on awaking. Life is like a vapour which appeareth for a little time—a mere cloud floating across the sky, broken in silent waves upon the mountain brow, then vanishing away. Life is a wind that drifts the vapour and passes by unseen. Life is the shadow which the vapour casts on sea and land, ere yet it fades into the sunset or falls, as water spilt upon the ground. Life is swifter than a weaver's shuttle, so quickly flashing as to elude our vision and yet leaving in its passage a thread to form part of the great web of time. Life is the single thread, cut off, or snapped, in an instant, making the ply of the shuttle vain. Life is a flower, which just unfolds its beauty and sheds its fragrance and is then cut down. All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth. Sometimes it perishes prematurely, as the grass on the house-tops, or as corn blasted before it is grown up. A single life is cut off as the foam upon the water. The generations are carried away as with a flood. "Behold, thou hast made my days as a handbreath, and my age is as nothing before Thee. So teach us to number our days that we may apply our hearts unto wisdom."

BEXLEY HEATH.—Interesting Sunday-school services were held in the Old Baptist Chapel on Sunday and Wednesday, July 22nd and 25th, 1906. Mr. J. G. Caplin preached two sermons on the Sunday at 11 and 6.30. In the afternoon Mr. Wright and Mr. Caplin addressed the parents, teachers, and scholars, their addresses being much appreciated. On Wednesday, July 25th, a tea commenced the services, after which a public meeting was held, presided over by Mr. A. Licence. A pleasing report was read (in the absence of the secretary) by the superintendent, Mr. Loosley. Mr. Baldwin, Mr. Caplin, and the Chairman gave encouraging and instructive addresses, the scholars and friends adding to the pleasure by their rendering of some very suitable hymns. Again we would go forward in the strength of the Lord God.—**ONE WHO WAS HERE.**

REIGATE.—On Whit-Monday the little Cause at Reigate (Meadvale) celebrated its anniversary. Sermons were preached in the morning and evening by pastor James E. Flegg, and in the afternoon by pastor A. Andrews. Very fair companies were gathered in the afternoon and evening, and the services appeared to be much appreciated and the friends encouraged.

NEVER! NO, NEVER!

TIME brings many changes—loved ones are removed; trusted counsellors are called away; in the hour of trial those in whom hope has been placed are apt to fail; friends grow fewer; yet is the believer never entirely alone,

"For should our dearest comforts fall
Before His sovereign will,
He never takes away our all,
Himself He gives us still."

Fellow-pilgrim in your living Lord, you have an unchanging, an abiding Friend—a ready and efficient Helper; for He hath said, "I will never leave thee nor forsake thee." How exceedingly precious is this gracious message of the Word! The emphasis is beautifully expressed in the well-known and oft-quoted words of the poet:—

"The soul that on Jesus hath leaned for
repose
He'll never, no, never, desert to His
foes.
That soul, though all hell should endeavour
to shake,
He'll never, no never, no never forsake."

How much encouragement is compressed into this sentence! It is extensive, and reaches to the extreme conditions of life. It is the word of Him who is faithful and true—"I will never leave thee nor forsake thee."

When Jacob, having received his father's blessing, left his home and turned his face towards his uncle's, he

became a lonely traveller in an hitherto untrodden way. How full his mind of thoughts—thoughts perhaps conflicting—How will he be received? What will be the issue of his journey? How long ere he will be able to see his father's face again? Alone he could commune with his own soul and call upon his father's God as he pursued his lonely way. By-and-bye the sun declines, the shadows lengthen, night creeps on, and he arrived at a certain place, where he carried all the night. His canopy the heavens, and a stone for his pillow, he laid himself down to sleep. But, lo, the darkness is brightened with heaven's light, and his solitude is disturbed by angelic visitants; for he dreamed, and lo, a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending upon it. And behold the Lord stood above it and said, . . . Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. Thus a pledge is given him for the future days; and in all that he was called to endure at the hands of Laban he was not forgotten by the Lord. It may be at times he wondered where the scene would end. At last God told Jacob to return, assuring him that all Laban had done He Himself had seen. The dying testimony of that traveller was to the faithfulness of Him who had promised, for he said, "The Angel that redeemed me from all evil, bless the lads." Happy is the man that hath the God of Jacob for his refuge.

Friend, you may travel much alone, you may be of those who sit solitary, and you may wonder at the way; but, remember, you are not alone, for He hath said, "I will never leave thee nor forsake thee." Still is He the lonely traveller's Companion and Friend.

Again, when Moses was 40 years of age, having received an education at the expense of Pharaoh's daughter and being learned in all the wisdom of Egypt, he visited his brethren. He supposed that his brethren would have understood how that God by his hand would deliver them. But God's time was not yet. However confident he may have been, his services were not yet required. His interference in his brethren's quarrels resulted in his having to flee from Egypt, that his education might be perfected. The years of solitude in the wilderness were necessary for him, and there the Lord prepared him for his future work. Then, when the word came to him that he was to go and lead the people out of captivity, he appeared far from eager to undertake the task. Alone he dare not go, and God gave him a word, in the

strength of which ultimately he went—"Certainly I will be with thee." He went forth in God's name, on God's word, and endured as seeing Him who is invisible. That presence made him bold to face Pharaoh and demand the liberation of God's host. That presence was his stay, his strength, during all the years of leadership. Faithful to His promise, when a successor is needed, the word of cheer to him was—"As I was with Moses, so will I be with thee; I will not fail thee nor forsake." So you may be called to lead or to enter a path of service beset with difficulties. Let not your heart be faint, for Moses' God is still the God of His people, and He hath said, "I will never leave thee nor forsake thee."

"I have never (said David) seen the righteous forsaken, nor his seed begging bread." No, for the Lord will not forsake His people for His great name sake: because it hath pleased the Lord to make you His people. Are you saying, "Will the Lord cast off for ever, and will He be favourable no more? Hath God forgotten to be gracious?" Remember, this is your infirmity; for He hath said, "I will never leave thee nor forsake thee."

"Forget thee I will not, I cannot; thy name
Engraved on My heart doth for ever remain;
The palms of My hands, whilst I look on I see
The wounds I received when suffering for thee."

CARLTON.—Services in connection with the pastor's second anniversary were held on Tuesday, July 24th, when two excellent sermons were preached by pastor E. Mitchell to fairly good and very appreciative congregations. Nearly 60 sat down to tea. The collections of the day, which were good, were for the pastor.

YATELEY (ZOAR).—The seventieth anniversary services were held on Bank Holiday, August 6th, when two excellent sermons were preached by Mr. W. Rose (late of Woolwich). Our brother was helped to deliver sound experimental doctrine, and handled the Word by the Spirit, to the comfort of God's dear people. About 60 sat down to tea. Collections fairly good. May God's blessing still attend this hill of Zion is the prayer of—**ONE WHO WAS THERE.**

Aged Pilgrims' Corner.

THE New Annual Report has been recently published. Its price to non-subscribers is 6d., and in its compass of 237 pages it gives a complete record of the work during the past twelve

months. An abridged copy will be gladly sent free to any friend upon receipt of a postcard. *The Quarterly Record* presents a special feature of interest in the illustrated article on Dr. Hawker, as a helper of the Society in early years.

Mr. D. C. Preston, J.P., has generously presented a donation of £50 to the Camberwell Home, and the inmates (together with those of the Hornsey Rise Home) have enjoyed the hospitality of various friends, the Annual Reunion Day being an especially favourable time for heart-confirming converse upon the Lord's faithfulness in "the pilgrim's progress."

The lady visitors of the Hornsey Rise Home, on the recent Anniversary Day, and Mrs. James Jones and her friends at Camberwell, have by Sales of Work materially helped the Funds, and to one and all the Committee present their hearty thanks.

The Pictorial Postcards of the Hornsey Rise Home are selling well, and are a pleasant means of diffusing information respecting the Institution. An assorted packet of twelve is sold for 4d., post free 5d. Our young friends are again reminded of the handsome centenary medal, in white metal, which will be sent to any Sunday scholar collecting 10s. and upwards for the Fund.

Will every reader try to help the Society during the autumn? If unable personally to contribute, send for some of the Society's literature and circulars and place them before friends who are able to subscribe. Visit the Homes, and hear from our aged friends their testimonies to the grace and faithfulness of their God, and last, but not least, pray for a blessing upon the work.

Gone Home.

SARAH CROWHURST,

the beloved wife of our senior deacon, Mr. Samuel Crowhurst, has entered her eternal rest. By her removal the Church here has lost one of its most loved, respected, and honoured members. A woman of good sound judgment, a lover of the doctrines of grace, zealous of good works, was our sister; and of her it may well be said, "She hath done what she could." As an earnest seeker after God and His truth she came into this locality, and under the ministry of the late Mr. Lingley was brought into the liberty of the Gospel, and was baptized by him in June, 1853. Since that time she has loved to dwell among

her own people, sustaining an honourable membership of fully fifty-three years, being called home on July 29th, in her 80th year. Up to within a month of her death, she was able to meet with us in God's house, which it was always her joy and delight to do. The end might well be called one of peace, for as the messenger came to take her into the joy of her Lord she exclaimed, "How beautiful!"

The funeral was conducted by her pastor on Thursday, August 2nd, in the chapel burying-ground, when a large company of sorrowing and sympathising friends gathered together.

The following Lord's-day evening a memorial service was held, when the pastor preached to a large congregation from the words, "Having a desire to depart, and to be with Christ; which is far better" (Phil. i. 23).

JOHN NORRIS THROSELL.

MR. E. HADDOCK (Eye, Suffolk).

OUR brother was a standard-bearer of the cross of Christ, a minister of the old school, and one who loved to tell out what the Lord had done for his soul. Deceased was born in the parish of Stowpland, near Stowmarket, on August 3rd, 1845. He was apprenticed to the trade of wheelwright, and continued the same business till his death.

He was called by grace when quite young, about 17 years of age, and was baptized by the late John Thornley, of Stowmarket, on the first Lord's-day, March, 1865. In course of time he joined Bethesda Church, Ipswich, under the ministry of the late Thos. Pook, where he took a loving interest in the Sunday-school; his soul became established in the doctrines of sovereign grace and the sweet influence of the Eternal Spirit, which ever after formed a delightful theme in his ministry. He became pastor of the Church at Somersham, where he laboured for ten and a-half years, after which the Church at Blakenham invited him to become the pastor, where he continued for seven and a-half years.

At the close of his pastorate at this place he removed to Eye, following his trade, and was mostly occupied on the Lord's-day preaching the Gospel of Jesus Christ at various places, the Cause at Bungay having most of his services. His last sermons were preached at Blakenham, where he stood a member till his death.

Our brother was by no means a robust man. In the world he had tribulation, afflictions in body, and afflictions in the family. He kept his bed for twenty-nine weeks, and suffered much pain from cancer. On June 20th he underwent an operation. Five days

later, not gaining strength, he passed away in the presence of his sorrowing relatives, and was buried at Eye on June 29th. Brethren Pay (of Eye) and S. Ling (of Stonham) officiated at the ceremony.

He was patient in tribulation all through the trying ordeal, and especially in his last days; the Lord graciously gave him submission so that he could look at the future, calmly believing it was well with his soul.

"An honoured life, a peaceful end,
And heaven to crown it all."

As faithful ministers of the Gospel pass away, let us cry to the Lord of the harvest to raise up and send out faithful labourers into His vineyard.

BERTHA HOPPER.

OUR dear young friend was called home on July 23rd. The child of God-fearing parents, nurtured in the fear of God, she was much attached to the house of prayer and her Bible was as a companion. Stricken with a painful complaint some time ago she suffered much, but with patience. She was not one of many words, but quiet and thoughtful. It was the writer's privilege to have several conversations with her during her illness, and in one of these, referring to her own condition, she spoke simply as to her trust in the dear Redeemer. At first hopes were entertained of her recovery, but she took a turn and gradually grew weaker, and passed peacefully away at the age of 17 years. Her remains were interred in the Wandsworth Cemetery, her teacher and several members of her class, besides other friends, being present.

"Beloved and loving she has passed away,
While we, who mourn her loss, can only
pray
To meet her yet again in that blest home
Where sorrow, sin, and death are all un-
known;
We look to heaven, with many a fervent
prayer,
And trust in Jesu's love to meet her there."

J. E. F.

ELIZABETH LOWRIE.

OUR departed friend was for some few years a resident in the "Home for Invalids," 1, Highbury-terrace, N., where she passed away on Lord's-day, July 29th, 1906, aged 80 years. It was our privilege to visit her many times. Our sister possessed a refined mind, and was able to speak very sweetly upon spiritual things. Being the subject of many spiritual exercises, it was often a question with her, "Am I His, or am I not?" Those who visited her had no doubt concerning her spiritual union with the Lord Jesus Christ. Her affliction was very great and prolonged,

and she bore it with great patience and fortitude. How she enjoyed our reading of the Word and engaging in prayer in her room; how she used to beg of us to visit her again; but she always added, "I know you have a lot to do, and many to see." It was a real means of grace to visit her, if only to behold in her case what grace can do for suffering ones; her converse was holy; Jesus was her subject; she loved Him supremely. Her heart was filled with thankfulness for any little kindness she received. Several friends from "Providence" went to see her, and they all felt it did them good to pay her a visit.

On July 27th, the writer received a communication from the Matron of the Home, asking him to visit our friend. When we arrived by her bedside we saw that she was sinking; her power of speech had well nigh left her, but we were able to catch these words from her dying lips, "Praise His holy Name, I'm going home—I'm going home—to my Father's house." Our sister gradually sank, but it was a keen fight before the end came; the victory, however, was gained and her ransomed spirit took its flight to realms of never-ending day. Her mortal remains were laid to rest in Norwood Cemetery, there to await the resurrection morn.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blessed."

PASTOR FRANK FIELDS.

ELIZABETH PAGE.

The Church at West Ham Tabernacle has sustained a great loss in the home-going of Mrs. Page, who had been a member for over forty years. She had been almost entirely bedridden for about a quarter of a century—a great sufferer, but always patient and submissive. Those who loved to visit her came away inspired by her godly conversation. Her room was a Bethel to many.

The pastor and senior deacon (who is now father of the Church) were with her within a short time of the home-call.

She greatly enjoyed the singing of the hymn—

"On Jordan's stormy banks I stand";

the old Sunday-school chorus of which is—

"We're going home, we're going home,
We've almost reached the shore;
We're going home to dwell with God
And praise Him evermore."

This she asked brother Upsdale to sing again and again.

Near the end she could not speak; to

understand her one had to watch her lips. Her pastor asked her if she had proved her God faithful all along, whereupon she summoned her remaining little strength and very decidedly and plainly said, "Yes." She was well known to the Editor of the "E. V. and G. H." (Mr. W. Jeyes Styles), who used to administer the Lord's Supper at her bedside, which she much enjoyed; a practice continued, too, by the present pastor—much to her joy.

Not only do her children and grandchildren rise up to call her blessed, but so do the members of the Church, for to visit her was to have that joy that only those who visit such can understand.

She passed peacefully away at 5 a.m. on 25th May, 1906, and was laid to rest, by her pastor, in West Ham Cemetery, in the same grave as her beloved husband, who went home on April 19th, 1905. They were both aged 74. We comfort ourselves as we say—

"Weep not for the dear ones,
They've landed in glory,
They've gone to the regions of pleasure
above;
With angels and seraphs
They're chanting the story
Of Jesus' divine and unsearchable love."

H. J. G.

ELIZA RULTON.

The beloved wife of Charles Rulton, deacon of Ebenezer, Glensford, was called home on November 28th, 1905. Early in life she was the subject of deep conviction of sin. For a while she attended the Established Church, apparently with a view to hide her condition from her parents. At the age of 16, however, under an address by Mr. Barnes, she was sore distressed, and feared to go to sleep lest she should awake in hell. In conversation with a friend, wherein she described her state of mind, the friend quoted Rom. vii. 15. This set her at liberty, and she felt that she could go through floods and flames for Jesus' sake.

She made application for Church membership and was baptized on the first Lord's-day in September, 1840, by Mr. Barnes.

After a few years she was married to Mr. Charles Rulton. Her life was exemplary. She knew much of conflict and sorrow. From 1899 she felt the Lord was taking down the tabernacle, for continuous days of sickness and ill-health were her lot.

The last month of her life was peculiarly painful, but her soul was stayed on God, and many times she spoke of Him who shed His precious blood for her.

On the 28th November she entered into the rest beyond. Her remains were interred in Providence Chapel Ground, Glensford, by the pastor. S. C.

William Huntington; or an Old Story Re-told.

CHAPTER XIV.—LONDON'S NEW MINISTER.

"I am not going to be influenced by the way these sheep bleat. I am set to lead them rather than to let them lead me. I am going to be guided by something far more reliable than the bleating of the sheep, namely, the voice of the Great Shepherd."—SPURGEON. Diary in prospect of ministering in the Metropolis.

THE Providence by which all the movements of God's people here below are overruled, is often very conspicuous in the way in which His ministering servants are led to their pre-ordained spheres of labour; and we are now to trace the steps by which William Huntington became one of the most popular preachers in the Metropolis of England.

We have traced his career to 1779—the thirty-fourth year of his age. He had been driven from his little pastorate at Woking, but was still engaged in preaching the truth in many country places; when, after much persuasion, he was induced by a friend in London to consent to minister one week evening to a few Christians in his own private house.

For such an invitation he had been in part prepared by a dream. In this it was impressed upon his mind that he was to prophecy amongst the thick boughs—an expression which, strangely enough, is not to be found in the Bible*—but which he regarded as an intimation that he would at some future time be a witness for God in the great city. He accordingly accepted the invitation. He, however, found that arrangements had been made for him to preach that very night in a chapel in Margaret Street, Cavendish Square, which we gather was not the regular meeting place of a dissenting Church and congregation, but at the disposal of any religious persons who chose to hire it of its managers.

On learning what was expected of him he was, so he tells us, "sorely offended, being very averse to preaching in London. I had been told it abounded with all sorts of errors, into which I was afraid of falling, as there were so many that lay in wait to deceive. I had, moreover, no learning, and feared I should not be able to deliver myself with propriety. I knew nothing of Greek or Hebrew, or even of English grammar, and dreaded lest I should be exposed to the scourging tongues of critics. However, I preached that night, and soon after found myself induced, by sundry persuasions, to minister stately on week evenings in that very chapel.

"During many weeks I laboured under much distress of mind respecting my want of ability to preach in the Metropolis. But God in time removed this distress, by condescending to bless His Word from my mouth. He was pleased to deliver a young man from a capital error by my first discourse at that place, which not only greatly en-

* Huntington himself, however, refers it to Ezekiel xvii. 23 and xxxi. 3.

couraged me, but proved a prelude to the future success which I might expect under God's promised blessing. The young man has now become a preacher of the Gospel, and has been instrumental in calling others. So that I became a grandfather from my first London discourse.

"Being a native of the weald of Kent, which is far from the most elite part of the world, I retained a good deal of my provincial dialect; and many of my expressions, to a grammarian, sounded harsh and uncouth. This caused unsanctified critics to cavil at me. But, when God permitted me to come into company with any of these very learned persons and they poured contempt on my expressions, I generally found them deficient in an experimental acquaintance of the work of the Spirit in their own souls. Some indeed seemed very wise in Gospel doctrines. I could easily find, however, that their knowledge was borrowed from commentators, from their evident lack of the experience of these truths, and their being destitute of any enjoyment of them. This I was sure they would be able to give an account of, if they had received them in answer to the prayer of faith, wet with dew and warm with love from heaven." *—B. F.

Thus, with steadily increasing confidence and comfort, he commenced his stated week-night services in the West End of London, which soon were exceedingly well-attended.

His labours were almost incredible. "At this time," he relates, "I had many doors opened to me very wide apart. I preached regularly at Margaret Street, at Richmond, at Ditton, at Cobham, at Woking, at Worplesdon, and at Farnham. This I found too much for my strength.

"However, I continued for a considerable time, till at last I was generally laid up once a month.

"I found I had great need of a horse; but feared I should not be able to keep it, if I had one. However, it happened that I had a very severe week's work to do. I was to go to Woking on the Lord's day morning, to Worplesdon in the afternoon, and thence to Farnham in the evening; to preach at Petworth, in Sussex, on the Monday, at Horsham on the Tuesday, at Margaret Street chapel on the Wednesday, and at Ditton on the Thursday evening; but before I could reach Ditton on the Wednesday I was so far spent that I thought I must have laid down on the road; yet, with much difficulty, I reached home; and then had to go to London. Finding myself wholly unable to perform all this, I besought God either to give me more strength, less work, or a horse.

"I one day rode on a hired horse to town; and when I came there, went to put him up at Mr. Jackson's livery stables near the chapel, but the ostler told me they could not take him in. This the master at first confirmed, but as I was going out of the yard he stopped me and asked if it was I that preached at Margaret Street Chapel? I told him it was. He burst into tears, saying he would send one of his own horses out and take mine in. He then informed me of his coming one night to hear me, because he had heard that I had been a coal-heaver; and that, under the first sermon, God showed him the insufficiency of his own righteousness, the carnality and hypocrisy of his religion, the true state

* The exceeding beauty of these twenty words is very striking. Christian ministers should enquire whether they received the truths which *they* preach in the way that Huntington here describes.—EDITOR.

of his soul, and the necessity of the spirit and grace of Christ Jesus the Lord to change his heart, if ever he was saved; and blessed God for sending me there. This was good news to me.

"He also said that some of my friends had been subscribing to buy me a horse, and that he himself had given something towards him. I soon found that the horse was actually bought and paid for. One person then gave me a guinea for a bridle, another gave me two whips, a third gave me some things necessary for the stable, another trusted me for a saddle. So I mounted my horse and rode home; and he turned out as good an animal as ever was ridden. I believe this was the gift of God, because He tells me that 'all the beasts of the forest are His, and so are the cattle on a thousand hills.' I have often thought that, if he could have spoken, like Balaam's ass, my horse might have said, 'I am an answer to my master's prayers. I live by my master's faith, travel with mysteries, and suffer persecution, but why I do not know,' for many a stone has been thrown at him."—B.F.

This is but one of the many incidents of God's providential bounty related in His "Bank of Faith." In fact, he and his family still lived on what he calls "basket portions," in spite of his growing popularity, for their straits were often great.

Thus he continued to labour for about three years, till in 1782 his friends became convinced that London was to be the sphere of his stated ministry, and the chapel was engaged for the sole use of the congregation which he had by this time gathered. He therefore removed with his family to Winchester Row, near Oxford Street, and his old life may thus be said to have terminated at this time.

No sooner did he begin to be known as a stated minister than he rapidly rose in popular estimation. He read diligently; corrected his speech and demeanour from the example of the more educated and refined persons with whom he now came into contact. God prospered his efforts at self-culture, while in abundant grace He blessed his soul and supplied him with light and ability for the work to which he was called. Thus men found out that a strange and powerful witness for God was exercising a new and unique ministry in their midst.

It is difficult to ascertain the nature of the ministry which proved so attractive and profitable. Sermons were not then reported and published in a cheap form. We can, however, form an idea of the order of his mind and his style of address from his "Arminian Skeleton," which he published in 1781, just before his removal to London. The title is unhappy, but the work is a masterly production. It is a defence of the Gospel of free and sovereign grace which Wesley and his followers so virulently opposed. To them "imputed righteousness" was "imputed nonsense," and election, "the horrible decree"; the saving love of God was extended to the whole human race—and the faithful minister who asserted the contrary, was reviled both in speech and song. Such a one is referred to in an early Methodist hymn book as a "hellish monster," and this verse was occasionally sung "to the praise and glory of God"—

"Hear the hellish monster roar, 'For you Christ died and not one more';
His children listen to his call, and shout 'Christ did not die for all.'"

The final preservation of God's people was peculiarly obnoxious to these men; another of their favourite hymns commencing:—

“ Ah, Lord, with trembling I confess a gracious soul may fall from grace;
The salt may lose its seasoning power and never, never find it more.”

Such errors might well court blows from an unglowed hand ; and Huntington's attacks on universal charity, sinless perfection, and Wesley's other dogmas, are opposed with the skill of a master in Israel. He had seen the workings of this pernicious system—the pride it engendered, the hypocrisy it fostered, and the sorrow it occasioned to God's living children ; and he set himself to attack it root and branch.

Was he to be blamed for so doing ? If so, another—whom all extol—should share the censure ; for Spurgeon soon after coming to London observed, “ Were I in America, I should preach evermore against slavery, which is the crying sin of that land. Being here, I preach against Aminianism, for this is the crying vice with us, and may God deliver us from it ! ”

It would have been well for him and have saved him many a bitter tear, had he kept wholly aloof from those who promulgate this system of error and evil.

May both the reader and the writer be kept firm to the ancient and unchanging Gospel till our “ life's little day ” comes to an end.

JERUSALEM THE BLESSED CITY.

The Metrical Translation of “ Hierusalem beata Urbs.”

BY WILLIAM DRUMMOND, OF HAWTHORNDEN (1585—1649)

JERUSALEM that place divine,
The vision of sweet peace is named ;
In heaven her glorious turrets shine,
Her walls of living stones are framed,
While angels guard her on each side,
Fit company for such a Bride.
She, decked in new attire for heaven,
Her wedding chamber now ascends,
Prepared in marriage to be given
To Christ, on whom her joy depends,
Her walls wherewith she is enclosed,
And streets are of pure gold composed.

The gates adorned with pearls most bright,
The way to hidden glory show ;
And thither by the blessed might
Of faith in Jesus' merits go
All those who are on earth distressed [professed.
Because they have Christ's name
These stones the workmen dress and beat
Before they thoroughly polished are,
Then each is in its proper seat
Established by the builder's care,
In this fair frame to stand for ever,
So joined that them no force can sever.

To God who sits in highest seat,
Glory and power given be
To Father, Son, and Paraclete,
Who reign in equal dignity ;
Whose boundless power we still adore,
And sing Their praise for evermore.

BUNYAN locates the Valley of Humiliation between the house Beautiful and the hill Difficulty. The descent to it is hard to make ; but the vale itself is one of great fertility and beauty. Some poor men dwell here. Here Christian had an encounter with Apollyon ; but angels also are often met here.

THE NAVVY'S QUESTION—OR “WHY WAS THE ATONEMENT OF CHRIST NECESSARY?”

WITH REPLIES BY THOMAS JONES AND SCRIPTOR IGNOTUS.

AS time rolls on, questions which it was supposed were fully and finally answered, recur to ingenuous minds and claim the kindly attention of all who would be wise in winning souls (Prov. xi. 30).

The above is, for instance, weighing on the heart of one who is no sceptic or caviller, but “sincerely wishes to know of the doctrine, whether it be of God” (John vii. 17).

His question (somewhat compressed) is this:—“Why was it needful that Jesus Christ should endure ‘sorrows and agonies and death’ for His people in order that their sins might be forgiven. ‘God is love.’ ‘He retaineth not His anger for ever, because He delighteth in mercy’ (Micah vii. 18). To inflict suffering is abhorrent to a benevolent *man*; much more must it be ‘a strange work’ to God—namely, foreign to His character (Isa. xxviii. 21)—to bruise and put to grief the sinless Saviour. Why, therefore, did He not undertake to receive sinners ‘graciously and love them freely’ (Hosea xiv. 2) without delivering His own Son to the death of the cross and its attendant ignominy and terrors, before He could save them?”

A similar question, our friend reminds us, was put by a navy who was engaged in the erection of the Crystal Palace in 1853, and whose words are recorded in Miss Marsh’s once popular book, “English Hearts and English Hands.” This rough and unsophisticated man—we are told—thus expressed what was doubtless an immense trouble to *his* uninformed mind, as it is to our candid and cultured correspondent at the present time, and possibly to many others also.

THE NAVVY’S DIFFICULTY.

“Now look here, I’m a poor fellow. I don’t pretend or profess. Yet if I have a quarrel with a mate, I feel to hate him, and make up my mind to drub him well the next time we light on one another. After a while I think better of it; and when we *do* meet, I offer him half my bread and cheese, and we are friends again. Now,

“WHY CAN’T GOD DO A GENEROUS THING, AND FORGIVE US OUTRIGHT?”

“To this simple query” our correspondent avers—“though propounded fifty years since—no plain and straightforward reply has ever been given,” and we are challenged to furnish one.

The reflective reader will perceive how much underlies what is doubtless an honest objection to the plan of salvation by the obedience and oblation of Jesus Christ, and admit how valuable a simple, succinct and scriptural answer to the navy’s query is likely to prove. This we furnish in the words of the professor of Theology to the recently established Classes for the instruction of our rising ministers. It consist of the first division of a discourse on Rom. iii. 25.*

FIRST REPLY, BY THOMAS JONES, OF WANDSWORTH.

“THE NECESSITY OF AN ATONEMENT. You know that the

* The remainder of the Discourse will (p.v.) appear in our next.

word atonement means expiation of guilt—satisfaction for an offence committed. It is used in Scripture interchangeably with reconciliation. It removes the ground of variance, so that the offender and the offended walk in harmony. This accords with that great truth—‘God was in Christ reconciling the world unto Himself.’

“The necessity of such an atonement will appear if we reflect upon the teaching of the inspired apostle as set forth in this and the preceding chapters. In them we have a revelation of the deplorable condition of man in his natural state. Indeed, we are confronted with the awful truth, however unpalatable and unwelcome it may be to many; it is nevertheless scripturally true. I mean the doctrine of human depravity. In other words, the universal sinnership of all men. Let us quote a few sentences to corroborate the statement we have made. ‘There is none righteous, no not one.’ ‘All have sinned.’ Men have become so degraded that they have ‘changed the truth of God into a lie and worshipped the creature more than the Creator.’ So utterly forgetful were graceless men, ‘they did not retain God in their knowledge.’ So depraved that they are ‘filled with all unrighteousness,’ and so deep is this depravity of human nature that ‘none seeketh after God.’ We have all gone out of the strait course, for ‘all are gone out of the way.’ We have every one violated the law of God, so that ‘there is none that doeth good, no not one.’

“We have indeed been guilty of open rebellion against the Most High. In our heart exists both internal and external enmity against the Majesty of heaven. Our carnal minds were opposed to our great Benefactor. In a word, ‘there was no fear of God before our eyes.’ Nothing but a universal guiltiness prevailed amongst Jews and Gentiles—‘the whole world lieth in wickedness.’ Such being the case, ‘condemnation passed upon all men,’ and, humanly speaking, there seemed no possible way of escape from that awful spiritual death. ‘Death passed upon all men.’ Such was the ruined, lost condition of guilty men; so totally depraved, so deeply sunk in sin, such wretched slaves to vice, were the subjects of the prince of the power of the air, that hell, destruction, darkness and despair must have been the inevitable doom of all Adam’s fallen sons had not infinite mercy and sovereign grace provided a remedy, Redeemer, an all-mighty Deliverer. From these few thoughts you will be convinced of the necessity of an atonement.”

THE SECOND REPLY, BY “SCRIPTOR IGNOTUS.”

“This objection to the plan of salvation of which the Atonement of Christ forms the essential feature, is based on an imperfect apprehension of the character of God and His relation to the human race. Having created men as accountable beings, and having constituted Himself their Governor, He was bound to rule over them on moral principles—to extend favour and protection to those who conformed to His will, and to punish all who departed from His ways.

“He must respect His law or degrade Himself. He must enforce the claims of His throne or lower the standard of eternal justice. Were He to suffer sin to go unnoticed and unpunished, He would treat the innocent with grave injustice, since they and the guilty would alike share favours which He has declared will be bestowed only on those that please Him (Rom. ii. 6—10). It would, therefore, introduce disorganization into His whole moral government.

“What would the ‘navvy’ have thought if the inspector of his gang had treated drunken and lazy workmen like sober and industrious ones—or how would he have regarded a magistrate who acted towards an undoubted thief, or a cruel and reckless brute, precisely the same as towards a man whose innocence was proved or on whose character there was no stain ?

“The objection fails to distinguish between God as a sovereign Benefactor and God as an impartial Judge. A magistrate must not do in his public office what he may do as a private person. As a dispenser of justice, his business is to enforce law, to see that those who obey it are not wronged, and that those who break it suffer for their offence.

“Jehovah, as the supreme Judge (or moral Governor) of the universe, cannot forgive sin in such a way as to enfeeble the authority of His law and imperil the stability of His government over His creatures. He will, therefore, ‘by no means clear (or exonerate) the guilty’ (Exod. xxxiv. 7), not because it is not His will so to do, but because it would be contrary to the integrity of His judicial character. Public order and, consequently, the public well-being demonstrate the necessity of an atoning sacrifice to enable Him, consistently with Himself, to extend to sinners the free forgiveness of their transgressions.

“Yet, further, the navy’s illustration, which some might deem a cogent and unanswerable argument, is really based on an imperfect apprehension of the circumstances of the respective cases. In the quarrel between the two men there were doubtless faults on both sides, whereas in relation to God and the sinner, the wrong is on one side only. It were irreverent and incorrect to impute to the most holy ‘Judge of all’ a form of anger resembling the blind frenzy of a weak and undisciplined man, whose subsequent impulsive generosity was as little based on principle and self-respect as was his former anger. The illustration, therefore, though specious and plausible, neither elucidates nor leads to the truth, because the assumed parallel does not exist.

“Again. The Atonement of the Evangelical System displays to the utmost extent the generosity of God. ‘Herein is’ the fullest possible display of Divine ‘love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins’ (1 Johu iv. 10). Christ was ‘His unspeakable gift.’ He *could not*, however, be generous at the expense of His truth. In displaying mercy He could not lie (Titus i. 2) nor could He deny (or contradict) Himself (1 Tim. ii. 13). He could not be generous without being just. He could not claim less of man than the whole love of his heart, soul, mind and strength. He could not inflict a lighter punishment than death.

“He could, however, accept the obedience of an all-perfect Mediator, visit His righteous ire on Him, and accept His sufferings in the sinner’s stead ; and on *this* ground, justify and forgive all for whom Christ laid down His life. ‘A God all mercy is a God unjust.’ In the Gospel He appears ‘a just God and a Saviour.’

“HUMAN SIN IN THE LIGHT OF CRIME.

“A sinner may be regarded as one guilty of crime, to which punishment is duly apportioned by the Divine law of eternal equity. In a human Court of Justice, a justly-accused person may escape through insufficient evidence, the ingenuity of his Counsel in representing or *misrepresenting* his case, or the failure of the jury to agree. The

verdict of 'non-proven' in Scotland, or, as with us, a dubitable one of 'not guilty,' will be returned, and the accused will be released; although there is no *moral* doubt as to his guilt. His due and legal punishment is thus averted, but he retains a damaged character and will be shunned by the upright as a disreputable man. Though uncondemned legally, he is convicted morally by the voice of society and—what is far worse—by his own conscience (John viii. 9).

"Between this case and the forgiveness of the sinner contemplated in the navy's question, a parallel may be drawn—for both suppose release from punishment apart from due compensation for wrong. Were salvation to do no more for a sinner than to avert his doom, and welcome him into heaven with a tarnished character, with guilt on his conscience, and with his memory burdened with the recollection of unrectified wrongs against God and man—it would be a wholly unsatisfactory proceeding. It would be unworthy of God Himself; while the man could neither be at ease in the Divine presence, nor happy in the company of holy intelligences. His own conscience would be in perpetual unrest. He would know that he had no right to be with sinless creatures, and would ever be degraded and abashed by the torments of self-accusations.

"SIN CONSIDERED AS A DEBT.

"This is a scriptural representation of the case (Matt. vi. 12, xviii. 24—32; Luke vii. 41) and affords our last line of demonstration. By our law of bankruptcy debts may be condoned, creditors may be induced to accept less sums than are their legal due, and a debtor, when this composition has been agreed upon, may be allowed to resume business as '*a whitewashed man*.'

"Nothing of the kind—we are assured—is permissible or possible in our dealings with Him to whom our moral debts are due. All such must be paid in full; all claims must be satisfied; and the certificate of release on the ground of full payment, must be issued with the cordial consent of all concerned. This the Atonement of Christ furnished and the sinner, once so hopelessly involved, stands freed from his terrible obligations, honoured and honourable, and able to sing, through the sufferings and death of his wealthy and generous Surety,

" 'Now freed from sin I walk at large,
My Saviour's blood my full discharge.'

"Thus, while in extending pardon to sinners and taking them to His heart, Jehovah appears infinitely generous and amiable, the blood shed by Jesus renders Him as illustrious in His respect for the order He has established and the law He has proclaimed. His grace takes its course and shines resplendent in its freeness, while His righteousness is maintained on its unchallengeable basis. His boundless generosity is seen in the gift of His Son for sinners, and His spontaneous forgiveness of all their iniquities for His sake; yet He revokes no threatening, proposes no compromise, and 'is faithful and just to forgive *confessed* sin and to cleanse the sinner from all unrighteousness' (1 John i. 9).

"CONCLUSION.

"Thus, then, the necessity for an Atonement to have been made for sinners by the 'Mediator between God and men' proceeds both from the character of God and the moral consciousness which is common to angels and men. God will not be ashamed of me, nor shall I be

ashamed of myself, if through infinite grace and atoning blood I join the celestial singers (Isa. xlv. 17). Hence the Atonement forms the theme of the eternal song. It presents the throne of God in its unsullied lustre as the source and centre of unimpeachable righteousness. It is the highest expression which could be given of the wonderful love of Jesus, while it claims to His praise and glory, the sweet song which shall close our reply.

“Complete atonement Thou hast made, and to the utmost farthing paid
Whate'er Thy people owed ;
Nor can God's wrath on me take place if sheltered in Thy righteousness
And sprinkled in Thy blood.”

THE SONS OF GOD.

BY HENRY NEWTON, WISBECH.

“Beloved, now are we the sons of God.”—1 John iii. 2.

“Blessed are the sons of God, they are bought with Jesus' blood,
They are ransomed from the grave, life eternal they shall have ;
With them numbered may we be,
Now and through eternity.”

HOW many Divinely-taught hearts have been moved to the deepest feeling by this simple hymn of Joseph Humphreys. Its theme is most important ; its aspiration most solemn. Reader, do you belong to the living family of God? Do you desire to be included in that favoured company? In either case you will welcome some simple meditations on a theme to which reference is made five times in the New Testament, thus presenting it in five suggestive aspects.

I. In John i. 12 we are informed that to “as many as received” the Lord Jesus, “to them gave He power to become THE SONS OF GOD, even to them that believe on His name.” This, of course, is not only a historical truth, but a present fact. As many as now receive the Saviour in true faith in His name, obtain the “right,” or “privilege,” to consider themselves God's beloved children.

They receive Him as God has made Him known in His Word. The light and resources of nature can impart no true knowledge of Christ. “No one knoweth the Son but the Father” (Matt. xi. 27, R.V.) ; and He hath revealed Him in the Gospel, and they receive Him as thus Divinely revealed. God proclaims Him to be His Son, and they honour Him as Divine (John v. 35). God sets Him forth as the only Saviour, and they commit their souls to Him. God presents Him as the propitiation, and they, though deeply conscious of their demerit and guilt, trust to His merit and atoning blood.

They receive Him with subject hearts into their minds and affections by believing that He is what God says He is ; and His influence and sway become apparent in their life, walk, and conversation. These acquire “the right to become the sons of God,” for to them is given that spirit of Christ (without which none are His) which conforms them to the Divine image.

II. Again : “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Gal. iv. 6). This graciously imparted spirit produces a filial disposition of soul towards

God. A child-like simplicity, trust, fear, love, reverence and regard are then felt *within*, and manifested in their *outward* conduct. They grieve over what grieves God, while all that is godlike and holy becomes congenial to them. "The air," says John Hazelton, "is the natural element of the bird, and water of the fish; so holiness is the element of heaven-born souls." Ever desirous of God's presence and blessing, they shun everything that would hinder their enjoyment of communion with Him. "'Tis heaven to see His smiling face, and nowhere else but there."

III. "As many as are led by the Spirit of God, they are THE SONS OF GOD" (Rom. viii. 14). This, then, is a third indication of Divine sonship—God's living people are "led" (not dragged or driven) by the Holy Ghost, who indwells their hearts. This privilege they greatly prize, and wait with solemn solicitude to be guided by His voice; yea, each sighs or sings:—

"Thou callest me to seek Thy face, 'tis all I wish to seek;
I attend the whispers of Thy grace, and hear Thee only speak."

To this prayer He responds by a whisper in the soul, to hear which they wait much in secret on Him. At times He impresses His Word upon their minds, in order to which they meditate in the law of the Lord day and night; or He mysteriously enlightens their conscience and stirs up their affections toward the good and away from the evil.

Those who thus obey His promptings and walk after the Spirit, from time to time have His direct witness to their Divine relationship; and their confidence that they are "the sons of God" is sweetly and blessedly maintained.

IV. "Behold, what manner of love the Father hath bestowed upon us, that we should be called THE SONS OF GOD" (1 John iii. 1). Well might the apostle direct attention to this—the wondrous love that makes "children of wrath" to be heirs of bliss, and which will cause those who have borne the image of the earthly to bear the image of the heavenly. "Love Divine all loves excelling," indeed, is this—that gave us Christ, made Him to be poor who was rich, to be sin who knew no sin, and to be emptied who had all fulness. What manner of love is this, that took pleasure in bruising the innocent and the just and inflicting upon the darling of His heart "the whole of wrath Divine." What manner of love is this, that, having opened a way in perfect righteousness, gives the Holy Spirit that sinners may, by the Divine Indweller, be made partakers of the Divine nature; yea, and conformed to the image of God's own Son. "Behold," then,

"— what wondrous grace the Father hath bestowed
On sinners of a mortal race, to call them sons of God!"

Royal heirs should have regal aspirations, and anticipate the honours and joys that await them. "Why should the children of a King go mourning all their days?"

"Rejoice, my soul, and prize thy lot, though trials should abound,
Thy Father's purpose changes not, and He will have thee crowned."

V. "Do all things without murmurings and disputings: that ye may be blameless and harmless, THE SONS OF GOD, without rebuke, in the midst of a crooked and perverse nation (or generation), among whom ye shine as lights in the world" (Phil. ii. 14, 15). This holy

admonition to walk as dear children, who loyally and lovingly trust and obey their heavenly Father, naturally follows what we have advanced. May we all be luminaries, even if our ability is small and our influence limited, and prove our sonship by our family likeness to all the true children of the living God.

THE GODLY HOME.

"The curse of the Lord is in the house of the wicked; but He blesseth the habitation of the just."—Prov. iii. 33.

WHAT a benign aspect this Scripture bears towards a God-fearing household. God blesses—and this continually—"the habitation of the just." He blesses them in their *minds*, and peace abides within their borders. He blesses their *possessions*, and they discover that "a little that a righteous man hath is better than the riches of many wicked" (Psa. xxxvii. 16). He blesses their *provisions*, and "their bread and their water" become sweeter than the daintiest fare (Exod. xxiii. 25). He blesses their *children*, and their sons become "as plants grown up in their youth, and their daughters as corner-stones polished after the similitude of a palace" (Psa. cxliv. 12). He blesses them in their *association*, and they all feel that their home is the happiest spot on earth because heaven's light shines upon it. He blesses even their *losses*, enabling them to say,

"Give what Thou wilt, without Thee we were poor,
And with Thee rich, take what Thou wilt away."

Thus, if they have but little, it is rendered sufficient. Their pure enjoyments are relished. Their pleasures have no bitter after-taste. Their trials are alleviated. Religion opens a refuge when all other refuges fail. "The voice of joy and rejoicing is in the tabernacles of the righteous," while the prospect of heaven cheers their hearts. Hail, then, happy master of such a household!

"The Lord shall thy best hopes fulfil for months and years to come;
The Lord who dwells on Zion's hill shall send thee blessings home."

This is the man whose happy eye shall see his house in peace—
Shall see the sinking Church arise, then leave the world in peace.

HOW IRRELIGION IS INCREASED.—It is an alarming sign of the times that the children of so many professing Christians either adopt a religion which is of a fashionable and worldly type, or else eschew it altogether. One cause of this doubtless is that so many are more eager for the worldly advancement of their children than for their spiritual interests. Many who profess to regard religion as all-important, subordinate it to almost every other thing in life. Educational accomplishments, the choice of pursuits, friendships and alliances are discussed and fixed without this ever coming into serious view.

WHEN HIS STROKES ARE FELT.—"The Lord doth not afflict willingly" (Lam. iii. 33), yet when He chastens His children, *He hits to hurt*. If thou art His child, thou wilt find this out if thou despisest His milder measures and gentler ways.

THE INDWELLING CHRIST.

(Concluded).

BY I. C. JOHNSON, ESQ., J.P., GRAVESEND.

"Christ in you, the hope of glory."—Col. i. 27.

WE recently endeavoured to return a Scriptural reply to the all-important question, "Who is Christ?" and to show from the unerring Record that He is the only begotten "Son of the living God," and as such absolutely and eternally Divine—"the Lord of glory."

We further dwelt on the ineffable but most precious mystery of His complexity—that "forasmuch as the children are partakers of flesh and blood, He Himself likewise took part of the same," and was, and continueth to be, God and man, having two natures in one person for ever and ever.

His complex person we further saw to be the foundation of His unique fitness as the "one Mediator between God and men"—the Christ, the appointed and anointed of God to carry out the vast and comprehensive purposes of God in the salvation of His chosen people. Further, we dwelt on His three great offices, and claimed "glory, honour, praise and power" for Him as our Prophet, Priest and King. Following our proposed plan, we next enquire,

WHERE IS CHRIST ?

It is obvious that any reply to our question will depend on the aspect in which we view the glorious Being to whom it refers. If, for example, we consider Him as a person in the eternal Trinity in Unity, we cannot limit His "UBI,"* or say where He is not. "If we ascend up into heaven, He is there : nor is He less in hell or in the uttermost parts of the sea" (Psa. cxxxix. 8, 9). His personality pervades all space. The sway of His sceptre extends to the whole of the Universe, and everywhere and at all times He is "King of kings and Lord of lords."

If again we think of Him as the "Man of Sorrows"

"——— in those holy fields,
Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed
For our advantage on the bitter cross,"

our reply is that He is, in His whole person—in heaven, "seated on the right hand of the Majesty on high," the central object of celestial worship, the subject of Heaven's ceaseless songs.

The question, as we are now to regard it, concerns neither His universal presence nor His session in the upper Temple as the risen and ascended Saviour, but His mystical though most real residence in holy hearts. He is "Christ in you"—personally and individually—"the hope of glory."

This, though a revealed truth, is "a great mystery." Who can explain it? He whose presence constitutes the crowning joy and glory of Heaven itself—Whose dominion is universal, Who reigns over

* By the "ubi" (Latin for "where") understand the whereabouts or locality of the Supreme Being. God, as God, is omnipotent and has no locality, all space being His dwelling. This the author affirms of Jesus as the Son of God.—EDITOR.

creation with "commanding might," and "upholds all things with the word of His power"—makes the bosoms of His saints His home, and "dwells in their hearts by faith" (Eph. iii. 17).

But the blessed Trinity is one and undivided, and "Whosoever shall confess that Jesus is the Son of God," God as such "dwelleth in him, and he in God." "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John iv. 15, 16). It was a part of the prayer of the mighty Saviour—"I in them and Thou in Me, that they might be made perfect in one" (John xvii. 23); so that if the Father dwells in Christ, and Christ dwells in us, we are indwelt by the Father as well as by Christ. Moreover, we are elsewhere styled the "temples of the Holy Ghost" (1 Cor. iii. 16), which discloses the marvellous fact that if Christ be in us, our bosoms are the abode of all the Persons in our three-one God—the Father, the Son and the Holy Ghost.

I pause to observe the wonderful love herein displayed. Were He *occasionally* to think of His people, it would be marvellous grace. Were He at rare intervals to "visit them with His salvation," His condescension would be great. But His favour goes far further; He actually and in very deed dwells within them in the constancy and continuity of His abiding love.

WHAT IS CHRIST to His dear people? This is our third enquiry. Our text replies—"the hope of glory."

Now, hope may be viewed as the *grace* which desires and expects a promised favour, and as the *object* on which hope is set. As a grace, it is a composite emotion consisting of two elements—*desire* and *expectation*—without either of which it cannot exist. We may desire that which we have no expectation of possessing, or anticipate what would give us neither satisfaction nor pleasure. When both are felt, hope springs up in the heart.

A true *believer* not only desires to go to heaven, but is divinely warranted to expect that he *will* do so. Thus, having through grace a good hope, which is the twin-sister of the faith already possessed, he experiences the answer to our question—"What is Christ?"

Hope from its very nature respects the future, for "hope that is seen is not hope, for what a man seeth why does he yet hope for?" Hence, in a previous verse the hope of the saints is said to be "laid up for them in heaven" (verse 5).

There is an unalterable connection between the indwelling of Christ within us *now*, and the glory to which all His redeemed people will *hereafter* attain. Does He condescend to make any heart His home? He will never vacate this hallowed tenement. Has He dwelt in any bosom as in a temple? He will never suffer premises so sacred to be desecrated by the enemy. He claimed possession by right of gift and blood, and He will hold His own to the end.

Contemplate, in conclusion, the three relations in which the dear Redeemer stands to His people. He is *for* them, *with* them, and *in* them.

He is *for* them in heaven as their Advocate to plead His life and death on their behalf.

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

He is *with* them on earth amid all their sundry and manifold temptations and trials—to protect them (Acts xviii. 9, 10), to strengthen them (2 Tim. iv. 17), and to succour them when in circumstances of extremity and need (Isa. xli. 10, 13). Thus He is “a living, bright reality” to all who trust Him.

“ When He lived on earth abased,
 ‘ Friend of sinners ’ was His name;
 Now to heavenly glory raised,
 He rejoiceth in the same:
 Still He calls them ‘ brethren ’—‘ friends,’
 And to all their wants attends.”

He is *in* them—as the life of their religion, the inspiration of their zeal, the spring of their joys, and the source, ground and warrant of their hope of glory.

Have we an experience of His indwelling presence? O what a question! If unable to reply with unfaltering confidence, this, however, we can say, that

“ We fain would believe Him, and in our best room *
 Would gladly receive Him, but fear to presume.”

THE GODLESS HOME.

“ THE curse of the Lord is in the house of the wicked ” (Prov. iii. 33). What a dreadful aspect this Scripture has towards an ungodly family!

What a terrible thing is the curse of the Lord, or even the absence of His benediction. His curse, it is to be observed, does not hover over the building, does not look in at a window, does not simply stand at a door, but “ is *in* the house,” spreading through every apartment, and eating like a canker into all the possessions.

There may be the *appearance* of pleasure. As you draw nigh you may “ hear music and dancing,” but “ there is no peace, saith my God, unto the wicked.” Magnificence may reign; there may be rich furniture, and a table spread with dainties—but what are these, if a Divine voice proclaims, “ Let their table be made a snare, a trap and a stumbling-block, and a recompense unto them ”?

And if this be the case with their good things, what will they do “ in the evil day ”? What can be expected under their disappointments and afflictions but discord, and desolation and despair?

And godless families abound, and irreligious homes, it is to be feared, preponderate—even among those who go at stated periods, to “ the house of the holy.”

Oh, for more Abrahams, who will “ command their households after them ” (Gen. xviii. 19); for more Joshua's, who determine that “ as for themselves and their households, they will serve the Lord ” (Joshua xxiv. 15); for more who resemble Cornelius, “ a devout man, who feared God with all his house ” (Acts x. 2).

* “ Our best room.” This quaint but characteristic expression of the “ hymnist of experience ” refers to the blood-bought heart from which Satan has been expelled and which Jesus makes His residence.—EDITOR.

THE SILENT SUFFERER.

BY THE LATE JOHN HAZELTON.

"As a sheep before her shearers is dumb, so He opened not His mouth."
—Isaiah liii. 7.

IT is heroic, and indicates grandeur of character, to suffer silently, without fretting or complaining. Now

"All human beauties, all Divine,
In our Beloved meet and shine,"

and in Him—as our verse testifies—this form of silence was graciously conspicuous. He endured His sufferings as a sheep submits to the rough usage of her shearers, and "opened not His mouth."

This does not mean that He bore no testimony when it was expedient that the truth should be uttered. He avowed to the High Priest and the assembled scribes and elders, that He was "the Christ, the Son of God" (Matt. xxvi. 63). He "witnessed a good confession before Pontius Pilate" (1 Tim. vi. 13). He, therefore, opened His mouth when so to do was befitting; but to certain persons, on a certain occasion and for a certain reason, He refrained from speech, and was as one that was "dumb."

I.—CONSIDER, THEN, THE RECORDED SILENCE OF JESUS. His sufferings, though unspeakably great, were borne voluntarily, cheerfully, and without a word. "He opened not His mouth."

He was silent *when His few earthly friends "forsook Him and fled."* That He acutely felt the treachery of Judas and the denials of Peter we can but believe. He must have had solemn heart-pangs when abandoned to "tread the winepress alone." That "of the people there were none with Him" could not fail to be a grave element in His grief, but what He thought and felt was locked in the recesses of His great and gracious heart. "He opened not His mouth."

He did not *upbraid His enemies*. His murder was the world's greatest recorded crime, and all concerned in it manifested unparalleled infamy. The malice of the Jews, with Annas and Caiaphas for their leaders, the lies of the false witnesses, the vacillation of His judge, the insults and brutality of the Roman soldiers, extorted no complaints from those holy lips, and when certain questions were put to Him He answered not a word, "insomuch that Pilate marvelled." "He opened not His mouth."

He did not *appeal against the severity of the sufferings* He was called upon to endure for His people, or complain that the cup was too large, too full, too bitter. He did not say, I am smitten too severely—the fire is too hot—my sufferings are too intense. "He opened not His mouth," although the wrath of God, and the ignominy, scorn, slander and misrepresentation of the world were upon Him.

He *asked for no mitigation* of the price with which His people were redeemed, or of the agony on which their pardon, their peace and their heaven depended. The claims of the eternal throne were very terrible, but He did not request that they might be lowered. He said no word against Divine justice, and the penalty of isolation, pain, and shame, which His Father, in His judicial capacity, required Him to bear. "He opened not His mouth."

He uttered *no word of dissatisfaction in relation to those for whom*

He suffered. He did not say a word against the sinful people on whose behalf His heart was being drained of His blood and for whom He endured the blackness of the darkness of the wrath of God. He knew them all—their characters, their capacities, the depths of iniquity to which many would sink, and the meagre returns with which they would all requite His wonderful love—yet no word passed those parched and quivering lips to indicate regret that He was occupying their place and receiving the terrible punishment which but for Him they must have endured in hell for ever. “He opened not His mouth.”

II.—THE SILENCE OF THE GREAT SUFFERER WAS ESSENTIAL TO THE PERFECTION OF HIS WORK AND, THEREFORE, TO OUR SALVATION.

That He was thus dumb, mute or silent, during His extreme agony, indicates the fact that *His personal excellencies were infinite*. Had He uttered one unbecoming word; had His fortitude given way; had He manifested irresolution, or self-pity, or impatience; had a single unbecoming expression escaped from those pure lips, it would have been like a flaw in a vessel of rare and beautiful porcelain—not absolutely spoiling its symmetry, or marring its beauty, but interfering with its perfection. Had He uttered one word which were best unsaid, could not have been affirmed that “He is altogether lovely.”

“But spotless, innocent and pure the great Redeemer stood,
While Satan’s fiery darts He bore, and did resist to blood.”

His silence *invests His honour and faithfulness with a peculiar lustre*. He had engaged to be where He was, and had He opened His mouth to express dissent or regret, His honour would have been tarnished. He duly appeared, however, at the appointed time and place to pay without murmuring what His people owed, and to bear uncomplainingly in His holy person “the chastisement of their peace.” Thus, as the silent sufferer, He appears as “a merciful and *faithful* High Priest in things pertaining to God” (Heb. ii. 17).

Our salvation, therefore, demanded the fulfilment of this prophecy. Had the Saviour opened His mouth against the burdens imposed on Him, or the sufferings He was compelled, as our Surety, to endure, our Salvation would have been imperilled and rendered impossible. Had he opened His mouth to express regret or dissatisfaction *our mouths* must have been closed for ever. Our prayers proceed from the fact that He was mute. Our songs come from His silence. He refrained from speaking that we might have *speaking access* to God.

“O, for this love let rocks and hills their lasting silence break,
And all harmonious human tongues the Saviour’s praises speak!”

THE GOSPEL AND ITS COMPREHENSIVENESS.—“I am a debtor, both to the Greeks and to the barbarians: both to the wise and to the unwise” (Rom. i. 14). A Christian minister should feel that he is a debtor to men of every class and character, and show that there is no department of thought or action which cannot be touched by that Gospel which is “the manifold wisdom of God” (Eph. iii. 10). The more we study the way of God’s commandments, the more shall we find it as broad as all His other works, and increasingly rich to meet all the developments of human nature.—*John Ker, D.D.*

A HYMN AND ITS HISTORY.

THE TRUE STORY OF "JERUSALEM, MY HAPPY HOME."

HYMNS on Heaven will always be popular. Their theme is delightful to all who love the Saviour, and it is helpful and inspiring to anticipate the Homeland in our service of praise.

Their authorship is int resting. We love to associate the songs with their singers and to think of these as denizens of the better country, where "the wicked cease from troubling and where the weary be at rest."

Strange that there should be so much doubt as to the origin of the best known hymn on the subject, yet a glance at Modern Hymnals and Selections proves this to be the case.* It may be interesting to endeavour to solve the question, while other matters may claim attention as we pursue our quest.

It would appear that in the sixteenth century—when it is uncertain—the beauty of the ancient Latin hymn, "Urbs beata Hierusalem," or "*Jerusalem the Blessed City*," struck an unknown singer, who rendered it into English verse. This is said by Dr. J. M. Neale to be in the British Museum, but he furnishes no particulars as to its position in the catalogue,† and the present writer has, therefore, been unable to examine it. It would appear to have been a *hymn*—as we now understand the word—and not a Psalm clumsily turned into English verse, which had already been done in several instances, since the Reformation.

This, one of the earliest attempts to express Divine truth in a singable form, is believed to have fallen into the hands of William Prid, LL.D., and to have suggested the composition of a long poem of forty-four verses based on the portions of the well-known prayers or Confessions of Saint Augustine, which treat of the joys and glories of the world to come. This he called "The Glasse of Vain Glorie": Faithfully translated out of Saint Augustine his book, intituled "Speculum Peccatoris," in English by W. P., Doctor of the Laws. It was printed in London by John Widnet, dwelling at the sign of "The White Beare," nigh Baynard's Castle, in 1585—a Second Edition being issued eight years later. The reader shall have ample opportunity of forming an opinion of the song of this early singer.

At this period Romanists were regarded as most obnoxious by all that were loyal to Elizabeth, and this not exclusively for their desire to

* The authorship of the hymn as it occurs in ordinary hymn books is, for instance, ascribed to Dickson by Dr. Allon in the *New Congregational Hymn Book*, by S. Gray in his *Hymnal*. and by Thomas Jones in *Stevens' Selection*—to "F. Baker, 1576," in the *Zion Chapel (Morley) Hymn Book*—to "Baker and Shepherd," by James Wells—to "Burkett," etc., by J. J. Philpot—to "B. *circum* 1801," by Dr. Barrett, in the *Congregational Church Hymnal*—and to the "*Eckington Collection*, 1790," by Spurgeon.

It is described as "a hymn of the eighth century" by J. T. Wigner in *Psalms and Hymns*, and as the "Translation of a Latin Hymn" in the *Baptist Hymnal*, 1892. H. W. Beecher, in his *Plymouth Collection*, ascribes the Song of F. B. P.—as altered by Dickson—to Quarles.

We greatly thank our friend, Henry S. Nunn, for his helpful letter, printed on page 280.

† It was not, however, the very beautiful translation of DRUMMOND of *Hawthornden*, given elsewhere in this Number, the date of which must have been many years later.

re-establish the Romish faith by any means, fair or foul, but because of their determination to dethrone the Monarch who was so dear to all her people. "Maddened by persecution, by the hopelessness of rebellion at home, or of deliverance from abroad, their leaders, especially their priests, were a perpetual source of danger to the peace and welfare of the nation. This naturally led to severe measures for their suppression. All Jesuits and seminary priests were, therefore, banished from the realm on pain of death, while some of the more influential and turbulent of the latter were incarcerated and suffered capital punishment. Among these was a prisoner in the Tower, who was charged with high treason against the Queen's Majesty.*

Pending the issue of his imprisonment and trial he sought consolation in meditating on the revealed future of God's people. The metrical translation of "the City of God," the mediæval hymn we before mentioned, was probably known to him. To this he appears to have added some original verses, and the whole was transcribed, together with other religious songs, in a Manuscript Book still to be seen in the British Museum. Its description is Add 15225. This composition is headed

A SONG MAD BY F. B. P. TO THE TUNE OF DIANA.

For whom these initials stand is unknown. The supposition that it may have been Frances Baker Porter, or Francis Baker, Pater (Father) or Priest, are pure surmises. Dr. J. M. Neale, indeed, suggests that a Father Porter, who was the author of some short devotional treatises, is intended, but apparently to obtain opportunity to revile Elizabeth or James I., in one of whose reigns this hypothetical personage *may* have been barbarously executed, and so to cast a slur on Protestantism. The craft and subtlety of Ritualists in claiming for this ancient hymn a Roman Catholic origin are, in fact, very characteristic.

It is to be noted that F. B. P., whoever he was, does not himself claim to have been the author of all or any of the twenty-six verses given in our last Number on page 279.

If, however, the animus of Romanising professors is obvious, Presbyterians manifest a strange bias in favour of Scotsmen. Doddridge, for instance, prior to 1755, composed the well-known hymn, "O God of Jacob, by whose hand Thine Israel still is fed," etc. This was coolly appropriated by John Logan, of Soutra, an obscure clergyman, who altered—and many think spoiled—it to suit his fancy, and published it as his own, and it has been regarded as such by many. The Scotch Version of the Psalms was, again, the work of Francis Rouse, an Englishman—and "Jerusalem, My Happy Home," *was not the composition* of David Dickson.

His were the days when popular ballads were largely circulated by pedlars or chapmen in the form of "broadsides" or "broadsheets," and Prid's verses and the "Song made by F. B. P.," were doubtless scattered far and wide in this way. Both appear to have fallen into Dickson's

* See "A Short History of the English People," by John Richard Green. Revised Edition, 1888. Page 417. It should be remembered that Elizabeth's alleged persecution of Roman Catholics was far more for political than for religious reasons, while the Puritans (now first so called) who suffered in her reign were emphatically loyal and peace-loving persons, whose dissent from the religion of the State was their sole offence.

hands, who combined them into one, altering a few lines—adding two verses, the source of which cannot be traced—and printed them without his name, in broadsheet form. It was, however, generally known at whose expense this *cento*, as it would now be styled, was issued.

Three singular mistakes emanated from this occurrence. Wodrow, in his Biography, asserted that the whole was Dickson's original production, thus misleading many, including the present writer.

Dr. Horatius Bonar, in 1852, issued his delightful book, "The New Jerusalem": A Hymn of the Olden Time," in which he gives all the verses to be found on the "broadside" issued by Dickson. He, indeed, ascribes those of the "Song, Made by F. P. B." to their rightful though unknown author. By a curious blunder, however, he attributes the remainder to Dickson himself instead of to Prid, though—as we have seen—they really consist of the latter's metrical paraphrase of portions of Augustine's "Confessions."

Lastly, Dr. J. M. Neale, in his "Hymns Chiefly Mediæval," after descanting on "The Song Made by F. B. P.," untruthfully asserts that "this was most impudently appropriated to himself by one Dickson, a Covenantanter." How a scholar and a gentleman could thus lower himself to defame so distinguished a man is inconceivable! It is a foul blot on the memory of the author of "Jerusalem, the Golden," and serves to show the real spirit of Anglo-Catholicism and the hatred it genders toward all, whether living or dead, who are opposed to sacerdotalism.

The reader has now before him the main facts of the first British Hymn of the Homeland. Thoughts of the heaven which is its theme are suggested by those who contributed to its composition and publication. A Father of the Church, the writer of an early Latin hymn, an unknown English versifier, a probable Protestant and Doctor of Laws, a Roman Catholic, and a stern uncompromising Covenantanter and Professor of Calvinistic Theology—all combine to sing of the same "Happy Home." May the reader and writer be blessed to sing to Him who is "the Light thereof," and to join with those who implore their dear Saviour in the well-known verse:—

"O shed Thy sweetness o'er my frame, no sweetness is so sweet,
Till I get up to praise Thy name where all Thy singers meet." *

SATANIC SLANDERS.—"When Satan calumniated Job to God he made no direct charge, but put the insidious question, 'Doth Job serve God for nought?' his point, of course, being to insinuate that the patriarch was religious from mercenary motives. I have observed that traducers frequently adopt Satan's method still. They do not make statements which could be refuted, but they ask, 'Have we heard this?' or, 'If that be true, is it not a little singular?' or, 'Do we not think that this or that is hardly consistent?' and so on. Thus, without bringing a quotable accusation, they are really guilty of 'evil speaking, lying and slandering.'"

KINDLY ACTIONS performed for Christ's sake have no saving merit, and are doubtless frail and faulty, as all our conduct must be; yet they are very beautiful and none will be unnoticed by God. *They are echoes of the footfall of Him who went about doing good.*—John Ker, D.D.

THE FAR-OFF INTEREST OF TEARS.

By ROBERT THOMSON.

"I HELD it truth, with him who sings
To one clear harp in divers tones.
That men may rise on stepping-
stones
Of their dead selves to higher things.

But who shall so forecast the years
And find in loss a gain to match?
Or stretch a hand through time
to catch
The far-off interest of tears?"

—TENNYSON.

If I but half the purpose knew
Of His prolonged delays,
How would the soul-transporting view
Wake gratitude and praise!
If I could see, through that dense screen
Which shrouds it from my gaze,
What those mysterious trials *mean*
I'd loud hosannas raise.

But He in wisdom and in love
Conceals His kind intent,
That I by faith may soar above
Weak nature's vain lament,
May see the shinings of His face
Amid each dark event,
And trust Him where I cannot trace
The reason why 'tis sent.

Poor trembling heart, bid all thy fears
And all thy doubts farewell;
Thy God, who counts these bitter tears,
Shall every grief dispel.
For His delivering mercy wait;
No power in earth or hell
Can rob those of their blest estate,
Who 'neath His shadow dwell.

17, Waldeck Grove, West Norwood, S.E.

WORKING AND WATCHING—"The Son of Man is as a man taking a far journey who . . . gave to every man his work, and commanded the porter to watch" (Mark xiii. 34). The Church is here likened to a great house or palace left for a time by its Lord and Master, who commissions every man to perform his allotted service, and commands the porter to be vigilant. The *work* of the servants, the *watch* of the porter, and the *bearing* of each on the other, are fruitful themes for meditation. Work cannot be rightly fulfilled without watching, or watching without working. If watching were absent, work would be blind and without a purpose; while, on the other hand, watching without work would leave us mere theorists and dreamers—with nothing accomplished for our Saviour's glory."

THE JUBILEE BIRTHDAY: OR, WORDS OF GREETING
TO PASTOR THOMAS SPURGEON.

"The blessing of the Lord be upon you: we bless you in the name of the Lord."—Psalm cxxix. 8.

OUR brother, Thomas Spurgeon, has commanded such universal respect as his father's successor at the Metropolitan Tabernacle that we feel that all will join with us in kindly Christian greetings on his fiftieth birthday.

It seems but yesterday—though it was in the summer of 1884—that one Thursday evening our brother Beazley undertook our work at Keppel Street Chapel, that we might be present at the Jubilee meeting of our first Pastor and ever dear friend, C. H. Spurgeon. How wonderful was that gathering, and how strange to reflect on the many who were to the front then but have since joined the singers!

Now, twenty-two years after, his son has received a like ovation and a similar token of regard.

In 1875 his grandfather was minister of Islington Chapel, which was but a stone's throw from "Providence," in which in succession to R. G. Edwards, we feebly served the same Master for seven years. The Rev. John Spurgeon and ourself chanced occasionally to meet in the course of our morning "constitutional," and we once asked what was the probable future of the two boys, then approaching manhood. "One thing is certain," said the old man, "they will never make preachers. They haven't the gift of the gab."

This we know was the general opinion, for both were preparing for secular avocations, Thomas being under the care of our late friend George Pearson, a noted wood-engraver in his day, and at that time a deacon of Kappel Street Chapel and a valued contributor to the "Gospel Herald."

The events of intervening years have curiously falsified their grandfather's prediction: for whatever their natural gifts of utterance and eloquence might have been, both of the sons of C. H. Spurgeon stand high as preachers in the estimation of the religious public.

In "The Sword and the Trowel" for September a well-written article relates the life-story of the minister of the Metropolitan Tabernacle, which many will read with pleasure. Its style is *popular*, which we fear is equivalent to saying that it contains little of a spiritual and experimental character. Paul relates how He, "who separated him from his mother's womb," according to His good pleasure, "called him by His grace and revealed His son in him." But in this interesting sketch no hint of inner vitalities, or how God delivered the young preacher "from the power of darkness and translated him into the kingdom of His dear Son," is given.

Still, each Christian Denomination has its own traditions and accepted lines of testimony and expression, and it is perhaps unjust to find fault with a Christian brother because his ideas of how such an article as this should have been carried out does not coincide with our own.

The illustrations, we may add, are taking; but we think that when introducing a picture of Chatham Road Chapel, Wandsworth Common, originally intended for the two young Spurgeons, one kindly line might have intimated that, for the last ten years, it has been the home of a congregation of Strict Baptists, under the ministry of a gracious and talented preacher.

REVIEWS, LITERARY NOTES, ETC.

From Death unto Life. The Diary and Letters of Mary Grace Banfield, of Brighton. With connecting notes by J. E. H. Ninety-nine pages, cloth lettered, 1s.; by post 1s. 2d. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C.

On a hasty glance this book appears to differ little from the numerous memoirs of religious persons already in circulation. A closer examination, however, manifests that it possesses unique interest and value, which entitle it to the regard of all who seek to understand the ways of God in dealing with His chosen and redeemed people.

It portrays the life and experience of a young lady whose family have long been of good repute in Brighton, where she was born in February, 1859.

Till two years of age her health was

good, when, either from a fall or as the result of an infantile complaint, she became the subject of double curvature of the spine, which stunted her growth and caused her much suffering. She was, therefore, never able to share in those duties of life which call for much energy and strength.

She, however, developed into a bright and clever girl—kindly, observant, and amply repaying the pains which were taken on her education. She for instance acquired the ability to express her thoughts and feelings in clear and crisp English; her letters contrasting very pleasantly with others we have seen, which, however spiritual, were somewhat prolix and prosy.

It pleased the Lord "to call her by His grace and to reveal His Son in her" when she was very young; though she

was not baptised till 1886, when in her twenty-seventh year.

Her subsequent experience for some time appears to have differed little from that of the majority of the Lord's living family, till in 1894 a form of morbid depression overtook her. This so increased that she had to be removed to Saint Luke's Hospital, or Asylum for the mentally afflicted, in which she remained for nine months. With God's blessing a perfect cure was then effected. She returned home to enjoy better health and spirits than she had ever known before, walking in the light, taking the keenest interest in the moral and spiritual welfare of those she loved, and producing the valuable series of letters which form the bulk of this volume. Under the care of a nurse she thus lived for eight peaceful and happy years, "falling on sleep" in May, 1905.

Her case presents a remarkable psychological study; and not a few would have been grateful had our friend, her pastor, J. E. Popham, devoted a few pages to her experience as elucidating the strange problem of the relation of the grace of God to the minds of His people when depressed or beclouded. Few could deal with this subject with so firm and delicate a hand, or exemplify it from his long and extensive pastoral experience more instructively. As it is, where a personal knowledge of this interesting Christian lady might have furnished most valuable insight as to the workings of spiritual minds when under the hidings of God's face—the record is silent. Much has been written about the affliction of Cowper, Robert Hall and others. This comes nearer to ourselves; and many—especially Christian ministers—would have welcomed information which would help them to deal wisely and holily with those similarly afflicted.

The book, however, is gracious and instructive and worthy of *purchase* and perusal.

A Commentary on Ezekiel xvi. Printed for private circulation by B. Banks and Son, Racquet Court, Fleet Street, E.C., 1906. Price, paper covers, 2s., cloth, gilt lettered, 3s.; postage 3d. extra.

In this chapter the goodness of God to His ancient people and their sinfulness and ingratitude as a nation are set forth by the allegory of a person who pitied an abandoned infant that had been left to perish, befriended it in the tenderest manner, and subsequently made her his wife. Instead, however, of requiting his

affection with conjugal fidelity, she proved unfaithful and was guilty of the vilest adultery. But notwithstanding these heinous provocations she should be restored to his favour when she repented and reformed, and reinstated in the enjoyment of her forfeited privileges.

Metaphors based on facts like these may seem indelicate to persons of culture and refinement, but we should not judge such compositions by modern ideas, but by those of the times and places in which they were written, where doubtless many of the expressions sounded less harshly than they do to us.

It must, likewise, be remembered that the design of the prophet—under God—was to express, in the most vigorous way, the Divine detestation of idolatry; for which purpose the strongest language and the boldest figures of speech were not only permissible but essential.

A commentary on the whole chapter on these lines, explaining its scope and elucidating every phrase, if the work of a thoughtful and devout mind and a practised pen, could hardly fail to prove profitable, especially if the writer were helped to show how far Ezekiel's teachings bear on the hearts and consciences of present-day Christians.

This our author has sought to do, and with some success, but he has gone far beyond his main subject and introduced questions the relevancy of which to Ezekiel's theme it is hard to see. Hence the folly of early marriages, the evils of Malthusianism—the social curse of modern France—the sin of concealing the births of illegitimate children, the frequent unkindness of stepmothers, and other topics, occupy a large proportion of the work; while to Hart's hymns, the error of "free will," recitals of Christian experience, and, we gladly add, very blessed testimony to the sovereign grace of our covenant God, about equal space is devoted.

The book therefore, as a whole, is neither a critical nor a popular exposition of the chapter with which it professes to deal. Its composition is clumsy, its repetitions numerous, while its monotonous continuity—there being no division into chapters—renders it wearisome reading.

Still it is a faithful, outspoken and earnest production, which should not be lightly dismissed. On some of its subjects modern free-thinkers have written in the grossest and most ungodly way; and on these an experienced and thoughtful Christian has surely a right to advance his own solemn convictions.

This the venerable author must be, as the peace of God entered his soul, as he states, in June, 1834 (page 83).

We trust, then, that this curious book will meet with many purchasers and thoughtful readers. It, however, is not suitable for general perusal. It should be kept from those whose judgments are

immature, and pondered prayerfully by those only who "by reason of use have their senses exercised to discern both good and evil."

It may be added that it consists of a volume of 257 pages, is in bold clear type, and a credit to the office whence it emanates.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

FARNBOROUGH.—There are historical associations connected with this Church which few Churches can boast. Its only pastor, Isaac Ballard, was himself the founder of the Church and the instrument in building both chapel and the manse in which for many years he lived, laboured, and eventually laid down the cross to receive the crown of life. The Church, since the departure of its venerable and beloved pastor, has lived to mourn its great loss and to experience many trying vicissitudes. One of its difficulties has been to obtain acceptable supplies, means being limited and the numbers few. Brother Cattell, on behalf of the friends connected with the Cause, had an interview with the Hon. Sec. of the Home Mission, who laid the matter before the Sub-Committee, with the pleasing result that the work was taken over entirely by the Society. Since that time—last March—the Cause has been regularly supplied by young men who attend the classes conducted at Soho. It is very gratifying to report that the men are well received, and that they have succeeded in ingratiating themselves into the favour and esteem of the friends attending the services. We are delighted, and the men greatly encouraged by the warm appreciation of those who have the welfare of the cause at heart. On Lord's-day, Sept. 2nd, Mr. Reader conducted special harvest thanksgiving services both morning and evening, and from what was heard the preacher and people had a happy time together. On the following Tuesday these services were continued, when a very instructive discourse was delivered on Spiritual Freedom by our genial brother, James E. Flegg. It was thoughtful, suggestive and helpful, and well received by a goodly company. Tea was provided on the lawn, which was highly appreciated by all present. At half-past six the friends assembled in the chapel, the number being considerably augmented by the influx of toilers who could not attend the former services. Willing hands had decorated the interior of the chapel with flowers, fruit, and some magnificent ferns—kindly lent for the

occasion. It was by no means lavishly, though tastefully, decorated. Mr. F. T. Newman presided, announcing for the opening hymn, "Come, ye thankful people, come," after which a portion of scripture was read and prayer offered, followed by spiritual, suitable, and stimulating addresses by brethren White, Jones, Flegg, Dixon, and two of the young men (Booth and Pardoe), who were very warmly received. There was one shadow felt by all present, viz, the absence of our esteemed brother Cattell, who has attended these services for twenty-seven years in succession. A resolution of brotherly sympathy, proposed by brother Flegg and seconded by brother Jones, was unanimously carried and handed to brother Dixon to convey to Mr. and Mrs. Cattell, whom we all pray that God may greatly comfort in their trying affliction. The Hon. Sec. thanked all the friends who had visited us and those who had provided such an excellent tea, and expressed the hope that bright and happy days were in store for Farnborough. He closed the meeting by prayer and the Benediction. The proceeds of the day amounted to £5.

MARGATE (MOUNT EPHRAIM).—The 31st anniversary services were held on August 26th and 27th. On the Lord's-day the services were commenced with prayer in the vestry, and at the morning service Mr. Brand, who was the preacher for the day, delivered an appropriate discourse on Deut. viii. 2, "And thou shalt remember all the way the Lord thy God led thee." In the evening, preaching from Matt. vii. 24, 25, attention was directed to the definition of God's people, and the test. On Monday evening, after tea, our brother, Alderman Brand, occupied the chair, and the meeting was opened with praise, followed with prayer by brother Camp. The secretary read the report, which showed that although the finances and numbers were low, the Church was not in debt. Pastor W. Chisnall spoke very feelingly from the words, "To our God belongeth mercy and forgiveness," and in his remarks greatly encouraged the Church. Brother Licence spoke with

warmth and certainty, having known the Church many years, and lovingly handled the words, "Remember the way the Lord hath led thee." Pastor Bloy, of Broadstairs, passed on the message, "My God shall supply all your need." Brother Baker, from Sturry, took up the strain, and exhorted the Church to take heart, for God had done great things for them. Brother Berry (Herne Bay) also bid the members press on, basing his observations on the words, "And the Lord helped him." Thanks to the Chairman and friends from the deacons brought a most happy and successful meeting to a close. The collections "supplied our need," and the numbers were up to expectation. There has been an application for membership, and more are expected, which may God hasten in His own time.

ALDRINGHAM.—The old common looked lovely on Saturday, Sept. 1st. The delicately-tinted heather, many stretches of bracken, and ever and anon a bunch of furze, the fine old firs in which the chapel is set, and in the far distance the glittering German ocean, not to mention the many young people, formed a striking contrast to the aged old chapel and its many pillars of hoary-headed friends who had all their life steadfastly defended and upheld the dignity of Zion's earthly courts. A large marquee had been erected, and stalls were laden and nicely arranged. After singing "All people that on earth do dwell," the pastor (H. M. Morling) asked the Divine blessing, and Mrs. Garrett declared the sale open. A choice selection of music accompanied. By nine p.m. willing hands cleared away ready for the peaceful morrow. Forty pounds were realised, and the friends felt ashamed of their little faith. Many had helped who were little expected, and several who were not known! Ah! Zion's earthly courts were remembered with joy and much self-sacrifice was made to assist in her necessity. £300 is now raised. On the morrow the third successive baptismal service took place. An aged friend honoured her Lord, and the pastor very appropriately used Deut. viii. as his subject for discourse. There may be hesitation before faithfully fulfilling all the commands, but however long neglected there is a pleasure in fulfilling them after forty years it may be. In the afternoon and evening Mr. W. Wileman, of London, preached very acceptably. "How precious also are Thy thoughts unto me, O God!" &c. (Psa. cxxxix. 17, 18). But changes take place; as much as one loves the situation, yet this is not our rest. There are sweeter fields beyond the swelling flood, and our friend William Dale, who faithfully served the Suffolk Churches for many years,

has joined those blissful regions. His latter days were wearisome indeed, but he looked for a city with an abundant anticipation, and peacefully crossed over. A conscientious workman, he never shirked his daily labours, but praised his God by faithfully serving his earthly master. Such men build up great industries and make a name by which other workmen benefit. Would that each of us might leave such a record—an honoured life, a peaceful end, and heaven to crown it all—wishes—J.

PRITTLEWELL, SOUTHEND ON-SEA (PROVIDENCE).—Our heart ascended in gratitude to Almighty God for another instance of His kindness towards this Cause in the anniversary services which were held on Sunday, August 26th, and Wednesday, the 29th. The weather was all that could be desired and we were favoured with our dear friend and brother, pastor E. Mitchell (of London), who preached two excellent sermons, which proved to be a real season of refreshing. On the following Wednesday, pastor E. Mitchell was again enabled to deliver a very sweet and experimental sermon, comforting and edifying the children of God, taking for his text the 1st chapter of Ruth, verses 16 and 17. After the service a large number sat down to an excellent tea in the new schoolroom. The evening meeting was most ably presided over by Alderman Brand, of Guildford, who expressed his pleasure at being present, basing his speech upon the 5th to the 13th verses of the 11th chapter of Luke, the subject being Prayer. Brethren Mitchell, Ackland, Chisnall and Dann delivered speeches full of Gospel truth intermingled with congratulations of the heartiest description on the nice and comfortable chapel and schoolroom, in which the Chairman cordially joined. Our pastor, after thanking the Chairman and friends for their presence and liberality, announced the collection, amounting to about £24 for the two days' services. The hearty singing of the Doxology closed another happy and profitable meeting at Providence.—W. J. H.

AYLESBURY.—Thursday, Sept. 6th, was the occasion of the anniversary services at the Walton-street Baptist Church, and it proved a season of encouragement to all privileged to attend. Pastor J. E. Flegg was the preacher, and in an able discourse in the afternoon on the theme "Can God? God can!" he set forth the ability and power of that God Who has helped us hitherto, and Who will help us all our journey through. Following a chat over a social cup of tea, our brother again gave utterance to the Gospel

message contained in the words "Mighty to save," dealing with the subject in a manner that left no shadow of a doubt in the minds of his hearers as to the willingness, power, faithfulness, or might, of our Divine Lord to save all that come unto God by Him. As we think of the Gospel privileges thus afforded, it is our desire to acknowledge with gratitude all the goodness of our God.—J. E. B.

THE STRICT BAPTIST MISSION. VALEDICTORY MEETINGS.

LARGE and representative gatherings met in the Surrey Tabernacle on Tuesday, the 18th Sept., to bid farewell to our returning missionaries, Mr. and Mrs. E. A. Booth.

In the afternoon there were about 800 people present, a number which was increased in the evening to upwards of 1,200, and many London and Provincial Churches were represented. The tone of the speeches was exceedingly good; the manifest heartiness, unanimity and interest were delightful; and the collections more than equalled our hope, amounting to upwards of £90. Altogether it was the best day the Mission has ever known. Letters were read from pastor J. Jull, of Cambridge, and pastor Thos. Jones, expressing their regret at being unable to be present, and a telegram from pastor H. T. Chilvers—"We all wish you God-speed and blessing." A vote of condolence was passed to our dear friend, Mr. Jull, on account of his ill-health. In the afternoon, pastor O. S. Dolbey heartily welcomed the Strict Baptist Mission to the Tabernacle, "because you are engaged in our Master's business." Vice-President Mutimer, who was in the chair, expressed our thanks for the generous welcome accorded to us, and after reading a letter from our missionary in Madras, Mr. D. Morling, wishing us joy and prosperity in these meetings, in a genial manner introduced the speakers.

Pastor Josiah Morling thought the words spoken to Joshua, "The Lord thy God be with thee," were appropriate to Mr. and Mrs. Booth. They could desire nothing better than this and nothing less; and this was his ardent prayer for them.

Pastor G. W. Thomas appealed to the Churches not to hamper our brethren in their efforts to extend the Mission, and expressed his agreement in the policy of confining our work at present to the Tamils.

Mr. E. A. Booth expressed his pleasure and gratitude at so large a gathering to bid him and his wife farewell and at so kind an expression of feeling, and then spoke of our work among the young in India. The schools were one of the most important branches of the work. Often

the only possible way of entering a village was to open a school. It had the effect of gaining the interest of the parents. We had nearly 600 children between the ages of 5 and 13. Scripture was taught one hour morning and evening. The day-schools made Sunday-schools possible, and we got nearly all the day scholars into the Sunday-schools. The value of the work was enforced and illustrated by cases of actual conversion, e.g., Arthalatchmi was brought to know the Lord in our Semeneri School. She was prepared to follow the Lord, but at present her parents hindered. Markandan was another result of the Semeneri School, and was baptised last month by Mr. Morling. Of all parts of our work, however, we saw less direct fruit in this than in others, but there were vast untabulated results. Let us be stronger in our faith and more importunate in our prayers.

Pastor L. H. Colls presented a message of assurance, strength and encouragement—"Certainly I will be with thee," a promise given to those who went forth at their Master's bidding. Nothing would be so helpful and so inspiring to our dear friends as the presence of Him who died for them.

President E. Mitchell drew attention to the newly-started Ladies' Zenana Guild suggested some months ago by Mrs. Booth, its object being the support of a lady missionary, and showed the ingenious little collecting box which had been adopted and which could be obtained from Mrs. Silvester (secretary *pro tem.*), 9, Gallia-road, Highbury, N. The afternoon meeting was then closed with the Benediction by pastor R. E. Sears.

In the evening the President took the chair, and after striking the note of praise for what God had done for the Mission said that God's message seemed to be, "Speak unto the children of Israel that they go forward."

Pastor S. T. Belcher, in speaking upon the great Commission, enquired to what extent a sense of responsibility to the mandate of our Lord had fallen upon the Churches. Were we doing all we might?

The President then introduced in a very feeling manner our missionary-elect, Mr. Jesse Brand, for whom he had returned thanks at his birth, and whose parents he had baptised. Mr. Brand would have twelve months medical training at Livingstone College at no expense to the Mission.

Mr. Brand spoke upon faithful stewardship (1 Cor. iv. 2), saying that a faithful steward was one who not only guarded his Master's valuables, but used them so as to carry out his Master's will. We were stewards of the power of prayer, of our material possessions,

and of the choice of our life work. The step he himself had taken had been in obedience to the revelation of God's will, and although taken in darkness and without enthusiasm or rapture, joy had come since.

Mr. Booth announced the completion of the £1,000 fund (an announcement which was received with applause) and expressed his thanks to all. The audience rose at the President's suggestion and heartily sang the Doxology. Mr. Booth then made a brief report of his deputation work during the last sixteen months among 125 Churches, and dwelt at length upon the projected expansion of our work, which had been authorised by the Committee. He proceeded to review some of the fundamental motives for missionary work. Even if Foreign Missions were a failure, as some said, that would be no reason for their abandonment. The basis upon which alone our work rested was the command of Jesus Christ. This was the primary and permanent missionary motive. It was also God's ancient purpose that the Gospel should be proclaimed universally. Further, the Gospel had proved its fitness to be a world-wide message because it had met man in his deepest needs and fulfilled his highest aspirations. This, Mr. Booth proved and illustrated with three cases of Hindu conversion. One was of a Sannyasi—a religious beggar—who lived upon the alms extorted by a pretence of holiness. He was brought to hear about Jesus partly through a tract; wanted to hear more; became conscious of his sinfulness and need of mercy; was saved; and Mr. Morling baptised him not long ago. He then went back to his village and began to preach Jesus Christ. Another case was of a Caste Hindu who was very regular in his performance of Hindu ritual. He heard of Christ at a Christian School, tried to banish the uncomfortable questionings which arose in his mind; was brought near to death by dysentery and was filled with fear of judgment; recovered and sought light in agony until one day he was led to John iii. 16, "God so loved the world," &c. The light came and he rose a new man and knew God had found him. He was afterwards baptised and for years has been preaching Christ. Another case was that of Daramanathan, who was led to attend our services in Vepery. His mind became agitated for months. Eventually he was led into the light and had since been baptised. Mr. Booth touched upon the motive of compassion, illustrating it with a terribly pathetic incident in Mrs. Booth's experience. In brief, it was the story of the dedication to a god of a girl baby from her birth, by reason of which "she would pass from childhood into a state in which she would never be maid, wife or widow." There

was a wail arising from a hundred thousand widows of less than ten years of age condemned to perpetual widowhood—if we could but hear it. This was Hinduism; and it would surely move our hearts. Another motive was gratitude. All the difference between the benighted Hindu and ourselves was due to the Gospel of Christ; and gratitude should also surely impel us to make some attempt to send the light to those who are sitting in darkness. Mr. Booth concluded a powerful appeal by quoting two verses of C. E. Mudie's heart-moving hymn, concluding with the lines:—

"Why should I keep one precious thing
from Thee,
When Thou hast given Thine own dear Self
for me?"

The President in his Valedictory Address expressed his great appreciation of brother Booth's services on Committee as well as in deputation work, and made tender reference to the approaching parting from Bobbie, and then asked all who would support our brother as God enabled them to hold up their hands. A forest of hands went up. "I trust we shall never forget it," said Mr. Mitchell.

Pastor L. H. Colls offered the Valedictory Prayer.

Pastor S. Hutobinson, in attempting to express his own farewells, asked what the farewells of this meeting meant. They were an expression of sympathy, a word of spiritual cheer and a definite pledge to extend our brother's work at home and to sustain it abroad.

Pastor W. Chisnall, the general secretary, expressed the thanks of himself and all associated with him to pastor Dolbey and his deacons for the loan of the building and their generous gift of the tea; and spoke words of affectionate farewell to our brother and sister.

Pastor O. S. Dolbey having responded, the Doxology was sung and the Benediction pronounced by the Vice-President, and the happiest and most successful services ever held in connection with the Mission were brought to a close.

HOMERTON ROW.—The first anniversary of the pastor, E. W. Flegg, was held on Sunday, 9th September, when he preached in the morning a Christ-exalting sermon from the words, "The living, the living, he shall praise thee" (Isa. xxxviii. 19). In the evening, pastor E. White, of Woolwich, preached from Isa. lxii. 10. He shewed the work of the ministry was to lead the people, the starting point being regeneration. The strait gate, being a narrow way, must be entered. The gate of faith—without faith it is impossible to please God. The gate of hope—a good hope through grace. The pathway—Christ

is the Way, He leads from sin to heaven. There is a way into all Gospel blessings. The minister's work is to shew this way, to guide our feet into the path of peace, into a highway well defined, which highway is safe and none but the redeemed of the Lord shall walk therein. On Thursday, the 13th, pastor R. Mutimer, of Brentford, discoursed to the profit of many upon the words, "Casting all your care upon Him, for He careth for you." The evening meeting was kindly presided over by Mr. A. J. Franklin, of Bexley, who for many years has known the pastor. He expressed the pleasure it gave him to be present on this occasion. Brother Pardoe having sought the Divine blessing, the Church secretary read a short report, expressing deep gratitude to God for having given the pastor to the Church, and which stated that his ministry had been much appreciated and blessed; the congregations had gradually increased. Thursday evenings and also Monday evening prayer-meetings. Eleven had joined the Church and others were coming forward. Brother Clark, of Bethnal Green, then addressed the meeting on "Everlasting consolation and a good hope through grace," which passage was opened up to the edification and spiritual profit of the friends. Brother Rundell spoke in a stirring speech from the words, "He is the Head of the body, the Church" (Col. i. 18). Brother James E. Flegg spoke from Exod. xviii. 21, applying the words to a Christian minister and showing that the qualifications for office stated in that verse were such as were required by a Gospel minister. Brother Aokland spoke from the words, "Encourage him" (Deut. i. 38), his remarks as usual being genial and savoury. Last, but not least, the pastor uttered some very stirring words from "Let us hold fast the profession of our faith without wavering." For his firm adherence to the principles of truth the Church is grateful to God and prays that He may abundantly bless and encourage the pastor by giving him many souls to his ministry. The meeting was of a deeply spiritual character, and we feel sure all present felt it good to be there.

WHAT IS A NATION'S TRUE GLORY?

THE wisest prince that ever sat upon a throne has told us that righteousness exalteth a nation. It is not valour in war but righteousness, not policy in government, not wittiness of invention, not civility in behaviour, not antiquity of forms, not largeness of dominion, not greatness of command, but *Righteousness*; that is the honour and the safety, that is the renown and security of a nation. That nation which exalts

righteousness, that nation shall be certainly exalted by righteousness. It is not Ahithophel's policy; it is not Jeroboam's calves in Dan and Bethel; it is not Jehu's pompous zeal; it is not Goliath's sword; it is not rich mines of gold and silver, nor magazines, nor armies, nor councils, nor fleets, nor forts, but justice and righteousness that exalts a nation, and that will make a mean people to become a great, a glorious and a famous people in the world. T. BROOKS.

PORTSMOUTH (TERWICK-STREET, LAKE-ROAD).—On Sunday, Sept. 16th, the eleventh anniversary of the formation of the Church was celebrated, when Mr. Ayling, of Haslemere, preached two excellent sermons. In the morning the text was Psalm xxxi. 19. Our brother was enabled to graciously speak of the glorious inheritance laid up in heaven for all who believe on Him through grace. He also reminded us how the Lord had brought us through another year; that though at times financially we had been very low, owing to the great depression in the staple industry of the town, yet He had helped us to trust in Him. He had brought us on our way as a Church, and blessed His Word. In the evening, to a larger congregation, he was able to again enlarge upon the glorious theme, though from another text. The collections were about as usual. On Monday, the 17th, at five o'clock, tea was partaken of, and at 6.30 brother Ayling again preached to an appreciative audience from Isaiah lxiii. 7, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord," &c. &c. It was felt by all that the best wine ran at the last, and while the dear preacher dwelt upon His mercies hearts were made grateful. The singing of the hymn by dear Medley—"Awake, my soul, in joyful lays," &c., brought another pleasant time to a close. Our dear friend Mrs. Williams accompanied the hymns on the organ.—JNO. S. JORDAN, Hon. Church Secretary.

SUDBOURNE.—Harvest thanksgiving services were conducted here on Wednesday, Sept. 12th. Pastor D. Stannard (of Pulham St. Mary), preached in the afternoon. A public tea was provided and fairly well attended. Mr. Charles Keer (deacon) presided at the after-meeting. Mr. J. S. Oxborrow, who supplies the pulpit once a month, read the opening Scriptures, and brother W. H. Berry offered prayer. Addresses suitable to the occasion were given by Brethren W. H. Berry, D. Stannard, and W. Leggett, and brother D. Flavell, who had not time to say much, gave a cordial invitation to the congregation to meet

him on the first Sunday in October. The choir rendered some old hymns in good old Suffolk fashion. The collections for the day amounted to £3 1s. 6d. The chapel was neatly decorated, and at the close they, with the tea-makers and all helpers, were thanked for their services.

KING'S LANGLEY.

THE friends at the Waterside Zion Baptist Church are to be congratulated upon the completion of the work of entirely renovating the exterior of their building, which has included the removal of the eight windows (which, having done service since the chapel was built in the year 1835, were altogether unsafe), and the addition of eight new windows of modern style in their place, a new wrought iron fence with pillars the whole front of the building, new notice boards, an additional wooden boundary fence, with a well-made foot-path round the entire building and other sundry improvements. To celebrate the completion of this work in conjunction with the enfranchisement of the building special re-opening services were held on Wednesday, when the popular preacher of Brentford, Pastor Mutimer, preached in the afternoon from the words of Exod. xxv. 30 to a capital congregation, including a good number of friends from adjacent hamlets. A tea was afterwards provided, when quite a large number sat down.

The evening meeting was attended by quite a large congregation, the building being comfortably filled. Pastor Mutimer presided and addresses were delivered by Messrs. Scones, Hawkins, Osborne and Bagnall. After the usual devotional exercises the energetic secretary, Mr. John Butler (to whose untiring efforts this much needed improvement must be largely attributed) presented the following statement:—"Fellow members and friends, —It was thought that you would very naturally expect a statement to be made at this meeting relative to the work accomplished and for which purpose we are met to-night to render praise and thanksgiving. It was in November, 1904, that a general meeting of the congregation was held to discuss the best means of raising the sum of £25 to renew the copyhold lease, which became due in December of that year, and to obtain further funds for carrying out some necessary improvements in the way of renovation, and it was at this meeting that a committee was appointed to take the matter in hand, the Church members not being in a position to undertake the task. It was also suggested that we could not appeal for outside help until we had ourselves inaugurated the fund, the result being

that £5 10s. was collected at the first meeting. It was then agreed to issue collecting cards amongst the congregation, and so signally did the blessing of God attend these efforts that it was decided to enfranchise the chapel. The friends consented to a self-denial fund, agreeing to pay small amounts per week in addition to their usual contributions to the ordinary collections, and in this way some £15 was raised. I should not like to pass from this point without mentioning the gratifying fact that an old Sunday School scholar, although living right away from the district but being acquainted of the matter, most heartily joined in the movement, and has contributed 6d. per week up to the present time, a kindness which we sincerely appreciate. The freehold of the chapel was secured in due time, and finding we still had a balance in hand it was decided to commence the work of restoration, the floor coming in for attention first, the same being made solid by additional pieces being built underneath. Plans and specifications were next prepared for the restoration of the exterior of the chapel, this being thought the most urgent, as the old windows were in a state of absolute decay. Four tenders were solicited for this part of the work, that of Mr. Heywood's being accepted, whose work, I should like to add, had given every satisfaction, both to the surveyor and to the committee. Our total expenditure for work done since the formation of the Committee has been £150, and includes enfranchisement, restoration of the floor, new windows, new wrought-iron fence, notice boards, paths, etc. It is our earnest desire to-night not only to re-open free of debt, but to find ourselves in the happy position after this meeting of having a balance in hand to stimulate us in the further enterprise of the restoration of the interior. We need at least £150 now to complete the work to which we have put our hands, the one cherished desire being to re-seat the chapel, to provide new heating arrangements and to make the appearance of the inside more uniform by reducing the present vestry and building a similar one the opposite side. On behalf of the Church, congregation and committee, I thank you most heartily for your kind and encouraging presence; also for the help you have so generously given us in the past, while we express gratitude to our heavenly Father for the abounding goodness vouchsafed to us."

The Chairman, who followed with a most powerful speech on the spiritual needs and works of the Church, expressed his pleasure at the statement presented by Mr. Butler.

Mr. Bagnall spoke of being among old friends, and one to whom the

scheme of renovation was first mentioned.

Mr. Scoones said he rejoiced with them in the work accomplished, which certainly had not been done before it wanted it.

Mr. Hawkins and Mr. Osborne also addressed the meeting in words of help and encouragement for the future, and after hymns and prayer the meeting terminated.

NEWS FROM VANCOUVER.

To many of the readers of the "E. V. & G. H." the name of King is well-known, especially in connection with the Surrey Tabernacle, where the late Mr. T. King was for several years an honoured deacon and an acceptable preacher of the Gospel. He was called to enter into rest some few years since, somewhat suddenly. He left a widow and a large family to mourn their great loss.

It is a source of great joy to know that the family follow in the footsteps of their beloved father by adhering to those eternal principles of unchanging truth, and identifying themselves with Churches of our Strict Communion order. The youngest son (Percy) some two years ago sailed away from this country to Canada, thence to Vancouver, where he is now settled, having purchased land; and from all that is known he is prospering in the land of his adoption. There existed an engagement between Mr. King and Miss Bollen; that engagement was honourably kept, and early in July Miss Bollen left her native shores to travel across the seas to cast in her lot with the man she loved.

The echo of the wedding bells has reached us, the marriage having taken place at Princess Street Methodist Church on July 23rd, by A. M. Sanford, B.A., B.D. The happy couple will reside in Westminster Avenue. Many readers of our Magazine will join us in wishing the young people health, happiness and prosperity.

TOLLINGTON PARK, N. (ZOAR).—On Sunday, September 9th, two sermons were preached by Mr. Savage in connection with the 29th Anniversary. The services were continued on September 11th, when Mr. W. J. Styles preached in the afternoon from Psalm lxxv. 9, dwelling on God's river in Providence and Grace. A good number partook of tea, after which Mr. Savage kindly presided over the evening meeting. A Psalm having been read, Brother Barker led us in prayer. Mr. J. Easter addressed the meeting from Psalm lxxiii. 7, and Mr. Fells, of Highbury, upon "God is Love." Mr. W. Peacock, Rev. iv. 11; all the addresses were Christ-exalting and soul-edifying. A goodly company of friends was present at each of the ser-

mons. The collections on behalf of the cause, including a kind gift from a friend, were satisfactory, and with courage we press forward in the Lord's name.—F. H. M.

CRANSFORD.—On Thursday, Sept. 13th, harvest thanksgiving services were conducted here. Pastor D. Stannard (of Pulham St. Mary) was the preacher. Brother W. H. Berry (of Saxmundham) read the Scriptures and offered prayer in the afternoon, and brother D. Flavell (of Saxmundham), performed a like office at the evening service. A public tea was provided and well served. The choir rendered some choice old harvest hymns to Union and MSS. tunes, and the old capacious chapel rang with praise to God for a bountiful harvest.

SAXMUNDHAM.—Harvest thanksgiving services were held at the Baptist Chapel, Saxmundham, on Thursday, Sept. 20th, when a very suitable sermon was delivered by pastor A. J. Ward (of Laxfield). The chapel was decorated with flowers, fruit and vegetables. Harvest hymns were rendered by the choir, and Mrs. Flavell presided at the organ.

GLEMSFORD (EBENEZER).—On Sunday, Sept. 16th, harvest thanksgiving services were held, when pastor Josiah Morling (of High Wycombe) preached. There were good attendances. The meetings were continued on the following Monday, when a public tea was held.

GLEMSFORD (PROVIDENCE).—On Sunday, Sept. 9th, harvest thanksgiving services were held. Mr. Chilvers (of Chelmsford) was the preacher and good congregations gathered. There was a tea meeting and service on the following Monday. Good collections were realized.

SATISFACTION OF CHRIST.

How admirably the satisfaction our Lord Jesus made by His death and sufferings answered to the sentence passed upon our first parents. Did travelling pain come in with sin? We read of the travail of Christ's soul (Isa. liii. 11). Did subjection come in with sin? Christ was made under the law (Gal. iv. 4). Did the curse come in with sin? Christ was made a curse for us, died a cursed death (Gal. iii. 13). Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He sweat as it were great drops of blood. Did sorrow come in with sin? He was a man of sorrows. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for Jesus Christ.—H.

AN AUTHORITY HIGHER THAN THE POPE.

THE Church of Rome assumes that the Church is infallible. The laity must submit to the priests, the priests to the bishops, the bishops to the Pope. Christ, according to Liguori, obeys the priests, and His people must, therefore, likewise obey them. France, however, has had enough of priestcraft. Recently the papers were dealing with the election of the Black Pope, by which name the general of the Jesuits is aptly described. And now comes the announcement of a third pope, styled the "Blue Pope," by which name he is distinguished from the Black Pope above referred to, and the White Pope, Pius X. The Blue Pope is head of the Catholic League, which held its inaugural meeting on the afternoon of September 24th. Adherents of the League must be Catholics. No subscriptions are to be asked from them. All they have to do is to signify their belief that Associations may and can be formed without any detriment to the spiritual authority of the Church. The League is about to distribute among the forty thousand parishes of France copies of a circular explaining how the "associations cultuelles" may be formed. The circular proclaims that *above the Vatican hierarchy stands the person of Christ, whom we Catholics serve against the usurpations of the Pope's Court.*

Aged Pilgrims' Corner.

ON September 6th, a well-attended meeting, in aid of the Society, was held at Walton-on-Naze, under the auspices of Mrs. Howe. Addresses were given by several ministers and the Secretary described the nature and extent of the work. A liberal collection was taken and considerable local interest was aroused. Feeling reference was made to the late General Sir W. Stirling, who for so many years presided over the meetings at Walton.

On Tuesday, October 9th, the anniversary of the Brighton Auxiliary will be held in the Royal Pavilion. General Sir R. Biddulph will take the chair at 3.30. The ladies will hold their Annual Sale of Work throughout the day and the proceeds will be devoted to the Centenary Fund. The attendance of local friends and visitors is heartily invited.

The October *Quarterly Record* has been issued. It contains a portrait and sketch of the late Sir W. Stirling, several other illustrations and descriptive articles which will, it is hoped, enlist the sympathy and support of many who do not, at present, contribute

to the Institution. Copies, post free, on application to the Office.

Personal contact—face to face, heart to heart, hand to hand—this is the best way to do good and to get good. We are indebted to our Father in heaven for the good that we enjoy; and as our goodness reacheth not unto Him, He has made the account payable to His poor, and "he that honoureth Him" "hath mercy" on them. Visitation, which it is desired to carry out in the spirit described, is a marked feature of the work of the Society, the Committee being anxious for the pensions to be distributed, monthly or quarterly, not as mere charitable grants, but through Christian friends. Within the boundaries of Scriptural and Protestant truth, the Institution is undenominational, members of many sections of the Christian Church being upon the pension lists. An old and esteemed friend, in a recent letter, well describes the spiritual qualification of those whom the Society was formed to assist—"A true aged pilgrim is and must be a new creature in a creation. No pilgrimage to the heavenly country unless a man is born again and taught of God."

THE OLD-FASHIONED DEACON.

BY CHARLES PAICE, OF WESTMINSTER.

WITH reverence let the Church receive
The laws her Sovereign deigns to give.
In choosing *Deacons* let her see
They're such as with the Word agree.

They must be grave in years and mien,
Not young or haughty, light or vain;
Mature in age, in manners kind,
And these with understanding joined.

Attend to what the Scriptures teach,
Nor choose a man of double speech;
One who will flatter to your face,
But absent, aim at your disgrace.

Of men who *love much wine* beware,
Such ought not in the Church t'appear;
Such prodigals were you to choose,
Would, as their own, your substance use.

With equal care let those be shunned
Who are of filthy lucre fond;
Such parsimonious souls be sure
Will have no pity for the poor.

Your *deacons*, as th' Apostle saith,
Must hold the mystery of the faith;
With truth must righteousness be
joined,

Sound judgment with a holy mind.

If they are married they must prove
Chaste, constant, faithful in their love;
And, have they children? See that they
Their parents honour and obey.

Their wives must not be vain or light,
Or yet in sland'rous tales delight;

But grave and sober should appear,
In all things *faithful* and sincere.

Thus let the men you choose be *proved*,
Men for their virtues much beloved;
Such here to eminence shall rise,
And have a mansion in the skies.

—From *The Westminster Selection of Hymns*, 1821.

RELIGIOUS EQUALITY IN MALTA.

REFERENCE was recently made in our columns to the action of the Roman Catholic Archbishop of Malta in reference to the mission services conducted in the Island by John McNeil, which resulted in the Mission being abruptly terminated. The Government has taken the matter up and Lord Elgin has communicated to the Governor instructions regarding religious equality. In this despatch equality for all bodies is insisted on, and the present instructions are to be amended by the insertion of the words: "It being Our intention that all persons inhabiting Our said Island should have full liberty of conscience and the free exercise of their respective modes of religious worship, We do hereby require Our said Governor and Commander-in-Chief to permit all persons within Our said Island to have such liberty and to exercise their respective modes of religious worship provided they be contented with a quiet and peaceable enjoyment of the same not giving offence or scandal to the Government."

Gone Home.

CAROLINE BUNT,

the beloved wife of John Bunt, after a very severe and painful illness of three months, received her loved Master's message to come up higher. Born in a small village in Cornwall, where for many years she resided, the only places of worship were a small Wesleyan Chapel and the Established Church. Here she attended, but the teaching did not in any way reach her heart; she married, and, with her husband, attended the Ebenezer Strict Baptist Church. Mr. John Bath was then the pastor, and since then Messrs. E. M. Bacon, G. Freeman, J. M. Rundle, J. E. Hazelton, E. Mitchell, James Pearce and C. R. Bellingham have carried on the work (the last two being deacons of the Church). The Gospel proclaimed by these under the Holy Spirit's influence, gradually laid hold of her, and about nineteen years ago she was led to confess her Lord and Master by following Him in the ordinance of believer's baptism. She was baptized by pastor E. M. Bacon, of Plymouth, and from that time was a humble and devoted follower of the Master. Her

patience and trust during her illness carried the firmest conviction to the writer and those who visited her that the root of the matter was found in her. Her death was indeed a passing away into the glorious rest that remaineth for the people of God, causing us to say—

"Oh, that we may triumph so
When all our warfare's past,
And, dying, find our latest foe
Under our feet at last."

She passed away on April 22nd, aged 66 years, and greatly beloved.

JOSEPH FLORY (Manor Park).

This aged servant of the Lord received the home-call on Sept. 3rd, his 88th birthday. He was born at Chatham on Sept. 3rd, 1818, of God-fearing parents, his father being a minister of the Gospel.

From early days he was the subject of solemn thoughts upon religion, but was not brought into real soul-trouble until 1835, when he was 17 years old. A sermon of the late Mr. Philpot (Isa. 1. 10) led to deep searchings of heart and a realisation of his lost condition. In this state he remained for some considerable time but in due time it pleased the Lord to deliver him, and he was baptized by his father in November, 1837, at Providence Chapel, Pitt-street, Norwich.

He was soon called to the ministry, and for over sixty years the Lord sustained him and enabled him to preach the Gospel in many chapels in the cities, towns, and villages of about twenty counties, principally at Norwich, Bury St. Edmunds, Trowbridge, Somersham, Stonehouse, and London, and his testimony was made a blessing to many.

Our brother has been an invalid for several years, and for some considerable time was only able to get about in a bath-chair. During his long period of weakness his loving and devoted daughter ministered to his needs with untiring energy and patience.

For about a fortnight before his death he was unable to get about, and during this time the Lord was preparing him for the great change.

The words of the Psalmist became his deep and earnest prayer: "Say unto my soul I am thy salvation," and the Lord so graciously appeared for him that he was enabled to say, "Thou hast cast all my sins behind Thy back" (Isa. xxxviii. 17).

A fortnight before he died the Lord's question to Peter came to him, and he was enabled to say, "Thou knowest all things; Thou knowest that I love Thee."

The night before he died he said, "I have seen a little of the glory," and his face shone with a brightness that remained until the end.

His mortal remains were interred in Manor Park Cemetery on the 7th. Mr.

E. Mitchell officiated in the chapel. Quite a number of sympathising friends were present, including Mr. W. H. Lee, of Bow; Mr. J. Parnell, of Manor Park; Mr. Smith, of Grays; and Mr. Gull. Mr. J. Parnell committed the remains to the grave, and delivered an appropriate address, reminding the friends assembled that although death in itself was a foe, yet it was compelled to perform friendly acts to the believer in Christ, ushering him into rest, into peace, and into the presence of the Lord. The address was concluded with an earnest word of warning to the grave-diggers and undertakers, who by reason of their business might come to regard death as a matter of course. The concluding prayer was offered by Mr. Mitchell. Parts of two hymns were sung, in compliance with an expressed desire of the departed, that in the chapel being, "Grace 'tis a charming sound," and at the grave, "All hail the power of Jesus' Name." Touching references were made to Miss Z. C. Flory, the devoted daughter of our departed brother, who has lovingly ministered to her father for some years past. No doubt some account of our brother will reach you from some one of his old ministerial brethren and friends.

E. M.

G. A. PHILLIPS.

The Church at Chadwell-street has recently sustained loss by the home-call of two dear brethren.

Mr. G. A. Phillips was a native of the West Indies. He was brought to a knowledge of the Lord nearly thirty years ago, and on coming to London he attended the ministry of the late John Hazelton, whose preaching, and subsequently that of our present esteemed pastor, he much enjoyed, and by which he was profited. After an honourable membership of eighteen years, he was called away on August 20th, at the age of 60. The writer frequently visited him and found those seasons refreshing. The Saturday night previous to his departure he was visited by one of the deacons, Mr. Beckett, who read the 14th of John. Our brother desired to depart, and his chief thought was concerning his wife, whom he sincerely trusted would be brought to know his Lord. His remains were interred at Highgate on August 25th, and on the Thursday following reference was made to his decease, and hymns suitable to the occasion were sung.

Soon after this

MR. BECKETT,

the deacon, who it is believed was the last visitor from Chadwell-street to Mr. Phillips, received the call to "come up higher."

Our brother was, early in life, convinced of sin, and, coming to London

about twenty years ago, united with the friends at Chadwell-street. He joined the Church in 1889 and in 1898 was chosen deacon, which office he honourably filled till his decease. Quiet, benevolent, and Christlike, his visits to the poor of the flock will be greatly missed. On August 19th he presided at the prayer-meeting, read John xiv., and referred to the approaching dissolution of brother Phillips.

For some time past our dear friend had been ailing, and on Sept. 2nd received a shock from which he did not recover, and fell asleep in Jesus on Sept. 11th.

The interment took place at Finchley Cemetery in the presence of a number of relatives and friends, and on the following Sunday evening the pastor, Mr. E. Mitchell, preached a funeral sermon from 1 Cor. xv. 55-57.

D. BUTCHER.

WILLIAM SCRIVENER.

Our dear brother entered into rest August 14th, 1906, in his 65th year, after a very brief illness. On August 9th he was taken suddenly ill while at business; on the 10th inst. his doctor pronounced him suffering from double pneumonia. On the 13th inst. the writer prayed with him, and at the conclusion he said, "Thank you, my brother; may the Lord answer your prayer." During the day he frequently referred to the prayer, remarking how much he had been comforted by it. The following morning, about 11 a.m., in the presence of two of his sons, and before the other members of the family could be summoned, he suddenly expired. He was baptised by the late Thomas Stead, pastor of Rehoboth, Stepney, with which Church he has been in membership for the past thirty years. He was appointed deacon twenty years ago, which office he filled till his death. A widow, three sons and four daughters mourn the loss.

The mortal remains were laid to rest at Ilford Cemetery, August 17th, the pastor, Mr. J. Parnell, officiating.

A memorial service was held on the 19th at the rooms, Manor Park, where the Church is temporarily worshipping during building of new chapel, the pastor's text being, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

HAYTER SCRIVENER.

REBECCA RUTH WHITE, aged 70 years, passed away Sept. 4th. For over forty years she was a teacher in Carmel Sunday-school, Pimlico, and a regular attendant and supporter of God's Cause. Many scholars have testified to blessing received.

Her remains were laid to rest in Brompton Cemetery, Sept. 8th, Mr. A. E. Brown, officiating.

W. H. H.

William Huntington; or an Old Story Re-told.

CHAPTER XV.—RULING WITH DILIGENCE.

"The man whose picture this is, is one of a thousand. He can beget children, travail in birth with children, and nurse them himself when they are born" (1 Cor. iv. 5; Gal. iv. 19).

"And whereas thou seest him with his eyes lifted up to heaven, the best of hooks in his hand, and the law of truth written on his lips, it is to show thee that his work is to know and unfold dark sayings to sinners; even as also thou seest him stand as if he pleaded with men."—Bunyan, "THE PILGRIM'S PROGRESS."

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."—1 Tim. v. 17.

IN an admirable work, "The Training of the Twelve,"* the author seeks to exhibit the discipline to which the Lord subjected His disciples as their special training for their work as apostles. With a somewhat similar object we have aimed to present the main facts of the life of one of England's most distinguished preachers, as exemplifying God's method of training His servants for the work of the ministry in the present day.

Such, indeed, differ greatly in natural capacity, in spiritual attainments and in the circumstances of their lives. Some are born geniuses. Others have small natural ability. Some were cradled in comfort, surrounded by all that makes life enjoyable from their youth, received a good elementary education, obtained academical honours, and took their position from the first as gentlemen of culture and standing. Others were nurtured in poverty, denied the knowledge of the most rudimentary schooling, and suffered to the last from their ignorance of subjects with which most children are familiar.

Certain essential features are, however, to be found in the experience of all whom God calls to "preach the Word"—and these are conspicuous in him whose Divine training has been our subject.

What these features are, is, we think, a question of present and most pressing importance. Indubitably the pulpits in dissenting chapels have neither the moral and social influence, nor the gracious power and authority, of days gone by, and as the men who fill them are the choice of their hearers, it must be owned that these could have shown but little judgment and discrimination in the election of their pastors. In many instances it has been evident that a true change of heart and life, such an acquaintance with the Scriptures as the Holy Spirit only can impart, and vital and deep religion, were the last things regarded, while an attractive personality, plausibility of speech, a little gaudy scholarship and an affected earnestness, delight the thoughtless and delude the unwary. Unction and power go for little or nothing, if only what is

* "THE TRAINING OF THE TWELVE." Exhibiting the Twelve Disciples under Discipline for the Apostleship. By Professor A. B. Bruce, D.D. T. and T. Clark, Edinburgh.

pleasing to nature, and especially if adapted to draw the young, is manifested.

In Huntingdon we see, in essential matters, how God makes a minister. This furnishes *criteria* which should be invaluable to all who are called upon to decide on the fitness of a preacher to feed the community with which they are connected.

We left this strange man ministering in a hired chapel in Margaret Street. The tide had turned. The days of his popularity and power had commenced, and ere a year had passed, the need of another place of worship for the accommodation of his large and increasing congregation was evident.

London at this time (1788) was favoured with some very eminent preachers. John Rippon, of hymn-book fame, who, though a Particular Baptist, was a Baxterian and subsequently sided with Andrew Fuller in the great controversy, was at Carter Lane, Tooley Street. John Martin, staunchest of Conservatives and one of the earliest and boldest opponents of "duty-faith," was at Grafton Street, Soho. John Clayton, Senior, was the minister of the King's Weigh House Chapel. Rowland Hill (1745—1833) was attracting vast numbers to Surrey Chapel, which had been built for him in the previous year. Richard Cecil, A.M. (1748—1810), John Newton, and William Romaine, M.A. (1714—1795), three evangelical clergymen of great force and fervour, were being greatly owned in their several spheres of labour. The Countess of Huntingdon (1707—1791)—though of great age—was living, and her three chapels—Spa Fields; Sion, Whitechapel; and the Tabernacle in the Tottenham Court Road, were supplied by men of the highest grace and ability. A preacher who could make his voice heard and his influence felt at such a time must, therefore, have possessed no common powers. That this was the case his singular success attests.

It was felt that the Peasant Preacher differed from all the rest, and in many respects excelled them. None so boldly proclaimed the grace of God in its full-orbed glory; none so ably analysed the ever-varying experience of true Christians, or detected spurious religiousness in all the windings of its subtle delusions or open impostures with such faithful discrimination; none spoke words "in season to the weary" with such tenderness. He had a keen ear for the bleatings of Christ's lambs, and the gentlest sympathy for all who had gone astray. None had so much of the unction of the Holy One. Wholly unconventional in style, natural in manner and original in matter, he presented the strongest contrast to every other living preacher. Sorely was such testimony needed, and it came to hundreds as good news from a far country, and the Messenger was welcomed as sent of God.

His career has hardly a parallel. Up to this period he had been a failure. He had tried agricultural labour, gun-making, hearse-driving, gardening, coal-heaving and cobbling, without making the slightest progress in any one of these avocations, hardly, in fact, getting a subsistence by them. He had never shown any enterprise, except, perhaps, when in the ardour of love's young dream he had apprenticed himself to gun-making. Now, as a popular preacher, he assumed the responsibility of hiring ground in Titchfield Street, of the Duke of Portland at a rental of £47 per annum, and set about erecting a chapel, relying for the needed money entirely upon Him whom he loved to call "his Divine

Banker." Nor was his faith misplaced. In 1783 the place was built, and appropriately named "Providence Chapel." This soon became the *rendezvous* of a large proportion of the spiritually-minded and deeply-taught persons in the Metropolis. In time a gallery was erected, which increased its sitting accommodation to 2,000, and for twenty-seven years it was filled by overflowing congregations. None of the sittings were free, but all attendants were expected to pay for those occupied by themselves and their families, which they did with the greatest readiness.

In 1783 he published his curious holograph "Last Will and Testament," which he evidently intended to be regarded in an allegorical light, as he appoints the Lord his sole Executor, and names Messrs. "Hatred-to-Bondage" and "Love-to-Liberty" as the two legal witnesses.

In it he beautifully expresses his desires and feelings in relation to "the chapel, which the kind, undeserved and unexpected providence of God had given" to his people.

"I commit the whole management of it to the Lord; the management of the managers; the management of the pulpit; the management of the preachers; the management of their doctrines; the management of their hearts; the management of their ears; and the management of their manners.

"I commit it solely to the supreme Monarch of all that is visible or invisible, whether in the celestial or terrestrial worlds; the omnipotent Creator of heaven and earth, and the absolute Disposer of all events.

"And, O Lord, whom the heaven of heavens cannot contain, much less the little house which we have built, let it please Thee to hear Thy servant's prayer and bless it, and let Thine eyes and Thy heart be there perpetually and make it a Bethel to thousands. Direct the steps of Sabbath-breakers, blasphemers, and the basest of mortals, to tread its floors. Let sovereign grace and dying love be displayed in their greatest power and in their fullest latitude; and grant that when Thou writest up the people, it may be said of millions that this and that man was born of God there.

"O Lord, make the pulpit like Aaron's golden bell, so that joy and gladness may be found therein.

"Let no dry formality be established in it; no ecclesiastical craftsman ever be heard there; no priestcraft ever prosper therein. Let no carnal inventions, however pleasing to flesh and blood; no human traditions, however ancient or highly esteemed; or any doctrines of devils, however deep, or of whatsoever date, be heard in it. But let Thy truth be credited by that faith which is Thine own gift. Be Thou ever addressed and supplicated in the language of Thine own most holy Word, ever adored by Thy servants in the happy enjoyment of Thine own eternal love, ever admired in Thine own illustrious and most glorious light, and be Thou ever worshipped in Thine own Spirit! O Lord of all lords, be Thou our All in All, and grant that all preachers or every denomination that preach Thee as the sinner's only present and everlasting portion, may be blessed with Thine internal testimony, Thy supporting hand, the unutterable comforts of Thine Eternal Spirit, and crown their honest labours with ten thousandfold success!"

This, doubtless, was an echo of the prayer actually offered at the

opening service at Providence Chapel, and expresses the deep and sincere wishes of its Minister's heart.*

The assembly which his ministry gathered was an Independent Congregation rather than a Congregational Church.† The Pastor's will was law, and the people were allowed no authority. On him alone depended the admission or exclusion of members. He occasionally dedicated the infants of his friends and members by christening them, but expressed no opinion on the baptism of believers and never practised it. Of Church Meetings he disapproved, and none were held. The Lord's Supper he is recorded to have conducted with peculiar solemnity and unction. He strove to guard the table of the Lord from those who had no right to be present with rigid fidelity. None were received but possessors of Communion Tickets, which were handed by him personally to those only whose fitness to approach he apprehended in his own soul, and he would refuse to renew a Ticket with inflexible partiality if he deemed it inept to do so. Prayer-meetings he judged should be held only when unwonted circumstances called for the special supplications of God's people. When held periodically he deemed them likely to degenerate into formality, flattery, or oblique vituperation, and would have none such in the community which he ruled with so firm a hand. Pastoral visitation, save to the homes of the sick and dying, was not in those days an institution. "We will give ourselves to prayer and to the ministry of the Word," characterised the whole course of his life.

He spent much of his leisure, both by day and night, in a small room or vestry behind the chapel, which he styled "The Cabin," which was inscribed in gilt letters over the door. In this he prayed, studied, and conducted his voluminous correspondence, retiring for his meals and nightly rest to two rooms which he rented in an adjacent house in Riding House Lane, where his landlady attended to his simple wants. Thus he secured freedom from visitors and domestic interruptions, and found time to acquire the close and accurate knowledge of the Bible so evident in his letters and other writings. In fact, he became a "walking Bible," as some, indeed, styled him.

Meanwhile, he did not overlook the claims of his former friends and others who desired to hear the truth from his lips. Whenever "an effectual door opened," if health and home engagements permitted, he gladly went on long and tedious journeys with the message which had made his own heart glad. Six weeks spent thus at Bristol, in 1786, were followed by marvellous results, while similar visits to places so remote as Gainsborough, Northampton, Birmingham and Bath, were likewise attended with singular tokens of the Divine blessing.

It has been remarked that he rarely conducted services in a fresh place without leaving the truth behind, in hearts which the Lord had touched, especially if he were kindly and cordially received as the

* It was in whole or in part again used as a prayer at the opening of the "Surrey Tabernacle" by its singular minister, John Church. The reference to "the doctrines of devils" refers to the views of Winchester, the Millenarian and Universalist, who at that time was advocating the ultimate conversion of the devil and his angels—a heresy which Huntington, assisted by Romaine, ably met in his "Doctrine of Devils Refuted."

† On the distinction between Independency and Congregationalism, our book, "A Guide to Church Fellowship," page 134, may be consulted. The Government of a Congregational Church is, or ought to be, strictly Democratical.—EDITOR.

messenger of the Most High. Thus, at Lakenheath, Littleport, Rotherfield and other places, he is recorded to have prayed that the Gospel which he introduced into the locality might never be withdrawn, that the torch of truth once lit might never be extinguished; and it is remarkable that wherever he was led to pray thus, gracious and truth-loving persons have ever since been found.

So much cannot be said even of the saintly and seraphic Whitfield, who, owned at effecting the conversion of sinners as he was, seldom left permanent traces of his ministry in localities where crowds had flocked to hear him. He was a voice crying with unequalled urgency, and many listened and were impressed and saved. Huntington was a teacher—deep, solemn and spiritual. If once his testimony were received, a hearer could not tolerate the flimsy, superficial rant of ordinary evangelical ministers, or the yea-and-nay teaching of men of the Baxterian School, admirable as the devotion of many of these was. Hence, though his evident desire was solely to feed the flock of God, the inevitable result was that in many parts Christians of a distinct class and character—straight, strong, and devoted to the Gospel of sovereign grace—were to be found through his preaching and writings.

In our next, we hope to bring these papers to a close by a brief sketch of his subsequent years, and a hasty review of his ministry and writings.

A PLEA FOR CHURCH FELLOWSHIP.

An Address delivered by the late JOHN HAZELTON, in Chadwell Street Chapel, on the afternoon of Sunday, January 2nd, 1876, before receiving Mr. and Mrs. L. to the membership of the Church.

“That ye also may have fellowship with us.”—1 John i. 3.

MY CHRISTIAN FRIENDS,—As your future pastor, I have to give you the right hand of fellowship and thus receive you into communion with this Church of God.

In so doing I ask you to accept the words of exhortation which I usually give on these occasions.

Every regenerated person ought to belong to a Christian Church. That is not disputed by any of us, nor should it be by any that possess the grace of God. Such ought to be joined to some Christian Church for various reasons.

They ought to be Church members FOR CHRIST'S SAKE.

We are informed in the Bible that He has redeemed His people “from among men.” Mark this. He has not only redeemed them from hell, not only redeemed them from this present evil world, but it is emphatically said that He has redeemed us from among men (Rev. xiv. 4).

Now, if you were redeemed by Jesus Christ from among men, you ought to come out from among them, and join His redeemed and regenerated Church on earth. I congratulate you, therefore, that this has been laid upon your minds, and that, having left the world, you are now standing in the threshold of one of His Churches.

Such persons should again be members of a Christian Church FOR THE SAKE OF ORDER. Order is a very important fact in connection with the government of God and the existence of God's Church on the earth.

“ Let all things (said the Apostle Paul to the Church at Corinth) be done decently and in order.”

Now it is certainly unseemly for goats and sheep to herd together, for the doves of Jesus Christ to mingle with unclean birds; neither is it seemly for men and women whose hearts have been regenerated to mingle with the world as if they belonged to it. There are, however, fields and spiritual sheep in them, and it is scriptural that the sheep of Jesus Christ should enter the fold. It is seemly that the children of our heavenly Father should dwell in their Father's house.

All Christians should belong to some Gospel Church FOR THEIR OWN SAKES. There are privileges associated with a Church of Christ which cannot be enjoyed out of it, and, though it may sound somewhat strange, I firmly believe that, in an important sense, a Christian is safer in the Church than out of it.

I know there is no meritorious salvation in Church fellowship. A Church is not a saviour of its members; but if a dove is safer in the dovecote than out of it, if children are safer and better cared for with their mother and father than without them, and if sheep are safer in the fold than out of it—then Christians are more secure when in living and active fellowship with such a community as I believe you will find us to be.

Moreover, THE ESSENTIAL NATURE OF TRUE RELIGION and the character of the world with which you *must* have some connection and intercourse, render it most important that you should be members of a Church of Christ. Otherwise your fellow-men will simply know that you attend a place of worship and may imagine that you half belong to the world. They might then count upon your company. If, however, it is universally known that you have entered the Church and that your names are enrolled among the living in Jerusalem, and that you have left the world for ever, it will be less likely to count upon your company and entice you into its associations.

The EXAMPLE YOU SHOULD SET may also be urged as a motive for Church membership. How wide your family is I know not, but the eyes of at least *some* people are upon you, and you have a few admirers and followers. Some have particular points in their character which ought to be imitated, and, if you have a wide circle of acquaintances, it is very certain that no inconsiderable number will look at your footprints and watch your conduct and compare these with the Word of God. Such as are secretly religious might feel inclined to follow you if they admired your character and consistency. Therefore your action in connection with this matter is not unimportant, and, for *example's sake*, every member of Christ should be a member of a living and holy Church of God.

Then FOR THE BIBLE'S SAKE, for this should be a weighty consideration in all that we do.

We do not go exactly into the Old Testament for rules for our guides for Christian Churches; we go into the Old Testament for the doctrines of the Gospel and covenant of grace, but for our rules for Gospel Churches we come to the New Testament and we look at the Church of Christ, which was formed at Jerusalem, and I cannot see that any of the early Christians in the City of Jerusalem were unbaptised and remained outside the Church. Well, when Peter preached his Pente-

costal sermon, three thousand were pricked in their hearts, or were regenerated, and were baptised and added to the Church.

Now that was a model Church, and ought to be so considered by other Churches down to the end of time ; and what it was right to do in the day of Pentecost (and I beg attention to this), when the Holy Ghost had been poured down upon the people like a mighty flood, when the disciples were inspired and extraordinarily wrought upon by God—what they at that time deemed it right to do, it cannot but be right to do now ; so that, all things considered, I think you will see with me that you are perfectly consistent in the path of duty, as well as embracing your privileges, by standing where you do this afternoon.

All who occupy your position ought to be in harmony with us, and we believe that you are so with us and we with you. Had you not heard the Gospel here for some time, you would not have known us ; but you do know us, and we are in harmony with one another.

Mind, too, that every such Church as this deserves respect. It is a body, holy and august from its association with Him who is the living and official Head of all the Churches of His truth. Honour it, then, as such. Let your conduct and demeanour be such as becomes those who are connected with a fellowship so heavenly and exalted. Your fellow-members may be imperfect and even faulty, but do not let the failures you may sorrowfully observe in *them* hinder your treating the body *as such* as holy of the Lord and honourable.

Finally, dear friends, as grace is given you, aim to be practically holy. Let us have your support, your presence, and your prayers. Seek peace ; pursue her when she is running away, for she runs away very fast, and therefore be a peace-pursuer and also a peace-maker and peace-maintainer, and may peace and the God of peace bless you all the days of your life.

I now give you the right hand of fellowship and receive you into our midst as a brother and sister "beloved in the Lord."—*From the Shorthand Notes of J. Anthony Gee.*

THE NAVVY'S QUESTION—OR "WHY WAS THE ATONEMENT OF CHRIST NECESSARY?"

WITH REPLIES BY THOMAS JONES AND SCRIPTOR IGNOTUS.

(Concluded).

"Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God."—Rom. iii. 25.

A PRELUDE BY SCRIPTOR IGNOTUS.

IN a previous number the above writers were associated to prove that the salvation of sinners could not be effected by the exercise of the benevolence or clemency of God abstractedly considered, but necessitate the atoning sacrifice of the Lord Jesus.

This, it was shown, was required by the holiness of God as the moral Governor of all intelligent and accountable creatures—by the obligation which His justice imposed of His proceeding on lines which would be deemed equitable both by such of these as had not sinned—and by those

who had fallen never to be reclaimed—and, lastly, by the saved themselves, who would recoil from a salvation which, while it cast a stigma on the impartial equity of God, would leave them eternally destitute of such a character as would enable them to join the holy inhabitants of heaven with credit, and to share their worship and employment for ever.

The necessity for the Atonement of Christ further appears from the fact of the universal feeling—manifested at all times and in all places—that the Deity, being outraged by human sin, must be appeased by sacrifices ere His favour could be obtained. Age after age, thousands upon thousands of beasts were thus immolated and oceans of blood were shed in testimony of the conviction, inherent in the human conscience, that the God thus ignorantly worshipped must be propitiated by the suffering and death of the innocent in the place of the guilty.

These considerations strengthen our position that not only was the sacrifice of Christ demanded by the character and claims of God, but that men can acquiesce in and accept no religion in which an *hilasmos* or atoning sacrifice does not form the ground on which the clemency and favour of the offended Deity are implored.

II. We are now prepared to follow the close and cogent ARGUMENT OF THOMAS JONES, OF WANDSWORTH. Having demonstrated “the necessity of an Atonement” from the Word of the Living God (page 298), he proceeds to inquire

WHAT THE ATONEMENT IMPLIES ?

This he answers in the words of his text, “Whom God hath set forth.” Shall we adopt the marginal rendering—*fore-ordain*? This, to our mind, is a very suggestive and beautiful word, because it opens up to us the great thought of God towards such sinful creatures. This word assures us of the purpose and pleasure of Jehovah. It declares that before the foundation of the world Jesus Christ was appointed the Lamb of God that beareth the sin of the world; so that when the fulness of time and the divinely appointed hour arrived, Christ was “set forth.” He was exhibited to public view, or, as Peter says, “manifested in these last times for us.” The simple idea contained in these words, “set forth,” is that God publicly exhibited His Son as a propitiatory sacrifice for sin. Calvary was the place where Christ was lifted up, or “set forth,” as the *one* offering for sin.

You will observe that the word atonement frequently occurs in the Old Testament. The learned tell us that it means exchange, or reconcile. The atoning sacrifice under the Mosaic dispensation meant the transferring of the people’s sins upon the victim, and that God was appeased and reconciliation effected.

Our text declares the reason why Christ was “set forth,” viz., “a Propitiation.” There are various opinions respecting this word; some understand it as meaning a propitiatory, signifying the mercy-seat, as Heb. ix. 5, which states, “Over it”—the ark—“the Cherubim of glory shadowing the mercy-seat.” Others as a propitiatory sacrifice. This appears the better idea of the two. In this propitiatory our Lord is represented, not as a mercy-seat, which would be unintelligible, but as the Medium—the expiation by which reconciliation is produced between God and man; hence by propitiation is meant that which appeaseth the wrath of God for sins and obtains His favour. If this be right, then we venture to say that Christ “set forth to be a propitiation” by God

implies that He was well pleased with His Son's sacrifice; and we infer that the sacrifice of Jesus satisfied all the claims of a holy law, and that through the sacrifice of Jesus as Sin-bearer and Mediator an eternal friendship is established between God and His elected family. The great Sacrifice is adequately sufficient to put all wrongs right, to remove all guilt, to reconcile all things unto Himself, that all matters pertaining to salvation shall redound to the praise and glory of His superabounding grace.

Such the atonement divinely provided, and let me impress upon your minds that all a poor sinner needs is fully implied in this wondrous Gospel of atoning sacrifice, and further, that there remains no more sacrifice for sin—no other way of salvation for sinful man. All who experimentally know this willingly and thankfully say, "Salvation is of the Lord."

We proceed to the consideration of THE ABSOLUTE PERFECTION OF THE ATONEMENT. This is proved by the infinite dignity of the Sufferer and the consequent infinite value of His sufferings.* The sacrifice of Christ is perfect, since it is never repeated. A glance back into the Mosaic dispensation, with its imposing ceremonies, its splendid ritual, its costly sacrifices, and the shedding of the blood of numerous victims—all this viewed in the light of the Gospel—proves how inferior such sacrifices were in comparison to the ONE Sacrifice. The words of Watts best express our meaning:—

"Not all the blood of beasts, on Jewish altars slain,
Could give the guilty conscience peace, or wash away one stain."

The perfection of the atonement is seen in this. Christ stood in the law-place of all His people, having assumed all their legal liabilities, and God set His seal publicly to His approbation of Christ's work as a perfect satisfaction to Justice on behalf of His elect, in that He raised Him from the dead and set Him at His own right hand. Our perfected redemption is always referred in Scripture to the death of Christ; so then it is the precious, priceless blood of Christ that cleanseth from all sin, that washes all guilty stains away, removes all pollution, and so completely purifies that we are said to be "whiter than snow."

* The above is printed *verbatim* and *literatim* from the Professor's manuscript, and the Editor waives all responsibility. It is, however, due to the memory of the many thoughtful contributors to the GOSPEL HERALD in years gone by—such as Israel Atkinson, C. Hill, W. Kitchen, W. Palmer and Geo. Wright—to state that they were earnestly opposed to the above position. Again and again, they laboured to disprove the dogma that the infinite dignity of Christ as absolutely and eternally divine, was the ground of "the perfection of the atonement, and the consequent infinite value of His sufferings." They held that the efficacy of the Atonement lay in His having so suffered in His precious and inexplicable complexity for the sins of His elect as to satisfy Divine Justice on their behalf. Its worth lies neither in the glory of His person nor in the circumstances of His passion separately considered, but in His having suffered as the Son of God—the God-man Mediator under the Divine wrath justly excited by the sins of His people. The subject is discussed in my "Manual of Faith and Practice" (pages 45—49), in which copious reference to authorities is made.

In the *Surrey Tabernacle Pulpit* for 1869, No. 557, page 219, the views of James Wells are also clearly and boldly given:—

"Don't you go dreaming, like some of our divines, who tell you that the efficacy of Christ's atonement does not lie in the greatness of His sufferings, but in the dignity of His person, whereas the greatness of His atonement lies in both," etc.—EDITOR.

“ Dear dying Lamb! Thy precious blood shall never lose its power
Till all the ransomed Church of God be saved to sin no more.”

Again, let us look at our text; there we read, “ The remission of sins.” The learned inform us that the Greek word used by the apostle literally means *pretermission*—that is, a passing by or looking over. This, I think, refers to the past dispensation, or, at least, before the advent of our Lord. This truth reminds us that our Lord was the Mediator of the first testament, and that, through Him, sin under the old dispensation was passed by or overlooked through Divine forbearance of mercy towards the sinner. Thus the vicarious sacrifice of Christ atoned for sin in the past as well as in the present; so that we discover thereby how God can be just and yet the Justifier of them that believe.

I further read, “ To declare His righteousness.” Some take this to mean God’s faithfulness, veracity, or goodness. This may be true, but we think the idea is that of the perfect righteousness provided by God for man; we mean the righteousness of Christ. The sinner receiving remission of sins through the Saviour’s blood, he is clothed in the righteousness of his Lord.

I would again remind you that Christ fulfilled all righteousness and bore the punishment of our sins, so that by His righteousness those who believe are constituted righteous, His merit being imputed to them that they are regarded as righteous in the sight of God. Thus we see the perfection of the atonement. At the same time, how comprehensive the death of Christ appears to us! In that death we have a display of the manifold wisdom of God; at the same time God’s gracious design—the removing all obstacles, securing forgiveness, blotting out all sin, absolute acquittal, and perfect justification. This atonement in its perfection, its grand privileges, its inestimable blessings, available by faith only—“ through faith in His blood.” May the Holy Spirit work in our hearts strong, unfaltering faith in that blood which speaketh better things than the blood of Abel.

PRAISE FOR THE PAST; TRUST FOR THE FUTURE.

BY FREDERICK BEEDEL, SYDNEY, N.S.W.*

“ He thanked God, and took courage.”—Acts xxviii. 15.

“ We’ll praise Him for all that is past,
And trust Him for all that’s to come.”—HART.

THE Apostle’s had been a perilous journey, and as he now reviewed the Lord’s goodness, his heart warmed and his soul revived under the renewings of Divine grace.

Looking back upon the dangers through which he had passed, and the Lord’s care over him, he was filled with gratitude and thanked God; while, as he looked forward to the fresh openings of the Lord’s will toward him, though still feeling his chain, he hopefully trusted that what the Lord *had* been to him in the past, He would still be in the future. Thus he took fresh courage.

What reason have we also to thank God for the blessings we have

* From the *Australian Particular Baptist Magazine*.

received at His hand—for the measure of health and strength He has given, for the continuance of our faculties to us, for our preservation in the midst of dangers, as well as the daily supplies of His kind Providence, in which not only the necessaries of life, but even its comforts, have been vouchsafed us by Him who “giveth us richly all things to enjoy.”

Then as we think of the blessings of His grace who holdeth our soul in life, and, though so “prone to wander,” has not suffered our feet to be moved from His service, or His people, or His ways, or from the love of His truth, and has maintained us through many years in His service, what reason have we, with the Apostle, to thank God, and with the Psalmist to say, “Bless the Lord, O my soul : and all that is within me, bless His holy name” (Psa. ciii. 1).

True, we have had our trials ; but how light compared with what we have deserved, or with some of the Lord’s dear people who have for years been in the furnace. Nor had the year very far advanced when we, too, were overtaken by the greatest trial of our life.* Still, in this how much mercy was mingled, which if rightly viewed should give fresh cause for gratitude, for have we not proved the Lord’s faithfulness in “staying His rough wind in the day of the east wind ?” We experienced the sweetest consolations of His love, we enjoyed the sympathy and prayers of His people ; yea, better still, the sympathy of Him who is “touched with a feeling of our infirmities,” and who knows how to succour His tried and tempted members. And has He not by this means endeared Himself to us, and has not the mercy-seat become dearer to us than ever, as well as His precious promises ? so that in our trials—bitter though they were—the “something secret which has sweetened all” demands the most grateful acknowledgment at our hands. O that we could feel as grateful as we desire to do ! But alas ! the heart sometimes is as a stone.

Then, may not *we* also (though sometimes fearful) take fresh courage ? If the sight of the brethren who came as far as to the Forum of Appius to meet the apostle, and the warmth of their affection inspired him with fresh courage, surely the Lord’s love and goodness which He has made continually to pass before us, and which has been new every morning, should encourage our hearts to trust Him still. Yea, every remembrance of it under sanctifying grace be a fresh impetus for this, as it was with David—“Because Thou hast been my help, *therefore* in the shadow of Thy wings will I rejoice” (Psa. lxxiii. 7), or as Newton so sweetly sings—

“His love in time past forbids me to think
He’ll leave me at last in trouble to sink.
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through.”

Thus, while we look forward hopefully, we do not anticipate exemption from trials. We quite expect the way will be what it ever has been with the Lord’s people to our journey’s end ; but how mercifully things are hidden from us. “Sufficient unto the day is the evil thereof.” Had many of us previously known what scenes we had to pass through we should have sunk in despair ; but as the trouble came, so the strength

* The writer here refers to the death of his beloved wife, after many years of endeared union, on August 21st, 1905.

was given to enable us to bear it. And so now, if we could see into the future and knew what awaits us, doubtless we might even now feel sadly anxious. The Lord, however, measures out our trials, proportioning our strength so that we may be able to bear them; and knowing this we hopefully look forward for His promised help in the future, believing that "what His wisdom sees most fit must be surely best."

Our times are in His hand. "He performeth the things that are appointed for us, and many such things there are with Him" (Job xxiii. 14). If the hairs of our heads are all numbered, how much more are the minutest circumstance of the lives of all His children subject to His eye! He has promised strength for the day, and to make all things work together for good to them that love Him, and never to leave or forsake them.

But sometimes, as we view the situation, we feel like the prophet's servant when he said, "Alas! master, what shall we do?" until the Lord again opens our eyes to see that "more are they that are with us than all that can be against us" (2 Kings vi. 15, 16). The Lord's ways are wonderful, and as to His works they are "sought out of all them that have pleasure therein" (Psa. cxi. 2). In our folly we sometimes mark out a way for Him to work in, and expect to see Him working in that direction; but He takes quite another course, which is quite opposed to our way, and like children we fret, but He fulfils His Word and "brings the blind by a way that they knew not, and leads them in paths which they have not known, making darkness light before them and crooked things straight" (Isa. xlii. 16), and come what may, "never forsakes them."

We sometimes think the Lord is doing nothing, when He, unknown to us, is working out His own will in His own way; His eternal purpose concerning all His chosen is fixed. His thoughts toward them are thoughts of peace and not of evil, to give them an expected end (Jer. xxix. 11). His plans concerning them are unalterable. He is in one mind and none can turn Him. All creatures on earth and in heaven obey His will and are under His control; He employs innumerable agencies in the fulfilment of His designs, and when we are permitted sometimes to see His work, we admire His wisdom and say, "He hath done all things well." What we in our folly thought to be working *wrong* has often proved perfectly right, and the sweetest harmony has been produced from most discordant things.

In the sacred page we learn "There is a time to every purpose under heaven" (Eccles. ii. 1), and the Lord's time is the best. Our time is always ready, but His may not be yet. Over four thousand years passed away and the people were kept in expectancy before the promised seed came (Gen. iii. 15); nor until the fulness of time came did God send His Son, made of a woman—made under the law that He might redeem them that were under the law (Gal. iii. 4, 5). During this long time were any of the Lord's chosen ones forgotten or left uncalled? No, not one. Abraham saw Christ's day; he saw it and was glad. Job knew that his Redeemer lived and that he should see Him. David rejoiced in His salvation. The prophets "searched what or what manner of time the Spirit of Christ which was in them did signify" (1 Peter i. 10, 11). All the Lord's elect in whom the blessed Spirit divinely

wrought during this period died in faith, not having received the promise, but having seen it *afar off*, and were persuaded of it and embraced it, and confessed that they were strangers and pilgrims on the earth, desiring a better country, that is, a heavenly (Heb. xi. 13). Nor is God now slack concerning His promises. The blessings of His salvation are still *sure to all the seed*. The Lord's kingdom, it is true, does not appear to grow so fast as we should like to see it, but we must not for one moment think that any are perishing for whom Christ died. Oh no! for most assuredly He tells us, that "it is not the will of our heavenly Father that one of His little ones should perish" (Matt. xviii. 14). The Lord, however, has His own set time to fulfil His will, and is never in a hurry, nor slack, as some men count slackness. Neither sin, nor Satan, can hold one of the Lord's redeemed beyond the time appointed. So, although

"Our lives through various scenes are drawn, and vexed with trifling cares,
His own eternal thought moves on, His undisturbed affairs."

GATHERED FRAGMENTS.

"Once they were mourning here below, and wet their couch with tears;
They wrestled hard, as we do now, with sins and doubts and fears."

"True happiness consists less in the absence of sorrow than in the presence of consolation."—*Vinet*.

INTRODUCTION.

THE following are extracts from the Diary of Mrs. Lois Buttick, a sincere but humble Christian, who resided some sixty years since in the locality of Halesworth, Suffolk, and subsequently left earth for heaven about 1865, at Cransford, her last place of residence.

We owe them to the kindness of Mrs. E. C. King, of the Gull Farm, Sweffing, Saxmundham, to whom they were given by the writer's daughter, now very aged.

We have a copy of the original, which is unfortunately so badly written as to baffle the power of an ordinary reader to decipher it. But for the patient care of our kind and ever-willing helper, Marion Hobbs, we could not have used the manuscript. Through her efforts we present the select portions as here printed.

The absence of names and dates renders it impossible to determine when these heart breathings were penned, and who was the minister whose sermons are referred to, etc. They must, therefore, be taken as they stand.

Certainly, the writer was favoured with uncommon self-knowledge as to the communings of her own heart (Psalms iv. 4, lxxvii. 6), and peculiar ability to record the feelings she thus vividly recalled, in very clear and, at times, original and even striking language. Many of God's living children will find their own experience herein portrayed and expressed. "As in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19). May blessing attend the perusal of these

PASSAGES IN THE HISTORY OF A RANSOMED SOUL.

July 20th. "Bless the Lord, O my soul . . . who forgiveth all thine iniquities." My Father has again brought me to Himself with

His rod. I think I have learned a lesson through leaving His house and going gadding about in the dark, where the fowler had spread his snare; and, like an old poacher, employed a snarling dog to hunt me into it. But He that keeps us neither slumbers nor sleeps. He saw my entanglement and worked out a way for my escape, though a painful one. Yet He "hath done all things well," and "hath not dealt with me after my sins nor rewarded me after my iniquities."

July 21st. I this morning rose in a quiet, serene frame. I read Psalm xxxvii. with many tears. It appeared so suitable that I got a good meal from it. Then the Lord was pleased to permit me to come to His feet, and give me liberty to tell Him all my heart; so altogether the morning passed away very sweetly. This night I feel a great desire to be more like my Saviour—to be kept from evil that it might not grieve me. I felt sweet liberty to pray for this.

July 22nd. This day I have been favoured to live above the things of time and sense, in some degree. Read Psalm lxi. It was nearly all bread to my soul. How glad I feel that "my times are in His hands." How blessed to cast one's care on Him, believing He careth for me. I find that when He speaks peace there is none that can make trouble. It is sweet to "stand still and see the salvation of the Lord." How far better He orders matters than I can. When I can see it all managed by love, when I can feel He is mine, then I realise that whatever He does is for the best. I am always constrained to acknowledge this as truth, but cannot always feel it with satisfaction, so as to say "Good is the Lord's will"—because I should be glad, at the same time, to have my own will. How sweet, however, when in times of favour, I can feel that *my will and the will of the Lord are one*—when I can

"Welcome all His sovereign will,
For all His will is love."

His love in Christ, His dear Son, is so endeared to my heart to-day that I do not know how to leave the subject. It heals all my diseases, both of body and mind, and sweetens every bitter. O that the Lord would always maintain this faith in my heart—the faith that sweetly works by love.

This night the devil came down in a great rage, and raised such a storm in my feelings that I thought I must have been carried away "as with a flood." I was forced to beg for patience and deliverance; but

"When trouble like a gloomy cloud has gathered thick and thundered loud,
He by my soul has always stood, His lovingkindness O how good!"

July 23rd. This morning I felt very needy, both in soul and body, but was sweetly encouraged in reading Psalm lxx. "O Thou that hearest prayer, unto Thee shall all flesh come." I have had to face a storm this night of such a trying nature that I found it hard work to keep my feet. My Father gave me the weapon of all prayer, and I was compelled to wield it, but He tried my faith a long while. I think I may say an hour and a-half He kept me waiting at a throne of grace before He gave me any answer. I changed my place once or twice, but could not change my feelings. At last I went out where no eye could see or ear hear me but the Lord, and I found fresh strength and fresh faith, till I was enabled to say "I will not let Thee go till Thou hast blessed me." At length I gained the day; the Lord spoke and there was a great

calm. I gave full vent to my feelings, tears flowed sweetly, and I went to bed much comforted.

July 24th. This morning I arose with the promise in my heart that the Lord gave me last night—"I will help thee, and that right early."* I do not know if it is Bible language, but this I do know—it was the voice of God to my soul. He has fulfilled the promise that He gave me yesterday, for He has been a very present help in time of need; but I still want "help, and that right early."

July 25th. This is a dark day—no sun; I feel weary, heavy and faint, and without strength; no spiritual life, no heart for the Bible, and no desire to pray. The devil seized the occasion to mock my faith and to baffle me out of everything. I lost my hand-hold, and he sought to thrust me away from my foot-hold. I feel weak in my frame, and wonder how the scene will end. Through how many long days of adversity yet shall I have to *consider*, before the days of prosperity return wherein I may rejoice? (Ecc'es. vii. 14). Sometimes I have to consider the faithfulness of God in sending these days of adversity; then I begin to see that all things work together for good and for the best end. Sometimes flesh and blood plead for self-pity. Then things work for bad instead of for good, for I find my heart grow proud and stiff and rebellious, and my Father has again to humble me under the rod.

July 26th. I am much discouraged this morning, and have met with nothing but what tries and distresses me. True, He has said "Cail on me in the day of trouble," but I have so often tried to carry *mine* to the Lord, but had to bring it away again and thought that surely His promise must fail. I then see that I have erred in spirit. I asked for such things as I had need of and have feared—even all the while I was praying for them—that I should not have them, and my Maker has kept to His abiding word, "according to thy faith be it unto thee." Yet I have been so foolish as to expect Him to grant my request. O, how seldom do I "pray in faith, nothing wavering." I cannot draw nigh, my legs are so lame, my hands are so feeble, my eyes are dim; and unless He is pleased to come to me some strength to impart, I spend the hours in silence and sadness.

Thus "if no evening visit's paid between my Saviour and my soul.

How dull the night, how sad the shade, how mournfully the minutes roll."†

AN INVALID'S DESIRES.—John Chin, of Walworth, was excluded from his pulpit by ill-health for five years before he was called home in 1839. In his days of seclusion he was wont to say that "if it were the will of God to restore him to health, he would more earnestly, and if he could, more persuasively than ever, warn the careless sinner of his perilous situation, and more feelingly than ever encourage the fearful believer to trust a promise-making and a promise-performing God."

* It is observable that the Holy Spirit in bringing God's truth to the mind and laying it with unctuous power on the heart—as the blessed "REMEMBRANCER" (2 Sam. viii. 16, margin, and John xiv. 26)—does not invariably apply the Word as in ordinary Bibles.—EDITOR.

† To be continued. Any further information respecting the writer will be welcomed.—EDITOR.

THE BORDER OF HIS GARMENT: A PARABLE OF THE MEANS OF GRACE.

BY J. P. GOODENOUGH.

"A woman . . . having an issue of blood twelve years . . . came behind Him and touched the border of His garment."—Luke viii. 44.

"THE miracles of Jesus," as a great preacher observes, "may be regarded in two distinct lights. They were attesting demonstrations both of the glory of His Person as the only-begotten Son of God and of His Divine commission as the Christ, the Sent and Sealed of Jehovah, who 'came into the world to save sinners.'"

"They were, however, more than miracles, or wonders of power and mercy. They were object-lessons of the great love wherewith God loves His people, or (as we might call them) acted parables—figurative exhibitions of the doctrines of the Gospel, and of the out-working of His salvation in the quickening, renewing, and calling of His chosen people."

With this conviction, we offered in a recent number (page 276) some thoughts on the grace of the great Master in healing the woman "which had an issue of blood," as illustrating His method of effecting the salvation of spiritually-diseased, disappointed, destitute, defiled, and doomed sinners, who, sad and sore as is their condition, are yet, through grace, desirous of participating in His mercy.

Continuing our meditations, we now further observe that this incident beautifully illustrates

THE RIGHTFUL PLACE OF THE MEANS OF GRACE

in the development of the spiritual life which the Lord sovereignly creates in the hearts of His blood-bought people.

The woman's cry had been, "If I may touch but His clothes, I shall be whole." There was, of course, no intrinsic virtue in the border of the garment itself, which was but the medium through which the sufferer was brought into contact with the Person and power of the Physician. Indeed, it was but "a means to an end," and as such aptly illustrates the relation of the means of grace to the spiritual life which the Lord imparts to His people (John x. 28).

So long as we are in the "earthly house of this tabernacle" we cannot come into *direct* contact with our risen Lord. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "No man," with the bodily eye, "hath seen God at any time." Yet Jesus said, "He that hath seen Me, hath seen the Father." By virtue of His having been made "in the likeness of sinful flesh," it became possible for Deity to be apprehended in degree by those who, apart from His grace, are poor earth-born sinners.

Jesus is on earth no more. He has "ascended on high," and is "set down on the right hand of God, from thenceforth expecting till all His enemies be made His footstool." The cloud has received Him "out of our sight," and our language is, "Whom *having not seen*, we love." None the less, though we may not come into *direct* contact with Him, we *do* touch Him, we *do* speak to Him and He to us. How can it be? We touch Him *through the means of grace which He Himself ordained*. Before His departure He spake of the things concerning His

kingdom, and instituted those New Testament ordinances by means of which we, though still in the earthly house of this tabernacle, may really be brought into contact with His Person and realise His healing power.

In itself there is no virtue in a prayer-meeting or a preaching service, but it *is* a means of grace and of contact with our risen Lord, because He said, "If two of you shall agree on earth as touching that they shall ask, it shall be done for them of My Father which is in heaven, for where two or three are gathered in My Name, there am I in the midst of them" (Matt. xviii. 19, 20). This is likewise true of the other holy exercises which we usually designate by this familiar phrase. Like the hem of His garment, they are in themselves lifeless and ineffective or inefficient; but, having been Divinely instituted, they are the channels through which healing virtue flows into sinful hearts. The means of grace thus become channels by which the grace of the means reaches the souls of the chosen of God.

Let us not overlook the fact that it was faith which urged the poor sufferer to touch the garment-hem, and thus the point of contact was established between herself and the actual medium of healing virtue. And it is faith which renders the means of grace operative in our experience and establishes the point of contact between ourselves and our Father who is in heaven. If we go to the Lord's house without faith, we have no right to expect a blessing. The moment we lose faith in the services of the sanctuary as the Divinely-appointed channels of blessing, that moment they cease to be to us "means of grace," and are but mere formal exercises, destitute, so far as we are concerned, of healing virtue. But when we wend our way to Zion praying for a blessing in the name of Jesus, because we believe that Zion is God's "resting-place" and the "ark of His strength," and that He has definitely promised to "commune with His children upon the mercy-seat," then such faith is honoured by Him who gives it, and we find our visits to the House of God to be hallowed seasons of contact with Him who has already entered into the presence of God for us.

We cannot be too confident that God will bless what He has been pleased to ordain. Is the preacher in his feelings lifeless or cold, as forceless and ineffective as the fringe of the Master's outer garment was in relation to this suffering woman? Let him endeavour to remember that his efficiency really lies in his message, or rather in the Holy Spirit, who has laid that message on his heart. The Lord's own virtue (or power) ran through the lifeless serge to the trembling hand, till it reached the seat of the disease. So what may *we* not hope to effect with the living Saviour, whose energy and grace may flow through us to many of little faith, but who are longing to be owned and blessed? Do the accessories of worship seem poor and lowly? yet let us not despise or undervalue them.

The preacher may be intellectually feeble and oratorically uninteresting. The place of meeting may be humble almost to squalor, with no trace of elegance or comfort. Those present may be poor and unrefined, and even distress our natural ideas of propriety and culture by their uncouthness of expression and apparent lack of reverence; but is it a gathering together unto Him? Is it a meeting which the Lord is pledged to attend? Then the grace of the means may be confidently anticipated.

John Owen, Toplady and C. H. Spurgeon all received salvation's blessing under poor and ignorant preachers. Strength has come to men of great ability through extremely feeble instrumentality. Philip Doddridge records a great uplift of his soul through hearing a child repeat the words, "As thy days, so shall thy strength be." Thus the "virtue" of the Lord still reaches favoured hearts through His garment's border.

"O Saviour," cried holy Bishop Hall, "my soul is sick and foul enough with the spiritual impurities of sin; but let me, by the hand of faith, lay hold but upon the hem of Thy garment (Thy righteousness is Thy garment) it shall be both clean and whole."

(To be concluded in our next.)

"THE QUALITY OF MERCY," OR FORGIVENESS THROUGH THE LOVE OF GOD.*

A CRITIQUE AND A CHALLENGE, BY VIATOR.

IN our October Number a weighty question was raised by a correspondent, and replies were appended by pastor Thomas Jones, Principal of the Classes for the Higher Education of young Strict Baptist Ministers—and another writer whose name was not given.

These are deemed inconclusive by "Viator," who contends that the pardon of sin in the Scriptures is ascribed to the free and gratuitous compassion and generosity of God; and that the atonement, as held by Calvinists, was both unnecessary and contrary to revelation.

The answer of Mr. Jones, it is urged, "simply proves men to be sinners, and in need of pardon; which no professed Christians—whether orthodox or not—deny.

"We all admit human sinnership, and, in the words of the Apostles' Creed, 'believe in the forgiveness of sins.' We differ as to the ground on which sinners are pardoned, and so far from Mr. Jones' 'few thoughts' convincing anyone 'of the necessity of an atonement,' he evades the question altogether (page 298).

"The second 'Reply' is a mere jumble of exploded Divinity, apparently culled from old sermons or magazines, and contains no Scriptures to prove its statements.

"All truly religious persons will admit that mercy is no mercy when it acts on compulsion. As the poet says:—

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bles-ed—
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the heart of kings,

* As the above was written in epistolary form without a title, we have been obliged to give it one, and chose the above.

It is an attribute of God Himself ;
 And earthly power doth then show likest God's
 When mercy seasons justice.'

"This the Bible corroborates. It assures us that 'God is love' (1 John iv. 16); infinitely compassionate and longsuffering (Psalm lxxxvi. 15); and 'delighting in mercy' (Micah vii. 18); that He 'waits to be gracious' (Isa. xxx. 18); 'is not willing that any should perish' (2 Peter iii. 9); and is 'slow to anger' and reluctant to 'give up' even the most abandoned of men (Hosea xi. 8).

"The dogma that He pardons sin only on the ground of the sufferings that He was compelled, as a Moral Governor, to inflict on His sinless Son (Isa. liii. 10), is not only unscriptural, but is refuted in the Bible in numberless instances.

"Jonah did not enjoin the repentant Ninevites to offer a sacrifice—but 'God turned from His fierce anger when they repented and turned from their evil way' (chap. iii. 10). David (2 Sam. xii. 13) and Manasseh (2 Chron. xxxiii. 13) were pardoned when penitent, simply on the ground of God's clemency and mercy—the former actually disclaiming the thought of an atonement: 'Thou desirest not sacrifice,' and this after the assurance that 'the Lord had put away his sin and that he should not die.'

"It is the fashion for Calvinists to read *their* 'doctrine of the cross' into passages in which pardon is offered by God to sinners with the utmost good-will and spontaneity. This, however, is 'adding' to what is written in His book (Rev. xxii. 18).

"No thought of an atonement—as the orthodox hold it—is for example to be found in Isa. lv. 7: 'Let the wicked forsake His way . . . and our God will have mercy upon him . . . and abundantly pardon,' &c. Or Hosea xiv. 1, 2: 'O Israel, return unto the Lord; take with you words; say unto Him, Take away all iniquity and receive us graciously.' Or, 'Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy' (Micah vii. 18).

"In the New Testament, again, this necessity for the Calvinist's atonement is never taught; but it is conspicuously absent in places where, if true, it would certainly be found. In Luke vii. 42 'the certain man who had two debtors *frankly* forgave them both.' In Luke xviii. 23 the certain king whose servant owed him 10,000 talents was 'moved with compassion by his entreaties and loosed him, and forgave him all his debt.'

"In the Parable of the Pharisee and the Publican the latter appealed—in his self-abasement—to the mercy of God—as thousands beside him have. 'The quality of mercy is not strained,' &c. So we read that he went down to his house justified. Was an atonement here necessary—as we are assured it, in all cases, is? (Luke xviii. 10—14).

"In the Lord's Prayer we are not taught to pray 'forgive us our debts' because someone else has paid them for us, but because the charity and mercy of the Divine Father find a reflection in our hearts (Matt. vi. 12).

"The Saviour on the cross intreated that His enemies might be pardoned—not on the ground of an atonement which He was at that very time effecting, but in pitiful consideration of their ignorance:

‘Father, forgive them; for they know not what they do’ (Luke xxiii. 34).

“This is in harmony with the reason assigned by St. Paul for his own salvation. ‘I obtained mercy—not because my sins had been meritoriously expiated—but because I did it ignorantly and in unbelief’ (1 Tim. i. 13).

“This accords with other Apostolic teaching. *Vide* Ephes. iv. 32; ‘Be ye . . . forgiving (to) one another, even as God, also, in Christ, forgave you.’ This, the rendering of the Revised Version, and not that of our ordinary Bibles, is indisputably correct. It is explained in Chap. v. 2, in which Christ is said to have given Himself—not ‘in the room, place and stead’ of a number of criminals, or to discharge debts which He Himself never contracted, but ‘as an offering and a sacrifice to God, for an odour of a sweet smell’ (R. V.).

“John also tells us that ‘our sins are forgiven us’ by God—not, be it observed, ‘for Christ’s sake,’ but ‘for the sake of His own name’ (1 John ii. 12). The meaning is plain. God’s name, in the language of Scripture, is the revelation He makes of His character. It is a term epitomising in one word the whole of His greatness and grace. Thus He remits sins for the honour and glory of His name—or the display of His attributes and perfections, as the infinitely glorious Being whose ‘nature and property is ever to show mercy and to forgive’ (Church Collect). This is also plainly taught elsewhere—as in Psalm xxv. 11—‘For Thy name’s sake, pardon mine iniquity,’ &c. Also Isa. lxiii. 12—14.

“‘Scriptor Ignotus’ contends that a king cannot exercise his prerogative of mercy without injuring his law-abiding subjects; that a County-court Judge cannot prescribe easy terms of payment to an unfortunate debtor without injustice to the community; that a parent cannot, for wise reasons, punish one son and spare another without forfeiting the respect of both; and that God, though ‘He is very pitiful’ (James v. 11), *cannot* in His infinite compassion spare a sinful man simply because ‘He is good and ready to forgive and plenteous in mercy unto all them that call upon Him’ (Psa. lxxxvi. 5). After all, theology apart, do we not all believe that

“There’s a wideness in God’s mercy like the wideness of the sea;
There’s a kindness in His justice which is more than liberty;
For the love of God is broader than the measure of man’s mind,
And the heart of the Eternal is most wonderfully kind.’

Who can refute this?”—VIATOR.

EDITOR’S POST-SCRIPT AND CHALLENGE.

From the above—as a whole—we dissent *in toto*, and deem its teachings most delusive and dangerous.

Still, it embodies what many professed Christians believe, and what not a few ministers who are supposed to be evangelical constantly preach.

We have inserted it without fear or hesitation, believing that some members of our section of the Baptist Denomination are fully able to refute it.

A full and scriptural reply might—with God’s blessing—prove of the greatest blessing to any who are entangled with this specious error.

We will give TWO GUINEAS for such a reply for publication in our

pages. It must leave no point undealt with, must give a correct exposition of each text here wrongly explained and applied, and contain an unflinching defence of the truth of the paramount necessity of the atonement by the righteousness and blood, the obedience and oblation, of the Lord Jesus Christ. The writer must be a member of a Particular and Strict Baptist Church, and may be a minister or private member, and a brother or sister.

To afford scope for what may prove a lengthened argument and exposition, the reply *may* be twice as long as the above paper, though, if cogent and unanswerable, brevity will be deemed a commendation.

Full particulars will be found on the cover of this Magazine.

JERUSALEM MY HAPPY HOME.

A FRIEND, who till recently held an official position in the University of Cambridge, writes to assure us that our article on page 309 is utterly erroneous, and that the above hymn was the production of Richard Crashaw (1616—1650), a well-known contemporary and admirer of George Herbert (1593—1633), whose influence is very apparent in his writings. Our friend's authority was Dr. Porter, the late Master of Peterhouse or St. Peter's College, of which Crashaw was a Fellow. This fact is, he assures us, known to all the present authorities of the College, and is too well authenticated by documents to which they have access, to be disputed.

Our article was written in *bona fides* after consulting all the books in the library of the British Museum which, to our knowledge, bore on the subject. Can our esteemed brother Henry S. Nunn, or some other friends, in their kindness further help us in a matter which, though of small moment, is a real perplexity to us? EDITOR.

READY TO DEPART.

Having a desire to depart, and to be with Christ."—Phil. i. 23.

ALL-WELCOME is the thought to *me*
That shortly I shall be set free
From all the cares of time:
Shall soon depart from sin and woe,
These bleak and barren lands below,
And reach the heavenly clime.

My bliss in that unclouded place
Will be to meet *my* Lord's embrace
And raise salvation's song:
Faith's full fruition to possess,
Set free from all unholiness,
And join the ransom'd throng.

With them I'll rove o'er sunbright plains,
Recount, in more than angel's strains
What sov'reign grace has done:
Haste, my Beloved! haste the hour!
Exert Thy resurrection power;
Come, Jesus! quickly come.

I long to burst these bonds of sense,
 Reach my reserv'd inheritance,
 Made like Thyself to be;
 Bask in the sunbeams of Thy face,
 Extol the riches of Thy grace,
 And ever reign with Thee!

The above were found among the papers of Mrs. Susannah King, a Christian lady well known to those who loved and lived the truth in the North of London sixty to seventy years ago. She went to her rest in April, 1853, aged 82. The lines are in her own handwriting. They are here given for their tenderness and beauty, and in the hope that they may be made a blessing to some who are also nearing the end of life's journey. The friend by whom they were sent is very desirous to know the author. Can someone inform her through our pages? We have looked for them in vain in all the hymn-books of the period.

REVIEWS, LITERARY NOTES, ETC.

The Australian Particular Baptist Magazine. Vols. xxi. and xxii., from June, 1904, to June, 1906. Sydney: Booth and Co., 64, Oxford Street.

THIS neatly bound book, which is the result of two years' editorial work on the part of our brother Frederick Beedel, has reached us through his courtesy and kindness, and surely claims our thanks and congratulations.

None but those who have filled his position can estimate the prayerful solicitude and the actual labour which its preparation entailed.

Many readers must be pleased, or their patronage and support will be withheld, and articles of an interesting and varied character must therefore, by some means be obtained. On the other hand, the eyes of the sick and the sorrowful, the despondent and the backsliding, the anxious inquirer and the reader who has been led astray by modern teachers of error, will light upon the pages, and words of truth and soberness must be furnished to meet their respective cases. These others will deem morbid, dull and unreadable, and crave for matter more anecdotal, bright and quotable.

Kindly-disposed contributors are also not unfrequently sorely trying. The writer who has "just scribbled off a few hasty thoughts for our pages"; the versifier who has no idea of rhythm, rhyme or reason; or the numerous ministers who forward written sermons utterly devoid of point, freshness or savour, and so long that each would occupy eight or ten of our pages—all have to be kindly but judiciously dealt with, the interest and profit of our readers necessarily having paramount consideration. What

prayers "uttered or unexpressed" does not each number cost a godly Editor who would fain encourage and develop talent in his brethren, really help God's living family in all stages of their experience, impress and warn the ungodly, and above all "serve the Lord Christ."

Of such hard and honest labour the volumes before us give ample proof. The Editor's own papers are instructive and interesting. His colleagues have helped him well; though we wish that their numbers may increase, so that he may find it less necessary to have recourse to so many extracts from writers of by-gone days.

We might again remind our readers that our brother's career has been an interesting one, and that his Autobiography (with his portrait), entitled "Memorials of the Lord's Lovingkindness," is still to be obtained for three shillings of Messrs. Farncombe and Son, Imperial Buildings, Ludgate Circus.

The Gospel Magazine, for October, 1906. Arnold, 74, Strand, W.C.

THIS number is peculiarly interesting and important to us as Strict and Particular Baptists, from its containing a portrait and appreciation of John Gill, D.D. (1697-1771), to whom as a section of the one Church we are so greatly indebted. The likeness is by no means the best that might have been selected, as two others exist as oil paintings which are far more striking and characteristic. In the first—so Mr. Spurgeon used to say—this doughty champion of the truth is represented as sniffing an Arminian half-a-mile off and being greatly perturbed that so objectionable

a person was so unpleasantly near. In the second—which used to hang in the Vestry of the Tabernacle in our student days—he appears as when contemplating the everlasting love of God in Christ, and finding the meditation most sweet. This is the portrait an engraving of which is to be found in the 1809 edition of his great commentary in eight volumes, published by Matthews and Leigh, and it should be known as the best by all who treasure his memory. The memoir we think unwisely laudatory. Gill was the contemporary of J. A. Bengel (1687-1752), with whom the critical study of the New Testament on a sound and scholarly basis had its rise; and his knowledge of Greek was not nearly so profound and reliable as was his acquaintance with the Hebrew and Syriac languages. Still, he was a great man, whose writings will always be highly estimated by all who love the

Gospel of the sovereign and free grace of God. Mr. Ormiston is to be congratulated on the excellence of this number of the Magazine which he edits with such loving care.

Boy and Girl: Should they be Educated Together? By "Vivian Grey" and E. S. Tyler, M.A. Simpkin, Marshall and Co., 1906. One shilling.

A TREATISE of 72 pages on the principle and methods of co-education, advocating that boys and girls should be educated together, and not at separate schools as is the universal practice in Great Britain. The idea was popularised sixty years since by S. Prout Newcombe and other theoretical educationalists who followed Pestalozzi, but was abandoned as impracticable and undesirable. This little book pleads for its revival, and is worthy of the attention of all who have given the training of the young their attention.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. HALF-YEARLY MEETING AT CHADWELL STREET.

ALTHOUGH the weather was not altogether favourable the Associated Churches were well represented at the half-yearly meeting. The president, pastor G. W. Thomas, occupied the chair both in the afternoon and in the evening.

The president greeted the brethren assembled, but as the agenda contained many items he did not give an address.

The Church at East Ham having applied to be received into the Association was heartily welcomed, as were also pastor E. Rose (Walthamstow) and pastor A. J. Burrage (Dacre Park). The Chairman stated how hearty was the reception accorded brother Mitchell and himself as delegates by the Suffolk and Norfolk Association.

Regret was expressed that, owing to removal from London, Mr. H. Clark had been obliged to relinquish the office of treasurer of the Association, and Mr. Frioker was unanimously elected to that position.

Pastor John Bush was duly elected president, and pastor T. Jones vice president.

A telegram expressing the sympathy of the assembly with Mr. Mote (hon. solicitor) was sent to our brother.

Reference was also made to the decease of Mr. W. H. Evans, formerly a pastor in the Association, and it was

agreed that a letter of condolence should be written to Mrs. Evans.

The Secretary of the Home Mission referred to the position and prospect of the same, and pastor James E. Flegg urged the need of finance to carry on the work.

The invitation of the Church at Soho to hold the annual meeting there was heartily accepted.

After tea a large congregation assembled. Several ministers and others prayed, and a sermon, timely, earnest and impressive, was preached by pastor R. Mutimer from Psa. lxxxv. 6.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—Services of thanksgiving and praise to Almighty God for a bountiful harvest were held on Tuesday, Sept. 18th, when pastor John Bush preached in the afternoon, the sermon being listened to with much pleasure by those favoured to be present. Tea followed, and we were glad to meet with friends around the tables. The public meeting, at which a good number gathered, commenced at 6.30, when Mr. C. Edwards occupied the chair. This good brother is a stranger to most of our Churches and should be better known. After reading and opening remarks of the Chairman, brother H. D. Sandell addressed the meeting from the well-known words, "First the blade," &c. Brother R. E. Sears followed with a good word from Psa. lxxviii. 19, emphasising the most prominent words in the text and giving three different renderings of the

same. Brother Sapey directed our thoughts to the manifold works of God as found in Psa. civ. Brother M. E. Green concluded these good and spiritual addresses with a short but warm speech, in which he sought to emphasise our great need of the Holy Spirit, &c. Prayers were offered by two brethren during the evening, and songs of praise were rendered between the addresses. The genial pastor closed by expressing words of thanks to all and the pleasure he felt in being there. A beautiful spirit pervaded the meeting throughout, and all the ministers were happy in the delivery of the Master's loving message to us.—ONLOOKER.

IPSWICH (ZOAB).—On Wednesday, September 19th, harvest thanksgiving services were held, when pastor H. T. Chilvers preached in the afternoon from Psa. ciii. 13, 14, and in the evening from Matt. xiii. 38, 39. The visit of our brother, who is pastor of the sister Church at Bethesda, together with many of the friends there, was greatly appreciated, as were also his profitable expositions of the above passages. Praises were expressed in the old harvest hymns, sung to the old tunes, and it was felt indeed to be a good thing to give thanks unto the Lord.

H A V E R H I L L.—Harvest thanksgiving services were held on September 18th, when two sermons were preached by Mr. Polley, of Halstead. Good congregations assembled, and the proclamation of the old truths, as our brother discoursed in the afternoon from Psa. cvii. 42 and in the evening from Psa. cvii. 43, was much enjoyed. Appropriate hymns were sung, and hearts rejoiced in the goodness of God.—LESS THAN THE LEAST.

BELVEDERE (LESSNESS HEATH).
—Thanks to God for a bountiful harvest were expressed in the service held on the 25th September. In the afternoon an impressive sermon was preached by Mr. E. White from the words "Thrust in the sickle for the harvest is ripe." In the evening addresses suitable for the occasion were given by Messrs. White, West, Lowe, Abrahams, and our pastor. On October 3rd the Young People's Class continued the services, when a meeting was presided over by our pastor, and addresses given by Messrs. Rose and Clark. The children brought flowers and fruit, and a collection was taken for the sick and suffering.—ONE WHO LOVES ZION'S COURTS.

C H A T H A M (ENON).—Harvest thanksgiving services were held at the Baptist Chapel, Chatham, on Wednesday, September 26th, when two suitable sermons were preached by pastor E.

Rose, of Walthamstow, afternoon from Psa. lxxv. 13, evening from Luke ix. 24, who did not shun to declare the whole counsel of God. Tea was provided in the schoolroom, friends much enjoying the conversation of pastor E. Rose.—C. C.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE Young People's Autumnal Gatherings of this Society were held in West Ham Tabernacle on Saturday, Oct. 6th, and very cheering meetings they were.

The afternoon was spent very pleasantly and profitably. Prayer was offered by Mr. F. J. Catchpole, four girls read the 96th Psalm, and four boys the 115th Psalm; two recitations were nicely rendered by the West Ham Tabernacle Sunday-school girls; pastor S. Gray spoke briefly. An address was delivered by pastor W. F. Edgerton, of Rattlesden, and he spoke very happily to the young people upon (1) What Jesus saw, (2) How He felt, and (3) What He said. Christ was honoured as Lord of the seed, Lord of the soil, Lord of the sower, and Lord of the success. The text was Matt. ix. 37, 38.

The evening meeting was ampler in numbers, and full of interest. Appropriate prayer was offered by Mr. Armstrong. Pastor H. J. Galley took a big text, but treated it in a delightfully simple manner (Rom. x. 13—15). The interest of the children was keen, and this was fully maintained by pastor W. H. Rose, whose text was "Who maketh thee to differ?" He showed the young ones how Christianity differs from heathenism (1) In the object of our worship, (2) In the book of our instruction, and (3) In the source of our salvation. Pastor S. Gray and pastor J. Parnell each spoke a few words. Two recitations were rendered—one by Miss Bertha Riddle, of New Cross, the other by Miss Lawrence, of Highbury Place. The absence of our esteemed President, pastor F. Fells, was much regretted, but he was away in the North of England. The collections, including tea, amounted to £5 14s. 10d.

LEICESTER (PROVIDENCE, NEWARKE STREET).—The tenth anniversary of the settlement of pastor A. E. Realf was successfully celebrated on Lord's-day, Oct. 14th, and following Wednesday. We were favoured on both occasions with beautiful weather. Sermons were delivered on the Sunday by Mr. B. J. Northfield, of Maroh, Cambs, and on the Wednesday by Mr. Hugo Gruber, of Manchester. Our beloved brethren were both mightily helped of God, and their clear Biblical expositions will be remembered for many days to come. Friends attended from "Zion" and "Ebenezer," and we were

cheered by the presence of numerous others from Evington, Kirby, Desford, Loughborough, Syston, Woodhouse, Fleckney, &c. The tea-tables were crowded, as on former occasions, and the four collections amounted to the goodly sum of £19 10s. Although this is not quite all that was needed to settle outstanding liabilities, we feel that we must certainly thank God and take courage.

BASSETT STREET (KEPPEL STREET MEMORIAL CHAPEL).—Seasons of refreshing were spent in this loved sanctuary on Sunday and Tuesday, Oct. 14th and 16th, it being the 112th anniversary of the Cause. On Sunday the pulpit was occupied by the beloved pastor, Mr. James Easter, in the morning, and by pastor John Bush in the evening, both of whom preached very profitable and Christ-exalting sermons to good congregations. An excellent sermon was again preached on Tuesday afternoon by pastor John Bush, and, after a well-prepared tea, to which a goodly number sat down, the services were continued by a public meeting, ably presided over by Mr. W. P. Goodley. Very helpful and full-hearted addresses were delivered by Pastors R. L. Sears, J. Bush, J. E. Flegg, W. H. Roe, H. J. Galley, H. Ackland, and our own Pastor. These were much enjoyed and appreciated by the good congregation present. Truly it was a feast of fat things, as the dear pastor remarked. The friends were much encouraged by the presence of so many friends from sister Churches. After votes of thanks to Chairman and ministerial brethren these happy gatherings were brought to a close by the singing of "God be with you till we meet again," and prayer by the Chairman.—"A LOVER OF ZION."

ILFORD (EDENEZER, CLEVELAND-ROAD).—Harvest thanksgiving services were held on Sunday, Oct. 14th, sermons being preached in the morning by the Pastor, and evening by Mr. J. Clarke, of Bethnal Green. On the following Tuesday, Mr. H. D. Tooke, of Gurney-road, delivered an excellent and well-accepted discourse from Jer. viii. 20, "The harvest is past," &c. The evening service commenced at 6.30. It was expected that Mr. Rundell would occupy the chair, but much regret was felt by all present at his inability to do so on account of recent indisposition. In his absence the chair was occupied by the pastor, Mr. J. Othen. Addresses were delivered by Messrs. Goodenough (Jer. v. 24), Holden (Matt. xix. 6), and H. D. Tooke (Heb. xi. 40). The Pastor, in the course of his remarks, referred to the goodness of God in adding to the Church three new members during the

last few weeks, one, a scholar in the Sunday-school, by baptism, and trusted, as we all do, that this may be the first-fruits of an abundant harvest to follow. The attendance was not large, the collections being moderately good.—**GEO. S. FAUNCH.**

SURREY TABERNACLE.

THE seventy-sixth anniversary of the formation of the Church was held on Wednesday, October 17th, in the above-named sanctuary. Services were held in the afternoon and evening, each attended by a goodly number of members of the Church and congregation, the numbers being augmented by many visitors from sister Churches.

Mr. John Booth, of Bradford, occupied the pulpit in the afternoon, and preached a very profitable and Christ-exalting discourse from the words in Zech. vi. 12. From these and other portions of the Word he showed how the Man, Christ Jesus, was the great All-in-All of His people's peace and salvation.

The evening meeting was presided over by the pastor, Mr. O. S. Dolbey, supported by pastors Booth, Dadswell, Hazelton and Jarvis, Mr. Thos. Carr and deacons. A hymn having been sung, a portion of the Word read, and the blessing of the Lord sought, the Chairman referred to the Lord's goodness to the Church during the long period of seventy-six years. God had indeed been a Refuge, a very present help in trouble, and faithful to all His new covenant promises. It had been a long record of continuance in mercy. From the beginning of the year to end thereof the eyes of the Lord had been upon this people. Speaking further of God's kindness to His people he reminded those present that His care had not ceased, His touch of power in the soul was still manifest, and past mercies were earnest of favours yet to come.

Pastor Jarvis (of Greenwich) gave expression to the pleasure he felt in attending the meeting. He, too, had been thinking of the words referred to by the Chairman—Deut. xi. 10-12—words surely applicable to the history of that Church. The land of Canaan was a good land, not watered by the foot, that is, by human power, but rather by the rain of heaven. It was a land of mountains and valleys, emblematic of the varying experiences of God's people—at one time on the mountain-top of spiritual enjoyment, again in the valley of humiliation; but whether exalted or depressed, the eyes of the Lord, the tender eyes of the Lord, were upon His people for good.

Mr. Dadswell invited the attention of the meeting to Psa. xxxii. 10: "But he that trusteth in the Lord, mercy shall compass him about." Many put faith or trust in God in the forefront of their

teaching, as though it was a faculty natural to man. The Word of God puts it on a higher plane. "Faith is the gift of God." None can come into possession of it except by favour of the great Giver. Where found it is an evidence that the possessor has been chosen from of old unto eternal salvation. Faith must be tried—God knows when and how; but in the exercise of it all things must work together for good. Reference was then made by the speaker to the great privilege enjoyed by those who trust in the Lord—"Mercy shall COMPASS him about." If mercy encompasses there can be no place for human merit. Jesus made the channel—Himself became the channel—through which mercy flows to the guilty. Once enclosed the soul can never get outside the circle of mercy.

Mr. Thos. Carr, as a preliminary to his address, announced his intention to hand over to the pastor and deacons an interesting relic of the early history of the Church in the form of a selection of hymns, compiled by Mr. James Wells in 1832, when he resided in what was then called "Chapel House, Boro' Road." He then gave an excellent address from the words, "Jesus Christ, the same yesterday, to-day, and forever."

Mr. Arnold Boulden, in a few words, spoke as to the monetary needs of the Tabernacle, after which the collection was taken.

Prior to the next hymn being sung Mr. Crowhurst gave some interesting reminiscences of his long connection with the Surrey Tabernacle, the thought uppermost being Jehovah-Shammah—the Lord is there.

Pastor J. E. Hazelton felt happy in being there, and, referring to Mr. Dolbey, could pray with all his heart that his bow might abide in strength. He was sure the people at the Surrey Tabernacle were heart and soul in harmony with the truths of the everlasting Gospel, and the truths that built up in the past were needed as much as ever to-day. The words of Stephen in his defence before the Sanhedrim had been upon his mind in view of that meeting: "The Church in the wilderness with the Angel." He then proceeded to make some very earnest and soul-edifying remarks on the Church, the Wilderness, and the Angel, which were greatly appreciated by those who were present.

Mr. Booth closed up the addresses by giving some weighty words on *Pea. xvii. 7*: "Shew Thy marvellous loving-kindness, O Thou that savest by Thy right hand them which put their trust in Thee." Speaking of the marvellous kindness, he said David was not satisfied with a little kindness, he wanted something beyond the ordinary. He had marvellous difficulties, marvel-

lous sinfulness. He, therefore, needed loving-kindness that was exceeding great. He needed a God that saves; a redemption that redeems. The right hand was an emblem of power. He wanted a right-handed salvation—the right hand of God's power to direct and protect them, and the opening of the same hand to scatter down blessings upon them.

A hymn was then sung and one of the most enjoyable meetings brought to a close by the Chairman pronouncing the Benediction. J. G.

IPSWICH (BETHESDA).—On Sunday, Sept. 9th, the harvest thanksgiving and the pastor's third anniversary services were held, when two excellent sermons were preached by pastor Edward Mitchell, of London, to large congregations. In the afternoon an address was delivered by Mr. Mitchell to the young people. The collections, which were good, were given to the pastor. The services were continued on the 12th, when pastor E. Marsh, of Warboys, preached in the afternoon from *Heb. i. 11*, "But Thou remainest." Tea was afterwards served in the new school-room to a large number. At the public meeting in the evening, held in the chapel, F. J. Catohpole, Esq. (of London), in the chair, a statement was made by the Church secretary (Mr. A. E. Garrard), as to the blessing that had attended the pastor's labours, and that 110 had been added to the Church roll by baptism during the time he had been there. Some very helpful and most profitable addresses were delivered by pastors H. F. Harsent (Wattisham), E. Marsh, W. H. Potter (Grundisburgh), and H. M. Morling (Aldringham). The pastor, in closing, added a few words, and proposed a vote of thanks to the Chairman and all the kind friends who had rendered such valuable help at this happy gathering.—G. E. D.

BLAKENHAM, SUFFOLK.—Harvest thanksgiving services were held in this chapel on Sunday and Monday, Sept. 23rd and 24th. Three instructive sermons were listened to with pleasure on the Sunday. On Monday Mr. White very kindly came from Woolwich and preached in gentle, loving words the grand old Gospel. Messrs. W. H. Ranson, N. Howe, and G. W. Gardner were among those who came to wish God-speed. The Lord be praised for all mercies and grant showers of blessing.—M. A. MOORE.

STOWMARKET, SUFFOLK.—Harvest thanksgiving services. Although a wet day, a nice time was spent in the old sanctuary here. The rain was greatly needed, and though several were prevented from attending the

evening service many had to thank God for sending a new supply of water. We had the corn, &c., but without water it would soon have been useless to us. Brother James Clarke preached in the afternoon from, "He abideth faithful; He cannot deny Himself." It was a building-up discourse. "No doubts," "Few fears," "Much enjoyed," were the expressions heard at tea-table, at which many sat down. In the evening addresses by Brethren S. Haddock, J. Clark, and the Pastor; prayer by brother Strickson; singing hearty and sweet; a nice band of young people present.

SOMERSHAM, SUFFOLK.—Here on Wednesday, Sept. 26th, harvest thanksgiving services were held. Mr. A. Morling preached in the afternoon a sermon which was much enjoyed. After tea a public meeting, presided over by pastor W. H. Ranson, at which Gospel addresses were delivered by H. Baker, Harsant, and A. Morling. The Lord bless His people every where.—M. A. M.

BERMONDSEY.—The 62nd anniversary of Spa-road chapel was held on Lord's-day, Sept. 30th, Mr. A. Steele preaching in the morning, basing his remarks on Solomon's temple; and in the evening his subject was the life of faith. On the following Tuesday the annual tea took place, and this was followed by a public meeting, over which our esteemed late pastor presided. After the reading of the Scriptures and commenting thereon, he called upon our brother Weller to lead in prayer. The Chairman, in addressing the meeting (with much emotion), said what pleasure it gave him to meet with the friends and filling the post that evening. The secretary made a statement respecting the affairs of the Church. He said that the Church was formed of seven members, under the pastorate of Mr. J. L. Mures, not any of them living now, though there were some who had held their membership for upwards of fifty years, and several teachers for many years. We had been blessed with two faithful servants of God during the Church's history. Collections, £6 14s. Brethren H. Ackland, T. L. Sapey, and T. Jones gave good Gospel addresses, and we were able to praise God from whom all blessings flow.

DUNMOW (THE ARK).—Harvest thanksgiving services were held at the above place of worship on Lord's-day, Sept. 23rd, when two sermons were preached by Mr. A. Baker to fair congregations. Some of Mr. Baker's old friends journeyed from Braintree to hear him once again. These friends were made very welcome by pastor Price and his wife. The morning sub-

ject was Jer. 1. 34, and the evening Rev. xxii. 20. The services were of a hearty character, the singing being well taken up by the congregation, ably led by Miss Johnson, who presided at the organ. Readers of the EARTHEN VESSEL will be glad to know that our brother Price is still upheld in the work at "The Ark," and that his health is better than it was. Since our visit last year, the home-call has come to our sister Johnson. Her gain is a great loss to the Cause here, and the vacant place has not yet been filled. May God soon draw someone to fill her place and also bless the Cause at "The Ark" are the fervent desires of—INTERESTED.

WOOLWICH (ENON).—The 149th anniversary of the above was held on September 30th and October 2nd. In the morning of the Lord's-day the pastor preached from Ezek. xi. 19, 20, and in the evening Mr. J. Bush (of New Cross) preached from Judges xiii. 22, 23. On Tuesday, October 2nd, the services were continued. Mr. Mitchell preached in the afternoon from Psa. li. 12. In the evening Mr. A. Boulden was chairman. Mr. Tooke spoke from Psa. cxlviii. 14, "A people near unto Him," Mr. Mitchell on the word "Unspeaking," Mr. Bush on Psa. cxlvi. 5, and Mr. West on Psa. cxlix. 9. The pastor, E. White, closed with a word of thanks to all present. The Lord greatly helped the speakers, and their services were much appreciated.

A SINNER SAVED BY GRACE.

I WAS born of godly parents in the little town of Lyvington, in Hampshire.

My dear mother was called home when I was only thirteen years old, but her death left a solemn impression upon my mind, the chief thing being her singing, on the last Sabbath afternoon of her life, that beautiful hymn by Straphan:—

"On wings of faith mount up, my soul, and rise.

View thine inheritance beyond the skies."

I was brought up amongst the General Baptists, there being no Strict Baptist Cause in the town, but was never able to fall in with their idea of "accepting Christ" at any hour of the day.

I was about seventeen years of age when I was first concerned about my own soul, but I am now, I trust, a sinner saved by grace, and feel constrained to write a little of my experience, in the hope that another poor sinner who has long sought after Christ, may still be encouraged to go on seeking.

For over twenty long years I walked in darkness and black despair, with seldom a ray of light to cheer my drooping spirits, until, five years ago,

when about to undergo an operation, and being in deep distress of mind, these words came to me with great comfort: "Be still, and know that I am God"; then my fears left me, to a great extent, and I was able to "be still" and see what the Lord would do with me, but only for a short time, for the tempter was ever at hand, and soon, while racked with pain, I decided when the nurse left the room that I would jump out of the window, and thus end all my sufferings, but a loving hand prevented me, and soon the wicked desire ceased. I can now say:—

"Determined to save He watched o'er my path
When Satan's blind slave, I sported with death."

After this I went on apparently dead in sin until about a year ago, when our dear pastor, Mr. G——, in a beautiful discourse from the text, "Say unto my soul, I am thy salvation," repeated these words:—

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

This, then, was my second ray of light, for I knew of a truth that He had bid me "be still," although I could not see that He would be for ever mine. Then darkness again set in, and with shame I now confess that for days together I have thrust my Bible aside, and determined to trouble no more about my lost condition, although there was a secret hope, which I could never entirely crush.

Yet once again I opened the precious Book at the 8th chapter of Romans, and my eyes lighted upon the 24th verse, "For we are saved by hope." Well, this seemed encouraging, and gradually I felt drawn on little by little until Sunday evening, April 29th, our pastor preached from the text, "Lord, I believe; help Thou mine unbelief" (Mark ix. 24), and such a soul-stirring sermon it had never been my privilege to listen to before; so keenly did it touch me that I felt I should never know another moment's happiness, neither in this world nor in the world to come. Yet it was the means of bringing me sufficiently into the light to say, with the poor blind man, "Now I see men as trees walking."

Oh, how I did implore God to clear away all my unbelief and every obstacle between myself and Him, and let me view all things clearly through His dear Son so that I might be led to follow Him in all His ways, for I had been much exercised about baptism for some time past; but thanks be to His great name I had always had strength given me to resist the persuasions, nay, entreaties, of many good people, who assured me that I was wrong in refusing to carry out this Divine command. But I did not feel that I had been com-

manded; had I been, then my greatest joy would have been to follow Him. "But all things work together for good to them that love God," and on Sunday evening, June 10th, our pastor preached from John iii. 7, "Ye must be born again." Then my soul was set at liberty, and for the first time I realised that I was born again, not of the flesh but of the Spirit, and while listening I felt such a sweet peace steal over me—peace, the pure gift of God's love to a poor sinner—and my whole soul was filled with wonder, love and praise, to think that the dear Lord should stoop to smile upon even me. So rapturous was the sight of God's marvellous love that at times, whether I was in the body or out of it I could scarcely tell, and especially in the night seasons.

Oh, the precious promises He bestowed upon me! How gently He led me on to view all things through Him. Sweetly these words came to my mind, "Lo, I come; I delight to do Thy will," and "If ye believe and be baptized ye shall be saved," and I saw with what sweet delight I could now follow Him through the waters of baptism, for I know that my Redeemer liveth, and whether living or dying I am the Lord's, for, having tried me, He has brought me forth as gold, and taught me to say, "My Jesus has done all things well."

My long weary years of waiting have not been in vain, for the glimpse such as I have had is worth ten thousand worlds, and I can echo:—

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

I was baptized at N—— on the 24th of June, and at the water's edge the words, "When thou passest through the waters I will be with thee," were very precious to me. Oh, could any poor sinner ever have had a more favoured time? My prayers were answered beyond all I could ask or even think.

Therefore, dear reader, should you have to wait amidst many fears and temptations, "be still," for the Lord's time is the best, and you shall surely find it so. There is much to be seen in those two little words, "be still." There is "patience." I waited patiently for the Lord, and He inclined unto me and heard my cry. So, fellow sinner, wait; be of good courage, and He shall strengthen thine heart, and you shall run with patience the race that is set before you, looking unto Jesus, the Author and Finisher of your faith. Then I see "peace." Jesus says, "Peace I leave with you, My peace I give unto you," and when it floods the soul it brings "rest," and we have it on record that His rest shall be glorious. For He will rejoice over thee with joy, He will rest in His love, He will joy over thee

with singing, and at the last day, when He comes to make up his jewels, you and I shall be found waiting to cross the swelling tide resting on the arm of our beloved Redeemer, and as those which came out of great tribulation, for He is faithful who has promised, and He will lead us unto living waters, where God shall wipe away all tears from our eyes.

"A precious resting-place, indeed:
Whatever weary pilgrims need
Is richly treasured here.

Here sinners may commune with God,
And drink full draughts of heavenly love,
Nor death nor danger fear."

Although we change it is, as a very dear friend reminded me just before I was baptized—Jesus Christ is the same yesterday, to-day, and forever. And this is "Rest."

[The amiable and spiritually-minded writer of the above is well known to us, and the above simple and interesting account is inserted in the hope that the writer's wish may be realised that it may be helpful to other seekers.—J. E. F.]

TOTTENHAM (EBENEZER, NAPIER-ROAD).—Anniversary services in connection with the formation of the Church were held on Sunday, Sept. 30th, when two sermons were preached by pastor F. G. Burgess, of Clifton, Beds, in the morning from Zech. xviii, 1, "In that day," &c., and in the evening from Psa. cvii, 4-7. In the afternoon the Sunday scholars were addressed by brethren J. Blake and M. E. Green. On Tuesday afternoon, Oct. 2nd, pastor R. Mutimer preached an excellent sermon from the text, "Lord help me" (Matt. xvi. 25). The evening meeting was presided over by F. B. Applegate, Esq. In his address he referred to the necessity of teaching the truths of the Bible as the inspired Word of God, &c. Addresses were given by brother R. Mutimer, on Ephes. v. 25; brother H. D. Sandell, Matt. xvi. 18; brother W. F. Waller, 1 Sam. xxi. 1; and brother A. E. Brown, 2 Cor. ii. 16, iii. 5.

WANDSWORTH COMMON (CHATHAM-ROAD).—Sunday-school anniversary services were celebrated at the above Church on Sunday and Wednesday, Oct. 14th and 17th respectively. Our late pastor, Mr. J. E. Flegg, preached two sermons on Sunday—in the morning from John x. 9, "I am the door," and evening, Acts 27th, from the 23rd verse, "For there stood by me this night the Angel of God, whose I am, and whom I serve." Both sermons were exceedingly profitable and interesting, the first chiefly directed to the children, and the second more especially to the teachers. On Sunday afternoon Mr. J. E. Flegg was the recipient of a presentation from teachers and young women's Bible-class. After Mr. Kevan, from Meyrick-road, had addressed the children, our

brother Baxter, the superintendent, rose, and in a few well-chosen words expressed the keen regret the teachers felt in the loss of their late pastor, and felt that their feelings should materialize somewhat to shew that that feeling was well grounded. Brother Baxter then asked our brother Flegg to accept, in the name of teachers and Bible-class, a very fine barometer, which he said would help our brother to think of his old friends in years to come. A few words in reply brought a very interesting afternoon to a close. On the following Wednesday Mr. J. E. Flegg occupied the chair at the evening public meeting, supported by Brethren Licence, Rose (of Walthamstow), A. E. Brown, and our brother Gingell. The reading of report by our brother Mason was a feature of the evening meeting, and, whilst it shewed that the average had been well maintained, it also pointed to the fact that there was room for a large increase. The services throughout were well attended and were very encouraging. We desire and pray for the salvation of our children.

BRENTFORD (NORTH-ROAD).—The harvest thanksgiving services were held on Thursday, September 20th, when two excellent sermons were preached by our beloved brother, E. Marsh, of Warboys. In the afternoon the text was Psa. lxxi. 8, 9, "O bless our God, ye people, and make the voice of His praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved." The divisions were:—(1) The held life, (2) The preserved feet, (3) The consequences of these blessings. In the evening our brother took for his text Rev. xi. 17, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thyself Thy great power, and hast reigned." The divisions were:—(1) The theme of the song, (2) Those who sing it, (3) Can we also put in our note of thanksgiving for what He has done, and what He will yet do? Both messages were well received by those who were favoured to be present, and we pray that rich and lasting blessing may rest upon these special services, and that there may be many signs following to the praise and glory of our exalted Redeemer.—E. FROMOW.

WANDSWORTH (WEST-HILL).—We are gratified and greatly encouraged to report that successful services in connection with our harvest thanksgiving were held on Lord's-day, September 30th, when special sermons were delivered by our pastor (T. Jones), which were appropriate to the occasion and full of precious Gospel truth. These services were continued on the following Thursday, when friends assembled to a well-spread table of choice viands, which

tempted the appetite and soon satisfied their needs. Public meeting at 6.45, under the presidency of Mr. Barclett, of Streatham, and profitable and spiritually helpful addresses given by brethren Andrews, Sapey, Sears, and the pastor. These services were the means of augmenting the funds of the Aged Pilgrims' Society and our own Church funds by a substantial sum to each. We are thankful to our friends for their generous help and Christian sympathy.

THE STRICT BAPTIST MISSION.

THE Forty-fifth Annual Meeting was held at Brentford on the 23rd October. One dominant fact ruled the hearts of our brethren and gave its tone to all the exercises of the day. The expected and welcome news of the arrival of Mr. and Mrs. Booth had been received by the secretary, Mr. W. Chisnall, early the previous day; but, later in the same day, came the startling cable that the bank had failed and our Missionaries were consequently without funds. Mr. Chisnall dealt with the matter promptly, and cabled out a remittance to cover present necessities, and arranged for a further remittance by the next mail. With this disturbing knowledge in the minds of the Officers of the Mission, the afternoon service began. Pastor R. Mutimer, Vice-President, presided; pastor J. E. Flegg appropriately read the 46th Psalm, and prayer was offered by pastor J. Morling. The Chairman, as pastor of the Church at Brentford, cordially welcomed us; prayer was again offered by Alderman Brand, of Guildford, and an address on Intercessory Prayer delivered by pastor L. H. Colls, of Tring. Mr. J. E. Hazelton, after being commended to the Lord by Mr. E. Mitchell, took his text in Mark iv. 26—29: "And He said, So is the kingdom of God, as if a man should cast seed into the ground," &c., and dealt with it first by way of exposition, and secondly by way of illustration. The sermon was listened to with great interest and appreciation by all, but, to the few who knew what had occurred, many of Mr. Hazelton's utterances were so exactly apposite to the situation and so suited to their state of mind that it seemed as if he also must be aware of the trouble which had so suddenly fallen upon the Mission. This, however, was not the case, and the coincidence was so remarkable as to indicate that it must be of the Lord. After several of such utterances in his opening remarks, he showed, in expounding the text, that it revealed a fundamental law of the kingdom, and said, "It furnishes us

with great encouragement in the midst of much that looks dismally like failure." "Let us ever seek not to measure divine ways and workings by our own poor, feeble conception of what they should be. We fix things and think everything is going to work as we expect, but something comes and upsets them all. 'My ways are higher than your ways and My thoughts than your thoughts.' 'My thoughts are thoughts of peace and not of evil.'" These and similar messages, through His servant from the Master who said "And lo, I am with you all the days," came upon the hearts of the brethren like refreshing rain, and bid them take courage and be strong in the Lord.

In the interval between the afternoon and evening services, a meeting of ladies was held for the purpose of formally inaugurating the Ladies' Zenana Auxiliary and electing a Committee and Officers.

In the evening, the President took the chair. The opening devotional exercises were led by pastors B. E. Sears and Thomas Jones. The Secretary read the cable he had received from Mr. Booth, and so made public the news which had been withheld in the afternoon so as not to disturb the devotion of the congregation. It was very painful to learn that Mr. Booth's own money was also in the same bank, and much sympathy was felt on this account. The President, however, reassured the meeting in some degree by begging them not to take it for granted that all the money was lost, as it was probable that the bank would have large assets. There would, in any case, be renewed determination to support the Strict Baptist Mission, and the prayer pledge given with uplifted hands at the Surrey Tabernacle must be fulfilled. He then explained the necessity which had for some months past been felt of incorporating the Mission, and moved that the matter be proceeded with and the Committee empowered to take the necessary steps. This was seconded by Mr. Mutimer, put to the meeting, and carried.

The General Secretary then read extracts from the Report, and proceeded to speak of our great loss in a vigorous and courageous manner. No one knew what it had cost him to get this £1,000, and no one felt the loss more keenly than he; but he was not disheartened—rather, he was determined to go forward all the more, for he recognised God's challenge to our faith. The financial statement was read by the treasurer, Mr. B. R. Brett. Pastor J.

Easter, of Baasett-street, moved the adoption of the Report and Cash Account, and urged the missionary enterprise from various standpoints. This motion was seconded by pastor J. N. Throssell, of Meopham, in an earnest speech on our Lord's pattern prayer, and, on being put to the meeting, was carried. Mr. J. M. Brand, Missionary-elect, now studying at Livingstone College, in speaking on enthusiasm in the service of God, very pertinently said that true enthusiasm did not depend upon external circumstances, but must come from Christ. Pastor H. D. Tooke, of Gurney-road, followed with a stimulating speech, in which he reminded us that discouragement need not and would not spell defeat, for "The Lord of hosts is with us." "The devil has outwitted himself," began pastor E. Rose, of Walthamstow, and proceeded to speak in a thoughtful and impressive manner of personal love and devotion to Christ in our service, and concluded by proposing a vote of thanks to the pastor, deacons, and other kind friends who had welcomed and cared for us so well. This was seconded by pastor S. Hutchinson, carried by the meeting, and genially responded to by Mr. Mutimer.

The meetings, which were threatened with such a dark canopy of cloud, were cheerful throughout. No depressing note of doubt or foreboding was heard from anyone, whatever may have been his feelings; and we are assured that although, as our Secretary truly said, "An enemy hath done this," our Lord is speaking to us through it all, bidding us search our hearts, try our ways, trust His faithfulness, and remember, as Madame Guyon says, that "He destroys in order to build."

The collections for the day in cash and promises were most encouraging. The collections, including the tea, very generously given by our Brentford friends, amounted to £22 14s. 9½d.; promises, £66; and a further anonymous promise of £10 for every £100 lost up to £100; making altogether £188 14s. 9½d.

With abundant gratitude, but also in faith, the meeting closed with "Praise God from whom all blessings flow" and the Benediction.

CARLTON. — Successful harvest thanksgiving services were held in ideal weather on Tuesday, September 25th, when two most encouraging and heart-cheering sermons were delivered by pastor R. Mutimer to very apprecia-

ting congregations. About 60 sat down to tea. We were glad to see dear friends from Wellingboro', Stevington, &c., &c.

EAST HAM.—The seventeenth anniversary of this little Cause was held on September 25th, when pastor E. Mitchell delivered a profitable discourse from Songs viii. 5. After tea, Mr. W. Harris presided over a public meeting. Prayer having been offered by Mr. D. Othen stimulating addresses were given by Messrs. Mitchell, Johnson, Hutchinson, Sapey, Goodenough, Elnaugh, and J. A. Othen.

HACKNEY (SHALOM, THE OVAL).—Special services were held at the above place on September 25th, when the friends were much encouraged by the good gatherings. Pastor E. W. Flegg was heard with much profit in the afternoon in preaching from Gal. ii. 20. The evening meeting was presided over by Mr. Rundell, whose remarks, together with those of brethren Clark, Easter, Fells and Galley, were very helpful. The collections were good, and an anonymous friend promised the quarter's rent, which was in arrears.

Aged Pilgrims' Corner.

ON Friday, November 16th, the autumn sale and service will be held at the Hornsey Rise Asylum. Sale at 3 o'clock. Tea at 5 o'clock, 6d. each. Service at 6.30. Sermon by Mr. E. Doveton. The attendance of all our friends is cordially invited. The proceeds will be devoted to the Benevolent and Sustentation Funds.

The afternoon meeting of the Clifton Conference on October 3rd received an account of the work of the Society by the Secretary, and several new contributors in Bristol and the neighbourhood were obtained. The committee are anxious to secure the support of more of the Lord's people living in the West of England.

The anniversary of the Brighton Auxiliary was held in the Pavilion on Tuesday, October 9th. General Sir R. Biddulph presided, and addresses were given by Messrs. Sykes, Popham, and Hallett. The attendance was large, and the proceeds of the meeting and sale of work were devoted to the Centenary Fund of the Society. It would be a great help to the committee if other towns would follow the noble example set by Brighton.

The lantern lecture will be given at Hastings on Thursday, November 15th,

in the Priory Institute. Arrangements can be made for the delivery of this lecture during the present season; it will be found especially useful in interesting young people in the work.

* *

Will every reader kindly make a personal effort to enlist the sympathy and aid of non-subscribers? Annual contributions of 7s. and 14s. are especially needed, and many more collectors for the Centenary Million Shilling Fund will be thankfully welcomed. 1,649 pensioners in all parts of the kingdom are on the books, and upwards of £43 daily are needed to meet all expenditure.

* *

Twelve pictorial post cards of the Horney Rise or Camberwell Homes can be supplied for 4d., post free 5d. Their circulation is an excellent way of making these Institutions known, and the glimpses they give of these interesting buildings are very pleasing.

Gone Home.

PASTOR W. H. EVANS.

The Church worshipping at Townfield Chapel has sustained a severe loss in the home-call of its loved pastor, Mr. William Henry Evans. His desire, expressed in a recent sermon, that in his closing years he might not be a burden to his friends, was granted. Our friend was the child of God-fearing parents, his father having been called by grace under the ministry of the late W. Huntington, and who for many years was deacon at Gower Street Chapel when the late Henry Fowler was pastor. It was in this place W. H. Evans listened to the preaching of Gadsby, Warburton, Blackstock, and others.

When about 10 years old, while hearing a book read, entitled "Little Henry and his Bearer," he was convinced of his sinful condition and became concerned about his prospects for eternity. As years increased this concern deepened. Mr. Gadsby, in a sermon heard by Mr. Evans, exactly described his condition, though the sermon left him further from hope than ever. From time to time he was encouraged, but there appears to have been much inward conflict. When about seventeen or eighteen years of age Mr. Evans went to Bethesda Chapel, St. John's Row, St. Luke's, where Mr. James Newborn was preaching. Here he intended to go in and out unknown to all, but here the Lord brought him into Gospel liberty and into Christian work. Mr. John Corbett preached for Mr. Newborn on one occasion, and under his ministry Mr. Evans was brought into liberty, the sermon preached being from the text

1 Peter v. 10. About twelve months afterwards he was baptized by Mr. Newborn. He was subsequently induced to take a class in the Sunday-school, and afterwards was chosen superintendent.

After Mr. Newborn's ministry at Bethesda had ceased about thirty of the members banded together under Mr. Flack, whose ministry had been greatly blessed to them, and formed the Church which ultimately found a home in Salem Chapel, Wilton Square. Here our brother laboured as teacher with some degree of success. After a conversation with Mr. Flack, Mr. Evans went out as a preacher of the Gospel, his first sermon being preached at Enfield, in 1861, from Rev. i. 17, 18. Having itinerated for a little while he was invited to the pastorate of the Church at Bexley. He was subsequently pastor of Churches at Hounslow, Camden Town, Courland Grove, Rattlesden. On Sunday, April 3rd, 1897, he preached his first sermon at Chesham as pastor, and here he laboured until he was called home. He lived in the affection of the people, to whom his ministry was made a blessing. He preached his last sermon on September 23rd.

On October 1st the remains were interred in Chesham Cemetery, a large number of friends and sympathizers being present. Mr. Burrows conducted the service in the chapel, offering the opening and closing prayers, the portions of Scripture being read by pastor Wood, of Berkhamstead. At the grave-side pastor Fells read the commitment portion of the service, and Mr. Burrows addressed the friends assembled, referring to our brother's life and its lessons; and the closing prayer was offered by pastor L. H. Colls, of Tring.

MR. JAMES MILLER,

Killed in the "Scotch Express" accident.

Our brother was one of the number who met their death in the accident at Grantham on Sept. 19th, being killed instantly. With him it was a short bridge to the presence of his King. Some time ago he had arranged with a friend to go for a walk on a Sunday afternoon. The friend failing to keep the appointment he went alone, and while walking he was convinced of his sins, and felt that others must see what a sinner he was. Conversing with a friend upon the matter, this friend, who was a Plymouth Brother, lent him some books, from the perusal of which, however, he obtained no comfort. He went to an Independent Chapel in Strood, and here, under the ministry of Mr. Lawson, he was greatly blessed, learning of the way of access through the work of the dear Saviour. In those truths he lived and died. We shall sadly miss him.—T. W. PERRY.

In Memoriam: William Huntington, S. S.



This eminent Minister of Christ
Having faithfully served his generation for the space of forty years,
And lived to see his labours, both in preaching and writing,
Crowned with abundant success ;
At length entered into the joy of his Lord,
On the 1st of July, 1813, in the 69th year of his age.
He was interred in the Burial Ground belonging to
“ Jireh ” Chapel, at Lewes, in Sussex ; where the following

E P I T A P H

Dictated by himself, a few days before his death
Is inscribed on his tomb :—
“ Here lies the Coalheaver,
Beloved of his God, but abhorred of men,
THE OMNISCIENT JUDGE, AT THE GRAND ASSIZE
Shall ratify and confirm this
To the confusion of many thousands
For England and its Metropolis shall know
‘ That there hath been a Prophet among them.’ ”

“ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” ^c

* Originally inscribed on the Tablet to his memory, by Westmacott, in Providence Chapel.

William Huntington; or an Old Story Re-told.

CHAPTER XVI.—CONCLUSION.

“ Rest from thy labour, rest, soul of the just set free ;
Blest be thy memory and blest thy bright example be.”

“ Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.”—REV. xix. 15.

AFTER his settlement in London, in 1783, the life of Huntington, to a great extent, ceases to be romantic and picturesque and merges into that of a recognised minister of the Gospel, ranking pre-eminent in power and popularity above God's other honoured servants.

In 1786, feeling anxious for the spiritual welfare of his hearers who resided in the City, he commenced a week-evening lecture for their convenience, and henceforth described himself as “ William Huntington, S.S., minister of the Gospel at Providence Chapel, Little Titchfield-street, and at Monkwell-street meeting.”

Of the import to be attached to the two letters appended to his name, he gives the following account :—

“ Some have enquired what I mean by the S.S., and various constructions have been put upon it. I will inform my readers of my meaning. You know we *clergy* are very fond of titles of honour. Some are called *Lords Spiritual*, though we have no such lords but in the Persons of the ever-blessed Trinity. Others are named *Doctors of Divinity* and *Prebends*, though God gives no such titles. I therefore cannot conscientiously add D.D. to my function, though some hundreds have been spiritually healed under my ministry; nor have I fourteen pounds to spare to buy the Dissenting title of D.D.

“ Being thus circumstanced, I cannot call myself a *Lord Spiritual*, because Peter, the Pope's enemy, condemns it; nor can I call myself *Lord High Primate*, because supremacy, in the Scriptures, is applied only to kings, and never to ministers of the Gospel. As I cannot, therefore, get at D.D. for the want of cash, neither can I get at M.A. for the want of learning, I am compelled to fly for refuge to S.S., by which I mean *Sinner Saved*; or that I am made wise to salvation; or, as Luke expresses it, I have ‘ the knowledge of salvation by the forgiveness of my sins ’ (Luke i. 77). This is true wisdom. All short of this is of no use to the soul, and to walk in the happy enjoyment of pardon and peace is to walk in wisdom's pleasant way.”—K. H.

Whether this should be regarded as manifesting pride or humility may be questioned. Neither was probably its cause, but rather his love of oddity or singularity, which now began to manifest itself, and which characterised the whole of his future life. It is noticeable that he never ceased to add these letters to his name, and in the edition of his works published in twenty volumes by his friend Thomas Bensley in 1811, their Author is described as “ the Reverend William Huntington, S.S., minister of the Gospel at Providence Chapel, Gray's Inn Lane.” Should the clericalism of the title jar on the reader's mind, the lowliness of the appendage must be its apology. That, wonderful as was his advancement from poverty and degradation to affluence and honour, all who

have studied his singular character must be assured that he *in heart* desired no other distinction than that of a sinner saved by boundless grace.

With his personal appearance we are fairly acquainted, though in many cases what purport to be portraits are but careless and inartistic copies of authentic likenesses, and in some cases palpable caricatures.*

He was tall and robust, though slight and thin in his early days in the Metropolis. Grave, almost to austerity, his features recorded the habit of constant thought. Occasionally, but very rarely, he relaxed from his reticent pensiveness into humorous vivacity, though this suited him ill. Eternity had claimed too much of his attention for him to choose to smile at the vanities of time. Close and constant fellowship with God was too precious to be exchanged for human company, save with "the saints, the excellent of the earth," in association with a select few of whom he found delight. He thus realised—as it is given to few to do—the spirit of the sweet verse :—

" Give me a Bible in my hand, a heart to read and understand
God's sure, unerring Word,
I'd urge no company to stay, but sit alone from day to day
In converse with my Lord."

Losing his hair early, he did not, like Cowper and many others, wear a nightcap in ordinary life, but always appeared in a short-cropped wig of the pattern styled a "brown-George." "From vanity no man is wholly free," and as his popularity increased and obtained him entrance into cultured society, he affected a three-cornered hat and highly-clerical attire—perhaps unconsciously adopting the style of dress of the clergymen he had admired in his youth. Certainly he was particular about what he called his "parsonic livery," and liked to be regarded as one of the true clergy.

In spite of his rapid rise to popularity and prestige, his early days in London were still depressed with penury, and with his increasing family he was by no means unacquainted with the *res angusta domi*. His two thousand hearers in Providence Chapel, however, soon enabled them to live in comfort. He removed to Paddington, and subsequently (in 1799) to Cricklewood House, where he lived in the style of a country gentleman—courteous, hospitable and generous alike to

* Five are before us. One—issued many years since by Thomas Overton—is a steel engraving, but from what source it is derived we cannot tell. It represents him in his earlier manhood and is by no means a pleasant likeness. A second, prefixed to Croucher's "Voice of Years," is "a fair miniature portrait" on steel by Kinnersley, which, though not flattering, is doubtless reliable. A third—published by John Gadsby in 1849, though also not flattering—gives the impression of fidelity and presents the face which we can well believe belonged to the great preacher; it was reproduced in the *Gospel Magazine* for 1842—and is that from which the portrait we are giving herewith is taken. The last is Gadsby's excellent large engraving of the well-known oil-painting by Pellegrini, an Italian artist, in 1803, ten years before his death. Huntington had then lost his upper teeth, which gives a sinister look to the mouth—doubtless, not natural to it. One of the three originals is in the National Portrait Gallery.

The second of the above, which was issued by Gadsby, we should judge to be at once the most characteristic and reliable. Popular engravings—such as those in *Golden Hours* for 1873; Ebenezer Hooper's "Celebrated Coalheaver," and several cheap reprints of his more popular works—are valueless as likenesses or as works of art.

his friends and relations, both poor and well-to-do. To relieve the necessitous, and to aid those that were struggling with adverse circumstances, were a positive delight to him, his only unwisdom being a too lavish indiscretion in his benefactions.

Of the faithful helpmeet of his earlier years we indeed now read little, but that she rose to the responsibility and dignity of her advanced position cannot be questioned. He invariably speaks of his "dame" with the utmost respect and affection, though the duties of his sacred avocation compelled him to lead a most sequestered and studious life, and perhaps this lonely soul at times looked back somewhat regretfully to their former days, when the bitter struggle for bare subsistence kept them in such close and endeared association. So strangely in life is one thing set over against another, that circumstances which at the time seemed so trying are, when reviewed, seen to have been really happy, and the joy of subsequent prosperity is embittered by sorrows which deprive it of much of its sweetness. Nonsense—and worse—of the most reckless character has been published about her later years. The above facts, we submit, duly considered, should place matters in a wholly different light and silence her godless traducers.

From 1783 to 1806 were the palmy days of Huntington's wonderful life. In this period, "by the will of God," he performed most of his services for "his generation," issued his chief writings, pursued his vocation with the greatest power and success, formed his most valuable friendships, and wrote the marvellous letters which, in the opinion of many, are in spirituality and power second to none of his writings.

In the December of this year his faithful "Molly"—the dear wife of his youth—passed away in her 64th year and was buried at Petersham, near Richmond—probably with or near their infant, who died in 1770.

Before twenty months had rolled away he again saw it right to enter into wedlock, his choice being Lady Elizabeth Sanderson, the widow of a Lord Mayor of London, who was considerably younger than he. She was a kindly, impulsive, fussy, gushing, vain little creature; who was undeniably a true child of God, and was (it is said) the author of some religious productions, which, however, we have failed to trace. Attracted by his fame as a preacher, he was made useful to her soul. She sought and obtained an introduction to him, and was received with great kindness, which she returned, as only a wealthy lady could, and not perhaps always in the most discreet ways. Her love to him was probably begotten of reverence and admiration rather than of wifely affection; while he was fascinated by her winning ways, rather than by the sterling qualities which would have fitted her for a suitable companion in his declining years.

That she was really kind to him, and strove to make him happy, there is no room to doubt. That he, on his part, was sincerely fond of her, is likewise beyond dispute. That he married her from mercenary motives, none have even dared to suggest.

Still, his best friends foresaw that evil would come of their union. These proved right. It was a mistake, as probably both ere long allowed. With this admission the matter must drop.

On Friday, July 13th, 1810, two years afterwards, Providence Chapel was destroyed by fire, the cause being unknown. Such, however, was his hold on the affection and generosity of his Christian friends, that New Providence Chapel in the Gray's Inn Road was erected in 1811 at the cost of £10,000. In this he laboured till God took him to Himself.

After suffering much from indigestion and rheumatism he died when from home, at Tunbridge Wells, in July, 1813, in the 69th year of his age. His mortal remains await the Resurrection in the graveyard of "Jireh" Chapel, Lewes.

None survive who attended his ministry, which can be estimated only from his letters—in which many of his sermons, or portions of them, were recorded—and from his hundred published works.

Fifty-seven of these are very ably reviewed and summarised in an interesting booklet by William Stevens, which should be consulted as a useful introduction to his entire writings.*

His voluminous works manifest a marvellous copiousness and variety. There is not a doctrine of our holy Faith which he did not advance and advocate. Few, if any, then current errors and heresies escaped his vigilant notice, or were allowed to go unrefuted. He fearlessly rebuked sin—not in vague and general terms—but with unmistakable plainness. Farmers who withheld their corn till it rose to a famine price; the intemperate; the lascivious; the bearers of false witness—all came under his forcible lash. One awful form of wrong-doing, to which reference cannot here be made, he is, we think, the only religious teacher to have rebuked—others who must have known of it, passing it over in silence. To the Book of Proverbs he was specially partial, and he frequently quotes its pungent and practical words. Life was a reality to him; and its terrible solemnity pervades his pages. Christian experience in all its phases he delineated as none others have, before or since.

He has been, and still is, much maligned, *the* sin of his youth and the faults and eccentricities of his latter years furnishing abundant matter for the slanderer's envenomed pen; but on close and careful investigation, his life is seen to be such as should "put to silence the ignorance of foolish men" (1 Peter ii. 15).

His supposed bitterness as a controversialist, to a large extent, proceeded from his intense devotion to what in his soul he felt to be God's truth. He was a man of singular mental acuteness. His eagle eye discerned at once things which were imperceptible to the dim and blurred vision of other men. Taught also in no common measure by the Holy Ghost, his convictions of the soundness of his theological views were little different from the assurance to which a mathematical demonstration leads a man whose mind has been trained to exact thought. So ardent was he in his certitude, that he could but deem all that differed from him disingenuous or devoid of common-sense. Hence to him a religious writer who disputed any point of his creed was either a knave or a fool, who deserved only to be treated with sarcasm or scorn. This led him astray; and while contending earnestly for the faith, he at times lapsed into unbecoming bitterness. Of this, his letters to Toriel

* To be obtained of Farncombe & Son, the Publishers of the "Gospel Standard," whose kindly help in the preparation of these articles the writer would gratefully acknowledge.

Joss, Mr. Britton and Rowland Hill furnish examples. Their extenuation is to be sought in their writer's intense and passionate love to the truth and his unfaltering loyalty to the "King of kings."

His power proceeded from his wonderful knowledge of the Scripture, his simplicity and clearness of expression, his calm and unaffected delivery, and the earnestness which throbbed and pulsed in his every utterance. The secret of success in the pulpit he knew lay in close and constant communion with God, and he was so much in the company of the Wellbeloved, all of whose "garments smell of myrrh, aloes and cassia," that the aroma of these clung to him and perfumed his whole ministry; and though his oddities were great, the regrettable features of his character manifold, and his faults neither few nor inconsiderable, yet the Lord did not forget His word, or fail to honour His servant, who, in singleness of heart, so signally honoured Him. Thus:—

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

HOW TO IMPROVE THE SINGING AND START SINGING CLASSES.

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.
So the little minutes, humble though they be,
Make mighty ages of eternity.
Little acts of kindness, little deeds of love,
Help to make earth happy like the heaven above."

JULIA A. FLETCHER.

"A mighty imperative is upon us all to secure that, as the result of our being and doing:—

'Sweeter shall the roses blow in those far years, those happier years,
And children weep when we lie low far fewer tears.'"

REV. J. BRIERLEY, B.A.

AN INTERRUPTED CONVERSATION.

"IT was a nice service—but what poor singing!"

"Yes; and half the congregation hardly opened their mouths at all."

Such were the remarks of two friends who had that morning worshipped at—let us say—"Salem" Chapel, and were spending the day with their friends, members of the Church.

"It ought to be improved, but how?" their host admitted.

"By giving the people more to sing about, by a fuller preaching of the grand truths of the Gospel, rolling out the sublime doctrines which our fathers loved and which so elevate the mind and 'raise our passions to a flame.' This was the preaching when I was young; and folks sang with heart and voice then," observed Mr Pessimist, who also was present on a visit.

"By starting a singing class for weekly practice," suggested their kindly hostess.

"Yes," replied another, "and giving to all books of the music, and bidding them observe the notes while new tunes are played and sung. They would thus learn to sing at sight, which would be a great advantage."

"No, teach them on the *Tonic-Sol-fa* system, and they will learn the true theory of intervals and scales from the modulator," objected another speaker, adding a number of remarks on Miss Glover (of Norwich), John Curwen, the advantages of the movable *Doh*, and the facility with which the art of singing can, in this way, be acquired.

"Well," observed Mr. Editor, who was also one of the company, "I have been favoured with an excellent paper for the *VESSEL* which deals with this very subject, and tells us both how to increase the number of our singers and to improve their singing."

ALL: "O, *do* tell us how this is to be done!"

EDITOR: "Well, the art is a secret, but, like all secrets worth knowing, it is to be found in God's Book. Here it is—

31, XIX., BOJ. 'Yoj rof gnis ot traeh s'wodiw eht desuac I.'

ALL: "What is it—Greek?"

"I know," said Mr. Pessimist, "its Esperanto!"

"No," said Mr. Editor, "it's very good English, but like some other objects which puzzle us at first, it requires to be taken in the proper way. In fact, it should be read from right to left, as we do Hebrew."

ALL: "Let us see it again. Why, it is just an old text which everybody knows—'I caused the widow's heart to sing for joy'" (Job xxix. 13).

EDITOR: "And is this not an excellent way to improve the singing and establish singing classes? Job here speaks of deeds of kindness to the poor and needy which grace had constrained him to perform. A lonely, careworn widow, lacking the necessaries of life, could not well be expected to 'lilt a lightsome lay.' 'A heavy heart' and a joyous song can hardly go together; but this good man, by relieving a crushed and saddened woman in a practical way, not only added to the number of singers but furnished her with a song, new, tender—and if, as we hope, she was gracious—full of thanksgiving to the 'Giver of all good.'"

At this point the conversation was interrupted, but can we do better than without further preface, present our brother

EDWARD MITCHELL'S APPEAL ON BEHALF OF THE LORD'S POOR FUND,

which for many years he has conducted in so wise, so sympathetic, and so Christful a manner? His motto is the verse already introduced to our readers.

"The poor always ye have with you" was the Master's own saying. The proofs of the truth of these words were perhaps never more numerous than at present. Statisticians tell us that while the wealth of our country is constantly increasing, the stress of poverty becomes yearly more intense. No doubt much of this arises from want of thrift and the lack of self-restraint and prudence, yet there is not a little the causes of which are unavoidable.

Poverty in itself is no blessing—this needs no proof, yet, says James, "Hath not God chosen the poor of this world rich in faith, and

heirs of the kingdom which He hath promised to them that love Him ?" Since God is the highest Reason, there must be a reason or reasons for His preferring the poor though these may be wholly hidden from us.

This, however, is not our present concern, but the fact that many of the Lord's people are in want is the point that we would press on our readers' attention. They are the Lord's chosen and beloved ones ; they are poor, needing our assistance. Is anything more required to enlist our aid ? The fact is the most cogent plea. No further considerations need surely be urged.

" The quality of mercy is not strain'd ;
It droppeth, as the gentle rain from heav'n,
Upon the place beneath."

Poverty, need, misery at once appeal to every merciful heart. And wherever the love of God dwells there is compassion for the poor. " Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?"

A story read years ago, and but imperfectly remembered, occurs to our mind. A deacon of a Church, one rough, wet, and cold night, put on his thick overcoat and leggings to go out. " My dear," said his wife, " you will surely not venture abroad this terrible night ?" " Yes," replied the deacon, " I have something that must be attended to. I am going out to start a singing class." " A singing class on such a night ? and you know nothing of music besides," was the rejoinder. " That is, however, what I am going to do," said the deacon, and, opening the door, he went forth into the wind and rain. After his return his wife asked for some explanation of his meaning. Said he, " Mrs. — and her orphan children were in great distress, and lacking food, fire, and light. I went and supplied their needs, and made 'the widow's heart to sing for joy,' and have thus started a singing class."

We would enlist our friends in this business. We want quite a number of singing classes to be started. There are many widows known to us whose hearts we hope to cause "to sing for joy" through the generous donations of our friends. And, as they are the Lord's poor, the songs they will sing will be more than a mere expression of human joy and satisfaction at obtaining relief from their distresses. They will be songs of praise, gratitude, and thanksgiving unto God for His mercies to them, mingled with prayers for blessings to come down on those who have ministered to their necessities.

Thus writes the great Apostle of the Gentiles on this very point of the effects of Christian charity :—" For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ; whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men ; and by their prayer for you, which long after you for the exceeding grace of God in you" (2 Cor. ix. 12—14).

We confidently appeal to our friends to show a proof of their love by enabling us to start many of these singing classes this Christmas-tide. The prayers of those whom their charity will turn from mourners into rejoicers, from sighing to singing, will call down far richer blessings on their heads, and God will be glorified.

All donations to the Fund, as well as applications for assistance, should be sent to the undersigned, and the former will, as received, be gratefully acknowledged on the covers of this Magazine.

EDWARD MITCHELL,

December, 1906.

25, Calabria Road, Highbury, London, N.

P.S.—In a more recent letter, our brother Mitchell urges that “the poverty of many of our members and ministers is appalling.” I recently met an old minister who “supplies” among our small Churches. I found that the week previous all that he and his wife had had in the way of meat was fourpennyworth of bones (excuse the Irishism) stewed up to make a little soup. He told me of Causes he supplied on a Sunday, receiving but 10s. 0d. for his day’s labour, and in some cases as much as 3s. 6d. had to be deducted for expenses. Our dear friend’s little fund is exactly adapted to meet such cases.—EDITOR.

“ALL THE TRUTH”; OR, A PARABLE OF CONFESSING CHRIST.

BY J. P. GOODENOUGH.

“The woman came and fell down before Him, and told Him all the truth.”

—Mark v. 33.

IT is remarkable that the current and common phrase “joining the Church,” by which we describe our open avowal by baptism of our belief in the Christian faith, and our hope that we are partakers of the salvation of God, is not to be found in this formal or technical sense in the New Testament. We, indeed, read that Saul, three years after his conversion and baptism, was compelled to flee from Damascus and journey to Jerusalem, where he “assayed to *join* himself to the disciples”—that is, he sought to obtain their fraternal recognition; and especially, as himself tells us, “to see, or make the acquaintance of Peter” (Gal. i. 18).

There was, however, no correspondence between this incident and the act by which those who have obtained mercy declare this fact in the way which the Gospel enjoins. To this, not “joining the Church” but “confessing Christ,” is the title invariably given in the inspired pages. We have, therefore, styled our third and last study of the miracle of mercy, of which the woman with “the issue of blood” was the subject, a *parable of Christian confession*.

Knowing that her faith—feeble and imperfect as it was—had been graciously honoured by her entire restoration to health, her desire was to evade further observation; and, probably at once to retire to the seclusion of her own home.

Her motive for this it were not hard to divine, when we recall the nature of the disease from which she had so long suffered and its attendant disabilities in the estimation of those with whom she had to do. Her ceremonial defilement was no small part of her trial. To be shunned and ostracised—though the arrangement was doubtless for the general moral and social benefit of the community—must assuredly have been the cause of constant distress to her. To avoid what was so painful

and degrading to a sensitive mind was, therefore, her natural and instinctive desire.

But this was not to be. In tones, which we cannot question were as authoritative as they were tender, the Master enquired "Who touched Me?" and explained that His reason for the enquiry was "that He had perceived that virtue (power) had gone forth from Him."

We are, perhaps, at first sight inclined to think that it was unkind of Jesus to extract from this poor sufferer a public acknowledgment that she had been the victim of a disease which was deemed so loathsome. On reflection, however, we see that what He did was done out of the fulness of His gracious heart. It must have been far from Him, who was of such tender compassion, to desire to blaze abroad her *disease*, but He would have it known that she was *made whole*. It was not her *defilement* He would drag into the light, but the fact that she had been *cleansed*. Moreover, after a public confession, she could go to the priest and *claim* to be cleansed, thus asserting her right to mingle, unhindered, with her fellow-men and women.

At this point, the parallel between those who have tasted and seen how mighty and merciful the Saviour is and the woman before our minds, is striking and suggestive. This pathetic story is, therefore, of interest in illustrating *the necessity for a public confession* on the part of those who have felt the healing touch of the Great Physician.

Saved sinners too often hang back, and refrain from making known what the Lord hath done, through shame or fear; but

"Why should the wonders He has wrought
Be lost in silence and forgot?"

They should not *for their own sakes*. In her case all whom it concerned knew that she was healed of her disease, and that all necessity for her segregation was now at an end. So sinners who avow what Christ has done for their souls are in a sense set right with men. If only a sinner can aver that

"He delivered me when bound; and when wounded, healed my wound;
Sought me wand'ring, set me right, turned my darkness into light,"

he will, by those whose judgment is spiritual, be received as one whom God has cured of his malady, with a clean bill-of-health, and entitled to take his place among those that love the Lord.

If, then, dear reader, thou hast been cleansed by the heart's blood of God's dear Son; if the virtue of His risen Person has reached and rectified thy soul—inform all, who have a right to know it, of thy story. "Why tarriest thou? Arise and be baptised, calling on the name of the Lord." Tell *Him*—and tell those that love Him—"all the truth," and thereby "good shall come into thee."

Saved sinners should confess Christ as their Saviour and Lord, *for His sake and for His glory*. It was meet that all concerned should know of the secret passing of virtue or power from the pure and holy Jesus to the person of the enfeebled and diseased woman. It was an act of His own gracious volition; exemplified His pity and His grace—and claimed grateful recognition at her hands. Silence may be sinful when the glory of Jesus is concerned.

Preachers, at times, sorrow that so few results follow their testimony and their appeals. Churches grow despondent because so few baptisms

attest to the progress of the kingdom among them. Yet, all the while, it may be that the virtue *which heals souls* has been received from the person of the risen Saviour into not a few hearts.

“Jesus! and shall it ever be,
A mortal man ashamed of THEE?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?”

To conclude, the incident was closed by the Master's saying, “*Go in peace, and be whole of thy plague,*” which, says Trench, “is not merely ‘Go with a blessing,’ but go into the element of peace as the future element in which thy life shall move.”

The expression has, therefore, been otherwise rendered, “*Go into peace,*” or “*withdraw into peace.*” It then seems to imply a gracious permission to pass into a quiet and holy life, undisturbed by any fear that the malady would recur.

To all this there is a parallel in the Christian life. If we have been healed of our spiritual diseases by the Great Physician, it is His desire that we should acknowledge it “before many witnesses.” “Come, all ye that fear God, and I will tell you what He hath done for my soul,” is the cry of the new convert, and this very cry is, at the same time, a *claim* of kinship with the people of God. “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Thus do we establish our title to membership with the Church of God on earth, the great Head of which has said: “Whoso shall confess Me before men, him will I also confess before My Father which is in heaven.”

THAT PLAGUE OF A LODGER.

AN ALLEGORY OF EXPERIMENTAL RELIGION.

BY JOHN NEWTON (1725—1807).

“O wretched man that I am, who shall deliver me from the body of this
—Rom. vii. 24.

I HAVE many kind and pleasant connections, but I have a troublesome inmate—a lodger—who acts as if the house were his own, and is a perpetual incumbrance and spoils all.

He has long been notorious for his evil ways, but though so widely known, he is not easily avoided. He—ages ago—lodged with one Saul, also known as Paul, whom he often made cry out and groan lustily.

Time was when I thought I would shut the door and exclude him from my house; but my precaution came too late. He was already in possession, and to turn him out is quite beyond my power. Nay, I cannot keep him from one single apartment.

If I retire into the quietest corner, he is already there; and we often meet and jostle and snarl at each other. Yet sometimes (would you believe it?) I lose all my suspicion, and regard and treat him as an intimate friend. This inconsistency of mine I fear greatly encourages him, for I verily believe that he would be ashamed and afraid to be seen by me if I always kept him at a proper distance.

However, we both lay so strong a claim to the same dwelling, that I believe the only way of settling the dispute will be to pull down the

house over our heads—which the Landlord Himself has intimated His intention to do one day.

There seems something disagreeable in this mode of proceeding, but from what I have read in an old book, I form a hope that when things come to this crisis, I myself shall escape safely, and my lodger be crushed and perish in the ruins.

From "Memorials of William Bull, of Newport Pagnell," by his grandson, Jcsiah Bull, M.A.

"BORN OF THE VIRGIN MARY."

BY THE EDITOR, W. JEYES STYLES.

"WITH a stirring at the heart *like pain*" we read the Article in the *Daily News* of October 19th, on the reception accorded to a Paper on the above subject by the Congregational Union, when in session at Wolverhampton on the previous Wednesday. It was presented by Dr. G. S. Barrett, of Norwich, and proved "exceedingly conservative"—that is to say, he upheld not only the doctrine of the supernatural origin of the "Holy Thing," which constituted the humanity of the complex person of our Lord, but averred with all solemnity of emphasis that he regarded the "Virgin birth" as "an integral and necessary part of the doctrine of the Incarnation."

One would have thought that a body of Christians who are the modern representatives of the Puritans and the Godly Independents who followed them, would have signified their unfeigned assent and consent to a truth so plainly revealed, and voiced their thanks to the long-loved brother whose deliverances must have been so helpful and establishing.

Alas, it was far otherwise. In the discussion that followed strange thoughts were expressed; some rationalistically questioning the literal veracity of Matt. i. 18—23 and Luke i. 30—35. Others insisted that it was a question on which "an open mind" should be maintained—presumably until some pious and plausible *guess* competed with the positive declarations of the Evangelists, when men of modern thought and the school of the higher critics could formulate and publish their decision and settle the question for ever and a day. Equally shallow, flippant, and unsatisfactory was much else that was advanced, till a certain Dr. Duff urged the delegates "to proceed to business"; as if their time would have been wasted in seeking to know what God has revealed on a subject so vital to our salvation and peace.

One brave man, W. B. Wilson, of West Bromwich, is reported to have boldly denounced "the professors who were destroying the faith taught him at his mother's knee." Will our unknown brother suffer us to waft him a blessing for playing the man on so critical an occasion?

Still sadder was it to read the views of some other good men who were not present but had been pressed for their opinions—Agar Beet, R. J. Campbell and Canon Beeching, of Westminster—as representing three great sections of the professing Church.

We especially grieve for our Congregational brethren, once the glory of the Free Churches. Three of our uncles were esteemed ministers in their body, and we were brought up to venerate the Jay's, the Andrew Reed's, the Parsons's and the Angel James's of our childhood, and

to reflect that their sons should so far have departed from the Faith of their sires is melancholy indeed.

It is not our purpose here and now to discuss this great subject. We would simply state our own emphatic adherence to the Article on this point in

THE PARTICULAR BAPTISTS' CONFESSION OF FAITH *

issued by them in 1689, with the signatures of thirty-seven of the greatest and most godly ministers of that day, "in the name and on behalf of the whole Assembly."

CHAPTER VIII.—OF CHRIST THE MEDIATOR.

2. "The Son of God, the second Person in the Holy Trinity; being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him; Who made the world; Who upholdeth and governeth all things He hath made; did, when the fulness of time was come, take upon Him man's nature with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary; the Holy Spirit coming down upon her and the power of the Most High overshadowing her; and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David according to the Scriptures, so that two whole, perfect and distinct natures were inseparably joined together in one Person, without conversion, composition, or confusion; which Person is very God and very man, yet ONE CHRIST, the only Mediator between God and man."

Recalling that the eleventh signature to this grand old Document was that of Benjamin Keach, at that time pastor of the Church now meeting in the Metropolitan Tabernacle, and that C. H. Spurgeon had re-published the Confession of Faith in 1855, we ventured to address Principal A. M'Caug and suggest that as his Section of the Church with ourselves were alike the present representatives of the "Particular" Section of the Baptist Denomination, we should conjoin in asserting our unshaken belief in this Article of *our* ancient Faith. In words as courteous as they are kind, he thus replies:—

"DEAR MR. STYLES,—I take the first opportunity of saying that I heartily agree with you in your feelings regarding the deplorable statements which have recently been made concerning the 'Virgin birth.' I have not seen the *Daily News* article, as I have not been taking it regularly of late. I always have been disgusted with its theological position and pronouncements.

"I don't know whether anything is to be gained by issuing such a manifesto as you suggest, since my position (and that of the college) is pretty well known, but I would willingly join you in the matter.

"I may say say that Mr. Spurgeon recently wrote me expressing his abhorrence of the statements made at the Congregational Union, and suggesting that I should write an Article on the subject for the 'Sword and Trowel.' Your letter confirms me in the opinion that it would be well to do so, and I shall try to find time for it in the December issue.

* To be had, with a Preface by C. H. Spurgeon, for 4d. of Messrs. Passmore and Alabaster. Unhappily, ten words after "conceived by" in the above article are omitted by a clerical error.—EDITOR.

"You may certainly assure your readers that the College and Conference, with the Tabernacle Church, still stand for the old Faith in this and other vital matters which are to-day called in question. I, personally, believe that all this looseness of doctrine is the result of the low views of Inspiration. The standard has been divested of its authoritative character, and those who formerly claimed to be Evangelical and still pose as Christian leaders, seem to consider themselves free to accept any heresy, however old and discredited it may be, so long as they profess to be 'loyal to Christ.' How long such loyalty will be maintained and how long the authority of Christ will be upheld, when that of His Word is impugned, it is hard to say.

"It is some comfort in these days of defection to know that the section of the Baptists which you represent is still true to 'the faith once for all delivered to the saints.'

"With all good wishes, yours very cordially, A. M'CAIG.
"October 30th, 1906."

We anticipate the forth-coming "Sword and Trowel" with unwonted eagerness. O that to this excellent friend a word may have been given so forcible as to be final, at least for a time.

As one of the bravest in the King's Own Regiment, our mind next recurred to the Rev. James Ormiston, Editor of the "Gospel Magazine," as one of those who are intelligently and boldly "valiant for the truth"; and we wrote begging for a word of testimony from him. After some all too kindly and appreciative words with reference to ourself, he assures us how he, too, "mourns in presence of the awful heresies which have crept into all the Churches." He adds that what we said "as to his taking up the particular error of those who deny the virgin birth of the Son of God shall have his prayerful consideration." Ending perforce abruptly, we pray for these dear men of God that He will own any testimonies to which they are led to His glory.

GATHERED FRAGMENTS.

(Concluded from page 339).

"Brethren, in a state so sad, when temptations seize us,
When our hearts we feel so bad, let us look to Jesus.
He that hung upon the cross, for His people bleeding,
Now in heaven sits for us, always interceding."—JOSEPH HART.

THE following lay on our table awaiting a little editorial arrangement, but heaviness of spirit kept our heart dull and unexercised, our mind quiescent, and our pen unused, till the above lines—part of Hart's incomparable 18th hymn—came to us with sweet insistence, like chimes from a far-off steeple, or a song borne on the breeze from some distant singer.

How truly the untraceable writer of these heart-confessions was favoured to feel their force, and to "look to Jesus" in times of darkness and depression!

Much do we regret that we can learn nothing further concerning her. If she were a member of the Church at Halesworth, our deceased brother Gooding—whom we visited at Richmond when on his dying bed—was probably her pastor. Our brother Leggett who, though still

living, is unable to conduct any correspondence, was also at Cransford at the time of her death. We can, therefore, think of none who can give us further information than that furnished on page 337. The following is all of the manuscript that our kind helper can decipher.

PASSAGES IN THE HISTORY OF A RANSOMED SOUL CONCLUDED.

Aug. 5. These four days I have not had any religion. I have been taken captive by the world and sin. I have been much entangled, and have brought guilt into my conscience. Sin has separated between God and my soul, and I feel dark, hard, and condemned; afraid of the judgments of God. I sometimes think I shall go on sinning and repenting all the way down do hell. I feel so ashamed of myself before God that I do not know what to say, or how to order my speech before Him. I dare not look up or attempt to draw near. When I think of God I am troubled, and wonder what rod He will use. Sometimes the cry arises, "Let me fall into the hands of the Lord, and not into the hands of man."

Aug. 7. I am shut up in the dark, in a sullen, stupid frame, and have nothing to eat but the fruit of my doings, which is very bitter food (Isa. iii. 10). How long I shall have to lie here I know not, "but fear the means the Lord may use to bring me out may prove severe."

Aug. 11. This morning I think the Lord has rebuked the devil, and he is gone. My enemies within have fled into their holes; my heart is softened, so that I can with some degree of liberty breathe God-ward. The dread of the rod has quite left me, and I can say, "O Lord God, do with me as seemeth good in Thy sight." I believe without a doubt that the Lord will uphold me by His free Spirit, and restore unto me the joys of His salvation.

Aug. 16. This morning I heard a sermon from Isaiah lxiii. 13. I think I was favoured to hear with application. This night my longing desire before the Lord is to be entirely His, and live to His glory.

Aug. 18. This day my burden is cast upon the Lord. I see His judgments are abroad in the earth, and behold them with a degree of awe, and wish that the whole Church of God might learn righteousness. I know my own sins cry aloud for judgments. Though the Lord has put away my sins, He has not promised to put away the rod. I know He will not afflict too much, therefore I quietly submit to His will while I can feel He bears me up by His everlasting arms of love.

"I can do all things, or can bear
All suffering, if my Lord be there;
Sweet pleasures mingle with the pains,
While His left hand my head sustains."

Oct. 24. After a day of felt darkness and guilt the Lord was pleased this night to breathe upon my soul the breath of prayer, and bring me to His feet with weeping and supplication, and melt my heart with a look of love. I again beheld Him as a reconciled Father in the face of Jesus Christ, so my prayers were soon turned to praise. How sweet was this truth—"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." O Lord, I would praise Thee for Thy lovingkindness to me, the vilest of all Thy children; may this ever keep me humble.

Sept. 17. I feel a great need of that wisdom which cometh from

above. O that the Lord would enlighten my understanding, that I might see things as they really are. I feel afraid of grasping the shadow, and missing the substance. I must cast myself upon the wisdom, power, faithfulness, and mercy of a covenant God. I want to have my heart sprinkled from an evil conscience, and to enjoy peace with God through the continual application of the blood of Jesus.

Sept. 25. I am still a monument of preserving mercy ; I feel fresh courage to carry my cause to my God, and fresh faith to cast my care on Him. I dare not choose, but the Lord's will be done. I know He will give me all He sees fit both in providence and grace. O my God, evermore keep me from insulting Thy wisdom by trying to choose my own path. May I humbly submit to Thy will, be it what it may, and may I always be enabled to bring all my concerns to Thy throne and leave them there.

Oct. 11. I have still to walk amidst changing scenes and many troubles, but the Lord bears me up. He is still the God of all grace to my soul. I have some sweet moments when I can leave the things of time and sense to find my Father upon a throne of grace, and can breathe forth my desires into His ear, and find acceptance through the Beloved. O my God, I would still look up to Thee for constant communications of Thy grace that I may be kept near to Thee and far from sin.

Oct. 11 and 13. These two days I have felt composed and resigned to the will of God. Prayer is sweet and Christ is dear ; duty is changed to choice. It is sweet obedience that flows from love.

Christian reader, though worldlings may deride this humble testimony to Divine grace, and mere letter-professors despise it, it may help thee if thou art a living child of God. The power of godliness seems less known as Time nears its solemn end. Happily a few can subscribe to the truth of the lines which shall close this paper.

“ My soul, with various tempests tossed,
Her hopes o’returned, her projects crossed,
Sees every day new straits attend,
And wonders where the scene will end.

Is this, dear Lord, that thorny road
Which leads us to the throne of God ?
Are these the toils Thy people know
While in this wilderness below ?

’Tis even so ; Thy faithful love
Doth all Thy children’s graces prove ;
’Tis thus our pride and self must fall,
That Jesus may be All-in-All.”

“ BE NOT CONFORMED TO THIS WORLD ” (Rom. xii. 2) ; or, literally, “ Be not fashioned according to this age.” Perhaps at this period we are more in danger of conformity to the *fashion of the Church* than even to that of the world. It may be that the former is more offensive and displeasing to the great Head of the Church than the latter.—*George Prichard*, of Keppel Street, 1839.

EVEN NOW.

"I know that even now, whatsoever Thou wilt ask of God, God will give it Thee.—John xi. 22.

LOOK up, sad heart, thy Saviour stands
For ever interceding;
And though thou may'st unconscious be,
Yet He thy cause is pleading.

Yes, "even now," while still to thee,
The way is dark and dreary,
While every step seems rougher yet,
And thou art, Oh so weary.

Although thy fears are at their height,
And faith gives place to sighing,
Confide in Jesus, "even now,"
Still on His word relying.

Now is the time to honour Him,
In this thy darkest hour;
He waits the soul's extremity,
To manifest His power.

Now thou can'st test His faithfulness;

He'll prove as true as ever;

Does ever He forsake in need

The soul that trusts Him? Never!

M. H.

[The above was penned when the writer, a chronic invalid, was on the eve of a critical surgical operation, the prospect of which caused her extreme natural solicitude, though Faith was strengthened to leave all with Him of whose love she was helped to tell in this simple song of trust.]

REVIEWS, LITERARY NOTES, ETC.

The Baptist Almanack, 1907. Banks and Son, Racquet Court, Fleet Street, E.C.

THIRTY years ago we thought this far away the best Almanack for pastors, deacons, itinerant preachers, and all engaged in the Lord's service; and every year it has grown better. It manifests rare enterprise on the part of the Firm by whom it is issued. All Gospel workers who have not received their copy already, should mind to order it to be sent with their January magazines.

The Sword and the Trowel, for 1906. Passmore and Alabaster, Paternoster Buildings.

THE Editor is to be congratulated on a really excellent volume. The notes on Isaiah—though too fragmentary to be called "Expositions"—are highly characteristic of C. H. Spurgeon, and worthy to be perpetuated. The weak and washy novels, instalments of which occupy so much space in ordinary religious magazines, find no place here; and the matter on the whole is interesting and instructive. The reported Lectures to the Students of the Pastors' College, by F. A. Jackson, are to us more fearful than wonderful, and most unadapted to the requirements of the young men to whom they were addressed. Surely themes more profitable than Robert Louis Stevenson or Richard Jefferies might have been found. The brief "Notices of Books" are admir-

able—discriminating, faithful, and invariably presenting a just idea of the volume. Without being professed heresy-hunters, their writers have a sharp eye for what is antagonistic to evangelical truth. Higher critics, writers of the City Temple school, and the increasing number who deny "the virgin birth" of the Saviour, are therefore always faithfully exposed, and the unwary warned to beware of the drachm of poison, even though a pound of precious truth goes with it.

The Gospel Magazine, for 1906. Vol. CXLII. Edited by Rev. J. Ormiston, sixpence monthly. S. Arnold, 74, Strand, W.C.

IN addressing his students C. H. Spurgeon once informed us that the members of the Church of England were divided into three classes—Attitudinarians, Latitudinarians and Platitudinarians—by which he of course meant High, Broad and Low churchmen. This is less true than it was forty years since; and certainly the great preacher's epithet does not describe that section of the establishment represented by the Editor of this venerable Magazine and his associated friends and brethren. While staunchly adhering to the creed of the thirty-nine articles, and insisting on the necessity of a religion which is vital and experimental, it is from a literary standpoint exceedingly creditable—fresh, forcible and readable—and evidencing careful, prayerful and competent editorship.

Though we have never had the pleasure of an introduction to Mr. Ormiston, we remember his repute as an Islington clergyman in the sixties; and have admired his career as a steadfast and unmovable champion of the Gospel of sovereign and free grace, through a precious Saviour. All lovers of pure truth who can afford the expense, should order his Magazine for 1907.

The Modern Puritan and Christian Quarterly, No. 2, October, 1906. Nisbet, Berners Street, W.

THIS, as we before explained, is a high-class and scholarly magazine, having men of erudition and culture for its

contributors; but without maintaining the truths which our Puritan ancestors so ably advocated. We hardly think this equal to the first number. Dr. James Orr fills twelve pages with "A Few Words with my Critics," which will interest but few, and crowds out the second instalment of "Studies in English Etymology," which promised to be most valuable. However, the other contents are such as educated and thoughtful Christians will appreciate very highly. Much do we wish that "The Modern Puritan" might be read by our own ministers; but its getting up is elaborate, and its price—one shilling—we fear prohibitive.

YULETIDE THOUGHTS.

LET us to-day to Beth'hem go,
With wondering shepherds let us see,
The King of Heav'n come down so low,
The Saviour of mankind to be.

No royal splendour marks His train,
No earthly monarch's rich array,
Yet King of kings—He comes to reign,
And angels celebrate the day.

Coggeshall.

Flesh of our flesh—a brother He,
Bone of our bone—He comes to die,
That we joint-heirs with Him may be,
Fit by His death to reign on high.

Come, let us join the angels' song,
And sing our great Immanuel's praise,
Until we join the happy throng,
Of seraph-choirs, to endless days.

ALICIA.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

THERE was a good attendance at the seventy-fifth annual meeting of the above Society, which was held at Bethesda Chapel, Ipswich, on Wednesday, the 24th of October.

Pastor A. Morling (of Cottenham) preached an excellent sermon from 1 Cor. xv. 1, 2, after which tea was partaken of in the new schoolroom.

The evening meeting was presided over by Mr. C. W. Sears. After the singing of the hymn, "Glorious things of thee are spoken," the Chairman appropriately read Matt. xxv. 18-30, and prayer was offered by Mr. G. W. Gardner.

The secretary (pastor H. Tydeman Chilvers), in presenting the Report for 1906, spoke of the blessings that had attended the labours of the Mission during the past year. The year had not been free from difficulties or changes—such things were not excluded by the Divine presence; but they were sanctified, and the workers were strengthened. Mr. H. D. Tooke, by reason of his removal from Lowestoft, felt compelled to tender his resignation

as secretary last April. Mr. Tooke had served the Society with devoted energy and untiring zeal for over five years, and it was with regret that the Committee accepted his resignation. By the unanimous request of the Committee he (Mr. Chilvers) had been elected, and he would, relying on their prayerful aid, endeavour to do all in his power for the Society. He was glad to report that notwithstanding some districts bore gloomy aspects, and the work discouraging, on the whole the outlook was good; and the reports of the brethren preaching in the cottages, mission rooms, and in the Summer months holding open-air services, showed that the old, old story of Jesus and His love still broke the hearts of sinners, and brought them to the Saviour's feet. Several persons had, during the past year, confessed their Lord by baptism, and joined the Churches. The Committee had assisted about fourteen pastors and village missions during the year. In reviewing the reports from the districts there seemed to be a deep yearning for spiritual revival. The Society had commenced another year simply trusting in the Lord, and with God's blessing they were determined to press on. They

were anxious to prosecute a thorough evangelistic campaign, but funds were lacking. In the Name of Jesus, who died to redeem us, he appealed to his hearers for constant interest in their prayers and for practical support.

Mr. W. Ling, who for many years has acted as treasurer to the Society, before presenting the annual report and balance sheet, mentioned a few interesting facts in connection with the Society. He said that he stood there that night as a kind of link with the past. He had several times had the pleasure of gripping the hand of the first secretary, and he now had the pleasure of gripping the hand of the last secretary. The first secretary he knew in his boyhood, and he believed he had gripped the hands of every secretary since. The Society was not of mushroom growth, having been in existence for many years. It originated through the efforts of our late brother, Samuel Collins, who was formerly minister of Grundisburgh, and, with the minister of Bethesda, Ipswich (Mr. Nunn), as the first treasurer, the Society had stood the test of seventy-five years. It had experienced changes, but, nevertheless, had been fairly prosperous, and had carried on a good work. He contended that the Society was quite as vigorous to-day. Perhaps it was not so vigorous as some might wish, for want of funds prevented it taking rapid strides. They thanked God for all the work they had been enabled to do, and for raising up friends to help them. He then read the first rule of the Society, which showed the purpose for which it was started, viz.:—"That the objects sought by this Society be the further extension of the Redeemer's Kingdom by preaching the Gospel in the villages of Suffolk and Norfolk." The Society was founded in 1831, and in 1842 so prosperous did it become that it embraced in addition to Suffolk and Norfolk the Counties of Cambridgeshire and Huntingdonshire; but afterwards it was thought better to revert to the lines upon which it was founded, so that Huntingdon and Cambridge became excluded. He would like to say how grateful the Society was to some of the London Churches for the help they had accorded the Society. The Society commenced its financial year in September last with a balance in hand of £8 0s. 9d. The receipts, which included £31 0s. 6d. raised by subscriptions and donations, £20 18s. 8d. from London Churches, and £57 10s. 3½d. collections from Norfolk and Suffolk Churches, amounted in the total to £159 15s. 5d. There was a balance in hand of £17 15s. 5d.

The Chairman, in the course of a brief address, said that there was no doubt that the people of Suffolk and

Norfolk would raise sufficient money to help the Society forward the work of God in their own districts if they had the means. It was very gratifying to find such gentlemen as Mr. D. Ford Goddard, M.P. (Ipswich), Mr. R. L. Everett, M.P. (Woodbridge), Mr. Harold Pearson, M.P. (Eye), and others, come forward to help the Society. He (the Chairman) was sure that the Society was much indebted to the treasurer (Mr. Ling) and the secretary (Mr. Chilvers) for their energetic efforts.

Pastor D. Flavell (Saxmundham), in moving the adoption of the Reports, said that the Home Missionary Society was a splendid medium through which the more wealthy Churches could help the poorer Churches. The Strict Baptists were often regarded as being behind the times. Well, if they were behind the times in some respects they were ahead in some others, for he had no doubt that those present had read how that the President of the Baptist Union advocated the grouping of the village Churches. On a small scale the Suffolk and Norfolk Home Missionary Society had done that for some years past.

Pastor W. H. Ranson (Somersham) seconded in an earnest speech, and on being put to the meeting the Reports were adopted.

Addresses were also delivered by pastor S. B. Stocker (Stowmarket), W. H. Potter (Grundisburgh), and A. Morling (Cottenham).

Mr. A. E. Garrard at the close of the meeting, on behalf of the people at Bethesda, in a few words expressed how heartily the Society had been welcomed to Bethesda.

This enjoyable meeting was brought to a close by the singing of "Praise God from Whom all blessings flow," and pastor A. J. Ward (Laxfield) pronouncing the Benediction.

G. E. DALDY.

DAORE PARK, LEE.

THE anniversary services of the Sunday-school were held on Sunday and Tuesday, October 28th and 30th.

On Sunday sermons were preached by pastor Staddon, of Aylesbury, both morning and evening, and all were cheered, refreshed, and strengthened by his helpful and encouraging words. It was his first visit to us; we trust it may not be the last.

In the afternoon Mr. W. S. Martin delivered an address, which he interspersed with song. It was much enjoyed by all of us. Our superintendent (Mr. E. W. Thomas) presided in his usual genial way. Special hymns were sung and collections taken at each of the services.

On the following Tuesday the children, teachers, and a few friends met for tea,

after which a public meeting was held, the Mayor of Lewisham presiding. The Mayor spoke a few words on "Parental Responsibility."

The report of the year's work was read by the Secretary, and addresses were delivered by pastors J. W. Davies, T. G. C. Armstrong, and our pastor, A. J. Burrage.

We pray that God may richly bless and prosper the work, and that our zeal and love for the work among the children may be increased.

EDITH PHILLIPS.

ZION, NEW CROSS ROAD, S.E.
RECORD gatherings took place here in connection with the 57th anniversary of the Sunday-school.

On October 21st an early morning prayer-meeting was held, presided over by pastor J. Bush, who afterwards preached from Isa. xl. 11, "He shall gather the lambs with His arm and carry them in His bosom." It was an outline portrait of the Lord Jesus Christ—an example for the whole Church to seek to follow out. If the Church was the Bride of Christ, she would care for the lambs as did the great Shepherd. He was also a Model for every Sunday-school teacher. His condescension, His earnestness, His willingness to receive and save the lambs were all characteristic of Him. His life and death alike bear testimony to the value He sets upon them. The Church should look after the lambs, feed them, carry them by example, by love and sympathy. We do not wonder the little children wanted to get near the Saviour. His attractiveness be manifest; so should the teacher's be. Come to your classes with hearts glowing and faces beaming with love to your scholars. Try to uplift them—their aspirations, their desires, their thoughts, always upwards; seek to bring them to Jesus. Lay them upon your heart until they feel its warmth; they are weak, carry them in prayer; exposed to danger, guard them by every means in your power.

In the afternoon Mr. W. Stanley Martin delivered a characteristic address, the subject being "Bible Arithmetic," which was listened to by a large gathering of scholars and friends.

In the evening the chapel was crowded, seats being placed on the platform and down the aisles, pastor J. Bush preaching from 2 Kings iii. 16-18. The lessons to be gathered from the narrative as illustrating the position of the Church and the school were—(1) Our abject dependence. God must appear, the power of the Holy Spirit must be manifested, because ours was not a religion of forms, but of grace. His power was needed for the quickening of our prayers, our ministry, and

our teaching. (2) Our duty—obedience to His Word. Prepare for the blessing and prepare largely (Isa. liv. 2, 3). At once! by prayer, by action. Ditch-making was laborious, but it proved successful. Get the children together; tell them the old, old story of Jesus and His love. Go forth in diligent, continuous, persevering service. It must all be done in faith, assured of the blessing, and it shall come. (3) The Divine operation—sovereign! No wind, no rain; silently, surely, sufficiently, the water came and the valley was filled with water. (4) The promise of greater things—our enemies, the ungodly, shall be given into our hands. Sinners shall be transformed into saints and God shall be glorified.

Special hymns and anthems were sung by the scholars under the direction of Mr. W. J. Nash.

On Tuesday, October 23rd, a social tea was held in the afternoon, followed by a public meeting, the president (pastor J. Bush) in the chair, when the chapel was again well filled, a large number of old scholars and teachers being present.

Prayer was offered by Mr. C. W. Sears (of Lee), after which the report was presented by the hon. sec., Mr. W. M. Boorne. There were 340 scholars and 35 teachers and officers, showing a nett increase of 15 and 5 respectively—77 scholars being over 15 years of age. Eight scholars had been baptized and 12 scholars were now at work as teachers in the Mission at Baildon-street, where there were also about 100 children. The Young Christians' Band numbered nearly 50, and three members of the Bible-classes had joined the Church. There were 333 members of the International Bible-reading Association, an increase of 40 over last year; Band of Hope, 150; Cradle Roll, 65, with Miss Bush as visitor, who is also the leader of the Mothers' Meeting, which now numbers about 60. The Open-air Mission had done good work during the summer months, and the Teachers' Preparation was commencing its winter session the following Saturday. During the year the collections had amounted for the South Indian Strict Baptist Missionary Society to £42 9s. 9d.; Indian Sunday-school Mission, £23s. 8d.; Continental Sunday-school Mission, £2 10s.; China Inland Mission, £2 15s.; Robin Society, £2; Guild of Help and Children's Country Homes, £4 0s. 2d.; British and Foreign Bible Society, £1 7s. 6d.; and the profits on the cantata "Under the Palms," £3 7s. 11d., which was given towards the cost of the new baptistry, making a total of £50 14s. for objects outside the Sunday-school. Entertainments had been given to the junior and senior scholars, a supper to the parents, and

the summer outing by special train to Barden Park, Tonbridge, where a very enjoyable day was spent. The teachers' outing took place in September last, when about thirty went to Chislehurst, visited the Bickley Caves, and were entertained to tea by the President in St. Paul's Cray Woods. Feeling reference was made to the home-going of Mr. Frank London in July last, who for over thirty years was teacher and junior superintendent; Mr. C. J. Porter and pastor E. Wilmshurst, of Croydon, both good friends to the school.

In the absence of the Treasurer, the balance-sheet was read by Mr. J. Thomas and showed that £46 0s. 8d. had been received and £44 6s. 9d. expended, leaving in hand £1 13s. 11d.

The Chairman having in his opening speech referred to the importance and blessedness of Sunday-school work, addresses suitable to the occasion and of a spiritual and profitable nature were given by pastors W. H. Rose, H. J. Galley, and W. S. Baker.

The addresses were interspersed with hymns and anthems sung on the Sunday.

Votes of thanks were heartily accorded to all who had helped in making the anniversary so successful, and the collections realised nearly £30.

THE STRICT BAPTIST MISSION.
A SPECIAL united prayer-meeting was held at Chadwell-street on Friday evening, 16th November, for the purpose of seeking the Lord's teaching, guidance and blessing in the present financial crisis.

Owing to the unfavourable weather, the number present was not as large as it would otherwise, no doubt, have been, but, considering the circumstances, was distinctly encouraging; while the tone of the prayers indicated the presence of the Spirit of grace and supplication. Besides our dear friends at Chadwell-street, we gladly recognised representatives from Brentford, Guildford, Gurney-road, Hill-street, Homerton, Hounslow, Walthamstow, and West-hill, Wandsworth.

The following brethren led us to the throne of grace, viz., brethren Fromow, Brand, Robbins, Thomas Jones, Turnpenny, Archibald Booth, Jesse Brand, Caplin, Joseph Booth, and Hutchinson. The scope of the prayers was that our brethren in Madras might be sustained and encouraged, that we at home might learn the lessons our Lord designed to teach us, being led to humility and confession, that the Committee might be guided and the Lord's stewards constrained to repair the loss.

Our President, who conducted the meeting, referred to a pathetic letter he had received from Mr. Booth, in which, although he had lost money of

his own, his whole thought was for the money the Mission had lost. Let us, said Mr. Mitchell, supplicate the Lord to make known His will, to sanctify the event, and to bring us out in His power and faithfulness.

Mr. Chisnall, our general secretary, spoke in the same vein. It was for us to "profit by the loss," and, since our Mission had been called to suffer, to rise up in the resurrection power of our Lord. It was our desire to-night to love Him more and serve Him better. He had in less than a month given us over £500 towards this heavy loss.

Pastor H. D. Tooke, in an interesting and stirring speech, showed by a variety of illustrative incidents that some of God's greatest works had been preceded by apparent calamities. In every calamity we had the resource of prayer, and God's glory would yet be vindicated.

During the meeting, which lasted two hours, without any sign of weariness, a welcome telegram was received from Brighton as follows: "Grand meeting at the Brighton Parthana Sabha last evening. Over £30 promised.—Cozens, president."

Mr. Mitchell, in expressing our common gratification and thanks for this fresh mark of loving sympathy and generous help, emphasized the spontaneity of this and all the other help which had been given. We had not wished to press our friends, but God was moving their hearts. If, in addition to this, the effect of the disaster should be to soften down asperities, to bring us humbly to our Lord's footstool and make us more patient with each other, the loss would be gain, for "money does not count in comparison with spiritual blessings."

MANOR PARK.—The Church (late of Rehoboth, Stepney) held their usual anniversary services on Wednesday, November 14th, in the temporary meeting-rooms, 592, Romford-road. An excellent sermon was preached by Mr. R. Mutimer in the afternoon to a good congregation from Gen. xxii. 2, 14, in which he discoursed upon faith's trials, faith's title, and faith's testimony, to the delight and comfort of the hearers. After tea, which was given by kind friends, those present took a walk round to view the prominent site of freehold land which has been purchased at a cost of £650, on which a new and commodious chapel is to be erected. The public meeting commenced at 6.30 and was presided over by Mr. G. J. Applegate in his genial and happy manner, who, having read a sweet and precious portion of the Divine Word, called upon brother E. White to ask the Lord's presence and blessing on the gathering. Good and

spiritual addresses followed by brethren H. D. Tooke on Jer. xxxiii. 9, "What the Church is to God, for God and to the world"; R. Mutimer on John xiii. 1, "The wonderful love of Christ"; E. White on Zech. iii. 14, showing how the mountains of sin, difficulty and opposition shall become a plain; J. Clarke on Exod. xxxiii. 14—the promised presence and eventually home of rest; G. Smith on 2 Thess. iii. 5, "The Lord direct your hearts into the love of God"; and J. Parnell (pastor) on "Hitherto"—a warm and stimulating address. The hymns were well sung; the collections exceedingly good. Altogether the services were among the best we have ever witnessed in connection with the above Church. "Praise ye the Lord."—W. R. L.

RECOGNITION SERVICES AT ST. JOHN'S GREEN BAPTIST CHURCH, COLCHESTER.

RECOGNITION services in connection with the settlement of the pastor, Mr. D. Witton, at St. John's Green Baptist Church, Colchester, were held at that church on Wednesday, October 17th, and there were large attendances at all the services.

Pastor H. T. Chilvers (of Ipswich) preached at the afternoon service from the text, "Fight the good fight," and following a tea in the schoolroom, to which about eighty sat down, there was a public meeting in the chapel. Mr. W. E. Thorrington was in the chair, and he was supported by pastors H. T. Chilvers, W. Burnett (Earls Colne), E. Spurrier (Eld Lane Baptist Church), and D. Witton; Messrs. A. E. Garrard (deacon at Bethesda Church, Ipswich) and Thomas Wells. An apology for non-attendance was received from Mr. E. C. East (secretary of the Colchester and District Free Church Council).

The Chairman observed that he was especially glad to have the opportunity of presiding on that occasion and of giving the hand of welcome to their new pastor. He hoped they had all met with the consciousness that that union had God's approval. During his thirty years' connection with the Church the Chairman said he had seen many changes, but he could not recall another occasion when the Church was so unanimous as it was this time in the selection of its pastor; it was perfectly unanimous. From the time of pastor Witton coming amongst them they were confirmed in the absolute consciousness that he was with them in answer to their earnest prayers.

Mr. Dennis, senior deacon of the Church, said it was about eighteen months ago since their then esteemed pastor, feeling that his work in Colchester was finished, removed to another sphere of labour. That Church was now

ninety-five years old, and in welcoming their new pastor amongst them he hoped that he was prepared and determined to "fight the good fight" for some years to come.

Pastor Witton, in the course of some kindly words, hoped that his acquaintance with them might last for many years to come. He also hoped that he might be a friend to them all in divine things. That was his third "wedding," and while he was with them, and so far as God gave him wisdom and strength and opportunity, he should do his best for their good and for the good of God's Cause there.

Addresses of welcome and God-speed were afterwards delivered by pastor W. Burnett, who also brought good wishes from the Pier Avenue Church, Clacton-on-Sea; E. Spurrier, who, as president of the Colchester and District Free Church Council, assured pastor Witton that other Free Churches in the town would always be glad of his help in any good work, and others would try to help him as far as in them lay for the advancing of the Cause so dear to them all. He was unable to be with them at the afternoon service, having to attend a specially convened meeting of the Education Committee in committee to decide as to what action should be taken in view of the West Kiding decision; and also pastor H. Chilvers and Mr. Garrard.

CLAPHAM JUNCTION (MEYBICK ROAD).—The eighth annual meeting of the Band of Hope was held on November 14th. A large company of parents sat down to a well-provided tea. The evening meeting, which was presided over by Mr. Alfred Sharp, proved a great success. The secretary, Mr. E. W. Aoworth, presented the Annual Report, showing another year of progress and development in connection with the Society. The Chairman and pastor R. E. Sears delivered suitable addresses. Several of the members recited. At intervals throughout the meeting the boys from the Stockwell Orphanage, under the able conductorship of Mr. R. W. Iverson, gave entertaining displays of handbell ringing, and very interesting musical selections were rendered by Spurgeon's Orphan Choir, not the least among them being a musical setting of nursery rhymes. The pastor presented the prizes, and the meeting was brought to a close by the singing of the Doxology and the pronouncement of the Benediction.

ELTHAM.—The Church worshipping in Balcaskie-road held special services (on behalf of their Building Fund) on Tuesday, November 13th. Pastor John Bush (of Zion, New Cross) preached in the afternoon from Heb. ii. 9, "But we

see Jesus." Our brother and friend, Mr. F. J. Catchpole, presided over the evening meeting, which was addressed by pastors E. Mitchell, E. White, John Bush, and Samuel Banks. Our brother T. R. Loosley sought the Divine blessing, which was sweetly realised. By the generous gifts of our dear friends, Mr. Catchpole and Mrs. Kennard, the collections amounted to over £13 towards reduction of small remaining debt. To God be all the praise.—A WELL-WISHER.

ACTON TABERNACLE, ACTON LANE.

THE second anniversary meeting of the Gospel Loan Tract Society was held on Tuesday, November 13th. Mr. E. H. Sadler (president) took the chair, and was supported by Messrs. F. T. W. Bartlett, J. P. Goodenough, and T. L. Sapey. Portions from Habakkuk ii. and iii. were read by the Chairman, after which Mr. Sadler prayed.

The report read by the Secretary showed that an extensive work had been done in the neighbourhood, in that above 11,000 tracts had been distributed by eight visitors. Many conversations had taken place between the visitors and the visited, and, with the blessing of God, good results must eventually be effected. In connection with the Society, open-air meetings have been held on the Lord's-day evenings during the summer months, which have been well supported by all friends.

The President, in his opening address, warmly solicited help from those who, having some spare time at their disposal, could devote a little part of it in labouring for the Master.

The address delivered by Mr. J. P. Goodenough was based upon Psa. cxxvii. 1. The pith of his remarks was, that to attempt to build the spiritual house apart from the aid of the Holy Spirit is both futile and foolish. God makes His own work fast, firm, and strong.

The presence of the Lord was made manifest by the subjects taken; for, while Mr. Goodenough's thoughts were on the work, the following speaker, Mr. Bartlett, was led to speak upon the workers.

In the book of Zechariah we have two experiences mentioned—that of Joshua's in being prepared for service, and of the success attending that of Zerubbabel's work—both through the operation of the Holy Spirit.

Mr. Sapey crowned the two preceding addresses by taking tract work on the whole. He gave excellent advice, and commended the labourers to work faithfully as to the Lord and not to men, and that, by so doing, blessings would surely follow.

Our treasurer, Mr. Holland, thanked

the speakers for their presence and support, and desired that prosperity might attend the efforts put forth to the extension of God's kingdom.

The singing of the Doxology, followed by the Benediction, concluded the meeting.
G. W. H. E.

CHADWELL STREET. SPECIAL MISSION AT 71, WHITE LION STREET.

A SPECIAL mission, lasting from Lord's-day (October 14th) to Saturday evening (October 20th), was conducted by pastors H. J. Galley and Tooke, at which attendances were good. For several days previous our workers had held prayer-meetings, and some thousands of tracts and leaflets had been distributed in the neighbourhood.

The addresses by both ministers were fraught with Gospel truth and were listened to with intense interest.

On the following Lord's-day evening (October 21st) our pastor, Mr. E. Mitchell, gave the closing address and attended a thanksgiving service on the Monday evening of October 22nd.

D. B.

DERBY ROAD, CROYDON. THE 30th anniversary of the Sunday-school was held on Sunday and Wednesday, October 21st and 24th.

The Sunday services were opened with a prayer-meeting at 7.30, at which a good number of scholars and friends were present. Our pastor was greatly helped in preaching both morning and evening, and also in addressing the young in the afternoon on "God's care for the sparrows" from Luke xii. 6, 7.

On Wednesday afternoon pastor T. Jones, of Wandsworth, preached a helpful sermon from Isa. lxxiii. 1, followed by a tea and public meeting, presided over by our genial friend, Mr. W. S. Millwood, of Hill-street. A report of the year's work was read, and Messrs. B. T. Dale, E. Rose, T. Jones, A. Vine and our pastor gave encouraging addresses.

The attendance was good, especially on Sunday. Special hymns were sung by the scholars, and our friends opened their hands liberally towards the supply of our financial needs.

E. S. B. (Hon. Sec.).

LIMEHOUSE (ELIM).—Our anniversary services were held on Lord's-day, November 4th, when the pastor (Mr. F. C. Holden) based his discourse in the morning upon 1 Peter i. 5, and in the evening brother J. M. Rundell preached a cheering sermon from the words, "The faithful witness" (Rom. i. 5). The services were continued on Tuesday, the 6th. Brother O. S. Dolbey discoursed upon Jer. xxix. 10. The sermon was full of precious truths, glorifying to God and comforting to

the souls of His people. The evening meeting was conducted by our kind and much-beloved brother, Mr. A. Boulden. Brother B. Nash, one of our members and an acceptable supply among the Churches, offered prayer, and the following brethren gave very able and spiritual addresses—J. Clark, J. M. Rundell, E. W. Flegg, and O. S. Dolbey. The weather on both days was most unfavourable, which of course affected the attendance, yet the financial result was good, amounting to about £14, so we thank God and take courage.—F. C. HOLDEN.

CHELMSFORD.—On October 31st, under the auspices of the Young Men's Meeting, a good number of men gathered to hear a lecture by Mr. H. T. Chilvers on "True Manliness." For over three-quarters of an hour the company was interested in the speaker's observations and exhortations, and at the close he was heartily thanked.—On November 14th a service of praise was held, entitled "Salvation," the connective readings being given by the pastor, and the musical part was rendered by the choir, under the leadership of Mr. Blyth. The service beautifully illustrated salvation in its source, channel, manifestation, blessing, and consummation.—A. H. THOMPSON.

WOOD GREEN.

THE sixth annual tea and social meeting in connection with the Park Ridings Open-air Mission was held on Saturday, October 20th.

About forty sat down to tea, after which a spiritual repast was enjoyed. Brother C. E. Waller presided.

The Leader of the open-air services rendered a report of the sixteen services held at the corner of Lymington-avenue. Three aspects he took:—First, Joyful Service; second, Grateful Thanks; third, Faithful Expectation. One point emphasised was that the doctrine of election did not deaden faithful expectation in open-air work.

The Chairman welcomed all friends who had come to encourage us and join in praising our Master for His goodness to us.

Five brethren gave suitable and spiritual addresses.

Brother Waller took the subject of "Faith"—the open-air speaker's need. Without faith it is impossible to please God.

Brother Bunyan, "Love." The love of Christ constraineth us—the open-air speaker's incentive.

Brother Kyte, "Promise." All the promises of God are in Him Yea and in Him Amen to the glory of God by us—the open-air speaker's encouragement.

Brother Hill, "Prayer"—the open-air speaker's atmosphere. "Wait on the

Lord, be of good courage, and He will strengthen thine heart. Wait, I say, on the Lord."

Brother Chambers, "Meekness"—the open-air speaker's attitude. "Fruit of the Spirit"—meekness.

Definite prayer was offered for the past services—the workers—the future of the Mission.

The singing of "Abide with me" concluded a hearty and happy gathering.
P. J. C.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE anniversary services were celebrated at Zion, New Cross-road, on November 18th, when special sermons were preached by pastor J. Bush. On the following Tuesday afternoon he preached again, and was very happy discoursing upon "The Lord of hosts is with us, and the God of Jacob is our refuge." These words had displaced others from his mind, incidents of the committee meeting held on the Friday preceding the meetings being the occasion of the change. The Psalm is one of holy confidence—a blessed inspiration to living faith. Doubt is always destructive; faith is always constructive. This is true in matters worldly, and equally true in service Divine. The preacher remarked that the living God has a living interest in all mankind—a very special interest in the sons of men—seeking the welfare of the human race. If our faith is in Him we, too, shall live uplifting lives, resembling Him. Mr. Bush then named his sermonic divisions:—(1) The two-fold description. (a) "Jehovah of hosts"; (b) "The God of Jacob." (2) The two-fold declaration. (a) "Is with us"; (b) "Is our refuge." The two-fold description led Mr. Bush to observe that Jehovah is Lord of the starry hosts, the hosts of angels, and the hosts of men—absolute, sufficient, supreme, Lord of all! But, He is "the God of Jacob"—the God of the individual, though over all hosts; infinite in majesty as Lord of hosts, infinite in mercy as God of Jacob; stupendous in power, sublime in pity. As Lord of hosts He seems so far away that we cannot get at Him; as God of Jacob He is so near we can touch Him. The greatness of God is as apparent in the minuteness of His works as in the magnitude of them. The two-fold declaration led Mr. Bush to enquire, What is the Lord with us for? His answer was, "To make Jacobs into Israel." He takes stars, angels, and men into His service, and subverts all things to the accomplishment of His grand purposes of love. When Deborah sang, "The stars in their courses fought against Sisera" (God employing them for the purpose) no wonder that she added,

"O, my soul, thou hast trodden down strength!" When we are depressed let us lift our eyes to the stars and think that, if it were necessary, God will cause those worlds to serve us! He is in India, in China, anywhere, everywhere, to uplift men! He has taken us up in His purposes of salvation. He makes angels serve us; and even such hosts as were fighting in the Russo-Japanese war have been so disposed of by Him that doors for missionary endeavour have been opened. God takes pains with men to make them what He would have them be. He is our Refuge in difficulty, in danger, in distress. Do we halt as Jacob did? Herein is our strength! In Paul's weakness he was strong. Does God say, "I will be exalted among the heathen, I will be exalted in the earth"? And do we say, It can't be done? Jehovah says, "Whom shall I send, and who will go for us?" Whoever goes in response will find the resources of God behind him.

Mr. Bush also presided at the evening meeting, being inducted into the presidential chair by pastor F. Fells.

Mr. Walter Gray, of Harley College, Missionary elect, read the Scripture and prayed.

A digest of the annual report was read by pastor S. Gray, of Brighton (secretary). The balance-sheet, by Mr. F. J. Catchpole (treasurer) showed that £1,304 10s. 11½d. had been collected and £1,355 6s. 10½d. expended, showing a deficit of £50 15s. 11d.

Sympathy was expressed at the loss sustained by the sister Society through the bank failure, and while they would weep with those who wept it was to be hoped that others would rejoice with them in their prosperity.

The President, in his opening address, declared his willingness to go anywhere and everywhere to preach on behalf of the Society. He had only been brought into touch with it during the past two years, and the more he knew of it the more he felt in sympathy with it and the object it had in view.

Pastor P. Reynolds (the first president) stirred the meeting with an impassioned appeal for increased interest and practical help, followed by pastors J. W. Wren (Bedford), W. Dixon (Bradfield-St.-George), and S. B. Stocker (Stowmarket).

Miss Riddle recited a missionary poem with much effect.

Much that was said and said so well by the various speakers will (D.V.) appear in *Rays from the East*, the Society's Magazine, for January; which Magazine will be issued monthly in future.

It remains but to be said, and said

with devout satisfaction—(1) That Mr. Strickson will be home on a furlough next year, if the Lord will. He proposes leaving India early in March, to escape the severest heat. Churches will do well to listen to our brother, and are invited to communicate with the Secretaries thereabout. (2) Mr. Catchpole has generously given another donation of £100 to the Society's funds—to help forward the good work which lies so near his heart.

The collections amounted to £28 5s. 6d.

HOMERTON ROW.

SPECIAL services were held on October 14th and 18th, in commemoration of the eighty-sixth anniversary of the formation of the Church.

On Sunday morning brother S. B. Caplin preached from Mark viii. 1, 2. In the evening pastor C. West (of Erith) from Psa. xxxv. 3. There was a very good attendance, and the services were much enjoyed.

On the following Thursday pastor Bush preached an excellent sermon in the afternoon from Psa. lxxiii. 24.

The evening meeting was kindly and ably presided over by Mr. F. T. Newman, whose presence was very much appreciated. He read Ephes. ii. Brother Stevens sought the Divine blessing, and the Church Secretary read a report, showing that the Word preached by the beloved pastor (E. W. Flegg) had been much blessed. Twelve had joined the Church during the year—three from the Bible-classes—and there were signs of others coming forward. The Sunday-school and every other institution were in a healthy condition. A Tract Society had just been inaugurated, which it was hoped would be the means of much blessing in the neighbourhood.

Brother Hutchison addressed the meeting from Song of Solomon iv. 16. Pastor E. Rose from John xx. 28. Brother Goodenough from 2 Cor. iii. 10 (latter clause). Brother Puttnam from 1 Tim. ii. 5. All the addresses were of a deeply spiritual character, delivered in much loving earnestness, and the meeting altogether was a good one.

One thing which marred the pleasure was the absence of our beloved pastor, who was just recovering from a severe attack of influenza, but through the mercy of God he is again restored to us, and we pray he may long be spared, and that each year may draw us closer together.

Aged Pilgrims' Corner.

ONE thousand six hundred and fifty-six pensioners, and an expenditure in pensions and upon the Homes entailing a daily outlay of £43, present in a concrete form the heavy responsibilities resting

upon the Committee, and constitute a strong plea for additional support, especially in this centenary year in the Society's history.

* * *

The life pensions granted by this Society to the aged Christian poor afford an object-lesson in old-age pensions, and do much to ameliorate the conditions of the lives of those whom it is our privilege to assist. Such old age, if it possess leisure untroubled by the cares of how to live, and with its few requirements provided for, is a quiet recess—a waiting time for the King's message to cross the river and enter the heavenly land. But how can this be if the hard hand of want is pressing on time and thought with the vigour of past days gone and the former strength become labour and sorrow? And yet the aged pilgrim must pick up a scanty pittance by, it may be, stone-breaking by the roadside in the bitter a-stranger to the little alleviations and wind, earning thus a bare subsistence—comforts which should surely accompany old age. The lack of coals, the want of a warm blanket, the scanty meal which might for so small a sum have been so much more inviting.

* * *

Do their fellow-pilgrims recognise this disturbing poverty of the aged? Ought we to wait until the weary limbs of the aged pilgrim fail? Ought it not to be the delight of the younger to "lift up the hands which hang down and the feeble knees," to speak a word to the weary, and as far as possible to assuage their sorrows and smooth their pathway to the end?

* * *

The Benevolent and Coal Funds of the Homes provide the inmates with medical attendance and help in nursing and extras when the aid rendered by relations needs supplementing. An ample supply of coals is also furnished to all; upwards of 300 tons have been supplied during the last twelve months. The Benevolent Funds are under the management of the lady visitors, who are thankful to receive aid for this necessary ministry to God's aged ones. In a letter written a short time back by an inmate to a friend the following paragraph occurs:—"I feel so grateful for my home; no landlady to hold the sword over you and no rent to pay or coals to buy. I feel as I sit in my little room I must be praising my Heavenly Father all day long when I think of the love and kindness shown to me in the decline of life."

* * *

Picture postcards of the Homes, 4d. a packet of 12, post free 5d., on application at the Office, 83, Finsbury Pavement, E.C.

Gone Home.

MRS. ANNE BANFIELD,

the beloved wife of Mr. H. Banfield, deacon of the Church at Hadlow, departed this life on the 8th of October. In 1862 this friend was baptized by Mr. Pells at Soho Chapel, Oxford-street. A few years afterwards her membership was transferred to the Church at Hadlow. She married, and for forty-two years, with her husband, maintained an honourable membership, and was held in high esteem. She was a firm believer in the doctrines of free and sovereign grace. For the last eight and a-half years she was deprived of her sight, and for the last four years was afflicted with creeping paralysis. She bore her trial with wonderful patience and without complaining. She was buried in the family vault at Hadlow Cemetery, Messrs. Hunt and Richardson officiating.

MR. THOMAS EKINS.

Once again the Lord has visited Mount Zion, Chadwell-street, and taken to Himself Mr. Thomas Ekins. Our late brother sat for more than thirty years under the Word, being convinced of sin by the preaching of his former pastor (Mr. John Hazelton), but his soul was set at liberty in his own room by these words being applied graciously by the *Holy Spirit*—"Come, ye blessed of My Father" (Matt. xxv. 34). His partner much rejoiced, as she had been pleading for him. He joined the Church on September 3rd, 1874, and adorned his profession for many years. His choice character was summed up by our dear pastor (Mr. E. Mitchell) at our very last communion—"A simple, sincere, and godly Christian."

During the last few years our brother had been bedridden, but our minister and deacons were very good to him. His wife used to tell him the text, and one of these—"And Philip ran" (Acts viii. 30)—he often repeated during his last days. He also talked frequently of the "*many mansions*." His faith was clear.

The end came on Saturday, Oct. 20th, and the mortal remains were interred at Finchley by Mr. Mitchell on Friday, Oct. 26th, who subsequently preached the funeral sermon on Lord's-day evening, Oct. 28th, from the words in 1 Thess. iv. 14.

D. BUTCHER.

F. H. GORHAM,

for five years minister of the Baptist Chapel, Kenninghall, Norfolk, was born in 1871, and deceased in November, 1905, in his 35th year. His parents were but plain country people, though

of his mother's piety and gracious influence he was wont to speak with great gratitude to God. He was the subject of religious impressions from his youth, and was brought to decision for Christ through the exposition of a chapter at a Bible-class and an address at a village service, both of which were conducted by W. H. Ransom, of Somersham, near Ipswich, by whom he was baptised in 1894 and received into the Church.

It was ere long evident that he possessed both natural and spiritual gifts of no common order, but no opportunity presented itself for his attempting to remedy the defects of his early education, and without any preparatory study he soon commenced to serve adjacent Causes with much acceptance.

After itinerating for some years he accepted his first and only charge in 1900, and soon established his reputation as a faithful and intelligent preacher, and the diligent and affectionate pastor of his little flock.

His character in some of its *traits* seems to have resembled what is recorded of Joseph Swain (of Walworth), Thomas Spencer (of Liverpool), R. Murray M'Cheyne, and other seraphic men, his simplicity, spirituality and zeal for souls having been very great.

His death from pneumonia was sudden, and occasioned wide-spread sorrow. An appeal for greatly needed pecuniary assistance for his bereaved wife and four little children met with a ready and generous response, and found an earnest advocate in the kindly and Christlike clergyman of Kenninghall, who was affected to tears as he pleaded the cause of the widow and fatherless from the pulpit of the Parish Church.

Thus of another minister of unusual power and promise it has had to be said that his "sun is gone down while it is yet day." W. J. S.

MRS. MARY HUXHAM.

The readers of the EARTHEN VESSEL who can recall the personality and ministry of Mr. R. A. Huxham, who served for several years in the ministry of our section of the Church of Christ, will learn with deep sympathy that his widow, Mrs. Mary Huxham, passed away at Rattlesden on October 18th at the ripe age of eighty years.

During the seven years of his ministry in this village, the writer, whose ministry she attended, had frequent opportunities of conversing with her upon the things of God.

After leaving Aldringham, which was the last sphere of labour filled by her husband, they spent the closing days of his life at Stowmarket. Mrs. Huxham never removed her membership from the Church in that town; and when after her husband's decease

she removed to Stowmarket, she continued to help the Lord's work at Stowmarket.

She was a regular attendant and communicant at Rattlesden Chapel, and found among its members staunch and loyal friends, who ministered to her comfort until the last.

Naturally our sister was one who lived in the past. She would dwell lovingly upon the earlier associations of her Christian life at Chelmsford, Aldringham, Borough Green, and other places where Mr. Huxham ministered, and friends in various places corresponded with her to the end, and greatly cheered her declining days.

Mrs. Huxham was baptised in Devon, October 1st, 1859. She was a staunch lover of the doctrines of sovereign grace, and was keenly interested in the welfare of the Churches. Some of the writer's best moments with her were spent at the mercy-seat, and towards the close of her life she manifested a marked spirit of grateful realisation of the goodness of God to her in the waning days of her pilgrimage. She was never elevated to heights of rapture, and times not a few she mourned this fact, but there was a firm grip of the eternal verities of the covenant of grace, and she passed away knowing Whom she had believed, and shortly before her departure expressed her soul's trust in the well-known lines:—

"My hope is built on nothing less
Than Jesu's blood and righteousness."

The funeral took place at Stowmarket Cemetery on Tuesday, October 23rd. Our sister left no relatives, but the Cemetery Chapel was filled with friends connected with the Rattlesden and Stowmarket Churches, and Mr. and Mrs. Cottee, of Chelmsford, the service being conducted by pastors W. F. Edgerton and S. B. Stoker.

On Sunday afternoon, November 4th, a service was held at Rattlesden Chapel, when the pastor preached from Rev. ii. 7. As this service was held "In Memoriam" special reference was made to the departed one, and while we sang the beautiful words,

"E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore,"

many felt that but a thin veil divides the earth-worn pilgrims from their Father's home eternal.

Feeling it meet that one so well known and so deservedly respected should not pass away without an appreciative record, the writer sends this brief obituary, not to eulogise the creature, but to magnify the grace of God.

W. FREW EDGERTON.

Rattlesden.

MERCY LAMB.

It is in great sorrow that I ask you to report the sudden passing away of my dear and beloved mother, Mercy Lamb, late of 12, Leyton-street, Kentish Town. She was seized with apoplexy on the morning of November 1st, and entered her heavenly rest the same afternoon.

The interment took place in the family grave, St. Pancras Cemetery, East Finchley, on November 6th, and was suitably conducted by pastor H. D. Sandell, of Ebenezer, Hornsey Rise.

Thirty years ago our dear one was baptized at Pentside Chapel, Dover, and has since been in membership without a break at Ebenezer, Grays; Rehoboth, Clapham; and Ebenezer, Hornsey Rise, respectively.

Ours is the great, irreparable loss. Human reason cannot compass her immeasurable worth and work. Her life was one great, noble spell of loving, patient self-sacrifice.

We are much comforted by the blessed knowledge that she is again united with my dear father in heaven, and to be for ever with Jesus, the faithful, unchangeable Friend, whom she taught us to trust and to love.

"Only good-night, beloved—not farewell!
A little while, and all His saints shall dwell

In hallowed union indivisible.
Good-night! Good-night! Good-night!"
S. R. LAMB.

HENRY RAYNER.

Many times when in prayer we have heard our dear friend say that though he would have to change his place he hoped he would not change his company. His desire is, we believe, realised. Over sixty years ago, when one of the chief of sinners, he was convicted of his sins, ultimately set at liberty, and, being baptized, united with the Church at Providence, Halstead. He was afterwards chosen deacon, in which office he was graciously sustained for some time.

In due time the call came to him to carry the Gospel message from place to place, and eventually he became the pastor of the Church at Mount Bures. Here the Lord blest him, and during the twenty years of his ministry many were added to the Church. Through old age and infirmity he was compelled to relinquish the pastorate, and he then returned to his native town, Halstead. So far as his strength permitted he proved helpful to the Church here, frequently conducting the week-evening service.

On the death of his wife, a little over eight years ago, our brother broke up his home and went to reside with his niece, who kindly tended him until the closing hour.

He was greatly respected by the

pastor and Church at Halstead, as also by friends elsewhere.

Until a few days before his death our friend appeared in his usual health, but while sitting in his chair he was seized with a fit, became unconscious, and passed away on September 23rd, at the age of eighty-seven.

On the following Thursday the funeral took place, the service being conducted by Mr. Polley, who the same evening preached a very impressive sermon, after which our departed brother's favourite hymn, "Jerusalem, my happy home," was sung.

G. JARMIN.

ETHEL J. WIGLEY.

The Church worshipping at St. John's Green, Colchester, has suffered another loss in the "calling home" of our sister, Miss Ethel Wigley. Although latterly she had not been able to meet with them so often as was her wont, owing to the illness of other members of her family, yet her pleasant smile and cheery greeting will be greatly missed from among the friends worshipping here.

Baptized by pastor Wm. Chisnall, she was for about ten years a member of this Church, and for some years a teacher in our Sunday-school, of which her late esteemed father was superintendent for over twenty-five years.

Our sister was not called upon to suffer long, her illness lasting just a week. She expired from pneumonia on September 27th.

Her body was laid to rest in the Colchester Cemetery on October 2nd by pastor D. Witton, with whom much sympathy was felt, this being the second member of the Church he has laid to rest during a pastorate of five weeks.
W. B.

CLOSING NOTE.

WITH the present number another volume of our denominational magazine is completed.

The magazine being a means of communication between the Churches and a record of Church work, as well as setting forth the things most surely believed, it is felt that its circulation should be larger. The present period of the year is a favourable time for friends connected with our Churches to use their efforts to secure this by obtaining new subscribers for the ensuing year.

We hope (D.V.) to publish in connection with the Church news a series of articles on Church Life and Work.