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MR. EBENEZER MARSH,

*Pastor of Gurney Road Chapel, Stratford, and President Elect of the
Metropolitan Association of Strict Baptist Churches.*

Photo by W. E. STONE. 178, The Grove, Stratford.

THE
EARTHEN VESSEL

AND
GOSPEL HERALD

FOR
1900.

CONDUCTED BY
EDWARD MITCHELL,
AND
EBENEZER MARSH.

VOLUME LVI.

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FEBRUARY.

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MARCH.

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APRIL.

Baptisms, Chadwell-street, Croydon, Gone Home, Keppel-street, Limehouse, Notting Hill Gate, Preservation, Reading, Resignation, Suffolk and Norfolk Association, The Church and the War, To Friends in the Provinces and Country Towns, To our Subscribers, True Repentance, Unholy War.

MAY.

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JUNE.

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JULY.

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AUGUST.

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SEPTEMBER.

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OCTOBER.

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NOVEMBER.

Baptisms, Keppel-street, M.A.S.B.C., Stratford, Strict Baptist Mission, St. Neots, The Word of God, Thanks.

THE
EARTHEN VESSEL
AND
GOSPEL HERALD.

E. V., VOL. LVI., No. 646. G. H., VOL. LXVI., No. 805.

“This God is our God.”

BY E. MITCHELL.

“This God is our God for ever and ever.”—Psa. xlviii. 12.

THE year 1900 lies before us as a sealed book. What its pages may contain for us can only be known by us as they are one after another opened to us as its days come and pass. We know something of the past, but we know nothing circumstantially of the future. We find ourselves in a position at the opening of the year, in relation to our Magazine, that we have never coveted, and shall only be too glad to escape from honourably. It has been by a kind of loving compulsion on the part of our brethren that we have come into, and been kept in, our position; and, we trust, that very speedily some brother will be found better fitted to conduct our Magazine, and with more time at his disposal to devote to its interests. That this is written on an early page in the as yet unopened book of the year on which we are entering we devoutly hope.

But while we are quite ignorant of what awaits us in the future as to circumstances, we have a general knowledge of everything that it is necessary for us to know. We know for one thing that we shall meet with tribulation, for this is secured to us by the unerring word, “In the world ye shall have tribulation.” It is “through much tribulation, that we must enter the kingdom.” Let us be prepared for this. We know also that “as our days, so shall our strength be;” and that “His grace is sufficient for us.” We need not, therefore, despond, nor entertain gloomy forebodings respecting the future. The tribulation is certain, but supplies of strength and grace are equally sure. As the tribulations overtake us, and we therein prove the truth of God’s Word, so let us confidently expect to realise the truth of His promises—the very tribulation should be a help to our faith. The text at the head of this paper is amply sufficient to assure us that all must be well, “For this God is our God for ever and ever: He will be our Guide even unto death.” What more can we require? The Lord enable us to grasp this

truth, and lean our whole weight upon it. In our text we observe that

GOD IS DISTINGUISHED.

There is an emphasis on the demonstrative pronoun *this*. It refers to what is set forth in the Psalm. He who had founded, beautified, protected, and delivered Zion : Jehovah, the covenant God and mighty deliverer of His people : *this* God is our God for ever and ever. It distinguishes the true and living God from the abominable idols which men set up. The world, alas, is full of idols, but the believer distinguishes the true God from them all. Faith gives an assured knowledge of God. It possesses an experimental acquaintance with Him. "This is my beloved, and this is my friend," said the bride in the Song. She knew Him, and could not be deceived concerning Him. So also the Church in Isa. xxv. 9, "Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord ; we have waited for Him, we will be glad, and rejoice in His salvation."

This God is a Being of infinite perfections, able to perform all His counsels, and faithful to fulfil all His engagements. His power, wisdom, knowledge, love, and truth know no limits. He has created all things, and "upholds all things by the Word of His power." He is immutable in all His perfections, and commands the trust, love, adoration, and worship of all who truly know Him. He has revealed Himself to us in "the Son of His love." "our Lord Jesus Christ," who is "the brightness of His glory, and the express image of His Person." He who has seen the Son has seen the Father. It is in the incarnate Son we behold His face with joy :—

"Till God in human flesh I see,
My thoughts no comfort find ;
The holy, just, and sacred Three,
Are terrors to my mind.

"But if Immanuel's face appears,
My hope, my joy begin ;
His name forbids my slavish fear,
His grace removes my sin."

GOD IS APPROPRIATED.

This God is *our* God. He is the Creator, Upholder, Benefactor, Law-giver, and Judge of all men. But He is the covenant God, Redeemer, Saviour, and Father of His people. He has avouched Himself to be their God, and they avouch themselves to be His people. Can we rightly use this appropriating word, and claim "this awful God" as our God ? We would not willingly distress the weakest believer ; but we dare not sew pillows to all arm-holes indiscriminately.

"True religion's more than notion,
Something must be known and felt."

God manifests Himself to be our God by His gracious dealings with us. He shewed Himself to be Isreal's God by delivering the people from Egyptian bondage. He has declared in His Word what He does for His people under the new covenant of His grace. He promises to "put His law in their inward parts, and to write it in their hearts." This law we understand to be His Gospel—the law that goes forth out of Zion (Isa. ii. 3). So Paul writes to the Corinthians that they were "manifestly the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God : not in tables of stone, but in the fleshy tables of the heart." The Spirit moulds us into a Gospel shape (Rom. vi. 17, R.V.). We are freed from legal bondage, and "serve God in newness of spirit" (Rom. vii. 6).

Again, God promises to teach His people. "All thy children shall be taught of the Lord." "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." The result of this teaching is infallibly set forth by our Lord Jesus Christ in John vi. 45, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." This teaching effectually reveals to us our condition as sinners before God; it also discovers the Saviour, and draws us unto Him, to confide in Him alone for our salvation. He that has been taught of the Lord will be constantly coming to Christ in every need he feels day by day. He will come to be cleansed in His blood, healed and strengthened by His grace, sanctified by His Spirit, upheld by His power, protected by His might, and directed by His wisdom.

Once more, He says, "I will forgive their iniquity, and I will remember their sin no more." Without some experience of this we cannot appropriate God. Apart from full and free forgiveness God is a terror to a sinner, but apprehended by precious faith as God in Christ, reconciling us to Himself, not imputing our trespasses unto us, with Thomas, we cry, "My Lord and my God."

GOD IS EXULTED IN.

The Psalm is pitched in a joyous key. The covenant displays of Jehovah's grace, power, and faithfulness are the themes of the Psalmist's song of joy and praise. He has founded Zion, beautified her, protected and delivered her; and, best of all, He is Zion's God for ever and ever. To have Jehovah for our covenant God suffices. Less than this were insufficient to make us truly blessed. Beyond this it is impossible for our aspirations to go. All the perfections of God stand engaged for His people's welfare and happiness. Let us exult in our God. "We are the" (true) "circumcision, which worship God in the Spirit," "rejoice" (exult) "in Christ Jesus, and have no confidence in the flesh." Bring your harp, believer, tune every string, pitch the song high, and sing "This God is our God for ever and ever." Let this blessed truth inspire us with sacred confidence with respect to the future: bind us closely to Him with the bonds of holy gratitude and love, and reconcile us to all the difficulties of the way. May we step out and march cheerfully onward to the inspiring strains of this heavenly music, singing as we go:—

"This God is the God we adore,
Our faithful unchangeable Friend;
Whose love is as large as His pow'r,
And neither knows measure nor end.

"'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

THE believer puts all his concerns, his family, his friends, and his business, into the hands of his heavenly Father, to receive them back again with covenant blessings on them.—*Anon.*

GOD will never leave the believer until He has accomplished what He has promised concerning him: and God will never leave the sinner until He has accomplished what He has threatened concerning him.—*Romaine.*

OUR PORTRAIT GALLERY.—No. I.

MR. E. MARSH.

DEAR BROTHER MITCHELL,—In response to your wish for the portrait and a few lines of personal experience to accompany it, no words seem more real to me at this moment than—

“A monument of grace,
A sinner saved by blood,
The streams of love I trace,
Up to the fountain ‘God’—
And in His sacred bosom see
Eternal thoughts of love to me.”

Born into this world of sin on August 5th, 1853, the dealings of God with the writer have been one long chain of goodness, grace and love to the present hour; but, oh! what shame and confusion of face is mine as the question comes, “*How has it been requited?*” Only the writer could give anything like a just answer to this soul-humbling question, and his pen for very shame refuses to transcribe all he knows.

Let my God read it if He will, whose heart of love has blotted out my sins through His own most precious blood, but let no imperfect *creature* wish to peer into this veritable chamber of horrors—the accumulated transgressions, iniquity, and sin, of this base heart.

Rather than stir up the sink of sin—the very relation of which puts such power into the enemy’s hand—let me treasure up a few tokens of my Lord’s redeeming grace; for this most glorifies Him and defeats the foe. And here I am at a disadvantage. Many a time has the Church of Christ rejoiced, and seekers been encouraged, as, dear brother, *you* have answered the question—“*How opened He thine eyes?*” What anxiety has this question many a time given my soul, especially when listening to the clear call of some, when time, and place, and circumstance were so clearly told out. However, if the *question* has wrought anxiety, the *testimony*—“*Whereas I was blind, now I see,*” has brought some relief.

Blind! Ah! indeed I was, as to the awful state I was born and lived in, blind to the power of sin, self, and Satan; blind to that hell that must have been the end of the path I loved to walk in, but for the sovereign grace of God in Christ Jesus. Qualms of conscience from earliest recollections, with many a resolve to *be* and *do* better belonged to me; a delight in sin, ever associated with a continuous dread of hell, seemed to comprise all the days of my boyhood, and lonely hours filled with terror in those days still cleave to memory.

But, “now I see”—see enough of sin to make me cry, “Wash me thoroughly,” and enough of it in me to-day to drown me in despair but for “the precious blood of Jesus Christ”—see enough of it to make me very often alter the lines of Robinson from:—

“Prove His wounds each day more healing,
And *myself* more fully know;”

to:—

“And *THYSELF* more fully know.”

Yes! “Now I see” all that in Jesus I long for and love; and sometimes, too, see that in myself that would not be there if He did not love me. If I cannot, as some, see *how* He called me by His grace, I now

see only His grace *would* call such a wretch, and that it was His grace that made me long for grace, His love that still creates the thirst for love again. Yes! a love only begotten by His great love "Who loved me, and gave Himself for me."

Ah! my brother, "now I see," more than ever so, that "Salvation is of the Lord." The doctrines I once hated now I love. His covenant engagements before time; the completeness of His finished work at Calvary; with His righteousness alone, imputed, implanted, and imparted, is to-day my only hope of acceptance with God.

Apart from this no sinner was ever more justly condemned than I—saved in this, none could be more justly received. Oh! I would not, I dare not, I cannot preach any "other Gospel." Christ and Him crucified is my only theme.—

"E'er since by faith I saw the stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die."

Oh, for the Holy Spirit's power and blessing to accompany this Gospel to sinners and glad tidings to saints. Let no reader of these lines *despair*, while such a monster of sin as the writer *hopes*. An "utmost" Saviour is Christ.

Again, "now I see," as I view the often misty past, that it was His grace working in my soul at "Old Brentford," under the ministry of Mr. Parsons—bringing near to me that brother beloved above many, the late T. B. Voysey—leading me to Yarmouth to be instructed by the clear teaching of Mr. F. S. Reynolds—and "now I see," as I did not then why those loving hearts who loved my Lord so wished me to join them in Church fellowship, which at last I was privileged to do, being baptized on Lord's-day, May 31st, 1875.

The first text that gave me any real hope and joy is my sheet anchor to-day, "WE KNOW THAT WE HAVE PASSED FROM DEATH UNTO LIFE, BECAUSE WE LOVE THE BRETHREN." Would to God I loved them more, though more than ever unworthy of their love.

Blessed be God for ever hearing the earnest prayers of a Christian father, and answering the dying utterances of a devoted Christian mother (whom, alas! alas! I never knew, but whose memory is dearer every year I live). Yes! He has answered her prayer which was in fact a departing prophecy; for I am told she said I should "live to love the truths she loved, and live to preach them, too." How little did she think that thirty years afterwards I should be called to the pastorate of the Church where with her own dear hand she wrote her name as a Member. The Church at Yarmouth soon found me work, and a school was formed to labour in; but, the Master called from this to sacred association with loving hearts at Laxfield, in Suffolk, there to labour for nearly ten years as pastor, and experience that first love which, thank God, still glows with fervent heat to those precious souls He gave me to care for. From thence He removed me to the spot where that dear mother's dust lays—viz., Wellingborough—and five years ago the cloud again moved, and following His call I still labour where He bids me, pleading more than ever for fresh proofs that HE has called me at all, and that at Gurney Road, Stratford, His "signs" following shall be given.

Your space, dear brother, forbids me entering on these matters of

detail as to the way in which He led me to give up my business calling for the ministry, nor is it needful, as on three different occasions it has been published in this Magazine.

Oh! my brother, I would *bless Him for all that is past*—and what an ALL it is—a record of unbounded mercies, numbering with them the gift of a devoted partner whom I was privileged to baptize at Laxfield—and now eleven dear children, four of whom have followed their beloved Lord in baptism. How shall I praise Him enough for this? I would in the light of the past “*trust Him for all that's to come,*” and sing with more reality than ever.

“ Each sweet Ebenezer I have in review,
Confirms His good pleasure to help me quite through.”

Stratford, Dec. 13, 1899.

PRESSING FORWARD.

BY E. WHITE.

“ Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before ” (Phil. iii. 13).

IT is well at the beginning of another year to pause, see what advancement we have made in the past in spiritual matters, what growth in grace we have made. This seems to have been the feeling of the apostle when he penned the above words.

1. *We learn he was not satisfied with past attainments.*—There were heights to climb he had not reached, truths which God had revealed with which at present he was but very imperfectly acquainted, great purposes for which God had called him by His grace in services for Him, from which he felt he came very short indeed. There was an inward growth in holiness he longed for, an increase of knowledge of divine things which stirred his soul with deep desire to obtain. He panted to fulfil the great designs of his Lord in his conversion and call by grace, that his ministry might be rich with fruits of blessing, and his life yield greater glory to Him who had redeemed him by His blood. He had visions of the glorious destiny intended for him, but as yet “ he saw these things as in a glass darkly,” but sufficient to stir all his noblest impulses to seek for this high reward.

2. *He was a man of concentrated purpose.*—No man ever achieved anything yet who did not set his mind to it, and with fixed resolution bend every energy to attain his object. This was eminently characteristic of our Lord. “ He set his face steadfastly to go up to Jerusalem.” No one could turn Him from His purpose. His lifework absorbed all His time, his thoughts, and every act; thus all obstacles must be overcome by such a spirit as this. Difficulties to such an one only create a more determined resolution to succeed, and when impelled by such high and holy motives as those which carried our Lord onward, and the apostle also, for he had imbibed his Lord's spirit, there is an inward strength imparted which fortifies the soul in accomplishing the set purpose and aim of their life.

3. *The apostle did not spend his time in vain regrets.*—The past was gone; he could not recall it. Whatever failures there were and lost oppor-

tunities, it was no use bewailing them, that would not alter facts. He could profit by the experience he had gained, in future avoid the errors into which he had fallen, watch the special temptations which had proved a snare to him, and use the knowledge he had acquired. Nor did the apostle regret the earthly advantages which he had left for Christ; the world was ever behind his back. Nor did he cast one lingering look backward, like "Lot's wife." Whatever he might have been in the world's esteem, or gained of its wealth, never gave him a moment's thought. He only spoke of it to show the greater gain he had in Christ and his contempt of these things compared to what he now possessed.

4. *He kept his gaze fixed on the future reward.*—This fired his soul with unabated zeal; the things which are before. There is full satisfaction of soul, those yearnings of the apostle's heart all now fully gratified in that world of bliss, ineffable joy. How his heart was oft filled with sadness from many causes, but now eternal joy thrills his breast. Perfect holiness now. Sin made him sigh and mourn, but that is past; heaven's gates have for ever shut that out now. Thanks be unto God for the victory. Completed knowledge now; no problems that perplex the mind in providence or grace; all is clear now in the light of that eternal day. Now he knows even as he is known.

Abiding fellowship with Christ. No brief glimpses of His presence and then withdrawn, but to see His face forever without a veil between. Unbroken service, without weariness, or weakness, or fault to mar it. Perhaps it will be ours, dear reader, this year to enter into all this.

HEIRS.—TIT. III. 7.

COMMUNICATED BY D. COLLIN.

IF we properly observe those who are Christians indeed, we shall find in them a peculiarity that distinguishes them from, and an importance that ranks them above, all other creatures. What an assemblage of qualities, excellences, and advantages must they possess to do anything like justice to the various and numberless representations by which they are held forth to our view and admiration in the Scriptures of truth. Let us contemplate them under the character of *heirs*.

As such we may consider them in *the grandeur of their estate*. A man may be an heir to a cottage, or a large dominion, or even a throne. But what is the inheritance of Christians? In one place they are called "Heirs according to promise;" in another, "Heirs of eternal life," in another "Heirs of the kingdom, which the Lord hath promised to them that love Him," in another "Heirs of salvation." Paul prays that the Ephesians may be enlightened to know it, and speaks of "the hope of their calling, and the riches of the glory of His inheritance in the saints." The inheritance of the worldling, who has his portion in this life, the inheritance of the Jew in Canaan, the inheritance of Adam in Paradise, the inheritance of the angels in Heaven, all come far short of the believer's expectation. At present it cannot be either fully described or conceived—it is a glory *to be revealed*. "It doth not yet appear what we shall be."

We may consider them in *the validity of their title*. No person ever had claim to an estate so clear and decisive as the Christian has to his

inheritance. He may not, indeed, be certain of it in his own mind. There is a difference between a right and the perception of it. An heir, by reason of his tender age, or infirmity, or disorder, may be unconscious of what awaits him, and Christians may be ignorant and fearful. They may condemn themselves when God has justified them freely from all things, and conclude that they have no part nor lot in the matter, while yet their title is as valid as the Word and OATH OF GOD can make it. It is also perfectly inseparable from the birth that makes them new creatures, for they are BORN OF GOD, and, "if children, then heirs; heirs of God, and joint heirs with Christ," and being one with Him, their heirship is as undeniable as His.

We may view them also in the *certainty of their possession*. An heir who has had the clearest and fullest title to an estate has yet never enjoyed it. To take possession of it, perhaps, he had to cross the sea and was wrecked; or he travelled by land and was murdered; or in reaching maturity he fell a prey to one of the many diseases to which humanity is liable, or if he was preserved, the estate was destroyed (for there is no place of security on earth); or if the estate was not destroyed it was usurped, and by fraud or villany alienated from the lawful owner. How many figure away only in the rights of others? But what shall hinder the Christian from realizing his hope? This "Inheritance is incorruptible and undefiled, and fadeth not away, reserved in heaven" for him, where danger never comes. And the heir is as safe as the estate, being "kept by the POWER OF GOD, through faith unto salvation."

But observe these heirs in the *circumstances of their minority*. For there is a period of non-age, and "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the Father." Before this season arrives he must submit to many restraints not pleasant to his feelings, and the reason of which he cannot fully appreciate. Yea, there may be cases in which he may even be constrained to borrow from a domestic or neighbour, who has none of his expectancy. And Christians must not reckon that their present indulgences will equal their future reversions. They are now under a course of discipline in which they exercise self-denial, and appear less favoured than many around them. But they rejoice in the hope, and not only so, but as the heir has something more from his estate than the prospect of it, as he has education and attendants becoming his rank, and remittances to enable him to answer to his destination, so Christians have now supplies from riches in glory, and are training up under a Divine teacher for the sublime spheres they are to fill, and their ministering spirits do always behold the face of their heavenly Father.

And what is the deportment that becomes these heirs? It ought to be ennobled. Holiness is the true dignity of the soul, and sin its vilest degradation. They are, therefore, to "Have no fellowship with the unfruitful works of darkness, but rather prove them;" and, oh, the infinite delicacy of the Gospel, they are to "Abstain from the very appearance of evil!" *It ought to be humble and grateful.* They were by nature only children of wrath. If their relation is glorious, it is derived entirely from grace. There were difficulties in the way of their adoption which God alone could remove. "But I said, How shall I put

thee among the children, and give thee a pleasant land—a goodly heritage?” But He removed those obstacles by the sacrifice of His own Son, and the renovation of His own Spirit, and poor and vile as they were, He “Raised them up from the dust, and lifted the needy from the dunghill to set them among princes, even the princes of His people.”

FOOTSTEPS OF THE FLOCK.

By M. A. J.

“I will go in the strength of Jehovah.”—Psa. lxxi. 16.

LET us, dear reader, endeavour to blend this beautifully-inspired truth into our New Year's greeting. May we be united in seeking to imbibe the noble spirit of the Psalmist, as set forth in the above “motto.” We do not wish to pass it off, but rather to get it *into* our lives; for this reason, it fully suggests the necessity of travellers making proper preparation for the journey lying before them. It is quite true that all of us have passed another “milestone,” but we have not yet reached the glorious destination of the elect of God. In our way are many snares, many dangers, hence the necessity of being well armed and on our guard, thus being in some measure prepared for any emergency that may arise. We fully recognise that progress is one of the existing laws of the kingdom. The forsaking of the home dear to us, to which we cleave, is no small undertaking; yet, did we more fully realise the fact that the home before us is infinitely superior to that behind us, we should, like Abraham, yield a ready obedience to Divine mandates. Do not let us forget that, while we are called to go forward, every provision is made for our supply, all things provided for our comfort, strength, and protection. This should banish our fears and inspire confidence, as we step over the bridge of time into the New Year.

I have been greatly interested in searching out what the *learned* have said—the various renderings given of our “New Year's motto.” Having derived material help and suggestions, I will try and give you the substance of my investigations as plainly as I can, hoping that my effort may prove helpful to some who may be confined to their homes. We proceed to notice that our motto embodies

A DEVOUT RESOLVE—“I will go.” This devout resolve may be viewed three ways. In the first place, we may with propriety say, “*I will come.*” The object of the coming is to rehearse the mighty deeds of the Lord, and to praise His righteousness—His alone. This opens the way for us to retrace our steps, to gather up the thoughts of mercies, favours, and blessings received and enjoyed during the past year. What gracious deeds have been performed in our experience by our covenant-keeping God! What great deliverances wrought! What evident answers of prayer received! What joyful assurances of His love and blessed tokens of His favours have been enjoyed by many of the Lord's people! Well may such say, “How precious are Thy thoughts unto me: how great is the sum of them!”

We may render the words “*to come*”—*i.e.*, I come forth from the past to make the mighty acts of Jehovah the subject of praise and testimony. This naturally leads us to personal, experimental investiga-

tion. What know we of the mighty acts of Divine grace, mercy, and love in our souls? What testimony can we bear of Divine faithfulness and power? It is simply impossible for me in this short paper to answer the many questions arising in one's mind as I think of the past. Thank God we have many Ebenezers to which we can point, many sweet recollections of hallowed seasons, and times of holy refreshings of which we can testify. We can praise God that the garment of praise has been given for the spirit of mourning, the natural darkness of our minds has been illuminated by the glorious light of the Gospel, and our very loneliness has been cheered as "Jesus drew near."

Let us now take the words as they are in our motto—"I will go." Yes, such are our marching orders. Forward! no retreat! Forth to the battle, ye soldiers of the cross! The battle may be fierce, the enemies strong: nevertheless, we must "thresh the mountain." We must follow our Captain, He leads to victory. We stand upon the threshold of a new year; we try to look into the future, but fail. We may be apprehensive of evil; there may be forebodings and shadows of dim outlines of the opposing forces; the future path so wisely hidden, "It may be a path of anxious care;" deep sorrows may await us, great and notable events may transpire; death itself may come to our home, he may pierce our own heart; the future path may be clear, transparent, with bright smiles and many joys—"I will go," because my Master calls me forward, He meets me in the early hours of the New Year, and says, "FOLLOW ME! I lead in the way of righteousness, in straight paths, into green pastures, by cooling streams, to the beautiful Zion, the new Jerusalem, the paradise of God." Our motto embodies

A DEVOUT PROVISIO—"In the strength of Jehovah." The Psalmist fully recognises the probability of momentous undertakings, and, like Paul, he may well ask, "Who is sufficient for these things?" Yet, like the apostle, the Psalmist is conscious of the fact "that our (his) sufficiency is of God." Hence we see a reasonableness of the *provisio* contained in "our motto." Confidence in God and the need of Divine strength are two important features of Christian life; by these our lines of procedure must ever be regulated. There is undoubtedly *caution* implied, a caution suggested by wisdom gained from former defects or personal misgivings of inadequacy of one's own resources. The arm of flesh will ever prove insufficient in the hour of test and trial. This being so, we see at once the idea of entire dependence upon God and sole reliance upon the strength which has been divinely promised. "As thy days (not day, as so often misquoted), so shall thy strength be." This, interpreted by the apostle, would be, "My strength is made perfect in your weakness." The man of God possesses unshaken faith in Divine upholdings, he unquestionably believes in the never-failing supplies of Jehovah. He knows full well that there is an inexhaustible and eternal fulness in God, springs that never dry; hence he feels that to go forward he must receive the strength of God in his soul, and the power of the Most High must rest upon him. Do we not feel as we look forward, the impossibility to step onward without the assurance of the Divine presence? Like Moses, we cry, "If Thy presence go not with us, carry us not up hence." The natural fear of our hearts, the timidity of soul, forbid us to go onward without some promise, some assurance, of the Master's presence. Past failures, past hopes frustrated, past expectations

unrealised, are too deeply impressed on our hearts for us to venture on without this devout proviso. In God's strength we can cheerfully go with buoyant hope and strong faith; without this I cannot; for, separated from Divine strength, I can do nothing: no, I cannot resist evil, nor stand in the hour of temptation, I cannot be resigned in affliction, nor be submissive in bereavement. But if God be with me, I can bear all things and endure all things. If the power of Christ rests on me then I can smile at storms and laugh at trials. "I will go in the strength of Jehovah." Yes, dear friend, we will go forth into the New Year with this motto inscribed on our banner. Without it I feel I cannot venture. May "the joy of the Lord be our strength;" the power of the risen Christ rest upon us; the fellowship of the heavenly Paraclete dwell in us: then shall we go forth and become "more than conquerors through Him that loved us." "For in the Lord have I everlasting strength." "God is our refuge and strength, a present help in trouble." May the New Year be richly laden with new covenant blessings, and ourselves participate in them all, so that we indeed may "go in the strength of Jehovah."

LIGHT AND SHADE.

BY R. E. SEARS.

"Whate'er my God ordains is right!
 My Light my Life is He,
 Who cannot will me aught but good—
 I trust Him utterly;
 For well I know,
 In joy or woe,
 We soon shall see, as sunlight clear
 How faithful was our Guardian here."

"CONSIDER the work of God:" (Read Eccles. vii. 13, 14.) Consider His work in *Providence*. In all the changes around us the hand of God may be seen. We must not banish God from any part of His kingdom, "The Lord reigneth."

WE ARE REMINDED OF OUR INABILITY TO ALTER THE WORK OF GOD. "Who can make that straight which He hath made crooked?"

The hand of God should be acknowledged in every dispensation. When our pathway is strewn with mercies, let His name be praised; and when the flowers of our joy fade, when loved ones die, and trials come; even then, we must say, "Himself hath done it."

The work of God is often *very mysterious*. From our point of view it is crooked: for we often speak of it as we see it; but *faith* believes that it is straight.

We cannot make the crooked straight:—we cannot *explain* it, neither can we *alter* it. But however mysterious to sense, it is right, and God will make it plain. He can, and He will make crooked things straight, "Rest in the Lord, and wait patiently for Him."

WHAT IS OUR PRIVILEGE IN THE DAY OF PROSPERITY? "Be joyful," be *thankful*! Let the countenance beam with holy joy, let the music of the heart be heard in our songs of praise.

It is a *present* privilege. "In *the day* of prosperity be joyful." We are to be joyful at the very time God is blessing us. We must not let

our mercies grow stale before we acknowledge them ; but rather let the messenger who brings the blessing carry back our hearty thanks.

We may look at it in another way :—*Let others share in your prosperity : seek to make others happy.* Christian brother ! Does your cup overflow ? Let others have a share in your prosperity. Is the miser happy as he adds to his heap of gold ? Nay ! but he knows what pure joy is, who, taking of the Lord's bounty, useth it as God has prospered him. "It is more blessed to give than to receive." In this way be joyful.

WHAT IS OUR DUTY IN THE DAY OF ADVERSITY ? "In the day of adversity *consider.*" Consider *how much we need it.* There is a "needs be" for every trouble. Adversity is very useful. The pathway of adversity may be rough, but the palace to which it leads is very beautiful. Beloved reader, dost thou know the sweet uses of adversity ?

It is profitable to consider *how far our troubles are below our deserts.* Those in the deepest waters have cause to say, "He hath not dealt with us after our sins."

We must consider *the power and love of our Lord.* Does the mother love her child the less when it is afflicted ? The waters of affliction cannot quench the love of God. He is not only Love, but He is Almighty to support. "Underneath are the everlasting arms."

Consider that adversity is but for *a little time* :—only "a day." Yea, but a moment, when compared with eternity. "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

Consider *your companions in tribulation.* How many worthies have suffered adversity ! Consider, above all, the thorn-crowned King of grief : your once sorrowful Master.

Consider *the precious promises given for your support.* Are they not great ? Are they not every way suitable ? And are they not faithful and true ?

Consider, also, *that adversity will end in mercy.* Adversity is passing away ; but mercy shall be built up for ever. "I will see you again, and your joy shall be full."

IN ALL GOD'S ARRANGEMENTS HIS WISDOM IS SEEN. God does not work without design ; He has a reason for all He does. "God hath also set the one over against the other." God has put them over against the other that we may *compare them.* God's mercies are new every morning ; and they are far more numerous than our trials.

God has set the one over against the other *for our instruction.* Are we in prosperity ? Let the thought of adversity temper our joy. In the day of prosperity be joyful, but remember the last battle is not yet fought ! Are we in adversity ? Let us not despair : for joy cometh in the morning.

Is there not a strange mingling of prosperity and adversity in our experience. Are you prosperous in temporal things ? Perhaps you have adversity in your soul. Are you tried in things providential ? Perhaps your soul is filled with spiritual joy.

We are taught our dependence upon God. We cannot look into the future. "Who can tell a man what shall be after him under the sun ?" But faith is *perfectly satisfied.* We shall find nothing to improve God's works. "I know that, whatsoever God doeth, it shall be for ever." One version reads,—"God also hath set the one over against the

other, to the end that man should *not find just complaints against Him.*" If we put our mercies on the one side and our troubles on the other, we shall have no just cause of complaint against God.

" Though strange and winding seem the way,
While yet on earth I dwell,
In heaven my heart shall gladly say,
Thou, God, dost all things well ! "

THE MINISTRY.

IT is remarkable how large a portion of the Scripture is utterly neglected by many who go about among the churches (and even take pastorates) as preachers of the Word. Now, preaching is teaching or it is *nothing*. The Lord Jesus promised the Spirit to guide into all truth (John xvi. 13). It is definitely expressed "ALL" truth, because half the truth is often the *worst kind of falsehood*; and because we are very apt to misplace some parts of the truth and to undervalue others, which results in perversion of the truth, and truth perverted is the *worst kind of error*. See the rocks on either hand! If men rightly felt the solemn importance of the ministry they would not rush into it so heedlessly, as it is to be feared many do. If the Holy Ghost be not the Leader and Teacher, the man is sure to come fatally short either in his testimony or his life. It is a serious thing to be running uncalled and unsent.

In view of the clear promises of the Holy Spirit as Teacher, it is difficult to understand how true ministers of the Gospel can wholly overlook large and important departments of Holy Writ. For instance, some never touch the narratives of which the Bible is full. Seeing that a very great deal of deepest spiritual instruction is conveyed only in this form, it is evident there is a serious deficiency in such preaching. Then, in respect to the much-disputed question of the Precepts. By some they are almost entirely *ignored*, and by others very much *legalised*. Gospel precepts are very frequently either not preached at all, or they are not preached in a Gospel spirit.

Further, the experience of the saints is sometimes set forth rightly and truly up to a certain point. The path is cast up, the waymarks described, the little ones encouraged, and the evidences of sonship traced. But this is done with so little discrimination between fleshly feelings and spiritual feelings, that the workings of the carnal mind are confounded with the evidences of grace. This is not "*taking forth*" the precious from the vile.

Another very common cause of confusion arises from the manner in which some dear good men profess to be "tried about their texts," while all their hearers know the text matters nothing, the sermon is always the same. And they also know that if a minister were *really* exercised about his text, he would certainly have something to say about it!!

No wonder there is a lack of savour, unction, and power, when there is so little of the anointing which teacheth all things, that the ministry becomes a stagnant pool instead of a springing well. In order to avoid this error, however, some are too ready to strike out new paths, which is not the right remedy. Indeed, no remedy can be applied until the dis-

ease is truly diagnosed, and the diagnosis is believed. Other dangers to our beloved denomination arise from those who, being destitute of the "sound mind" which is indispensable to the right exposition of God's Word, take up with sentimental rubbish, old wife's fables, vain traditions, and *childish anecdotes!*

Then, in the case of some who presumptuously claim a reputation for "soundness," most of the discourse is nothing more than the going round of the millhorse over the well-trodden path, and the rest is miserable confusion. There is no prayerful wrestling for a message, no earnest seeking a fresh supply, and no patient digging into the Word. These birds of a feather flock together, and nothing goes down but mutual compliments and gossiping depreciation of true servants of God—the real labourers in the vineyard. Most strenuous attempts are made by such to force themselves and each other into notice; and this passes for brotherly love!

To turn to an altogether different aspect of the present-day ministry. Some adopt a line of preaching which professes to be deeply spiritual because it is neither more nor less than an attempt to analyse the feelings and experiences of God's people. Much of it is excellent, and it is undoubtedly faithful and well-meant, but it contains very little Gospel, and tends to "frighten back" humble seeking souls, whilst it has no effect upon whole-hearted, unhumbled professors. The ministry referred to consists almost entirely of laboured instructions for probing the heart, examining the feelings, and questioning whether the help received be the work of the Holy Spirit or one's own deceptions. Such a testimony rightly warns people against resting on false evidences, but overlooks the fact that to call in question and reject true evidences is quite as much the work of unbelief. There is seldom any caution given on this point, yet it is the great stumbling-block in many a path. To *deny* the work of the Spirit is as great an error as to *mistake* it. Moreover, the habit of continually taking the judgment-seat, sitting in judgment, and pronouncing sentence upon states of mind, evidences and experiences, produces a most objectionable form of ministerial Pharisaism, an assumption of spiritual discernment which is ridiculous, because spirituality is never marked by *pride* and *conceit*.

Undoubtedly the prevalence of serious evils proves a withholding of the power of the Holy Spirit as the Teacher, and without Him it is impossible either to find the true path or to keep in it. There can be no real knowledge of the Truth without an experience of its power. The chief work of the Spirit is to take of the things of Jesus, and a sad proof of the lack of His teaching is the fact that Christ is very little preached indeed; and then, too often, in a dry, lifeless, mechanical way. The Psalmist's zealous love is much out of fashion now—"I speak of the things which I have made (or experienced) touching the King, my tongue is the pen of a ready writer" (Psa. xlv. 1).

We need light to see our errors, grace to turn to the Lord, and wisdom to really pray for an outpouring of that blessed Spirit Jesus has promised to those who ask the Father (Luke xi. 13).

ELIHU.

It is an old saying of the Reformers, and has a great deal of divinity in it; "God's biddings are enablings."

WITHOUT THE CAMP.

"Let us go forth therefore unto Him without the camp, bearing His reproach."—Heb. xiii. 13.

THE writer of the Epistle to the Hebrews uses the fact that the Lord Jesus suffered without the gate of Jerusalem, to emphasize the truth that if we would draw near to a crucified Redeemer, and look upon Him whom we have pierced (Zech. xii. 10), we "must go forth unto Him without the camp." There is a beautiful order in these words. Here is—

1. AN EXHORTATION—"Let us." The persons referred to are those who are sanctified by blood (ver. 12), that is, set apart from unholy service and dedicated to holy service by the application of sacrificial blood, which cleanses from all sin (1 John i. 7). Without the power of the Holy Spirit accomplishing in the sinner the salvation Jesus wrought for the sinner, there can be no evidence of an interest in His redemption. The blood shed for us is in due time applied to us. A soul convinced of sin and helplessness by the holy law of God can find no relief for his wounded spirit, no release from the sense of guilt, but in the blood of atonement, which, to the ear of faith "speaketh better things than that of Abel" (Heb. xii. 24), and brings peace to the conscience, and joy to the heart, as faith realises the pardon of sin. Now, the question is, Why should a soul for whom Jesus died, and who is taught his need of Him remain at a distance from the true altar (ver. 10), seeing it is most blessedly true that "the way to Calvary is free?" The only answer is: the weakness of faith. To encourage the believer and to strengthen his faith, the Holy Ghost seals home the exhortation upon the heart: "Let us go forth therefore unto Him without the camp." Enabling grace strengthens to obedience to what is enjoined, namely:—

2. SEPARATION—"go forth." God's people are made willing to be a separated people. Grace creates a vital distinction between them and the rest of mankind. They are separate in spirit. There is a different spirit in them to that which prevails in the so-called Christian world. People often wonder why we keep aloof from the general profession of the day. The reason is not that we think ourselves better than others, or despise others. This would be the wicked presumption of Pharisees. It is because we are jealous for the glory of God, as bound up in His truth, and Word, and name. This separateness in profession arises from a separation of spirit, and this is the effect of an experience of the things of God. In fact, the open going forth without the camp is the visible sign of a secret going forth of heart to Him in whom "the world no beauty sees." Only so far as this is the case is the profession genuine. The heart of the true Christian goes forth to Jesus in sincere desires, in holy longings, and in spiritual wishes; and his mind goes forth to Him in thoughts upon His name. A mind stayed upon the Lord is a sure evidence of grace. Faith is the coming of the soul to Jesus Christ; and this leads to a distinctive walk, to an open profession, and to a going forth without the camp to Jesus. Mark the pilgrim's object and

3. DESTINATION—"unto Him." The word "unto" is expressive. To come short of Christ is fatal. Of all who go forth in profession ostensibly seeking Jesus, but few find (Matt. vii. 14). The fate of the foolish virgins illustrates this. They "went forth" (Matt. xxv. 1), but

came short. True seekers always find Christ without the camp. The world must be left behind if we would go forth to Calvary to look upon the crucified One, and there see the law fulfilled, the debt paid, the sufferings endured, the righteousness wrought, the atonement accomplished, and the work of salvation perfected. In Christ crucified, what wonders meet, what glories shine! View the cross! How precious the blood! How glorious the wounds! How rich the love! How intense the agony! How wonderful the death! All this is seen in an appointed place :—

4. THE POSITION—“*without the camp.*” In the preceding verse the camp is stated to be in Jerusalem itself. Christ suffered without its gate. To faith’s eye, even Jerusalem in all its glory was but a camp—a temporary dwelling-place for a host marching to eternity. No earthly abode is really more than this: “Here have we no continuing city, but we seek one to come” (ver. 14). To find Jesus, we must turn our backs upon all temporal grandeur, upon worldly religions and worldly pleasures, upon human inventions, and upon all that is highly esteemed among men. Every follower of Christ *must* deny himself, and take up his cross, because it is a way of

5. TRIBULATION—“*bearing His reproach.*” To “*bear*” signifies patient endurance, neither shirking it, nor yet being indifferent to it. It is not *any* reproach, but the “reproach of Christ” which is spoken of here; that is, the contumely and shame suffered by the Christian for His sake, in His strength, by His grace, and to His glory. When Jesus was upon earth He endured the revilings of men, the forsakings of friends, the hatred of the world, and the persecution of Pharisaical professors. He lived as a stranger and pilgrim here below, and finally endured the cross, despising the shame (chap. xii. 2). The undeserved reproach of men is hard to bear in silence, but “He opened not His mouth” (Isa. liii. 7); even when the prophetic language applied to Him literally—“Reproach hath broken My heart” (Psa. lxix. 7). It is the Lord’s will that we should “follow His steps” (1 Peter ii. 21); and “we must through much tribulation enter the kingdom of God” (Acts xiv. 22). Then, dear reader, “Let us go forth therefore unto Him without the camp, bearing His reproach.”

E. C.

Bath.

OUR YOUNG PEOPLE’S PAGE.

By H. S. L.

Scripture Science Studies.—No. 1.

“WHAT is grammar?” once asked a preacher better versed in heavenly than earthly learning, and we might very reasonably ask, “What is science?” For both these questions have a somewhat humorous as well as a serious side, for I have heard that somebody wrote a book about the “bad grammar of Lindley Murray,” the great grammatical authority with many teachers a few years since, while the “Queen’s Speech” has often been severely criticised by some professed grammarians, and as for science all sorts of guesses and suppositions have been laboriously built up by some professed scientists only to be

demolished by others. But why do I write this? Is it to discourage my young friends from learning all they can and ought to know? Certainly not. We have it on the best authority that "for the soul to be without knowledge is not good," and so long as our knowledge is good and useful and lawfully obtained, the more we have the better.

But that same "authority" from which we have just quoted warns us against "science, falsely so-called," and there is good reason to believe that this spurious article is as prevalent now as ever it was. What, then, really is science? It means "*knowledge*," from the Latin word, *scio*, to know, and therefore it only belongs to ascertained and well-authenticated facts, and not to mere theories at all, and I venture to say that much that has been called science is mere guesswork called by a dignified name.

I remember a good story I once read of some gentlemen who, having examined some rocks, imagined that certain indentations upon them must have been produced ages before; but their theories were disproved by an old fisherman, who told them how, when he was a lad, some strange animals were caught and killed and their skins spread out to dry, and when removed these impressions were left upon the places where they had lain; so the supposed marks of remote antiquity were less ancient than the lifetime of one man!

So when I read or hear some statement positively made about something which nobody can really know, I always think, "Perhaps you are right, perhaps not; and I will leave the matter where it was before;" but where reliable evidence is to be had it must be always taken and rested upon.

Two opposite sorts of "would-be philosophers" have existed in the world, the old *Gnostics* of ancient days, who professed to *know* all kinds of deep mysteries *without* Divine revelation, the *Messrs. Know-All* of the early days of Christianity, who "knew nothing as they ought to know;" and the *Agnostics* of modern times, who so modestly say they know nothing of God or of anything that is mysterious or beyond themselves. These are *Ignorance and Co.*, who are wilfully and perversely blind, and proud that they cannot and will not see.

At first sight, "Know-All," and "Mr. Know-Nothing," would seem to have no affinity, but, after all, they are nearly related to each other, like those curious jelly fishes that bud and sprout and break to pieces, producing forms *unlike* themselves, but after another process or so has been gone through, the original jelly fishes are produced again. So the world, by wisdom, never did and never can know God, and the worldly wise become fools and glory in their learned folly.

But we ought to desire wisdom. It is well and right that we should enquire about this "goodly frame of things," which surrounds and overshadows us, and that we should ask, Whence came we? What are we? and whither are we bound? Who can certainly tell us? and the reply will be ONE WHO KNOWS. THE ONE WHO WAS THERE when the heavens and the earth were made, who lighted up the sun, who "formed the creatures by His word and then pronounced them good."

But people may say, "The Bible was not given to teach us science!" Perhaps not as its only or "chief intent," but it *does* teach the *best* natural science notwithstanding, and the "old fashioned" records, as men are pleased to call them, are neither disproved nor worn out at the present time, nor will they ever be while the world endures. And all the

so-called science that seeks to cast discredit on God's Word is *false*, injurious, and the production of the father of lies, Satan, the enemy of God and man.

We credit the testimony of the men who send us thrilling narratives from the "seat of war;" we accept the testimony of travellers and explorers concerning regions unknown to us personally, "If, then, we receive the witness of men, the witness of God is greater." Men *may* be mistaken, even though they are eye and ear witnesses; it is possible for them to be misled, but the Only Wise God, who is OMNI-SCIENT, all knowing, cannot be deceived, and "a God all truth can never lie." Let us then listen reverently to all that He tells us, and while we receive His testimony concerning earthly things, may He open our eyes and ears and hearts to receive the record of His love in His Gospel, so that by His Holy Spirit's teaching we may be made wise unto salvation through faith in Christ Jesus. Amen.

HEAVENLY ARITHMETIC.

By H. S. L.

THE word "reckon" is found in different parts of the Bible, and the thought involved is expressed in many other portions; it is applied to the proceedings both of God and men, and very often is connected with facts and events of the utmost importance.

In all His works of natural creation God is represented as calculating, weighing, measuring, and numbering (see Isa. xl. and Psa. cxlvii. &c.) In apportioning the territories of the nations He is said to have fixed their bounds "according to the number of the children of Israel" (Deut. xxxii. 8.) How exact were the dimensions of each part of Noah's Ark, and all arranged to accommodate just the number of creatures that were to be saved from the deluge. Then the minute directions given for the making of the Tabernacle of worship in the wilderness, in which the size and number of all the curtains, boards, pillars, rings and "taches" were so carefully prescribed; and the yet more striking plan of Solomon's Temple, plainly prove all the Divine proceedings are systematic and orderly in the highest degree. How the perfection of the Divine Architect comes out when we consider that by exact obedience to His directions, every stone and beam of that beautiful structure, the Temple, was prepared by various workmen, at a distance, and when brought together, all fitted so completely, that no sound of hammer, axe, or saw, was to be heard within its sacred precincts all the time of its erection. Or if we turn to Ezekiel's prophecy and mark that marvellous description of a Temple and a City that has never yet been built (and we may believe will, *never literally*, be erected) calculation, measurement, and exactness appear everywhere; while, yet again, in the Apocalypse, the foursquare city of gold and precious stones, which needs neither Temple, nor lamp, nor sun, for "God in Christ is all in all," for ever there; the perfect provision of Jehovah for the vast company of His redeemed ones is gloriously exhibited, and we do not wonder that "He is not ashamed to be called their God, seeing He hath prepared for them a city" like the New

Jerusalem. The beloved apostle saw a host numbering "myriads of myriads and thousands of thousands" around the throne of God, and as he looked again, he beheld a great multitude that no man was able to count, whose robes were washed and made white in the Blood of the Lamb, and who sang as none beside could sing, the song of full and free redemption from all sin, curse, and sorrow. Yet, of that host, so numberless by human arithmetic, *not one* has ever been forgotten before God.

Chosen in Christ Jesus before the foundation of the world, they have been gradually brought into visible and actual existence during every period of the world's history, each one guarded and supplied by His Providence, called by His grace, and preserved unto His heavenly kingdom, and so it will be until the last one is fully saved from all evil, and then the Lord will "make up His jewels," count them all, and the sum total will exactly agree with His own eternal purpose of grace—not one will be missing, nor *any part* of one; the Redeemer's flock in its entirety will enter the heavenly pastures, and "not a hoof shall be left behind."

But connected with all this there is a *fact* and an *experience* deeply interesting and wonderful, viz., that God in justifying His people, has not only reckoned their sins to the account of their Surety, but reckons *His* righteousness as theirs.

What a marvellous piece of Divine arithmetic was that which numbered up and made to meet upon Jesus the iniquities of all the sinners whom He loved, and made over the sum total of His meritorious obedience to them. *Impute*, in Rom. iv. and other places, is the same word translated, "reckon" in Rom. vi. 11, &c. and R.V. renders it "reckon" in each case, and the corresponding Hebrew word in Psa. xxxii. 2, is rendered "reckon" in Lev. xxvii. 18 and other passages, and evidently the meaning of *counting* or *accounting* is present in each case. Such is the fact of justification, and how precious is the experience when by faith we can realize that "all is settled;" no new demand is possible, for the whole debt was fully reckoned and as fully paid by the great Redeemer; and all the wealth of His merits is invested (so to speak) in the names, and on the behalf of the ransomed, *unto* all and *upon* all them that believe.

This is the name whereby He shall be "called Jehovah, our righteousness," and His Bride is to be known in the Court of Heaven by the same grand and glorious name.

But God, in His providence, calculates, reckons, and arranges all things—"Thou tellest my wanderings," said the Psalmist (Psa. lvi. 8.) literally "dost *count* my movings about," and the Lord Jesus Himself said to His disciples, "The very hairs of your head are all numbered."

Well might the inspired penman exclaim, "How precious, also, are Thy thoughts unto me, O God: how great is the sum of them?"

Thus the Lord reckons on behalf of, and with His people, and they are taught to reckon, too. *His* reckoning is *always right*, *ours* is *sometimes quite wrong*.

Hezekiah did a bit of *mental arithmetic* in the night of his affliction, but the sum total he gave was incorrect, because he left the important items of God's love and grace out of his calculations (see Isa. xxxviii. 13). Paul, on the contrary, under the Holy Spirit's guidance, "*reckoned* that the sufferings of this present time were not worthy to be compared

with the glory that shall be revealed" by-and-bye. And this was right reckoning.

In various places we find the Psalmist trying to make up accounts, but some were too hard for him. His own sins and shortcomings were more than he could enumerate, and he cried, "Who can understand his own errors?" But he pleaded the multitude of the tender mercies and the loving-kindnesses of his God as the reason why he hoped for pardon and grace, and he evidently got a foresight of the truth so clearly set forth by the inspired apostle—"Where sin abounded, grace did much more abound."

Then Paul exhorts believers to "reckon" themselves dead indeed unto sin, but alive unto God; to take into account the deep grand truth that they died in and with their Head and Representative, the Lord Jesus Christ, that they might rise through Him into newness of life. To sum it all up in a few words, the Lord has blessed His people with innumerable blessings; day by day he adds new mercies to the store, He multiplies pardon, peace and joy. May we, the recipients of such unspeakable bounties, be enabled through His Holy Spirit's influence, to *add* to our faith, virtue and knowledge, temperance and patience, godliness and brotherly kindness; and finally, that all-embracing love which pities, prays for, and does good even to enemies, so that all within us may unite in the chorus of thanksgiving, and our whole lives may shew forth the praises of Him who has so loved us that the full tale of His mercies, though for ever telling, will be still untold through all eternity. Amen.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXIII.

BY SAMUEL BANKS.

LAYING-ON OF HANDS.

THE ceremonial laying-on of hands was by no means a new rite. In the old time in connection with the consecration of the Levites, for example, the Mosaic law—"Thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites." In the appointment of Joshua to succeed Moses, we are told that—"He took Joshua and set him before Eleazar the priest, and before all the congregation, and he laid his hands upon him."

It is stated that in the first ages of the Christian Church baptism was frequently followed *straightway* by both oil anointing (called unction) and imposition of hands; the practice to this day in the Greek Church.

Referring to the *continuance* of the above in the Eastern [Greek] Church, and its *discontinuance* in the Roman Church and the Church of England—that is, *immediately* after baptism—a paragraph in answer to a correspondent, which appeared in *The Church Times*, of March 4, 1898, is instructive:—"Confirmation [laying-on of hands] in the Churches of the East is NOT separated from baptism. But in the West, about the NINTH CENTURY, the two began to be separated by an interval of time, so that both in the Roman and the English Churches confirmation [laying-on of hands] is made a *separate* rite."

In Apostolic times, and immediately afterwards, the laying-on of hands was mostly (but *not always*) connected with setting a believer apart for a particular office or special work. Though it should be noted that, so far as Scripture witnesseth, we are not told that Jesus, when He ordained the twelve,

laid His hands upon them. No. Jesus, *without ceremony*, laid His hands on young children. "Then were there brought unto Him little children, that He should put His hands on them, and pray." . . . "And He took them up in His arms, put His hands upon them, and blessed them" (Matt. xix. 13; Mark x. 16).

As the deferred confirmation in the Roman and English Episcopal Churches referred to above was first introduced in the ninth century, so the use of confirmation with laying-on of hands at all, after any sort, can be traced back no further than the THIRD CENTURY. A Romish writer says it was introduced by Calixtus in the year 218. Certainly it was unknown till about that time. At the Reformation Protestants altered the time to years of discretion, and the Church of Rome to the seventh year. English Churchmen would shrink from admitting little infants to *this* rite; but if they follow a corrupt antiquity in the *sprinkling* of infants, why not also in *confirming* them, as the Greek Church continues to do? Even Rome, though deviating from it, is more consistent, and says—"Whoever shall say that children should *first give an account of their faith* before confirmation should be accursed."

* * * * *

I have already referred to the honourable union of Baptist Churches in London in the seventeenth century calling themselves the Six-principle Baptists, from Hebrews vi. 1—3, who made a strong point of the principle and practice of imposition of hands on all believers immediately after their baptism, as well as for Church officers upon their ordination. But both Particular and General Baptists of that period, and down to comparatively modern times, have been divided upon the matter—some warmly contending FOR it, and some as warmly speaking and writing AGAINST it. To briefly describe the pros and cons of the subject amongst 17th century and later Baptists is a task which I will set myself to commence next month (D.V.).

"Sandlings," St. Mary Cray, Kent. December. 1899.

THE LATE MR. JAMES BATTERSBY (OF SHEFFIELD).

THE Rev. James Battersby, of Sheffield, well known to many of our readers by his periodical visits to South London to conduct monthly services, entered into his reward on Saturday, December 9th, after a short illness.

A correspondent writes:—"He had celebrated his fiftieth anniversary two days before seizure with paralysis."

The following, from a Sheffield daily paper, is an appreciation by "One Who Did Not Share His Views":—

"Mr. Battersby was a Calvinist who believed in Calvin, and his belief was grounded on earnest study of the writings of that great Reformer. Calvin was not his only commentator. He admired and was equally familiar with the writings of the Calvinistic Puritans. He never much cared to go beyond them, and he derived his characteristic excellencies from these scholars and theologians of a by-gone age. The result, in his case, was extremely interesting, for he came to share the spirit of his authorities, and, so far from making him narrow-minded, it made him tolerant and wise. Calvin himself, as a commentator on Scripture, was head and shoulders above his followers, and Mr. Battersby, drawing from the fountain head, gained thereby an intelligent mastery of the Scriptures, which enabled him to receive with sympathy the exegetical suggestions of later scholars. He was so thoroughly at home with Calvin's writings that new critical views did not surprise him; he could often show that they had been forestalled by Calvin, or that Calvin had prepared the way for them. The 'Higher Criticism' had no terrors for him—he was willing to give it dispassionate consideration, and, even when he thought its conclusions over-hasty he was always ready to allow their interest. At clerical meetings for the study of the Scriptures, Mr. Battersby was never an extremist, and it constantly happened that his practical conclusions agreed with those of men who had thought themselves opposed to him. Like Calvin, as a critic, he was broad-minded, and new light from any quarter always received from him a hearty welcome. In

matters of ritual his views were inelastic. To the last he clung to the black gown and considered the surplice unfitted for the pulpit. But in this he had the courage of his opinions, and his opinions were such as deserved respect. For him the Bible, and the Bible only, contained the sum and substance of religion, and, whilst he was always ready to receive new light as to the meaning of the Bible, he held by such forms as accentuated its position, and would have nothing to do with modifications which might tend to oust it from the place he thought its due.

"In his parish, as the writer knows, Mr. Battersby was a diligent but unobtrusive worker. He could sympathise with those who did not sympathise with him, and he often knew far more about them than they ever credited him with knowing. Well-intentioned meddlers would sometimes interpose, and bring to the knowledge of reluctant neighbours cases of 'neglect' which called for remedy. We have a vivid remembrance of one such case, in which the indignant but inexperienced curate of an adjacent parish was made the cat's paw. To his surprise he found that Mr. Battersby was fully acquainted with his unlicensed ministrations, and a kindly explanation sufficed to show him that they were as needless as they were unwarranted.

"A more desirable friend and neighbour than Mr. Battersby it would have been hard to find. He would help you any way he could, and he thought none the worse of you because you differed from him. His place amongst Calvinists was unique. If we mistake not his London sermons—in which he took so great a pleasure—were largely supported by Calvinistic Nonconformists, who transferred to him their affection for James Wells. We may be wrong in this, but it was so reported, and undoubtedly his influence as a London preacher was very great, though for the most part, unsuspected by his friends in Sheffield. The honour of a prophet in his own country is always subject to a liberal discount, and Mr. Battersby did not vaunt his work in London, which he regarded rather as a recreation. Still, the sale of his sermons tells its story, and we think it will be found that they sold mostly among London supporters and admirers.

"In our opinion, Mr. Battersby was greater, both as a man and a preacher, than even his nearest friends suspected. He had not a university training, but, in his case—as very rarely happens—the deficiency had been turned into an advantage. He had studied Calvin and his school as few moderns have ever studied him, and the result was a unique presentment of Calvinism at its best and worthiest. He leaves, we think, no successor who can be compared with him in any way—but he leaves an example of high endeavour, allied to humility, which none should disregard."

THE PULPIT, THE PRESS, AND THE PEN.

"*Cheering Words Annual*," London : R. Banks & Son, 5, Racquet-court, Fleet-street, E.C. Price 1s.

THE present issue we note is Vol. xlix. None of its predecessors has surpassed the present volume. "*Cheering Words*," in its monthly form, year by year, becomes increasingly a favourite with the Churches, many of whom have localised it. Most of our friends will be glad to have it in its more permanent form. The frontispiece this year contains two excellent photo portraits of Messrs. A. J. Ward, of Laxfield, and A. E. Realf, of Newark-street, Leicester. The get-up of the volume reflects great credit on the publishers. It is a marvel of cheapness, and both entertaining and instructive. We should advise intending purchasers to place their orders at once, to avoid disappointment.

"*The Baptist Almanack*" for 1900. Same publishers as above. Price 2d., or interleaved with ruled paper, 4d.

THIS is just what an Almanack should be; chock full of just the information required. No vestry or minister's study can be properly furnished without it, and every Baptist should procure a copy. It is adorned with good portraits of Pastor John R. Wood, of Upper Holloway, and Pastor Hugh D. Brown, M.A., of Harcourt-street Chapel, Dublin, and cuts of the Harcourt-street Chapel, and Baptist Chapel and Schools, Southsea.

"*The Young People's Treasury and Little Gleaner*," London: Houlston & Sons, 7, Paternoster-buildings, E.C., and E. Wilmshurst, Blackheath, S.E. Price 1s. 6d.

WE welcome this old favourite, which

takes us back to our boyhood's days. It retains the vigour of youth, and can be placed without fear in the hands of our children. We commend it to our Sunday-school superintendents and secretaries as a prize book. It is bright, contains much instructive matter, and its religion is of the right order.

"*A Conquest of Grace.*" An account of the conversion, and the Lord's gracious dealings with Alfred Russell, by his Mother. London: E. Wilmshurst, 25, Warwick-lane, E.C., and Tranquil Vale, Blackheath, S.E.

A REMARKABLE instance of the sovereignty and absolute freeness of the grace that saves sinners. Though a child of godly parents and many prayers, Alfred early manifested that by nature he was a child of wrath. How the depravity of his nature wrought, and how the mother that bore him travailed in birth again for his precious soul, how the Lord answered her prayers, and how he was taken home to glory at 23 years of age, the five short chapters of this booklet touchingly unfold. Dear mothers who may have unruly children, buy and read this account for your own encouragement to continue in prayer on

their behalf. The book is neatly bound in cloth, contains a portrait of the departed youth, and we suppose is about 1s. in price.

"*Wholesome Words,*" by T. Bradbury. London: Hon. Secretary of the Publishing Committee, 45, Sistoia-road, Balham, S.W. Price 1s. 6d.; postage, 3d. extra.

THIS is the yearly volume for 1899 of Mr. Bradbury's sermons. Here is a treat for those who love sound and savoury discourses. Mr. Bradbury's sermons retain their high level year by year, and afford solid, nutritious food for the Church of God. The volume is a handy size for the pocket, and will make an excellent companion for a train journey.

"*Deep Things,*" "*Truths,*" "*Treatises,*" "*Crumbs,*" "*Morsels,*" "*Droppings.*" Leaflets. Mrs. A. Bennett, Broughton Gifford, Melksham, Wilts. 2½d. per doz., post free. CHOICE selections from such authors as Hill, Romaine, Rutherford, and Mason. Very suitable to place in letters, and calculated to convey cheer and comfort to spiritual minds, wherever they may go.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A CALL TO NATIONAL HUMILIATION.

Soho Baptist Chapel,
Shaftesbury-avenue, W.C.
December 19th, 1899.

MY DEAR MR. EDITOR,—The minds of the godly are, at the present moment, solemnly exercised with regard to the aspect of national affairs. The scourge of war is devastating the fair and fruitful fields, and the busy towns of extensive regions in Southern Africa. The harrowing spectacle of an awful carnage combines with the anguish of bereaved hearts, and the distress of thousands of honest and now homeless fellow subjects, in emphasizing the displeasure of God, aroused, doubtless, by our national sins.

It is painful to observe, in the demeanour of the peoples constituting the Empire, as a whole, a lamentable tardiness in recognizing the Divine hand, and at best, a restrained disposition to seek by humiliation and prayer, a turning away of the divine anger, and forgiveness of our transgressions.

Devotedly affected by these considerations, the Committee of our

Association recognise the propriety of suggesting to the several Churches of our Denomination, an appropriation of the SECOND MONDAY EVENING in THE YEAR 1900—January 8th, as a season of special humiliation before the Lord, and prayer for His mercy, each Church arranging to secure the attendance of its congregation at such service, the hour of meeting, also the length of the service.

It would be a matter of godly gratification to the Metropolitan Association, if the Churches in each province of the United Kingdom could find it convenient to adopt the suggestion, so that, with loyal, lowly, and submissive hearts, thousands may be associated in the solemn expression of penitential feelings and earnest desires before the throne of heavenly grace.

Will you kindly call the attention of your readers to this matter, and on our behalf invite their fraternal co-operation.

Believe me,
Yours faithfully in Christ,
JOHN BOX,
Honorary Secretary.

Pastor Edward Mitchell,
Editor of "E. V. and G. H."

[We would especially commend the letter from our esteemed brother, Mr. John Box (Senior Secretary of the M.A.S.B. Churches), which we give above, to the most deep prayerful attention of all our readers, and to the pastors and office-bearers in our Churches in particular. Our national condition is most serious. Nor is there much difficulty in connecting it with our national sins. Watching the progress of Ritualism, with its superstition and idolatry on the one hand; and the advances of rationalism on the other hand, some of us have seen, and trembled at the sight of the Lord's judgments hanging over the professing Church in our country. When we consider also the amount of commercial dishonesty prevailing with the gambling operations of our Stock Exchanges; the utter irreligiosity of the masses of our people; the love of pleasure and sport which like a mania has seized on all classes; the desecration and systematic secularizing of the Lord's-day, in which, alas, many in the highest positions in the land are leading the way; the awfully degrading influence of the drink traffic, with its vicious accompaniments; and the pride in our power, position, and wealth we have manifested, can we wonder that we are smitten by the hand of God? Let us, however, remember that God's people are the true strength of the nation, and "the salt of the earth," and that He hears their cries. So may we continually humble ourselves before Him in private, and assemble publicly to confess our national and individual sins, and supplicate His mercy on behalf of our country. If we truly humble ourselves before God, "Who knoweth if He will return and repent, and leave a blessing behind Him."—E. M.]

STEPNEY (REHOBOTH, WELLESLEY-STREET).—The 25th anniversary of reopening Chapel was commemorated Lord's-day, Nov. 19th. Pastor preached morning and evening. On the following Tuesday afternoon, Mr. A. H. Pounds, of Bexley, preached. Text: "Cast not away, therefore, your confidence, which hath great recompence of reward." The preacher delivered an experimental discourse, which was listened to with great pleasure and profit. A good company of friends remained to tea. Evening meeting was ably presided over by Mr. W. G. Faunch, who read the 145th Psalm; our pastor offered earnest prayer; the chairman then made a few brief remarks on parts of the portion he had read. He said, If we cannot say "I will," we desire to extol Him. We cannot always give expression to our wants, to our feelings; what a blessing the Lord will fulfil our desires. Mr. E. White addressed us on "The

Church." He remarked, The Church of Christ is a godly assembly, it is constituted for the maintenance of God's truth, to observe God's ordinances, a place of instruction, the dwelling-place of God the Holy Ghost. The Church of God are the custodians of God's Word, the representatives of Jesus Christ on earth. Mr. Thomas Jones took up the thread of the previous speaker's discourse, carrying our thoughts from the Church below, to the Church above. He said, What is the crowning hope of the redeemed of God? One word will express all that is necessary, that word is "Heaven." Being in the Church below is the preparation for the Church on high. He then dwelt upon Rev. vii. 17, "The Lamb in the midst of the throne," &c. Mr. J. Clark spoke from "Unto you therefore which believe He is precious." He remarked some may be saying, What evidence have I that I belong to the Church? If this (Christ is precious) is the language of your heart, it is an evidence that you belong to the Church. Mr. J. Othen's address was from "He led them forth by the right way." He said, Did the children of Israel think that it was the right way, when they were brought to the Red Sea? Our God has determined that we shall go to the heavenly land, and the way is of God; every step that He has led us is by a right way. Mr. H. F. Noyes spoke from "Bless the Lord, O my soul." He said, David was a man pre-eminent for prayer; a praying man is sure to be a praising man. Prayer is sure to issue in praise sooner or later. Bless the Lord, O my soul, my faculties, understanding, will, affection, memory, desires, spirit. Bless God for the past, present, future. Our pastor in reviewing the past said, We have continued in the unity of the spirit, and in the bonds of peace, in the love of the truth, in the practice of the ordinances, baptism, and the Lord's Supper, in the fellowship of the saints. This happy meeting was concluded by singing hymn 923 (Denham's) and prayer by the chairman.—HAYTER SCRIVENER.

CLERKENWELL (MOUNT ZION, CHADWELL-STREET).—Services in connection with the 48th anniversary were held on Lord's-day, Dec. 10th, and the following Tuesday. On Lord's-day the services commenced with a prayer-meeting, conducted by Mr. W. R. Fricker, which was felt to be a refreshing season, and a good omen for the rest of the services. The pastor, Mr. E. Mitchell, preached an appropriate sermon in the morning from 1 Sam. xii. 24, "Only fear the Lord, and serve Him in truth with all your heart; for, consider how great things He hath done for you." He said the text—(1) *Calls us to consider the past*; and (2) *Directs*

us in relation to the future. In the evening Mr. O. S. Dolbey, of the Surrey Tabernacle, occupied the pulpit, and taking John iv. 10 ("If Thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water"), as his text, delivered a full-weight Gospel sermon that was greatly appreciated by the congregation. On Tuesday the weather was very unfavourable; cold, mist, snow, and slush being its general features. In spite of this a goodly company gathered in the afternoon, when Mr. W. Kern, of Ipswich, was the preacher. The text was Psa. xlviii. 12, "For this God is our God for ever and ever; He will be our guide even unto death." The people assembled felt they were well repaid for the inconvenience they had suffered, by this experimental and heart-moving discourse, delivered in our brother Kern's best manner. A goodly number of friends sat down to tea in the school-room, where everything had been prepared for their comfort by the ladies of the Church under the efficient direction of Mrs. Fricker. The evening meeting commenced at 6.15. The pastor presided, Mr. T. Carr led us to the throne of grace, and brethren J. Bush, H. Dadswell, T. Jones, W. Kern, and W. H. Rose delivered sterling Gospel addresses. The state of the weather militated against the congregation, yet there was a good gathering. The unpleasantness without was not felt within. The chairman appeared cheery, and the brethren who spoke were clearly at home with their subjects, each speaking after his own order, and we knew not which most to appreciate—the graciousness of our brother Bush, the solidity of our brother Dadswell, the pathos of our brother Kern, the fervour of our brother Jones, or the thoughtfulness of our brother Rose. The whole combined made up a thoroughly good, spiritual, and refreshing season—a feast of fat things for believing hearts, combined with encouragement for doubting souls and seeking sinners and practical remarks for all. Brother Bush's subject was Jesus in the midst of His people; brother Rose's was, Looking back, looking up, and looking forward; brother Kern's, Prayer, promise, and preciousness; brother Jones', The present Sonship of the believer, and His final glorious conformity to Christ; and brother Dadswell's, The Unity of the Church in Christ. The collections amounted to £38 12s. The chairman thought this was very creditable, as they had had collections for the widows and orphans of our soldiers in South Africa a few weeks previous, and for the Aged Pilgrims' Friend Society in October; those collections amounted to £25

and £26 5s. respectively. This happy meeting was closed by singing, "All hail the power of Jesu's name," and the benediction by the pastor. During the evening Mr. Mitchell referred affectionately to the losses the Church had sustained by death in the course of the Church-year just past; among those removed being a deacon (the beloved J. W. Banks) and a deacon's wife (Mrs. Applegate).—VERITAS.

HOOLE, CHESTER.—Special services in connection with the Sunday-school anniversary were held on Sunday, Dec. 3rd. Mr. O. Knott, secretary of the Manchester Baptist Preachers' Association, preached in the morning from Luke x. 29. and in the evening from Matt. xiii. 44. There were good congregations, and the Word ministered was much appreciated. A children's service was held in the afternoon, under the presidency of pastor Wm. Povey, at which Mr. Knott gave an earnest address, based on Matt. vii. 7—11. The collections, which were in aid of the Sunday-school funds, were satisfactory. This mission, which is connected with the Milton-street Strict Baptist Church, has now a school numbering over 130 scholars, and, in order to encourage and retain them, the teachers have for two or three years organised and given a coffee supper, devoting the proceeds to the purchase of prizes for their scholars. This event took place on the following Wednesday, under the presidency of pastor Wm. Povey, the result being all that could be desired, some 120 sitting down to supper.—W. P.

OLD BRENTFORD

SUNDAY-SCHOOL ANNIVERSARY.

On Thursday afternoon a sermon was preached at North-road Baptist Chapel on behalf of the Sunday-school by Mr. E. Marsh. A tea meeting, which was largely attended, followed, and in the evening the anniversary meeting was held. The chair was taken by Mr. R. Mutimer, and the chapel was full to its utmost capacity. There were also present on the platform Mr. E. Marsh (Stratford, E.), Mr. A. Voysey (Shepherd's Bush), Mr. W. Fromow (superintendent), and Mr. James Fromow (secretary).

After the usual devotional exercises, the report on the work of the year was submitted by Mr. J. J. Fromow, hon. secretary. This stated that the workers had laboured on unitedly and peacefully through the year, and they had been greatly encouraged by the visits of their pastor to the school. The new Catechism, edited by Mr. Marsh and published by the M.A.S.B.C., had been circulated among the scholars, and by many had been learnt by heart. The young men's and young women's Bible-

classes both continued to keep up well, and the infant classes had had large attendances. Generally, however, the attendance had not been so large as formerly, various circumstances contributing to this. Several teachers had been prevented by illness from attending and taking charge of their classes. The number of teachers was 20, and the number of scholars on the books 310, with an average attendance in the morning of 100, and in the afternoon 220. Some of the scholars took part in the Sunday-school Union Scripture examination. Of these 31 passed, 3 gained prizes, and 12 first-class certificates, those winning prizes and first-class certificates receiving also a prize from the school.

The annual summer treat took place on July 19th at Osterley Farm, Isleworth, by the kindness of Mr. Lobjoit.

During the winter dissolving view entertainments had been given to the children, and it was hoped to continue these during the ensuing winter.

Beside the usual awards for regular attendance, diligence, etc., wholesome literature had been distributed to regular scholars month by month. The Sunday-school library had also been largely used during the year.

The work of the Gospel Tract Society had been continued by 18 workers, visiting each week 680 houses and leaving books; about 3,200 visits were made and books exchanged, besides 5,000 loose tracts and 1,200 "Friendly Words" given away. In addition, 80 houses were visited by the pastor that were not touched by the distributors. The Dorcas and Benevolent Society had continued their operations.

The cases relieved numbered 91, articles of clothing distributed 177, besides tea and gifts in coin in some cases.

The scholars collected £8 17s for Strict Baptist home and foreign missions.

The balance-sheet showed the satisfactory balance in hand of £10 19s. 10d.

Addresses were delivered by Mr. Marsh and Mr. Voysey, and recitations were given by a number of the scholars. During the evening a collection was taken on behalf of the School Fund.

FARNHAM, SURREY.

The recognition of Mr. A. H. Wright as pastor of this Church took place on Wednesday, December 6th, the season proving a real success, both spiritually and financially. The congregations were not so large as anticipated, owing to the bad state of weather prevailing. As it was, we were favoured with the presence and help of friends from Guildford, Aldershot, Yateley, and Kingston, who came to express their goodwill to the Cause and respect for the pastor.

We were much favoured with the presence and practical help of J. T. Stevens, Esq., of Brentford Chapel, as the chairman for the day, who very ably fulfilled all the functions of that office in the very best spirit and manner.

The afternoon meeting commenced by singing the hymn, "Come, gracious Spirit, heavenly dove," after which the chairman read 1 Tim. iii., and pastor Mutimer read in prayer. After singing "Come, Thou soul-transforming Spirit," pastor R. E. Sears gave us a clear, discriminating address upon the nature of "A Gospel Church," including its eternal origin in Jehovah's love, its institution in time, its comprehensiveness, embracing all true believers and its privileges, one of which was to choose its own pastors. It was based upon 1 Tim. iii. 15.

Our brother, Mr. A. Crisp, then read a statement on behalf of the Church, giving us a concise review of the history of the Church, which attains its jubilee in February next, and the steps in grace and providence which led up to the introduction and settlement of the present pastor. The statement was clear, unvarnished, and truthful, and gave much satisfaction and pleasure to the hearers.

The chairman then called upon the pastor-elect to make his fourfold statement.

By this the time had foreclosed upon us and necessitated a considerable curtailing of the remaining speakers, including the pastor.

It afforded much sacred pleasure to the pastor-elect to "Remember all the way which the Lord his God had led him these many years in the wilderness," and mark the experiences and events in grace and providence which led up to the present; humbling and difficult though it had been, and how, having been brought up as a strict "Churchman," he was led out of almost papal darkness into God's marvellous light.

He could distinctly trace the operations of Divine grace from the age of 10 years, when made a sincere subject of contrite heart, heartfelt prayer, and constrained to cry day by day, "Create in me a clean heart, O God, and renew (or, as he transposed it, put) a right spirit within me," which was answered in God's good time and way, he believes. But, as dear Newton says,

"It has been in such a way
As almost drove me to despair."

How that by constant study of God's Word, as encouraged therein by a godly Bible-class leader, the truth was gradually opened to his mind, the Scriptures were endeared and Christ made precious through the illuminating power of God the Holy Spirit. Also how, as the truth

was made clearer to him, after prolonged struggles and much despair of heart, he was forced to, by God's help, break off the fetters and shackles of priestism and State patronised and worldly religion and endeavour to be a free man, as Cowper says:—

"He is free whom the truth makes free,
And all are slaves besides."

After this came dark times of desertion, and doubt, and trial, interspersed with blessed revelations of a glorious Christ, in one of which especially the person of Christ and His cross was so clearly seen as in a vision and the almost inimitable lines of Watts' endeared—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride,"

—a season among others never to be forgotten. Here the narrative had to be broken, though only partly told, and his call to the ministry stated in a few words how at the age of 15 to 16 years he, with full heart, tried to tell to sinners round what a dear Saviour he had found, and point sinners only to Him. For years, being much engaged in open-air preaching and mission work, he was eventually led in a remarkable way to Salem, Croydon, was baptized by the late dear pastor, W. Horton, and from thence removed in Providence until becoming acquainted with the late loved editor of the E. V. and G. H. (W. Winters) at Waltham Abbey, and preaching for him on several occasions, being introduced to the Churches by brethren at Ponder's End Chapel, Egham, Croydon, Fleet, Hartley-Wintney, &c., and now to Farnham, through the introduction of brother Medhurst. The leadings to the pastorate were plain and clear as to the word spoken, being blessed according to several testimonies received from time to time and the unanimous invite of the Church both to the probationary term and final settlement, the portion of Scripture which gave the felt-needed impulse being, "I will go in the strength of the Lord God," &c. As the pastor-elect did not want the day's proceedings to be a mere farce or performance, the chairman was asked to put it to the Church that, if after this statement any member of the Church had any objection to raise, now was the time to do so; but none was made.

It was with regret the pastor curtailed the doctrinal statement, being anxious to give all the time possible to brother Mutimer; but he said it was almost all comprised in Rom. viii., the Christian's glorious charter.

Pastor R. E. Sears then joined the hands of pastor and deacons in the name of the Church, addressing them in a most affectionate manner. God grant that what was said may prove

true in fact. The charge to the pastor was given by pastor R. Mutimer, and a right noble, sound, and truly valuable charge it was, based upon I Cor. iv. 2. One could only wish that if it had been taken in shorthand and published *in extenso*; one valuable opening statement being that a steward was not the proprietor, and had not to legislate, but to rule, which entailed faithfulness, prayerfulness, meditation, nobility and uprightness of character, combined with all the so much-needed vigilance and discretion recommended by Paul to Timothy. We most sincerely thank our brother for his manly and loving address.

By this time we were over-fed with intellectual (not to say spiritual) food, and needed sorely some animal food, in the sense of supplying our animal nature with such.

An excellent and much-enjoyed tea was served to a goodly gathering for all of which, with the tasteful floral decorations, we most heartily thank our lady friends.

The evening meeting commenced with the hymn, "O for a shout of sacred joy," followed by Psa. cxxii. by the chairman, and the recognition prayer by pastor E. Medhurst, which we most earnestly pray will be abundantly fulfilled.

Pastor W. Chisnall then followed with a most heartfelt, brotherly and spiritual address to Church and congregation upon Col. iii. 15. first clause, under the three heads—"the Divine blessing, the Divine operation, and the place effected."

We can but again thank our brother, and say how much his excellent address was appreciated by the friends. We value our brother's friendship much, and, as a neighbour, hope we shall be spared to know, love, and work together for a long time to come.

After singing the hymn, "Blest be the tie that binds," and the collection, short, appreciative addresses were given by brethren Mutimer, Chalcraft, Summers, and Medhurst, expressive of Gospel truth and Christian love to the new pastor.

Now we wish to record our debt of gratitude to our worthy chairman for his excellent remarks and tact, and also gifts to us, and may our God, and his, continue to bless and make him a blessing.

Our total liabilities for the renovation reached, practically, £46, our income from donations including an M.P.'s £38, requiring, with a few small items yet to clear, about £10.

Throughout our chairman's kindness, and the genial liberality of all the friends, £9 was collected for the day.

A brother, after singing "All hail the power of Jesus' name," and the bene-

diction, suggested the doxology, which was sung with all our hearts. Now, O our Lord, grant Thy saving power may be made known in many hearts.

A. H. W.

ZION (NEW CROSS-ROAD).—The 18th anniversary of the Band of Hope was celebrated on Nov. 28th, when a large number of members and friends met for tea, followed by a public meeting. Mr. I. R. Wakelin (Keppel-street), kindly presided and delivered one of his homely hearty addresses. Miss Annic Godfrey (Hon. Sec.) read the report, showing a membership of 140. Lectures and entertainments had been given by Messrs. Isaac Levison, Stanley Martin, and Spurgeon's Orphan Boys and collections taken up for the Stockwell Orphanage £10 2s. 9d., Aged Pilgrims' Friend Society £2 3s. 6d. and the Society for Propagation of the Gospel among the Jews £2 5s. 0d. Mr. J. G. C. Armstrong (President), read the balance sheet, showing £2 12s. 5d. in hand. Addresses followed by Pastor W. H. Rose (Woolwich), Messrs. A. E. Brown, and Jas. Martin. Collections amounted to £2 9s. 7d.

STREATHAM.—On Tuesday, Dec. 5th, we held our recognition services in connection with the settlement of Mr. F. Grimwood. The day was most unfavourable, the thick fog and rain preventing many of our good friends from being in our midst to wish our pastor God-speed in the work he has taken up at Streatham. The afternoon service commenced by our chairman, Mr. E. Mitchell, giving out the well-known hymn, "Kindred in Christ for His dear sake," and reading the Scriptures. He then called on brother Dykes to pray. Our chairman then took for a text the words, "The Churches of Galatia," and clearly defined what a Gospel Scriptural Church was: it was not a national or political institution, but a company of baptized believers joined together in Scriptural order. The chairman's remarks were clear and to the point. Mr. Grimwood was then asked to give an account of how he was made a Christian. Our brother described in a very clear way that his knowledge of Divine things had been wrought in his soul by the power of the Holy Ghost, and after months of soul trouble and anguish he was brought to feel his interest in the Redeemer's blood; he then described the Lord's dealings with him in thrusting him into the ministry and told how the Lord brought him to Streatham to speak the glad tidings of salvation as revealed in the Gospel, and the things he had spoken in the past he intended to preach in the future; his message and subject matter to the people should be none other than Christ,

and Him crucified. Mr. Mitchell then called on Mr. Russell to state how the Church was led to invite brother Grimwood to come among them. This being done, Mr. C. Cornwell, an old and valued friend, joined the hands of pastor and deacon, and prayed earnestly that the God who had called us by His grace would keep, bless, and furnish him with everything necessary to preach the Gospel of the blessed God; our brother's prayer was sacred and sweet for the Church's good, the glory of God, and our pastor's benefit. Mr. Mutimer then gave the Charge to the pastor and based his remarks on 2 Tim. iv. 5. He gave our brother hearty counsel and advice, and exhorted him to preach prayerfully, faithfully, hopefully looking to Christ at all times, lifting Him up at all times, loving Him at all times. This being done about fifty friends sat down to tea, and the evening meeting commenced, our brother Mr. E. Mitchell again being in the chair, and after reading Psalm cxxii. called on Mr. Dadswell, who engaged in fervent prayer. Mr. Marsh then gave the Charge to the Church from the words, "Watch and Pray." He said the Church was the witness for Christ in the world and exhorted the Church to be firm, sound, and loving, not only to the pastor, but in their everyday life and conduct, "Watch and Pray" for the blessings you feel you as a Church need. Our brother Cornwell then spoke in an excellent way on the word "Gospel." The definition he gave of it was simple and powerful. Mr. R. E. Sears spoke well on "What God hath joined, let no man put asunder," and Mr. Beecher closed well on the words, "And ye also shall bear witness." All the speakers were in high key, and notwithstanding the bad weather, a good and gracious time was experienced. We heartily hope our brother will long be spared to minister to us in Divine things. The collections amounted to £4 7s. 1d. The Church would take this opportunity of thanking the good brethren who, for over thirteen years have so well supplied their pulpit. A vote of thanks to the chairman and the singing of the doxology brought to a close a service long to be remembered.—C. K.

GLEMSFORD (EBENEZER).—After much prayer and watching for the will of our God in the choice of a pastor, the Church at Ebenezer, Glemsford, has been led to Mr. Everett, late of Grays, who has been in and out amongst us several times of late. He has accepted the invitation to the pastorate and will commence his stated labours amongst us the first Lord's-day in January. We hope this Union will be sealed with the Divine approval of heaven, and that his labours may prove that the great, "I AM," hath sent him. As a Church we

desire to thank the ministerial brethren for their kindness in coming from far and near to preach for us these seven years the pure truths of the Gospel. We believe it has been a sowing time. May the Lord bless us with a spirit of prayer that the reaping time be quickly manifested.—E. C. KEEBLE.

CANNING TOWN.—The Lord has inclined the heart of one brother to follow Him in His ordinance of believer's baptism. Our brother, Mr. Lovelock, led him through the baptismal waters at Bethel Chapel, Poplar, kindly lent us for the occasion; and received him into fellowship at Canning Town, on Lord's-day, Oct. 1st. We are hoping and praying to see many more brought to follow their Lord among us. To Him be all the glory.

LEE (Dacre-Park).—Sunday-school anniversary services were held on Sunday, December 10th, when special sermons were preached in the morning by brother J. H. Lynn and in the evening by brother E. White. Afternoon children's service at 3. Brother J. H. Lynn presided. Addresses by brethren E. White and A. H. Riddle. Tuesday, the 12th, tea for children at 5.30. Public meeting at 6.30. A. J. Robbins, Esq., presided. Addresses were delivered by brethren H. T. Chilvers, E. White, and J. H. Lynn, which were much enjoyed, as also was that by the chairman, which was especially to the children. Secretary C. W. Sears read the report, showing 102 names on the books, a decrease of 8; average—morning 24, afternoon 62. J.B.R.A. had 94 members, the Band of Hope 134. Many difficulties were reported, but eyes were up to God. Balance in hand of £3 10s. Collections £3 2s. 5d.

SHOULDHAM-STREET, W.—The twenty-third anniversary of the school was held on Sunday, November 26th, and the following Tuesday, the 28th. Sermons were preached on the Sunday morning and evening by Mr. J. W. Humphreys, of West Ham-lane, who many present expressed had the Master's presence in the pulpit, from the great liberty he realised in speaking in His most glorious name. Our brother Chilvers, of Keppel-street, occupied the pulpit in the afternoon, and was enabled to utter some sound and savoury remarks, which, although addressed to the young (who seemed interested, and we heard in some cases impressed), were received by the congregation and heartily enjoyed. On the following Tuesday a good number sat down to tea, after which the meeting was held in the chapel, presided over by brother F. T. Newman, of Clapham. Brother W. Harris implored the Divine blessing.

A report was read which we are pleased to say contained the information that during the year three from the school had joined the Church, members of the Bible-classes. During the evening choice, savoury, and inspiring remarks fell from the lips of brethren Wileman, Dadswell, Humphreys, Mitchell, Sears, and Chilvers, the chairman speaking words of comfort to the workers in this portion of the Lord's vineyard, who, although somewhat cast down by reason of lack of labourers, realise that the Lord will, in answer to earnest prayer, send more labourers, and that many more may experience that they are branches of the living Vine. Attendance encouraging. Collections realised £12 10s.—S. ROBINSON.

Aged Pilgrims' Corner.

THE Committee have just advanced 149 of the £5 5s. pensioners to the £7 7s. pension, being those next in order in the Society's books. This welcome step will involve an additional annual expenditure of upwards of £300. This sum, with the increase that is continually going on in the number of the pensioners, makes the annual pension expenditure more than £11,000.

The four Homes cost, with the various funds connected with them, nearly £2,000 per annum. In these peaceful dwellings 180 of the pensioners have quiet resting-places in life's eventide, and every effort is made to smooth their declining years. Extensive renovations have been necessary at Hornsey Rise and Stamford Hill, and the Maintenance Funds have, in consequence, been heavily drawn upon.

It is hoped that, with the new year, many friends who have not hitherto subscribed will commence doing so, and thus aid the Committee in this widely-extended work for the Lord's aged poor. New contributions will be thankfully acknowledged.

On December 1st a most interesting and instructive lecture was given in the Hall of the Hornsey Rise Asylum by Mr. S. H. Wilkinson on "The Jews and Jewish Missions." It was illustrated by a large number of beautiful lime-light views. The proceeds were devoted to the Maintenance Fund. On Friday evening, January 19th, Mr. T. W. Nunn will lecture in the Asylum Hall upon "The History of the Bible," when it is hoped many friends will be present. The lecture will be illustrated by lantern slides.

Several friends have kindly remembered the inmates of the Homes by presenting Christmas and New Year's

gifts, all of which have been most gratefully received. Such thoughtful kindness brings many a ray of sunshine across the pathway of these aged pilgrims.

Gone Home.

In loving memory of JOHN DUMSDAY, who was peacefully borne away to his eternal home November 24th, 1890, in his 84th year. He was one of the 42 members who seceded from "Zion," Clover-street, Chatham, on July 27th, 1842, and were formed into a "Strict Baptist Church," and regularly met for worship in another part of the town—*i.e.*, Hammond-hill. This place becoming too small, they took larger premises close by, on the banks of the Medway, which they named "Enon." They ultimately built the present "Enon" in Nelson-road, Military-road, Chatham. Our late beloved brother retained his membership with these brethren some six years after he went to reside in London—*i.e.*, until 1890, so that he was in fellowship with the Enon Church 48 years, having been many years one of its deacons, and one of the trustees of the new chapel now in use, built about 18 years ago. There is a goodly number of the present members who were in fellowship with him, and who testify to his spirituality and lovable disposition. Our beloved brother, pastor E. Marsh, of Stratford, who visited him several times a little before his call home, writes me to say:—"I always felt it a privilege to be with him. Rooted and grounded in the faith, he knew whom he had believed, and though at times sorely tried and harassed by the enemy of souls, he loved to speak of his beloved Lord as the Chiefest among ten thousand and the Altogether Lovely." His mortal remains were interred in Chatham Cemetery on Thursday, November 30th. His son and a goodly number of other relatives came from London to attend the funeral.—*VERITAS*. —[P.S.—Our brother having taken up his abode in the south of London some years ago, was ultimately transferred by his own request to the sister Church at Zion, New Cross, September 26th, 1890, and remained in communion there till his death].

DEAR BROTHER,—I send you a brief record of the departure of two dear friends who have been recently taken from us. Mrs. WEST, aged 78 years, who had been a member at Enon for some time, was a great sufferer in her latter days, and her physical pain often caused depression of spirits and darkness of soul: but, through precious faith, she triumphed in the end. I saw her a few hours before her death: her hope was fixed on that Divine Saviour Who had been her trust for many years, and, as long as she could articulate words, she spoke of the Gospel. We look confidently to meet her again where death never enters. Another dear young friend, Miss ADA ABRAHAMS, aged 21, who had been connected with our Sunday-school from infancy, was taken home the same week as our aged sister. She had been suffering for years from a weak heart, or she would willingly have joined the Church. For a long time past she had made her home with our brother, Mr. W. H. Abrahams. Her uncle and aunt miss her much. She was a very cheerful girl, fond of writing letters to her friends on the best things. God made the prayers of her uncle a great blessing to her. She only

kept her bed a few days, and these were days of calm peace and joyful waiting for her Saviour. She saw all her friends. Now she said, "I only want to see Jesus." Thus she sank sweetly to rest in His arms.—Yours in Him, E. WHITE, Woolwich, November 29th, 1890.

ERNESTINE VERONIQUE HARRIS, of West Hampstead, the beloved wife of Mr. Edward Harris, so many years deacon at Mount Zion Chapel, Dorset-square, during Mr. John Foreman's ministry, and since then at Shouldham-street, Edgware-road. Our dear mother was born in Paris, October 1st, 1816, and she fell asleep in Jesus on her 83rd birthday, October 1st, just passed. Although unwittingly delayed, a brief notice of her life and service for her Lord will no doubt afford pleasure to so many who will remember her for her marvellous capacity for work, her unyielding faith and hope in her Lord under the greatest of difficulties and discouragements, and her deep and heartfelt practical sympathy with the poor and distressed. Her father, Charles Centurier, of Switzerland, was a direct descendant of a Huguenot family who fled for their lives from Paris at the Revocation of the Edict of Nantes by Louis XIV. (October 18th, 1685). It is well that we Nonconformists and Baptists should remember that we mainly owe, under God's providence, our present civil and religious liberties to the self-sacrificing and unflinching resistance to priestcraft and fidelity to God's Word at the cost of the lives and property of these noble soldiers of the Cross, for the Edict, while assuring them of full religious liberty as Protestants, and ordinary civil rights was granted by the temporising Henry IV., April 15th, 1598, in order to secure them indispensable and successful services in resisting the Papal demands of Spain, it was ruthlessly and brutally revoked 87 years after, when France herself became under the same blasting yoke, the result being the hurried flight of the God-fearing industrial part of the French nation to all parts of the Protestant world, and it is interesting to note that amongst the Huguenot families that fled to England from Holland by an earlier but similar persecution by papal Spain is that of Spurgeon, from which the late pastor of the Metropolitan Tabernacle was a descendant. Oh, that we may be faithful to the glorious heritage, the infallibility of the Word of God, which they so worthily defended even unto death! Your limited space would prevent my giving details of her coming to England, when about 21 years of age, her being led to Mount Zion, Hill-street, her conversion and subsequent marriage to our dear father, and of her being the mother of six boys and two girls, three of whom have gone to be with Jesus. Suffice it to say that a recital of the marvellous leadings of God's goodness and providence would form an interesting illustration of God's distinguishing grace and the high honour that comes to those who, like our dear mother, deeply valued the Bible of her forefathers. As a wife, I must only speak by permission, for our dear aged father could not write what he feels, but perhaps I can best express his affection and appreciation of her work by repeating what he so often liked to say of her to us boys and girls: "There never was a woman to equal your mother." And this I can testify is no exaggeration, for they were so suited to each other: it was a marriage made in heaven and ratified on earth. And as a mother, what can I say? I could not trust myself to pen what I feel, but I

know I shall speak for the five living, that few can appreciate more than we do her intense desire to train us in the fear of God in strict yet loving rules of order and obedience, a discipline so wholesome that reminds one of the homes of our Puritan forefathers, and she was spared to see all her children desirous of following in their parents' footsteps, and we all deeply revere and bless her dear memory. Until the last few years of her life she had enjoyed remarkably good health, that, when she no longer through infirmity could personally superintend the house, the enforced confinement to her room was a great trial indeed; but here the grace of God was manifest, and she learned meekly to bear the heavy cross in the anticipation of the crown above. She was conscious, with occasional exceptions, to the last, and took a loving farewell of all the family present, enquiring for the younger absent. She spoke of her hope and longing to be "with Jesus," and passed peacefully home in her sleep on the Sabbath morning, her 83rd birthday. We committed her dear remains to the grave at Willenden Cemetery in the presence of many relatives and friends, the services being feelingly carried out by the late pastor of Shouldham-street Chapel, Mr. Beecher, making special reference to the Scripture character of a good wife and mother (Prov. xxxi. 10-31).—EDWARD HARRIS, JUN.

GEORGE HODDER.

On November 26th, 1899, my father-in-law, George Hodder, of Borough Green, was called to his eternal rest in his 91st year. He had been a member of the Church at Borough Green for about 60 years, being baptised in 1839. He was the subject of a deep law work before tasting the sweets of the Gospel. I have heard him say more than once that when the Lord began to work in his heart by shewing him what a sinner he was he trembled and felt that the Lord was about to cut him down. For some time he was seeking rest and found none in the means of grace and in private prayer and reading the Word. The curses, he said, belonged to him, but not the promises. At last he resolved not to go to chapel again, but when a particular Sabbath in 1839 came, he determined to carry out his resolution, but just before the time of service he thought it was the Lord's house, and he ought to go and enter late. The verse was being read:—

"The more I strove against sin's power,
I sinned and stumbled but the more;
Till late I heard the Saviour say,
Come hither soul, I am the way."

These last words came with power and he was rejoicing in Gospel liberty. He loved the means of grace and was a good hearer. Just before the end the Lord appeared to him assuring him, that it would be well with him in death and for ever. Faith was given him and he died in its exercise. His eldest son George read and prayed with him, to whom he spoke of the Lord's appearance. On the 30th the body was laid to rest in hope of a glorious resurrection. The friends were very kind to him at Boro' Green, a few of them attending the service.—ALFRED HENRY BROOKS, Sen., Beza, Foot's Cray, Kent, December 9th, 1899.

CHARLOTTE MOAT.

Our dear Lord has been pleased to take one of our dear sisters to Himself, one who has been with us in sweet bonds of Christian fellowship for eight years. She was called up higher on the 12th of December, aged 72. On the day previous how earnestly I begged the Lord to grant us her presence a little time longer, if His will. Her

friendship was true, she oftentimes sympathetically encouraged and strengthened me after a three service day. Her place was never empty at any of the services when able to be there, and always in time, too, which is to me very encouraging. She had a few weeks previous to her death that sweet verse of Kirkham's powerfully applied to her mind, "When through the deep waters I call thee to go," &c. She thought it was a premonition of some trial. She truly lived on the Gospel manna, in conversation she breathed the atmosphere of peace and love. The following is an extract found among her writings after her death:—"I desire to thank and praise the dear Lord for all His mercy and goodness to me these many years in the wilderness, especially since I have been in Sturry, where I have been very happy, especially on the Sabbaths. I have sometimes enjoyed what I cannot express, but I trust it was the love of Christ made so precious to my soul in the ordinances of His house." I think she has given us her true portrait in the foregoing. Before coming here she had been in fellowship with the Church of Christ at Tunbridge Wells. I am sorry I have not given you this account in better order; but where our dear sister is there is no imperfection. Remaining one with you in that strong bond of love and union in Christ Jesus our Lord—C. HANCOCK, Linden House, Sturry, December 14th.

MISS ELIZABETH PAGE.

for nearly 20 years a scholar in Lynton-road Sunday-school, was called to her eternal rest, November 16th, 1899, aged 29 years. She was left fatherless at the early age of six years, but the Lord proved Himself a Father to the fatherless. She was brought by her dear mother at an early age to hear the truth as proclaimed by that never-to-be-forgotten servant of God, the late Mr. R. A. Lawrence; and at about the age of 10 years became a scholar in the school, where she continued till the time of her death. Like many of the Lord's dear children, she could not say when a work of grace was begun in her heart, but was very gradually made concerned about her soul's welfare, and many years ago was made to feel herself a sinner, and taught feelingly to pray the prayer, "God be merciful to me a sinner." This prayer she felt her special need of, as expressed to the writer a few days before her death. The first real hope she had of being one of the Lord's family was while listening to a sermon preached by Mr. Dolbey at the Surrey Tabernacle from the words, "Now, therefore, ye are as mere strangers," &c. (Ephes. ii. 19). She profited much in hearing the Word from Mr. Dolbey, and was often comforted by the Word preached at the Surrey Tabernacle and also at Lynton-road; but it was in connection with the school at Lynton-road that she received her greatest blessings. Rarely was her seat vacant, especially during the last 11 years, and her anxiety to be there, and especially to meet with her dear friend and teacher, Miss Edwards, between whom and herself existed a friendship of the closest and warmest affection, was very marked. Her last attendance at school was on Lord's day afternoon, October 15th. Though unable to walk, she expressed such a desire to be present that her brother (James), who was ever devotedly attached to her, brought her to school in a bath-chair. It was felt by many it was the last time she would be present, and so it proved. Some few years since the seeds of consumption which had lain dormant began to manifest themselves.

and it was evident her sojourn on earth would not be a long one; but she was of such a cheerful, lively nature that one could hardly believe she was drawing to her journey's end. Some months since she was brought into great darkness of mind, and she feared she should be numbered among the lost, and in this state she continued for some weeks, and it was painful to witness her anxiety of soul; and although many friends tried to comfort her, it was not till the Lord Himself gave her the precious promise, "Thine eyes shall see the King in His beauty," that she got any peace. The sweetness of this promise she never quite lost. A few weeks before her death the Lord gave her another sweet word, "I will come again and receive you to Myself," and from this time her constant prayer was, "Come, Lord Jesus." A short time before her death she said, "Oh, what should I do now without a good Hope?" And when asked where her hope was, she replied, "On the finished work of Christ," and quoted the verse, "My hope is built," &c. Some hours before her death the verse was quoted to her, "When languor and disease invade," she finished the last line by saying, "Ah! long to fly away, yes, I do." To the last she felt herself a poor, helpless sinner, but realised that Jesus was her Saviour, and as quietly and confidently she fell asleep in Jesus. Her mortal remains were interred at Nunhead Cemetery on November 25th, the service, at the request of the family, being conducted by Mr. A. G. Blackman, late superintendent of the school, assisted by Mr. Dale, pastor of the Church. It was felt to be a solemn time, especially at the grave, when a very weighty address was given by Mr. Blackman, based on the words as found in 1 Cor. xv. 57. His remarks to the many young people present were very impressive, and many a prayer went up that the Holy Spirit would convey them with power to the heart. A large number of friends were present, including many from the Surrey Tabernacle, among whom was noticed Mr. Arnold Boulden, one of the deacons, the pastor and deacons of Lynton-road, the superintendent of the school, Mr. J. B. Cullin, and most of the teachers and a large number of the scholars. A special service was held in the schoolroom at Lynton-road on the following Lord's-day, at which a goodly number of friends were present, an address being given from the words, "Be ye also ready." It was an affecting afternoon, especially so to the members of the Bible-class with whom she had been so long associated, one of whom she had walked to and fro to the house of God with for many years. It should be a source of encouragement to all Sunday-school workers that the Lord so blessed the school to "our Lizzie," as she was so often called. May the Lord abundantly bless the widowed mother and the brothers and the sister left behind, and comfort them with the sweet hope that they may some day join with her in that new and never-ending song.—T. K.

JAMES RICHES,

Of Luxfield, passed away Nov. 23rd, aged 79 years. For many years he faithfully discharged the duties of chapel-keeper, which were a labour of love to him, and his cheerful face will not soon be forgotten by the many whose comfort he ever sought, whether as worshippers within the building, or as mourners in the graveyard. He was an honourable member for the long period of 37 years, and very truthfully did his pastor, Mr. A. J. Ward, say of him, when

noticing his death, from Psa. xxvi. 2, a text chosen by the departed. "He will be missed in the sanctuary, missed in the prayer-meeting, and now to quote his oft-used expression in prayer, God has undressed him for eternity. Although in his official capacity, so often brought in contact with death, it did not make him callous or indifferent respecting himself; no, the language of the text was ever his, in contemplating the last great change. He committed and commended his cause to his Lord as one who had a keen sense of the solemnities of eternity. The hypocrite does not want examining; our brother did, and if any man could say, 'Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth,' that man was our departed brother." Although infirmities crept upon him, the end came almost suddenly and the effects of the disease had clouded his intellect, yet no *dying* testimony was needed to attest the reality of his religion after such a *living* one. May that God, whose grace made him what he was, raise up others like-minded to fill the vacant places of those who are gone to be for ever with the Lord, is the heart's desire of—E. G.

CHARLES SAXBY

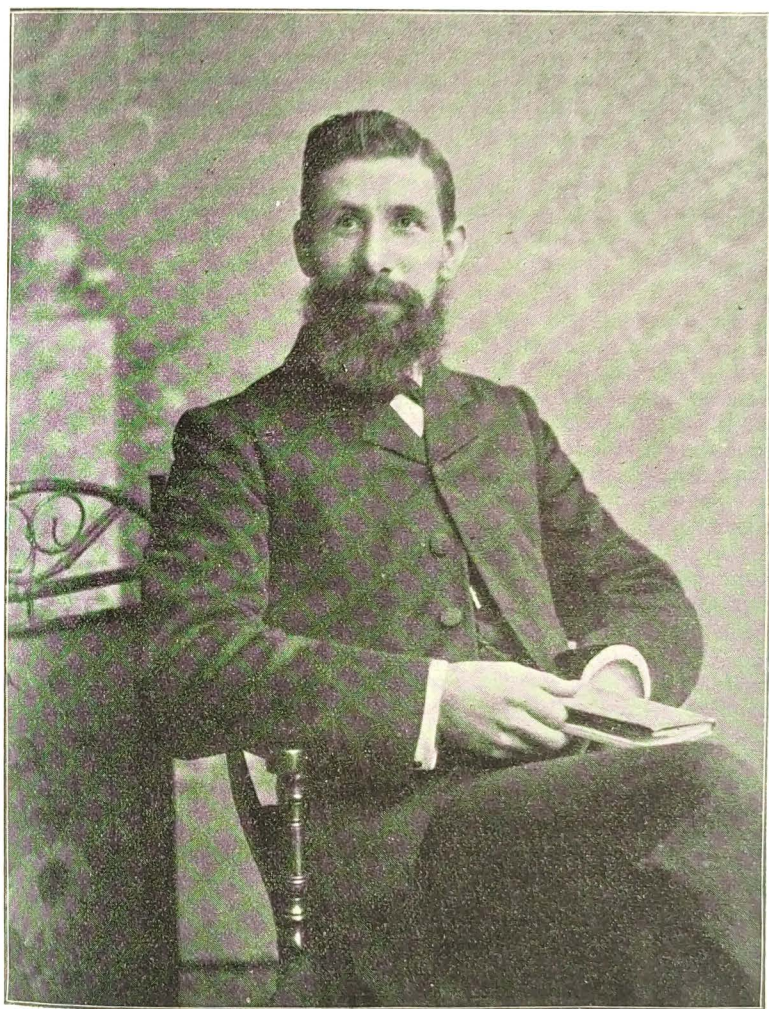
entered into his eternal rest October 31st, in his 56th year. He was called by grace in the winter of 1876, while attending with the Plymouth Brethren at Kilburn Hall, and was baptized by immersion May 7th, 1876. Soon after this the friends at Hill-street opened a small chapel in Kilburn Vale, Mr. Shepherd preaching every Friday evening. Being rather late one Sunday morning, he dropped in there. Mr. Martin preached from "Who are these that fly as a cloud, and as the doves to their windows?" He enjoyed the service so much that he attended there regularly in preference to anywhere else. He joined the Church at Hill-street, July 4th, 1880, and was elected deacon at Kilburn Vale, June 15th, 1886. He was removed by Providence to Erith, and had his membership transferred there in May, 1890. He was a Sunday-school teacher at both Kilburn and Erith. In 1893 he removed to Hanwell, and there being no cause of truth there, he ran out of membership. He removed to London in 1894; there he attended Chadwell-street, and was received into the Church, February 2nd, 1896. He lived up to what he professed, and the more anyone knew him the better they could see his true Christian character. I have lost a dear, kind husband, but I know it is his eternal gain. When asked how it was with his soul, he replied,

"My hopes are built on nothing less
Than Jesu's blood and righteousness."

—PHEBE SAXBY, 389, Northampton-buildings, Clerkenwell.

[We can bear testimony to the quiet, unobtrusive godliness of our departed brother. His life was exemplary. His constant attendance on the means, and his spiritual prayers, endeared him to many. He is missed at Chadwell-street, but our deepest feelings are for our sister, who has been bereaved, and her four fatherless children. We, however, commit them to the God of the widow, who is a Father to the fatherless.—E. M.]

ALL those who live in communion with God must necessarily be poor in spirit. All the hosts of heaven are poor in spirit, and ever will be. The reason is obvious; they are conscious of their dependence upon God every moment, while they delight and triumph in that dependence.—*Howells*.



MR. ROBERT MUTIMER.

Photo by S. J. MUIR & Co., Uxbridge Road, W.

Christ Glorified by the Holy Spirit.

BY E. MITCHELL.

“He shall glorify Me: for He shall receive of Mine, and shall show it unto you.”—John xvi. 14.

GOD had fulfilled His great promise to His people by sending His only begotten Son to save them from their sins. The Son was just about to complete His work on earth by offering Himself without spot to God as a sacrifice for the sins of His people. The Son also promises to send the Holy Ghost to abide in and with the Church, and to gather in His chosen and redeemed ones scattered throughout all nations. There are no failures with God. Salvation is His own work. The Holy Spirit infallibly quickens, sanctifies, and saves the elect of God in all ages, and in every clime, wherever they are found.

It were well for us did we share more fully the sublime confidence our Lord possessed in, and expressed concerning the Holy Spirit, and the due discharge of His official work. “He shall glorify Me,” said Jesus. He knew that He was about to die as a malefactor in the most painful and shameful manner, yet He had not the shadow of a doubt about the issue of His death. His name should be cleared, and His fame shed abroad; the Holy Spirit would glorify Him in the hearts of unnumbered millions; yea, “all nations should call Him blessed.” A little more of this confidence in the Holy Spirit, and the certainty that He will fully discharge His office, would animate us in proclaiming the Gospel, keep us steady under disappointment, and preserve from adopting carnal expedients in our efforts to spread the Redeemer’s kingdom. The Spirit’s work is a covenant matter. The Son’s compact to glorify His Father on the earth, by His life of perfect obedience, and sacrificial death, has been gloriously completed, and the Father’s faithfulness, and the Spirit’s gracious omnipotence, wisdom, and truth secure that Jesus shall be glorified in the souls of all His chosen and redeemed ones. May our glorious Redeemer impart to us a full measure of confidence in, and reliance upon the Holy Spirit as the Glorifier of Jesus.

The glorifying of Jesus here intended is not His exaltation to His Father’s throne, which is ascribed to the Father, but His revelation to, and being glorified in the hearts of His people. To glorify Christ thus is one of the main objects of the Holy Spirit’s gracious work.

HE DOES MUCH WORK OF A PREPARATORY NATURE.

When a builder purposes to erect a grand building there is often much clearing of the ground required ere he can even get in the foundations. This is specially the case when an old decayed building occupies the site on which the purposed erection is to stand. It is even so with the great spiritual Builder. There is much old material to be cleared away. The ground is covered with rotten rubbish. The love of sin, false notions of God, legal-mindedness, supposed self-righteousness and freewill ability, encumber the ground, and must be cleared ere the building designed can be erected. Hence the Spirit “reproves (convicts) of sin, and of righteousness, and of judgment,” but this is in order that He may ultimately glorify the Lord.

THIS PREPARATORY WORK IS OFTEN SEVERE AND PROLONGED.

Where there is much rubbish much clearing work is necessary. Not unfrequently the Pharasaic man requires a longer and deeper law-work than the open sinner. Commonly we are very reluctant to part with our own fancied righteousness. Like Paul, we count it gain—that which will help us on the way to heaven, at least, in some degree—but like the apostle, we must come to count it loss—a hindrance, and not an assistance. Christ will not be glorified in us until every rag of our own righteousness has been consumed. The Holy Spirit will not use a scrap of the old materials; there must be a clean riddance, and entirely new materials employed. Like the house with the leprosy in the walls that must be razed to the ground, and every stone carried away, so must all in us that is of nature's production be carted away. But, O, at times how severe this work is; how fast we hold to our own efforts, and how slow and painful this stripping process appears! Yet all is needful, and the end well repays the toil and pain we endure.

JESUS IS THE ALL-GLORIOUS ONE IN HIMSELF.

The Holy Ghost does not make Him glorious, but reveals His glories to those whose hearts He has prepared to receive the revelation—"He shall receive of Mine, and shall shew it unto you." The Holy Ghost did form and adorn the human nature of our Lord, and made it that absolutely pure and spotless thing it was, and ever remains, but our Jesus has other and greater glories than those of spotless, and even glorified humanity. The Spirit, in His gracious office, receives of the things of Christ, and shows them to His people. Let but the Spirit reveal Christ in a sinner's heart, and He is straightway glorified; He cannot be spiritually known without being glorified, and the greater our knowledge of Him, the more glorious we find Him to be:—

"All over glorious is my Lord,
Must be beloved, and yet adored;
If but His worth the nations knew,
Sure the whole world would love Him too."

THE GLORIES OF CHRIST ARE GRADUALLY UNFOLDED.

It is His suitability to meet our needs as sinners that the Holy Spirit first reveals to us. Stripped, empty, and needy we find in Him all that our conditions require. His most precious blood cleanses us from all our sins; His perfect righteousness justifies us before God, and the grace of His Spirit heals us, and gives us the victory over our inbred corruptions. We find Him to be a full Christ to meet the needs of an empty sinner, and He is glorious in our eyes. What grace, love, mercy, and faithfulness we discover in Him! He becomes to us "fairer than the children of men;" "the chiefest among ten thousand," and "the altogether lovely" One. As we travel on in the pilgrim-pathway we are continually discovering fresh needs, but the revelation of the fulness found in Christ keeps pace with the unfolding of our need. The Holy Spirit leads into all the truth, and all the truth is embodied in our Lord Jesus Christ, His Person, His offices, His relations, His characters, His perfections, and His promises are more fully made known to us, and He is increasingly endeared to our hearts, and glorified in our minds. With these unfoldings there is an experience of the power of His Word and grace which makes Him infinitely more precious than all beside.

But beyond meeting of our necessities there are at times some discoveries of His glory made to us which fill us with love, adoration, and wonder. His own infinite excellences are somewhat unfolded to us by the Holy Spirit in a way that ravishes our souls. These seasons, alas, are few and far between, perhaps, because of our carnality and worldliness; or, it may be we could not in our present condition bear them too frequently; or, because it is His sovereign pleasure to keep most of these for the better country, to cause us to press on to the goal. We are devoutly grateful for any discoveries of His glory the gracious Spirit has afforded us, being deeply sensible of our own utter unworthiness, and would humbly, yet earnestly pray for fuller and richer unfoldings to be made to our souls. Holy Spirit, graciously discharge Thy office, and take of the things which are His, and show them unto us, that He may be increasingly glorified in our hearts.

OUR PORTRAIT GALLERY.—No. 2.

MR. ROBERT MUTIMER.

MR. E. MITCHELL,—My dear Brother,—In compliance with your request, I forward you a brief account of the Lord's dealings with me in providence and in grace, hoping that the Lord may make some use of it for the benefit of His people.

NATIVITY AND EARLY LIFE.

I was born at Wilby, Suffolk, on December 23rd, 1861. When I was quite young my parents used to take me to Laxfield Baptist Chapel, a distance of three miles. On Sunday evenings I stayed at home, and read the Bible with my parents. I greatly disliked the restraint I was under, and longed for the time to come when I could get away from parental control. At twelve years of age I was apprenticed away from home. The fruits of the seeds of wickedness in my heart soon began to show themselves in my using oaths, and speaking of the Word of God in a most contemptuous manner; also in enmity to God's house, His people, and my father's prayers. I readily imbibed and enjoyed all sorts of vice, and mixed with most ungodly company—“*of which things I am now ashamed.*”

DIVINELY ARRESTED.

But

“The appointed time rolled on apace,
Not to *propose*, but *call* by grace.”

At a time when I had made great strides in sin, and had led others into the same evil courses, I heard that a young man by the name of Marsh was expected to preach at Laxfield, and I was constrained by a pressing invitation to go and hear him. With great prejudice in my mind against both people and preacher—though I did not know the preacher—I started off on Sunday morning. When I reached the chapel Mr. Marsh was in prayer. Just as I was taking a seat, he said, “Lord, I am a devil-hunted and sin-harassed soul.” This so arrested my attention that I could not take my eyes off from the speaker. The text taken was John i. 29, and the preacher exactly described my character, and showed that my due was everlasting punishment. This made me so

uncomfortable that I wished I had never seen or heard the man. I went home—three miles—determined not to go any more; but after dinner I could not rest, feeling as I had never felt before, and was obliged to return to the chapel for the afternoon service. The sermon condemned me more than the morning one had done, and I returned home thoroughly miserable. I could find rest nowhere, and was constrained to walk back again for the evening service, which increased my sorrow and distress.

THE DAYS OF DARKNESS WERE MANY.

After this, for two long weary years, I remained in deep distress of soul, often wishing that I had never been born. Nothing but black despair was before me. I was afraid to go to sleep, and when I did sleep, I was terrified with most awful dreams. I used to walk about in the fields and woods, trying to pray to God to have mercy on me, *the sinner*. One day Mr. Marsh wanted to go to Eye Station. My father had promised to drive him there, but could not. It devolved on me to take him. This was a great trouble to me, as I did not want to meet him, in fact, I was really afraid of him, and up to this time had avoided coming into contact with him. We had not got far on the road to Eye before he began putting questions to me about my spiritual state, and before we reached our destination, to my own great surprise, I had disclosed, for the first time, my sad and sorrowful story.

A DESPERATE RESOLVE FRUSTRATED.

I had no sooner left Mr. Marsh to return home than Satan set in on me sorely. He accused me of being a hypocrite, and said I had deceived the minister, and that all I had told him was a delusion. The darts were so numerous and fiery that I was driven to the borders of despair. When I reached my home I could not go in doors to see my wife, or the men in the shop, but put my pony in the stable, and walked a long distance to a large pond, where I fully intended to try to put an end to the agonies of my mind by drowning myself. But while in the very act of casting myself into the water, a marvellous interposition of God prevented, and saved me from so fearful an end. I found my way back home again, and on nearing my house I found the shopmen with my wife searching for me. They were alarmed by finding the pony and trap in the stable, and myself nowhere to be seen. That night was the most solemn night in my life. I was afraid to go to bed, fearing that I should die in my sleep, and awake in hell.

THE SET TIME OF DELIVERANCE.

The next day was Sunday, and Mr. Kempston preached for Mr. Marsh at Laxfield. On my way to chapel in the morning, in a green lane, I was enabled to lay my case before the Lord as I had never been able to do before. The preacher read and commented on Eccles. iii. to the joy of my heart. He expressed nearly all that I had presented to the Lord in my pleading for a blessing that day in the lane. He took for his text 1 Pet. ii. 7, "Unto you therefore which believe He is precious." Under the sermon my bonds were broken, and my soul brought into happy liberty. *Christ was indeed PRECIOUS to me.* I had promised to meet Mr. Marsh at Eye Station on the following day. How I longed to see him! As soon as he saw me he said, "Robert, the Lord

has appeared, I can see it in your countenance." I said, "Yes, He is precious to my soul." A season of darkness followed, but through a sermon preached from John ix. 24 I was brought again to rejoice in Christ Jesus. I then became desirous to join the Church, and after stating my experience, which the Church received, I was baptized, together with my wife, on January 11th, 1885.

CALL TO THE MINISTRY.

After joining the Church I became intensely desirous for the salvation of my fellow-creatures. Especially did I plead with the Lord that I might be made a blessing to my old companions, whom I had led into sin. *The Lord largely granted my request.* Eventually a prayer meeting was commenced at my house on Sunday evenings, the pastor announcing and recommending it from the pulpit, stating that I was to conduct the service. This continued for nine months, but had to be given up, to the grief of many, through an illness of my dear wife's, which lasted for twelve months. When she had sufficiently recovered we re-commenced the services. One evening after the meeting I was walking home with Miss Goldspink when she said to me, "I am sure the attendance would be greatly improved if you would but exercise the gifts the Lord has given you." Through that week she, with her dear brother William, wrestled with God that a door of utterance might be given me. At the next meeting, with much fear and trembling, I gave an address. The Lord graciously helped me to continue exalting His dear name, and the gatherings largely increased, so that many could not get in the house, but stood outside. At this juncture Mr. Baker, a farmer in the neighbourhood, kindly offered the loan of his barn, which was gladly accepted. The congregations increased until they numbered considerably over a hundred. God greatly blessed the services. Some were brought to a knowledge of the truth who had been ignorant and careless, and others who had been in bondage were set at liberty.

DOORS OF USEFULNESS OPENING.

About this time I was elected superintendent of the Sunday-school at Laxfield, and shortly after chosen as a deacon of the Church. Not long after this latter event, Mr. Marsh resigned his pastorate. Prior to his leaving Laxfield, at a deacon's meeting, he suggested that I should preach at the village stations, as he was convinced that the Lord had a work for me to do. The brethren concurred with him, and I felt constrained to go forward in the name and fear of the Lord. Doors began to open in the surrounding villages, and the Word was blessed to both saint and sinner. Though preaching in different parishes, I received numerous invitations to preach at different chapels.

SETTLEMENT AT BRENTFORD.

Among the Churches I supplied was the Church at North-road, Brentford. In August, 1892, I received an invitation from that Church to supply the pulpit for three months with a view to the pastorate. This placed me in a most trying position, as I had received invitations of a similar nature from two other Churches. The dear friends at Occold were entwined around my heart, but after a month's earnest prayer, and careful watching, the Lord gave me an unmistakable proof that to Brentford I must go. I therefore wrote to the friends, and accepted

their invitation to preach for them for three months, commencing on the first Lord's-day in January, 1893. On April 14th following the Church gave me a call to the pastorate, which I accepted. Having obtained help of God here, I have continued for seven years with a truth-loving and most affectionate and considerate people. My sorrows have been inexpressible and my joys indescribable. The Lord has greatly blessed the Word. During the seven years of my pastorate the membership of the Church has been more than doubled. To Him be all the praise. My desire is, that with my latest breath I may cry, "BEHOLD THE LAMB."

R. MUTIMER.

11, Hamilton-road, Brentford, W.

SIN DISCOVERED AND PUNISHED.

BY E. WHITE.

"And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done."—Joshua vii. 20.

GOD had done much for Israel. Their wilderness wanderings were at an end. They had crossed the Jordan, entered upon the fair land of promise. They had seen Jericho's walls fall prostrate before the Ark of God; and now, with full confidence they march on to Ai. But here they meet with a reverse, which humbles their leader, Joshua, and drives him to his God in prayer. God soon reveals the cause, "Israel hath sinned," therefore their enemies have triumphed over them; there is an Achan in the camp.

I. *One man may bring trouble on a whole community.*—Achan hindered all the host of God—one individual. What power there is in the influence of one for good or evil? No life is neutral; we are hinderers or helpers of the cause of God, and the mischief which one or a few bent on wrong-doing can do is tremendous. All must suffer for Achan's sin, the onward march of all Israel is stopped by him; as in a nation, so in a Church, all feel the retarding influence of those who hinder, even though they work in such a way that these designs are hidden. This makes us feel if progress is stayed. Is there not a cause? Let us follow Joshua's example—lay the matter before the Lord in prayer, seek His guidance and He will shew us what Israel ought to do, He will discover to us what is wrong.

II. *The cause was pride and covetousness.*—Fine clothing, gold and silver had attracted the eye and greed of Achan; and this brought all the trouble. God's command had been set at naught. Are we clear from these things? Is there not in the professing Church a coveting of the Babylonish garment of Rome? What meaneth all this desire for Ritualism, priestly garments, and sensuous worship? The simplicity of worship is derided as too rigid, obsolete; but God will have a day of reckoning for this. These things will hinder the true march of God's kingdom. The enemy will gain advantage to retard the conquest of His kingdom, while the true and valiant soldiers of Christ mourn their present reverses; and are we not as a nation guilty? Is there not a greed for gold? A hasting to be rich by ill-gotten gains in many instances, grasping after that which God has forbidden, setting aside

His direct and plain commands, and will He not shew His displeasure, and cause even our wealthy, prosperous nation, to feel that He is angry with us for our sins, our godlessness, our greed as a nation, after all He has done for us in the past ?

III. *That sin will be discovered.*—Achan had hidden his wrong, but God found him out. It came in a round-about way, but it was brought home at last. Judgment may have leaden feet and travel slowly, but it travels surely, and wrong-doing will bring its own reward sooner or later. God may bear long with a people, but their guilt will be found out eventually ; a day of reckoning will come, He will cause them to enquire, “ Why are we smitten thus ? Why doth God contend with us ? ” Until the evil be confessed and put away there can be no progress. God will not work with a disobedient people. Israel must clear themselves from all complicity with wrong-doing ere they can be prosperous again. What was true in the past is still the same to-day. Would we have God with us and prosper ? Let evil be put far from us.

IV. *That sin will bring punishment on the wrong-doer.*—Achan paid, dearly paid for his crime. No one can sin cheaply, there is no escape from its penalty, “ The wages of sin is death.” There is only One can save us from that, even a substitute, our Lord Jesus Christ. Achan’s guilt involved many in its punishment ; no one can sin and suffer alone. What a mercy that while sin involved our Lord in such a penalty, His death brings life to countless myriads of redeemed souls. It cleared away guilt, secret and open, removed God’s displeasure, gave victory over hell and death, opened the fair land of promise, caused Satan’s ramparts to be laid in ruins, fires the hearts of God’s people with confidence to go on in the holy war, tramping down sin, pressing on to victory, glory, and renown.

WRITING—No. 1.

BY H. S. L.

W RITING is much spoken of in the Bible, although in many cases it means rather what we should call “ inscription,” or “ engraving ” letters cut in wax, or lead, or stone, as well as those inscribed on parchment scrolls.

God wrote, or inscribed, His holy law upon the two tables of stone which Moses broke significantly when he found the Israelites dancing before the golden calf ; and He either Himself wrote, or superintended the writing, on the two fresh tables, which were afterwards placed in the Ark of the Covenant.

And at that time just referred to, when Moses interceded so powerfully and prevailingly for the guilty people, he prayed that if the Lord would not forgive them would He be pleased to “ blot out ” him—their intercessor—“ from the Book which He ”—as the universal Recorder—“ had written.” Doubtless Moses meant neither more nor less than this: “ If they must perish, Lord, let me die with them; let me not live to see the destruction of those who are not only *my* people but *Thine* also ! ”

Broadly speaking, *two* kinds of writing are referred to in the Bible : the one *indelible* ; the other such as *might possibly*, and, in some cases *could easily*, be obliterated. Gadsby, in his “ Wanderings,” describes how

people in the East sometimes write on pieces of painted board, and almost as soon as the writing is finished wash it off again with sponge and water; while in olden times, tablets covered with wax were used, the pen being a "stylus," with one end *pointed* to cut the letters in, and the other flat to smooth the wax over, and efface the impressions that had been made upon it; such probably being the "writing table" employed by Zacharias, when He told the name which God had given to his promised child, John.

But engraving in lead or upon rock or stone was practically indelible, and such is thought to be the meaning of Jer. xvii. 1, where the sin of Judah is said to be written as with a pen of iron, or the point of a diamond, upon the tablet of their hearts, shewing how deep is the love and power of sin in the sinner's spirit, and how humanly impossible it is to eradicate it. Yet "the things impossible to man are possible with God:" and may we not connect with this awful declaration that gracious promise fulfilled *then* in the experience of many of *them*, and often since in thousands and millions of other cases—"I will give them a new heart and a new spirit; and I will take the stony heart out of their flesh, and will give them a heart of flesh" (Ezek. xi. 19).

And if we regard the record of sin in God's register as something which neither water nor any natural cleanser can take away, still we have the sweet assurance given to all who through grace confess and forsake their sins: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Isa. xlv. 22). The dismal record effaced, not by ink of a deeper dye, but as a thick cloud, is blotted out *in brightness*, when the sun and wind clear the dark, threatening vapours from the sky, and not a trace of storminess or gloom is left behind. The word employed in Acts iii. 19 is said to mean *smear out*; yet "comparing spiritual things with spiritual" we may still retain the thought, so precious and heart-cheering, that in forgiving sin God does, through the blood of Jesus, so completely remove it, that not a vestige of the stain of it shall ever rise in judgment against His blood-washed people.

But all the writing of His love is perfectly indestructible. "Your names are written in heaven," said Jesus to His disciples; and in the Lamb's Book of Life no alterations and no erasures can take place.

The names of the tribes of Israel were engraved on the stones of Aaron's breastplate, and the Lord says, "Behold I have graven thee upon the palms of My hands." This figure of writing in the flesh of a living person seems to be the one employed both here, in Jer. xxxi. 33 and in 2 Cor. iii. 3, and putting them together they will represent that mutual love, interest, and sympathy existing between the Lord and His saved and living people, by which His Name, His Gospel, and Himself are sealed and impressed upon their inmost being, while they are, in the dearest and most emphatic sense, "A people near unto Him."

Then we have that most encouraging word in Malachi's prophecy about the book of remembrance, written before the Lord, of them that feared Him, and thought upon His name, all given to help and encourage our feeble faith, and by language we can somewhat understand, to assure us that God never will and never can forget the children of His love. And growing out of all this, believers write also: they sign their names as witnesses of His faithfulness; they set to (*i.e.*, they affix) their seal

that God is true; they acknowledge Him, and avow their relation to Him, as from their hearts they are enabled to say:—

“Thine for ever, God of love,
Hear us from Thy throne above;
Thine for ever may we be,
Now and through eternity.”

The Apostle Paul spoke of the *scars* that he literally carried about in *his own body*, which persecuting Jews and Gentiles had so maltreated, as being “the marks,” the stigma, the brand—so to speak—“of the Lord Jesus,” and as such, he regarded them as an honour and a privilege; and we, though we do not ask for the martyr’s crown, as we could not naturally desire their sufferings, may yet pray for the spirit and substance of that symbolic reference, and echo Toplady’s sweet prayer:—

“Supreme High Priest, the pilgrim’s Light,
My heart for Thee prepare;
Thine image stamp, and deeply write
Thy superscription there.

Ah, let my *forehead* bear Thy seal,
My *arm* Thy badge retain,
My *heart* the inward witness feel
That I am born again.

Ah, give me, Lord, the single eye
That aims at nought but Thee;
I fain would live, and yet not I,
Let Jesus live in me.”

Amen.

OUR YOUNG PEOPLE’S PAGE.

By H. S. L.

Scripture Science Studies No. 2.—Anthropology.

RATHER a long, and not a very pretty word, to start with, but you know scientific words are generally rather curious, but lest anybody should not understand this one we hasten to explain that *anthropos* is the Greek for *man*, so that anthropology is the science that teaches us something “*about ourselves*.”

And first of all be it known that no ancestor of ours, distant or near, was a gorilla or any such like being; we did not proceed by any process of evolution, swift or slow, from any other order of creatures. *God made man by a direct act of power and wisdom*, and the account of his creation or formation is given in a very distinct and definite way to emphasize that fact (Gen. i. 26, and ii. 7). “*God made man upright*,” (Eccles. vii. 29) and though this is meant for *moral integrity*, it is equally true of his *bodily* structure; man was made to stand and walk *upright upon his feet*, and this erect posture properly and really belongs to him only of all the animals of earth. Some of the apes may indeed appear to have the same faculty, but they have to balance themselves with their arms or the knuckles of their hands; thoroughly adapted for *their own* mode of living, they are not at all fitted for ours.

Then, too, the power of *articulate speech* bestowed upon man marks him off from the beasts in a most decided manner. The so-called “dumb” creatures, have their various “cries,” many of them discordant

and terrible enough, but to human beings has been given the power not only to speak, and to sing, but to do so in almost *every variety of tone and expression*; the loud deep-voiced *oration*, the rich sweet notes of grand and lofty *song*, and the tender, gentle *words of sympathy and consolation*, all display the many-sided vocal powers of human beings; and this is one of the things that go to make up man's "glory," as David expresses it in *Psa. lvi. 8*.

Perhaps, however, some might think that although there is so much difference between men's theories and God's revelation, it is not of very much consequence which we accept; but my dear friends, "He that believeth not God hath made Him a liar," "His Word is true from the beginning," and to cast discredit on *any part of it is to contradict THE WHOLE!* Therefore, on the authority of the Great Creator Himself, we affirm that man did not gradually rise from the brutish to the human order of beings, but having been placed at once in the highest sphere of earthly dignity, he *fell* far and foully, and involved himself and all his posterity in moral and spiritual ruin.

We are not told much about man's primeval state; but the little we are told is very expressive, and implies a great deal. He was made "a little lower than the angels, and was crowned with glory and honour," as the earthly lord and ruler of all the inferior creatures in air, or ocean, or on the earth (*Gen. i. 26* and *Psa. ix. 4—9*). And all the beasts and birds were brought to Adam to name, and what he called them became henceforth their own distinctive appellation; and those names in the original language in which they were spoken and written down for us, were beautifully descriptive of the habits or natures of the creatures that were known by them, thus shewing that our great ancestor was highly intelligent, observant, and well able to express his thoughts wisely and correctly. Dullness, stupidity, and an incapacity to learn came in with sin, and were not original characteristics of the race. Brightness, industry, healthfulness, simplicity of life and manners, and a trustful reverence of God, which knew no terror, marked the innocent and happy life of the first human pair. But, alas, with one act of direct and wilful disobedience to God, sin entered like a desolating flood, marring and spoiling all the grandest part of God's creation.

Still, we are fearfully and wonderfully made, still the human *mind* can conceive, and the human *hand*—so skilfully formed by the great Creator—can produce marvellous works of cleverness, strength, and beauty; yet who can look around on the want, disease, and misery which abound in every country, and among all classes and conditions of men and women, without seeing that there is "something wrong somewhere," and that the majority of the people seem altogether to have missed the very aim and object of their existence?

Yes, people say "the times are out of joint," and so they are, and *always have been* ever since the fatal day "when Adam by transgression fell," for the whole world has been guilty of the sinful folly with which God charged His ancient people; and we *all* have "forsaken the fountain of living waters"—the fresh cool limpid Spring of blessedness and joy—and have hewed out to ourselves cisterns which we have cracked in the making, and are therefore "broken cisterns, which can hold no water." The rain-water found in cisterns, whether underground or above ground, would be dark coloured, and not very sweet,

but *cracked* cisterns, from which all the water had leaked away, leaving only mud at the bottom, could not furnish any drink at all. And so it always comes to pass that those who know not God are thirsty, restless, and unsatisfied, without God, and having no good hope here or hereafter.

But help for the helpless, and hope for the hopeless is to be found in One who became a man, and was made a little lower than the angels (by whom He was, and is, and ever will be, worshipped and adored) that He might, *as a man*, undo the mischief man had done, and suffer the death that sinners deserved to die. "Holy, harmless, and undefiled," though "Made in the likeness of sinful flesh," the Lord Jesus, the "Second Man," the "Lord from Heaven," perfectly obeyed God's holy law, and then endured all its penalty for the sake of poor wretched men and women, and children, too. The Righteous suffered and died for the *un*-righteous to bring them near to God, and now He says to all who feel their own unworthiness, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

And at last in a new and sinless world, a great multitude, from every nation and people under heaven, shall dwell with God on high in perfect purity and love, and for ever praise His name for saving them from all sin and sorrow. Dear Reader, "Shall you," "Shall I," be among them? Solemn question only to be answered by another, Do we belong to Jesus *now*? If not *Whose* are we? and *Whither* do we go?

LOVE TO CHRIST.

A Recorded Testimony and an Assigned Reason.

BY E. MARSH.

LOVE to Christ is not a passing passion, but a living principle, although often damped, it never dies. "Do I love my Lord or no?" is the searchlight of the spirit in the soul. "Thou knowest all things; Thou knowest that I love Thee," is the response of the spirit to the searching enquiry.

Love to Christ, moreover, is no fatal illusion of the imagination with no foundation for the feeling produced; but a solid conviction that can assign a reason for its existence, growing in power the more it is tested.

How many a recorded testimony concerning the "sweet singer of Israel" becomes the living experience and testimony of the soul concerning Christ? Thus the Word of God itself supplies the very testimony of our heart towards a precious Christ, where it is written, "All Israel and Judah loved David, because he went out and came in before them" (1 Sam. xviii. 16).

The literal history is a beautiful study, furnishing many a proof that David was God's gift to the people—the stripling youth—his confidence in God, his defence of the sheep entrusted to his care, the slaughter of the Philistine, the envy of his enemies, the love of his people.

Yes! they loved him for what he was to them, and for what he did for them; even so, beloved:—

LOVE TO CHRIST CAN ASSIGN A VALID REASON WHY IT EXISTS.

What was the secret of David's success? "The Lord was with David"—with him for his own sake, and for the sake of those whom he served.

Infinite love gave us a Saviour. The eternal Father was ever with Him in all things for His own sake. "This is My beloved Son," and for His people's sake whom He loved "from before the foundation of the world," and "so" loved, that "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

David won the affections of his people by *his personal deportment*; he "behaved himself wisely in all his ways" (ver. 14).

The Saviour of men cannot be known without being loved. Look at His personal character, from the manger to the cross; think of what He had to bear, and how He bore it. Was ever sorrow like unto His? was ever wisdom so displayed in any place as in that of the salvation of men? or personal character of infinite beauty so developed as in that lovely and loving Jesus, who carried it out so completely? Oh, my soul, dost thou not love Him for His own personal worth?

Did Israel and Judah love their king for his personal leadership? Jesus commands our love as *the Leader of His people*; and truly He hath ever "led them on safely." Precious Jesus!

"Only Thou our leader be,
And we still will follow Thee."

In this record of the nation's love to David *his manifest union with the people* is a powerful argument for their love, and element in their devotion. Certainly this is so "twixt Jesus and His chosen race," of Him indeed it may be said, "He went out, and came in before them." Oh! listen once more to those precious words, "*Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.*" The "Breaker" must "come up before them," and "their King shall pass before them, and the Lord on the head of them."

Oh! that those footprints of blood He has left in Gethsemane and Calvary might be filled with our love to Him, who "bore our sins, and carried our sorrows." Oh, beloved Prince of Peace, Thou knowest that we love Thee for the victory that is ours through Thy wounds alone, even while to-day our foes are many, and the fight of faith is fierce; but, precious truth! in to-day's battle He is with us, one with us in it.

The beautiful lines of *Miss Waring* breathe the heart prayer of all who love His companionship:—

"Go not far from me, O my strength; whom all my times obey:
Take from me anything Thou wilt, but, go not Thou away:
And let the storm that does Thy work deal with me as it may.

On Thy compassion I repose, in weakness and distress;
I will not ask for greater ease, lest I should love Thee less:
Oh! 'tis a blessed thing for me to need Thy tenderness.

Thy love has many a lighted path no outward eye can trace—
And my heart sees Thee in the deep, with darkness on its face;
And communes with Thee in the storm, as in a secret place.

When I am feeble as a child, and flesh and heart give way;
Then on Thy everlasting strength, with passive trust I stay;
And the rough wind becomes a song, and darkness shines like day.

There is no death for me to fear, for Christ my Lord hath died;
There is no curse in this my pain, for He was crucified;
And it is fellowship with Him, that keeps me near His side."

Again, the love to David was from "all Israel and Judah." Do I love Jesus? Do you love Him, dear reader? Is there anything in

“Israel and Judah” that will help us in the searching enquiry? Israel signifies a “Prince, or prevailer with God.” Judah, “the praise of the Lord.” Truly this marks the people to-day who love Him. Prayer and praise belong to them, to them alone. He has formed them for His praise, and Him only will they worship. Love in the heart finds its outflow in pleading at the throne, secretly, in the family, and at those sacred seasons in the “house of prayer,” the courts of the Lord. Praise, too, will mingle with the pleadings. “Bless the Lord, oh! my soul,” leaps instinctively sometimes from the soul that loves Him. And, oh! how much we have to praise Him for!

Let me close these few lines for the little ones of the family by reminding them that the record of the fact in the life of David teaches us that *those who love Christ have the witness and record of the Spirit concerning it.*

He records it in heaven. A love look to Christ is the consequence of a place in the life book of the Saviour. “We love Him because He first loved us.” You cannot make love to Christ, and be rejected, since ’tis He that “wins the affection, and binds the soul fast.”

He records it on earth, too, in living acts of obedience to Christ. Words are but wind, but actions stand. Not even a cup of cold water, given for His sake, passes unobserved by Him. Oh! for more love to bear witness for Him, and for His sake to minister to all around.

He it is, too, who records it in our own hearts. “He that believeth hath the witness in himself.” “The Spirit itself beareth witness with our spirits, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.”

Evermore bear this witness, blessed Spirit, and make our love to Christ abound, as Thou shalt reveal Him to our hearts, our Saviour God, blessed for evermore.

“Do not I love Thee, oh, my Lord?
Oh, search my heart and see,
And turn each cursed idol out
That dares to rival Thee.”

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

“Thou shalt call His name JESUS, for He shall save His people from their sins.”—Matt. i. 21.

“Jesus! O name of power divine
To all of heavenly birth!
Jesus! the never-failing mine
Of richest, sweetest worth.”

WONDERFUL name! Greatest, grandest and noblest! It is Incarnate Deity—Emmanuel—God with us. It is the most wonderful name known in the world’s great history: and the most unique known in the historic records of the Church. It is the consummation of all prophecy, the substance of all ceremonies, and the essence of all genuine Christian experience: the eternal salvation of lapsed and ruined man: the hope of the contrite, and the joy of the pardoned. It is the glory of God

softened down so that finite man may look upon Jesus and live. "He that hath seen Me hath seen the Father also." So then, by this Name fallen man is raised to dignity and spiritual power: he being made "to sit in heavenly places in Christ Jesus." By this Name the kingdom of heaven is opened to all believers. To this Name *alone* do we go, for He only hath the words of eternal life. In Jesus we find salvation, safety, eternal deliverance and effulgent glory. Yes, in this blessed Name we find the joy of pardon, the grace of peace, and assurance of acceptance in HIM; and our pass-port into the celestial city, even Zion, city of God. Blessed Name! To the tried Christian it is music and song; to the awakened and anxious soul it is sweetest hope. Of all names Jesus is the most fragrant, so richly perfumed with frankincense, and costly as myrrh. "Sweet as honey, yea, sweeter than the honey-comb." Jesus—this name expresses so melodiously, so lovingly His saving office and His glorious work. May this name prove a very joy-bell sound ever ringing into our inner man! awakening the best emotions of our hearts, and giving rise to holy song of triumphant jubilations as we seek to learn more of this precious name, Jesus!

We are told that this name comes from a Hebrew root which signifies amplitude, spaciousness. Such words help us to see a little of the magnitude of our blessed Lord's work. It opens up the vastness of redemption, by revealing its breadth, its boundless and all-sufficiency. Salvation is no limited, contracted narrowness; but infinite, comprehensive, gloriously complete and eternal. Such is the nature of salvation provided by God for poor sinners in the person of Jesus Christ.

We are told that this name comes to mean *setting at large, setting free, delivering*, and so comes to its common use among us—SAVIOUR. How blessedly these words set forth Christian experience. We were "in the gall of bitterness." We were slaves to sin. It had "dominion over us." But Jesus made us free. So that in some measure we know the meaning of His words: "If the Son shall make you free, ye shall be free indeed." None so free as those whom the truth makes free. This is the peculiar privilege of God's children; they, and they only "rejoice in the freedom wherewith Christ hath made them free." We said the name implied *delivering*. How true is this: "He delivered me when bound:" bound by sin, iniquity, vice and dissipation; bound by the strong cords of unbelief and infidelity; bound by the king of darkness; bound fast in the prison of despair, but for ever blessed be His name, He opened the prison door and broke the chains and fetters, and said, Go forth, "for I have redeemed thee: thou art Mine!"

Then you will notice a third signification—viz., *setting at large*. The Psalmist said something of this—I mean of being brought into a large place. The prophet speaks of "broad rivers," and another of "waters to swim in." All God's gifts, graces, privileges, are on the largest scale. But here we are set at large, which implies the completeness of our deliverance—the absoluteness of our freedom. Free, eternally free! So free that no power in all creation can bring us into bondage. No power can separate us from Jesus, the Captain of our salvation. We are not set at large as though homeless wanderers; no, but as freemen in Christ. We have liberty to roam over the vast fields of inspired truth, to bathe in the still cool waters of salvation, to revel in the covenant of grace, and to rejoice in the boundless electing love of God. To dwell in

mansions prepared, and to live as members of the household of God—as belonging to that great family which is named in heaven and earth. How precious is Thy name, O King of saints !

Again, we are informed that there are two words in the name Jesus. The one is a contraction of the word Jehovah, the other has already been explained. The name Jesus strictly means Jehovah-salvation. Thus you have the glorious essence and nature of Christ revealed to you as Jehovah, “I am, that I am.” This Jesus is salvation, not a mere medium through which salvation is bestowed, but He Himself is the actual salvation of His people. He Himself redeemed us by His own blood. He tasted death for us, so that the believing saint may say, “Thou art all my salvation, and all my desire.”

Then I would remind you that this name, Jesus, is Jehovah-salvation,—the unchangeable One. How this secures to His people their eternal safety—the safety of all that concerns salvation matters. Who can condemn ? Who can lay any charge ? Jehovah is my salvation :—

“Did Jesus once upon me shine,
Then Jesus is for ever mine.”

Then, lastly, we get the idea of the Lord of salvation. This we reserved for our closing word. It is His to give to whom He will, and every favoured recipient will acknowledge with the Psalmist and Jonah that “Salvation is of the Lord.” Or, with Paul, “By grace are ye saved.” So then, if Jesus has had compassion upon me so that I am His, it is because He loved me, elected me, saved me. It is all His free sovereign act of unmerited grace. And unto Him be all the glory, dominion, power, and unceasing praise now and throughout the ages to come. May the precious name of Jesus become increasingly precious to us !

A BISHOP ON BAPTISM.

[DEAR MR. EDITOR,—I think the following extract will be read with pleasure by many of your readers].

“**B**APTISM and faith went together. The one was the inward apprehension of the Messiahship of Jesus, the other was the outward confession of adhesion to Him. The convert was baptized *into Christ*. Something of later feeling, which arose from clearer contemplation of the object of Christian worship, and longer experience of the spiritual realities of Christian life, was reflected back upon this phrase. It came to imply something of that mystical communion which was potentially latent in that relation to Christ with the assumption of which it was connected. The believer who was baptized ‘into Christ,’ if he was not at once conscious of that closer relation, was sure to become so sooner or later, if his belief was real and vital. That the formula of admission should have somewhat of an ideal character is only in harmony with what forms are, and ought to be, and with the consistent language of the apostle himself. Forms for general use should rise to the level of the best of those who can possibly come under them, and not be written down to the level of the worst. They represent standards to be aimed at, rather than measures of what is attained ; and even for those who conspicuously fall beneath them, they serve as a stimulus and reminder of better things.

“ But baptism had also another aspect. It was a new mark, not only of the assumption of something new, but of giving up of something old. At the time when St. Paul wrote it in most cases accompanied conversion. It meant the giving up of heathen or Jewish practices, repentance for past sins, and a more or less complete change of life. It meant, besides, an admission to the Messianic privileges and immunities, including more especially the ‘righteousness’ which was to be the characteristic of the children of the kingdom. This putting off of the old and putting on of the new was symbolised by the immersion in water. The process was one of spiritual cleansing. The conscious effort of the human will, and the divine influences of the Messianic kingdom, both converged upon this one point. Heathenism, Judaism, and the carelessness of life which went with either, were laid aside, and the white robe of Christian righteousness (ideal, or in part actual) was put on.

“ Now, there was another act, the symbolism of which coincided almost exactly with that of baptism. Death is a change from one state to another ; it is a putting off of the old and a putting on of the new. But death—a death—the death of Christ—assumed a most important part in that system of things into which the Christian at his baptism entered. It had won for him that ‘righteousness’ which he was to put on : it had removed for him that curse of the Law which he hoped to escape. Was it strange, then, that St. Paul, instead of describing the object of baptism in the usual terms, as a baptism into Christ, should describe it specially as a baptism ‘into the *death* of Christ?’ And having done this, was it strange that he should apply the symbolism of death in the same way in which he would have applied those of cleansing or ablution, and in connection with his teaching as to the union of the Christian with his Saviour? All these three elements enter into the passage in which what has here been said is a comment : ‘ Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into (His) death : that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life ’ (Rom. vi. 3, 4).

“ ADELPHOS.”

SUNSET RAYS.

BY A GARDEN LABOURER.

“ And the time drew near that Israel must die.”—Gen. xvii. 29.

“ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”—Gen. xlix. 33.

THOUGH Jacob in soul, by prayer, wrestled with God, and as a prince had power therein, yet he, like the smallest and weakest of mankind, must bow down in obedience to the great decree, “ In the day that thou eatest thereof, thou shalt surely die ; ” but yet the weakest among God’s chosen ones need not fear, for the smallest to Him, is as dear in Jesus as the most gifted, and though they can only say as the poor Syrophenician, “ Lord, help me ; ” or as the publican, “ God, be merciful to me, a sinner,” they shall have the attentive ear, the loving, sympathetic heart of their ever-faithful God ; for He has gone beyond that, Oh ! far beyond that. He has not thought it necessary that they shall plead

AND GOSPEL HERALD.

as Jacob did, "Thou hast said:" although He honours that; but that is a special gift to special chosen men and women to hold up His name and His character for the admiration of His own men and women throughout all generations of time. But, Oh, ye weaklings in faith, who can but "think upon His name," this does not exclude you, though wrestling Jacobs shew to the world around, and to the Church while time shall last, that God is pleased to be striven with by some of His highly gifted ones, and to shew forth through them how greatly He appreciates the praying, wrestling, working men and women of the Church. Ye shall also have Jesus like the dew of the morning on your souls, "He shall come down like rain upon the mown grass: as showers that water the earth," and ye shall revive and shall grow till, looking upon you in Jesus, the Father shall see the perfection of beauty, and transplant you to His heavenly Eden, there to bloom in His presence for ever and ever. Poor and weak though you be on earth, the fragrance of heaven is yours. Repine not then because you are not wrestling Jacobs, but as the dew descends lift up your heads and hearts, and in your patience possess ye your souls. And when the time draws near for you to die, though ye have neither son, nor daughter, nor household to command, but are poor and alone in the earth, yea almost unknown among brethren and sisters in Jesus, He will fold you in His arms and angels elect shall bear you to the presence of God the Father, where in Jesus there is fulness of joy and pleasures for evermore.

JESSIE'S GRANDFATHER.

BY W. KERN.

JESSIE used to go to a Sunday-school while she lived with her grandfather. Her dear mother was dead, her father had deserted her. Her teacher, missing Jessie from the class, called to enquire why she was absent. She found that her grandfather was ill, so Jessie could not leave him. The teacher, after she had spoken to Jessie, and also to her grandfather, noticed a Bible lying on the table, with some threads hanging out from between the leaves. Being a little curious, she asked Jessie's grandfather what the threads meant. He replied, "I shall be very pleased to inform you. When I was a young man I was very wild and wicked, and did not care about God, my soul, the Bible, or the Lord's day. I had a dear good mother, a godly mother; I was a great grief and a heavy burden to her. She put up many prayers to God that He would stop and save her ungodly son, but I sinned on. She was taken with a serious illness: I went to see her; she said, 'Here, my boy, take this Bible; it is all I have to give you,' and she soon died. I put the Bible into my trunk, and soon forgot Bible, and mother, too. It lay in my trunk for years, neglected and forgotten. But one day, I do not know why, unless it was God's unseen hand guiding mine, I opened my trunk, took up the Bible, opened it, found a tract in it, and the words, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' I quickly put the tract and Bible back into the trunk and closed it up; but for the life of me I could not get the words back, they stuck fast by me. Then Jessie's mother died, and I felt a wretched and unhappy man, and I feared I should die, and I felt unprepared to meet a holy God. Then

the next was, I was injured in an accident, which prevented me from walking, and I felt dreadful sad and sorrowful; I felt moved to look into my Bible. I opened on the words, 'Come unto Me all ye that labour and are heavy laden,' they came with a little sweetness to my soul, it helped me; it was the first soul help I ever had, so I put a thread in so as not to lose the place; and I felt encouraged to seek on, to pray on, to hope on. Then when reading again in the *now precious* Book, the words, 'He is able to save unto the uttermost,' helped me again, so I put in another thread there; at another time the words, 'Him that cometh to Me I will in nowise cast out,' helped me again, so I put in another thread there; at another time the words, 'The blood of Jesus Christ, God's Son, cleanseth us from all sin,' helped me again, and I put another thread, and still hoped on that the time of love would come and that I should clearly see, not only that He shed His blood, but that I should be able to say, *for me*. After many days that day came, when He, by the Holy Spirit, *said* unto me, 'Thy sins, which are many, are all forgiven,' and I felt the joy of salvation and was happy, peaceful, and free, then I put a thread in there, and tied a knot in; but I got into the dark again, and fear and gloom filled my soul. This caused me to cry unto my God, and He heard me, and said with power, 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine,' this filled my soul with joy and peace, so I put a thread in with another knot tied; at another time He said with power, 'Where I am there ye shall be *also*,' this made me tie another knot; so you see, Miss, when a verse came to help me I put in a thread, and then when a verse was sealed home with unction and power, I tied a *knot*."

My dear reader, Has your Bible any threads in to denote where you have been helped? If so, the day will come when you will be able to tie a knot in the thread. Hope on, trembler, the day of love is sure to come, and if it tarry, wait for it, "For they," saith Christ, "shall not be ashamed that wait for Me." Remember, dear reader, if you do not receive comfort from God's Word as an anxious sinner, you will receive condemnation from it as a lost one.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MARCH.

JUBILEE SERVICES AT PROVIDENCE CHAPEL.

ON Sunday, Monday, and Tuesday, December 10th, 11th, and 12th, 1899, the members of the congregation of the Providence Baptist Chapel, under the pastorate of Mr. B. J. Northfield, celebrated the jubilee in connection with the erection of the chapel. Mr. R. E. Sears, of London, preached to good congregations Sunday morning and evening, and conducted a devotional service in the afternoon. On the Monday evening another meeting for prayer and praise was held, when Mr. Sears gave an excellent address. Tuesday was an unpromising day, being cold and snowy, but it did not seem to hinder the

success of the meetings, for large gatherings of people joined in the services. The afternoon preacher was Mr. J. N. Throssell, of Ramsey, Hunts., whilst Mr. J. Jull, of Cambridge, preached in the evening. In the interval of the services about 230 partook of tea. Previous to the Tuesday evening's sermon the pastor gave an account of the rise and progress of the Church and also of the building.

From the statement it appeared that the beginning of the cause would be about 1808, when a Mr. Bevill, as an independent preacher, began preaching in his own house. Soon afterwards the chapel was built in Bevill-yard. Mr. Bevill died in 1824, and was succeeded in August of the same year by Mr.

Felton, who became the recognised pastor in the December following. The Church was re-formed, and consisted of 45 members. The Church continued independent until July 29th, 1830, when Mr. Felton, by consent of the Church, was baptized on condition that the order of communion at the Lord's table remained open. On January 21st, 1836, the Church became Strict Baptist. It now numbered 58 members. After 13 years' labour Mr. Felton resigned in 1837. Mr. Sprague followed with a little over three years' labour, resigning July, 1841. Then Mr. Creasey commenced in March, 1842, and, having been pastor for four years and nine months, died in January, 1847. Mr. E. Forman commenced his ministry early in 1848, and took the pastorate on Nov. 5th of same year. His death took place on August 1st, 1887, he having rendered just upon forty years' service as pastor. The present pastor commences his labours in September, 1889.

An account was next given in respect of the building of the chapel. Upon the settlement of Mr. Forman the people received notice to leave the chapel, which was held on hire. (Mr. Sears here read one or two interesting records from books substantiating the foregoing.) The pastor then resumed his statements. The foundations of the present chapel, in its original form, were laid on February 14th, 1849. It was named "Providence," because of the remarkable manner in which the hand of God was seen in purchasing the land, which was obtained for £120 of Mr. Hardy Johnson. The building was opened the following June, the preachers being Mr. J. Wells, of London, and Mr. Bull, of Over. A schoolroom was built and opened on October 10th, 1853. A Sabbath-school started with Mr. Beedzler, superintendent; Mr. James Ball, secretary; Miss Ostler, Mrs. Egerton, Mr. Harding, and Mr. Lusher, teachers. As the outcome of a meeting of the trustees and congregation on June 9th, 1856, one gallery was built, and the schoolroom enlarged. In the next year a second gallery was erected. A little under three years later the schoolroom was thrown into the chapel with folding doors, so as to accommodate the increasing congregation. In the year 1865 the north end of the chapel was brought out further by ten feet. In 1873 the building was enlarged to its present dimensions, the front being made to face the east, instead of the north, the cost of this last alteration being about £1,000. In 1888 the house occupied by the former pastor was taken down, and a new and additional schoolroom erected on the site. In 1889 a new baptistry was made, whilst two years later other alterations occurred in the old schoolroom, and the

renovation of the chapel followed. Further schoolroom accommodation was made in 1891, the chapel enfranchised in 1895, and the last outlay was about £300 in 1896 for renovation, improved lighting, ventilation, &c.

During the present pastorate nearly £1,000 has been raised for alterations, improvements, additions, &c., beyond the current expenses of carrying on the cause. At the jubilee services no collections were made, as the whole of the balance of £40 remaining of the debt of the last additions was removed before the services took place. The chapel now accommodates about 750, and the schoolroom and class-rooms about 400, and in every respect is free from debt.—*Local Paper.*

WARBLETON (MOUNT HERMON).—On Lord's-day, December 17th, two sermons were preached by Mr. H. Gardner, late of Uckfield, respecting the promise and the birth of the wonderful Child Jesus, basing his remarks from Luke ii. 10. For a number of years people were on tiptoe looking for this event. Isaiah in prophecy spoke as if it were accomplished, "Unto us a Child is born," showing His humanity and His divinity in that He was "a Son given." But not until the right time did Jesus the Saviour and Leader of His people appear. God had raised up many as types, such as Moses, who led the children of Israel out of Egypt into the wilderness, signifying as the law came by him, so it leads the true Israel into a knowledge of oneself, for the law is our schoolmaster to bring us unto Christ; and Joshua, his name signifying Jesu, he leads the people into the promised Canaan; also Gideon, Samson, and David were temporal saviours, but, great as they were, how they sink when the sinless One rises! It was upon His shoulders the key of the house of David was placed, showing His right to govern. No man can shut what He is pleased to open, nor open what He determines to shut. May we say the angel was the first preacher of the Gospel, which is good news, and to a small congregation of shepherds was it first proclaimed. Yet, we observe, the blessing makes them afraid, which is often the case, both godly sorrow and fear is the forerunner of heavenly joy. O what joy there was in the good news of emancipation! the Saviour at length has come to save His people from their sins. This dispensation may be compared to a lighthouse, giving us a light backwards and forwards in looking back to the birth of God's only begotten Son, given up to a life of sorrow; here we see the unspeakable gift, a perfect sacrifice, in being a light forward, to the Second Advent, when He will come again to the joy of all

those who look for Him and to the confusion of those who reject Him. In the afternoon the celebration of the birth of Jesus was dwelt on. How different was it, said the preacher, to that of the birth of a prince, when the flags are hoisted and the canuons roar! But there was something to be seen and heard, far more majestic to celebrate the birth of the Prince of Peace; there was with the angel "a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, goodwill toward men." True, it was an open-air service, and a small company, but they sweetly realised the Divine presence; without this our meeting for worship will be of no avail spiritually. The anthem, short as it was, had much savoury meaning in it, no dry or discordant notes in it, but perfect harmony. The shepherds say one to the other, "Let us now go to Bethlehem, and see this thing that is come to pass which the Lord has made known to us, and we can do no more than to declare the things we have tasted, handled, and felt of the Word of Life." Like the four lepers we read of in 2 Kings vii., who, after they had ate and drank, and carried some of the treasures away, said one to the other, "This day is a day of good tidings. Now, therefore, let us tell it to the king's household." But, alas! how many there are that seem to have but a little or no room at all for Him.

"The crowded inn, like sinners' hearts,
O' ignorance extreme!

For other guests of various sorts
Had room, but none for Him."

But, blessed be God, there are some, as Simeon of old, waiting and looking for this consolation. What the angel said to the shepherds is said to all such, "Fear not." O may we all strive to know Him, and walk in the light that He Himself gives, that we stumble not, showing before the world that He reigns as this Prince of Peace in our hearts: He preached peace to the far-off ones, as well as to those nigh (Ephes. ii. 17).—CATHERINE BACKSHALL.

WALDRINGFIELD, SUFFOLK.—The Baptist Chapel in this village having been closed several weeks for necessary repairs, was reopened on Sunday, Dec. 10th, 1899. Mr. R. C. Barden, of Zoar, Ipswich, conducted the services morning and afternoon, taking hixtext in the morning from 2 Chron. v. 13 and in the afternoon from Phil. ii. 16. The services were in every way most encouraging. It was good to see the large congregations, especially in the afternoon, when the chapel was well filled, and reminded us of the days of its prosperity, thirty odd years ago, when it was difficult for late comers to find a seat. It was good also to listen to the most appropriate, practical,

truthful, loving, and encouraging words from the warm heart of the preacher, which we trust will live long in the memory, and be owned and blessed of God to the visible increase of Zion. It was good, too, to see the nice, substantial, clean, and comfortable house of prayer, which has not only been made safe by having an entirely new roof, new end wall, and the whole structure materially strengthened; but the inside of the roof has been match-boarded, a new pulpit of pitchpine has also been erected (the old one having to come down with the old end wall); this looks very nice, being simply varnished. A new slightly-raised platform for the singers has also been erected in front of the pulpit. The collections were also good, amounting to a little over £1. Friends were present from Ipswich (both causes), Tunstall, Sutton, and Grundisburgh, the Ipswich (Bethesda) friends rendering instrumental and vocal help in the singing. A prayer meeting was held in the chapel on Saturday evening, and from one o'clock till two on Sunday, and again on the Sunday evening from six till half-past seven, continual prayer and praise arose to God from this renovated sanctuary. We learnt with great pleasure from our beloved brother, Philip Dickerson, the godly, warm-hearted, and devoted deacon and Church secretary that he had been enabled to pay the builder £40. There are still collecting cards out, which it is hoped will bring in a goodly sum towards the complete payment of the remaining portion of the debt, which cannot be much less than another £60. Our prayer and desire is that this may be the beginning of a new era in the history of this Church, which has been, and is, very low. But seeing again such a full chapel, with a goodly number of school children and young men and women, we could but say, "Surely the Lord hath done great things for them," that after standing eighty years they have now a freehold chapel, as good as new, and a generation to worship in it. Let them respond and say, "The Lord hath done great things for us, whereof we are glad."—H. B., Ipswich.

PRITTLEWELL, SOUTHEND-ON-SEA.—On Wednesday, January 10th, the annual New Year's meeting was held. Our esteemed brother H. D. Mobbs, presided. After singing and reading, the Lord's blessing was implored upon the meeting by brother Elnaugh, one of our deacons. Our blessed Lord was pleased to answer the petitions to the joy of all our hearts. All the speakers were members of the Church, and their hearts were evidently filled with what they were helped to say. About the middle

of the meeting a great surprise awaited our beloved pastor, brother Chandler. For some weeks past several of the lady friends have carried on a Sale of Work; the profits, amounting to nearly £18, were devoted to the purchase of a beautiful silver watch, with a suitable inscription engraved thereon, and a bicycle. The watch was presented to the pastor by brother Elnaugh, and the bicycle by the chairman, brother Mobbs. So well had the secret been kept that our dear pastor was quite overcome. He said he could not find words to express his gratitude to the dear friends for their great kindness to him. The amount of £1 7s. 0d. was also collected for the Poor Fund. I am very thankful to say the Church is living in unity, and the Lord is blessing the Word.—ONE WHO WAS THERE.

BROTHER HAMMOND'S RELIGION.

BY RUFUS.

THERE used to be an active, affable, and sober-minded brother in connection with the Church at Stoke Ash, Suffolk—by name, Hammond. We remember him in our boyhood as having the superintendence of the many vehicles which in those days (the early years of Mr. Hill's ministry) were congregated there every Lord's-day from various parts.

1. We remember his godly and devoted wife, who was, we believe, a daughter of Mr. S. Leggett, of Thorndon, a former deacon at Stoke Ash, and who for many years read the hymns. She was one who believed in prayer, as her last words to us were, "When it is well with thee, remember me."

2. We remember some of friend Hammond's words. He said once, "If ever I was born again, it was at such a time and place," which he then mentioned. The emphasis that he laid upon the "if" has often admonished us. Dear soul! why did he bring in that "if." Don't we know? "The secret of the Lord is with them that fear Him." It is a characteristic of God's people that they fear to presume: humility prompted that remark. It is a very wonderful thing to be born again, and the longer we live, and the more we observe how few seem to evidence that this wonderful change has taken place in them, the more amazed we are. The apostle says, "Think soberly." What is it to think soberly but this, that we are out of hell? No, we do not despise the good man for his *if*.

3. What we are coming to, however, with respect to brother Hammond is his prayer. He lived at Mellis, being in more than one sense a neighbour of the late Mr. T. Algar, a notice of whose demise appeared in a recent issue of the E. V. & G. H. The prayer meeting was held on a certain Lord's-day even-

ing at the house of brother G. Hubbard. Mr. Jabez Mowll presided, and made, as he was wont to do, some sweet and profitable observations upon the chapter read. In his prayer friend Hammond said, referring to himself, "Thy nothing dust." How often have we thought upon that expression since then, which is 25 years ago. That is a good religion that brings a soul there. The person stands high in grace who feels like that. How God's trees are known by their fruit! "He must increase," said John. "but I must decrease." How infallibly will these words be fulfilled in every soul that is to get to heaven! What a unity there is in Divine teaching! How like to Paul was this good man who said, "Though I be *nothing*, so then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Brother Hammond is now singing the song of the redeemed. How little, perhaps, he thought that his words would minister grace to a hearer, and how little we reflect generally upon the influence of our words and actions! We put these words, "Thy nothing dust," straight to our conscience. Can we feelingly say, Thy nothing dust?

One instance more of the consistency of our dear friend. We were staying at the Railway Hotel, and brother Hammond came to say good-bye. Before his leaving we asked if he would take any refreshment, but he declined, and, in answer to our look of surprise, he said, "That was not the object of my visit, and I would avoid the appearance of evil." This incident may serve as a touchstone to some who are not so scrupulous in such matters. "See that ye walk circumspectly, not as fools but as wise."

At the conclusion of the services at Stoke Ash, one Lord's-day afternoon, Mr. Hill said, "I shall preach at Mellis this evening, about the best thing on earth." This made the people wonder what that was. When the time arrived the text was, "A good man."

READING (PROVIDENCE, OXFORD-ROAD).—The usual New Year's meetings were held on Wednesday, January 3rd. There was a tea meeting at 5. The weather was very unpropitious, and death and sickness rife among the people; these things militated against the attendance, and exercised a somewhat depressing influence, still the friends who gathered were soberly, cheerful, and conversation was friendly and lively. At 6.30 the evening meeting commenced. Mr. I. R. Wakelin, an old friend to the cause, presided in his well-known genial and lively manner. Brethren E. Mitchell, of Chadwell-street, W. Chisnall, of Guildford, and the pastor, J. Copeland, delivered sound.

instructive, and inspiring Gospel addresses, which appeared to be appreciated and thoroughly well received. Mr. Martin (senior deacon), also spoke a few words relative to the cause, its present position, and its prospects. The meeting closed under a feeling of cheerful hope. The friends at Providence are in the midst of a somewhat arduous undertaking. For some years past the lack of a school-room has been severely felt. To remedy this plans have been prepared, and the work begun. The scheme provides a good sized school-room, and several class-rooms, and the estimated cost, with fittings, is £818. Towards this sum the Church itself has raised £500. The friends now appeal to the Churches for help. We think their cause is good, and that having made so grand an effort themselves they can fairly ask the lovers of the truth of God to render them assistance. The pastor, Mr. J. Copeland, is the chairman of the Building Committee, Mr. W. Welman, junr., is the secretary, and Mr. A. Martin, of 20, Broad-street, Reading, is the treasurer. Who will help in this good cause?

IPSWICH (ZOAR).—The annual tea in connection with the Sunday-school teachers and Bible-class, took place on December 27th, 1899. A nice company sat down to tea at 6.30. The after-meeting was presided over by pastor R. C. Bardens, president of the school. After a devotional service, brother A. Fosdick (sec.) gave a report of the work done during the year, and read a financial statement showing a balance in hand of over £5. Brother J. Threadkell, superintendent, gave the average attendance of teachers and scholars, showing increase in number of scholars and better attendance in both scholars and teachers than recorded last year. This, together with the expressed desire of the teachers, and promise of hearty support had encouraged him to continue in his office. In conclusion he hoped that the teachers might have the word given them that God would bless to the scholars, and gave them as a motto for the year *Psalm xxvii. 11.* Brother N. Howe (deacon) spoke some encouraging words comparing past meetings with the present. Brother G. W. Gardner followed with a few remarks on the words, "What wilt Thou have me to do?" He urged the teachers to search the Scriptures, and having found the Lord's will, to follow the leadings of the Spirit. He also congratulated the school on having every teacher a baptized believer, a grand thing in these times, when so much error is taught. Brother G. W. Keeble (deacon, late sec. of the school), congratulated the school on the report, and made a few remarks upon the words, "Grace and Obedience." Mr. S. Garrard

followed with some remarks on the report in connection with the services rendered in the singing by Mr. G. H. Boven, Brothers S. Wade, G. Woby, and A. Fosdick, made a few remarks on their experience in the school. Sister Mrs. S. Garrard, formerly a teacher in the school, gave us a little of her experience in the classes, and sympathised with the lady teachers in their labours, and wished them a brave heart, a humble mind, and much success. Our pastor, Mr. Bardens, in bringing the meeting to a close, gave us some inspiring and encouraging advice, and spoke of the unity existing amongst teachers and officers in their work of love. Again at the close of another year we record with gratitude that the Lord has blessed our labours in the school. Three sisters have been added to the Church who were blessed in our school. With renewed zeal we go forward to another year's work, for the love of Christ we believe is working in the hearts of other young men and maidens. Votes of sympathy with three of our sister teachers who were unable to be present through affliction, brought to a close a happy and enjoyable time.

CLAPHAM JUNCTION "PROVIDENCE."

ON January 14th and 16th, the fourth anniversary of the pastorate of Mr. R. E. Sears was celebrated. Our pastor preached in the morning on Sunday, from Isaiah's vision of God in the temple, the sense of sin wrought in the prophet's soul, and the call and willingness for service. Mr. E. Mitchell preached in the evening to a good congregation from the words, "It is God that justifieth."

The services were continued on the Tuesday, when our pastor presided at a public meeting in the afternoon, and suitable addresses were delivered by brethren J. Box, E. Marsh, and Willis.

A good number sat down to tea. At the public meeting which followed Mr. W. K. Perrott, a deacon of the Church, presided, and expressed in the name of the gathering, the heartiest good wishes for our pastor during the coming year.

Mr. E. White then addressed the meeting very feelingly from "Then will I teach transgressors Thy way, and sinners shall be converted unto Thee," noticing (1) The season; (2) The subject; and (3) The success. Mr. R. Mutimer followed with cheering words from the text, "The Lord shall guide thee continually." This implies, he said, that the Lord will choose our path, that He has a purpose, that we shall have safe travelling, a good supply, excellent company, and a safe arrival.

Mr. J. W. Humphreys spoke in a very experimental and encouraging manner on "Call upon Me in the day of trouble ;

I will deliver thee, and thou shalt glorify Me." Trouble, he said, teaches dependence, it delivers us from worldliness, and makes us want a God of certainty. Trouble is also a means of revelation, it helps us to understand the sufficiency and suitability of divine grace; it leads to resignation and prayer, while deliverance brings joy, and glory to God.

Mr. W. H. Rose was the next speaker, and spoke very ably on the pastor's office, his aim, his difficulties, his needs, and his reward.

Mr. John Bush followed on Psa. xxv. 5, emphasising the desire and the need for sanctification.

Our pastor concluded with hearty thanks to the chairman and friends. The meeting was a very happy and spiritual one, and proved a means of grace to many. The speakers were manifestly led of the Spirit of God, their utterances were savoury of Gospel truth and comfort, which will make the gathering a pleasant memory for many days.

F. W. KEVAN.

FOREST GATE (CLAREMONT).—The eleventh anniversary of the formation of the Church and social New Year's meetings was commemorated on Lord's-day, January 7th. Our aged brother Flory preached morning and evening (in consequence of the death of Mr. Lovelock). On the following Tuesday, the 9th, Mr. J. Clark, of Bethnal Green, preached an excellent sermon from Sam. iii. 25. The evening meeting was presided over by Mr. George Savage, who read part of Ephes. vi. Brother Flory supplicated the throne of grace. Mr. J. Digby supplied us with a good financial report, which showed the liberality that abounded in their cause. There was a small balance in hand. Addresses were delivered by Mr. Rundell, who referred to the removal of brother Lovelock, and spoke from Psa. clv. 7—the goodness of God, preservation of His Word and His people in blessing them in Christ—and made a few timely remarks on the present state of our sinful nation. Mr. T. Watts spoke from 2 Cor. iii. 3 (latter part), and dwelt on the work of the Holy Spirit in the heart. Mr. F. C. Holden spoke from Psa. cxxv. 1, 2, and set forth—(1) The characters, (2) promise to the Church, and (3) the immovable position in grace and continuance. Mr. A. J. Margerum next spoke from Heb. vi. 9, and expressed his feeling with regard to the liberality of the cause at Dames-road, as he was the founder of it, and preached there for twelve years, and could say that they never starved the pastor, and he suitably traced the accompaniments of salvation, living faith, prayer, and love. The chairman next addressed us on the chapter he read, "Christians'

warfare, &c." Thus we bless God for another opportunity of raising our Ebenezer, and say, "He hath done all things well."—STANDWELL.

"PROVIDENCE," NAUNTON-PARADE, BATH-ROAD, CHELTENHAM.

NEW YEAR AND RECOGNITION SERVICES, JANUARY 1ST, 1900.

A DEEPLY INTERESTING and profitable meeting took place, when Mr. W. Small, pastor-elect, occupied the chair, supported by his ministerial brethren, Mr. T. Robbins and Mr. E. Carr, of Bath, and Mr. J. C. Jeays, of Cheltenham, and other friends.

The meeting was preceded by a comfortable tea, at which 70 to 80 friends sat down.

About 150 friends were present at the meeting held afterwards. After singing a hymn and reading a portion from the Scriptures, the pastor-elect called upon our aged friend, Mr. Juggins, to engage in prayer.

Mr. Small made a few remarks touching the mysterious Providence that led him into his present position, stating the many exercises it had cost him, the many prayers to the Lord for direction and guidance, and that for years he had been exercised that the Lord would open a way whereby he might be more with his family, steadily labouring in word and doctrine. He had watched and waited, for at one time it would have required more than a waggon and four remove him from his home and horses to the esteemed friends in Bath, where he had spent between fifty and sixty years of his life.

Then followed the reading of two very kindly letters sent to Mr. Small, one by a well-known and esteemed friend and the other from an unknown friend, both expressing good wishes and imploring the blessing of our gracious God. Mr. Small, after giving expression of gratitude for the kindly feeling and interest shown, called upon

Mr. T. Robbins to address the meeting. After mentioning the length of time he (Mr. Robbins) had known Mr. Small, the fellowship enjoyed, and esteem that existed between them, he dwelt on three words—viz., attendance, prayer, giving. He congratulated them as a Church and congregation that they had not been long in a widowed state, and said that the pastor would be discouraged if he had to preach to empty seats. There could be no real prosperity without prayer. Prayer was measured by the presence, power, and rich anointing of the Holy Ghost. He regarded giving as a means of grace, not to be exclusively in the hands of a few, but each and all to take a warm interest in the welfare and support of God's cause,

plenching his admirable remarks by Scriptures—viz., "Honour the Lord with thy substance," &c.; "He that soweth sparingly shall reap also sparingly."

Mr. J. C. Jeays followed, and after a few kind, congratulatory remarks to pastor, Church, and congregation, begged leave to emphasize the second head of Mr. Robbins' address—"prayer"—as being the root of all spiritual prosperity. The apostles proposed deacons so that they might give themselves "continually to the ministry of the Word and prayer." Paul also expected great results from the prayers of the Churches. Prayer needs to be definite and importunate. He spoke also of the need for intercessory prayer, noticing that the Lord Jesus having opened the way by His vicarious life—death and glorious resurrection,—ever liveth to pray, and that the Holy Spirit is come to teach this great mystery of prayer.

Mr. Small then called upon his late pastor and esteemed friend, Mr. E. Carr, who said he wished them all a very happy new year, and he would tell them what would constitute this happiness—"The power of Christ." Mr. Carr dwelt upon this in his own telling and forcible manner in various aspects—(1) The power of His love; (2) The power of His blood; (3) The power of His hand in the new creation of grace; (4) The power of His eye, as exercised when He looked upon Peter; (5) The power of His grace. Each and all of these five aspects, touching the glorious Person and work of our adorable Redeemer, was God-glorifying, Christ-exalting, and faith-strengthening, after which the whole congregation joined very heartily in singing, "All hail the power of Jesu's name."

We heartily wish this Church and congregation every increase, yea, the "increase of God," together with every new covenant blessing in Christ Jesus.
J. E. BRIGNELL.

HASLEMERE (HOPE).—Prizes were distributed to the scholars in the Sunday-school for good conduct and regular attendance on Sunday afternoon, January 7th. A short service was first held, presided over by Mr. J. Ayling, who after the usual opening with singing, reading, and prayer, informed the gathering that a letter Mr. Varns had received from his son, formerly a scholar in the school, but now serving her Majesty in the 12th Lancers in South Africa, under General Lord Methuen, would be read. The letter* contained an account of the writer's experience in the terrible battle at Magersfontein, and thrilled the audience. Mr. Ayling then delivered an

address, making great use of the letter that had been read, drawing important lessons from it, the value of Sabbath-school instruction, and especially the blessing of knowing, trusting, and loving the Lord Jesus Christ, who came into the world to save sinners. He spoke very encouragingly to both the teachers and the scholars, and thanked the people for their liberality, which had enabled the teachers to purchase the books, and had left a surplus in hand. It was decided to send 10s. to the Indian Baptist Mission to help purchase books for the children in India. He then handed the books to the scholars, with suitable remarks to each recipient, and also presented a book each to Mr. E. Smithers (superintendent), Misses S. A. and B. Mills (teachers), and Miss M. Mills (organist). The service concluded with praise and prayer.—J. DOBELL.

STONHAM (BETHEL).—Meetings for prayer and praise were held on Jan. 8th. About 60 sat down to tea. At the evening meeting the pastor presided, and after the usual devotional service (prayer being offered by brethren Driver and Moze) gave 1 Sam. vii. 12, "Hitherto hath the Lord helped us," as a motto-text. Mr. J. Grimwood (late pastor) followed with a stirring address on prayer, based on Col. iv. 2. The Church secretary then gave us an epitome of forty years' history in the Church. During that period eighty different ministers had preached in the chapel, and they had had six pastors. The year 1899 had opened gloomily, but ended brightly. The Lord had sent them an under-shepherd, whose ministry He was greatly blessing. The new year's tea and social meeting was a new departure at Bethel. Mr. J. Grimwood, in the name and on behalf of the friends, presented the pastor with a small bag of money as a new year's gift. The pastor was taken by surprise and quite overcome, but, after a short pause, heartily thanked the friends who had contributed. Sister M. Soames originated the presentation. We were very happy, and are hopeful. Singing and prayer closed the meeting.—"ONE WHO WAS THERE."

WATFORD TABERNAACLE. — On Wednesday, January 3rd, we held our New Year's meeting, and our Pastor's seventh anniversary. Although the rain came down we had a good gathering to hear our brother Bush, who preached from Zeph. iii. 17. He described Zion's God as mighty, bringing out His Relationship to His people, "In the midst of thee," His great Salvation, "He will save," His great Joy, "He will rejoice," "He will joy over thee with singing," His Immutability,

* This letter will be found on page 61.

"He will rest in His love." Truly the word was sweet to our souls. After tea, to which about one hundred and sixty sat down, we gathered again in the Tabernacle, our pastor, G. W. Thomas, presided. In his opening remarks he briefly traced our Lord's lovingkindness to us during the past seven years, and then called upon brother Chilvers, who gave us a splendid address, from the words, "As thy days, so shall thy strength be," dwelling upon the words, "Explanation," "Consolation," and "Inspiration." Brother Bush followed in his own loving way, on the waters issuing from the threshold, opening up God's everlasting love in the spread of the Gospel, leading us to think upon the precious blood of Christ. Brother Mutimer followed, opening up the Mission of Philip to the Eunuch. "The servant sent," "The sermon sealed," "The sinner saved." Brother H. J. Wileman spoke upon "Hoping in God," drawing lessons from the anchor. Brother C. D. Jeffs spoke nobly from the words, "That I may know Him and the power of His Resurrection," urging us to a sweeter and higher degree of fellowship. Our brother Chillman (who is a new comer amongst us, but one whom we hope will be an acceptable preacher in our denomination), followed with "Not that we loved God, but that He loved us," taking three portions of the word to prove that even the ungodly could speak well of God. Laban, who learned by experience that God blessed him for Jacob's sake. The heathen who said of Israel, "The Lord hath done great things for them," and the devil who said "Hast thou not made an hedge about him?" We had a time of joy, and went home thanking our Heavenly Father for the blessing He had poured down upon us.

FLEET, HANTS. (EBENEZER SUNDAY-SCHOOL).—It is our sacred pleasure to place on record the successful holding of the second anniversary of the above, which took place on Lord's-day, January 14th, when the pastor (Mr. Medhurst) preached morning and evening, and held a special service in the afternoon, when the first class recited part of the talk in the interpreter's house, "Pilgrim's Progress," Part 2, very creditably, while the younger had learnt portions of Scripture. On Wednesday (the 17th) pastor R. E. Sears had their renewed attention, while he in the afternoon addressed them in acrostic form on "A very happy New Year" (this was full of instruction) and afterwards distributed the prizes. Tea having been partaken of, Mr. Sears in the evening very ably drew our attention to Gen. xv. 5 (middle clause), bringing out much precious teaching therefrom both to young and old, May

the exhortation be powerfully effective in the lives of all. Friends from Farnham and Yateley cheered us with their presence, notwithstanding the stormy weather. "To God be the praise."—**JOSIAH.**

GURNEY ROAD, STRATFORD.

THE 30th anniversary of the formation of the Church meeting for worship in the above place, was celebrated on Lord's-day, Nov. 19th, and continued on the following Tuesday.

Sermons were preached on the Lord's-day morning by the pastor, and in the evening by pastor H. Dadswell, of Courland Grove, Clapham. The congregations were good, and the Word of the Lord precious to our souls.

On the following Tuesday afternoon, there was a larger congregation than we had ever had on such occasions, and a powerful sermon was preached by our beloved brother Mitchell, from the words, "Wherefore hast thou afflicted Thy servant." Many will long remember the words in season, the strong consolation, and the precious unfolding of the ends and designs of Divine chastisements as set forth in this discourse.

The evening meeting was ably presided over by Mr. A. Boulden, and thoroughly stimulating Gospel addresses delivered by brethren R. E. Sears, E. Mitchell, H. T. Chilvers, F. C. Holden, and J. E. Flegg. Many remarked the unity of thought and oneness there was in the addresses of these beloved servants of Christ. The pastor stated that at the commencement of these services there was a balance of £20 due to the treasurer, but this had been fully met by special gifts from the members of the Church and congregation, so that the proceeds of these meetings would be for the commencement of the New Year. The collections, with profit on tea, amounted in all to £17 0s. 1d.

The following brief extract from the secretary's excellent report, is worthy a place in this brief account.

Our secretary, brother J. H. Rider, opened his report with the promise of our God that had been so graciously fulfilled: "In this place will I give peace, saith the Lord," he then went on to record that while for the year now passed away, there is nothing unusual to record, we have experienced mingled joys and sorrows. Some have been gathered into the fold, while, alas, others have wandered, and some have joined open communion Churches. Thirteen new members have been received, five by baptism and seven from other Churches, and one by personal testimony. One has been gathered to the home above. The attendance on the means of grace is not all that can be desired, especially on the Lord's-day mornings. A faithful ministry is main-

tained, and we have to record a great improvement in the teaching staff of our school. Progress is but slow in connection with the new school buildings. The committee is anxious to receive help in this direction. We have many weekly subscribers, and our friends are doing what they can, and we heartily thank all our helpers.

The Gospel band for senior scholars and young men and women continues to be a means of help. The Maternal and Dorcas Society is steadily plodding on in its labour of love and usefulness. *Cheering Words* is localized with notes by the pastor, but as nearly all are given away, the income hardly meets the expenditure of this good work.

In closing this brief report we can rejoice in the blessed hope that the declaration of the Lord Jehovah is the privilege of His people, viz., "This people have I formed for Myself, they shall shew forth My praise."

LETTER FROM THE FRONT.

(By one lately a scholar in Haslemere Sunday-school, now with Lord Methuen's force at Modder River, and was engaged in the terrible battle at Magersfontein.)

"MY DEAR FATHER.—By the mercy of God I am spared to write a few lines to you, which I hope will find you well. I am pleased to say I am well myself, but, dear father, I never expected to be alive now, but it's God's will that He has spared me to come out of the battle alive, and not hurt. I was lying down and dared not move for bullets and shells bursting all around me. I saw my comrades cut down, killed, and wounded, and me spared to come out untouched. I thought of the tender mercy of God towards me, a sinner, and yet He spared me. After it was over, I had to fall down and thank the Lord for His mercy. I never thought of it before, not till the time I was in danger, when I thought it was too late; but the Lord was good, and brought a wretch like me safe out of the hand of the enemy. The first chance I got I took a Bible that I carried with me, and there I saw a verse, as I opened it, 'I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.' I never felt so full as I have since. I have asked the Lord to lead me the way that He wants me to go, and, dear father, since then I have thought of the last words you said to me, your prayers for me every night, and the Lord has answered them. When I was lying in the jaws of death I thought of my past days, I could see all my faults, and I said, 'The Lord can never spare me as I am,' and then I thought of the words, 'If God is for us, who can be against us?' Dear father, I hope this has taught me a lesson. I feel at times I should like to go away and hide

myself where I could not see anyone. I am glad the Lord has not struck me down in the midst of my sins like I have seen young men falling at my side in the prime of life. It was a dreadful day. We lost 1,060 killed and wounded, and the Boers lost nearly 5,000. I never want to see a sight like it again never in my life. If that would not make anyone think of their souls, I do not know what would. I hope the Lord has something for me to do, and I hope to make better use of my days to come (if I am spared to get out of this) than I have before. Dear father, I cannot tell you quarter of the sights I saw; it was dreadful! poor fellows' hands, arms, and legs shot to pieces. A person has no idea of war if they have not been in it. We had three hours' sleep out of forty-eight, and then it was hardly safe to lie down. I did not have a chance to wash or pull off any clothes for three days and four nights, and sweating, with the heat of the sun and sand-storms, you can guess how we felt; but, never mind, we must not grumble at that, we must be thankful to our Lord and Maker for bringing us through the danger. I hope I shall be like David, and sing praises to Him as long as I live. I must close now, dear father, and God be with you and all of us, and hoping to meet again.

"I remain, your loving son, BEN.

"12th Lancers, South African Field Force: South Africa. Modder River, Dec. 14, 1899."

IPSWICH (ZOAR).—New Year's meetings were held on January 17th. A sermon was preached in the afternoon by Mr. E. Langford, whose voice was familiar to the worshippers at Zoar ten years ago, and is still remembered by many with sacred pleasure. The text was Isaiah xxxiii. 17. That brother Langford rightly divides the Word of Truth and studies to be acceptable to his hearers, and approved of God, was evident from the pleasure felt and expressed by those that gathered to hear. A public tea followed, and public meeting in the evening, over which the pastor, Mr. R. C. Bardens, presided. Brother J. Wright implored the Divine blessing. The chairman read *Ps. xxiv.*, and made a few introductory remarks, after which the annual balance-sheet was read by the secretary, and Scriptural addresses were given by brethren Bland, Cordle, and Langford. Regret was felt that brother Ling was unable to be present on account of illness. His many friends at Zoar hope for his speedy recovery. Although the congregation was not so good as we could desire, we believe both speakers and hearers felt the pleasure of meeting together in the name and cause of the Lord.—H. BALDWIN.

WEST HAM (BAPTIST SUNDAY-SCHOOL OLD SCHOLAR'S MEETING).—This annual meeting, held on the 17th January last, brought together a large number of old scholars and teachers of the school, and a very enjoyable evening was spent. Several bright speeches were given by old scholars and teachers, the favourite of the evening being Mr. Dickson, the veteran infant-class teacher, who has taught the infant-class for 27 years. J. Upsdale, Esq., the genial and ever-bright superintendent presided. Quartets and duets were rendered by Mr. Oakey (secretary), and family, during the evening. These annual gatherings are a source of great encouragement and shew us that as a school our "Labours in the Lord" have not been in vain. "Cast thy bread upon the waters, for thou shalt find it after many days."

BLAKENHAM CHAPEL.—On Wednesday evening, January 17th, several of us met in the vestry and partook of tea. A public meeting followed, presided over by our pastor. Brother Garnham implored the Divine blessing, the secretary read the financial account for the year, which was very encouraging. Addresses stimulating and encouraging were given by Mr. W. H. Ranson, the pastor, and a member of the Church. Though a small band we desire loyally to do our Master's will. We look back with thankfulness, and forward with hope. We thank God and take courage.—M. A. MOORE.

NEW CROSS (ZION).—The member's annual social tea was held on January 4th, when, notwithstanding the inclemency of the weather and the large number of friends too unwell to attend, about 100 were present. Pastor Thomas Jones presided, and addresses were given by brethren Armstrong, Catchpole, Crush, and J. Martin. Suitable hymns were sung, and various brethren offered prayer. The Lord's supper service brought the proceedings to a close. The Christmas Dinner Fund amounted to over £72, and a large number of necessitous families were supplied with tickets for bread, flour, groceries, coals, and meat, as in previous years. On the last day of the old year, six candidates were baptized by the pastor (four from the Sunday school). The parents of the scholars attending the Sunday-school were invited to supper on the 25th ult.

BLOOMSBURY (KEPPEL-STREET).—The Sunday-school anniversary was celebrated on January 16th, when pastor W. H. Rose (Woolwich), preached in the afternoon. Tea and public meeting followed, presided over by Mr. T. G. C. Armstrong (New Cross). Mr. Day opened with prayer. The annual report

was read by Mr. J. W. Coxill (hon. sec.) and financial statement by Mr. I. R. Wakelin (hon. treasurer). Addresses were given by pastors H. T. Chilvers, Beecher, Steele, and Wileman, and Messrs. Wakelin and West, superintendents.

ELTHAM.—Sunday-school anniversary services were held on January 14th, conducted by Mr. T. G. C. Armstrong (New Cross). Suitable hymns were sung by the scholars, under the leadership of Miss J. Stringer. Tea and public meeting held on 18th, under the presidency of Mr. I. R. Wakelin (Keppel-street), and addresses by pastors J. H. Lynn, W. H. Rose, and Mr. Foreman.

GUILDFORD (OLD BAPTIST CHAPEL).—Through the lovingkindness and ever watchful care of our gracious God, we have been spared another year to see, and on Wednesday, January 10th, to hold our New Year's meeting. These meetings have ever been an incentive to us to press forward, leaving the future, although perhaps looking to us dark and lowering, in God's hand, knowing that "He will be our Guide" and Counsellor, and with such an unerring Leader who shall fear? This year was certainly not behind similar meetings of former years. At 6 o'clock tea was served in the school-room, and the tables well filled with friends. At 7 o'clock we adjourned to the chapel, where a goodly company were assembled. Our pastor, Mr. Chisnall, occupied the chair. The pastor's opening address of welcome possessed a high spiritual tone. We shall not easily forget his encouraging and helpful words. Our aged friend, Mr. Billing, who we were very glad to have with us, based his remarks upon the words, "By the help of God I continue to this day." It was very appropriate and helpful, spurring us on to more holy service for Him. Mr. P. Pickett spoke to us from Col. iv. 2, 'Continue in prayer, and watch in the same with thanksgiving.' He related an impressive anecdote of a little boy, who died, saying his "Gentle Jesus!" Mr. Ridder gave us encouraging words, making special mention of God's goodness in the past year, and His watchful tender care for His people, urging us to look to God for further strength—past help being a pledge for future blessings. Not by any means the least interesting feature of the evening was the "Text Basket." This has become an institution with our New Year's meetings. The texts, which our dear pastor a great deal of time, prayer, and thoughtful research, are folded, placed in a basket, and handed round, and being of a personal character, are very precious indeed. Many testimonies have been recorded of God's blessing through this means.

How the little messages from God have come with force and power, bringing joy and peace to the hearts of the receivers? It was a truly happy evening, and shall we not go forward, trusting implicitly our unfailing Saviour. For—

“He who hath given the first supply,
Will satisfy and fill;
He loveth always, faileth never,
So trust on Him to-day, for ever.”

M. L. W.

Aged Pilgrims' Corner.

THE January Number of the *Quarterly Record* is of special interest. It contains two portraits and an illustration of the old Tabernacle in Moorfields, built by George Whitefield, and in connection with which the Society originated. An article by the late Mr Power, a remarkable providence in the preservation of the life of a pensioner, and some other papers are all calculated to awaken sympathy with the work of the Institution. Copies will be supplied from the Office for gratuitous distribution amongst non-subscribers.

The response of the Special Winter Appeals have been encouraging, but many more new Annual Subscriptions of 7s. and 14s. are needed, having in view the increasing expenditure in pensions. The desire of the Committee is to place as many of the recipients on the higher pension list as the Funds will allow.

* *

Collections after sermons steadily increase in number, but there are many Churches who have pensioners on the books, who have not hitherto recognised the Society's work in this way. An Annual Collection, however small, is of the greatest value, as it interests friends in the work and gives ministers an opportunity publicly to express their sympathy with the Institution.

* *

New Year's Meetings or Lectures have been held at the Society's Homes and have done not a little to cheer the aged ones. Many friends have presented them with gifts, so that their Christmas and New Year have been brightened by tokens of Christmas love. On Friday evening, February 16th, Mr. E. Ash will lecture at the Hornsey Rise Asylum, at 7 o'clock, on "A Tour in Scotland," illustrated by Dioramic Views.

* *

On Thursday evening, February 15th, a sermon on behalf of the Society will be preached at 7.30 o'clock, in St. Stephen's Church, Coleman-street, near the Bank of England, by the Rev. F. Cecil Lovell, B.A., of St. John's, Bexley. The attendance of friends is cordially invited.

Marriage.

BARNES—SEARS.—January 18th, 1900, at "Providence," Meyrick-road, Clapham Junction, by pastor R. E. Sears (father of the bride), Frederick George Barnes, of "The Laurels," Godalming, Surrey, to Roberta, Grace Sears, of "Wilsonia," Lavender-gardens, Clapham Common, S.W.

Gone Home.

MRS. MARY ANN FARMER CARTER was born at Abingdon, Berks, on the 14th November, 1825, her parents being members of the Wesleyan Chapel. They removed in her infancy to the neighbourhood of London, where at the age of nine she lost her mother, and two years later, her father: but from them during their lifetime, like Timothy, she knew the Holy Scriptures, which dwelt in her mother Eunice and her grandmother Lois. In the providence of God she was led to Wandsworth, among relatives, several of whom were members of the Old Waterside Street Baptist Church, and in 1853 was led to cast in her lot with the people, and through her example and instrumentality the writer of this was also added to the Church four years later. In a word, her heart and hand were ever open to the poor of the Lord's redeemed, from childhood to the day of her death, 8th January, 1900. The word "tomorrow" was unknown to her in any case which she could relieve: "now" was the watchword of her life. For several years personal and relative afflictions have much hindered her attendance at the house of God. Her heart was never absent from it, and for 45 years she was a consistent and honoured member of the Church, for some time the oldest in membership there, I, the writer, standing next; and looking for His Word of promise, "Behold, I come quickly," I cry with the Church, "Even so, come Lord Jesus." The funeral took place on the 13th. In the absence of Mr. Styles, through illness, we obtained the help of Mr. Ingram, of Wimbledon, a man highly esteemed by us all, though not with us in Church order, a thoroughly genuine man. I, not being able to leave home, we had a twenty minutes service in the house, and then straight to the grave. The service in the house was attended by my two sons, their wives, two grand-daughters, the nurse and domestic assistants, and was felt to be very impressive; everyone of her own relatives was laid up with the prevailing dire disease. Some old friends from the chapel were at the grave.—E. C.

JOSEPH ROGERSON COTTER, B.A.

On the first Lord's-day of this century our beloved brother passed away to his heavenly home. He was for twenty years the faithful and diligent rector of "Mary Magdalen" parish, Colchester, and previously for about the same time at Winterbourne Houghton, Dorset. He was also a deep student and wise interpreter of Scripture, much in the steps of Hawker, Berridge, Doudney, and such like. He was born in county Cork, Ireland, 77 years ago, was an ardent Protestant and a lover of and co-worker with nonconforming adherents of the same faith, secretary to the Irish Church Missions, and warm supporter of the Trinitarian Bible Society (established chiefly for printing and dispensing pure translations of the Scriptures, as opposed to the corrupt versions from the Poman Vulgate on the continent and other Popish lands). He had been in failing health for nearly a year, and at

length peacefully fell asleep on January 7th, 1900. His body was interred in Colchester Cemetery amid a great group of sorrowing, affectionate friends. The late pastor of John's-green Baptist Church, brother Walter Brown, has often taken part in and preached at the weekly service in his schoolroom, to which also he has several times invited myself, while my intercourse with him has been profitable, and I trust the memory thereof will ever remain fragrant.—S. K. BLAND.

MR. JAMES GARROD,

of Ipswich (late of Foxhall), peacefully fell on sleep, Sunday morning, December 17th, 1899. Our departed brother was connected with the Church at Waldringfield, near Ipswich, for many years. He, with his wife and brother Edward (now senior deacon at Zoar, Ipswich) and eight others, were baptized on Whit-Sunday, May 19th, 1864. Our brother loved the house of prayer, and while he was favoured with health his place was rarely empty. It was manifest to those that came in contact with him that his soul prospered, and was in health. You would not be in his company long before he would begin to speak of the goodness of God to him, a poor sinner. He was a man of robust health till he attained his 50th year. The writer has heard him say that up to that he never knew what it was to be tired. But an attack of asthma and bronchitis weakened and affected him every winter after. Not long before he died a sister, visiting him, said during conversation, "Pilate said, 'I have found no fault with this Man.'" "Nor do I," said he: "my Jesus hath done all things well." He removed to Ipswich to be near his family and the house of God, as, on account of the distance (Foxhall being about four miles from Waldringfield) and his affliction during the last few years, he was not able to go very often. He worshipped at Zoar when he was able to get out, and was one of those that was not satisfied with part of the day being spent in God's service. His wife said to him on one or more occasions, "Why not stop a little later, and ride down?" His reply was, "You know that I like to be at the prayer meeting" (which is held one hour before the public service commences). His last audible prayer will not soon be forgotten by the members of his family that heard it. His brother was visiting home, and was going to pray with him before he left him. He said, "Let me pray first." He lovingly remembered those of his family that loved the Lord, and with warning words for those that do not love the Lord, especially remembering the oldest son, who was far away in America. Our brother peacefully fell asleep in Jesus on Sunday morning, December 17th, 1899, to awake in the likeness of his loving and loved Lord, where Sabbaths have no end. On the following Sunday the earthly casket was committed to its last resting-place till the resurrection morning in the burying-ground at Waldringfield. Mr. R. C. Burdens conducted the service, according to the wish of the departed, and addressed the friends present from the words, "But by the grace of God I am what I am," which truly was ever the language of our brother during his life. A goodly number of friends were present to manifest their respect for the departed and to show sympathy with the mourners, all of whom had been connected with the chapel, either as scholars in the school or members of the Church. May the Lord bind up the broken hearts of the bereaved and fill up our brother's place in the Church roll. So prays one that knew and

loved our brother, for the truth's sake.—G. W. GARDNER.

MISS SARAH KENNETT,

a member of the Baptist Church, Broadstairs, departed this life November 3rd, 1899 after many years of suffering, being bed-ridden for about thirty years. The Lord in His mercy raised her up many very kind friends, for which she was most grateful to her Lord and her friends. She did not want: in case one failed another was instantly raised up, which brought gladness to her heart. Sometimes we found her very much distressed, but she soon found the Lord to be better to her than her fears—some sweet portion would be given her which led her confidently to trust in her unfailing friend, covenant-keeping and promise-performing God. With her all doubts, fears are left far behind never to be felt again. She is without doubt, "Absent from the body, present with the Lord," almost the last words she said to us were, "I lean on His sufficiency."

ELIZABETH LINCOLN.

On January 2nd, at Norwich, Elizabeth Lincoln, widow, aged 91, formerly a member at Mount Zion, Chadwell-street, and afterwards at Pulham-St.-Mary.

MR. G. LOVELOCK.

This well-known, much-esteemed, honest, genuine, useful, and beloved brother was somewhat suddenly called from earth to heaven on Friday, December 29th, 1899, aged 67. He had been connected with the Strict Baptist Churches in East London for more than forty years, first under the ministry of Mr. R. Bowles at Poplar, then for several years under the ministry of the late Mr. Thos. Stringer at Stepney, after which he became a member and a deacon of the Church at Bow, under the ministry of Mr. W. Webb and Mr. W. H. Lee, until about fourteen years ago he, with his dear wife, joined the Church at Elm, Limehouse. A year or two previous to this he had been called to speak in the name of the Lord, and continued doing so until within two or three weeks of his death. He will be very much missed by some of our Churches both in town and country. Always ready and willing, his services were often required, and freely given, both as chairman and speaker at public meetings, as well as supplying the pulpit on Lord's-days. He will be greatly missed by the Church at Limehouse, not only for his genial and spiritual converse, but also his ability and willingness to help in every good word and work, whilst its pastor has lost a most agreeable companion, as well as a beloved brother and friend. His last words, when he had well-nigh lost the power of articulation, were "Rock," "Lovingkindness," "Crowned." On Thursday we laid all that was mortal of him in the grave at West Ham Cemetery, brother Marsh, by a very sweet and touching prayer, assisting in the solemn service in the presence of a numerous assembly, representing the various Churches around, as well as a large circle of mourning relatives. His bereaved partner, or widow, was too unwell and prostrate to attend the funeral, neither could she be present on the following Lord's-day, when the memorial sermon was preached from 2 Tim. iv. 7, 8 by the pastor—F. C. HOLDEN.

MRS. J. MANVELL.

MR. MITCHELL.—Dear Sir—My dear mother, Mrs. J. Manvell, of 9, New-street, Horsham, Sussex, entered into her eternal rest on December 16th, 1899, in her 86th year, having passed away in her sleep. My dear mother was a member at the chapel in

New-street for many years. I cannot say if before Mr. Edward Mote became their pastor, in the year 1848, but I rather think just after, but I know she was baptized at the same time as dear father, and remained an honourable member of that Cause until she died. She was a quiet walker, very fearful at times, at others rejoicing in a sense of pardoning grace. It was always her delight whenever the doors were open, Sundays or week-days, to be in her seat under every trial, except when on a bed of sickness. No company, ever so noble (and it has been her privilege to entertain such), ever kept her away. Mr. Mote has spoken of her as one of his dearest friends; she was known by a large circle of friends both at home and abroad. It was at her knee her children first lisped the name of Jesus and were taught to revere His name. I have heard her express fear of death, and say how nice, when she has read of any dear old saint passing away in their sleep to awake in glory, and the dear Lord has been pleased to give her a like blessing. I should be glad, dear sir, if you would put this reference in the EARTHEN VESSEL for truly her children rise up to call her blessed.—Her youngest daughter, MARY (MANVELL) SMITH.

ELIZA SAUNDERS.

wife of Mr. Jacob Sanderson (a deacon of the Church at "Ebenezer," Cottenham, Cambs.), passed peacefully away on December 14th, 1899. The departed received her first religious impressions while a scholar in the Sunday-school, at the age of 10 years. When about 16 years of age she removed to London, and became a constant attendant upon the ministry of the late C. H. Spurgeon. The work in her soul was very much deepened, and so heavy was the burden of sin felt by her that she was often observed to be sobbing during the service. In His own time God had lifted the burden and spoke peace to her soul. She had an earnest longing at that time to unite with the Church and commune with the Lord's people at His table, but could not do so, being placed in circumstances that were a special obstacle in her way. She would often speak of the happiness and joy that she felt she thus missed. On becoming the wife of Mr. J. Sanderson, she became an attendant at "Ebenezer," Cottenham, and her husband was instrumental (under God) of leading her to join the Church. She was baptized by Mr. R. C. Bardens, with some others, in the river near to Cottenham. She was a lover of the prayer meetings, and would often speak of them as the best meetings she ever attended, and that during her twenty years' residence in London she had never enjoyed such blessings as meetings for prayer. She was an earnest worker in the cause and a very useful member of the Christian Endeavour Society. The last few years of her life were years of continual suffering from the terrible disease, cancer, for which she went through three operations. During the last six months of her life she was unable to attend the house of God, and her sufferings were such as to prevent much Christian intercourse with others. She did not at all times experience peace and joy as she desired, and told her husband that she was afraid, and wondered if she were safe, adding, "If not, I will not—I cannot—go back." She had one day been praying to be taken home, and added, "Should I do so if Heaven was not sure?" and on the above-mentioned date she passed away, her last words being, "On Christ, the solid Rock, I stand." When she could no longer speak she lifted her

hand—a prominent sign that all was well—and, with it still lifted, passed away. Her remains were interred in the Nonconformist Cemetery, a service being held in the chapel, when a large congregation assembled, all showing signs that a loved and respected friend had left them. Hundreds attended the cemetery and united in singing, "For ever with the Lord." The pastor, Mr. A. Morling, conducted the service by a special request of the departed one. We miss her much. May our God comfort and uphold her bereaved husband, and speedily fill up the vacant place in the Church by bringing others to Himself.—A. M.

G. B. VANHESON.

Our beloved brother was called home on Jan. 2nd, after about three months' illness. Both he and his wife had their membership transferred to "Enon," Chatham, from Little Alie-street, London (which was then under the pastoral care of Mr. Philip Dickerson, Mrs. Vanheson's father). He came to Chatham to take charge of the Works Department of the Rochester, Chatham and District Gas Light Company, residing in the manager's house on the premises, which post he held until his fatal illness set in. Our brother was not an angel, but he was a good man; his kindness and liberality endeared him to many needy ones, "In whose hearts now he lies embalmed." His remains were interred in the family grave in St. Nicholas Cemetery, Rochester, on Saturday, the 6th of January.

MR. WILLIAM WEEDON,

of Providence Chapel, Kingston, and formerly of Rehoboth, Richmond, was lovingly taken home by his heavenly Father on November 5th, 1899, in the 92nd year of his age. The God whom he had loved and honoured through a long life, Who had been with him "in six troubles, in the seventh suffered no evil to touch him." When he walked through the valley of the shadow of death he feared no evil, for his God was manifestly with him. His end was indeed peace. The departed was blessed with a strong God-given faith, which stands every test, braves and outlives every storm, and at last brings its possessor off more than conqueror through Him Who hath loved us. His own thought was—

"I'm a poor sinner, and nothing at all,

But Jesus Christ is my All-in-All."

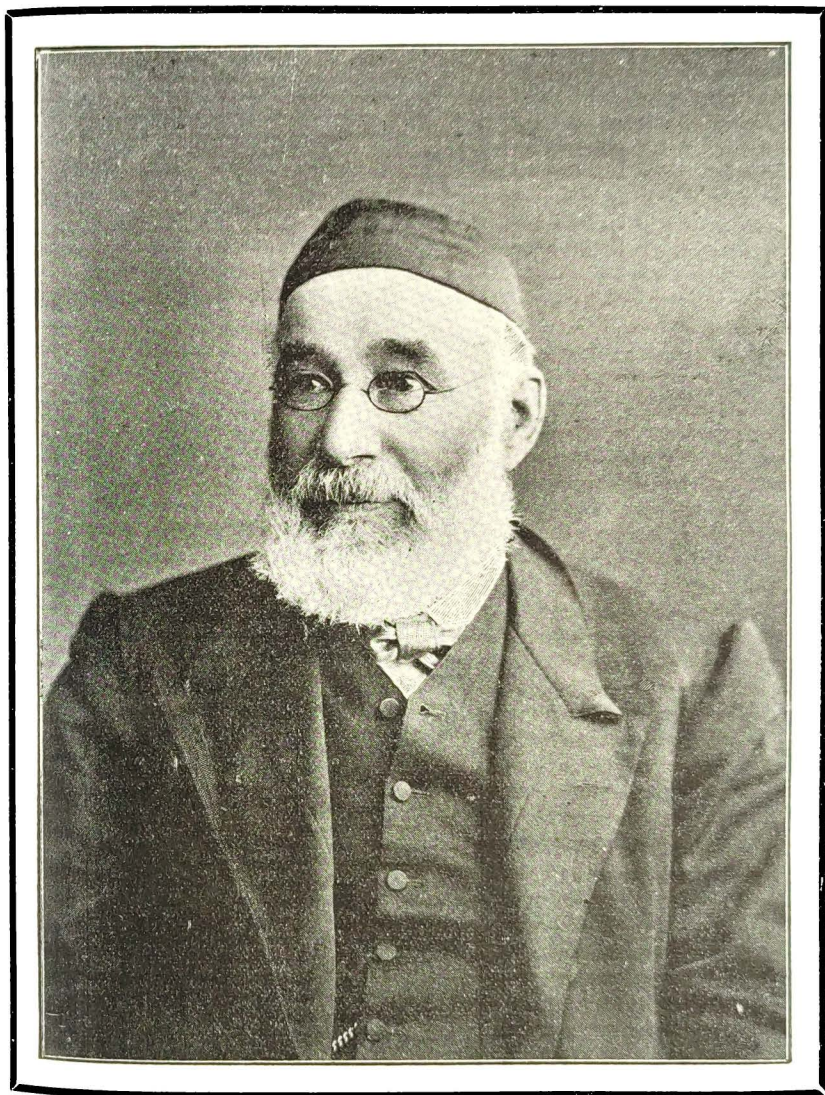
"Let me die the death of the righteous, and let my last end be like his."—EMMA WEEDON, Jasmine-cottage, Cowleaze-road.

In Memoriam.

In loving remembrance of one of the dearest of mothers, SARAH A. CHISNALL, whose home-going was on 8th February, 1898, but seems as but yesterday. "So He giveth His beloved sleep" (Psa. cxxvii. 2).

"I WILL REDEEM THEM FROM DEATH."

DEATH, which sin brought into the world, is now become the only means to destroy and kill sin. Death, which is contrary unto life, is now turned into a port and passage into life. Death, that before was an armed enemy, is now made a reconciled and firm friend, a physician to cure all diseases, and an harbinger to make way for glory. The grave, also, by Christ's lying in it, is become a bed of rest, in which His saints tetch a short slumber until He awakens them to a glorious resurrection.—W. Spurstowe.



THE LATE MR. JOHN WOODWARD.

The Troubled Directed and Encouraged.

BY E. MITCHELL.

“And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.”—Ps. l. 15.

MUCH of the teaching contained in this Psalm seems peculiarly adapted to our own times, when the rising tide of ritualism threatens to overwhelm us. Composed when the worship of God, by His own all-wise direction, was largely burdened with forms and rites; when as yet the time for the pure spiritual worship of God according to the Gospel had not arrived, it nevertheless teaches the utter worthlessness of a religion of mere ceremonialism. The Jews were great sticklers for rites. They even added to and multiplied the burdens which the ceremonial law imposed upon them, but they neglected “the weightier matters of the law, judgment, mercy, and faith.” This is always the case when men become great sticklers for rites and multiply ceremonies, they manifest their ignorance of God’s character, and neglect those things which alone are pleasing to Him. Against this ignorance and superstition the Psalmist, as God’s mouthpiece, sharply inveighs, while he unfolds to them the more excellent way.

Mere ceremonies have at no time been pleasing to God. He was pleased to appoint the offering of beasts for wise and holy purposes—specially to remind the people of the necessity for an atonement, and to shadow forth the great sacrifice offered once by our Lord Jesus Christ. Apart from the spiritual instruction they conveyed, the old sacrifices were mere carnal ordinances, of no account with God, and positively distasteful to Him, as presented by sinners who had no respect to spiritual worship or regard for His holy commands. “Bring no more vain oblations. Incense is an abomination unto Me. . . . Your new moons and your appointed feasts My soul hateth.”* If God thus speaks of those things which He had appointed when wrested from their proper position, and made a ground of trust by unregenerate men, how must He regard the inventions of men, substituted for His pure Gospel, faith in the Lord Jesus Christ, and a pure love to God and man? How detestable must these things, which, alas, are spreading so widely in England, be in His sight!

We are not left without clear instruction with regard to the things that are pleasing to God. First of all our hearts must be right with Him. This can only be by the regenerating grace of the Holy Spirit operating in our souls, and faith in our Lord Jesus Christ. Approaching God through the one Mediator we find first acceptance for our persons, and then our offerings are accepted through Him also. Then we learn that the spiritual sacrifices of thanksgiving, praise, and prayer are well-pleasing to Him, joined with a humble walk before Him, and loving obedience to His holy and gracious commands. “Offer unto God thanksgiving; and pay thy vows unto the Most High.” “Whoso offereth praise glorifieth Me: and to him that ordereth his conversation *aright* will I show the salvation of God.” In these things our God takes pleasure; they agree with His nature as He is a Spirit, and are conformable to His holy character. We venture to say also that they

* Isa. i. 13, 14.

are pleasing to His people, agreeing with that holy principle He has implanted in their hearts. To trust in God, call upon His name, praise Him, offer thanksgivings, and humbly serve and obey Him, are the deepest instincts of the life of God in the soul.

To be allowed to call upon God in all our troubles is a priceless privilege, the value of which is more or less known to all the living family by precious experience. Probably few portions of the Word are better known than the text at the head of this paper. But there is an added beauty, and an increased preciousness in this word as we consider it with its context. The teaching is not simply that we have the privilege of calling upon God in our times of trouble, but if we would do that which is pleasing to Him, if we would worship Him acceptably, if we would honour God, we must take this way in all our troubles. It is more than a mere permission, it is a gracious precept which He lays upon us. "I care nothing for your sacrifices of beasts. Will I eat the flesh of bulls, or drink the blood of goats? Verily, no, there is nothing agreeable to Me in those things; if you would worship Me acceptably, call upon Me in the day of trouble." How amazingly gracious is our God!

Calling upon God in every season of trouble honours Him; it gives Him the glory due to His name. "I will call upon God, who performeth all things for me," said David. This act recognizes God as the supreme Sovereign over all things. God is jealous of this part of His glory. Ahaziah was sick, "and sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now, therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." God resents the giving of His glory to another. He alone is the Disposer of all events. "Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Let us be jealous for the glory of our God, and watchful over our own treacherous hearts, lest we fail to honour the Lord in this respect as the Sovereign Ruler over all things.

But in this act we honour the mercy and truth of our covenant God. In entering into covenant with His people God pledges Himself to them. "I will be their God," contains a depth of meaning which eternity will not fully unfold. Certainly it means that He will be our great Protector and Deliverer. It is not too much to say God is pleased when His people confide in His mercy and truth, and manifest their confidence in Him as their God by running to Him in every time of trouble. We rejoice to know that He is pleased with our little attempts to serve Him—every act of loving service in His cause, however small, is recognised by Him—but nothing is more pleasing to Him than trust, or more hateful than mistrust. Empty, needy souls, who trust His mercy, truth, and power, are ever welcome to His throne of grace. Newton's lines suit us well:—

"The best return for one like me,
So wretched, and so poor,
Is from His gifts to draw a plea,
And ask Him still for more."

We have reached the limit of our space for this month, but may return to the subject in our next issue. We close with Ryland's lines :—

“ O Lord, I would delight in Thee,
And on Thy care depend ;
To Thee in ev'ry trouble flee.
My best, my only Friend.”

OUR PORTRAIT GALLERY.—No. 3.

THE LATE MR. JOHN WOODWARD.

OUR dear departed Brother, Mr. John Woodward, whose portrait is given with the present issue, was one of the few unassuming and reticent Christians who are better known by deeds than words. The writer of this sketch did not have the privilege of a long acquaintance with him (about eight years at most), but it was long and close enough to discover that the Spirit of Christ dwelt and operated in our Brother in no mean degree, and now that he has gone to his eternal rest, sweet memories of kindly deeds are recounted by those who have benefited by them, which disclose the principles that actuated them to be of Divine origin. It appears that the Lord began a work of grace in him in very early life—how early is not known, but the testimony of his own lips was that when about twelve years of age, he was entering into a new sphere of life, he kneeled in his chamber and earnestly besought the Lord to bless him in what he was about to do, and at the same time promising that if He would condescend to prosper the work of his hands, he would seek to do good to His cause and people; and subsequent events have proved how he has been enabled to fulfil that compact. He was almost, if not quite, a life-long total abstainer from intoxicating drink, and was wont to consider that to be one great factor in the means used by God in giving him prosperity in business, which he commenced as a master builder in the City of London about the year 1849.

He married in 1850 a true helpmeet in the lady who still survives him ; and for about fifteen years they attended the ministry of the late Mr. James Wells at the Surrey Tabernacle, Borough Road. Meantime, his business in the city expanded, and he commenced building his property in Canning Road, Croydon, and removed there in 1866, where he resided until the end of his life. There were at that time two godly ministers in Croydon, viz., the late F. Covell, and the late J. C. Thurston, and our brother and his family heard these good brethren alternately for a time, when it was impressed upon his mind that it would be right and best to make a home with one or the other of them, and after consultation with his wife concerning it, they came to the decision to sit under the ministry of Mr. Thurston, for whose ministry the Baptist Chapel in Tamworth Road was built in the same year. Some few years after this Mr. Thurston resigned that pastorate, many of his friends removing with him, our departed brother among them, and worshipped in a hall for a time. Our brother at once purchased the site and erected the Chapel and School in Derby Road, which he very generously and mainly supported as long as he lived, holding the office of Treasurer, and making the balance of the accounts always come out on the right side, both for Church and School.

In August, 1898, he had a slight paralytic seizure, from the effects of which he never fully recovered, and which caused him to relinquish his office as Treasurer, and retire from the active part he had taken in the conduct of affairs; not, however, until he had, at his own entire cost, put the chapel and school in thorough repair, with new ventilating and heating apparatus; and added a codicil to his will, in which he bequeathed a substantial yearly sum for four years after his death, for the help of the cause so dear to him at Derby Road. He was the subject of another seizure on January 6th, 1900, rendering him speechless, and from which he never rallied, falling asleep in Jesus, on January 11th, to be for ever with the Lord. His remains were interred in the cemetery of his native town (Margate), on January 16th, with every sign of respect. The Mayor and Corporation meeting the funeral cortege at the railway station, and following it to the grave in which we left the body of our dear departed brother, in sure and certain hope of a joyful resurrection to eternal life, the writer conducting the funeral service.

Our departed brother's Christianity was not by any means a superficial one; there were times when he could, and did tell, of deep and abiding teaching, received in the school of heavy affliction. He knew somewhat of the chastening of the Lord, and by it he had been preserved from trusting in mere external routine, and brought into living, loving, and lasting communion with Him, which enabled him to testify of goodness and mercy given, deliverances wrought, and gracious satisfaction felt with the Lord's dealings with him, both in grace and providence. His life was fruitful in generous giving to the pecuniary aid of many of our Churches and Societies, but these did not by any means compass our dear brother's generosity; the widow's heart has been made to sing for joy, and orphans have been fed and clothed, and in many other cases help has been rendered, the record of which has only been made by Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Our dear brother had entered his 77th year, had "served his generation by the will of God" well, and now "rests from his labours, and his works do follow him."

The Churches and many individuals have lost a true friend,—the Church at Derby Road especially so. His memory will be blessed, like that of the just. Our prayer is that our bereaved sister may be sustained and cheered by our God and Father during the remainder of her pilgrimage; and that others may be stirred up to carry on the work that our brother has laid down, after doing his part to the glory of God so nobly and so well.

"Methinks I see him now at rest,
In the bright mansion Love ordained,
His head reclined on Jesu's breast,
No more by sin and sorrow pained."

EBENEZER BEECHER.

DEAR MR. MITCHELL,—As one having some personal and intimate knowledge of Mr. Woodward, now "at home with the Lord," I am gratified to learn by this month's E. V. & G. H., that you intend giving a portrait and an account of this exceedingly liberal man. During my pastorate at Derby Road, I was again and again deeply impressed with

his liberality, aye, and a happy recipient of it. Frequently, when unable himself to attend a meeting held in the neighbourhood, he would give me £3 to put in the plate for him. Individuals also, many have received help from him—help which has lifted a load of care off them. Here is a typical case:—

A member of the Church at Derby Road, a widow, in a small way of business, was very ill. She thought she was dying, and sent for me to make her will, and desired I would be her executor. She said at that time, "I have one great burden on my mind; when in business difficulties I borrowed £40 from Mr. Woodward, and I have never been able to repay him. When you dispose of my stock be sure you return him the £40." I went to Mr. Woodward, and informed him of her burden. "Oh!" he answered, "I gave it her. I ought to have told her so at the time. I never expected it back." He afterwards saw her and assured her of this. She recovered, and received again and again substantial help from her friend before she went home.

J. COPELAND.

Reading, Feb. 5th, 1900.

THE WORD OF GOD FOUND, AND FED UPON.

BY E. WHITE.

"Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."—Jer. xv. 16.

THE prophet had to write some bitter things which often made his heart sad; he was a man of strife and contention to the whole earth; he had to rebuke sharply for sin, and tell his own people of their coming judgments, that they would be carried away into captivity to Babylon; this raised him up enemies and persecutors for his faithfulness; but he appeals to his God; he was not left without comfort and help. God strengthened him by His Word: this Word which others hated and despised he found his greatest consolation. So is it still with the godly man; let us note a few things in this passage for our instruction, dear reader.

Here is *authority acknowledged*, "Thy words." Divine inspiration is a doctrine fully believed by the man of God; he may not be able to give a logical definition of the inspiration of God's Word always, but he knows by experience that it is inspired to him. "It has come into his heart with power, with the Holy Ghost, and with much assurance." It is the voice of God in the sacred page and in his soul, he bows with submission to its authority and receives with implicit trust its teaching; God has spoken; he believes, and acts accordingly. Thus the prophet fully believed his message; he had not received it of man, but from heaven. It is this which causes men to tremble at God's Word, and yet it inspires them with confidence and faith when received into the heart they know it to be true, it is *God's* words to them.

There is *search indicated* "found." The full meaning of God's words does not lie upon the surface; a right understanding of the Word is not obtained without effort. "Search the Scriptures" is the command of our Lord, study, compare, meditate upon these things, "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of

God" (Prov. ii. 4, 5). God often gives His people to see new light and beauty in His Word in answer to daily prayer and earnest research; it is indeed a mine of precious ore, but we must labour to make it our own, that it may instruct our minds, enrich our hearts, and strengthen our faith. There are unsearchable riches in Christ which are still unexplored, and though mighty intellects have brought out much therefrom, the fullness is inexhaustible. We profit by the works of good men, yet these are but rivulets. We must get to the fountain and dip the living water fresh for ourselves. Their works are as the dust of gold, but we must dig out the rich nuggets for ourselves that we may be rich with heavenly knowledge.

We have *labour rewarded*. "Were found." None ever sought for God's words in sincerity and truth in vain; a veil may for awhile seem to rest upon God's truth, but the light will break in, the scales will fall from the eyes, He will "open our eyes that we may see wondrous things out of His law." We shall find out the meaning of His Word. We shall find out its value, its greatness, and wondrous majesty and power. That which is sought for is more highly prized when we obtain it, and we shall never forget its sweet lessons, they have been inwrought into the experience of our souls in times of stern difficulty and danger, when we have sought the words of God with great diligence for comfort and direction; in seasons of great perplexity and soul trouble, they have become more precious to us, because of their seasonableness and suitability to our need.

Also we have *possession realised*, "I did eat them." By eating God's words they become our own, absorbed into our spiritual nature, taken up into all the parts of the soul. The words of God and the godly man are so united, they cannot be separated; he holds the words, and the words hold him, they abide in him as a well of living waters springing up into everlasting life. They are his credentials as a child of God, his earnest of the glory He has promised to him, his title deeds for heaven, and he carries them in a safe place where they cannot be taken from him, hidden in his heart, out of the reach of men or devils.

Dependance felt. As man cannot live without food, so the godly man cannot live, only on the Word of God; it is absolutely necessary for him; his soul would starve without it. Its doctrines, promises, provisions are his daily food, he meditates in the law day and night; he feeds upon its truths, and his soul becomes strong and vigorous thereby; his faith is no weak, sickly plant, but is as a tree planted by the waters, which bringeth forth its fruit in its season.

Lastly, *satisfaction experienced*. Gratitude fills his heart with joy that God should condescend to speak His Word to him, communicate to his soul such joyous tidings; such soul-satisfying food; he has fed on the husks of earth, and now he feeds on angels' food—the contrast is so great. It is a continual feast without disappointment, it never palls upon the appetite, never do God's people grow weary feeding on such heavenly dainties. The Lord Himself spreads the feast, "He leads into the banqueting house, and His banner floating over them is love. It is a pure spiritual joy of the heart, not the carnal nature or the grovelling joys of earth. It is anticipatory joy, looking forward to that happy period when we shall sit down at the Marriage Supper of the Lamb, and go no more out for ever.

MISSIONS.

BY J. W. HUMPHREYS.

TO over-estimate the importance of the subject of Missions is almost impossible ; for me to do the subject justice in the limits of a short Paper is quite impossible.

Let me at once set down this assertion, that the work of Missions and Missionaries is one of the greatest moral levers ever applied to the affairs of men ; that historians who ignore this force are blind to the underlying causes of some of the greatest and most magnificent changes which have taken place in the history of nations ; that they are no more accurate in their records than he would be who, seeking to tell the story of the invention of printing, leaves out the name of Caxton, or in giving an account of the discovery of the law of gravitation, fails to name Newton.

I am well aware that it is far easier to make a statement of a general nature like this than to support the same with adequate proof. "Proofs," the reader cries, I say, "Patience, reader." I can, indeed, lay no claim to any great ability, but then I have set myself such an easy task in this case, that I may, without presumption, hope to give the proofs for which you crave.

1st. Could the reader form a true idea of Indian History without noticing the names of Ziegenbalg, Schwartz, Carey, Marshman, and Ward. To mention only one result of their labours will suffice. These men, on undertaking work in that benighted land found themselves confronted with that strange dark work of Hell "Sutteeism," *i.e.*, the burning of widows with their deceased husbands. They did not rest until the horrible, hoary-headed custom had become a thing of the past.

2nd. Did you ever read the strange weird story of Egede's missionary tour to Greenland ? If so, did not your hearts bleed within you as you pondered over the pathetic record ? Here were a people whose worship was of the lowest and most superstitious pagan type. Their abodes were in miserable huts dug in the earth, and approached by narrow passages. They were strangers to comfort, to cleanliness, to any of the instincts of mercy, sympathy, or gratitude ; they had no such word as "thanks" in their vocabulary, simply because they had no corresponding principle in their hearts ; they were stunted in growth, repulsive in their habits, and vindictive in their characters. The difficulties and discouragements that faced Egede seemed to defy all human effort, nothing but Almighty grace could do anything with such a people as this ; but Almighty grace was equal to the task, as indeed it is, to any undertaking. Years passed away, the apostle of the Eskimos was joined by a noble band of Moravian Missionaries, Matthew and Christian Stach, Boehnisch and Beck. The victory came ; they had said "Amen" to God's call, now He says "Amen" to their efforts ; Eskimo children are no longer neglected, sympathy is felt and exercised in cases of sickness and trial ; they take a deep interest in the affairs of other nations. One writer tells us that "All the children of South Greenland can read and write, and have the elements of such an education as is given in ordinary English schools. They are sharp, shrewd, and intelligent ; ingenious in the manufacture of their own implements for hunting and fishing ; they take a singular interest in, and have a practical and

scientific knowledge of the flora and fauna of their own country, and they excel in tale-telling." There is no doubt that in vast numbers of cases the grace of God has made them clean within and without.

3rd. Among all the marvellous stories of Missions I do not know of any to equal the story of the Mission to the Fijian Islands. It is said, that for vindictiveness of passion, and for Satanic rage when provoked, for cruel jealousies, and for revengeful malignity cherished even in the hour of death, the Fijian was unsurpassed. He was always fighting—this was the business and the recreation of his life. Children were taught to kick their mothers lest they should grow up cowards; captives were handed over to boys of rank, that they might practice upon them the various methods of torture. Oh, the record is in every way too awful to bear the telling; we give up trying to describe, and call in the aid of the Apostle Paul,—“Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.”

But these poor benighted savages were not to be left to live and die in such an awful case, they were not outside the pale of God's purposes of grace and love; men filled with the compassion of Christ were found who were willing to lay down their lives upon the altar of self-sacrifice. Cross and Cargill commenced the work, and were followed by Hunt, Calvert, and others; these men, labouring with superhuman skill and energy, and with the sure aid of the Holy Ghost, were enabled to transform the whole face of the Fijian Islands, so that in the year 1874, out of a population of 120,000, 102,000 were regular frequenters of places of worship. Levuka, the commercial capital, became the proud owner of five churches, a Government House, courts of justice, a club house, bank, masonic halls, a mechanic's institute, library, newspapers, hotels, shops and schools. The underlying cause of this change was the preaching of Christ, and Him crucified.

4th. I cite my final case. What shall we say of the dwellers in South Africa, the sons of Ham, weighted down by their awful curse, an enslaved people, the victims of the white man's hellish cruelty, with the light almost quenched in the brain and human instincts crushed out of the heart, degraded to a level lower than that of beasts, without hope or joy.

Do slaves owe anything to Missions and Missionaries. Is South Africa improved at all by reason of the efforts of Schmidt, Campbell, Shaw, Moffat, and Livingstone? I need not stay to answer the question. Reader, will you not do the writer the justice of crying “Proven” to the assertion, that “Missions and Missionary effort is one of the greatest moral levers ever applied to the affairs of men.” But now, I think, I may justly claim your patience whilst I seek to press home upon heart and mind one or two necessary considerations.

1st. *Consider the value of the simple Gospel.* The celebrated traveller, Barrow, once made some eulogistic remarks concerning the labours of the Moravians in South Africa, and contrasted their methods of procedure to those practised by persons whom he called “Gospel Missionaries.” He said, “Instead of preaching to the natives the mys-

terious parts of the Gospel the Moravians instructed them in useful industrious habits. Instead of building a church they erected a store-house. Their labours were crowned with complete success."

But who are the best judges in this matter, Barrow or the Moravians, the mere observer, or the workers themselves? We say, of course, let the workers speak. This they did: with energy and fire they repudiated Barrow's verdict; what he intended as praise they received as an insult. The cause of all is better shewn in their own letters home, in which they use such expressions as these: "Our Saviour continues to bless our feeble testimony concerning the atonement which He has made for sinners;" and again, "The Lord graciously owns our feeble endeavours, and accompanies with His blessing the preaching of the Word of the Cross." The high eulogium remains, but no longer applies to what it was originally intended for, it must now be transferred to a cause at which philosophers and historians, blind creatures as they are, have ever delighted to cast mud.

Brethren, here is an earnest question for all preachers of the Word. If the preaching of Christ has been followed by such results abroad, why should we seek to discard that theme at home? Let us never imitate those who insinuate by conduct that the old sword has failed, who choose in its place another weapon, forged in German foundries, warranted to split invisible hairs, but never once known to "pierce even to the dividing asunder of soul and spirit and of the joints and marrow." Or, to change the figure, if the bread from heaven has brought life, transformed and sustained life in the midst of the heathen, why hie away to intellectual, scientific, philosophical (you may add to the adjectives at your leisure) bakeries to obtain the last batch of empty puffs, warranted to work certain death to peace, comfort, and strength? Why substitute a substitute for the *one and only substitute* "Christ?"

2nd. Consider the matter of responsibility: (a) *national responsibility*. Where shall we find the secret of our present greatness as a nation? Shall we trace it to the wisdom and justice of our rulers, to the skill of our statesmen, or the common sense of our populace? Shall we attribute it to the strength of our defences, the efficiency of our navy, the courage of our soldiers, or the enterprize and ability of our merchants? or shall we attribute it to the fact that in the sovereign grace of God the first Missionaries, appointed by the Holy Ghost, and sent forth by the Church at Antioch, travelled west instead of east? If they had gone east and not come west, the conditions of mankind, humanly speaking, would have been entirely reversed, "Who hath made us to differ?" "What have we that we have not received?" "Where is boasting, then? it is excluded." "Freely we have received, freely let us give."

Thank God, we have not been wholly unmindful of our high calling. British mothers and fathers have sent forth their dearest children with their benediction, our bravest and best sons and daughters have given up their lives in foreign lands, millions of Bibles have been distributed. Oh, that England may never be unworthy of her past records, or her present duty, for in the dark hour of her forgetfulness of her mission or her God, we shall see inscribed "Ichabod" on the highest tower of the Empire, for the "Glory of the Lord will have departed."

(b) *Personal responsibility*, "Beware of the dog," or, rather, I should have said, "Beware of generalities" which eat out the very heart

of service. The question of personal responsibility must not get lost sight of in the maze of national responsibility, or the responsibility of a central committee. A writer, as near as I can remember, uses this illustration, "Every man bears the weight of fifteen pounds of air to every square inch, and though he stands in a crowd, the same law holds good." The use he makes of the illustration is, that you cannot shift personal responsibility off of self, on to the broad shoulders of central committees. My friend, what is your part in this great work? Are you sure that you have a call to stay at home? I put it thus because I agree with Falconer when he says, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islamism, the burden of proof lies upon you to show that the circumstances in which God has placed you, were meant by Him to keep you out of the foreign mission field."

Perhaps your work, reader, is to furnish the sinews of war. "The love of money is the root of all evil," but consecrated money, coppers as well as gold, becomes the root of a tree of noble and God-honouring enterprise. Or may be to you, my brother, the call is to intercessory prayer on behalf of the heathen. Oh, may the Lord teach us how to pray. We do not want to waste our breath in using dreamy, romantic, unmeaning sentiments, but in sending forth real, Holy Ghost indited pleas, prayers full of intelligent sympathy. Such supplications have a power to gird the whole earth about.

3rd. Finally, will you consider this, *i.e.*, that all the statements which people amuse themselves by uttering, to the effect that the holding of the doctrines of grace is adverse to the possession of the most intense missionary enthusiasm are beside the mark. The perversion of the doctrines may be, the holding of them, or better still, their holding us — "Never."

I know the gratuitous criticisms that people heap upon us. They run somewhat on these lines: "We exist for feeding purposes; that a minister to be acceptable must be capable in the management of perambulators, in administering spoon food; he must be able to sing sweet and gentle lullabys, and rock the cradle without violence." Well, of course he must, whilst infants are found in all Churches the Lord help us to pay tender and incessant attention to them; but with regard to those who never get beyond babyhood (I do not wish to write harshly) I say, speaking from the standpoint of their non-growth, they are the perversions, and not the exemplifications of truth.

There is that in Calvinism which braces up nerve and sinews, builds up backbone, makes the blood richer, fills the whole man with vigour, determination, and enthusiasm, and sends the worker forth equipped with a spirit of fortitude and self-sacrifice. He remembers there is a Divine purpose, that the Lord wills His Gospel shall be preached for a witness to all nations; He believes in the stability of the Divine will, and hence labours assured that God-appointed efforts and Divine purposes stand for their success and fulfillment upon the same basis. The Word cannot fail. Appearances of failure there may be, but the reality of failure—never! Appearances deceive, facts abide.

CHRIST is the best Physician. He never takes down the wrong bottle.

"WARPED SCRIPTURES."

THE article on "The Ministry," by "Elihu," in the "E. V. & G. H." for January, deserves the earnest attention of all who would rightly divide the Word of truth. The following remark in the first paragraph, in my judgment, indicates a most serious pulpit danger: "We are very apt to misplace some parts of the truth and to undervalue others, which results in perversion of the truth, and truth perverted is *the worst kind of error.*" The remark recalls the indignant lines of Cowper:—

"Of all the arts sagacious dupes invent,
To cheat themselves and gain the world's assent,
The worst is—*Scripture warped from its intent.*"

The warping of Scripture from its intent has often been prompted by sectarian prejudice—controversial spleen—textual legerdemain—and, alas! by corrupt inclinations. Every honest man among us will agree with the Bard of Olney, that,—

"A critic of the sacred text should be
Candid and learned, dispassionate and free;
Free from the wayward bias bigots feel,
From Fancy's influence and intemperate zeal;
Free from the domineering power of lust;
A lewd interpreter is never just."

But the "warping" process may oftentimes be traced to sheer carelessness. It surely betrays either neglect of, or indifference to, correct canons of interpretation to suggest that "a tree that will not rot"—chosen for an idol (in Isa. xl. 40) may set forth Christ as the imperishable Tree of Life—that the "crown" (in Song of Sol. iii. 11) signifies the "Crown of Thorns"—that the precept for parental guidance (in Prov. xxii. 6) relates to "The Heavenly Parent and the believing child"—that the "rock" (in Isa. li. 1) means "Christ, the Rock of Ages"—that the "divided living," in the Prodigal Parable, represents "God's two livings, law and grace." May not the systematic substitution of such *fanciful accommodation* for *painstaking exposition* be answerable for some of the deplored defections from our Strict Baptist congregations? (As to the *right* use of "accommodation," see some sensible letters in the Memoirs of the late Israel Atkinson, addressed to Mr. E. Mitchell, then a beloved member of Mr. A.'s Church, pp. 155, 156.) Spiritual thoughtfulness in the pew should be responded to by prayerful studiousness in the pulpit. The doctrine of dependence upon the Spirit is grievously perverted when it is urged as an excuse for a perpetual mental holiday. "Whereunto I also labour, striving according to His working," &c. Thus wrote one who, of all men, was the most dependent and yet the most diligent.

I am persuaded that, with every right-minded minister, the supreme desire is to be led, by the Holy Spirit, through the *words* to the *thoughts* of God. To be as God's mouth he feels he must be of God's mind. The solemnity of these functions incites him to a jealous vigilance against inaccurate presentations of Scripture teachings. From his exercised spirit the yearning cry will often ascend to the mercy-seat,—

"Lord, speak to me that I may speak
In living echoes of Thy tone."

Nothing less will satisfy the man who sees *souls* in the pews. How

carefully the dispenser looks, and looks again, at every word, every sign in the prescription, knowing that an error on his part may be attended with injury to the patient. Even so, with a carefulness born of the fear of God, the dispenser of the Word of Life seeks to follow with microscopic accuracy the writing of the Divine Physician of souls. Growingly conscious of his liability to mistake he experimentally learns to value the Holy Spirit as Revealer and Teacher of the mysteries of God.

Bitter memories of my own "warped" interpretations—gratitude for severe but salutary criticisms—a sincere desire that God may graciously use my experience for the benefit of some who may be just starting in the ministry : these must be my justification for offering the following simple preservatives against "textual warping."

Sometimes a text is turned from its right application by *placing the emphasis on the wrong word*; e.g., take Ezek. xviii. 4, this is generally read thus : "The soul that sinneth it shall DIE." This is quite true, of course, for "the wages of sin is death;" but it is not the special meaning of God's message here. In the second verse the children of Israel are charged with using the proverb—"The fathers have eaten sour grapes, and the children's teeth are set on edge." By using this proverb they reflected upon the justice of God, for they accused Him of punishing them, not for their own, but for their parents' sins. They sought to evade the law of *responsibility* by abusing the law of *heredity*. In their cynical observation, "Doth not the son bear the iniquity of the father?" they wickedly suppressed the important clause in Exod. xx. 5, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." In the 14th and 17th verses of our chapter God distinctly says that if the son of a wicked father considers his parent's evil ways "and doeth not such like, he shall *not* die for the iniquity of his father, he shall surely live." Now, the obverse truth is the one enunciated in ver. 4, "The soul that *sinneth*, IT shall die." Dr. Dale truly says, "What we inherit may be said to fix our *trial*, but not our *fate*." I entirely endorse a remark I read some time ago—"No man ever with a clear conscience put down his sin to his father's account." An evil nature only condemns us when we make it our own by deliberate choice. "So then every one of us shall give account of *himself* to God."

Frequently, the sequence of teaching in a passage is overlooked by the *habitual omission of an important word*. Acts xvi. 25, is often misquoted in this way : "At midnight, Paul and Silas sang praises unto God," etc. I recollect once when suffering pain complaining to a minister of my inability to follow Paul's example of singing in the Philippian dungeon, repeating the text as written above. "Ah," said my friend, "You have left out the *praying* which came before the singing;" it reads, "And at midnight, Paul and Silas *prayed*, and sang praises unto God." I have never forgotten the kind correction, and I here pass it on to any friend who may have made the same mistake. What interest and force would the recital of these praying and praising exercises, in their own gaol, impart to that passage in the apostle's letter to the Philippians where he enjoins, "Be anxious for nothing; but in everything by *prayer and supplication, with thanksgiving*, let your requests be made known unto God.

Neglect of alternative readings is often a cause of defective interpretation. "He is able to save to the uttermost," is frequently quoted to prove that Christ is able to save the very worst of sinners. Now, though this is a fact of inestimable preciousness, it is not the truth which the full quotation of the passage in Heb. vii. 25, brings before us. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The Holy Spirit is shewing the superiority of Christ's priesthood over that of Aaron and his successors. They were not suffered to continue in the sacred office by reason of death (ver. 23), "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able, also, to save them evermore," etc. (margin) "to the uttermost portion of time" (Bullinger's Lex.). I notice that the Genevan Ver. reads, "Wherefore He is able also perfectly to save," etc. It is evident, then, that the popular form of quotation conceals the precise significance of the argument, which is that the Saviour's intercession and the believer's salvation are coeval. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be kept safe in His life" (Moule's rendering); cf. John xiii. 1, R.V. marg., "He loved them to the uttermost." Loved and kept to the uttermost! Hallelujah!

Not unfrequently an idea is lost because a *seemingly unimportant word is dropped*. For instance, perhaps it is not going too far to say that nine persons out of ten miss the force of Phil. i. 21, by quoting it thus: "For me to live is Christ, and to die is gain." Correctly repeated, it runs: "*For to me,*" suggesting that what follows was with Paul both a settled conviction and a sublime ambition.

It sometimes happens that a text is misapplied because it is *not read or quoted with the context*. For example, 1 Cor. ii. 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." By many this language is supposed to refer to our ignorance of the glories awaiting God's people in Heaven. But the very next verse shows what is really the immediate thought. "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." The teaching of ver. 9 evidently is that the mysteries of Jesus Christ, and Him crucified, are beyond the comprehension of the senses, denoted by "the eye, the ear, the heart." For their discernment and appropriation we are utterly dependent upon the revealing power of the Holy Spirit. "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."

Another passage loses much of its point by being restricted to revelations beyond the present scene. "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7).

The action of Christ in washing the disciples' feet was symbolical. Peter stumbles at its literalness; presently he shall know its full meaning. And so we read in ver. 12: "So *after* He had washed their feet . . . He said unto them, Know ye what I have done unto you? If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." This was *what* Peter was to "understand" (R.V.), and the *when* is indicated by the word "after."

I readily admit the propriety of applying the language to solutions reserved for the other side ; but my feeling is that such an application is not the one originally intended. The significance of the words for us is that even on this side of eternity there is often a "hereafter" of explanation to follow the "now" of mystery.

May the Holy Spirit, of His great mercy, guide both *writer* and reader into *all* truth and enable us, when we speak, to "speak as the oracles of God" (1 Peter iv. 11). Amen. W. H. ROSE.

Woolwich.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Scripture Science Studies No. 3.—*Archæological Architecture.*

HOPING you all understand the title of the present paper I will not stop to say much about it, only just observing that "archæology" is the *science of very ancient things*, and "architecture" comes from two words, meaning, *first construction*. So what we have to talk about is the first formation of our earthly dwelling—the world where we live. Many guesses have been made about its age, and the way in which it was formed, but the most important fact about it is very plainly stated in Scripture, "He that hath built all things is God" (Heb. iii. 4), and that word means, *thoroughly prepared*, or *made ready*, just as "created" in Gen. i. 1 means *planned* and *prepared*, as well as formed and produced.

Among men, when important buildings are to be raised, an *architect*, as well as a *builder* must be employed—the first to *draw* the plan, the last to work it out; but this Heavenly Builder was His own Architect and His own "Surveyor," and when He looked upon His completed work of creation He saw and pronounced it all to be "VERY GOOD" (Gen. i. 31). Yes, "the heavens declare (*recount*) the glory of God, the earth is full of His riches, and so is the great wide sea."

Science tells us that our world is *round*, and proves it in various ways ; the Bible tells us the same thing ; the Prayer Book version of the Psalms gives "*round world*" in Psa. lxxxix. 11 ; and our Authorized Version tells us that the Lord is sitting upon the *circle* of the earth (Isa. xl. 22), and of course that makes the world *circular*, or a *globe*. Then science has discovered that our world is suspended in space like a great orange, but how it is sustained in its position and movements, can only be explained by those mysterious laws of nature which are as real as they are inexplicable. But Scripture told us all this, and more, ages and ages ago ; Job said of God, "He hangeth the earth upon nothing" (xxvi. 7), and the apostle tells us that, "He upholdeth all things by the WORD of His power." That is the secret of it all.

"By His own power were all things made,
By Him supported all things stand."

Behind, beneath, beyond, above, is the living God ; yes, He is *everywhere*. And this world is surrounded by the heavens ; yes, *heavens*, plural number ; the *atmospheric*, and the *starry* heavens, while above all is the *heaven of heavens*, the eternal palace and dwelling place of the Most High.

God, in forming our earthly home, made a canopy to the world, "He stretched out the heavens as a curtain, and spread them out as a tent to dwell in." We dwell upon the ground, but all around and over us is the air, the atmosphere or globe of vapour, which presses upon us without our perceiving it or feeling inconvenienced except when the wind blows strongly; which extends for a good many miles above our heads, including the clouds that float the earth, and above these that fair blue ethereal sky bespangled with all its shining gems.

In Gen. i. we read in the text, of a firmament, but in the margin, an "*expansion*" (and this is the true rendering of the Hebrew word), which divided between the waters of the sea beneath, and the waters that float in the clouds above us. No wonder that they of old should think this expansion immensely strong and very marvellous, seeing that it can contain so vast a quantity of water as it undoubtedly does sustain, and gently shower down upon us in the form of rain. All the great rivers have been filled from this reservoir to flow back to the ocean, thence to be drawn up again by the sun to water and refresh the thirsty earth once more. "Dost thou know the balancing of the clouds, the wondrous works of Him Who is perfect in knowledge?" (Job xxxvii. 16). No, it is all wonderful, and as wonderful now as in the olden times.

I know people tell us that the Israelites knew little or nothing of what modern science can declare, that their views were limited and often erroneous, but I still dare to affirm that real science *has* never disproved, and *will* never falsify the sublimely simple statements of the Word of God, and if the sacred writers did *not* always understand the natural things they penned, their *great Author did*, and those holy men of old spake and wrote as they were moved by the Holy Ghost. Nor is it at all certain that God's people were always as ignorant as they are sometimes supposed to have been; the Bible is full of lovely poetical figures, and these have never been improved upon by modern penmen. Hannah sang, "The pillars (or fixtures) of the earth are the Lord's, and He doth set the world upon them" (1 Sam. ii. 8), but it is evident she is speaking of "society" as we should say, and shewing that while God abases the proud who think themselves all-important, He exalts the humble, and doubtless her words had a prophetic reference to her God-given and consecrated child, for if ever the nation had a God-given human pillar it had one in the prophet Samuel.

The expression of the "ends of the earth" has been found fault with, but this also appears to have been poetic, meaning *wings*, the outspread pinions of a bird—and if we take it as it stands we still express ourselves in much the same way as when we speak of the Land's End, Cornwall. In Isa. xl., God is represented as measuring and weighing the waters and the dry land, adjusting the size and quantity of mountains, hills, and ocean, and this, though poetically beautiful, is strictly true as well; God *has* adjusted and adapted all things to *each other and to us*; less water in the ocean would be insufficient for our needs, and more would either drown or make us miserable with damp and gloom.

Hill and valley, sea and land, hot, cold, and temperate regions, all have their wonders, beauties, and admirers, and the whole world, as God's handiwork, shews forth His praise. The Greek word, "*Kosmos*," often translated, world, in the New Testament, signifies, *arrangement and beauty*, and of many a spot on earth it may be said as Heber said of Ceylon,

“Where every object pleases,
And only man is vile.”

But if this sin-cursed earth has still such beauty, what must the holy world to come be like ?

“If God has made this earth so fair,
Where sin and death abound ;
How beautiful beyond compare
Will paradise be found ?”

Dear reader, there is a home eternal in the heavens, designed and built by God to shew His highest praise and glory. Is that the home of your heart's desire ?

FOOTSTEPS OF THE FLOCK.

By M. A. J.

“Now the LORD had said unto Abram, Get thee out thy country, and from thy father's house, unto a land that I will shew thee.”—Gen. xii. 1.

HOW deeply interesting, instructive and helpful are these historical records of Genesis—the Book of Creation—the book of the beginning, the foundation upon which all subsequent history, and human experience should be formed ? Thrilling incidents succeed each other in rapid succession. The glorious creation of God as seen around, above, and beneath us. The creation of man in the full grandeur of all his perfect faculties, and his spotless purity, and stainless innocence—a golden age indeed ! Then follow the fall, the curse, the shame, separation, death. The Babel of confusion, and many other things pass before our minds, as we open this first volume of Divine revelation.

Here, however, we stand upon the threshold of a new plan, face to face with the great purpose of God, indeed I may say of a new dispensation. It is nothing less than the formation of the Church in the world—the beginning of an organised body of spiritually-minded and faithful men. A new method adopted of Divine communication, and with it a new life springs up in the mind of man. His heart throbs with new aspirations, fresh new life and thought are his possessions. Here Jehovah separates this man from all his kindred and associations to Himself ; with this separation comes new lessons, new teaching, and new promise. From that eventful day, a mutual friendship and an endearing relationship arose between Master and servant, which continued unabated throughout the subsequent pilgrimage of the father of the faithful and the friend of God. In all this we clearly see Divine plan and method, by which the Divine Being has carried on His saving work in gathering to Himself a people to shew forth His praise—“to speak of the glory of His kingdom, and to talk of His power.” The experience of Abram was exactly like that through which all the ransomed of the Lord must pass before they can enter into those new covenant blessings provided by the Great Head of the Church. In this short paper, I shall confine my few remarks to the Divine call of God to Abram.

“Now the LORD had said.” Has it ever struck your mind, dear friend, that God always has His *now*. Never is He a moment before His time, never a second after, when the hour of time has come. Does

not this suggest to us that there is nothing sudden or unpremeditated on the part of God? With the hour comes the man, and with the need comes the Master. With the time comes the event, however great.

In the phraseology of our text, a difficulty presents itself. It implies that a call had preceded this, but unfortunately we have no record given us by Moses. To relieve our minds we find that Stephen (in Acts vii. 2), expressly states that a special call had been given by the "God of glory" to Abraham when he was in Mesopotamia. After that call had been given, we find that Terah and his family, including Abram, moved from Ur of the Chaldees, and came and dwelt in Haran. There Terah died, and after his death, the Divine call comes to Abram. As to how this call was given we are not informed; whether by dream, vision, or personal manifestation; all we know is that the call is here recorded, and that it comprehends a command and a promise. The command of God was as definite as it was extensive.

This Divine call distinguished Abram from the rest of mankind. In this call you see how God elected, and I may say, preferred this man above the rest of men. It certainly carries the thought of how graciously God looked upon the man, to bestow such great favour, love and grace. Why we write thus is because as far as we know there was no more in Abram than others, for like those around him, he would know more of sun, moon, and fire worship than he did of the true worship to which he is now called. What a grand display of the goodness and mercy of God we see in this one act of His grace in thus calling Abram from idolatry to His service, and thus making him "the father of the faithful."

This Divine call was separating. It meant so much, it was truly the line of demarcation, for it was nothing less than an entire severance of his existing ties to the world. All was to be relinquished without reserve, however valued. It not only separated him from the world, but from his kindred, and from those dear to his heart. It divided him for all early associations, and cut him off from his familiar friends, and weaned him for ever from idolatry. This Divine call set him apart for Divine and special service, it fitted him for the Master's use. From that memorable day, he believed God and obeyed Him. Since that day centuries have passed away. Generations have succeeded generations. But throughout all time God has thus called to Himself His eternally beloved ones. Each chosen, called and redeemed sinner, has been separated as truly, as distinctly, and effectually as was Abram. In all generations, God's family has stood apart often unknown, and more often misunderstood. True it is that darkness and light cannot mix, neither can the child of God feel at home with men of the world. The Church and the world are *two*, not *one*. They are two from the call of Abram to the last sinner called by grace. Then time shall be no more. We often hear it said, "That which God hath joined let no man put asunder." I would say that which God has for ever put asunder, let no man try to join. It can never be!

In this Divine call we have a *definite command*. "Get thee out." Leave thy country, leave the land of "graven images." Get away from thy kindred, who are dark, benighted, idolaters. So God speaks. His great questions come to His children, "What doest thou here, Elijah?" or as to Adam, "Where art thou?" It is so with the Church to-day.

The precious sons of Zion have all of them received the command, "Take up your cross." Of the redeemed ones it is said they follow the Lamb. O, to receive that heavenly calling which brings the soul into fellowship with God: then the world recedes, and companions are forsaken, and we follow on to know the Lord. With the direct command there comes *direction*. Abram must get out of his country, but God will guide him to the land, and lead him by a "right way" to it. How full of Gospel truth is this. Ye called of God! Listen, you are called to self-denial, self-sacrifice, and to travel an unknown path, but God will order thy footsteps, and guide thee with His counsel, safe to the promise land, to that "inheritance, undefiled, and that fadeth not away."

(To be continued).

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION. DAY OF PRAYER.

"More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day."

"ASK and ye shall receive" are the words of our King. Our brother Hutchinson, whose health for some time had been in a sad condition, having, after anxious and prayerful thought, tendered his resignation to the Committee, it was arranged that an all-day prayer-meeting should be held at Soho on February 5th, the Committee believing that He, who in the past had hearkened, and in answer to prayer had provided the workers, would again hear and send other labourers into the field.

Our earnest brother Booth and his wife, as will be seen by the current issue of the *Strict Baptist Mission Herald*, are doing good work, and pressing forward; and helpers are needed. His parting word, urging that reinforcements should be sent, lingers with us.

The service, or rather series of services, were all that could be desired. The presence of our Divine Master was sweetly realised, and to some the house of prayer became the gate of heaven. At no period of the day were brethren lacking to take part, and from 8 a.m. until 8 p.m. praise and prayer and words of counsel were heard in the sanctuary. Brethren joined in seeking unity, peace, concord, guidance, blessing, and men. Can these gatherings have been in vain? Surely not, when our great Leader has said: "Where two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is in heaven. For where two or three are gathered together in My name there am I in the midst of them."

At 8 a.m. our honoured and zealous President, Mr. John Box, took the chair, and the proceedings of the day were opened by singing a part of "All hail the power," &c., and the reading of Psa. xcvi. After this the Chairman gave an address, and read extracts from two very interesting letters from Mr. E. A. Booth. Prayer was offered by brethren Martin, Hurran, Marsh, Waller, G. A. Cooper, and Hall. J. E. Flegg read a portion of John iv., and also engaged in prayer. Brief and earnest addresses were delivered by pastors E. Marsh and J. Mayhew.

At 11 o'clock the chair was vacated by the President, and our Vice-President, pastor R. E. Sears took the conduct of the meeting until 2 o'clock. After a few introductory remarks, and prayer by Mr. G. Thrower, the Chairman read Acts i. 1-14. The following brethren led the meeting in prayer:—Upsdale, License, Wakelin, Abbott, Colls, Burrows, Ince, and J. Pickett. Other portions of Scripture were read by the Chairman, and pastors L. H. Colls and J. H. Lynn addressed the meeting.

From 2 p.m. to 5 p.m. the meeting was presided over by our beloved brother J. W. Thomas, of Watford. After reading John xv. 16-27 the Chairman delivered a short address, and the following friends, amongst others, prayed:—Brethren W. Pickett, Millwood, Secrett, Cornwell, H. Cooper, Fowler, Sears, and Steele. Addresses were also delivered by pastors Mutimer and Mitchell, and Mr. A. J. Robbins.

The Treasurer of the Mission, Mr. W. Abbott, then took the chair, and, in his usual genial manner, conducted the meeting to its close. Having made a few remarks, and having read Psa. ii., the Chairman called on brother Cornwell to pray. Then followed an address by pastor E. Beecher. Amongst

others who led the meeting in prayer were the following:—Brethren Moule, Fromow, Chilvers, Pallett and Hutchinson. Addresses were given by pastor H. D. Sandell and Mr. S. Hutchinson. This brought to its close a day of holy exercise, and we look to Him who heareth when His people cry to send an answer.

JAMES E. FLEGG.

STOKE ASH.—The Sabbath-school at Stoke Ash held their annual teachers' meeting on February 8th, tea being provided in the vestry. After which the business of the past year was attended to, which we are glad to say proved very satisfactory. Addresses were given by several friends present. We praised our covenant-keeping God for His great goodness to us through the past year, and sought His Divine blessing for the year just entered upon. Our Superintendent concluded the meeting by prayer, which brought to a close a happy and enjoyable evening. Our anniversary to be held (D.V.) on June 24th, Mr. Chilvers (of London) to take the services.—K. C., Sec.

“PROVIDENCE,” CLAPHAM JUNCTION.

THE Sunday-school anniversary services were held on February 11th and 13th. Our pastor, Mr. R. E. Sears, preached on the Sunday morning from Luke v. 4, and in the afternoon gave an interesting address on the subject, “Snow.” The prizes for attendance were then distributed to the scholars.

In the evening Mr. H. Dadswell preached from Exod. xii. 26, 27. The sermon was much enjoyed, and many felt the power of the preacher's words as he spoke of “redeeming blood” as the teachers' great and all-absorbing theme.

The services were continued on Tuesday. In the afternoon a sermon was delivered by Mr. H. T. Chilvers from the words, “Cast thy bread upon the waters.”

After tea a public meeting was held. Mr. John Piggott, who was announced to preside, was unable to attend on account of illness, but sent a handsome donation to the School Funds. Our pastor occupied the chair.

The report was read by the secretary. It stated that there were 19 teachers, most of whom were Church members, and 305 scholars on the books. The average afternoon attendance was 220. Many useful teachers had been removed in Providence. Mr. John Sears, at the unanimous request of the teachers, had taken the young men's Bible-class, and a cordial invitation was given to young men in the neighbourhood to join the class. The Band of Hope was progressing, having 164 on the roll. Seven of our scholars had been successful in

the Battersea Sunday-school Union Scripture Examination. The receipts amounted to £56 5s., and the expenses to £45 1s., leaving a balance of £11 1s. in hand.

Addresses were delivered by Mr. Chilvers (“Powers for Service”), Mr. Robbins (“Fight the Good Fight of Faith”), Mr. Wileman (“Mighty to Save”), and Mr. Mayhew (“Flowers as Emblems of Graces”).

The Sunday-school choir rendered special hymns and anthems, under the leadership of Mr. E. G. Marsh. Notwithstanding the unfavourable weather, there was a goodly gathering of friends. The services were refreshing and encouraging. Collections amounted to £14 10s.

F. W. KEVAN.

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

THE annual meetings of above, held on January 30th, at Keppel-street, will not soon be forgotten. An earnest spirit of love, unity, and enthusiasm pervaded the meetings throughout, and many felt that a good stir had been made in Sunday-school enterprise.

A good representative gathering of Sunday-school workers attended the afternoon service, when pastor H. Tydeman Chilvers preached the annual sermon from, “Take heed that ye despise not one of these little ones.”

A splendid tea was provided by the Keppel-street friends, of which about sixty partook.

The evening meeting commenced at seven o'clock. About one hundred and seventy persons from all parts of London comprised the congregation. Our president (R. E. Sears) very ably presided, and gave some good, sound advice to Sunday-school teachers. The Scriptures having been read, Mr. Kevan offered prayer. The report was read by the secretary, and unanimously adopted by the meeting. It was also moved and carried that the report be printed and circulated.

Mr. Loosely, of New Cross, then spontaneously rose and moved that the sermon preached in the afternoon be printed and circulated among our London Churches and schools. This was seconded by Mr. Vinall, of Brentford, and supported by Mr. Carr, of the Surrey Tabernacle, and Mr. R. E. Sears and others who heard the sermon. This resolution was carried with applause. At this juncture Mr. Robert Banks rose and promised to print two thousand of them and present them to the committee, which offer was received with applause and gratitude.

The addresses, full of fire, that were given by brethren Marsh, Steele, Lynn, Wakelin, and Vine, were all that could be desired for Sunday-school workers.

Our brother Steele very ably conducted the singing throughout these services.

The hymn-sheets used on this occasion were the first of a new series (No. 24) published by R. Banks and Son, Racquet-court, especially compiled for "Christian Workers." We, as a committee, heartily recommend the same.

H. TYDEMAN CHILVERS.

Hon. Secretary.

STOCKWELL, S.W. (BRINGTON TABERNACLE SUNDAY-SCHOOL).—On Sunday, January 14th, 1900, the anniversary of the Sunday-school was celebrated with special services, Mr. R. C. Bardens preaching morning and evening. His remarks were most suitably addressed to the children and teachers, and gave us all considerable encouragement in the labour of teaching the Word to the young. Hymns specially prepared were rendered by the children during the day, and anthems were sung at the opening and closing of each service. On the following Tuesday afternoon a sermon was preached by Mr. Marsh, and after tea a public meeting was held in the chapel, under the chairmanship of Mr. R. Stockwell, who remarked especially on the excellent progress shown in the secretary's report, which showed an increase in the attendance, as well as in the interest taken by the scholars in the teachers and their work. The prizes were distributed at this meeting, and cheerful remarks and exhortations were expressed by the pastor and Messrs. Dale and Pounds. Collections during Sunday's and Tuesday's meetings realised over £9. The president and pastor (Mr. Cornwell), together with the superintendent and teachers, desire to give thanks to God for His grace and constant help through the past year, and pray that He may so continue to further the work that it may be to the lasting honour and glory of His name for ever.—SECRETARY.

LEWISHAM (COLLEGE-PARK).—Anniversary services of the above Sunday-school were held on Lord's-day, January 28th. Sermons were preached morning and evening by Mr. Langford. A children's service was held in the afternoon, when addresses were given by Messrs. Langford and Payne. The services were continued on the Tuesday following, when a very encouraging sermon was preached by Mr. Marsh from Psa. cxiv. 12. Tea followed, and a public meeting was held in the evening, Mr. Riddle being in the chair. Brethren Jones, Jarvis, Green, and Langford gave some very interesting addresses to the children. Special hymns were sung, and recitations given, by the scholars, after which came the distribution of

prizes. A presentation was also made to Miss Copping, and she takes this opportunity of expressing to all friends her deep and heartfelt gratitude for this kindly feeling which they have shown. The annual report showed an increase of scholars during the year, for which we thank God and take courage.—E. COPPING.

GRAYS.—The annual tea and prize-giving meeting of the Sunday-school was held on February 7th. At five o'clock a goodly number (nearly 70) of teachers, scholars, and friends sat down to a substantial tea, provided by the teachers, after which the children recited their Scripture pieces, presided over by brother W. Gull (of East Ham), assisted by the worthy superintendent. The prizes were then distributed, and commented on, 28 recipients being entitled by their marks during the twelve months; after which a few savoury remarks from chairman and superintendent, who then closed the meeting with prayer, all feeling it was good to have been there, it having been both a spiritual and instructive meeting to old and young.—ONE WHO WAS THERE.

"ZOAR," GRAVESEND.

On Wednesday, January 31st, the usual New Year's meeting was held. In the afternoon pastor E. Mitchell preached an excellent sermon founded on Rev. i. 5, 6.

Tea was served in the schoolroom. A public meeting was held in the evening, at which the pastor, Mr. C. Guy, presided.

After the devotional part of the meeting was concluded, the chairman introduced the business with a short speech with reference to the advanced age of their senior deacon, and called on Mr. Rayfield, one of the deacons, to propose a resolution, to which he spoke with much feeling. It was as follows:—"This meeting of the members of the Church and congregation, and other sympathetic friends at Zoar Chapel, desires to offer its hearty congratulations to Mr. I. C. Johnson on attaining his 90th birthday. It also wishes to express its sense of the Divine Goodness in sparing his valued and useful life to the Church for so long, and ventures to express the hope that his days amongst us may yet be numerous, and marked by a continuance of the physical health and mental powers he now enjoys."

This was seconded in a neat speech by Mr. Goldsmith, another deacon, and carried with pleasure by the meeting. For a few minutes there was a pause, whilst a friend went into the vestry and brought out something in a large frame and handed it to the chairman, who then said:—"Dear Mr. Johnson,—We could

not let this occasion pass without presenting you with some tangible token of our regard. I therefore, on behalf of the Church and congregation, have the pleasure to ask your acceptance of this address, engrossed on vellum and illuminated.

The chairman then read the address, which is of considerable length, and said: This reading shall constitute my speech.

The nicely-framed address was then delivered to its owner, who received it, and replied in rather a long speech by saying: It is true that I celebrated my 90th birthday last Sunday; but this does not mean that I am 90 years of age, but that I have completed 89 years, and have entered into the 90th. He then thanked the pastor, deacons, and other friends for the handsome testimonial that had been presented to him, and that he should preserve it as a token of Christian esteem. He further said that it may be asked, How is the attainment of so great an age to be accounted for? He could only account for it as did the Psalmist (Psa. xxx. 3), who had been the subject of persecution and bodily ailments, and said, "*Thou hast kept me alive.*" This motto appears in "*The Baptist Almanack*" against Sunday, January 28th, this year, from which the speaker obtained it, and because that is the date of birth he uses it on which to found future remarks. He said that, considering the many dangers to which he had been exposed, he can account for his present existence in this world on no other ground than, "*Thou hast kept me alive.*" In the first place, there were the dangers of infancy. Being a very weak child, his mother grieved at the thought that "he would never make old bones," the more so as statistics show what a large percentage of newly-born ones die in infancy. There are different opinions as to the destiny of departed infants; he, however, believes that they are taken to heaven, and quoted lines from a tombstone:—

"Proud infidelity, turn pale and die:
Beneath this stone two infants ashes lie:
Say, are they lost or saved?
If heaven's by works, in heaven they can't
appear:
If death's by sin, they sinned, for they are
here.
Revere the Gospel's sacred page:
The knot's untied.
They died, for Adam sinned:
They live, for Jesus died."

After referring to the dangers of infancy, he stated that when a child in petticoats, by getting too near the fire-place, he became enveloped in flames, but, owing to maternal presence of mind, they were soon extinguished, but not before the clothes were destroyed, but not the wearer—why not? Because "*Thou hast kept me alive.*" When a mere boy he fell into the river Thames,

but was by human means rescued from drowning. Why rescued? A human hand was the proximate cause, but the remote cause was the power of God, so it is true in this case also, "*Thou hast kept me alive.*" He told us that when further advanced in boyhood he was bitten by a mad dog, which was at once destroyed, and, to prevent the virus spreading, a severe surgical operation was performed, which, being blessed of God, was successful in preventing fatal consequences, so it must be believed "*Thou hast kept me alive.*" The speaker further said he had been the subject of almost all the disorders common to childhood, boyhood, and early manhood; but he stood there as a monument of God's mercy, goodness, and grace with the thankful acknowledgment of the fact, "*Thou hast kept me alive.*" Reference had been made to a life of usefulness, but it was not for him to say much about that, although he must admit that when brought to a knowledge of the truth, nearly seventy years ago, by the instrumentality of the late Mr. James Wells, the glorious doctrines revealed in God's Word were so burned into his soul by the fire of God's eternal love that he was compelled to talk about it everywhere, to individuals and to congregations, in London, in Kent, and in about half the counties of England, as well as later in several parts of France and Italy. In whatever place his lot was cast through life, if in the locality there was no place in which the Gospel was fully preached, he was induced by the inworking of the Spirit to open rooms for preaching the truth as believed in by the Strict and Particular Baptists, notably Gravesend, the outcome of which is the cause at Zoar Chapel; also at Strood in Kent, Cliffe-at-Hoo, Gateshead-on-Tyne, and Newcastle-on-Tyne. One interesting remark was that he was invited to preach at a Wesleyan chapel, the result of which was that four persons received the truth, became Baptists, and were, by request, baptized by him at the old Enon Chapel at Chatham. Thus God had graciously and wonderfully "kept him alive," and made some little use of him, and had forborne with all his unworthiness and weaknesses, for which he was thankful, ascribing all his mercies to free, sovereign and distinguishing grace, and hoped to join in that contention that is going on in the heavenly world above, as described in Ralph Erskine's admirable sonnet:—

"In heavenly choirs a question rose
That stirred-up strife will never close:
What rank of all the ransomed race
Owes highest praise to sovereign grace?
Babes thither caught, from womb and
breast,
Claimed right to sing above the rest:
Because they reached the happy shore,
They neither saw nor sought before."

Those who arrived at riper age. Before they left the dusky stage. Thought grace deserved yet higher praise That washed the blots of numerous days."

Here an apology was offered for the length of his address, because it would circumscribe the ministers present in their speeches. Notwithstanding, brethren Mitchell, White, and Lawson spoke truthfully, lovingly, and encouragingly, embodying in their remarks congratulations to our friend.

The chairman made a short speech, gave out a hymn, which was sung, and pronounced the benediction. Thus the meeting was brought to a close.

QUARTUS.

CLERKENWELL (MOUNT ZION).—Sunday-school anniversary services were held on Lord's-day, February 11th, and Tuesday, February 13th. The pastor preached morning and evening, and Mr. H. T. Chilvers conducted a children's service in the afternoon. On Tuesday, in the unavoidable absence through ill-health of Mr. W. J. Styles, Mr. E. Marsh preached in the afternoon. Tea was partaken of in the schoolroom, and a public meeting held in the chapel in the evening, presided over by the pastor. An excellent report was read by the secretary, Mr. J. Beckett. The financial statement showed a small balance in hand. Appropriate addresses were delivered by brethren Dadswell, Chilvers, Mackenzie, Marsh, and Voysey, all of whom, excepting brother Marsh, had been, or were still, connected with the school. The weather both on Sunday and Tuesday was very unfavourable, and acted adversely on the congregations. Yet it was felt that the services were not behind any of the preceding anniversaries, the Tuesday services being specially helpful and encouraging. Collections amounted to £28 3s. 3d. Further particulars next month.

CHATHAM, ENON.

Annual Statement read at Special Meeting, Wednesday, January 10th.

MR. CHAIRMAN AND CHRISTIAN FRIENDS.—Through the mercy of our covenant God, we, as a Church and congregation, have been permitted to see the opening of another year. We have had our faith tried, and now we render praise and thanksgiving for many blessings bestowed upon us, and say, "He hath done all things well," and we hope for new blessings during this new year of 1900. During the past year we have held four special services, with collections—*i.e.*, New Year service, Church anniversary, Pastor's anniversary, and Harvest Thanksgiving. In addition to these we have had collections for the Strict Baptist Mission, on the occasion of Missionary E. A. Booth's

lantern lecture, £2 3s. 7½d.; Local Hospital, £1 11s. 9d.; Local Branch for Widows' and Orphans' Fund for Wives and Children of Soldiers and Sailors slain in the Transvaal War, £2 9s. 1d.; and our little Benevolent Fund, £1 5s. 2d.; besides private subscriptions and donations. So that, apart from supporting our resident pastor, and all incidental expense paid up, toward which last-named expenses our brother Casse collects, in small sums, among the members of the Church and congregation, we have collected £7 9s. 7½d.

During the past year four members have been received into the Church—three from our Open Communion Church (who related their call by grace), and one by transfer from a sister Church of the same faith and order as ourselves, and one left to join an Open Communion Church.

We have also lost one by death, interred by our pastor in St. Nicholas Cemetery last Saturday—*i.e.*, our late beloved brother Geo. Barton Vanheson, who was also one of our trustees.

The Sabbath School numbers about the same as last year, from which £2 10s. has been sent to the Strict Baptist Mission, which is quite separate from proceeds of lantern lecture.

The school is well supported by friends, a summer and winter treat being given each year, and about 60 reward books, etc.

In conclusion, we heartily thank our friends for their support throughout the year. Trusting we may still be kept in peace and love by the unity of the Spirit of God,

We remain,

Yours to serve for God and truth,

THE DEACONS.

MARCH. — PROVIDENCE CHAPEL ANNUAL GATHERING.—The Church members belonging to Providence Baptist Chapel, March, celebrated their annual tea and social gathering on Tuesday, February 6th. A goodly number partook of tea at six o'clock. The social meeting of the members followed at about seven, when the numbers were augmented by the presence of a few more, who could not attend the tea. The pastor stated that they were not without signs of blessing although additions were not so numerous as could be desired, also that peace and unity reigned amongst them. The congregations were good, and their financial position was very encouraging. They were quite free from debt, and the balance-sheet showed that they had a little to carry forward. Several took part in the meeting, and many words of encouragement were spoken. Mr. and Mrs. W. Morton were thanked for the gift and management of tea. The pastor

was presented with a cheque, the money being subscribed by several friends. This happy meeting concluded with the Doxology and Benediction.—*Local Paper.*

NOTTING HILL GATE (BETHESDA).
—Quarterly box meeting, January 25th. Brother Downes in the chair, who after opening the service, called on the secretary (H. T. Thiselton) to read the financial statement for the quarter, which showed balance in hand of £2 14s. 5d. Boxes (collecting) and donations amounted to £4 12s. 6d., thus enabling us to make repayment of £5 to M.A.S.B.C., as arranged. The secretary announced that he had a scheme for liquidating the remaining balance of £60 during the year ending April, 1901, the principle of which had been approved by the committee, and details of same would be announced at the next meeting, to be held the last Thursday in April, and duly advertised in the "E. V. & G. H." Brethren Bodington and H. E. Bond (late pastor) addressed the meeting, which the chairman closed by pronouncing the Benediction.—H. T. T.

A SUGGESTION.

To the Editor of the "E. V. & G. H."

DEAR BROTHER.—One cannot forbear sending you a line with a suggestion *re* that "Letter From the Front," in this month's Magazine. The reading of it touched our heart, and caused, I doubt not, many to join those loved parents in their trial, as they bless God for such precious testimony of His sovereign saving grace in one so dear, under such circumstances.

I was constrained last night to introduce it into the sermon, and read it entire to the congregation.

Will not our God hear that deep, heartfelt "Amen" that murmured through the building after the breathless silence that followed the reading, as we said, "God bless Ben Varns, whoever he is, and bring him home in safety to serve his beloved Lord; and may He give many a praying father and mother, who have sons at 'the front' such joy as fills that Christian home?"

That deep silence, those moist eyes, that spirit-prompted "Amen" from a large congregation of young and old compels me to suggest that, through your kind permission, others should be encouraged to bring their testimonies forward.

Are there not many other letters from the front that might have a place in your Magazine?—letters that our young people will read, and God will bless. Anything and everything that weakens the kingdom of Satan, and strengthens the kingdom of Christ, loyalty to

Christ demands the Christian pulpit and Press to utilize.

Such letters as those of Ben Varns deepen the fellowship of the spirit with our loved ones unknown in the flesh—stimulate the pleadings of godly parents—encourage the Sabbath-school teacher—give a fresh opening for plain personal talk with the young about their soul's eternal welfare—give the Christian mother an interesting topic for her Sunday evening Bible reading with the children, when unable to get to the service, as well as bring glory to our God in the sovereignty of His salvation, and the certainty of the ingathering of "His own elect."

These and a multitude of other thoughts crowd into the mind, and compel us to say, "Let us have all such testimony as we can get, that even while the battle is raging we may 'divide the spoil' and 'take the prey.'"

God be with and bless all our dear brothers at the front. E. MARSH.

5, Janson-road, Stratford,
Feb. 5th, 1900.

P.S.—As I close the above a letter comes from our worthy brother, H. D. Mobbs, *re* the Special Prayer-meetings during this terrible war, in which he says:—"At Prittlewell we have had two special meetings for prayer and confession. . . . I feel sure that God, who hears a sigh and a groan, heard the prayers of our dear brethren, and I do believe we are now receiving in a measure the answers to the same. On January 8th, the friends at 'Ebenezer,' Waltham Abbey, had a special meeting for the same purpose. I have attended many prayer-meetings since the Lord called me by His grace some 48 years ago, but I have never before been at one where the power and felt presence of the Holy Spirit was more enjoyed, truly it was the House of God and gate of Heaven." Let us "continue in prayer," and gather all the spiritual correspondence from "the front" we can, to stimulate the gatherings. Surely no one would disturb the solemn hour with the introduction of party politics, when a guilty nation confesses her sins, and returns with weeping and supplications unto her God? Oh, God! "in wrath remember mercy," and give us peace on righteous premises.

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SWANSCOMBE.—The annual meeting was held on February 8th. In the afternoon a conference was held, presided over by brother F. Shaw, and attended by the brethren who have occupied the pulpit from time to time. The subject discussed was the advisability of forming a Church. It was decided to postpone this matter for a year, Mr. Shaw being asked to continue his presidency of the Mission. The land

which has been purchased and paid for to be put in trust, thirteen brethren, "Strict and Particular Baptists," interested in the Cause, to be appointed trustees. Mr. Shaw promised to do his utmost to get a chapel reared before the end of the year. After tea had been served, a public meeting was held, presided over by Mr. Shaw. Accounts were rendered, showing a balance of 18s. due to the treasurer. Encouraging addresses were delivered by brethren Flower, Waller, and Chambers. Mr. Shaw concluded the meeting. The spirit pervading the meeting was Hope, and patient waiting for the Lord.—P. J. C.

LIMEHOUSE (ELIM).—Services were held to celebrate the 30th anniversary of the formation of the Church, on Lord's-day, January 28th, 1900. The pastor preached morning and evening to the edification and rejoicing of many. On Tuesday, January 30th, we were favoured with the presence of Mr. E. Mitchell, who preached in the afternoon a very helpful and encouraging discourse to a goodly number of friends, who for the most part stayed and took tea with us in the school-room, which was heartily enjoyed. The evening meeting, with Mr. Abbott in the chair, commenced by singing the 548th hymn (Denham's); the xl. chap. of Isaiah read, brother Mr. Cole, of Richmond, sought the Lord's blessing on the gathering. The esteemed and genial chairman gave a very suitable and happy address, followed by brethren W. H. Lee, E. Mitchell, E. Beecher, and S. T. Belcher, who delivered cheering, comforting, and excellent speeches, interspersed with hymns of praise, heartily sung, all being very much enjoyed, after which our pastor in a few kind words remarked upon the absence of brother G. J. Baldwin, and brethren Pounds, and Waite, through affliction, beseeching the blessing of the Lord upon them, then speaking in high terms of praise of the kindness of the chairman in presiding, and his ministerial brethren present for so nobly supporting the chairman; to each and all of them he proposed a hearty vote of thanks, which was unanimously given, and duly acknowledged. After uniting in a song of praise, brother Stringer earnestly prayed for the future welfare of pastor and Church at "Elim." Mr. Holden pronounced the benediction. Amen.—G. Y.

TOTTENHAM (EBENEZER).—On Lord's-day, January 14th, we commemorated the 12th anniversary of the opening of our chapel, the pastor, John P. Gibbens, preached in the morning, and pastor J. Clark in the evening to good congregations. On Tuesday, 16th,

an anxious day for us, our brother Clark, through indisposition, and brother Savage, through another engagement could not be with us, and as a last disappointment, brother Mitchell wired us in the morning, "Ill, cannot come," which we all regretted very much, and felt all was against us, but our brother W. E. Palmer did us good service by preaching in brother Mitchell's stead. The Word was much enjoyed. In the evening our esteemed brother Mr. John Piggott, of L.G.C., ably presided, and by his genial spirit, and encouraging words, gave such a tone to our meeting that enabled us to forget the cares and anxieties of the former part of the day. The pastor made a short statement, which was one of gratitude for the past and of confidence in God for the future to supply our needs. Our chairman then spoke from 2 Sam. vii. 29, noticing David's prayer. He commenced with the language of unworthiness, "Who am I, O Lord?" it was the language of grace in the heart, "Thou knowest," he was concerned for the blessing of God. We want providential, national blessing, but beyond all eternal and spiritual. Brother W. E. Palmer spoke from the word, "Ordered." Brother Licence spoke on Psalm xl. 17. Brother Peacock's word was based on Psalm xxxvi. 8. The pastor made a few closing remarks, giving the exhortation, "Trust in the Lord for ever." Thus we had a good day; all our brethren did us good service. Collections £9 13s. 7d.—**ONE WHO WAS THERE.**

SHOULDHAM-STREET (BRYANSTON SQUARE).—Through the loving-kindness of our gracious God we were favoured to hold our New Year's meeting in aid of the Infant and Aged Friend Society on January 23rd. A nice number sat down to tea. The evening meeting was very ably presided over by our esteemed brother Mr. F. B. Applegate, of Chadwell-street. The following ministerial brethren, Mr. E. Mitchell, Mr. T. Carr, Mr. W. Waller, and Mr. E. W. Flegg were helped to give us comforting and encouraging addresses. We were cheered by seeing so many friends present. The Lord's presence was truly felt to be in our midst. We desire to thank our triune God, and to take courage. Collection £6. "Praise God from whom all blessings flow."

NEW CROSS (ZION).—On the 6th ult., the 32nd anniversary of the Tract and Benevolent Society was celebrated by a tea and public meeting. Mr. A. H. Riddle presided, and addresses were given by pastors J. Box (Soho), H. T. Chilvers (Keppel-street), E. Mitchell (Chadwell-street), Thomas Jones, and Mr. A. E. Brown. The annual report was read by Mr. J. Martin (hon. sec.).

showing that much good had been done by the visitors both of a spiritual and temporal character. The Christmas Dinner Fund amounted to over £72 and about 170 families had been relieved by it. The balance sheet showed £13 in hand.

MAIDSTONE (PROVIDENCE).—Sunday-school anniversary services were held on the 11th ult., when special sermons were preached by pastor A. H. Pounds (Bexley). On the following Wednesday the scholars and friends were entertained to tea, succeeded by a public meeting, Mr. T. G. C. Armstrong (New Cross), presiding; Mr. Hodges (Highbury), offered prayer. The annual report was given by Mr. Brown (hon. sec.); and Mr. H. J. Walter (supt.), who had been absent for several weeks through illness, received a hearty welcome, and delivered a short address. Recitations were given by the scholars, interspersed with singing, and the chairman distributed the prizes among the scholars; afterwards making a presentation of Farrar's "Life of Christ," and "Life of St. Paul," together with a purse of money to Miss Winsler, as an expression of love and esteem from her fellow teachers and senior scholars. Notwithstanding the inclemency of the weather there was a fair attendance, and a very enjoyable evening was spent.

ILFORD (EBENEZER).—We held our New Year's services on Tuesday, January 23rd, when two sermons were delivered, afternoon by brother J. Clark from Psalm cxix. 49. "Remember the Word unto thy servant upon which thou hast caused me to hope," after which tea was partaken of by a goodly number of friends. In the evening brother E. Marsh preached from Nahum i. 7, "The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." Both brethren were very graciously helped to speak to the edification and encouragement of the hearers, and it is trusted with profit. There was a very good attendance on each occasion. On Tuesday, the 13th instant, through the kindness of the friends, the scholars of the Sunday-school (including the Bible-class) were entertained at tea, free. In the evening, under the presidency of the pastor (Mr. S. J. Taylor), a most interesting lecture was delivered by the superintendent (Mr. G. S. Fauch), on "The Authenticity, Compilation, and Preservation of the Bible," illustrated by a number of large coloured diagrams, which was much appreciated not only by the scholars, but by a number of friends who were also present. To our triune God we desire to ascribe all the praise for His gracious help and blessing on both occasions.—W. G. F.

BOW (BOTOLPH'S ROAD).—Services in connection with the 21st anniversary of the pastorate of Mr. W. H. Lee were held on Lord's-day, January 21st, when the pastor preached morning and evening, and the Tuesday following. Mr. Little occupied the chair, and sterling addresses were delivered by the following brethren:—Mr. Rundell, of the Surrey Tabernacle, from 1 Cor. i. 6; Mr. Noyes, of Poplar, from Ephes. i. 23; Mr. Flory, who reviewed the past century, and the pastor, who bore witness to the goodness, mercy, and faithfulness of God as manifested in His gracious dealings with the Church at Bow. The collections were very good, the chairman and another kind friend giving very liberally, and the meeting was felt to have been very profitable.—J. F.

GLEMSFORD (EBENEZER).—On February 7th, between fifty and sixty of our friends were entertained by Mr. Clarke, Sunday-school superintendent. After a bountiful tea, Mr. Everett, the newly-elected pastor made some appropriate remarks. Our aged brother Mason led us to the throne of grace. The evening was spent in singing, with addresses from several brethren, and concluded with the Suffolk favourite hymn, "Blest be the tie that binds." We trust both pleasure and profit were combined in this happy meeting.—E. C. K.

STAINES.—On Lord's-day, January 21st, the anniversary services of the Sunday-school commenced. Mr. W. Stanley Martin preached suitable sermons in the morning, from Psalm cvii., evening, from Matt. xxii. In the afternoon he gave an interesting object lesson address, subject, "Weighed in the balances;" this was listened to by our young friends with intense interest. On Thursday, the 25th, the services were resumed. Mr. Joseph McKee presided, and made some encouraging remarks to Sunday-school teachers, and other Christian workers. Mr. W. A. Tooke gave a Gospel address. A good company partook of tea in the School-rooms. At the evening meeting Mr. I. R. Wakelin, presided, and gave some cheering words to scholars, teachers, and friends; our dear brother seemed very happy in his work. Mr. A. Jeffs spoke well; his addresses are always valued by us. Next came Mr. W. S. Martin with an object lesson address from 1 Cor. iii. 13, and two following verses. Mr. Tooke followed with an address to Christian workers. Some of our scholars gave recitations, and one dear little fellow sang a solo, "Our blest Redeemer, ere He breathed," &c. The singing of hymns and anthems by teachers and scholars reflected great credit on the conductor, Mr. John Holden, who is also the ener-

getic secretary of the Sunday-school. Miss Boorman ably presided at the organ. The closing prayer was offered by Mr. Wakelin. Thus has passed another of our happy seasons. A good work has been maintained through another year under difficulties, being very short of teachers. The conduct and attendance of some of our scholars is a source of encouragement; the Band of Hope is held weekly; interest in Missionary work increases. Friends, pray for us, and come and help us.—J. MCKEE.

CHELMSFORD.—In response to the letter by pastor John Box, which appeared in the January issue of the "E. V. & G. H.," a special meeting for humiliation and prayer, was held on January 8th. The pastor, Mr. H. S. Boulton, presided. After reading the ninth chapter of Daniel the object of the gathering was stated. The pastor alluding to the rapid progress of "Ritualism," the increasing disregard of the Lord's-day and the spirit of indifference to the Word of God, made some appropriate remarks. The brethren invited to supplicate the throne of grace poured out their fervent petitions with deep feeling. As they prayed "the Lord to send out His light and truth," to comfort and provide for the bereaved, who had lost their bread-winners at the seat of the war, and long to favour this beloved land with Gospel privileges; hearty "Amens" were uttered from many lips. The Lord soled the brethren that the prayers were quite in keeping with the purpose, for which we met. The fact that we were meeting in common with the Strict Baptist Churches in London and the provinces brought a large congregation together. The friends dispersed, feeling a solemn, yet happy season had been spent in the Lord's courts. January 10th, was set apart for the observance of the New Year's meeting, and a time of happy fellowship with the Lord and Christian friends was enjoyed; more especially, as the meeting was also one of welcome to the pastor, who commenced his stated labours last April. Over 100 sat down to tea. A public meeting held in the chapel followed, when the pastor presided. Many of the friends unable to get to the tea, came to the evening service. Gratitude for covenant mercies bestowed, was suitably expressed, the crown of thanksgiving being placed upon the Master's head. The Word preached has been blessed to the comforting and strengthening of the Church by baptisms and transfers. Warm-hearted addresses on Gospel subjects were delivered by brethren W. Beach, H. Chilvers, J. W. Cottee, J. Lapage, G. Pizze, S. Monk, and others. The deacons, prefacing their remarks with kind words of welcome to the pastor,

hoped that God's continued blessing might be manifest, to the peace and prosperity of the Church. During the evening the pastor, on behalf of the subscribers, presented to Miss M. Cottee a Cabinet, Miss Emily Staines a Writing Desk, and to Mr. F. Blythe a Gladstone Bag. These presents were given as a small token of esteem for services rendered. Each present was accompanied with an address and a verse of Scripture suitable to each recipient. The gifts having been acknowledged, the meeting closed with the singing of Zion's pilgrim song, "A day's march nearer Home."—ONE WHO WAS THERE.

CHATHAM (ENON).—New Year's services were held on Lord's-day, January 7th, when sermons were preached by the pastor, J. Gardiner: morning, from Deut. xi. 12, "The eyes of the Lord thy God are always upon it, from the beginning of the year to the end of the year;" evening, from Rev. vii. 16, 17, special reference being made to our late beloved brother Vanheson. Special services were continued on the following Wednesday, when pastor Chilvers, of Keppel-street, preached in the afternoon from Micah vii. 7. I.—The saint's personal salvation. (a) From hell, (b) from sin, (c) from condemnation. II.—Personal attitude. "I will look." "I will wait." III.—Personal confidence. "My God will hear me." This sermon was both edifying and encouraging. Tea was served in the school-room, after which a public meeting was held, presided over by Mr. I. R. Wakelin. Gospel addresses were delivered by Mr. H. T. Chilvers and the pastor, and an annual report read by one of the deacons.

SURREY TABERNACLE.

SERVICES to commemorate the completion of the Tenth Volume of *The Surrey Tabernacle Witness* was held on Wednesday, February 21st. In the afternoon a sermon was preached by Mr. Northfield, of March, from Dan. iv. 35: "For none can stay His hand, or say unto Him, What doest thou?" after which a goodly number of friends sat down to tea in the large vestry, and in the evening a meeting was held, presided over by the Editor, at which there was a good gathering of friends. Hymn 694 (in Wells' Selection) was sung, a part of Isa. xliii. read by the Chairman, and prayer offered by Mr. Day.

Mr. Battersby, the Secretary of *The Witness* Committee, then read a very interesting report; and the brethren Watson and Green moved and seconded its adoption in kind and appropriate words.

Our young brother Goodenough was then good enough to give some very

interesting details of the work of himself and other young friends—teachers in the Penrose-street Sunday-school, in distributing monthly some four hundred of *The Witness* in the neighbourhood of the Tabernacle, and expressed himself thus: "The love of Christ constraineth us," They were generally well received by the people. Sometimes they had a rough word, but they left the issue with God."

Brother Carr then spoke well from the words: "It is the Spirit that beareth witness."

Brother Stockwell followed. He said *The Witness* was now ten years old. It was a good life. It had proclaimed God's truth, and had not had recourse to any fleshly matters to maintain it. It had not swerved from sound doctrine, nor was it carried on for gain.

Brother Rundell then spoke, giving thanks to God that *The Witness* still held on its way, that Editor and Committee were still spared, and, having referred to Prov. xiv. 5, "A faithful witness will not lie," rejoiced in the fact that *The Surrey Tabernacle Witness* was a faithful one.

Brother Crowhurst then spoke some congratulatory words, and read some lines from our old friend Captain Greet.

Brother Northfield gave some good words also of congratulation, and referred to the tabernacle of witness, and spoke of the witnessing of Father, Son, and Holy Ghost, also the ministers and children of God—our witness, and the Book of books.

Brother Belcher, who had paid us a visit, then kindly stood forward, and gave us some good words and true from the words: "The Spirit itself beareth witness with our spirits;" and then our Editor, in a few chosen and precious words, brought the meeting to a close; and after the singing of the Doxology by the friends, and the Benediction by the Chairman, the friends separated, blessing God for another opportunity of worshipping in the Tabernacle, and wishing *The Witness* God-speed on its journey.

G. F. G.

PORTSMOUTH.—MR. EDITOR, DEAR SIR,—I desire to write and acquaint you of our doings at Rehoboth Strict Baptist Cause. On Monday evening, November 20th, we held our fourth anniversary of the Sunday-school. Our good friend, Mr. Whitaker, from the Isle of Wight, presided at our meeting. After singing, the chairman read Psalm lxxx., brother G. Spratt supplicated the Divine presence; the secretary presented the annual report, which was of an encouraging character, but books are required for the library. Then followed a very brief address by the superintendent. The chairman spoke of the in-

fluence of Sunday-school work, describing the influence of Gospel teaching on the young, also the influence of patience, &c. After singing another hymn several scholars recited pieces. Brother Barnett now briefly addressed the meeting on "What is the fear of the Lord." Mr. C. Spratt, teacher and deacon, after alluding to our extremely limited accommodation gave a brief address on the words, "Beware of 'Anyhow.'" Mr. Pritchard followed with an address on the good king Ezra. Mr. Leggett spoke on the word, "Help." The chairman then distributed the annual prizes. We sang another hymn, "God be with you till we meet again," supplicated the blessing of God and thus ended a most pleasant day.—G. R. SPRATT.

Aged Pilgrims' Corner.

THE 93rd Annual Meeting of the Society has been fixed (D.V.) for Monday afternoon, May 14th. The Lord Mayor has kindly granted the use of the Mansion House (Egyptian Hall). Lieut.-General Sir W. Stirling, K.C.B., will take the chair at 5 o'clock. Further particulars will be duly announced. In the meantime, all the friends of the Institution will make a note of the date.

The lecture at the Hornsey Rise Asylum on January 19th, by Mr. T. W. Nunn, on "Bibles Old and New," showing how fourth century manuscripts became nineteenth century versions, proved to be most interesting and instructive. It was illustrated by about 70 photographs, shown by the oxy-hydrogen limelight. If the lecture could be re-delivered to Sunday-schools and Teachers it would be highly appreciated by all who love and study God's written Word.

On January 21th the inmates of the Brighton Home, and the out-pensioners in the town, were entertained at tea. Upwards of 30 assembled, and in the evening an interesting meeting was held, when short addresses were given by Messrs. Friend, Hodges, Bouden, Hayles, Cambridge, Martin, and Secretary of Parent Society. Miss Virgo, the excellent Matron, will be happy to show any friends over this comfortable little Home, which is situated close to the park and the sea.

During these winter months many of the aged ones cannot get out, hence they warmly welcome the visits of Christian friends. If those living in the neighbourhoods of the Camberwell, Hornsey Rise, and Stamford Hill Homes could kindly call from time to time, they would bestow and receive good, bringing many a ray of light into the lives of aged pilgrims.

Upwards of 1,500 life pensioners, in all parts of the country, are upon the books, of £11,000 per annum are expended in pensions alone. The Homes involve an annual outlay of at least £1,600 more. The needs of the Institutions are therefore great. May the hearts of many more of the Lord's people be opened to help on this work.

EXPERIENCE is the most effective schoolmaster; although, as Jean Paul says, "The school-fees are somewhat heavy."

WHAT discord should we bring into the universe if our prayers were all answered! Then *we* should govern the world, and not God. And do you think we should govern it better?—*Long-fellow.*

TEARS, dropping from a mournful, penitent eye, are like the water dropping from the roses, very sweet and precious to God. A fountain in a garden makes it pleasant; that heart is most delightful to God which hath a fountain of sorrow running in it. St. Bernard calls tears the wine of angels; and sure God delights much in tears, else He would not keep a bottle for them. Tears melt the heart of God. Prayer inclines God to show mercy, tears compel Him; God seals His pardons upon melting hearts; tears, though they are silent, yet have a voice.—*Thomas Watson, 1660.*

If we have a view by faith of what redemption through the blood of Christ is, we shall certainly see in it these two leading features: (1) The depth of the fall, and the horrible, dreadful, damnable nature of sin as discovered by the length and breadth of the law, and the curse attached to it; (2) The fulness and completeness of the redemption wrought out by the blood-shedding and obedience of God's dear Son. Here are two lessons which we are learning all our lives long, and to which every day's experience adds, so to speak, or at least should add a fresh line. Sometimes we sink, as if overwhelmed by a view of the depth of the fall, and a sight and sense of our own actual sins and inherent sinfulness; and then again we are raised up by a believing view of the finished work of the Son of God, and of that precious blood which cleanseth from all sin.—*J. C. Philpot.*

Marriage.

RIDENTON — LICENCE. — On Saturday, December 23rd, 1899, at "Providence" Chapel, Meyrick-road, Clapham Junction, by Pastor R. E. Sears, Susannah Grace, third daughter of A. Licence, of Chadwell-street, London City Missionary, to Albert W. Ridenton.

Gone Home.

MISS A. BURGESS.

In affectionate remembrance of our beloved sister, Miss Ann Burgess, of Willingham, who peacefully passed away from the Church militant to the Church triumphant, on Sunday morning, January 21st, in her 86th year. Our dear sister was for upwards of fifty-three years a consistent and honourable member of the Church worshipping at the Old Baptist Chapel, and was a staunch adherent to Strict Baptist principles, and not ashamed to show her love for the truth. On one occasion of the friends visiting her, she said: "On Christ the solid Rock I stand," which she often repeated; and about two hours before her death, "I think I am going home." Often would she say, "Why do His chariot wheels tarry?" and pray that her dear Lord would give her patience to wait His time. On account of infirmities she had not been able to meet publicly with us for some time, but she is now where "Winds and waves distress no more," and our loss is her eternal gain. For, "O, what amazing joys they feel!

While to their golden harps they sing;
And sit on every heavenly hill,
And spread the triumph of their King."
The words she choose for her card were from 2 Tim. ii. 19, which were very precious to her. Her mortal remains were laid to rest in the cemetery on the following Thursday, our brother J. B. Lamb officiating. May the Lord raise up others to fill the vacant places, and He shall have all the praise. So prays W. T.

ELIZABETH DEARSLY.

At 46, Glenarm-road, Clapton, on January 21st, Elizabeth Dearsly, relict of the late J. H. Dearsly, in her 77th year.

HENRY DREW.

One of the first members of the Church at Ebenezer, Tottenham, and for some time a deacon, has passed away to be with the Lord. His mortal remains were committed to the grave in New Southgate Cemetery, on Thursday, February 8th, by his pastor, J. B. Gibbens. His life was exemplary, and his death peaceful.—J. B. G.

MR. T. W. A. HOLLOWAY,

was a member of the Strict Baptist Church, Poulner, near Ringwood, Hants. He was baptized, and received into the Church, October 6th, 1889, and since that time his walk and conversation have been as becometh the Gospel of Christ. He was brought to the Lord under the preaching of the Gospel, and after realizing the joy of pardoned sin, his enquiry was, "Lord, what wilt Thou have me to do?" He at once began to teach in the Sunday-school, and at the time of his departure he had been a member of the Church, also a teacher in the school, for over ten years. Deceased caught a chill in December last, which after developing into pneumonia brought on his death. He died, fell asleep, on the morning of January 24th, aged 34 years, leaving a widow and five little ones (the youngest only 34 months old and the eldest 6 years) to mourn his loss. We had a very solemn day on the Sunday following, when in the presence of over 300 persons his remains were laid in the grave at the chapel burying ground. In the chapel we sang "Peace, perfect Peace," and "For ever with the Lord." On Sunday, February 4th, his pastor and friend endeavoured to comfort the bereaved from Heb. xii. 11, speaking of the loving hand that afflicts, and the purpose in view. Our numbers are being diminished

one by one; this causes us sorrow and leads us to prayer that the Lord will add to His Church. He is able to do exceeding abundantly, therefore, our eyes are up unto Him. May the great Head of the Church compel others to come in that our hearts may be cheered and our hands strengthened. This is the second death amongst us this year, the other being an aged sister, who had much delight in the services of the sanctuary although not in membership with us. Others have left the village for the towns, and we feel a great need of a renewal in the truest sense, as Habakkuk prayed, "O Lord, revive thy work." May the Lord build the walls of Jerusalem is the prayer of yours in the Gospel. EDWARD DIFFEY, Kingwood, Feb. 6th, 1900.

PHOEBE MARTHA,
the beloved wife of William P. Goodley, suddenly entered her eternal rest, in her 65th year, on December 30th, 1899. For sixty years she was connected with the school and Church at Mount Zion, Hill-street, Park-road. She entered the school at the age of five, passed through all the classes, and became a teacher. She was baptized with seventeen others from the school, by Mr. John Foreman, the last Sunday in January, 1856. Married a teacher in the school, July, 1892. She lived to become a deaconess, and was present at dear Mount Zion twice on the last Sunday of her life, when our pastor (Mr. J. E. Hazelton) took for his text, "Underneath are the everlasting arms." This sermon she greatly enjoyed, little thinking that in a few days she should see her much-loved Lord face to face. She expressed a wish that her body might be taken to Mount Zion, where she had worshipped so long. The funeral service took place on January 4th, conducted by her pastor, and her old and esteemed friend, Mr. R. E. Sears. Her body was afterwards laid to rest in Willesden Cemetery, where we laid it in sure and certain hope of a joyful resurrection with the just. Her funeral sermon was preached on Sunday, January 14th, by our pastor, from the texts she had chosen—"I know that my Redeemer liveth," and "I shall be satisfied when I awake with Thy likeness." She was loved by all who knew her, and her end was perfect peace. May we die the death of the righteous, and may our last end be as peaceful as was hers, is the prayer of her bereaved husband.—W. P. GOODLEY.

MR. JOHN MOORE.
The hand of death has removed another from the Church at Ebenezer, Cottenham, in the person of the oldest deacon, at the ripe age of 84 years. John Moore, known amongst us as "Uncle John," was brought to the knowledge of the Lord, and baptized, with nine others, in the year 1846, and chosen deacon in 1856, which office he held faithfully until removed to the Church above on Sunday, January 28th, 1900. He was laid aside but a few days in his closing illness, and gradually sank away, leaving a pleasing testimony that he was resting upon the Rock Christ Jesus. Almost his last words were:—

"Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's godly land in view,
And realms of endless day."

His previous experience had not been quite as bright. Sometimes he would speak of his unworthiness, and wonder if he had been deceived, although he would never admit the thought that God could change towards him, and when reminded of the promises would say, "Yea, they are sure.

Yea, and Amen in Christ." One special feature of his character made him appear singular in this age of change and lack of steadfastness in spiritual things. Having once made up his mind upon any matter nothing in the world would induce him to alter it: he would stand to his conviction even if he was compelled to stand alone. Doubtless he sometimes erred in judgment, but was more often in the right than otherwise. The Church at Cottenham will miss him, and his removal leaves a gap that only the great Head of the Church can fill. A large number of friends assembled at the chapel at the funeral service, and followed to the cemetery, where we left his sleeping dust to await the Master's summons at the resurrection morn. He had written many things before death, one was a text for a funeral sermon, taken from Job v. 26. Pastor Morling preached from the same on the following Sunday evening, when some of his favourite hymns were sung. A good congregation was gathered: and our prayer is, that the Lord will speedily bring in others to fill the vacant places, the departed being the sixth removed by death in less than five months.—A. M.

MRS. A. MORLING.

"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."

So gently, peacefully, fell asleep in Jesus, Mrs. Ann Morling, of Cottenham, Cambs., on Monday, December 11th, 1899, having almost completed 84 years in the wilderness. The deceased had been a member at "Ebenezer," Cottenham, for over 61 years, having been baptized with eleven others, in the summer of 1838, by the late Mr. Thomas Sutton. When a young woman she was very fond of dancing, which was a grief to her relatives. It pleased the Lord to lay upon her His afflicting hand. Rupturing a blood vessel, she was brought apparently near to death. A little while after her recovery from that she was again prostrated and brought near to death's door by a violent attack of typhus fever. When she was recovering her sister Phoebe said to her, "If you go to dancing again, I will fetch you out." However, there was no need for that action, for the Holy Ghost had evidently commenced His efficacious work in her heart, which was demonstrated for more than the three score years which followed. She went to dancing no more. On the Shrove Tuesday, when a lot of that foolish dancing was usually indulged in, she went to the Prayer-Meeting. On returning, she said, "I heard the fiddles, but hurried past: I could not bear to hear them, for 'Old things had passed away and all things had become new.'" The barbed arrows of the Almighty had entered deep into her heart, consequently she was brought into deep distress and great darkness of soul. During that period of soul trouble she went, by invitation, to Rampton, to hear the late William Palmer, who preached from Esther's resolve. The exercises of her soul were set forth in such a manner that she wondered how he should know what she was passing through. This, though proving a great encouragement to her, did not bring her release, for the prison doors were not yet unbolting, nor the covenant blood applied. Sometime after, the words "Believe in the Lord Jesus Christ and thou shalt be saved" were applied with some power to her mind; but then she thought, perhaps the devil did that to smooth her over to settle her down in a false peace. Again the words were

applied, "Believe in the Lord Jesus Christ," her burden rolled off and she was brought into Gospel peace and joy. Shortly after this she was baptized and joined the Church. She was the last of the twelve to put off mortality, but several of them continued to a good old age. Doubtless she was favoured with a goodly share of assurance of her interest in the Lord Jesus Christ, and often enjoyed the things of God. When a boy, the writer frequently had his mind deeply impressed by hearing her sing:—

"We're marching through Immanuel's
To fairer worlds on high; [ground,
And soon shall hear the trumpet sound,
And then we shall with Jesus reign;
And never, never part again."

In those days, when the good old *fuge* tunes were in vogue in public worship, she, being a good treble singer, delighted in taking her part. To her latest days she always entertained a strong affection for her old pastor, Mr. Sutton. He was evidently all in her estimation. Conversing with her, while on a visit, a few months ago, she said, "I have no doubt of my interest in Christ." "I enjoy the Lord's presence." "I should not have loved Him if He had not first loved me." "I trust in Him for all things temporal and spiritual." "I love the twenty-third Psalm. It is very sweet to me." This may truly be regarded as her dying testimony. Other things of a similar character were spoken to our sister who lived with her and attended her till the last. At the funeral, brother Abner Morling, the newly-elected pastor at "Ebenezer," spoke very kindly, sympathetic, and suitable words, which were greatly appreciated. God bless him with many seals to his ministry at dear old "Ebenezer," who shall walk as long and as honourably as she. So prays—JOSIAH.

WILLIAM PECK

passed away from earth to heaven very suddenly, on November 14th, 1899, at Occold, aged 80. The deceased was for many years a member and deacon of the Church at Rishangles, where he gave out the hymns in a very feeling manner. He delighted in the service of the Lord, especially in prayer and praise. He was apparently in good health on the morning of his departure, and much enjoyed reading Mr. J. Ward's Charge to the Church at Charsfield on the occasion of Mr. S. B. Stoker's recognition as pastor, as recorded in "E. V. & G. H." He spoke of this to his wife, and said she must read it that evening. He enjoyed his midday meal, and went for a walk in the afternoon, but in the evening the summons came, and "he was not, for God took him." His sorrowing widow is comforted with the assurance that "it is well" with her dear one, and the knowledge that it will not be long ere she follows him to "the better country." He was respected and beloved by the friends as a godly, loving brother in the Lord. He delighted in the Association gatherings. His favourite song was Dr. Watts' rendering of Psa. xci., beginning:—

"He that hath made his refuge, God,
Shall find a most secure abode."

HARRIET PULPHER

On December 27th, 1899, at Raunds, our gracious God called away our much-esteemed and loved friend and sister, Mrs. Harriet Pulphe. During her lifetime she appreciated the gates of Zion. She could say:

"I love to meet among them now,
And at Thy gracious feet to bow."

Her home-call was very sudden. She was among us on Lord's-day, December 24th, and appeared in excellent health. On

Christmas morning she was preparing to entertain her loved ones, but about 11 o'clock she was seized with a fit, and a few minutes afterwards was speechless and unconscious. In this state she lay for forty-eight hours, and then her ransomed spirit, like a peaceful dove, took its flight to the heavenly mansions. Her favourite hymns were:—

"There is a land of pure delight,"
"Rock of Ages, cleft for me,"
"Sovereign Ruler of the skies."

The local papers took notice of the interment, and a memorial service held in the Meeting-house on December 31st, when a large congregation met to express their respect to the departed one. Our dear friend was happy in making others happy. Her pleasure was in doing good. She leaves behind a most affectionate husband and daughter to lament her absence. May the God of consolation help them, and all who feel this sore bereavement, to hear His voice, saying, "What I do thou knowest not now, but thou shalt know hereafter."—HENRY E. SADLER.

C. HANCOCK.

Our Lord and Master has been pleased to take to Himself our dearly beloved and faithful pastor, Mr. Charles Hancock, of Sturry. On Monday, December 18th he conducted the funeral service of Miss Charlotte Moat, and remarked at the graveside that we must all come to this. The next day he left home for Leicester, with his wife and daughter, for a fortnight's change at the residence of his son; on Sunday, Dec. 24th he went to hear Mr. Realf. During the following week he was taken very sadly, and it was thought advisable to have medical advice, and he was ordered to bed at once. During his prostration he wrote a loving letter to the senior deacon, Mr. Morris, stating how keenly he felt the hand of the Lord in laying him low, and asking the united prayers of his loved flock that he might be spared a little longer to them, if it was the Lord's will, but it pleased Him to take him like a shock of corn fully ripe. He passed peacefully away on January 3rd. The tidings of his departure brought deep sorrow to his flock. He was interred in the churchyard at Sturry on January 8th. Strange to relate that date was fixed for the forty-first anniversary of his pastorate at Sturry. It is worthy of note how good the Lord has been to us, as a Church, to spare our dear late pastor these many years, and to abundantly own and bless his labours among us. Mr. Harlick, of Margate, was invited to take part in the anniversary services, but, how wonderful are the ways of God, instead of this, he came to conduct the funeral service. We, as a Church, have lost a true under-shepherd, but our loss is his eternal gain. He often used to give out that beautiful hymn, after preaching, "The sands of time are sinking," &c. He often spoke of his approaching end, and felt sometimes that his voice might no more be heard extolling the Saviour whom he loved to serve here below, and now his faith is turned to sight, where he will no more know or feel the responsibilities of a faithful servant of the Lord in standing between the living and the dead. No more here on earth shall we hear his melodious voice conducting the singing, but hope we may one day hear and join with him to swell the song above. May God in His mercy comfort and sustain the widow and family in this bereavement, and also the Church, for His Name's sake.—T. MORRIS, J. MOAT, Deacons Sturry, February 13th, 1900.



OUR PORTRAIT GALLERY.—No. 4.

MR. J. COPELAND.

IT was my happiness to have godly parents. My father and mother were both members of the Strict Baptist Church which used to worship in Dorchester Hall, Mintern Street, New North Road, London. My father was also a teacher in the school there for some years. I was reared in the midst of the truth. As a child, was ever ready to hear anything on Bible subjects. At school I might be seen close beside the teacher, drinking in his every word. When an address was given I had eyes and ears for no other than the speaker. What I heard impressed my heart too. I longed to be a Christian. When standing beside the baptismal pool, I used to wonder if I should ever be baptized. While yet quite a child I had a dream. I dreamed of the final judgment. I heard the Judge call each by his name, placing His sheep on His right hand and the goats on His left; but my name was not called at all. I dreamed again, and again I dreamed of the judgment; but this time my name was called, and I was placed among His sheep.

However, after this I went far astray; yet I never completely lost my sense of sin, or desires after God. After the lapse of some years of

sinning and pleasure-seeking, and of sighing and seeking God, my burden grew heavier. I knew I deserved God's wrath; but would He have mercy upon me? was my anxious enquiry. Sometimes I feared He would not, and at other times I hoped that He would. At this time I was lodging at Islington, London. A young man with whom I lodged was a member of St. Mary's Church, and used to attend some of the classes connected with St. Mary's Institute. I accompanied him. We were both members of the Saturday night Bible Class. One Saturday night our teacher emphasised that when Job prayed for his friends, God heard him, and that if we did as Job did, God would hear us. That night I prayed for all I could think of. In the morning I repeated my task, and went to Chapel expecting that the Lord would relieve me of my burden. I waited wonderingly through each part of the service, but got nothing. I went out of the Chapel, saying, "I will pray no more, religion is a myth—a delusion." Thus I returned home. I entered the room, went straight across to the arm-chair, fell on my knees and wept and prayed, when the words came instructively to my mind, "It is not of him that willeth," etc. For some time after this I continued seeking peace, and looked for it to come through the ministry. It never came my way.

One Monday morning, Jan. 15, 1877, between 8 and 9 o'clock, before the doors at my place of business were opened to customers, such a strange power came upon me, and in my heart came the assurance that my sins, though many, were all forgiven me. I sought a secret place where I might give vent to my pent-up feelings. On Feb. 27 of that year, the late Mr. Osmond, who was then the Pastor of the Church at Newton Street, Hoxton, baptized me into the name of the Trinity. "What sacred hours I then enjoyed." The prayer-meetings, the Bible Class and God's Word, were made blessed means of grace to my soul. The neglected, and in some cases hated, doctrine of election was food to my soul for months together. In the great city I have been oblivious to all around me, while I communed with God of my election in Christ Jesus before the world was. My whole soul praised Him with great joy. I used to attend the Sunday afternoon Bible Class at Newton Street, and often took part. God was pleased to give me a soul at that class.

When staying with my parents at Battersea, I used to worship at Providence Chapel, Clapham Junction, and also help in the school there. Sometimes at the request of the late Mr. Stiles I used to conduct the Saturday night prayer-meeting. Also at his request I spoke a few times at the Thursday night service. I painfully remember my first attempt. Then Mr. Stiles wished to know, whether I would, if desired, go anywhere to preach on a Sunday. I could only promise to let him know at some future date. One Saturday evening I was reading in the Hebrews, when I came to chap. iii. 1: the verse unfolded itself with much power to my soul, and it seemed as though one said inwardly, "Go and preach that." The matter was settled for me. At this juncture my Pastor heard that I had been preaching, and informed me that I ought to preach before the Church, and if they approved, be sent forth by the Church. Accordingly I preached several times at the week-night service, and finally on a Lord's-day morning and evening. What a day that was to me! Many who knew my parents and my former life were there. The Chapel filled each time. In the morning I preached on Matt. i. 21, and in the

evening on Isa. xii. 6. My fears during the week had been many and great, but my joy on that day was far greater. Since then the Lord has been pleased to help me to preach His glorious Gospel almost every Lord's-day. He has given me many precious souls, and made me useful to His believing people. Yet there have been times of darkness and desertion when I have question whether I was ever called to preach the Gospel, yea, whether I was ever called by grace.

My first pastorate, which was at Walthamstow, I held for only one year. My next pastorate was at "Hope," Bethnal Green, of which I have many happy memories. Then I removed to Derby Road, Croydon, and laboured there with some success. Now I am located at Reading. I have entered upon the second year of my pastorate here, and although I have not yet seen much fruit of my labours, I am hoping to have the joy of a great harvest.

53, Whitley Street, Reading, Feb. 13, 1900.

THE RECOGNITION OF OUR PERSONAL RESPONSIBILITY TO MAINTAIN AND EXTEND THE KINGDOM OF CHRIST.

*An Address delivered at the Annual Meeting of the Metropolitan Association
of Strict Baptist Churches, March 13th, 1900,*

BY PASTOR E. MARSH.

BELOVED BRETHREN, AND FELLOW LABOURERS IN THE KINGDOM OF CHRIST,—While instinctively shrinking from my position to-night, I will not be slow to appreciate the great honour you have conferred upon me, or underestimate that valued love of my dear Brethren in Christ who have called me thus to serve them. The Lord give me grace to serve to His glory and our mutual good.

The grouping together of individual Churches maintaining the Apostles' doctrine and fellowship into an Association, if not a divine institution, has received many tokens of the Divine blessing in the mutual help one of another. Unity is strength, and we pray that our beloved Association may grow increasingly strong in "the unity of the spirit" it is organised to maintain. This alone is power.

For the deepening of our spiritual life, and for the stimulus of that life in the service of our King you have been pleased to appoint, among other means, at these gatherings, the reading of papers on some given themes, and to receive an Address from the President on any subject he may be led to lay before you. That to which I would invite your consideration this evening is—"The Recognition of Our Personal Responsibility to Maintain and Extend the Kingdom of Christ."

May the Holy Spirit help us briefly to consider—

I.—HIS KINGDOM.

II.—OUR RESPONSIBILITY.

III.—ITS RECOGNITION.

His Kingdom. Let us briefly state what we mean by His Kingdom—the Kingdom of Christ.

All power is given unto Him in heaven and in earth. At His girdle hang the keys of death and hell. Over every seraph of heaven, creature of earth, and fiend of hell He reigns with absolute dominion and power. In this sense only by the creation of other worlds to govern could His kingdom be *extended*. Here extension is impossible, and *maintenance* far removed from human agency. But we are thinking to-night of His reign in the earth, in the kingdom of His grace and truth among men. No one truth is ever to be sacrificed on the altar of another, nor can a right conception of His revealed will ever launch us into such a fatal error. He is the head of His body the Church. She is complete in Him. In this sense 'twere blasphemy to speak of any human agency *maintaining* it, while any *extension* must cause such a body to become a monster. Blessed for ever be His name who has pronounced His own delight and satisfaction again and again in the "bride" of His choice and the purchase of His blood, whom He will assuredly present before His Father "not having spot or wrinkle, or any such thing." Moreover His universal dominion is not to be confounded with His mediatorial reign. In the one He reigns over His creature as the Creator, in the other as the Redeemer over His purchased possession.

This kingdom is distinct from all earthly kingdoms. These are limited by territories, the subjects in His kingdom are among all nations; these decay, but His remains the same in every age. These support their king, but in His kingdom "all your needs" are by HIM supplied; these have laws to which men are only amenable by *actions*, but the laws of His kingdom reach to the thoughts of the heart and intents of the mind. Other kingdoms boast of their arms and martial power; the subjects of this kingdom glory in "peace on earth, goodwill towards men." Every subject of Divine grace is taught of God to anticipate such a manifest extension of this kingdom that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." "Not with earthly grandeur is the kingdom of our Lord adorned." "When He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation (with outward show) neither shall they say: Lo, here! or, lo, there! for behold the kingdom of God is within you" (or among you). Our beloved Lord has mounted His white horse, bow in hand, not to draw at a venture, but to take His aim, receive His crown and gone forth conquering and to conquer. He can never be dismounted, nor His horse slain, riding forth in reigning grace. The glorious Gospel of the blessed God MAY be, WILL be, MUST be opposed, but defeated in its end—Never! Every declaration and promise is sure to all the seed, and "unto Him shall the gathering of the people be."

His kingdom in the earth may be small and insignificant, comparable only to a grain of mustard seed, but it shall become the greatest of all trees. His disciples may be few and feeble, yet shall He have the pre-eminence in all things, His seed shall be as the stars of heaven, and sand upon the sea-shore innumerable, for out of every nation shall come the seed to serve Him until there stands before Him the "number no man can number." Let us, however, remember this extension shall be by the preaching of the cross "in demonstration of the spirit." "It pleased God by the foolishness of preaching to save them that believe."

No thought could be more repulsive to us than that man is in any sense a partner with Christ in procuring salvation. He says, "I have trodden the wine press alone," but in the publication of the good news of His redeeming love and grace He has been graciously pleased to use the feeblest instrumentality to accomplish the most glorious end. The work is done by Him alone, but myriad hosts proclaim the fact. The Lord increase their number.

"Still gird Thy sword upon Thy thigh,
Ride with majestic sway;
Go forth, sweet Prince, triumphantly
And make Thy foes obey."

In the maintenance of His kingdom in the earth, and the manifest extension of His dominion, He is pleased to use certain means of His own appointment by which He is glorified, His saints edified and strengthened, being "knit together in love," the kingdom of Satan defeated, and His kingdom extended.

In relation to this all-important matter, let us consider *Our Responsibility*. What is it in His kingdom we are called to maintain? *His honour and glory as King in Zion*. His banner is given to them that fear Him, that it may be displayed because of truth. By the absolute decree of God, and the glory of that "new," "better," and "everlasting" covenant of grace, "Jesus only" is the Lord's Christ, and reigns by Divine authority with all dominion in His hands. But it is none the less true that He takes His throne by the universal vote of His redeemed people. The National Anthem of Zion is the cry of every faithful citizen,

"Crown Him, Crown Him, Lord of all."

The subjects of His grace declare His acquired right to reign, exclaiming, "He loved me, and gave Himself for me." Oh, for the spirit of that martyred host that could die for His honour, but never deny His name! Love to Christ must stand before father, mother, husband, wife, or every other tie. His glory as our Lord and lawgiver compels *our choice* to be *His bidding*. His claims overcome our prejudices, and His love constrains us to bear *personal testimony* in the Church of what great things the Lord hath done for us—to be immersed in the name of Father, Son, and Holy Ghost, because Christ instituted the ordinance, and commanded all who love Him *thus* to fulfil His will—to associate ourselves as obedient disciples with the Church where He only is Lord, and there to maintain His order in the "*Memorial Supper*" with those who maintain the apostles' doctrine and fellowship—this, I say, is His recognised claim we feel more and more responsible to maintain. Again, to maintain *His truth*—the glorious Gospel of the blessed God—is our sacred trust. The Church of Christ cannot be too jealous to preserve the glory of her Lord in His sacred truth. Firmly maintaining the plenary inspiration of the Word, we hold it as our only statute book of faith and practice. Speech contrary to its teaching is the evidence of "no light" in the speaker. The despisers of truth may cry aloud for an "up-to-date" Gospel, but the lover of truth is prepared to maintain that the Gospel of the grace of God is always abreast of the times. Our right of fellowship, as Churches, with this Association is based on our determination to maintain the faith once (for all) delivered unto the saints.

I cannot forbear introducing here a few terse sentences from the pen of one of our own company, Mr. W. JEVES STYLES (*vide* "With thy Might"), whose valuable services as Secretary of this Association during the Presidency of the late Mr. JOHN HAZELTON in 1875-6 some of you well remember, and all of us have cause to be grateful for. Writing on the text, "Speaking the truth in love," and taking "the truth" as OUR MESSAGE, the writer says: "This is not science, art, literature, or ethics as such, but the Gospel—God's revelation of His grace to men—'as the truth is in Jesus.' With some the truth—or, as they call it 'the tre-uth'—is a *detestable cant phrase*. Mainly characterised by their unlovely spirit, atrocious grammar, and execrable English they complacently style themselves 'men of tre-uth.' I pray that your souls may not come into *their* secret, for their religion is a travesty and their theology a burlesque of a few detached doctrines of the Word of God. Yet, do not let the odium deservedly associated with these men deter you from duly considering *the value of the Word of God*. 'If truth is unimportant, error is harmless' was the wise saying of Abraham Booth. John is often considered the apostle of love; he, indeed, assigns great prominence to this grace. It is, however, overlooked that he, with equal earnestness, insists on the necessity of holding the doctrines of the Gospel, the expression of 'the truth' occurring no fewer than nineteen times in his three epistles." This, beloved, even God's truth—doctrinal, experimental, and practical—we are bound together to maintain and circulate. While the *British and Foreign Bible Society* circulates corrupt versions of the Word of God in foreign countries we are not left to CHOICE, but led by DUTY to turn from it, and thank God for raising a BIBLE TRANSLATION SOCIETY in the defence of truth. We refuse to circulate Popish doctrine abroad, while we protest against it at home.

Our responsibility also extends to the maintenance of *His servants whom He hath appointed in His cause*. We have felt pained as letter after letter commenced this afternoon with "No Pastor." Is there not a cause? Is not the cause to be found if honestly sought for? And will not the discovery of the cause be itself a long way toward the remedy? Pastors are God's gift, and to be valued *as such*, and "highly esteemed for their work's sake." The office is not to be superseded by "supplies," either because some leading spirit would lose prestige if there were one, or because the expense is considerably less. God's promise will be tested. Brethren, have faith in God, and when the way is clear for Him to do as He hath said, you will not wait on Him in vain. God holds His servants dear, and will assuredly bless those who love and esteem them for His sake. Never forget, brethren, they are but men; they need your sympathy and support in the service of your King; their work is important, ardour and fortitude are indispensable to them in contending with earth and hell while seeking the salvation of sinners, and feeding the flock. A word or act of yours may animate them to increased service, or cast them down in deep depression. Moreover, as you receive of their "spirituals" liberally, bestow upon them your "carnals," and your Lord will abundantly repay. Called of God to this office, they are called to give up all to serve you. Make them not an offender for a word, and do not fail to recognise their labour lest they become discouraged in their work. Watch for souls with them, and God bless you in fellow-service.

Let us not undervalue either the devoted labours of those dear brethren, who, ready to do their Master's bidding, willingly serve those Churches destitute of a pastor. Honour to whom honour is due, and much honour *is* due to those faithful labourers, who, labouring hard all the week for the bread of this life, thus spend the day of rest in His service; but, dishonour, disgrace, and burning shame rests on "the cause that pays a back debt, or paints the building with the freewill offerings of the people for the servant of Christ whose labours they benefit by." The labourer is worthy of his hire, and Zion must languish if his hire "cries into the ears of the Lord of Sabaoth." The ministry of the Word is a direct personal commission from God, and if the results of some of the "settlements" (?) is considered, we are driven to believe there is still a running unspent. To this some of Zion's low state may be traced; but while such men are to be blamed, the Church that suddenly lays hands on them is not blameless.

I would commend to your notice that excellent Paper in the January issue of the E. V. & G. H. by "Elihu." I have no idea who the writer is. Whoever he may be, I think he has wisely pointed out one of the principle causes of the dearth in the Church.

Again, let Zion be jealous to maintain her *maternal* character, and then, if all her sons are not called to preach before her before being "sent out," they will at least have the benefit of her spiritual watchfulness, and be the subjects of her solicitude, while many a little Cause would by it be saved from men who "creep in unawares." Then, too, will the young be trained to look up to her for counsel and guidance rather than she be governed by the young; then will cease the birth of increasing organisations begotten of unbelief rather than faith which are righteously viewed with mistrust through want of steadfastness to truth in their organisers. Then, too, will her Sabbath-school teachers, tract distributors, and every other true "yoke-fellow" know no lack of encouragement in their labours of love.

Let me remind you, too, of the responsibility to maintain His kingdom by upholding the hands of His faithful stewards—those devoted *deacons* to whom we owe so much. Only "the day" will declare how much the pastor owes to devoted deacons, and the Church where no pastor is, to their abundant labours. We know something of the immense liberality and loving help of many of these faithful brethren. God be praised for faithful deacons; let their hands be strengthened in His service. Personal responsibility to maintain the cause of Christ in the earth must be equally recognised concerning its *extension*. How is this extension to be sought? By *prayer*. Do we desire the extension of the dear Redeemer's kingdom? Then let us ask in faith, nothing doubting—yes! plead for it, wrestle with Him for it, in secret, in the family, in the church. "Ask and have" belongs to all who ask, because they expect to receive. Prayer shall be made for Him continually, Who Himself was to 'ask and have' the heathen for His inheritance, and the uttermost parts of the earth for His possession. A discouraged pastor or deacon sometimes has to plead, "Brethren, don't forget the prayer-meeting;" but a higher Voice than theirs commands, "Forsake not the assembling of yourselves together." And surely it must pain every true disciple to think any servant should have to plead for their own loved Lord's commands to be obeyed.

By *united effort* to do His will we shall behold His kingdom grow. Let each one know their place, and fill it, being assured every place of service is of equal importance to Him who has appointed it. His body is "fitly framed," and His servants are to serve Him with "diversity of gifts," but "the same spirit." Beloved, none of us can do without "*one another.*"

Our responsibility reaches to *the consecration of our property to His cause*. A very cursory glance at the Book of God will convince all who read it on this matter that the pecuniary obligation is inseparable from the voluntary principle.

When the claim and command of our Lord is personally recognised in this matter, and by a regular, systematic giving of our substance to His cause "as He hath prospered us," we shall never hear again the saying which I think has been heard when the funds have been behind. "*Oh! it will be made up at the anniversary.*" Truly grateful for the extra help of these services in His cause, we would never have one factor in them to be that other people should meet our liabilities. If England's glory to-day is great in the noble response of her sons to the call of duty to "the front," shall HIS GLORY be less through our failing to respond to His call when He says, "Honour the Lord with thy substance, and with the firstfruits of thine increase."

Again, we cannot behold the increase of a true missionary spirit amongst us during the last few years without deep thankfulness to God, though this spirit of love and liberality to His cause and kingdom has been elicited by the severest trial that has ever rent our heart in His service. It is the one bright spot in the cloud that tells the coming unity our souls long for when there shall be one united effort to spread the truth in India—call the Society by whatever name you may. The Lord increase the missionary spirit of our Churches.

We have no plea to offer for *Sunday-schools*—they argue for themselves; but our responsibility to care for the young grows in proportion to the defiling, destroying influences by which they are surrounded. And were these ever stronger than to-day? God grant much blessing on the increasing labours of our Sunday-school Committee in hearty co-operation with every end and aim of this Association.

As our conscious responsibility to maintain and extend the kingdom of Christ increases, it will extend to the removal of whatever hinders its growth in spiritual power, hence the many exhortations of God's Word to personal purification and constant combat with every enemy, internal and external. That vast problem of the position of the Church of Christ in relation to the social questions of the day has yet to be solved. If His kingdom has a social benefit as well as a spiritual power—and who can deny this? then it is vain to say, I have *nothing* to do with social matters. The Christian Church, the very fruit of whose spirit is "temperance, against which there is no law," refuses to have total abstinence enforced as a credential of her Christianity, but recognises it as her duty to uphold any organisation that seeks to deliver the nation from the curse of the drink traffic, and save our youth from England's greatest foe. The Church of Christ, *as such*, has no political position, but this does not forbid every Christian being a warm politician of the best possible order. But, I speak not *thus* on the subjects of the secularising of the Lord's-day, or the encroach-

ment of the Papal power. I must maintain the Day of Rest because it is my Lord's, and protest against the influence of an apostate Church because it opposes His kingdom.

Oh, my beloved brothers and sisters in Christ, my heart is enlarged towards you as I implore you to ask not so much what is *being done*, or even what are *we* doing, as WHAT AM I DOING TO MAINTAIN AND EXTEND THE KINGDOM OF MY LORD?

But a few moments is left me to remind you of the grounds of our responsibility or those arguments that commend it. Without staying to enlarge on them, I will leave a few arguments with you to think out. Consider Him Whose cause you are called to maintain and extend: the promise of His Own living presence in all your engagements therein—the unspeakable price of your own redemption—the riches of His grace displayed in your personal interest—the claim He has upon you for what He has done, is doing, yet will do for you—the certainty of His second advent, with our uncertainty of its day or hour—the blessedness of all them that do His commandments—your relative position also to the body of which you form a part. But there! I need not multiply words, for having touched HIM the arguments “shower” down from thence with every blessing from His hand. Be true to Him Who hath said, “Where I am there also shall My servants be;” and when we meet Him there, never a thought shall we have of all the toil and travail, expenditure or outlay we have had to maintain and extend His kingdom on earth.

“Here let Him hold a lasting throne,
And, as His kingdom grows,
Fresh honour shall adorn His crown
And shame confound His foes.”

THE FIGHT OF FAITH.

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 13th, 1900,

BY PASTOR THOS. JONES, “ZION,” NEW CROSS ROAD, S.E.

THOMAS SCOTT has given us an elaborate treatise on the nature of Faith, in which he says that Faith, in its general acceptation, is “the belief of the truth; or a cordial consent to the testimony of God in His Word.” It is a confident persuasion, a deep conviction, a full reliance for eternal salvation, upon the finished work of the Lord Jesus Christ. Then we have “the Life of Faith,” “the Walk of Faith,” “the Triumph of Faith.” These are subjects treated in a most comprehensive and exhaustive manner by Romaine. To these I may add “Aids to Faith,” consisting of well-written essays of merit, and of much usefulness to the Churches, “The Bank of Faith” (Huntingdon), “Faith and Practice” (W. J. Styles). To this list I have the privilege of adding “The Fight of Faith.” This particular phrase reminds us of contest, conflict, strife, contention, struggle, opposition and antagonism. The subject and object of this Paper is to show that such contest, conflict and contention has been in active operation from the day of the Incarnation down to the present time. “The faith of God's elect” is not a faith that has grown out of

the old dispensation, not grafted into the old stock, but an entirely new faith brought by the illustrious Founder of the Christian religion. The Christ of the New Testament was a Reformer, His ministry a revolution, a reformation and a regeneration. Hence His sublime teaching, His deeply spiritual doctrine, aroused the vehement antagonism, and provoked severe opposition of priests, scribes and Pharisee. In this particular it may be said our Lord brought the sword, which was, and still is, the Divine revelation of eternal and infallible truth. Since that sublime and beautiful ministry of Jesus ceased, the fight has continued. But how differently the war has been waged! We know that truth and faith remain the same, no change can take place in them. At the same time every generation has its own characteristics, its own methods, its own peculiar struggles, as well as its own consciousness of right and wrong.

Firstly, *I shall give an epitome of "the Fight of Faith," as seen in the early Church.* The day of Pentecost is the great landmark of the glorious history of the Church. From that marvellous outpouring of the Holy Spirit, the life, conduct, and general operations of the heralds of the Cross assumed altogether new lines of procedure, and, strange to say, opposition sprang from a different source. The Sadducees, who formed a majority in the Sanhedrim, and had been comparatively silent during our Lord's ministry, now came into prominence. The cause of their fierce opposition to the Apostles was that they "preached Jesus and the resurrection." A risen Lord and a general resurrection of the dead was more than they could possibly receive. Hence the Fight of Faith was carried on largely on this Gospel doctrine—a doctrine on which the Church stands or falls. Passing rapidly along we shall note greater developments, increased hostility, sterner conflict; contention deepens, and repeated engagements on the battle-field, thrill with increasing interest all present.

The Judaizing party in the Church very early began to scatter everywhere seeds of dissension, and sought to destroy, both by craft and violence, the credit and authority of the Apostle Paul. While this fanatical party succeeded in stirring up the pride of the Jews against the comprehensiveness of the Christian doctrine, it also found means to reach the Gentile converts whose faith was in its infancy. A very hurried glance over the history of the Churches of Asia Minor will not fail to reveal how Jewish prejudices, combined with other forces, fostered dangerous errors in the Church under the name of Christianity.

It should be borne in mind that in the first century originated the greatest heresies which, whether in opposition or in combination, or transfusing their spirit into the doctrine and ecclesiastical organisation of the Church, were destined to play a very important part in the history of primitive Christianity. We all know the fervent attachment of the Galatians to the Apostle who first preached the Gospel to them; yielding again to wrong impressions they allowed themselves to be led away, so far as to dispute his authority, and sought to place him in a position subordinate to that of the first witnesses of Christ. Not content with insisting upon the observance of the law by those who were Jews by birth, they attempted to lay the same yoke on the Gentile converts. They made circumcision and legal observances the essential and universal condition of salvation. Thus the false teachers of Galatia were innovators and

schismatics. They succeeded by guile in acquiring a dangerous ascendancy in the Church. To all this the bold and intrepid defender of the faith answers, "Christ hath redeemed us from the curse of the law, being made a curse for us."

The Church at Philippi was distinguished by its courageous fidelity and unwavering attachment to the Apostle; this was shown him by its many gifts of generosity. But even here a spirit of strife and vain-glory showed itself. Division, and some roots of bitterness found their way into the Church. The false teachers of Philippi united to their legalism, a kind of immorality which went to the length of the grossest materialism, which called forth from the Apostle unusual severity: "Beware of dogs; of evil workers, of the concision"—*i.e.*, mutilation. The old leaven found its way into the great metropolis of the ancient world. The Church at Rome was made up principally of Gentile converts, the members of which were called upon to endure terrible persecutions under a cruel Nero; nevertheless, "Their faith was spoken of throughout the world." To the Romans Paul could say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

The great battle between the Judaizers in the Church and the Apostle of the Gentiles was fought at Corinth. The atmosphere of that city was favourable to such a contest. Converted Greeks had brought into the Church the subtle and supple spirit of their race; their old nature was but imperfectly subdued. Great in disputation, they loved to make the Gospel a philosophy. The Church of Corinth had received in large measure the gifts of the Holy Spirit: those gifts led them to assume a dangerous attitude, as the Epistles abundantly affirm. Divisions were many, party spirit ran high, and sharp were the contentions. Piety and charity grew cold, and serious practical evils were the consequence of this condition of things. The bond of brotherhood was broken by the spirit of envy and pride. One party railing at another until a confusion of tongues, a babel of discordant words were heard on every hand. To battle against this the man of faith sends forth his declaration of war, which embodies his glorious determination, "To know nothing among men, save Jesus Christ and Him crucified."

In the Churches of Colosse and Ephesus, the Apostle was confronted with the old Oriental dualism, which consisted of two extremes known as Asceticism and Theosophy. The adherents of the latter imagined their triumph over material elements by placing themselves beyond restraint. The former sought to annihilate it by mortification of the flesh. These two extreme heresies had crept into these Churches, imposing burdens of restrictions by repeating perpetually, "Touch not, taste not." Such conflicting doctrines caused some to make shipwreck of the faith. With these heresies we must couple Paganism, and its popular idolatrous practices indulged in by the universal homage paid to "Diana, whom all Asia worshipped." To these Churches letters were addressed by Paul in which he points out the freedom of the redeemed, and the glorious liberty enjoyed in Christ, assuring the disciples that pardon, peace, joy, and eternal life can only be possessed through implicit faith in Christ, which is the gift of God. From the preceding remarks it may be judged, and that conclusively, that the Fight of Faith was no child's play. It certainly required courage of heart, an undaunted spirit, a consecrated fidelity to truth,

to contend against such strong opposition, and so many subtle and insinuating forces. The warrior of the Cross could boldly and triumphantly say, amidst such discouraging and perplexing environments, "I have fought the fight, and kept the faith."

Secondly *I pass on to speak of the Fight of Faith in the modern Church.* Reluctantly we are compelled to pass over centuries which are full of deepest interest to men of historic research. The many battles fought during those centuries, and the splendid victories won, we are obliged to pass over in silence. There are one or two things I would venture to say. How many cruel and inhuman laws were repealed, and more humane laws enacted. How before "the Sword of the Lord," men were compelled by its hidden, yet powerful influence, to give woman her rights; to raise her from her miserable slavery to her rightful position in the home. How tyranny, oppression, and other degrading things were swept into oblivion, and liberty and gladness became universal wherever the Gospel swayed its power, and proclaimed its message of glad tidings.

A peculiar feature of our Christian Faith is its *power of revival and restoration* after apparent declension. It has manifested itself under the most adverse influences of superstition and barbarism, as seen in the struggles of Wycliffe, Huss, and other Reformers before the Reformation. "The faith of God's elect," never wholly expired. Our glorious Christianity has never been exploded; the soldiers of the cross have led the van in inspiring life with grand possibilities, noble aspirations, in giving impetus and energy to literature, science, and arts. Before the light of faith, darkness, superstition, ignorance black as night receded, and the glorious Reformation, with its doctrine of "Justification by Faith," set up a standard never to be removed by kingly power, or Bulls of Popedom. The flames of Smithfield set up a light that has not been extinguished—it never will be. A very halo of glory rested upon the fires of human sacrifices; they were spiritually qualified men were those martyrs and reformers. The movement they set on foot still lives, and lives because saturated by inspired truth, which imparted a Divine impulse, and a mighty invincible power! What it has done for Britain, America, France, Germany, and the world at large, no tongue can tell, no figures tabulate. Fierce was the battle, but glorious the victory, and permanent its beneficial results.

The old battle still goes on: Apostate Romanism and dishonest Ritualists are united in trying to rob us of our liberty, to steal our Bible, and uproot our Nonconformity. Thank God, the banner of the cross still waves, and legions of the King's army are actively engaged fighting manfully and courageously the Fight of Faith! Inscribed on our banner, "Christians never shall be slaves, for he whom the truth makes free is free indeed."

Let me point out a few of the enemies—for they are many. We do not fear the host of the Philistines, the battle is the Lord's. In His name we charge the enemy. We wave the Shield of Faith, and unsheath the "Jerusalem blade." Our command is "Go forward." True, our enemies are subtle and cunning, therefore we need the wisdom of serpents, and the boldness of lions.

To-day we are called upon to wage war with *Agnosticism*—a doctrine of despair: it declares God *unknowable*. The effects of such doctrine

are alarming. It weakens and shatters our ideal of excellence, denies our freedom, withdraws our inspiration of hope and help. In contrast to this we have Christ the source of inspiration and hope, and an assurance of Divine help. We have an army of *Materialists* who are zealously seeking to deny the immortality of the soul, who render it inconceivable, and who unblushingly declare there is nothing but matter, force, and necessity. We are confronted with a powerful army of *Secularists*, who deny that the principles of Christianity are adapted to social improvements; who believe all nature to be governed by fixed laws, in conformity to which our well-being depends. It is hardly necessary to add that their objects and principles are directly opposed to Christianity. I would remind you of the descendants of Korah, Dathan, and Abiram, known in our time as *Socialists*, who are desirous of reducing all things to what they call a social state, which by interpretation means a general *levelling* down process. This doctrine is largely advocated by many so-called leaders of advanced thought; indeed they claim that Christ was a Socialist, and that His Gospel is full of its teaching. We indignantly repudiate such sentiments. If uniting men into one spiritual bond of brotherhood be Socialism, Christ stands forth as the highest type. But Jesus was no *leveller* of men's honour or wealth!

Another army of no small magnitude are called *Rationalists*—a body of men of great intellectual pretensions, who therefore can only embrace a religion agreeable to their lofty reason, in fact the so-called Rationalist is one who is guided in his opinion solely by reason; his home is chiefly in Germany. An important wing of this army is known as "Higher Critics," who are reputed to have made considerable havoc of religion, and done untold harm to the Bible. I believe they have blunted all their weapons against the impregnable rock of inspired truth—the Bible remains intact.

There are two other antagonistic forces I must mention in passing. I refer to two theories which regard facts in entirely opposite lights. According to the advocates of *Optimism*, this is the best of all possible worlds, life is fraught with happiness, man is capable of development in all excellence, and the prospect is bright and alluring.

Pessimism is the expressive name given to a doctrine that this is the worst of all possible worlds, that human life necessarily contains more pain than pleasure, that there is no prospect of improvement in the human lot, that life is not worth living, and conscious existence must be regarded as the worst of all possible evils. We meet with manifestations of this spirit in a cynical style of conversation, not uncommon among educated persons. We cannot shut our eyes to the fact that a sceptical and hopeless tone pervades much of modern literature.

To the list may be added a refined infidelity, a spurious charity, and a dangerous theology. The innovations of the last few years are highly detrimental to the spiritual life and energy of the Church; as the conduct of so many members of the Church testifies by their attendance at *ONE service per week!* Such conduct exerts an adverse influence, and wields a power over the minds of those whose knowledge of Christian doctrine is limited, and whose experience is comparatively shallow. With these may we exercise discretion, prudence and patience. I would remind you that much of the modern theology, at whose shrine so many worship,

and the various *isms* I have named, are nothing less than a reproduction of sentiments dug up from the long buried past. The most prominent errors of to-day are much the same as those against which Paul, Peter, Jude, and John pronounced their fiery indignation.

If, then, we are to continue the Fight of Faith, we must know the difference between our Lord's teaching and that of man. Christ's teaching was from *within*. It sprang from the unfathomable depth of a hidden source never touched by mortal man. Man's teaching is from *without*, and is largely based upon observation. Hence the feeble production of pulpit utterances, and the preponderance to sentimentalism. To combat this it is imperatively necessary that *our* teaching be from *within*. The loftiest utterances of the soul must be seen behind the veil. The sparkling lustre of the eye should convey the holy pathos of the soul. To be real, true, and firm, there must be a deep experimental acquaintance of the truths we proclaim. By experience I do not mean the *cant* of bigots, or the *twaddle* of ignoramuses; but an experience arising from devout contemplation, assiduous investigation, protracted thought, and importunate prayer, the whole permeated with the unction of the Spirit and the fire of God.

Finally, ours is a righteous war, our hope of victory lies in the fact that our weapons are not carnal, but spiritual. We may have only lamps and pitchers, but the sword of the Lord is with us. We may have to march round these modern Jerichos with rams' horns, but the Ark of God is in the midst, and at the shout of the warriors the untempered walls shall fall flat on the ground.

The conflict may be fierce, but let us remember the legacy left us and the trust committed to our care. We are responsible for the great points embodied in our glorious Gospel creed. From our banner we will never desert. We will brave the fight and endure the storm, fully believing that "this is the victory that overcometh the world, even your faith." In the strength of our all-conquering Captain we press on, assured of victory, for His followers know no defeat, but rejoice in grand achievements and splendid triumphs. We meet all opposing forces with the Gospel of the grace of God; we introduce no "*new carts*," but stand with the sword of the Spirit and the shield of faith. Side by side in a solid square we stand to-day as we think of the battles fought by our illustrious predecessors "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiantly in fight, turned to fight the armies of the aliens."

THE DIACONATE.

UNDOUBTEDLY much of the responsibility for the low state of many Churches rests upon the heads of the deacons, especially the senior deacon. The race of "ruling deacons" is not extinct, although in numerous cases the Churches over which they exercise lordship are nearly so. After years of domineering have produced the inevitable result, Diotrophes will say: "Well, I've done all I could." Mr. Taylor, of Manchester, once replied to such a boast: "Yes, and *more than you*"

should”!! In too many places where there is no pastor almost the whole power is in the hands of one man; and unless he is spiritually-minded, impartial, capable, God-fearing, thinking more of the welfare of the Church than his own dignity, the result is simply disastrous to peace and prosperity. It is a sorry sight to behold a fussy, ill-tempered, conceited, little-minded bit of grass, (1 Pet. i. 24.) tyrannising over the members, dictating to his fellow-deacons (who are his humble servants), lording it among the poor, patronising and snubbing the supplies; and when the attendance at the public services has dwindled to 15 or 20, unctuously wiping his mouth and declaring that the low state of Zion is because people do not love *the Truth*, whereas the reason in this case is because they do not love *HIM*.

Very frequently the whole system on which the Cause is conducted is wrong. For instance, in respect to finances, the effort too usually is to get ministers who will come for least money. Instead of the rule being to pay as much as the funds admit, it is to give as little as the supply will take. Then credit is claimed because of economy in managing! A deacon—typical of a large class *ad hoc genus*—once asserted to the present writer, that it did not matter who was in the pulpit as God could bless by one as well as another!!!

The great decay observable in so many directions is attributable to the same fact that the fear of the Lord is not the spring, nor the love of God the motive which prompts the course many of the Churches follow. The fear of man and the love of self have a great deal more to do with it. The Lord declares: “All the Churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.” (Rev. ii. 23).

But, we turn to properly constituted Churches with godly pastors and three or five deacons. Watch the deacons’ vestry, and observe the conduct of these officials, and it will be clear that some are useful, honourable, good men, and in every respect ornaments to the Cause, true pillars of the Church, and real helpers of the minister. But, others unfortunately are the opposite. In fact, deacons are, as a rule, like Jeremiah’s figs (Jer. xxiv. 3), the good very good; the evil very evil, so evil they cannot be eaten—which is a pity. Office invariably seems to bring out that which is best, and that which is worst in men. A humble, unassuming man will sometimes develop unexpected good qualities; and the bad points of a proud man will be manifested to a startling degree. The good will become more respected than before. Contrariwise, if a *shifty* man is put into office he will become still more shifty and unstable. The *conceited* man will exhibit his folly at every Church meeting. The *mean* man will find ample room to practice his underhand tricks. The convolutions of the *snake in the grass* will become more tortuous than ever. The *bungler* will make a worse mess of the affairs of the Church than of his own. But, it is the *quarrelsome* man who will most enjoy his office, because it affords him innumerable opportunities for the gratification of his pugnacious instincts.

The responsibility resting upon deacons is great. The peace and prosperity of the Church hang mainly upon them; and the comfort and temporal welfare of the minister is almost entirely in their hands. The distribution of the funds, the maintenance of the services of the sanctuary, and the support of the poor, all depend largely upon the manner in which they fulfil the trust committed to their charge.

A spiritually-minded, God-fearing, large-hearted, business-like beacon is of great price. Such an one will not claim all the honours, while shirking the responsibilities, of office. He does not attempt to bend all to his own aristocratic will, neither does he impose burdens upon others' shoulders which he himself will not touch with his little finger. He is not amongst the number of those who, although possessing (one cannot say *blessed* with) a sufficiency of this world's goods, would much rather administer funds than contribute to them, who prefer giving other people's money away to putting their hands in their own pockets.

In ancient times Diotrephes and Demas were two persons, and Demas left the Church; now Demas remains, and he and Diotrephes have got rolled into one, and of this monstrosity they have made a deacon!!

ELIHU.

[We give the above from the pen of our esteemed correspondent "Elihu," knowing that he has a large and intimate knowledge of the state of many of the Churches, and writes with no other motive than to promote the glory of God, and the good of the Churches. Our own experience with deacons has been singularly happy. "The lines have fallen unto us in pleasant places." In our former pastorate we had good, God-fearing colleagues, some of whom are gone to the home-land, and others remain with whom we are still in bonds of closest friendship. In our present sphere we have had, and still have, colleagues on whose account we daily praise and thank our God. Would that every Church were similarly favoured. We believe that many of them are thus blessed.—E. M.]

THE DISCIPLINE OF TRIUMPHANT FAITH.

I.—*The Silence of Christ* (Matt. xv. 21—23).

BY PASTOR A. E. REALFF.

THE circumstance here narrated is one which perhaps has more in it calculated to *discourage* and dishearten an anxious seeker than any other portion of the New Testament. There is not another page like it. We may read abundantly of the gentleness of Jesus, the love of Jesus; the graciousness, compassion, condescension of Jesus; the poverty, self-denial, patient sufferings and death of Jesus; all which are calculated to move our feelings, and draw our hearts toward Him. But here we have what appears to be *unkindness*, unwillingness, hardness, harshness. And yet, rightly read and considered, there is no one chapter in all God's blessed Book more full of *encouragement*, or more replete with helpful thoughts to the anxious sinner and the struggling saint.

Now, if we can get encouragement from the Saviour's most discouraging words and acts, surely there can be nothing but encouragement in all the Word of God for such characters as we have pointed out. Jesus seems to have grown weary with the disputes and quibbling of the hypocritical Scribes and Pharisees, and to have retired from Galilee into this part, for the sake of privacy and repose (see Mark. vii. 24). "The Lord has gone home to Galilee from the feast of Purim, sorely vexed by the Ritualistic farces of the Pharisees, who charged Him with being a Sabbath-breaker. They followed Him even to His Galilean home, and broke in upon Him one morning with a complaint against

His disciples because they ate bread with unwashed hands. The soul of Jesus revolted in holy anger against this frivolous cant; the religious atmosphere generated by these metropolitan patterns of respectable godliness stifled Him. He so sharply rebuked them that, as the disciples remarked, He finally broke with these Pharisees. He said, 'Let them alone,' and fleeing away, anywhere to get into purer air, He betook Himself to the heathen coasts of Tyre and Sidon."

This is a natural view of the movement, but we doubt not there was in His heart of love a gracious *design*, as when He sat on Jacob's well. Our Lord did not actually go into Phœnicia, but only into that part of the Jewish tribe of Asher which bordered thereon. Entering some house in that locality, Mark says, "He would have no man know it, but He could not be hid." It would seem that it was while Jesus was approaching this house with His disciples, He was accosted from a little distance behind by a Syro-Phœnician woman. Hearing of the arrival of Christ in that neighbourhood, she hastens after Him. She had doubtless previously heard of Him—His tender compassion toward all the sick that had been brought to Him, not a single one being refused (Mark iii. 8; Luke vi. 17—19). And although she knew herself to be a descendant of Noah's cursed son, and dwelling in a heathen land, yet she fully hoped and expected that the Messiah of the Jews would extend His favours toward her also. Evidently, then, she was a woman possessing real, strong, God-given faith. Perhaps she was a Jewish proselyte; but if not that, she was evidently an elect vessel of mercy, one of those who are to "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." True faith, at the very same time that it humbles the soul in the dust before God, inspires it with mighty boldness, as when Jacob said, "I will not let Thee go." The reason is, that while a gracious soul can see nothing excellent in itself, it sees all excellence in the Saviour; and whereas a person inspired by holy faith expects no help from within, he is prompted to expect all that is required from his glorious Lord. Nor is such a person ever disappointed, for this kind of faith is both God-derived and God-honouring; and it is written, "Them that honour Me, I will honour."

This woman is a mother, and she beseeches the Lord on behalf of her "young daughter" (Mark vii.). Let us suppose, then, that Jesus has not yet entered the house, but is on His way thither with His disciples. The woman cries after them (ver. 23), as blind Bartimæus did (Mark x). Chardin, in his "*Travels in Persia*," tells us this is quite in the spirit of the East; when a person suffering from any injustice or disaster desires redress from the Shah, such will assemble before the gates of his harem, and even beset him as he passes through the streets of the city.* Most likely this mother had heard how tenderly Jesus had taken the little daughter of Jairus by the hand, and said, "*Talitha cumi*," and how He had healed lepers, and cast out demons from many; and could she err in judgment when she thought that One so good and gracious would aid her? She makes her child's malady her own, and cries, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." *But Jesus takes no notice.* It seems that she repeated her cries (ver. 23), "but He answered her *not a word!*"

* "Biblical Things Not Generally Known."

Here was a cry of anguish, from a broken-hearted mother on behalf of a beloved child, vexed with a devil—grievously vexed—Mark says, “With an *unclean* spirit;” the poor mother begs for *mercy*, salutes Jesus as “Son of *David*,” who had been on such friendly terms with Hiram, king of Tyre; as “Son of David,” and therefore the promised Messiah, thereby expressing her faith in Him as the Divine Son of God. And yet He answers her “not a word!” “As she looked with eyes of flame, and spoke in beseeching words of fire to Him, He appeared, perhaps, impassive and unmoved.”* No doubt she beseeches Jesus with all the energy that maternal instinct and womanly emotion can inspire.

Let us go back a little. When she first heard the news that Jesus was approaching that neighbourhood, and started forth to meet Him, can we be wrong in supposing some such thoughts as these to swell her bosom, and increase the glow of her heart, while love lightened her steps, and joyous expectation made her forget everything but her child and the Great Physician? “Oh, if I can but get within hearing, and just lay my case before Him! I have but to speak to Him, and state my trouble; His loving heart will bleed for me. He will in a moment attend to my earnest and touching request.” But, no! She repeats her call to him again and again. Still, not the slightest notice! How very strange! What, not one word! Can this be the good Physician of whom she had learned so much? Is this, indeed, that Son of David, of whom she had heard such heart-stirring reports? Yes. Then surely she will turn and go away in shame and sorrow, yea, in utter disgust, and say to her neighbours, “Speak to me no more about that Jesus. I applied to Him with as necessitous and pitiful a case as could possibly be, and He turned a deaf ear to my repeated pleadings!”

If such thoughts as these passed through her mind, she immediately suppressed them. The case was urgent. She could not so easily give all up for utterly lost, and return to her poor devil-possessed child, having sought help of the only One who could aid her, and failed to obtain it. So she tries again. And thus it is with every gracious soul. “Christ answereth her not with His mouth, but speaketh unto her by that sweet and secret voice of His spirit, to cry louder. No man prays heartily, but he hath so much comfort, at least, that he will come again to God, who secretly supports his suppliants.”† True, Jesus answers not; but this is not because He did not hear, nor because He despised either her or her prayer, nor because it did not touch His heart, nor because He did not intend to answer. *He has not refused her request*, nor sent her empty away. He is only silent for a time. Yet how painful is the silence of God to an anxious seeker, or a petitioning believer! David, whose Son and Lord Christ was, knew all about this. “Unto Thee will I cry, O Lord my rock; be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit” (Psa. xxviii.) Joseph knew what it was, for we are sure he prayed more than two years for deliverance, yet it came not, and thus, while he continued in prison, “The Word of the Lord tried him” (Psa. cv. 19). Zacharias knew it; he had prayed for a child, but no child came; and now (according to the order of nature) no child could come. Yet, when the angel appeared to him in the temple, he said, “Fear not, Zacharias: for

* Dr. David Thomas. † Trapp.

thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (Luke i. 13). The prayer alluded to might have been offered forty years ago ; certainly not then.*

Have *you* thus sought the Lord ? and does He not answer ? Perhaps you are even now saying, "It is just so ; I come again and again to the house of God, to the Word of God, to the ordinances : I read, and enquire, and pray, and hope, and seek ; but never one word do I get. I listen to the preacher, what he says my judgment approves, but no word is ever spoken to my heart. So it is when I read the Book. It is most disheartening. God seems to cast out my prayer. Sometimes my wicked heart tempts me to fear there either is no God at all, or that He has determined to pay no attention to me." Ah, my dear brother or sister, it may be so. But will you give up crying ? "No," say you, "it seems as though I must cry still ; I am unwilling to give up." Even so—plead on. Cry, as Asaph did, "O God, how long shall the adversary reproach ? Shall the enemy blaspheme Thy name for ever ! Why withdrawest Thou Thy hand, even Thy right hand ? pluck it out of Thy bosom" (Psa. lxxiv.) ; and with David, "Awake, why sleepest Thou, O Lord ? arise, cast us not off for ever. Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression" (Psa. xlv.). My dear friend, as certainly as He answered this woman at length, so certainly will He answer thee.

"Delay with God is not denial,
Does He prayer's answer long withhold ?
'Tis His appointed furnace trial,
To separate the dross and gold.

Cheer up, my soul, see here the reason
Why God is now thy chastening God,
And let the 'need be for a season,'
Make thee e'en kiss His scourging rod."

(To be continued).

THE ANGEL AT THE WAR.

"How are the mighty fallen ?" Oh
The human heart is sore ;
But one among the carnage moves,
Rejoicing evermore ;
The Reaper of the battle-field,
The Angel at the war.
The soldier does not purchase Heaven
By fighting for his Queen ;
Sin and the sinner are to God
What they have ever been ;
To judgment they must go, unless
A Saviour step between.
Bnt, precious to the child of God,
Whose duties call him "out,"
To know he has the ear of Heaven
Amid the battle's shout ;
And if he *should* be doomed to fall,
The angels are about.

They know the way to Christ's abode,
And burdenless they bear
The souls of those He has redeemed,
Their Master's joy to share ; [dwell,
And once with Him what thought can
Upon a by-past care ?
And oh they know, the angels know,
When souls for mercy cry ;
They linger in the darkness, where
The moaning heroes lie ;
And many a time they hear the voice
Of Jesus stealing by.
And here they spread their wings to shield
A laddie from the cold ;
And here they nestle to the dust,
A quivering saint to enfold ;
And here before a glazing eye,
They swing the gates of gold.

So, lonely hearts that wait and watch,
By fear tormented sore ;
Though those who love you cannot come
For comforts to *your* door ;
Remember, there will always be
An Angel at the war.

Galleywood, February, 1900.

(MRS.) M. A. CHAPLIN.

* George Whitefield.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXIV.

BY SAMUEL BANKS.

LAYING-ON OF HANDS.

IN the light of such portions of the New Testament as, say, Acts viii. 14—20, and xix. 6, 7, we know that for a time, at least, gifts, graces, powers of the Holy Spirit, by prayer and supplication, were imparted through the ministry of the Apostles, accompanied by the laying-on of hands.

But this rite was not included in the Divine commission for the preaching of the Gospel, e.g., "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved" Nothing about laying-on of hands. And we may quite safely assume—without possibility of proof to the contrary—that *special* gifts REALLY imparted with the accompaniment of this observance, scarcely survived the Apostolic age; since which period no gift has been bestowed by the Lord through any such medium.

I have come across a rather amusing statement which I pass on for what it is worth:—

In times less enlightened (perhaps) than our own, there were credulous old dames who fancied they found in confirmation

A Cure for Rheumatism.

They appear to have imagined that a certain therapeutic fluid dripped down into their shaky frames through the tips of episcopal fingers; and hence are said to have presented themselves frequently at confirmations in the hope of getting quit of their troublesome complaint.

Are not all who look for *grace* in this direction equally deluded?

The GENERAL Baptists, far into the Eighteenth Century, practised imposition of hands in setting apart ministers, missionaries, and deacons for Christian service. In the seventeenth century, and previously, the majority of General Baptist Churches regarded laying-on of hands as equally necessary to be observed in the case of every person baptised. But there was a strong minority against it; whilst treatises were published both in favour of, and in opposition to, the rite.

Nearly all the PARTICULAR Baptists of this period observed the custom in recognition of the election of their ministers, elders, and deacons; and some few amongst the "Particulars" also extended it to the admission of all Church members. Controversy thereon can be examined and read in the British Museum and other Libraries.

The bodies amongst the Baptists—"General" or "Particular"—who used the ceremony were known as

"CHURCHES UNDER IMPOSITION OF HANDS,"

and in their Church records and Minutes the facts of Baptism and imposition of hands were registered conjointly.

Let me illustrate what I have just recorded by two examples:—

An Association of West of England Particular Baptist Churches in the year 1653 met in the City of Wells, and in the course of their Conference decided against the laying on of hands on *all* believers, but approved of the ceremony in the ordination of ministers.

Here is a later example, from the Eighteenth Century:—

In 1704 a representative gathering of the Particular Baptist Churches in London, after carefully considering the subject, decided that in the case of deacons, elders, and ministers, it was "an ordinance of Jesus Christ still in force." But as far as *all* baptised believers were concerned, they were neutral.

My friend, Mr. Styles, thinks that probably the custom came to us with

certain Presbyterians and Episcopalians, who, having felt those communions, were led to attach themselves to Churches of our faith and order.

Mr. Styles informs me that both his uncles were set apart for the ministry with the accompaniment of imposition of hands.

It is interesting to note that Dr. John Gill—for fifty years pastor of the society now known as the Metropolitan Tabernacle Church—and also his deacons, at the public recognition of their ordination, received the laying-on of hands; yet a pronouncement by the Doctor, some time afterwards, is instructive. He says: “No instance can be given of hands being laid on any ordinary minister, pastor, or elder at his ordination; nor, indeed, of hands being laid on any, upon whatsoever account, but by extraordinary persons, nor by them upon any ministers but extraordinary ones, and even then not at and for the ordination of them. Whatever ‘*gift*’ was upon Timothy, for instance, no *office* was bestowed upon him either by the laying-on of the hands of Paul, or of the Presbytery, but that the whole proceeding was extraordinary.”

Our respected and venerable friend Dr. Angus, to whom I am much indebted, writing to me upon this subject, says:—

“When I was a boy” [about 1830] “it was common for one, or all, of the ministers present to put their hands upon the newly-ordained pastor during the ordination prayer. The custom was based upon the Apostolic practice, and in connection with the special gift of the Holy Ghost. In primitive days it is expressly stated that, through Apostolic men, the power of the Holy Ghost was given in that way.

“In the Romish and Anglican churches ‘Receive ye the Holy Ghost’ is connected with the laying-on of the bishop’s hands.

“Questions arose: ‘Have men in our times the power of giving the Holy Ghost in that way?’

“The answer has been—‘No! It is not the hand that does it, but the prayer.’

“Now, if it meant only what we do when, asking God’s blessing on a child, we put our hand on its head, there could be no objection. But in the primitive Church it meant more. And, ‘Can we give what no doubt *Apostles did* give?’

“The ambiguity of the meaning, and the objection to the High Churchism it implied . . . has ended in the general cessation of the custom among our Churches”

“Sandlings,” St. Mary Cray, Kent, Jan., 1900.

SAMUEL JAMES BANKS.

ON February 5th, 1900, there entered into eternal rest, after a long and painful illness cheerfully borne, all that was mortal of Samuel James Banks, the last survivor of “The Four Brothers.” It was my privilege during that illness to come into very close contact with him who has now passed away from this world to the presence of Him whom his soul loved. Often did we sit and converse of the things concerning the kingdom, and many times would he exhort the writer, who had been privileged to proclaim the Gospel, to be faithful and true to the Word of God, neither adding thereto, nor diminishing aught thereof, especially would he intreat me in all things to be exceedingly careful to set forth Christ in all His glory and splendour in the work of redemption.

Samuel James Banks was born in Ashford, under the shadow of the parish Church, in April, 1817. Early in life he removed to Cranbrook, Kent, where his grandfather, Waters, lived. Here he learnt the art of bookbinding, but afterwards adopted the drapery trade in the establishment of Mr. J. West, of Canterbury. He was brought to a saving knowledge of the truth about the year 1831, and baptised at Maidstone in 1837. He was for many years a local

preacher, before accepting a pastorate at Smarden. In 1864 he removed with his family to Banbridge, in Ireland, where, for 25 years he laboured in the Gospel. Here his ministry was much blessed, not only to his own members, but the whole town. He was frequently invited to occupy the pulpits of the Calvinistic Presbyterians of the town. He retired from the more arduous duties in 1889, going to live in Belfast. Being in Banbridge during 1898 I was curious to learn whether he was still remembered. Wherever I went to make enquiries, I was met first with the most affectionate inquiries after his well-being, and then with the warmest eulogies of his life and work. Not an infrequent remark was, "Well he was a *real* Christian." He himself thought very differently of his work. In one of the last interviews I had with him, he said, "I have been given many opportunities to preach the Gospel, and how imperfectly I have done it, and oh, *how* unworthy I am : nothing but a poor sinner, and to-day I can only say,

' Nothing in my hand I bring,
Simply to Thy cross I cling.'

I can only plead the merits of Christ my Saviour."

During his stay in Belfast, he joined the Church at Great Victoria Street, one of the few Strict Baptist Churches in Ireland, and until within a short time of his death was a regular and punctual attendant on the means of grace. His natural gentleness of character made him somewhat less dogmatic in utterance than others ; yet one could not have been long in his company without the converse turning on the deep things of the Word, and learning that Samuel James Banks was a Strict and Particular Baptist of the old school. His influence will be sadly missed by the lovers of truth in Ireland. His remains were laid to rest in Tandragee Baptist Cemetery on February 8th, Pastor H. Gunn conducting the service. S.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT "ZION,"
NEW CROSS.

THERE was a day, once a year, to which in childhood we looked forward with bright anticipations; and being but children of an older growth, the second Tuesday in March is equally anticipated by us now, affording as it does an opportunity of intercourse between brethren, and of rejoicing together in the work of God in our Churches.

On the 14th of March the Annual Meetings were held at Zion Chapel, New Cross-road.

The meeting in the morning for pastors and delegates was presided over by our esteemed brother, W. Abbott, who very cordially welcomed the pastors and delegates of the Churches in Association. After singing a hymn and the reading of Psalm cxxxiv., our brother Mitchell sought the Divine blessing.

During the morning it was agreed unanimously that an expression of the hearty sympathy of the meeting be conveyed to our dear brother Humphreys in his heavy affliction.

After the business belonging to the

past year had been disposed of, our brother Abbott vacated the Chair with the hearty thanks of the meeting, and introduced the new president, brother E. Marsh.

Owing to the large amount of business in hand it was nearly 2 o'clock before we were released, and no time was lost in taking seats to attend to business of a pressing character. The friends at Zion had evidently spared no pains to render this business satisfactory, and ample justice was done to the good things provided.

About 2.30 the afternoon proceedings commenced, under the presidency of brother Marsh, by singing "Come gracious Spirit, heavenly Dove." The Chairman read the cxxii. Psalm, and pastor F. Fells, of Beccles, engaged in prayer. This was followed by another hymn, and prayers by brethren Abbott and Ince.

Brother Marsh very warmly welcomed the representatives of the Suffolk and Norfolk Association—pastors W. Gill and J. Bage.

The Minute Secretary, brother F. T. Newman, read a Digest of the Letters from the Associated Churches. It was gratifying to know that every Church

had written, and the tone of the Letters was cheering. The Digest was given in three portions, being interspersed with addresses by brethren Gill, Bage, Tooke, Mayhew, Flegg, and Taylor. Tea was partaken of by a very large number of friends.

The evening meeting was commenced at 6.30. The Chairman, brother Marsh, read Rev. vii., and brother Mitchell prayed.

Our honoured secretary, brother J. Box, gave a few particulars from the Report, showing the progress which had been made. (The Report, which will contain the President's Address and the Papers read, and much additional interesting matter, can be had free, and will repay a careful perusal).

Brother Chilvers made a few remarks acknowledging the grant which had been made by the Parent Committee to the Sunday-school Committee of £50.

A vote of thanks (richly deserved) was accorded the friends at Zion for their kindly reception and provision made for our needs.

The President then delivered his Inaugural Address, taking as a subject, "Personal responsibility to maintain and extend the kingdom of our Lord and Saviour Jesus Christ." This was followed with Papers by brother T. Jones, on "The Fight of Faith," and brother E. White, on "The Believer's Rest." Both the President's Address and the Papers were listened to with deep interest and delight, and were received with applause. Each speaker was at home with his subject, and the subject fitted the speaker. So we spent a happy day and look forward to another.

JAMES E. FLEGG.

HOPE (NORTON-STREET, GREEN-STREET, E.)—The Sunday-school anniversary was held on Sunday, February 25th, when sermons were preached morning and evening by the pastor, who also addressed the scholars and friends in the afternoon. On Thursday, March 1st, a goodly number of friends and scholars sat down to tea at 5.30, after which a public meeting was held at 6.45, Mr. G. Youdan, of Limehouse, in the chair. Mr. J. Clark, pastor, opened the meeting with prayer. The chairman then asked the superintendent to read the Report which shewed that God in His mercy had blessed us with peace, progress, and prosperity, and with gratitude for the past we still looked to Him for the future. Mr. Wakelin moved that the Report be adopted, and then addressed the meeting, speaking to the scholars in his usual kindly cheerful manner, from the word "Come" which he got the young folks to compose by giving them brief word pictures on Cornelius, Orpah, Mary, and Esther; and, after applying the words person-

ally to the young people, also spoke kind, suggestive, and helpful words to the teachers and parents. Mr. Coulson seconded the adoption of the Report and addressed the meeting. He spoke very feelingly to the little ones of his early call by grace at the age of seven, and gave an instructive and interesting address from the "Ants" and "Conies," also speaking to the teachers very encouragingly from the words, "Feed My Lambs." Mr. Othen followed with an address from Gal. vi. 9. Mr. Mayhew very earnestly spoke to the scholars as to what would be the end of their pilgrimage, shewing them that they were certainly travelling to one of two places, heaven or hell, which would it be? Mr. Clark, in a few kindly and congratulatory remarks, stated, as a proof of God's blessing on the school, that two of the scholars were now before the Church seeking to be baptized and received in; and heartily thanked all present for their presence and kindly sympathy. Mr. Stockdale then sought the Divine blessing, and the chairman pronounced the Benediction.—ONE WHO WAS THERE.

OCCOLD.—New Year's meeting, Feb. 13th; between 50 and 60 sat down. Pastor S. Haddock presided. Pastor S. Ling, of Little Stonham, gave a practical address. Mr. G. Bosworth, our organist, was presented with a timepiece by the pastor. A Bible was presented to Miss Skete for her valuable services. Brother Ling then presented our pastor with a Bible, who suitably responded. Addresses were given by pastor R. Smithers, of Eye, and Mr. E. Haddock. The following evening, the Sunday-school teachers and singers were entertained to a free tea by Mr. and Mrs. Ling. On the following Lord's-day, prizes were distributed to the scholars for good attendance. The pastor, on presenting each scholar with a book, spoke very encouragingly to the teachers and scholars, and thanked them for their liberality by which the cost of the books was met and a small balance in hand. Mr. E. Haddock also took part in the after-service.

LINGFIELD.—"Hitherto hath the Lord helped us." Gratitude fills our hearts as we commemorate the first year of brother Hayler's pastorate. Our meeting house has been thoroughly renovated and the expense met, with a substantial balance in hand. A Sabbath School has been commenced. Two sisters, who have become members, help the pastor in this work. Our pastor has delivered two lectures on "Martyrs of the Reformation," and "Life of Luther. Five have been added to us during the year: two by baptism, and three by transfer. One has been

called home. Our pastor preaches three times every Sabbath, and on Wednesday evening. Week-night services well-attended. £18 15s. 0d. collected for the "War Fund," and willing hands made warm and useful garments for our scholars. Expenses all met and free from debt.

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MOUNT ZION, CHADWELL
STREET.

THE 28th anniversary of our Sunday-school was celebrated under the outwardly unfavourable conditions of frost and snow, which thinned the attendances considerably and disappointed many who wished to come, but were unable to face the weather.

Our pastor, Mr. E. Mitchell, preached on Sunday morning, February 11th, from Mark x. 13-16: bringing the children to Jesus; and in the evening from Psa. xc. 16, "Let Thy work appear unto Thy servants, &c., Mr. H. T. Chilvers addressing the children in the afternoon on the "Dead flies that spoil the ointment" (Eccles. x. 1).

Mr. W. J. Styles, who was expected to preach on the Tuesday afternoon, being detained at home through the effects of a recent illness, Mr. E. Marsh took his place.

After tea in the schoolroom, the friends returned through a sharp snow-storm to the chapel, where warmth and brightness made us for the time forget the cold and gloom outside.

An interesting report was read by Mr. Beckett, the scholars sang hymns at intervals, and our pastor, as chairman, interspersed the various speeches with suitable comments in his own genial way—*e.g.*, he said: Three of the speakers had been Teachers of our young men's Bible-class, before they had been called out to preach the Gospel—viz, Messrs. Voysey, Dadswell, and Chilvers, and a fourth, Mr. M'Kenzie, was still a teacher in the school, and he trusted he might long be spared to us. It was quite a home-gathering that night, and he trusted that, as had been asked, they might all realise that the Lord was with them.

Mr. Voysey, in moving the adoption of the report, expressed his pleasure and gratitude that they still stuck to the Word of God, and that Jesus Christ and Him crucified was their theme. He testified to the many happy hours he had spent in the old schoolroom. He then spoke from Isa. lv. 10, 11: God's Word, like the rain and the snow, came in a sovereign way—it was penetrating and softening, and never failed of the effect which He designed, instancing how a Spaniard engaged by the Romanists to stab the Protestant, Bishop Riley, when preaching in Spanish at a Church in New York, was himself pricked in the heart under that sermon,

and, like Saul of Tarsus, of whom the preacher was speaking, he also was turned from his murderous purpose, and made a servant of the Lord Jesus Christ.

Mr. Dadswell, who seconded the report, speaking from the words, "Is it well with the child?" recalled the time when it was not well with himself, when a father's prayers were irksome, and he sought to avoid them; but after he had left home, how the Lord had sought, and found, and drawn his heart to things divine. Appealing to the young friends, he inquired, Is it well with you?

Mr. Mitchell spoke of an officer named Childe, who, feeling he should be slain in the present war, dictated his epitaph—"Is it well with the child? IT IS WELL!"

Mr. M'Kenzie's motto was, "Be not weary in well doing," &c. He said the Sunday-school was a benevolent society, and teaching God's Word was well doing; but there was much in ourselves and the children to cause weariness. Much of the seed seemed to be lost, but so much the more must be sown. They said, in sowing peas there must be "one for the worm, one for the crow, and one for the hope that it will grow." In this good work they had God's command to incite, and His promise to stimulate them that in due season He would give the reaping time and help and bless them till that time arrived.

Mr. Marsh spoke a few hearty words of cheer, and Mr. Chilvers took up "Our power for service." Prayer, fervent, effectual prayer, brings heavenly blessings down. Christianity is not played out; the Gospel is still the power of God unto salvation to every one that believeth. When the disciples could not heal the afflicted boy, Jesus showed them their need of earnest prayer and devotion; and when we see Peter preaching with such success on the day of Pentecost, we are carried back to the "upper room" and the spirit of prayer vouchsafed to those assembled there.

We thank God for all His mercies past. "Still praying, let Thy work go on."

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BLAKENHAM, SUFFOLK. — The first anniversary of our pastor's ministry in connection with the Church at Blakenham was held on Wednesday, February 21st. Pastor G. F. Wall, of Bardwell, preached an excellent sermon in the afternoon from the words, "A threefold cord is not quickly broken" (Eccles. iv. 12). This sermon was listened to with much pleasure; we soon found out that Mr. Wall was not a stranger to our Master, nor to those truths of sovereign and distin-

guishing grace we love so well. A public tea followed. In the evening a public meeting was held, Mr. H. Alexander presiding. Mr. Saunders implored the Divine blessing. Encouraging addresses were delivered by brethren Ranson, Dixon, Wall, and the pastor.—M. A. M.

OLD BAPTIST CHAPEL, GUILDFORD.

A SPECIAL meeting for prayer was held at the above chapel on Wednesday, March 7th, for the purpose of imploring the interposition of the "God of Battles" in the sad war in which our troops are engaged with the Boers. The chapel was well filled, for I think we all feel the necessity for prayer, for have we not the Divine encouragement, "Ask, and ye shall receive"? And when we bow before His throne, and put Him in remembrance, what great things are accomplished! "Prayer can force a passage through iron bars and brazen gates."

The spirit of the meeting was earnest and importunate. Several of our friends have loved ones fighting on the battlefield, and those who have no near friends, their hearts are singularly touched as they hear or read of the terrible devastation wrought on "Africa's burning plains," the many desolate homes, hearts that are wrung with anguish as the news comes that one and another loved one has fallen.

Seven or eight brethren voiced our petitions to our Father in heaven, while from amongst the bowed congregation prayer welled up from overflowing hearts "unexpressed."

The presence of our God was verily felt, and we all seemed to realise that He was communing with us from above the mercy-seat. The prayers were interspersed with hymns of praise.

Our pastor, Mr. Wm. Chisnall, read very impressively the 46th Psalm, and a calm that can hardly be expressed seemed to fall upon us as he read, "God is our Refuge and Strength, a very present Help in time of trouble. Therefore will not we fear, though the earth be removed and the mountains be carried into the midst of the sea" (verses 1, 2). Our hearts echoed, "The earth is the Lord's, and the fulness thereof. Shall not the Judge of all the earth do right?" and a sweet, trusting confidence in our God, "Who is too wise to err," was realised as verse 9 echoed through the chapel: "He maketh wars to cease to the ends of the earth. The Lord of Hosts is with us, the God of Jacob is our Refuge." The closing verse seals the whole Psalm.

All seemed to have felt the blessedness of the meeting, so much so that it caused our pastor to say from the desk that, if it could be arranged, we would have another similar meeting in the

course of another month, if the Lord will, that He might be pleased to bring about a speedy ending of this sad war, and establish and maintain a lasting peace.

This earnest meeting closed with a fervent petition from our pastor that God, our Lord, would hasten the time when "the nations shall beat their swords into ploughshares and their spears into pruning-hooks, when nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii 4). "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." And so felt—M. L. W.

"EBENEZER," GLEMSFORD.

ON Wednesday, March 14th, special services were held in connection with the recognition of Mr. J. Everett as pastor. The chapel was well filled and the day all we could desire.

Mr. Flowers presided in the afternoon, and called upon Mr. Everett to give an account of his call by grace to the ministry and the leadings of God in bringing him to Glemsford.

Our deacon, Mr. Gower, spoke of the way we were led to choose Mr. Everett as our pastor.

Mr. Bond, from Leyton, offered the ordination prayer.

Mr. Bardens, of Ipswich, gave the Charge to the pastor in a fatherly manner, basing his remarks on "Preach the Word."

About 200 sat down to tea, and in the evening Mr. Bardens took the chair.

Mr. Ward, of Laxfield, gave the Charge to the Church from the words, "Encourage him." He spoke of his need of encouragement, how we were to encourage him—viz., by godly and consistent lives, constant attendance on the means of grace, by prayer, both private and public. He exhorted the Church to stand by him with heart and hand. When to encourage him? in days of depression and apparent non-success, in sunshine and storm. Why encourage him? Because he is God's servant, set over, not under, the people. Cheer him by taking up your cross and following your Lord.

Mr. Bond next addressed the meeting on, "Be of good cheer: the Lord thy God is with thee." He said he had been intimately acquainted with Mr. Everett for some years, and was pleased to wish him God-speed. He concluded by presenting a Bible for the use of the pulpit in commemoration of the event.

Mr. Polley, of Colchester, and Mr. Folkard, of Sudbury, also expressed their pleasure at being present.

Collections excellent. We closed with "Blest be the tie that binds," heartily thanking the many friends from neighbouring Causes for their presence and

help. May the union be a loving, lasting, and growing one. — E. C. KEEBLE.

WHITECHAPEL (LITTLE ALIE-STREET).—On Thursday, March 1st, we celebrated the 83rd anniversary of the Sick Visiting Society in connection with the above Church. In the afternoon, Mr. O. S. Dolbey (of the Surrey Tabernacle) preached from Luke vii., part of the 9th verse, "Great faith." Who spake these words? A Gentile, a Roman soldier. Yes, there are many gracious hearts under red coats. Object of this great faith—Jesus. Faith is a necessity. Faith humbles us. Faith is always successful. See what it enabled God's children to do (Heb. xi. 33–40). This great faith is the gift of a great God. Tea was then partaken of. The evening meeting commenced at 6.30, presided over by Mr. G. Faunch. Brother Archer sought the Divine blessing. The Chairman called upon the secretary to give us the report, which showed, although the number of cases which had been visited were somewhat small, yet they had been blessed to the recipients' souls, as at each case the Word of God was read and prayer offered. The report showed 98 cases had been relieved, and £9 16s. expended. Next followed the Chairman's address, which he based upon the word "Faith" (James ii. 18), and although his remarks were brief yet they were very appropriate. Mr. Carr was the next speaker. His words were from Psa. cvi. 4, "Visit me with Thy salvation." Mr. McKee spoke from Isa. xl., "Comfort ye, comfort ye, My people, saith your God." He spoke of our feeble comfort to the sick and dying, and compared it to the great comforts which God gives us. Mr. Peacock spoke from 2 Tim. ii. 12, "If we suffer we shall also reign with Him." (1) Suffering; (2) Reigning. Christ suffered as we could never suffer. Our sufferings are but slight, but if we endure these sufferings for Christ's sake for the short time we remain here below it will be ours to reign with Christ hereafter. Mr. Banks spoke to us of Jesus as a Sick Visitor, and said Jesus has been very manifest in our Society. Singing and pronouncing the Benediction brought another happy meeting to a close.—E. J. V.

BLAKENHAM to many is unknown. yet to many (D.V.) we trust it will shortly be known. for the meetings of the Suffolk and Norfolk Association are to be held here. Here preached our truth-loving, God-honoured pastor of blessed memory—W. Houghton. There is a needs-be for clinging to, and not being ashamed of those New Testament truths that have been so blessed by God

in the past. Let them be put to the front, proclaimed from the pulpit, taught in our schools, then may we expect the blessing of a triune God. We feel that any who do not love, and will not adhere to the "Articles of Faith," ought not to become members of our Churches. Death has of late thinned our ranks: one sister has been taken from the congregation, while on the 3rd of March our brother Gladwell, at the age of 63 years, was somewhat suddenly called home. He had filled the offices of deacon and doorkeeper for several years. We shall miss his prayers and genial welcome on the Lord's-day. Our brother leaves a widow and one daughter to mourn his loss. To brother Gladwell God gave one son, whose name was Nathaniel. He was first a scholar, then a teacher, in our Sunday-school; but one day in August, 1895, through an accident, he was called home, at the early age of 17 years. It was not until we visited him, and witnessed his triumphant death, that we were aware how fit and ready he was to die. We were then convinced how lovingly he might have been received into the Church militant below. We heard the testimony he was able to give a few hours before his departure. He was blessed under a sermon by brother Kern from Hab. iii. 4, "And there was the hiding of His power." He said just as he breathed his last, "There is a bright spot up there with Jesus. I have no wish to get well or to stay here, but to be with Him for ever." May God bless many other young ones around us, and cause the older ones to realise the reality of religion and the brevity of life, that we may do the little our hand findeth to do, knowing that we, too, may shortly be summoned to Him Who first gave us life.

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

—H. F. MOORE.

WARBLETON (MOUNT HERMON).—A social gathering of the Church and congregation was held on February 13th, presided over by Mr. H. Gardner, of Uckfield. Mr. Smith, of Brighton, addressed the meeting on Psa. cxxxiii.—the benefit of unity among brethren. Mr. Haylor, of Lingfield, spoke from John x. 3, dwelling on the voice of condemnation, exhortation, confirmation, and commendation. Mr. Pope (our esteemed deacon) gave us a little history of the formation of the Church, which took place in 1876. After our late pastor (Mr. Chapman) had ministered to us about twelve months a friend asked if he thought a Baptist Cause could be formed. This was done, and we have been held together to the present in

unity, and pray the Lord that we may be increased with such as fear Him and seek the peace and prosperity of Zion. A profitable meeting was closed with the Doxology.—C. B.

CIRCULATION OF THE WORD OF GOD IN FOREIGN COUNTRIES.

I HAVE long felt that the distribution of the pure Word of God (correctly and fully translated, without note or comment) in foreign countries is one of the best forms of mission work—not, of course, to the exclusion or limitation of obedience to the Lord's own commandment to His disciples, "Go ye into all the world and preach the Gospel to every creature." Now, in Popish lands, the British and Foreign Bible Society fails in this, allowing only the versions sanctioned by Papal authority, which, of course, as far as the priests can influence, were the only ones accepted by the natives, but for several years past many *will* accept and even purchase a purer version.

The former (Romish) version still contains many passages setting up the Virgin Mary as the "mother of God," to whom prayer is to be made and praise offered, and whose influence is sought by which alone her Divine Son—our ascended Christ—may be expected to have regard to coming sinners seeking the Father's grace. Also *penance* is substituted for repentance and the interposition of "saints," many of whom we know to have been grossly *unsanctified* on earth, and many other deadly errors.

Now, should we dare to circulate such poisonous versions in our own land and language?

I feel that far too little attention has been paid to this important subject, and too little support rendered to the Trinitarian Bible Society, established seventy years ago, which publishes and circulates only the clear Protestant translation from the Hebrew and Greek original, as in our Authorised Version. And this it does, and to a great extent gratuitously, amongst the people of France, Italy, Spain, Portugal, and other Romish lands.

I have myself feebly advocated this for nearly forty years, and for several years past had the honour to be president of the Ipswich auxiliary of this "Pure Spiritual Bread Company," as I think it might be considered, for did not our Lord declare that man should live by the Word of God, which He declared Himself to be the Bread of Life? And I would press upon our friends this form of missionary work, which certainly has its Author's authority and promise.

Full information can be obtained at the Society's depot, 25, New Oxford-street, London, W.C.

Before I close I would also remind our brethren that the British and Foreign Bible Society also refuse aid to the translations of our Baptist missionaries in India, who insist on rendering the Greek word "baptizo" as immerse, which I believe no scholar will deny being correct. Of course, the Greek word, by long usage, has become Englishized to us, but to the many tongues of the East is wholly unintelligible. This, however, does seem a lesser evil than the deliberate perversion I have been speaking of on the Continent.

S. K. BLAND.

Ipswich.

P.S.—Of course, the Bible Translation Society translates the Word in all its versions.

BERMONDSEY (LYNTON-ROAD).—The annual meeting of the Sunday-school, which took place on Tuesday, March 6th, was very encouraging and successful, alike spiritually, numerically and financially. In the afternoon Mr. E. Mitchell was helped to preach a comforting sermon, and the numerous friends who gathered were glad to be present. After tea, which followed the afternoon service, a public meeting was held, presided over by Mr. Arnold Boulden (of the Surrey Tabernacle), and it was pleasing to see so many old and new friends come to show their sympathy with the Sunday-school. The grand hymn, "O God, our help in ages past" having been sung, the Chairman read Psa. xxxiv., and Mr. Watts supplicated the throne of grace for the Lord's blessing to rest upon the gathering. The report of the work of the school during the past year was then read by Mr. Arthur Crisp (the new secretary), and, as one of the speakers said afterwards, it was full of good works springing from the right source. The school is well maintained, and the superintendent and teachers have good reason to take courage. At the conclusion of the report the Chairman spoke a few encouraging words, and gave the teachers two motto texts—viz., "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord," and "It is God which worketh in you both to will and to do of His good pleasure." Mr. E. Mitchell followed with an appropriate speech from the words "The Lord be with you," after which Mr. O. S. Dolbey addressed the meeting, basing his remarks upon the words of Jeremiah, "I am a child," and drawing attention to the fact that weakness, inexperience, and fear were characteristic of children naturally, and oftentimes of those who are called to labour in the Lord's vineyard, whether in the Sunday-school or in the ministry. The superintendent

(Mr. J. B. Collin) followed, and stated how it was he came to accept the position, and spoke of the comfort he had had from the words, "Fear not, He will not fail thee." Mr. John Bush then spoke from the words in Num. xxi. 17, "Spring up, O well," pointing out that there were connected with the words a Divine command, a prayer, and an effort made, and specially referring to these things in their application to Sunday-school work. Mr. B. T. Dale (the pastor) followed with a few thoughts from the words, "He that is our God is the God of salvation;" and then Mr. John Green (the superintendent of Penrose-street Sunday-school) addressed the meeting from the words, "Seedtime and harvest." The happy gathering was brought to a close by the singing of the Doxology, and prayer being offered by Mr. Thomas Green (one of the deacons of the Surrey Tabernacle). We trust our brother Mitchell's wish may be experienced by all connected with the school, and that the Lord may continue to be with them.

HOUNSLOW.—Zoar Baptist Sunday-school, Staines-road. On Sunday afternoon, February 25th, the scholars received their rewards: about 145 books were given. Mr. Ackland gave an interesting address on the word "Prize." Wednesday, 28th, the children had their tea; the mothers also were invited. At 6.30 brother A. J. Voysey came for brother Mutimer, who was taken ill, and presided over the meeting. After singing hymn 173 (Sunday-school Hymnal), and reading a portion of the Word of God, brother McKee, junr., asked God's blessing on our gathering. The report of the past year was given, also nineteen recitations by the children, and very interesting addresses were given, one by brother Wakelin and the other by brother H. J. Wileman. The chapel was well-filled, and a very enjoyable evening was spent.—A. JEFFS.

BRADFIELD ST. GEORGE.—The services on Sunday, March 11th, had special reference to the War in South Africa. The pastor, W. Dixon, conducted the services. The discourse in the morning was from Amos iii. 6, "Shall there be evil (or calamity) in a city, and the Lord hath not done it?" (1) If the Lord has done it, it was needed; (2) If the Lord has done it, it is for good; (3) If the Lord has done it, it demands our consideration and sympathy. In the afternoon from 2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (1) The Gospel of our Lord Jesus is at war with sin; (2) The strongholds we seek to pull down; (3) The Gospel gives no quarter

to evil in any form. Collections were made for the War Fund which amounted to over £7, to be given for the Widows' and Orphans' Fund of the Suffolks. The National Anthem was heartily and feelingly sung at the close of the service. The following verse was added:—

"Great God in mercy hear
Thy people's fervent prayer;
And end this war.
Give peace, O God of love,
On basis true and good;
Let Boer and Briton live
In brotherhood."

W. D.

BERMONDSEY (SPA-ROAD).—Services commemorating the second anniversary of the pastorate of Mr. A. Steele were held on Sunday, March 4th, and continued on Tuesday, March 6th. On Sunday, sermons were preached by the pastor; in the morning from Psa. lxxviii. 6, and in the evening from Psa. xxxiv. 3. On the Tuesday afternoon brother T. Jones (in the place of brother W. J. Styles, indisposed) preached on "The unsearchable riches of Christ." In the evening a well-attended public meeting was conducted by W. Abbott, Esq., in the genial manner characteristic of him. After the reading of Psa. xxvii. by the Chairman, and prayer by brother Hall, the pastor gave an encouraging statement concerning the Lord's dealings with them, as a Church and people, during the year. Addresses, more than ordinarily interesting and helpful, were given by brethren Dadswell ("The Lord in the house"), Sears ("Godly Perseverance"), Chilvers ("Together with"), Jones ("Without—in—with Christ"), Mitchell ("Who is he that condemneth?"). A spirit of hearty Christian fellowship characterised the meeting, and pastor and people were greatly encouraged and thanked God. The collections taken at the Sunday and Tuesday services attained the very handsome total of £19 5s.

LETTERS FROM THE FRONT.

DEAR SIR,—The following extracts from letters received from the Corporal baptized with us on November 19th may prove interesting.

Yours in Christ our Hope,
WILLIAM POVEY.

37, Walker-street, Hoole, Chester,
March 13th, 1900.

Writing from Cape Town on his arrival, he says:—

"I could not resist the opportunity of writing to tell you how glad and thankful I am that I was baptized before leaving Chester. I thank God that He led me to thus publicly confess Christ before embarking to take part in this war. Since my baptism I have experienced more of that profound perfect

peace, which is the gift of Jesus Christ.

"From the uncomfortable surroundings of a troopship, I often steal away to some corner of the fo'castle, and there recall that Sunday evening, and looking at the sea below, I feel so strong in Christ, and so much lost in Him, that I would feel no fear whatever danger may appear before me, because I look upon death as a transition to an after, better life, in which there will be no sorrow, no pain, and no temptation. . . . At Southampton I had a dozen hymn books and thirty small illustrated Gospels of St. John for distribution in the field. I would commend to your prayers all the men of my regiment, including myself. Three of us gather each evening at seven for prayer, which is very helpful. I am looking forward to an extension of these at the front.

"With best wishes for yourself, and all the workers and brethren,

"I remain,

"Yours sincerely in Christ Jesus.

"FRED. H. SPONG."

The following is self-explanatory:—

"Field Hospital, Mooi River,

"February 13th, 1900.

"MY DEAR FRIENDS,—Now that I am progressing more favourably I can write and give you particulars as to my wounds. On the night of the 23rd of January we did a long march for the purpose of making an early morning attack on a strong Boer position, called Spion Kop. This Spion Kop is one of the highest peaks in a range of mountains, and it was hard work, I can tell you, getting to the top. We were about 5,000 all told, and reached the top about three o'clock in the morning. Just as we reached the top, we must have surprised their outposts, for they fired about thirty shots, and then fled. . . .

"I found myself in the front rank of Thorneycroft's Mounted Infantry, and then dressed the wounds of a Corporal of that Corps, who had been shot. By this time the remainder of the troops had come up, and we began to make trenches for ourselves, as the General discovered we were nicely surrounded by the enemy. I was sent off in charge of a group of sentries to watch a valley. I was supported on my left by one Company of ours 150 yards away, and a Company of the Lancashire Fusiliers the same distance away on my right. About six o'clock in the morning the Boers advanced up the valley, and these two Companies retired without giving me the word to do so. Of course, not having received the order to retire, I could not do so, but gave my men orders to retire if they could. There were three of them, and in the attempt to retire two were shot dead. I then received a nasty out in the cheek from

the rebound of a bullet off a rock, but soon stopped that from bleeding. The remaining man of my party was wounded in the knee, and when I got up to bandage him I was shot by a Boer, who was only about ten yards away. The bullet entered into my body just above the right hip, and passing round the front of the body, left just below the left shoulder. I dropped like a stone, and just managed to take off my equipment. The Boers were then retiring, and I managed to crawl between two rocks, and there I lay all day and night. I had no water, and lay all day in the hot sun, and was terribly thirsty. My first act was to thank God that I had not been killed outright. All day long the shot and shell were flying over my head, and they did awful damage to our troops. I was in a kind of a stupor all day, and at times was in such pain that I cried like a child.

"As the evening drew on it got cooler, and I became calmer. All my past life came before me, and then I fainted. When I recovered I managed to get up and walk to our entrenchments, which were not many yards away. My Company Officer tried to get me to walk, while he held me up, but I dropped again, and he had to leave me. He was afterwards missing. I lay where I fell, and had the sweet, calm peace, which only Christians can enjoy. I was in great pain, but managed to hum to myself, "Jesus, lover of my soul," and I asked, if it was His will, "Let me to Thy bosom fly;" but it was not time yet.

"During the night all our troops retired, and as morning broke on the 25th, the scene at the top of Spion Kop surpasses all description. Dead and wounded lay everywhere, rifles and equipment, and personal property, being thrown about everywhere. Some of the wounded were cursing, some crying for a loved one, and others praying. Shortly after daybreak the Boers came up looking for spoil, and they treated us most kindly. They made me comfortable, and gave me some water. About nine o'clock our stretchers came up, and we wounded were carried fifteen miles to Spearman's Camp. . . . The chief thing that troubles me is the loss of my Bible and hymn books, which I miss dreadfully now I am in bed. . . .

"Kindly remember me to all friends, and with best wishes to all,

"Believe me to remain,

"The same old Soldier Boy.

"FRED. H. SPONG."

Aged Pilgrims' Corner.

THE *Quarterly Record* for April contains portraits and short sketches of the late Dr. Hewlett, and Mr. James Wells, both of whom were warm-hearted

friends of the Society. An illustration of an Aged Pilgrim, an article by the late Miss Havergal, and other papers make up an unusually interesting number. Copies can be obtained at the Office for gratuitous distribution.

The inmates of the Hornsey Rise Asylum have recently been entertained at tea by the lady visitors, who have also provided meat dinners for them on several occasions during the winter months. The tea was followed by a lecture on "A Tour in Scotland," given by Mr. E. Ash, and accompanied by lime-light views. Such gatherings do much to cheer the hearts of the aged ones, who sometimes are prone to deem themselves forgotten.

Notwithstanding the inclemency of the weather a goodly number of friends gathered at St. Stephens Church, Coleman-street, when Mr. Lovely, the Incumbent of St. John's, Bexley, preached a most suitable and discriminating sermon in aid of the Society, on the "Walk to Emmaus." On May 31st, Mr. James Ormiston has kindly promised to plead its claims at St. Mary, Aldermary, Queen Victoria-street.

The financial year which has just closed has been one of much blessing to the Institution. The number of pensioners and expenditure in pensions have reached the highest points yet attained, but God has graciously opened the hearts and hands of many to contribute to the Society's urgent need. The work is so emphatically His own, that its conductors may with confidence expect that He will sustain it.

A public meeting has been held at Enon Chapel, Woolwich, through the kindness of the pastor and deacons. Mr. A. Boulden, of the Surrey Tabernacle, presided, and an address upon the History and Operations of the Society was given by the Secretary. A considerable number of friends were present, and the results were most satisfactory.

COMMUNION.

I WOULD commune with Thee, my God,
E'en to Thy seat I come;
I leave my joys, I leave my sins,
And seek in Thee my home.
I stand upon the mount of God
With sunlight in my soul;
I hear the storm in vales beneath,
I hear the thunder roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height of Thine abode,
No storms nor clouds can rise.
O this is life, and peace, and joy,
My God, to find Thee so—
Thy face to see, Thy voice to hear,
And all Thy love to know.

G. B. BUBIER.

"WE FORGET."

[After Kipling.]

GOD of our fathers, who hast felled
The outposts of our battle line;
By whose permission we have held
Dominion over palm and pine;
Have patience with our nation yet;
For we forget; Lord, we forget.
Far-famed, but little is our fleet;
The moss will on our headlands grow;
Over our pomp a winding sheet, [throw;
The blinding veldt makes haste to
God of our fathers, save us yet;
Though we forget, though we forget.
The tumults and the shoutings grow;
The captains and the kings combine;
And who, in all the nation shew,
This ancient sacrifice of thine?
We lean upon our merit yet,
But we forget; Lord, we forget.
For the ungodliness that rules
In many an earthly court of Thine;
For the idolatry of fools,
Who bend toward a tinselled shrine;
For Bishops who ignore Thy Word,
Thy mercy on the country, Lord.
And for the grey head of our Queen,
The woman of a million cares:
For the proud sceptic who has seen
Rank folly in Thy people's prayers;
Be thou a God to England yet,
And pity her, though she forget.
Galleywood. (MRS.) M. A. CHAPLIN.

Gone Home.

CHOSEN IN THE FURNACE.

ALBERT F. J. E. WAITE,

better known in the little circle in which he moved as "dear Tal." Very applicable are the words in his case, "I have chosen thee in the furnace of affliction."

On December 26th, 1872, the Lord added to the family group of pastor W. Waite, not the bright and healthy babe to stir the song of thanksgiving in the home, but a frail and crippled form that sent the dear parents to their Lord for that promised "more grace" in the hour of trial. Only those who have "passed this way" can understand those pleadings with God as the case was laid at His feet with a "Why? Lord, why hast Thou dealt with us thus?" But it was their own dear child over whom their fondest love was to be spent in anxious watchings and constant cares! And to have ever a special place in these Christian parents' prayers that the dear one might live to love their Lord and be a "Vessel unto honour." The Lord hearkened and heard; for the Book of Life contained His name, and that frail afflicted body was to be the tenement to house the spirit now before the throne.

Blessed be God, the malformation that compelled His child to spend his life in a perambulator or be carried from place to place never touched his intellectual powers—these were left clear enough, and our brother lived to know both

sides of the case—the evil influence of inbred sin, and blessed power of reigning grace.

Dear Tal had a will of his own: ah! I should think he had. He would say what he meant, and meant what he said; and not a little would move him from any purpose he had formed. There was a reality in his character. He hated cant. This showed itself once at a mission service to which he had been wheeled, when at the close someone said, "Are you a Christian?" "No, that I'm not," he replied, "Was never further off, and don't want to be either." Yet even then there was a conflict going on within, but he dreaded to deceive. He could never speak as clearly as some of the time and place of his "call." Little things in early life may prove in "that day" to have had connections with our after days not thought of then. The sovereignty of the Spirit will be better understood then. From earliest recollection religion was not without its attractions.

Boys and girls who have to stay at home when their parents go to chapel sometimes play at chapels on their own account, and it is in some cases only play, in others it proves links in the chain of grace. At eight years of age such a "play-at-chapel" service was conducted by "Tal," who took for his text, "As the snow from heaven" &c., when, as soon as the lad began to *preach*, there came on a severe snow storm, which smashing the skylight overhead put the children in danger, however, before they removed, and the preacher was carried to a place of safety, he insisted on all remaining until he had prayed.

Some time after this an evident concern of soul was manifested. He said to his father one day, "Its all very well for you to go preaching about to other people, but what about me, I can't get to chapel." This led to an interesting conversation between father and son, resulting in a suitable conveyance being made to convey him to the House of God.

Our dear brother for several years attended Gurney-road. The Lord blessed the Word to his soul, and on Lord's-day evening, December 29th, 1895, he with his sister Bertha and seven others, followed our Lord in baptism. How well do we remember that night. While unbuttoning the cape of his carriage to take him in my arms and carry him down into the water, I remarked, "You are about to trust yourself in your pastor's arms, dear brother, and I'll promise you I will take every care of you, but remember, 'Underneath are the everlasting arms,' and these will never, never fail you." How that dear face lit up with delight, and he told me afterwards how precious the text was to his heart.

His stay was not long with us, but his mission, though short, was service that lives. The dear occupant of that carriage in the aisle often brought with him a blessing for us in the Master's service, or sent us with heart pleadings to the throne. He was very outspoken. Sometimes after a sermon he would say, "Didn't like you a bit this morning, you preached right above me; could not get on at all," generally adding, however, in his kindly way, "but there! perhaps it was my fault, or it was meant for somebody else," at another time quite excitedly, he would say, "There! that suited me. I did get on."

He ever had a wish to do something in the cause of Christ, and once arranged with the City Missionary for me to hold a service among the old people at the workhouse, where he delighted to be wheeled sometimes. In his last illness he expressed such a wish to get better that he might go to the "Gladstone Club" and talk to them from the words, "If any man thirst, let him come unto Me and drink." This was the last text he heard preached from, and much enjoyed the service. Another memorable time with him was when we had the words, "Bring him unto Me." The last Sunday in the old year was his last appearance at chapel. Up to a few days before he was taken we all hoped to see him again, but on Lord's-day, February 11th, when apparently rather better than not, he called for his dinner at one o'clock, and within half-an-hour was with his Lord at home. He selected, as he expressed it, "a quiet little spot in Ilford cemetery for his body whenever he was taken," and there we laid all that was mortal, on Thursday, February 15th, "till He come," who shall give him a body like unto His body, no more to suffer pain and loss, but reign with Christ at home.

Thus closed twenty-seven years of suffering, and to repeat his own expression in his last illness, he would "rather have it thus with a good hope in Christ Jesus than the best of health, and no interest in Him." Reader, what say you?

E. MABSH.

Stratford.

ELIZA DALE

was called home on January 13th, 1900. She was for twenty years a member of the Church at Roxue, Suffolk. Her prayers were unceasing day and night for the little Cause. Heavily afflicted, and for the last three years paralysed, she was not often able to be out. Just before her death she was asked, "Is Christ precious?" She said, "He is more and more increasingly precious: He is my only hope." The funeral sermon was preached by Mr. R. Grimwood from 2 Cor. v. 8.

HARRIET FENN.

In loving remembrance of one of the dearest mothers, Harriet Fenn, who, in her 98th year, peacefully entered into her eternal rest at her Master's bidding, Feb. 23rd, 1900.

"He hath delivered my soul in peace"
(Psa. iv. 18).

ELIZABETH GARDNER

died on February 4th, 1900, aged 78, from influenza and bronchitis. She was one of the oldest seat-holders of Ebenezer Chapel, Dashwood-road, and formerly of West-street Chapel, Banbury. She was not a member of the Church. When able she would entertain the ministers, but on no account stay at home to get dinner, leaving the fire so that it would be nicely cooked. When young she attended the Independent Chapel, but being persuaded to go for once to the Strict Baptist she seemed so much impressed that she never returned, not even to fetch her books. Mr. Greenway, of Oxford, died at her house. We all miss her very much, but our loss is her gain.—SARAH GARDNER, 34, Bath-road, Banbury.

THE LATE PASTOR C. HANCOCK.

How striking and affecting is the fact recorded in the March issue of the "E. V. & G. H.!" On the very day when the forty-first anniversary of our brother's settlement at Sturry was to be celebrated with joy and thanksgiving, his sorrowing people were called to witness the committal of his body to the tomb! I well remember our dear brother, and particularly his upturned countenance, bright with sympathy and appreciation, as he sat before me in Newark-street Chapel, on the several occasions of his visits to his son. Mr. Councillor Hancock, in this town. On the last occasion, Sunday, December 24th, he attended both times, and remained behind, as usual, for a warm hand-clasp, and a few cheering and encouraging words. He expressed great delight in what he had heard, and appeared (for his years) in remarkably good health and spirits. His dear wife attended with him, at one or both of the services on that day. May the Lord sanctify the bereavement, and speedily send the flock at Sturry another faithful shepherd.—A. E. REALFF.

MRS. M. A. TINGEY

fell asleep in Jesus, January 1st, 1900, after twelve years of extreme suffering, endured with marvellous patience. Her end was peace. She said, "I know that my Redeemer liveth." "Peace; perfect peace." When racked with pain the enemy would sometimes worry her, but she would exclaim:—"Yet I to the end shall endure,

As sure as the earnest is given," etc.

She had a sweet foretaste of heaven, and said she would "Sup with us, but breakfast with the Lord," and so she did. She was a member of "Providence" Baptist Chapel, Haddington-street, West Brighton. A willing worker, she, for many years, previous to her illness, entertained the ministers who came to preach, previous to the settlement of the late pastor, Mr. W. T. Turner. She was a loving, devoted wife; a self-sacrificing, affectionate mother; an ornament in the Church, having a meek and quiet spirit. Her children arise, and call her blessed. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—G. W. T.

GRACE TODD,

the eldest child and only daughter of Mr. and Mrs. Todd (members of the Church at Shouldham-street, Marylebone) passed away peacefully to her eternal home, March 27th, 1899, after a long and painful illness (consumption, following an attack of influenza). She was brought to feel herself a sinner and to cry for mercy more than seven years ago, and was baptized at Shouldham-street, and

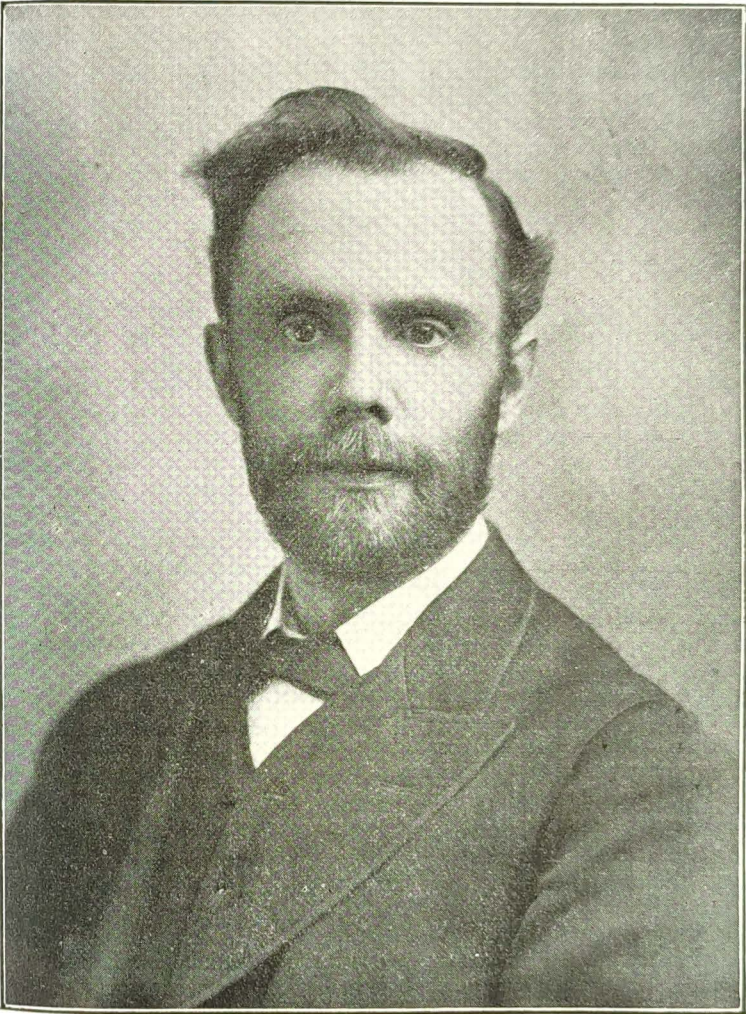
remained a member up till the time of her death. She was not privileged to attend the outward means for many months. During her long illness these words came with great power, "And leadeth them up into an high mountain, apart by themselves." She felt that she was one that was led up by herself, and she held sweet intercourse while all no with her Saviour. One of her favourite hymns was, "What a Friend we Have in Jesus!" etc., and she indeed felt it was a privilege to carry "Every thing to God in prayer." Another favourite was, "Father, whate'er of earthly bliss;" and, "My hope is built on nothing less." The 23rd Psalm was read by Mr. Clark, of Bethnal Green, and the remarks he made on the last verse, that with Goodness and Mercy following us, God going before, and the Everlasting Arms underneath, we could not fall, were very comforting to her. A few weeks before she died she said to me, "For the last six years I have felt this text precious, "Jesus Christ the same yesterday, to-day, and for ever." Two days before she fell asleep she said, "Mother, you are sure you remember all I have told you what I should like done when I am gone?" Her mother said, "Yes." Then she said, "Kiss me, mother; good-bye, and remember I have no fear. The promise, 'When thou passest through the waters, I will be with thee,' has been given me." Much might be said concerning her. The enemy was not permitted to try her poor, weak frame much. God was graciously pleased to give her much of His presence. She was interred at Willesden, Mr. Clark, of Bethnal Green, by her request, officiating. This affliction was greatly sanctified to dear Grace, and not only to her, but also to one of the family, so she "being dead, yet speaketh." On Sunday evening, April 9th, 1899, Mr. Clark preached the funeral sermon from Rev. vii. 14.—L. B. W.

In loving memory of our friend and sister, EMMA UNDERWOOD, who peacefully passed away on January 26th. She had been a constant attendant at "Ebenezer," Glemsford, from childhood—first a scholar, then teacher, and a sweet singer; she had not been favoured to publicly show her love to her Lord, but had known Him and loved Him for forty years. She loved the truths preached from the pulpit, and often found comfort in the hymns, which often expressed her feelings. The internal disease which took the tabernacle down first showed itself in early autumn, and, having previously watched the disease in two of her brothers and one sister, her doubts were grave, but the Lord granted her desire that, if He had no further use for her here, He would make short work of it, frequently asking her three devoted daughters (who waited on her) to pray that she might be taken home. We shall miss her helping hand and genial, sympathising words. May the Lord comfort the bereaved husband and children, knowing that she is only a little gone before, and that

"Soon we must pass the gloomy vale,
Soon all our mortal powers must fail;
O may our last expiring breath
His lovingkindness sing in death."

—E. G. K.

WEDDING.—At Zoar Chapel, Gravesend, Miss Mary Eleanor Johnson, eldest daughter of Mr. L. C. Johnson, J.P., to Mr. Adolph Edward Fisher, son of Mr. Edward Fisher, of Wharfsdale, Pelham-road. The pastor (Mr. C. Guy) presented the bride and bridegroom with gifts from the congregation and Sunday-school.



MR. W. H. ROSE.

Photo by Russell and Sons, Baker Street, W.

The Troubled Delibered and God Glorified.

BY E. MITCHELL.

“Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.”—Psa. 1. 15.

WE resume our meditation on this important and encouraging Scripture. We showed in our former Paper* that our text is a direction from God with respect to the worship with which He is pleased. Not the offerings of beasts, or multiplication of ceremonies, but humble reliance on His goodness and power, with constant applications to His throne of grace, are the things which find acceptance with God. We proceed to endeavour to enter a little further into the heart of our text.

THE DAY OF TROUBLE.

This expression arrests our attention. We have it on infallible testimony that the way into the kingdom of God is through much tribulation, or many tribulations (R.V.). Zion's pilgrims ever prove the truth of this declaration in their own experience. If it be asked why a gracious and merciful God should ordain this rugged pathway for those whom He loves so dearly, it will be answer sufficient that it has pleased Him to make this appointment. It will be our wisdom to show no mercy to “Mr. Evil-Questioning,” but treat him as Paul does, and say, “Who art thou that repliest against God?” That He has ordered it thus is sufficient. But, though we cannot fathom the depths of His sovereign will, and may not dispute with Him in anything, yet He has graciously made known to us in His Word some reasons why He exercises His people with the cross, and we not unfrequently prove in our own experience the benefit of sanctified trouble. Let us never forget that while our God is an absolute Sovereign, and “giveth not account of any of His matters,” still His sovereignty is always good, wise, and just, and all His dealings with His people are merciful and gracious, and design their welfare. We have no reason therefore to be surprised at trouble, nor to be afraid of it when it comes. But the words indicate

SPECIAL SEASONS OF TROUBLE.

More or less our pilgrimage is at all times attended with trouble, but there are seasons when the trouble is greater than ordinary—the furnace is sometimes heated seven times hotter than it is wont to be. Wave after wave rolls over the believer. Two seas meet, as in Paul's shipwreck, and beat upon the labouring soul. There is an accumulation of troubles, until the heart is overwhelmed therewith. *The day of trouble appears* to indicate these special seasons of trial, when standing ground seems slipping from under our feet, burdens heavier than we can bear are laid upon us, and our strength seems gone, so that we

“Wonder where the scene will end.”

We are far from intending to confine the direction of our text to these special and overwhelming troubles. Rather we would take every trouble to the Lord, the small, as well as the great. But there are those seasons

* See March Number.

when the believer goes down into the deeps, and does business in great waters, and it may be some of our readers are now passing through a day of trouble of this kind. Let us remember at such times that no strange thing has happened to us, but these "same afflictions are accomplished in our brethren that are in the world." We are in honourable and safe company; the footprints of the flock lie along this road. It is of the wicked that it is written, "They are not in trouble as other men." If at times we are favoured with a measure of ease and freedom from trouble, let us praise our God for His merciful kindness, but let us neither faint nor fear in the day of adversity. Rather, remembering that as many as Christ loves He rebukes and chastens, let us sing with Cowper :—

"Trials must and will befall :
Love inscribed upon them all ;—
But, with humble faith to see
This is happiness to me."

TROUBLES AND TRIALS OF OUR FAITH.

"Now for a season, if need be, ye are in heaviness through manifold temptations (trials; troubles): that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." The fire both tests and purifies the precious metal; so troubles, under Divine direction and control, demonstrate the reality of our religion, and develop our faith: and the tried shall be glorified in due season.

THE DIRECTION GIVEN.

"Call upon Me in the day of trouble." This is indeed a precious privilege. The throne of grace is ever open to believers. Whatever may be the nature or severity of our trouble, God is able both to succour and support under it, and relieve us from it. In our experience we find that troubles, by the grace of God, drive us to the mercy-seat. "*Then* they cried unto the Lord in their trouble," is an oft-repeated experience. Anything that brings us to the throne of grace is a mercy. The very exercise of prayer is a blessing. Trouble thus sanctified make us sensible of the vanity of earthly things; teaches us what poor dependent creatures we are; leads us up where purer air is breathed, and so serves to re-invigorate our inner life: it is a spiritual tonic, bitter indeed in the mouth, but healthful in its effects.

Trouble teaches us the value of the promises together with their certainty. Compelled to test them, we learn their unfailing character by a happy experience. God becomes better known by us, and His grace and truth endear Him to us. "I love the Lord, because He hath heard my voice, and my supplications. . . . I found trouble and sorrow. *Then* called I upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful."

"Trials make the promise sweet,
Trials bring me to His feet,
Trials give new life to pray'r;
Lay me low and keep me there."

THE GRACIOUS PROMISE, AND ITS CONSEQUENCE.

"I will deliver thee, and thou shalt glorify Me." Prayer is no usc-

less exercise,—no mere spending our breath in empty air. It is true that the exercise of prayer itself is beneficial, but there is One who hears prayer. His “eyes are upon the righteous, and His ears are open unto their cry.”

“With heav’n and earth at His command,
He waits to answer prayer.”

Deliverance is granted in His own time and way. “He waits (until the proper moment) to be gracious;” let us therefore wait patiently for Him. His word is pledged, and it is impossible for Him to lie. “I will deliver thee” must be fulfilled.

The promise fulfilled brings joy into our hearts, and redounds to the glory of the faithful Promiser—“Thou shalt glorify Me.” “Weeping may endure for a night, but joy cometh in the morning.” How precious are the spoils taken in battle! Health is never felt to be so great a blessing as after recovery from sickness; the scarred veteran best appreciates peace, and the cold of winter causes us to appreciate the genial warmth of returning spring. Poor troubled heart, yield not to despondency, but call upon your God, and “let patience have her perfect work” until the deliverance comes. The severer the trial, the greater will be your joy in the deliverance, and the more heartfelt your thanksgivings to your great Deliverer—“thou shalt glorify Him.”

OUR PORTRAIT GALLERY.—No. 5.

MR. W. H. ROSE.

IN complying with the request of the Editor for a sketch of my career, I would be guided by the judicious remark of John Foster, in his Essay entitled, “On a Man’s Writing Memoirs of Himself:” “The materials of any value that all past life can supply to a recording pen would be reduced by a discerning selection to a very small and modest amount.”

I was born at Lampton, Hounslow. My earliest recollections of a religious character cluster around the little sanctuary, “Zoar,” in Staines-road. It was there that thanks were given for my first, and prayers were offered for my *second* birth. Mrs. Brown taught me to spell out “God is Love,” with block letters in a frame. Mr. Jeffs, as Superintendent, discovered in me more of the prickliness of the thorn than the fragrance of the rose, and there it was that my cousin Thomas,

“—tried each art, reprov’d each dull delay,
Allured to brighter worlds, and led the way.”

My first clear apprehension of the peril of sin, and the need of salvation through the Saviour’s death was received, at seven years of age, through an address to children in the Hounslow Independent School-room. I can distinctly recall the breathless attention with which I listened. The emotions thus excited were soon after intensified by the reading of “Pilgrim’s Progress.” How I longed to see “yonder shining light,” and to reach “yonder wicket gate.” About this time an address was given at “Zoar” on “Eternity.” The word kept ringing in my ears, and filled me with such concern and awe, that, henceforward, I found it impossible to do wrong without suffering remorse and alarm.

Between the ninth and twelfth years of my boyhood I passed through some very distressing experiences, incident to business reverses and domestic sorrows. The death of two of my little sisters within a fortnight produced fresh exercises of mind as to my own state before God. How often have I, mentally at least, put "tried and proved" against Lam. iii. 27. "It is good for a man that he bear the yoke in his youth." My father and mother would sometimes cheer me up under my disappointed hopes of continued and improved education with the assurance that God would make the crooked straight some day. I rejoice in the Divine favour by which they have been spared to see their assurance justified. Those years spent at Isleworth, I can now see, put elements into my character which have since subserved important ends in my ministry.

Removing to Richmond, I became a scholar at "Salem." I cherish grateful memories of the painstaking labours of my teacher, Mr. Robinson, senr., and also of the intelligent questionings of my fellow-scholar, Joseph Franklin. The quiet, consistent conduct of the latter often put me to the blush and made me wish to be like him. Many times since has God used an *exemplary character* as a monitor and stimulus to me. A week before my thirteenth birthday our home was transferred to Hammersmith. Here, in my bedroom, on the 31st Dec. 1876, I was again the subject of spiritual terrors. As I lay awaiting the ringing out of the old year, this passage solemnly arrested me: "Thou fool, this night thy soul shall be required of thee." In an agony of fear lest these words should be literally verified, I left my bed, and on bended knees cried, as I had never done before, "God be merciful to me, a sinner." Rising, I walked to the window, resolving that if the midnight hour should bring my summons to another world, I would meet it praying for mercy. It is impossible for me to describe my sensations as a neighbouring clock began to strike the hour of twelve: it seemed as if the twelfth stroke would never come. When twelve o'clock struck at last, an intolerable load was lifted from my mind, and thanking God for sparing my unworthy life, I vowed to reform my conduct in the future. In endeavouring to discharge this vow I frequently sought help from a directory for self-examination in Fleming's work on the Papacy. My budding pharisaism was destined to receive a withering blast. Through my novel-reading and theatre-going associates in the office where I was employed inflicting all sorts of physical and mental torture on me for my "religiousness," I took to the Bye-path meadow of Compromise, with its ultimate Doubting Castle and Giant Despair. My mother, anxious that I should have correct doctrinal views, gave me a book to read entitled, "The Light of Truth." It was the means of shewing me the difference between free-will and free-grace. I became a zealous Calvinist—on the lines of the book—and soon engaged in controversy with my friends at the Wesleyan Chapel where I attended. My vanity as a controversialist, fostered by the injudicious commendations of some Strict Baptist friends, became a fearful snare, and eventually I was fast bound in the toils of fatalism. Some unguarded expressions from certain pulpits lent countenance to the idea that an utter abhorrence of Arminianism was a comfortable evidence of spiritual life: an idea completely shattered afterwards by such works as Doddridge's "Rise and Progress of Religion in the Soul," Mead's "Almost Christian Discovered," and Philpot's sermons, specially "The Heir of Heaven Walking in Darkness and the Heir of Hell Walking in Light."

In the autumn of 1878, I left my home for Islington, to be nearer the Central Telegraph Office, where I was engaged as clerk. At "Salem," Wilton Square, I was treated with fatherly kindness by the late Mr. Flack. It was by his encouragement I first prayed in public and undertook a class in the Sunday School. My experiences at this period were very varied, alternating between hope and despair. Now I was cheered by a glimpse of God's grace towards sinners and anon I was plunged into darkness by fresh discoveries of the spirituality of God's law and the enmity of my carnal nature thereunto.

Having removed, in the summer of 1879, to Haverstock Hill, it was my privilege to attend the ministry of Mr. W. H. Evans, then pastor of Avenue Chapel, Camden Town. A sermon he preached on backsliding came with searching power to my conscience. I became very miserable; God's hand was heavy upon me, and my moisture was turned into the drought of summer. Warnings I had despised; privileges I had abused; convictions I had stifled; Scriptures I had shirked — all seemed to be going forward to witness against me at the judgment bar of God. How dependent upon the sovereign grace of God I felt; and yet it seemed *impossible* for that grace to reach my case. My health breaking down, my relatives at Sleaford gave me a warm welcome to their home for the winter. Here I made the acquaintance of their esteemed Pastor, Mr. E. Carr, now of Bath. His discriminating discourses, and especially his prayers, were made very useful to me. I count his faithful friendship one of God's choice gifts to me. I recollect, while at Sleaford, after a severe conflict with Satanic temptations, one morning I came downstairs, and shutting myself in the sitting-room, I begged the Lord to give me some word to encourage me to hope in His mercy. Opening a Bible my eyes lighted upon the last verse of the 40th Psalm, the words: "But I am poor and needy: *yet the Lord thinketh upon me,*" comforted me not a little.

I returned to London, Jan. 1880, and soon obtained a clerkship in the Post Office at Braintree, Essex. I think it was on the second Lord's-day I attended "Salem." Albert-road, I heard a Mr. H——, an itinerant brother from Castle Hedingham. His text was Psa. cxlvi. 7, "The Lord looseth the prisoners." It was really wonderful to me how the good man was led to trace out my intricate experiences. When he came to describe the *loosing* of the prisoners I was overjoyed to find the fetters falling off one by one until I realised the liberty wherewith the Son of God maketh free. I felt that morning a measure of the joy that throbs in the verse—

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the vilest clean,
His blood availed for me."

I went home rejoicing, and told the friend with whom I lived that a man like the Apostle Paul had preached that morning. The sermon in the afternoon, from Zeph. iii. 12, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," was with *sealing* power.

The friend just referred to was a local preacher. One Lord's-day afternoon he was suddenly called upon to supply the Primitive Methodist pulpit in the evening. He begged me to accompany him, and take the

opening exercises. At first I objected, but after prayer for guidance and help I went. About a week or so afterwards my friend Elliston astonished me by telling me I was appointed to preach on Lord's-day, April 25th, at Stebbing Primitive Methodist Chapel. The Superintendent of the Circuit could not find a Supply anywhere for that day, and Mr. Elliston, feeling persuaded the Lord had designed me for the ministry, ventured to propose my name. I was for cancelling the engagement at once; but my friend entreated me to give the matter calm consideration. I remembered that I had promised the Lord that if He delivered my soul from bondage I would publish His goodness whenever and wherever I had opportunity. Was not this such an opportunity? At last I consented to go. I had many fears, and put up many prayers on my way to Stebbing. Arrived at the chapel I had to combine the duties of pew-opener, precentor and preacher! I realized a peculiar joy as I attempted to extol the Saviour from the words: "Jesus Christ, the same yesterday, and to-day, and forever."

The friends at the Strict Baptist Chapel hearing of my preaching at Stebbing, and knowing that my principles were identical with their own, requested that I would occupy their pulpit occasionally. As I had no idea of preaching regularly, and had not been baptized, I begged them not to press their invitation. One Saturday evening the Deacon, Mr. Wheeler, informed me that he had received a letter from the Supply for the next day saying, that owing to a heavy domestic trial he was unable to keep his engagement. I suggested a prayer-meeting. "No," replied my friend, "You must speak to us in the Lord's name, as He shall help you." In much fear and trembling I tried to speak in the morning from Isa. lxiii. 1. I felt hampered, and went home quite crest-fallen, thinking I had offended both the Lord and His people. However, the trouble only made me pray the more earnestly, and in the afternoon and evening services I felt so much more liberty that at the close of the day I could but thank God, and take courage.

After prayerful deliberation I offered myself as a candidate for baptism and fellowship. I was baptized on Lord's-day morning, July 4th, 1880, at "Hope," Great Yeldham, by the pastor, Mr. Isaiah Smith. After my immersion the good man put his hand on my shoulder, and exclaimed: "Now you're a *Baptist* preacher!" I read Psa. ciii. at the afternoon service as an expression of my grateful love.

From February, 1881 to April, 1882, I regularly preached on Lord's-days at "Salem," paying occasional visits to Witham and Sible Hedingham. At the latter place Mr. J. W. Wren (now of Bedford) laboured for some time with signs following. Some of the aged saints there delighted to repeat his quaint and shrewd sayings. One addressed to myself in a friend's house at Billingham is still fresh and helpful: "My friend, you will never get anything in God's market while you bring a penny in your hand."

Through the recommendation of my friend, Mr. E. Carr, I relinquished my situation to give myself to the ministry of the Word. I received an invitation to preach at Swineshead, near Boston, on April 30th, 1882. I preached stately here, without taking the pastorate, until the end of 1883. Then I accepted a probationary call from the Church at "Ebenezer," Cottenham. My fifteen months' residence there marks an important era in my life. An outbreak of virulent typhoid

brought me daily into close contact with sickness and death. *I seemed to suddenly grow old*, so saddening were the scenes I witnessed. I did not feel at liberty to accept a Pastorate, and left in April, 1885, taking with me substantial proof of affectionate regard.

On October 11th, 1885, I commenced to supply at "Providence," Reading. After six months' probation, commencing June 6th, 1886, I entered upon the work of the pastorate, in which, by the grace of God, and the patience of the Church, I continued until July 4th, 1897. As my friend, Mr. Martin, with good-natured candour, remarked at the farewell service: "If sometimes the Church had tried the pastor, the pastor had sometimes tried the Church." Very generous were the expressions of love bestowed by the "Providence" friends upon me and mine. May the Lord richly bless the ministry of my esteemed successor, Mr. J. Copeland.

At Reading God graciously gave me, in Miss Jessie Welman, a true yoke-fellow, "a counterpart" (Young's Ver. Gen. ii. 18). He has filled our cup of domestic happiness to the brim with the love of two little ones—our Gracie and Frank.

In April, 1898, I commenced my pastoral work at "Carmel," Woolwich. At the recognition services my valued friend, Mr. T. Daynes Wood, observed that this event was the confirmation of a strong impression he received outside "Providence" before a word or a line had passed between us. The past two years have been fraught with manifold mercies. I would thankfully and trustfully translate "Hitherto" into "Henceforth."

This short retrospect constrains me in conclusion to adopt the following lines as a confession and a tribute:—

"In Him is only good,
In me is only ill;
My ill but draws His goodness forth,
And me He loveth still."

May those to whom I have ministered in the past, and those among whom I now serve, unite with me in eternal praise of God's grace in the City—of which Augustine beautifully says, "Where no foe enters, and whence no friend departs."

SPIRITUAL DEBILITY: ITS CAUSE AND CURE.

BY EBENEZER BEECHER.

THE regenerated children of God are possessors of spiritual life, that life being a divine, holy, and perfect principle from above, brought into being within them by the direct operation of the Holy Spirit. It is compared to incorruptible seed, from which, by the same all-powerful operation, is brought forth the fruits of grace, "according to the good pleasure of His will." This life is incapable of sinning; is not amenable to disease, decay, or death, can never by any means whatever deteriorate, or be turned aside from the purpose for which it was created, but must, and shall, in face of all opposition, temptation, or trial, persevere through all difficulties and dangers, and finally reach the goal for which it is destined, a triumphant victor, to the eternal glory and praise of its Divine Author.

This being so, spiritual debility may at first sight appear to be a somewhat anomalous term to apply to the experience of a believer as a possessor of so perfect a principle (and none can be a believer without possessing it), yet, alas, it is too true, that there is a large amount of weakness in the Church of God in the present age, as doubtless, there has been in all the ages of its history since the day of Pentecost. There are many causes existent, doubtless, for this, but none, probably, more perniciously fruitful than a scant or superficial personal knowledge of the Scriptures, and little or no adherence to the plain teaching they give. Tradition holds many in its coils: something that is called truth by some other persons is caught at and embraced, and neglecting to search the mine of inspired truth to see "whether these things be so," systems of religion, rather than the teachings of Scripture, are followed, and the growth of experienced spiritual life is retarded, stunted and weakened, so that although genuine, it is neither vigorous, happy, or fruitful; and it is a sorrowful truth that this is not confined to the circle of private Christians. There are those who occupy positions in the pulpits of our Churches who evidently are slaves to unwritten traditions: what wonder if their followers are like them, and between them the lambs of the flock have their way beset with many stumbling blocks, and are hindered in their progress.

Again, popularity, or to call it by its right name, worldly-mindedness, is a very fruitful source of weakness. The "way that seemeth right unto a man" rather than the example of the Lord Jesus Christ and the Apostles is chosen, and in consequence, spiritual life and fruit are in a low condition, and pressing "toward the mark for the prize of the high calling," is almost out of the question; practical godliness is very much ignored; and many satisfy themselves with a realisation of wretchedness as the evidence of being spiritually-minded on the one hand, while on the other, the idea of respectability reigns supreme, and between them, very little, if any, true progress in the kingdom of our Lord Jesus Christ is manifested. We should not dare to say that, in either case, spiritual life does not exist, but it is fearfully smothered up, and it does not shine so as to bring forth much fruit to the glory of its Author.

But, enough on this side of the question; the real issue before us is, Is there any cure for this debility? Thanks be to God, Yes,

"There is a good 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."

But this is an all-powerful and sovereign remedy for spiritual debility in its worst forms. The Bible is full of it from beginning to end. The message of redeeming love, blood, and power shines forth everywhere in its pages, either in type, prophecy, promise, or actual fulfilment from first to last. It is the great, precious, and inexhaustible theme of the Gospel. Jehovah has caused it to be proclaimed in the ears of suffering humanity in order that the cure may be effected. The possibilities of sovereign grace are not less than in the past ages. The Holy Spirit

is still abiding in the Church to take of the things of Jesus, and shew them unto us, and He will not fail to carry on the work He has come to do. Jehovah will not be disappointed; Jesus "shall see of the travail of His soul, and shall be satisfied," in the fulfilment of all the purposes and provisions of the covenant, but I have yet to learn that the Father intends His children to "go mourning all their days." He bids us to rejoice in Him, and has prepared, and provided, and sent down, and put within the reach of all His children all that is necessary to enable them to "rejoice with joy unspeakable and full of glory," but in order that this may be realised whole-hearted obedience is necessary. There must be no tampering with the prescriptions of the great and good Physician. Abana and Pharpar may not be substituted for the Jordan. We must wash in the pool of Siloam ere we can have our sight restored, if He send us there. Nothing else may be substituted for His atoning sacrifice of Himself. Cleansing can only be realised in "the blood of the Covenant." No other garment will be tolerated in the place of the robe of the Saviour's Righteousness. No other pleading can avail instead of His everlasting intercession. He only must hold the citadel of our hearts, the throne of our affections, the sway of our wills, or the adoration of our redeemed souls, and the consecration of all our powers "But if there be first a willing mind," the rest follows as a matter of course. "Looking unto Jesus" with single eye ensures the rich realisation of communicated grace sufficient for every felt need. Union with Him will be consciously known, and the power of His Omnipotence will so fill the whole being that all opposing forces will melt away, and holy reliant trust shall vanquish every doubt and fear. Sin will lose its dominating power. Satan will flee away from the presence of the reigning King of the heart. The light of His countenance will dispel all darkness from the mind, and holy communion with Him will be established; a healthy experience will result, and everything with which we have to do will so be saturated with "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," that perfect wholeness of spirit will drive out all debility, and the soul will become "strong in the Lord, and in the power of His might," and the position so graphically described by the prophet Habakkuk, "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: yet I will rejoice in the Lord, I will joy in the God of my salvation" will be the happy experience of "the weakest believer that hangs upon Him" alone.

There may, and will, be many things in daily experience that appear to militate against this. Satan is still "as a roaring lion, walking about, seeking whom he may devour." Affliction, temptation, disappointments, losses, persecutions, and "much tribulation" will be (as in the past) the experience of the Lord's own people; but Satan is a vanquished foe. "All things work together for good to them that love God." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Jesus reigns "the Head over all things to the Church." "The government is upon His shoulder," and "having loved His own which were in the world, He loved them unto the end," and looking to,

depending upon, and following Him, spiritual debility will give place to spiritual health, and joy, and song. God has ordained it, Scripture declares it, Faith believes it, Experience confirms it, adoring gratitude will be the present and everlasting fruit of it to the glory of God.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Scripture Science Studies No. 4.—*Astronomy.*

“THE law of the stars,” or the science that treats of the *heaven of the stars*, its *height*, its *magnitude*, and its innumerable *contents* of bright and glorious bodies, by far the greater part of which are quite invisible to the unaided human eye.

The subject is vast, mysterious, and wonderful; many minds have been engaged with it and by the help of continually enlarged and improved telescopes have discovered many a new wonder, but the greater the discoveries the more the wonders grow.

Thus far astronomy has taught us that the starry sky is infinitely *high*, immeasurably *large*, and that its gems of light are numberless as the grains of sand upon the sea shore. That above and beyond our “firmament,” are other firmaments and myriads of other stars, so that God’s universe is simply immense, surpassing all our knowledge and even our imagination.

The moon is comparatively *near* to us, astronomers say: *only* about 238,000 miles away, though that looks *rather* a long distance doesn’t it? but they say the *nearest* star is more than NINETEEN MILLION MILLIONS of miles from the earth, and some of the discovered stars are at an inexpressible distance from our globe. They talk of *depths*, and *heights*, and *extent*, but of this, we may say most literally that

“Breadth, and length, and depth, and height,
Are lost to the astonished sight,”

when we try to grasp the enormous calculations made, and the yet mightier fields of knowledge that lie all undiscovered still.

“Twinkle, twinkle *little* star” is not *quite* scientific is it? for if they look little to us it is simply because they are “up above the world so high,” and their light must indeed be glorious that at such a vast distance they should still glow like “diamonds in the sky.” The sun, the grand and beautiful old sun, is variously estimated as being from 93 to 95 millions of miles away; it is many thousand times larger than the earth, for while the earth is nearly 8,000 miles in *diameter*, the sun is said to be about 865,000 miles across. And astronomers tell us that while the earth revolves around the sun, the sun also travels at a rapid pace towards some far-off region in “space,” carrying the whole solar system along with it; that changes have taken place and many more no doubt are yet to come in the “heavens” as well as on the earth; yet law, and order, and precision, are everywhere manifested, calling forth our deepest wonder and admiration.

Now, so far as we can tell, telescopes were quite unknown in Bible times, and very possibly the inspired writers knew little about *modern* astronomy, and yet they wrote on these subjects *so* that their writings

need neither alteration nor revision now. Sceptics might point to "the sun and moon standing still," (Josh. x.), but even now we talk about sun-rise and sunset as they did of old, and whatever other explanations may be scientifically given, we can find nothing else that would so graphically portray that wondrous scene as the words of the sacred narrative. And what language could the most devout astronomer of the present day command when most profoundly impressed with the revelations of his most powerful telescope, more expressive than that of David, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; Lord, what is man that Thou art mindful of him, or the son of man that Thou visitest him."

Most of the Scripture references to astronomy are imbedded in some gracious promise concerning God's national Israel, or the yet more highly favoured children of His grace, but they are none the less beautiful on that account. In encouraging repenting sinners to come to Him for pardon and all spiritual blessings, God says, "For *as* the heavens are higher than the earth, *so* are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv.) While the Psalmist's glad song thankfully records the fact that "As the heavens is high above the earth," or yet more strikingly, as the margin reads it, "*according to the height of the heaven* above the earth" "*so* great is His mercy toward them that fear Him" (Psa. ciii.).

When the Lord would shew how sure was His free mercy to the Israelites, notwithstanding all their sinfulness, we find Him saying, "If heaven above can be measured, and the foundations of the earth searched out beneath, *then* I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 37). And again, "As the host of heaven cannot be numbered, nor the sands of the sea measured, so will I multiply the seed of David My servant" &c. (Jer. xxxiii. 22).

But innumerable as is that mighty and majestic host of sparkling orbs on high, God "bringeth out that host by number, He calleth them all by their names," like a Commander marshalling his troops, and they, so to speak, answer to the roll-call, and "not one faileth" to respond (Isa. xl.), and this is all said to encourage the trembling faith of the Lord's distressed and afflicted ones; when God can and does tell the number of the stars, and call them all by their names, is He not both able and willing to heal the broken in heart and bind up their wounds? Compare Psa. cxlviii. 3, 4.

Yes! *men's* science might make us believe that the Most High is too great to think of *us*, or concern Himself about our small affairs, but Scripture science argues just the other way and assures us that *because* God is so very great, so very mighty, and so very wise, He can, He does "overrule *all* mortal things, and manages our mean affairs." Omnipotence, *all power*, as a minister once said, means *power to do everything*. And we may take all our wants and troubles, all our sins and sorrows to this Almighty One, assured that He sees, and hears, and knows all things, and never grows faint or weary.

And again Scripture astronomy teaches us that the great God who made the glorious heavens, and upholds and manages all things does not require, and is not charmed with gorgeous places of worship, grand music and rich vestments: these things are all too mean and little to interest Him, but He does delight in those humble souls who fear Him.

in the contrite ones who tremble at His word. God said of old that He dwelt with such, and Jesus said, "If anyone love Me, he will keep My words, and I and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). Yes! and the day is coming when all such shall "shine forth as the sun in the kingdom of their Father," and this heavenly light and brightness shall be for ever and ever.

O that we may know Him Who is the Sun of Righteousness, and that in His light we may see light for evermore.

THE DISCIPLINE OF TRIUMPHANT FAITH.

BY PASTOR A. E. REALFF.

(Continued from April number, p. 119).

II.—*The Inconsistencies of Disciples* (Matt. xv. 23).

IT would seem that Jesus went straight into the house, apparently without taking the slightest notice of the distracted mother's request; and that the door was closed, without His answering her so much as one word. What a seeming death to all her hopes! Possibly the disciples were a distance behind, and so had not yet arrived; or they had been sent out on an errand. The disconsolate woman remains somewhere near, wondering what she shall do next, for she is determined not to return to her home of sadness without at least another attempt to gain the object of her solicitude. Presently the disciples arrive within sight. She hastens to them, and begs them to intercede with Jesus on her behalf. But as they find the Lord has not Himself attended to her, remembering His previous instructions to them (chap x. 5, 6), they know not what to do in the matter. Meanwhile she continues to entreat them. "What pleas or arguments she used," says a modern writer, "are not told. The ingenuity of a mother's love can devise more subtle arguments than the logician. And now watch, if you please, the veiled figure of that slender, shrinking, eager woman, hanging at the door, her overstrained sense losing no word of the colloquy as the disciples urge her suit with the Master."

She has put her case into their hands. "Now," thinks she, "I am safe. If Jesus will not speak to me, He will be sure to answer them. They are His intimate friends; He will never deny them." And how do these friends plead her cause? "His disciples came and besought Him, saying, Send her away, for she crieth after us." They do not *plead* her cause at all. They do not entreat the Lord on her behalf. They do not take up her case as she hoped. "Send her away," they say. They *beseech* Jesus to dismiss her. Whether He grants her request or otherwise, they desire to be rid of the annoyance and shame to which her continued crying exposes them. And thus their motive for getting the Lord to attend to her is a *selfish* one. "Continued importunity," says Matthew Henry, "may be uneasy to men, even good men; but Christ loves to be cried after."

When blind Bartimæus called out, "Jesus, Thou Son of David, have mercy on me," we read that "many charged him that he should hold his peace; but he cried the more a great deal" (Mark x.). His loud voice

clamoring for mercy annoyed them. And when the importunate widow came to the unjust judge, saying, "Avenge me of mine adversary," he would not for a while. But she could not take *No* for an answer, and continued pleading. Then said the judge within himself, "Though I fear not God, nor regard man; yet because this woman troubleth me, I will avenge her, lest by her continual coming she weary me." And what is the Redeemer's comment upon this? "Hear what the unjust judge saith, And shall not God avenge His own elect, who cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

But this Syro-Phœnician would naturally think that the disciples and ministers of such a Master would be altogether unselfish, benevolent, kind, and sympathizing; that they would plead her cause, yea most feelingly and powerfully, for were they not always in fellowship with Christ? and was it not their privilege to be with Him in all places, to behold all His tender acts and miracles on behalf of the diseased and devil-possessed? and did they not hear all the gracious words that proceeded out of His mouth? Surely men who were ever with Jesus would be the very perfection of men—good, kind, tender-hearted, pitiful, unselfish. But, as she stands at the door, she hears them utter words which Stier paraphrases thus—"Pray, make haste, and rid us of her and her crying!" It is good, surely, to have an interest in the prayers and efforts of good men—God's people, Christ's ministers—but, alas! "the best of men are but men at the best."

When we were first awakened, and inspired with a love for the ways of religion, O how holy, how good, how gracious we thought God's people must be! We said, "So-and-so is a Church member; if I deal in business with him, I am bound to be right. Surely such a man will not defraud me in the slightest iota. I shall not hear one word from him that is not holy and heavenly." To work in the same field with a deacon, or school teacher we thought must be *paradise*! And as to ministers, they spend their whole time in God's service, and in sacred contemplations; there can, therefore, never be anything wrong in what they say or do! Church members, deacons, ministers—surely these are all full of the sweet spirit of Jesus, and we shall find them at all times paragons of human excellence! Crave we sympathy, advice, aid? Surely we shall discover in them all we can possibly desire!

But, alas! for poor human nature. Like this anguish-stricken woman, we have been bitterly disappointed. We have known some Church members less genuine, less sympathetic, less helpful, less friendly, less liberal, than some others who never professed discipleship; and we have said in astonishment, "What good has their baptism, their Church membership, their attendance at the Lord's Table done for them? Is this religion? Is this what comes of living near to God? Is this salvation?" Like that poor woman, we were astonished, daunted, bewildered; aye, and, but for the continued supply of God's grace, we should have turned from them in utter disgust. "Scarcely a greater difficulty does the religious seeker encounter at the outset of his career than the conduct of what are called religious professors. The narrow prejudices, the bitter sectarianism, the cold, mean-hearted selfishness, the hollow sanctity, and the gloomy grimace which they discover in those who profess to be devoted adherents to a system which encourages

the utmost freedom of thought, breathes universal benevolence, denounces insincerity, inculcates a virtuous manly naturalness, and inspires its true disciples with genuine happiness of the highest kind. It is one of the greatest stumbling-blocks which young enquirers find in the commencement of their path." *

But these disciples are not insincere, nor altogether unfeeling. They actually espouse her cause, and direct the Saviour's attention to the case. But their *motive* is not noble. They are good and gracious men, yet not free from the imperfections of the flesh. Poor mother! She is daunted a second time, yet *grace enables her to persevere*. "Castaways, who have floated on a wreck, or raft, to some lonely rock, seeing a ship in the offing, make signals of distress. In what agonies of suspense they watch her as she goes on this tack and on that, hope rising as she approaches, and sinking as she leaves the coast. If, at length, they find she has not seen or heeded their signals, the poor creatures will throw themselves upon the beach, and weep for anguish." † Something like this must have been the feeling of that poor mother. Will she turn and go away? *To whom else could she go?* And has not such been our feeling when meeting with similar disappointment from those we counted upon to aid us? Nothing but the grace of God could have kept us seeking and crying under such circumstances. "Woman of Canaan, bright star of the East, we follow thee, beautiful exemplar of faith!" That God will graciously support and encourage every truly earnest seeker after Him to persevere in spite of all discouragements is the prayer and belief of the writer. Dear seeker, seek on, and you shall surely find.

(To be continued.)

FOOTSTEPS OF THE FLOCK.

By M. A. J.

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy father's house, unto a land that I will shew thee."—Gen. xii. 1.

WE crave the patient indulgence of our readers, as we venture to continue our mediations on the instructive subject commenced in the March number of "E. V. and G. H." at page 86. Our friends will doubtless remember that in that Paper we sought to point out the "call" given to Abram, and what it involved. That Divine call wrought powerfully and effectually on the mind, and influenced the whole subsequent life of Abram. In that call there were encouraging and cheering words, *e.g.*, Abram is not by any means to go on a warfare at his own charges. God very mercifully gives promise of all needed help and guidance, and the assurance of His own Presence. God did not send Abram empty handed, but greatly enriched him with every needful blessing; so that there should be no lack in basket or store. Thus God ever deals with His people, and they are ever met with the challenge, "*Lacked ye anything?*" One thought deeply impresses itself upon our mind, God will be in no man's debt. To every called and redeemed one there comes the promise of the Spirit to instruct, the Divine Pre-

* Dr. Thomas. † Guthrie.

sence to guide : and grace to support : so that there shall be no lack of help, no stint of provision, no room for the enemy to triumph over us.

We proceed to notice *the faith of Abram*. From our first acquaintance with this grand and noble saint, we discover the lively exercise of faith. At this we do not wonder, because with the Divine call comes the gift of faith. From what he had heard, and from what he had felt in his soul, he could trust, he could rest, and lean upon. He did not hesitate or ask questions as to the utility of the journey. He believes. God was His Master, and it was his to obey. Hence we discover *entire submission* to God. Every earthly tie was broken, and every fetter snapped. The grand man of faith bows in humble trust and in heartfelt submission before his God. In loving obedience he ventured forth not even knowing whither he went. It was enough for Abram to know that God had called him. "He staggered not," but went boldly forward. It should be enough for us to know that we have been called with a holy and heavenly calling. This Divine call should be in itself sufficient to produce submission at God's throne, and cause us to yield implicit obedience to His will. There are those who profess to have heard the Divine call, and received the great gift of salvation, who prefer disobedience to the revealed will of their gracious Lord. Such desire to identify themselves with the Church triumphant, but who studiously avoid ranking themselves with the Church militant. Is such conduct right and generous? "We are His servants to whom we obey." We call Jesus Master and Lord, yet follow our own way, and live in open rebellion to His own great command. We refuse to take up our cross, to confess Him as our Lord, Saviour, and Friend. Where is our faith in the all-glorious finished work of Christ if we set at naught the command of being baptised in His name? When God commanded His servant to circumcise himself and all the male members of his household, he obeyed because he believed God, thus leaving an example worthy of imitation to all who should follow him in faithful obedience to Divine precepts.

I note the pleasing fact that Abram *was prompt in his actions*. "So Abram departed." There was no hesitation. He knew what many of us are slow to learn, that procrastination is a thief and a robber. Abram felt that a command so clear should have immediate and implicit obedience from him. There appears no reluctance on his part. The *one* communication was enough. He did not wait for a repetition of God's command. He did not wait for special revelations, dreams, or visions, but at once gathered up his all, and the procession moved forward at once.

What an important lesson this suggests to our Churches in their conduct towards *babes* in grace. These have heard the call of God, and felt the transforming power of Divine grace in their hearts, but, alas! they are told to wait! Those who give such orders have forgotten what they once knew and felt of Divine compassion, mercy, and grace! My brethren, if God has called the lambs, He has given them faith to believe. Stand not in their way! Hinder them not, but let them show their prompt and willing obedience to their King.

We pass on to note the *intelligence* of Abram's faith. He was not led by a blind fiat. Though he was ignorant of the way and the place whither he went. He understood what he

had heard, and he knew to a certain extent what it involved. It meant the leaving behind those dear to him, and the introduction to unknown persons, places, and things. He, doubtless, felt conscious and apprehensive of difficulties that would in all probability present themselves. At the same time Abram knew full well that God would call him to nothing but what would be for his good, and in the end would contribute to his advantage. At any rate, there was nothing unreasonable in the command, and therefore it appeared reasonable to his intelligence to follow obediently the Divine leading.

In this faith of Abram we cannot help seeing how *patient* he was. We have already touched upon his submission to the Divine will. His patience was great. There was much waiting to be done; as we all know, God's purposes and ways unfold slowly, yet a sincere faith can wait. While he apparently exercises great patience this does not hinder his perseverance in his Master's service. This is one pleasing feature in the lives of faithful men—a steady plodding, a constant, quiet moving. How history repeats itself. We think of God's ancient people and their forty years pilgrimage in the wilderness. Yet they reached the land. So with all pilgrims, they have their wanderings, their zigzag path, yet patience and final perseverance overcomes. So Abram goes forth, a man of courage, of unfaltering fidelity, with assured hope, deep conviction and firm faith, believing that he would fully realise even more than he could expect. Divine rewards far exceed all difficulties and expectations. Abram, like Moses, endured as seeing Him who is invisible. He obeyed because he verily believed. He continued on his march because he had respect to God's recompense. He plodded on in faith, "by faith he looked for a city whose Builder and Maker is God." Thus he plodded on with a consciousness of victory, gain, advancement, and good; he goes forth fearless of men and regardless of foes. Bold as a lion, he patiently follows in filial obedience God who had called him, and who had implanted the precious gift of faith which enabled him to walk with unfaltering steps in holy obedience and true submission. Be it ours, dear reader, to hold fast the profession of our faith, to follow on with firm steps, knowing the reward is certain and crown of life sure.

“FOR HIS NAME'S SAKE.”

By H. M. WINCH.

THESE words form the closing part of the 12th verse of the 2nd chapter of John's 1st Epistle, and I would consider them as expressing

I. *The ground of our Redemption.* This is implied in the connection in which the words are found. The apostle says, "I write unto you, little children, because your sins are forgiven you for His name's sake." Now our redemption is declared in the forgiveness of our sins, Ephes. i. 7: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." The meaning of the word redemption is "a loosing away," and the signification of the word forgiven is, "to send," or "let off," or away. There is, therefore, a similarity between these two expressions. In order to be thus liberated, however, a price must be paid for our deliverance, and that nothing less than the precious

blood of Christ, and by that, the dear Redeemer has purchased His people, for are they not bought with a price? and all those who trust in Christ can say,

" Whose precious blood redeemed me,
At such tremendous cost."

The ground of redemption is "for His name's sake" referring to God; for "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and we have been "redeemed from under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Our deliverance from the condemnation of the law is "for His name's sake," in that by being redeemed, the name of God is wondrously declared.

II. *The cause of spiritual blessing.* All spiritual favours from forgiveness to glorification are to be traced to the sake of the name of God as the cause of them. They cannot spring out of what we have done, for, apart from grace, our works are unacceptable with God. It is from this divine source the waters of salvation issue, imparting life unto those who are dead in trespasses and sins. The name of God is declarative of His character, and that has been set forth in the person and work of the dear Redeemer, who is Immanuel, God with us. God's name, then, is in the Lord Jesus Christ. Yea, the Saviour of poor sinners in what He is and has done, is the revelation of the name of God, so that "for His name's sake" means for the sake of Jesus. The Holy Spirit is given, because Jesus has died, and it is by His leading and instruction we come into the enjoyment of spiritual blessings. The great God, because of His name's sake blesses every penitent soul with the satisfaction of pardon and the subsequent benefits of salvation.

III. *The principle in godly living.* "For His name's sake" is the prompting impulse in vital godliness. The Christian's life is to be lived, not for his own praise and glory, but for the honour and glory of God, as the Master expresses it in Matt. v. 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As we remember what God has done for us in sending His only begotten Son to die, the just for the unjust, shall that not be a powerful incentive in our seeking for that grace which will enable us to reckon ourselves dead indeed unto sin, but alive to God through Jesus Christ our Lord. When we are tempted to sin let us think of His name's sake, and as our thought leads to prayer, we shall be kept from sin and delivered from the power of temptation. The world judges of Christianity by our lives, and if we are inconsistent, we dishonour the name of our God, and grieve His Holy Spirit, whereby we are sealed unto the day of redemption.

IV. *The guarantee of final perseverance.* It is by virtue of God's name that His people persevere to the end, for He is ever the same. Our perseverance is the outcome of the divine faithfulness. In 1 Sam. xii. 22, we read, "For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people." It is by reason of the fact that God hath said, "I will never leave thee, nor forsake thee," that His people shall endure to the end. It is the gracious truth that God will ever be what He has been that is the guarantee of their final perseverance. The Lord Jesus Christ, who is the expression

of the name of God says, "My sheep shall never perish," and He is the author of eternal salvation. Yea, by His own blood He entered in once into the Holy place, having obtained eternal redemption for us. For the sake of His name, in response to earnest prayer, the Lord will give unto all those who trust in Him, the grace and strength which will enable them to overcome and be faithful even unto death.

V. *The motive for Christian service.* It is a part of the Master's message unto the Church at Ephesus, as recorded in Rev. ii. 3, "And hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted." What better motive can we have for Christian service than "For His name's sake?" Because of His life of service, ending in His atoning death, we should most heartily labour in His vineyard, rejoicing that we have been saved and called to serve Him who has done so much for us. When we remember that the foxes have holes, and the birds of the air have nests, but the Son of Man had not where to lay His head. When we call to mind that even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. When we recollect the pathetic cry in Gethsemane's garden, "Oh My Father, if it be possible, let this cup pass from Me, nevertheless, not as I will, but as Thou wilt," and the agonising cry on Calvary, "My God, My God, why hast Thou forsaken Me," remembering, too, that last triumphant shout, "It is finished." Putting all these together, we have the strongest motive for Christian service. His service is the best employment, and He is the best of all Masters, for His yoke is easy and His burden is light. May all those who read these lines by Divine grace realise that they are sinners in God's sight, and confessing their sins unto Him, prove Him faithful, and just to forgive their sins, and cleanse them from all unrighteousness, and loving and serving Him in this life, we shall dwell with Him in the life to come, and unto His name shall be all the glory. Amen.

A FEW THOUGHTS

*Gleaned from a Sermon preached at the Baptist Chapel, Blakenham,
on Lord's-day, Oct. 15th, 1899.*

"And I, if I be lifted up from the earth, will draw all men unto Me."—
John xii. 32.

1ST. The world's question—and even in the present day many in the Church on earth are asking—What can we do to get at the people and fill our places of worship? Pleasant Sunday afternoons will not do it; songs and solos fail. In my text we have a divine answer to the question, "And I," &c. God save us from ever departing from the Gospel of our Lord Jesus Christ. We have known some drawn into the Church on earth through excitement, but they have not worn well. If people are drawn to Jesus and brought into the Church by the Spirit of our God we may look for them to wear well and bear fruit.

Look at this divine answer. To some He is as a root out of dry ground; to others He is altogether lovely. *He* is the magnet that draws to Himself. As soon as Christ, and Christ alone, is lifted up by the heralds of the cross, sinners will be drawn to Him. Nothing else men can invent will be successful in the salvation of sinners. To attract, Christ,

and Christ alone must be preached. We go back to our forefathers ; we see this is a fact when Christ was preached. God confirmed the Word with signs following. God has yet some salt in the earth. There are yet some who will not depart from the old principles. We are to *uplift* Christ. It shows we have not a dead Christ to uplift. In too many instances Christ is in the background. It is the minister's place to uplift Christ, so much so that the preacher is not seen. We read this morn, "Sirs, we would see Jesus." That's the poor sinner's cry. It's your privilege as a child of God to uplift Christ and Christ alone. God has given Him a Name which is above every other Name.—*Jesus*, for He shall save His people from their sins. Lift Him up in His divine character. Lift Him up as the sinner's only Friend and Saviour. *Draw*. It shows our utter helplessness to come until He draws. He drew us to Himself, or we never should have come. He must be lifted up for the comfort of God's children on earth. I open God's Word and what do I view? At God's right hand I view my risen Lord interceding for me. We view Him lifted up there right away in the eternal region of bliss as the saints' security, "Where I am there shall also My servant be." What a theme is Christ to uplift. Do we want anything else? I trust not. There is nothing can take His place. Other things may please the mind but will not satisfy the cravings of the regenerated heart. May our prayer continually be, Draw us and we will run after *Thee*. May you be drawn to follow the Lamb whithersoever *He* goeth. By so doing you will share the blessings He has promised to give. There is life and beauty in Him outweighing all other. May God bless you for His name's sake. Amen.

P.S.—The writer, with others, was so rejoiced as the above was preached, to think that one of God's young servants in dear old Suffolk, in our day of unrest, is not ashamed of the Gospel of our Lord Jesus Christ, which still is the power of God unto salvation unto every one that believeth. *Truly* "God buries His workmen but carries on His work." May God bless our pastor and make him a bold champion for the truth, a very great blessing in our much-loved county is the prayer of

M. A. MOORE.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXV.

BY SAMUEL BANKS.

LAYING-ON OF HANDS.

It may help to fix the period of decadence of the practice of imposition of hands in the Baptist body if I give the dates and names of four Baptist ministers upon whom the hands of their brethren were ceremonially laid at the public recognition of their ordination.

There was Dr. John Gill, one of C. H. Spurgeon's most famous predecessors, in 1719. Some of our readers will recollect the erstwhile well-known and prosperous branch of the same cause as the present Tabernacle Church, which worshipped in Unicorn Yard Chapel, Tooley Street, S.E. It was here that William Clark was ceremoniously appointed to the pastorate in 1762 with the accompaniment of imposition of hands. Then if you think of the present Commercial Street and Little Alie Street Churches, both of which come from the historic Baptist Church which for

so many years worshipped in Little Prescott Street Chapel; here the deservedly-famous Abraham Booth was set apart to the work of his long and uniformly successful ministry by prayer and laying-on of hands. He wrote a book in favour of the practice. This was in 1770. In 1790 Pastor Samuel Pearce, M.A., was similarly appointed to his lifework.

It may safely be asserted that this ceremony had disappeared from amongst Baptists in the early part of the nineteenth century.

There is at the present time a growing Baptist denomination, commenced about fifty years ago, called "The Old Baptist Union," a *revival* of all the old customs, holding very strongly and practicing most rigidly the laying-on of hands upon all believers before coming to the Lord's Table and after believers' baptism. Their organ is entitled "*Divine Light and Truth*," edited by Rev. T. H. Squire. A portrait of the president, and account of the "Union" was given in the issue of the *Christian Globe*, dated Oct. 22, 1896. They have several places of worship in London and many of the large towns. They are to be found in Balham, Battersea, Brixton, Camberwell, Camden Town, Peckham, Pimlico, Shacklewell, Stockwell, Stoke Newington, Walthamstow, West Greenwich, &c. If any of our readers would like more information concerning them I will willingly give it.

Benjamin Keach and Charles Haddon Spurgeon, taking them for all in all and from an evangelistic point of view, were the two most distinguished pastors of the Metropolitan Tabernacle Church.

Benjamin Keach advocated the practice of laying-on of hands very strongly—both from the pulpit and by the Press. In his Church, during his pastorate, it was essential both for communion at the Lord's Supper and for Church Membership.

C. H. Spurgeon, speaking to his College students on 1 Timothy iv. 14, said: "Timothy seems to have received *the charisma*—the gift of power to work miracles conferred on the early Christians, which in *those times* was imparted by the laying-on of hands of the Presbytery. We do not practise the laying-on of hands in the Baptist ministry now, because we have nothing that we can communicate by such a process. As soon as we have anything to impart in that way to our brethren we will put our hands on them: but we do not see the good of laying *empty hands on empty heads*."

Judging the subject from this comparison, on the plan given by our Lord for our guidance—"By their *fruits* ye shall know them"—both these dear servants acted conscientiously; the one proves how harmless was the custom, the other how unnecessary, therefore useless, and better left alone.

A request was once made to C. H. Spurgeon for the use of the Metropolitan Tabernacle for the laying-on of hands on missionaries going out to the mission-field; to which he replied that they might have the Tabernacle to *pray* for the missionaries; but they would *not* have it for the laying-on of hands, unless they first laid *violent hands on him*.

And now, to conclude this part of the Baptist serials, do we not all need to cry—

"Holy Ghost, dispel our sadness,
Pierce the clouds of sinful night;
Come, Thou source of sweetest gladness,
Breathe Thy life, and spread Thy light.
Author of the new creation,
Come with unction and with power;
Make our hearts Thy habitation,
On our souls Thy graces shower."

Next month, if the Lord will, I purpose to commence a course of these "Papers," historically and spiritually considering Baptist principle and practice as regards the Ordinance of "THE LORD'S SUPPER."

"Sandlings," St. Mary Cray, Kent, April, 1900.

THE PULPIT, THE PRESS, AND THE PEN.

"*Principles of Church Defence*," by Harri Edwards. London: T. H. Hopkins, 16, Gray's Inn-road, Holborn, W.C. Price 2s. cloth.

A CONTRIBUTION to the Ritualistic controversy, by a Baptist minister. The following short extract from the author's preface will enable our readers to understand the aim of his book: "The bearing of Paedobaptism upon Ritualism is unmistakable, and that both are subversive of Christian conversion, is evident on examination. The existing state of things in the religious world conclusively proves that the question is not the trifle it is sometimes represented to be. It strikes at the very vitals of true religion." We heartily endorse this statement, and welcome Mr. Edwards' book. The author understands his subject and knows how to present it in a forcible manner.

"*Principalities and Powers in the Heavens*," by Robert Brown. London: William Wileman, 27, Bouverie-street, E.C.

MR. BROWN is a deep and devout student of the Holy Scriptures, and all his works are worthy of regard. He is also a deeply-taught experimental divine, sound in the faith. We never rise from a perusal of his writings without feeling that we have gained something, and we think very few Bible students could read this, his latest production, without

receiving some measure of instruction therefrom. We do not accept all his interpretations, but we always respect his judgment and admire his grasp of the inspired Word, and the way in which he focuses Scripture light upon the subject with which he is dealing.

The Gospel Magazine. London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street. Price 6d.

The Gospel Standard. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. Price 2d.

The Gospel Banner. Oxford: J. C. Pembrey, 164, Walton-street. London: Houlston and Sons, 7, Paternoster-square. Price 2d.

THESE monthlies continue to carry rich Gospel fare to the churches among whom they circulate. We have received copies of Nos. 1 and 2 Musical Leaflets from Mr. E. A. Preston. No. 1 is a bright, cheerful tune of some merit for a "School Anniversary Hymn," written by the late beloved W. Winters, and will be appreciated by our School Superintendents. No. 2 is a peculiar metre specially adapted to Mr. Hart's hymn commencing, "Christ is the Friend of Sinners." Copies may be had from Mr. E. A. Preston, 8, Burnhill-road, Fairfield, Beckenham, S.E., at 1d. each, or 7s. 6d. per hundred.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CLAPHAM (COURLAND-GROVE).—Special services to commemorate the fourteenth anniversary of the Sunday-school were held on Wednesday evening, March 21st. At half-past five a large gathering of scholars, teachers, and friends partook of tea, and did thorough justice to the bountiful fare provided. At seven o'clock a public meeting was held, presided over by the esteemed pastor, Mr. H. Dadswell. Earnest prayer was offered by Mr. Walter Edwards, the secretary of the school. The superintendent's report showed that considerable progress had been made during the year, the total number on the roll being 170, with 12 teachers. The average attendance both morning and afternoon was excellent, and the general conduct admirable. There are 100 members of the Scripture Reading Union, and every department is in a healthy condition. During the evening a number of special hymns were heartily sung, and several children gave recita-

tions. Excellent addresses on subjects suited to the occasion were given by Mr. I. R. Wakelin (Bloomsbury), and Mr. E. White (Woolwich), while a sacred solo, "Abiding Rest," was specially well rendered by Miss Edith M. Vine. A pleasing feature in the evening's proceedings was the presentation of a handsome illuminated testimonial, and an elegant stationery cabinet to the superintendent, Mr. A. Vine, from the president, officers, teachers, and members of the Bible Classes, as a token of esteem and appreciation of his services as superintendent of the school and leader of the Young Men's Bible Class, as well as a mark of congratulation upon having recently celebrated his silver wedding. In presenting the testimonial on behalf of the subscribers, Mr. Dadswell spoke of the strong attachment of the school to the superintendent, who had been instrumental in establishing it, and had continued his oversight during the fourteen

years of its existence. He heartily wished him every blessing in the future, and trusted he would be spared many years to continue his good work in that place. Taken entirely by surprise, Mr. Vine was able to say but few words, but evidently fully appreciated the kindness and affection of his co-workers and friends in their generous gift. The chapel was crowded, and a happy and pleasant evening was spent. On leaving each scholar was presented with a bag containing a bun and an orange, and will, doubtless, remember the occasion with much pleasure.—*Clapham Observer.*

CHESTER (MILTON-STREET).—Anniversary services were held on Sunday and Monday, April 1st and 2nd. A devotional service was conducted by the pastor at 7.30 a.m. on Sunday. At 10.45 a.m. and again at 6.30 p.m., Mr. O. Knott, of Manchester, preached. After the evening service pastor W. Povey conducted a Communion Service, the members from the Branch Mission, in Hoole, joining. This proved a precious season indeed, as we gathered around the Lord's Table, and partook of the "sweet memorial" of His love. At this service five were given the right hand of fellowship, making up a total of 45 additions during a period of a little over four-and-a-half years. To our God be all the praise! For.

"'Twas the same love that spread the feast,
That sweetly drew them in;
Else they had still refused to taste,
And perished in their sin."

On Monday the annual tea was held, followed by a lecture, given by the pastor, on "George Muller: the Modern Apostle of Faith." The senior deacon, Mr. W. MacKenzie, presided over a good audience. The lecture was thoroughly enjoyed.—W. P.

WELLINGBOROUGH (THE TABERNACLE).—Special services were held on Good Friday to celebrate the putting of the Tabernacle property in Trust for the use of the Strict and Particular Baptist Denomination. The pastor, Mr. Burgess, preached a sermon in the afternoon, after which a goodly gathering sat down to tea in the schoolroom. In the evening a public meeting was held, the pastor taking the chair. After singing, reading Pa. ciii, and prayer by brother Rudd, senr., the chairman stated the object of the gathering, which was to praise the Lord for His goodness to them as a Cause. Our senior deacon, Mr. David Dulley, having recently acquired the sole proprietary of the Tabernacle property, has generously given it to the Church, and has put it in Trust, himself bearing the whole of the cost of so doing. Addresses were given by several of the trustees, in-

cluding brethren W. W. Noble, J. Hacksley, and T. G. Perkins, who read a brief history of the Cause, which commenced with prayer-meetings in the year 1802. Brother S. Wright, in the course of his address, having spoken of the anxiety the Church had passed through with regard to the property, asked Mr. Dulley's acceptance of a beautifully illuminated and framed address, which had been subscribed for by the friends, in which he was thanked for his noble and generous gift. Mr. Dulley replied in suitable terms, saying that it had afforded him great pleasure to make this bequest, and that in so doing he had carried out what he believed to have been his father's intention in building the place. He thanked the friends for the address which they had presented to him. Mr. G. Lawrence, C.C., then followed, and, in a happy and suitable speech, gave us good counsel, and expressed his gratification at what had been done. The pastor then gave a short address on "He thanked God, and took courage." The choir rendered good service during the evening, and a most enjoyable and profitable time was spent. It is encouraging to add that the Lord has been graciously pleased to bless the word preached of late to the souls of many, who have been added to the Church.

SUTTON-AT-HONE ("BETHESDA" SUNDAY-SCHOOL).—The annual free tea to scholars and parents and prize distribution to scholars was held on March 7. The number attending is 63, notwithstanding the many inducements to draw the children away. The labour has become more arduous also, on account of the lack of teachers, only two being regular: one or two Bible-class scholars often assist, however. At the public meeting brother G. Ery, senior deacon presided. Brother Henry Fowler, of Chiswick, spoke from "Labourers together with God," referring to the dignity and honour God has conferred upon His servants, and the great necessity of their being instructed by their Master. The scholars were also reminded of their privileges, and how they should value a self-denying teacher. Brother C. West, of Erith, arrested his hearers' attention by recalling his minds to the great needs of Ladysmith, and then brought before them God's supplies of manna to Israel, typifying how the Bread of Life (Jesus) is able, and can only satisfy a soul who hungers after it. His address was most instructive, spiritual, and seasonable. Brother S. J. Taylor (who, with brother Fowler, distributed the books) founded his address on "Books:" those which were burnt at Ephesus, and those which were opened in heaven. The Bible, he said, as the letters stood, made the

Brightest, Immortal, Best, Living, Encouraging Book, and implored those present, as they read the word Books backward, to plead this Protestant prayer—*Still Keep Open Our Book*. Brother G. W. Dalton, the superintendent, with his wife and friends, ably cared for all. This long-established cause is a struggling one. Helpers will be valued in the name of the Lord Jesus.—S. J. TAYLOR.

BILSTON (BETHESDA).—March 25th being the thirty-ninth anniversary of the opening of the above chapel, the pastor's fortieth birthday, and the completion of the eighteenth year of his pastorate, special services were held to mark the triple event. The weather was fine, the sermons truthful and earnest, the singing hearty and well-rendered. Good congregations attended, liberal collections were taken, and a substantial gift in money, accompanied with the well-wishes of Church and congregation, was presented to the pastor.

GLEMSFORD (PROVIDENCE).—Special services of the above were held on Good Friday. Mr. Folkard, of Sudbury, preached in the afternoon, taking for his text, Isa. lv. 1, "Ho! everyone that thirsteth" &c., when he clearly defined the character of the thirsty soul; after which was heartily sung that beautiful hymn of Hart's, "Come ye thirsty, come and welcome" &c., to the fine old tune, "Calcutta." After the afternoon service a public tea took place, to which 162 sat down to partake, which was very encouraging to the minister and friends at Providence. It was pleasing to see such a goodly number of friends on this occasion to have a social cup of tea together. We did not expect so many, but willing hands soon made light work of it. It really was gratifying to see some of the old faces again, and we hope it was only a foretaste of what is to follow. Evening service commenced by singing one of Newton's hymns, "Kindred in Christ, for His dear sake, a hearty welcome here receive." After reading and prayer, Mr. O. H. Cudmore delivered an excellent sermon, taking for his text, Exod. xvii. 6, "Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink." His divisions were as follows:—(1) The rock; (2) The smitten rock; (3) The result; (4) Divine satisfaction. The preacher was graciously helped on this occasion, several exclaiming, "it was good to be there." It was really a good day at Providence. Good congregations, services good throughout, collections good—in fact, beyond all expectation.

We hope, and we believe, that the Lord has sent Mr. Cudmore amongst us, and may there be a mighty shaking among the dry bones, and may a revival be witnessed in our midst, and the Cause be seen to flourish and prosper.

"Smile propitious from Thy throne,
Own and bless what we have done;
Thine the power and praise shall be,
Send O Lord prosperity."

A LITTLE ONE.

COLCHESTER (ST. JOHN'S GREEN).—Special services on April 8th and 9th, were very successful. Brother Jull preached on Sunday morning and evening to good congregations, the chapel being filled in the evening. On Monday, we met for tea, which was given by members of the Church and congregation; the meeting afterwards in the nicely renovated and relighted chapel, being addressed by the pastor, Mr. R. Wigley, Mr. Jull, and Mr. E. W. Thorington, each of whom gave us suitable and stimulating words. The proceeds of these services were £11 2s. 6d.—PASTOR DAVID FLAVELL.

ILFORD (EBENEZER, CLEVELAND-ROAD).—The first anniversary of the Sunday-school connected with this place was held on Sunday, April 1st; sermons morning and evening by the pastor, Mr. S. J. Taylor, at each of which the third hymn was creditably sung by the children. In the afternoon a special service was held, the pastor in the chair. After the opening prayer by the chairman, and a hymn, the superintendent stated briefly the progress of the school since its formation on the 19th of March, 1899, the present average attendance, including the Bible-class, being from 35 to 40. The distribution of prizes then followed, each scholar receiving a book according to the number of tickets obtained during the year. A few remarks from the chairman, and brother Archer (one of the teachers), the meeting closed with hymn and prayer. The attendances were moderate and the collections generous.

STRATFORD (GURNEY-ROAD).—Pastor's sixth anniversary, April 8th, and 10th. Owing to the illness of brother Box, the pastor preached on Lord's-day, morning and evening. On the following Tuesday, our esteemed brother Bush was blessedly helped on the subject of "all sufficient grace" (2 Cor. xii. 9, 10). We had anticipated the presidency of our brother J. Piggott, in the evening, but the pressure of business on the L.C.C. at the last moment prevented. The lack of service was supplied by one of the pastor's oldest friends, Mr. A. J. Voysey. A report was read by our beloved secretary, Mr. A. H. Rider, and addresses delivered by brethren Noyes,

Chilvers, Bush, Mutimer, Mitchell, and Crouch. The unity of the spirit was a realized blessing throughout all the services. The pastor, Mr. E. Marsh, very gratefully acknowledged the kindness of his brethren in the ministry, the loving help of willing hands and hearts in the labour attending these meetings, and the loving free-will offerings of the flock, which, including a liberal donation from brother Piggott, amounted to nearly £20, when all expenses had been met. God bless His cause of truth as we enter together on the seventh year of service.

HIGHBURY (PROVIDENCE).—Heart-cheering services have been held in connection with the anniversary of the opening of "Providence," Highbury-place, twelve years ago. On Lord's-day, April 8th, pastor F. Fells, of Beccles, preached in the morning on the timely words, "All things work together for good" &c., and in the evening, pastor H. T. Chilvers, "On the glory that is conferred upon the children of God through their Divine Master" (John xvii. 22). On Tuesday, April 10th, pastor R. E. Sears, preached in the afternoon to the enjoyment of all present. A goodly number afterwards partook of tea, which was followed by a happy gathering, presided over by W. Bumstead, Esq., who uttered words of hope and encouragement, thus cheering our hearts in this anxious time. The brethren Rose, G. W. Clark, Henson, and Sears, gave helpful and spiritual addresses which will not be easily forgotten. Over £20 was raised towards the carrying on of the Lord's work here. That which is inscribed on our walls is still true, "The Lord of Hosts is with us, the God of Jacob is our refuge."—**HOPEFUL.**

BIBLE PROTESTANTISM IN OUR SUNDAY-SCHOOLS.

THE Sunday-school Committee is realizing the need of strenuous effort in this branch of Christian service, and is circulating shortly among its Associated Schools some thousands of the penny edition of Stanley Martin's book, entitled, "Some Famous Bonfires." The reading of this book will bring to the notice of our young readers many good substantial historical facts, and give them some idea how dear a price has been paid for our present Christian liberty, and how God, in spite of all wicked devices has preserved His Word to the Church of Christ upon earth.

The knowledge of the children relative to Church history is very shallow indeed: many of them do not know what gave rise to the Reformation, nor when it took place, or its principles. The Sunday-school Committee see their privilege and duty, and is honourably

executing it, determined to maintain such an attitude for the defence and spread of truth as shall glorify God and be a blessing to the children.

Only Schools associated with Committee will receive these books. We wish all Schools in the Association would unite with us. God bless our Schools.

H. TYDEMAN CHILVERS,

Hon. Sec.

30, Baker-street, Lloyd's-square, W.C.

IPSWICH (ZOAR).—Special services were held on Good Friday. Two sermons were preached by Mr. E. Marsh, a brother beloved amongst us, whose thoughtful exposition of the Word of God are always anticipated with much sacred pleasure and gives us spiritual food to reflect upon for many days afterwards. The afternoon sermon was based upon John xvii. 24; evening, Rev. vii. 15. Good congregations assembled. Several met with us from other causes and expressed the pleasure they had felt in listening to the Gospel, and having with us the blessings of the day.—**H. B.**

ZION BAPTIST CHAPEL, PECKHAM.

SERVICES IN AID OF RENOVATION.

EASTER Monday, in the above "Hill of Zion," proved a season over which the memories of many will take pleasure in lingering. Old friends and new seemed to have entered into a kindly conspiracy, and their gladdening presence in goodly numbers encouraged and stimulated those who stand associated with the Cause.

The services—designated special—were convened for the purpose of furthering the scheme of Renovation, for some months past contemplated by the brethren—a scheme which, by the aid of generous friends, will (D.V.) shortly be put in operation.

In the afternoon, at 3.15, pastor H. T. Chilvers (Keppel-street), preached a blessed and Christ-exalting sermon from the words, "In Christ Jesus" (Rom. viii. 1). It would be impossible to outline here all the precious truths enunciated; but, speaking on (1) The Believer's Position; and (2) The Believer's Acquittal, he reminded his hearers that Christ was truly the first elect—Doctrines are bitter things if Christ is left out of them—Omnipotence alone can make men forsake sin—Christ must be destroyed Himself before a believer can—and in reference to a Believer's sin, God forgets as well as forgives.

At 5 o'clock a large number of friends sat down to a social tea, the lady friends kindly providing and tending to the needs of the hour.

In the evening, at 6.30, a public meet-

ing was held, T. Daynes Wood, Esq., of Blackheath, supported by brethren J. Clark, H. T. Chilvers, W. H. Rose, G. W. Clark, and T. Watts, presiding.

After the reading of the lxvii. and xxxiii. Psalms and prayer, the chairman gave the friends, with some pleasantry, a hearty welcome to the meeting. Referring to his early recollections of the Cause, he said it might not generally be known to them that the pulpit erected here was that belonging originally to the late William Huntington, and cited several interesting early personal reminiscences relating thereto.

He then called upon the treasurer for his report. After giving an account of the Building Fund, which revealed the fact that £400 still remained as mortgage-debt on the Cause, he stated the time had arrived when it was felt that the chapel must be renovated. He was glad to inform the friends that although having paid £50 off the debt, the Church had still some £37 in hand toward the necessary £70 for the work, and he hoped, with the offerings to-day combined, to commence the work at a very early date.

After further praise Mr. W. H. Rose addressed the friends, using the word "Renovation" very aptly as his theme.

Mr. G. W. Clark followed with an interesting address on the word, "Special."

Mr. H. T. Chilvers then spoke encouragingly on the words, "God is able," bringing to our minds the truth the Church is not straitened in its Lord, only in itself.

Mr. Watts (who kindly filled the place of Mr. E. White), then gave a stirring address, and Mr. James Clark followed with one based on the words, "He brought streams out of the Rock" (Psa. lxxviii. 16).

The chairman, after announcing excellent offerings, closed the meeting with a hymn and prayer. Thus ended one of the brightest and most encouraging of Bank Holiday gatherings.

JNO. KNIGHTS.

STREATHAM (PROVIDENCE).—April 27th, Mr. E. Mitchell preached in the afternoon from Song of Solomon v. 16. The preacher spoke of (1) That which called out this enquiry; (2) The description given; (3) The character of the language. The sermon was enjoyed by all present, and will be long remembered. About 50 sat down to tea. Mr. Goodley was expected to preside at the evening meeting, but was unable to be present through illness. Our pastor, therefore, filled the chair, and had the privilege in his first chairmanship of declaring the place out of debt. The evening meeting was well attended. Good addresses were delivered by brethren Cornwell, Sears, Belcher, and

J. E. Flegg. The collection realized £33 including the amount realized from collecting cards, and the afternoon service. Twelve pounds was still needed to pay off the debt. Our brother Cornwell suggested we should take subscriptions. This was done. One kind friend promising £5 if the remainder was forthcoming. This was soon promised, and is now paid over to our Treasurer. Thus the amount collected, including a liberal donation sent by our dear brother Goodley was £45, all that was needed to clear the place from debt. We take courage, and look up, hoping that God has in store for the Cause here much blessing. We take this opportunity of thanking those kind friends who have so liberally responded to our appeal, and pray that here a work shall be done which shall find its consummation in the salvation and eternal glorification of many precious souls. "Praise waiteth for thee, O God, in Zion."—C. R.

WHITTLESEA (ZION).—At special services held on Good Friday, pastor H. Tydeman Chilvers, of Keppel-street, was graciously helped to proclaim the unsearchable riches of Christ, in the afternoon and evening. About one hundred friends sat down to tea provided in the schoolroom. This was our brother's first visit to Whittlesea, and we all hope he will visit us again. Our God was again proved to be faithful to His Word. On Thursday evening we gathered around the mercy-seat to in-treat the Lord to bring His servant among us in the fulness of the blessing of the Gospel of Christ, and to save sinners in Zion by the instrumentality employed. The first part of our prayer was graciously realised, as our hearts were warmed and cheered by the Gospel message, and we believe the second part was answered too. We are looking for the "signs following." The weather, being stormy, affected our congregations, but we are sure that the souls were present whom the Lord determined to bless. The prayer of our heart is, "Let Thy work appear unto Thy servants," &c.—JOHN T. PETERS.

TUNSTALL, SUFFOLK.—On Good Friday we held our meeting as usual. Pastor Alexander, of Blakenham, preached an excellent experimental sermon from John vi. 44. We found that, although our brother was a stranger to us, he was no stranger to a free-grace Gospel. A public tea followed. In the evening our brother came again laden with a Gospel message from Job xxix. 2. He pointed out the low conditions of the Churches to what they were when many of our forefathers were here. We would ask in the name of Jesus Christ our Lord that many of our

dear children may be brought out of the world, drawn by the cords of His love to fill their places, that our Churches may be full, and He shall have the praise.—A. G. B.

WILLINGHAM, CAMBS.—On Sunday, March 18th, we held our Sunday-school anniversary, when our dear brother Gooding, of Landbeach, preached morning and evening to appreciative congregations. The afternoon, as usual, was entirely devoted to the children, when suitable recitations were given by the scholars, interspersed by kindly remarks from our brother, also a dialogue by the teachers, which was much appreciated. Special hymns and anthems were sung throughout the day by scholars and choir. Friends from neighbouring Churches cheered us by their presence, and we have much cause to say with the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits."—T. T.

BLAKENHAM, SUFFOLK.—On Lord's-day, April 15th, the grand old-fashioned Gospel was preached by Mr. S. T. Belcher. On Monday, April 16th, in the afternoon, the good old wine of the kingdom was again poured forth as our brother Belcher preached from the words, "He was marvellously helped till he was strong." In the evening a public meeting was held, presided over by Mr. T. W. Colson. Excellent addresses were delivered by brethren J. Cordle, R. C. Bardens, H. Alexander, S. T. Belcher, and T. W. Colson. Many felt it good to be there.—M. A. M.

BRADFIELD-ST. GEORGE.—The anniversary service at our Mission Hall, Hessett, on Easter Monday, was very encouraging. Tea was served in the Hall by Mr. and Mrs. W. Bland, assisted by Mrs. Ottley and Mrs. Bulliett. The presence of the Lord was felt in the meeting in the evening. Gospel addresses were given by brethren G. F. Wall, W. F. Edgerton, and C. Waller. There was very evident power with the Word. We are sure to reap the fruit of this service. God has blessed the Word here in the past, and we have faith in His power to save and bless. We do praise and bless His holy name for His goodness.—W. D.

BIGGLESWADE (PROVIDENCE).—Anniversary services were held as usual on Good Friday (so-called), April 13th, when three sermons were preached by Mr. Kern, of Ipswich. A public tea was provided in the chapel, and collections were made in aid of the Cause. The attendance was fairly good. The weather was rough and stormy, which doubtless prevented some friends from being with us from a distance. Accord-

ing to arrangement, Mr. Kern stayed with us, and preached again on the following Lord's-day to good congregations. In the evening the chapel was nicely filled.—E. S. KING.

RECOGNITION OF PASTOR W. F. EDGERTON AT RATTLESDEN (SUFFOLK) BAPTIST CHAPEL.

THE public recognition of pastor W. F. Edgerton took place on Good Friday. In the afternoon pastor P. Reynolds discoursed from Mark vi. 29. Tea was provided in the schoolroom; about two hundred were present. Great interest was manifested in the evening meeting. Mr. S. K. Bland occupied the Chair, and referred to his long connection as Association secretary with the Church at Rattlesden. He made allusion to some of its earlier pastors, notably Mr. Philip Dickerson and Mr. Bird, and paid a special tribute of praise to the Church for the treatment of its ministers. As the Association secretary, he welcomed Mr. Edgerton into the county, being assured that he held and would preach the truths maintained by this federation of Strict Baptist Churches, and he wished for pastor and people many years of happy fellowship and usefulness.

Deacon Stearn read a number of letters commending Mr. Edgerton to the Church at Rattlesden. Brother Stearn stated that unanimity had marked the call sent to Mr. Edgerton, and they looked for much blessing.

Pastor W. F. Edgerton stated that he had pleasant memories of Rattlesden, having preached in the old chapel about twenty-two years ago, when he was pastor of the Martyrs' Memorial Chapel, Beccles. Since then a good part of his life had been spent in Lancashire; but he thought that he understood the Suffolk people. He had preached on the previous evening from the first text which he announced in the pulpit of the Baptist Chapel, West End, Tring, April 6th, 1868—"My presence shall go with thee, and I will give thee rest." He had preserved the outline of that sermon during these years, and followed it on the occasion mentioned. God's presence had been with him and the Holy Spirit had owned the Word especially in the North of England. He had no desire nor need to recast his theology. He had never left the doctrines of grace, and had ever maintained that baptism is the only Scriptural way into the Church and to the table of the Lord. Early in last year the Holy Spirit applied the words to his heart, "And I will settle you after your old estates, and will do better unto you than at your beginning." He felt drawn to the people of Rattlesden from the first time that he came to supply the pulpit, and, by God's

help, he would endeavour to maintain the best traditions of the Church and give as much care and prayerful labour to this sphere of service, as he had done when in a wider field.

Pastor F. E. Cossey delivered an address upon "Hopefulness in Our Work."

Pastor J. W. Saunders spoke in a warm, cordial and brotherly manner on behalf of the Church at Stowmarket, and quoted from George Wright and Philip Dickerson as to the duty of the Church to its minister.

Brother Reynolds delivered a thoughtful address upon the words, "He endured as seeing Him who is invisible."

Pastor W. Dixon, of Bradfield-St.-George, spoke with acceptance from the words, "Pray for us, that the Word of the Lord may have free course and be glorified," etc. (2 Thess. iii. 1-5).

Mr. Cobb also spoke.

The pastor moved a comprehensive vote of thanks to speakers, visitors and helpers, which was seconded by Mr. Deacon Jewers and accorded.

The collections were for the removal of the pastor to Rattlesden and the renovation of the minister's house, and, exclusive of tea, proceeds amounted to £18 19s. 4d.

WOOD GREEN.

THE eighth anniversary of the opening of the chapel at Park-ridings was celebrated on Good Friday. An excellent sermon was preached by Mr. Mitchell, of Chadwell-street, in the afternoon from "Your life is hid with Christ in God" (Col. iii. 3). The evening meeting, with our esteemed brother, Mr. W. Abbott, in the Chair and four good speakers, was much enjoyed, and friends expressed themselves that they had spent a *Good Friday*. The Chairman read Isa. lxii. Brother W. Baker, Chadwell-street, sought the Divine blessing. Brother Abbott spoke of his pleasure at being present again at Wood Green, and referred to the privilege of a place of worship and sought to stir the people of God to pray earnestly for a pastor. Brother A. E. Brown, a very acceptable supply at Park-ridings, was helped to dwell profitably upon 2 Thess. iii. 5. He said the love of God was ever-abiding, ever-acting. All the Lord's dealings with us come from His great heart of love. With regard to the "patient waiting for Christ," our brother indicated the fact that there must be patient waiting in Providence and in grace. No doubt (he said) the chief thought of the Apostle was the second coming of Christ—"We must wait patiently for it." Brother Chandler, of Southend, after a few preliminary remarks, expressed his pleasure and the profit he derived from brother Mitchell's discourse. His text

was Job xxiii. 25. Our brother's three points were—the way of the child of God, its ordeal, its issue. Brother Chisnall, of Guildford, proclaimed some of the excellencies of the "blood of Christ." He said it brings to our vision by sacred faith a precious fountain—liberty, pardon, intercession—and it brings to us a consideration of the day in which we live—"the day of grace"—it is a power for good. Brother A. J. Voysey directed our minds to the words in 1 Cor. v. 7, "For even Christ our passover is sacrificed for us." He spoke of the passover lamb that was slain—it was for all Israel—all who suffered under the taskmaster's lash—both young and old; that it was slain before the law was given. Then our brother pointed us to Christ the heavenly Lamb. Thus a truly happy, helpful and holy day was experienced.—P. J. C.

KENNINGHALL.

On Thursday, March 12th, our friends at Kenninghall had a good and blessed day. The occasion was the public recognition of Mr. F. H. Gorham as pastor of the Church.

At 3 p.m. the meetings began. Our old friend, Mr. Coulson, from Walsham-le-Willows, led us at the throne of grace; and pastor J. Easter, of Diss, who presided throughout, read a portion of Scripture. Afterwards pastor B. J. Northfield, of March, preached, embodying in his address the nature of a Gospel Church. Brother Haylett, the Church secretary, and brother George Mitson, the senior deacon, each stated the leadings of Providence in the choice of Mr. Gorham. There was a very good attendance. About 80 persons gathered at the public tea.

At the evening meeting the pastor-elect gave his call by grace, his call to the ministry, and the doctrines he intended to preach. Pastor A. J. Jarrett, of Shelfanger, invoked the blessing of God on the Church and people, and then the senior deacon joined hands with the pastor-elect, the whole of the members of the Church standing to ratify the action. Pastor W. H. Ransom, of Somersham, gave the Charge to the pastor. Pastor F. Fells, of Beccles, gave the Charge to the Church. A spirit of unity pervaded the meetings throughout. W. H. BERRY.

On Good Friday, pastor J. Wilkins, of Attleborough, preached to a very good congregation. About 90 persons sat down to tea. At the after meeting pastor F. H. Gorham presided. Addresses were given by Mr. Coulson (Walsham-le-Willows), Mr. Nebbett (Attleborough), and pastor Wilkins (Attleborough). Mrs. Smith and Mr. W. H. Berry presided at the harmonium. There was a good congregation.

WANDSWORTH COMMON (CHAT-HAM-ROAD).—The fifth anniversary of the formation of the Church and the first of the pastorate of Mr. J. E. Flegg were celebrated on Easter Sunday and Monday. The pastor preached two excellent sermons on Sunday, basing his remarks upon, "If Christ be not raised, your faith is vain: ye are yet in your sins. . . . But now is Christ risen from the dead" (1 Cor. xv. 17 and 20), and, "The Lord hath done great things for us, whereof we are glad" (Psa. cxxvi. 3). On Monday afternoon a sermon was preached by pastor G. W. Thomas, of Watford, on "God's Greatness;" the text was, "Behold, God is great, and we know Him not" (Job xxxvi. 26). A good gathering of friends partook of tea. In the evening pastor Kern, of Ipswich, preached from Acts xiii. 38, 39. During the afternoon and evening the pastor and one of the senior deacons made encouraging statements as to the continued blessing of God upon the Church and all its institutions. The year had been marked by larger numbers both in Church and congregation, by an increase in the diaconate, and by great blessings from the Lord. The services were well attended, and all were heartily enjoyed. To God be all the glory, and to His servants the realisation of His approval and blessing. Many friends were present from sister Causes. The collections, which were for the pastor, realised £18 4s. 2d.

CHATHAM (ENON).—The 58th anniversary of the Church worshipping here was held on Lord's-day, April 1st, when two sermons were delivered by the pastor: that in the morning from 1 Tim. iii. 1, "The Church of the living God, the pillar and ground of the truth;" that in the evening from Ephes. i. 22, 23, "The Church, which is His body, the fulness of Him that filleth all-in-all." On the Wednesday following (April 4th) our beloved brother, pastor Mutimer, preached two sermons: that in the afternoon from Heb. xii. 2, "Jesus, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (I.) The endurance of Christ: the cross and its shame. (II.) His expectation: the joy set before Him, making an end of sin for His people, and putting out the fire of Divine wrath. (III.) The exaltation: "set down at the right hand of the throne of God," because His work was "finished." Tea was then served in the schoolroom. The text in the evening was Ruth ii. 10, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" (I.) Where grace found her? (*i.e.*, Ruth) in Moab, a land

of heathenism. (II.) Where grace brought her? to Beth-lehem (*i.e.*, house of bread—Ephrata, *i.e.*, fulness) at a good time-harvest. To whom? Boaz—her kinsman, redeemer, who took her to himself in mercy and love. Beautiful type of Christ and His Church. These discourses were most ably delivered and delightfully heard. Our blessed Redeemer was glorified, and the hearers were edified and delighted.—*VERITAS.*

WILLENHALL (LITTLE LONDON BAPTIST CHAPEL).—Services of a very happy and profitable character were held on Lord's-day, March 25th, in commemoration of the 108th anniversary of the formation of the Church worshipping in this time-honoured sanctuary. Sermons suitable to the occasion were preached by pastor James E. Flegg, of Wandsworth Common, to large and appreciative audiences. The day was a very enjoyable one, and many of us could say, "It is good for us to be here." May the Lord still more abundantly bless this part of His Zion, and to His Name alone would we desire to give all the glory. The total amount realised at the above services was £8 0s. 7d., for which we thank our God, and take courage.—*R. M. T.*

Aged Pilgrims' Corner.

TICKETS for the 93rd Annual Meeting, to be held at the Mansion House, are now ready, and can be obtained at the office. A reference to the advertisement page will show that the day will be Monday, May 14th. Lient.-General Sir W. Stirling will take the Chair at 5 o'clock, and among the speakers will be Lord Radstock, Messrs. Collingridge and Parks, and brethren Dolbey and Sinden. The attendance of friends is heartily invited.

* * *
On Thursday, May 31st, at 7.30 p.m., Mr. James Ormiston will preach for the Society in the Church of St. Mary Aldermary, Queen Victoria-street. Doubtless many friends of the esteemed editor of the *Gospel Magazine* will be glad to avail themselves of this opportunity of hearing him.

* * *
The treasurer of the Society, Mr. W. J. Parks, and Mrs. Parks, kindly entertained the inmates of the Camberwell Asylum and many friends at tea on April 5th. The Asylum Chapel was filled, and a happy season was spent. At the evening meeting addresses were given by Messrs. Bradbury, Dolbey, Gray, Rundell, and others.

* * *
Elections of pensioners to the £10 10s. pension and to the Camberwell and Hornsey Rise Homes will take place

on June 5th; the voting papers will be issued early in May. Many dear aged ones are anticipating entering the Homes and receiving the increased allowance which they so much need.

The various Homes are "peaceable habitations and quiet resting-places" for 180 of the pensioners, who will be glad to welcome any visitors, and during the ensuing six months friends will find it a pleasant trip to Camberwell, Hornsey Rise, or Stamford Hill. The garden of the Hornsey Rise Asylum is now in its spring beauty and freshness.

Marriage.

HART-LUFF.—On April 19th, at the Church, Gosbeck, Frederick Sargeant, youngest son of Jabez Hart, Gosbeck, to Elizabeth Mary, fourth daughter of John Luff, Wetheringsett, Suffolk.

Gone Home.

HENRY G. BREWSTER, passed away somewhat suddenly, only ill a fortnight. He was a firm believer in free and sovereign grace, baptized by Mr. Ward, of Laxfield, eleven years ago. He had the cause of truth at heart, and was a well-wisher of the little Church at "Ebenezer," Sudbury, where he remained a member till his death. He leaves a widow and one daughter.—H. WELLS.

HANNAH DEARLE, widow of the late Charles Dearle, of Laleham, who entered into rest March 10th, aged 82 years, and was interred in Laleham Churchyard. Our esteemed sister in the Lord had been in unbroken membership with the baptized Church of Christ in Staines nearly fifty-four years. During this long time she had been graciously sustained. Her godly life commended the religion of the Lord Jesus Christ. Her Bible, hymn-book, and *Gospel Magazine* were her chief reading. Trials and changes were sanctified to her soul. During her last years she suffered much, but with wonderful patience and resignation to the Lord's will. Her prayers for her beloved family were earnest and frequent. She often expressed wonder at being kept so long; at times darkness and conflict was experienced, but she came off more than conqueror through the blood of the Lamb. She was delivered from the burden of the flesh, for the joy and felicity of that happy land, where sin, sorrow and death, are unknown. Mr. W. Webb, a former pastor of this Church, preached the funeral sermon Sunday, March 18th, from the words in Rev. vii. 15. May grace be given the beloved family to follow her as she followed Christ. The Church has lost a kind and faithful member, ever highly esteemed.

EBENEZER COOPER HITCHCOCK, fifth son of Joseph E. and Fanny Hitchcock, Brockford, Suffolk, and grandson of the late John Cooper, of Wattisham, passed peacefully away to be with Christ, on April 4th, 1900, at the age of 28 years. He first felt himself a sinner about thirteen years ago, when he left home, and went to Harleston, Norfolk. Finding himself alone in this world without a friend, he was led by the grace of

God to see and feel his position as a poor helpless sinner, and was led to look to Christ, the Author and Finisher of his salvation. Mr. and Mrs. Bird became kind friends to him and invited him to go to chapel with them to Pulham; then in the Providence of God he was led to Ipswich, where he always took some interest in the welfare of others, especially with Mr. Rands, in the Ragged School. Seven years ago consumption set in, and he was forced to leave his business, and went home only to grow worse. He suffered but little, but his weakness was great; he never complained, except that as he would say it was hard to wait, and longed for the time to come when he should put off this body to meet his Saviour. The last few weeks of his life he was able by the grace of God to testify, to the joy of those around him, that he was not afraid of death, the Master had taken the sting away. On the morning of the day he passed away his father called the doctor in to see him, and after he was gone, he wanted to know what the doctor said, and when he was told he would not live to see another sun rise, he exclaimed with a beautiful smile, "Beautiful! Beautiful! What a kind God, why it has been my daily prayer that I should not live to suffer like poor Lucy (his sister); I shall soon arise to behold a sun that will never set, all through Christ my Saviour." He said but little more, and just before 3 o'clock the Master loosed the silver cord and set the prisoner free. On April 10th, his remains were carried to Wattisham, and laid to rest in the chapel yard, where many of his loved ones have been laid before him; many friends followed. There we laid him till he shall hear the trumpet sound, and rise again on that morn to meet the Master in the skies.—H. C. H.

HARRIETT MASSELL, peacefully passed away March 1st, 1900. She was baptized by the late J. S. Anderson, December 10th, 1877. She loved the House of God. It was my privilege to enjoy much sweet communion with her. She constantly requested her daughter Edith, and me to sing to her, her favourite hymns:—"O love divine, how sweet thou art," "Oh! happy saints that dwell in light," and "How sweet the name of Jesus sounds." The difficulty in breathing made her often say, "I am so weary," but would add, "He has promised never to leave, nor forsake me." She would turn to her youngest daughter, and say, "I am so weary, ask the dear Lord how long it will be before I am released," when told it would not be long, she would say, "I am not afraid, I am quite ready." Her dear pastor, Mr. Jones, spoke a few cheering words to her which she much enjoyed a few hours before she passed away, also her dear friend, Miss Spooner. "So He giveth His beloved sleep."—M. SMITH.

WILLIAM MOULTON, called to his heavenly rest on March 9th. Our brother was of a meek and gentle spirit, a faithful follower of Jesus, and a firm believer in the promises of the Word. During his illness he often repeated verses of hymns, one was,

"O that in Jordan's swelling,

I may be helped to sing;

And pass the river telling

The triumphs of my King."

He also "Weary of earth, myself, and sin." He was a member at "Providence" Chapel, Glemsford, for 28 years, baptised by Mr. Thomas Wilson, afterwards transferred to "Ebenezer," Sudbury, and there remained a member till his death. He leaves a widow and two daughters.—H. WELLS.

WILLIAM STEADMAN,

of Knapp-hill, Woking, entered his eternal rest February 8th, after four days' illness, from influenza, aged 62 years. Our beloved brother was called by grace when about 19 years of age. Before he was set at liberty his conflicts were great. One night, whilst on his knees in the middle of the road, pleading for mercy, the Lord appeared unto him and said, "Yea, I have loved thee with an everlasting love," etc. The words were applied with such power that it was beyond all questioning they were direct from the Lord, although he knew not at this time that they were in the Word. He sprang to his feet, praising God and calling upon the trees and hedgerows to rejoice with him. But our brother had his appointed days of darkness after this, both in grace and providence, and many times had to plead the promise of his God made to him on the road above referred to. Our brother possessed one of the sweetest and kindest of dispositions, and was loved and respected by all who knew him, uniting in his efforts to do good to all, and his gifts of charity will never be fully known here below. As a Christian, he was earnest and devout, of deep experience, thoroughly orthodox, and of clear judgment; his walk was upright before God and the world, and his conversation was always seasoned with salt, which administered grace to the hearers. He was full of love and sympathy to his brethren and sisters in the Lord and encouraging to the young seeker. He was a great supporter of the Cause and of the sister Churches. We as a Church keenly feel our loss, which is his gain. May a double portion of his spirit be given us who are left. He had suffered all his life from a weak and afflicted body, but he had a natural activity and buoyancy. He was in his usual health until New Year's day of this year, when I paid him a visit, and found him ill in bed, but nothing transpired to cause anxious thoughts of the approaching end. On the Friday following I was delighted to find him better. He said to me, "I was so afraid you were not coming to-night. I was longing to see you, to tell you what a sweet visit I had from the Lord last evening. I had such an overwhelming manifestation of His love to my poor soul, and such a blessed assurance of my interest in His precious blood and merits, that I really thought He was about to take me home, but I do not think so now, at least not for a little time; but I have been looking out the hymns I want sung at my funeral, for they so exactly suit me now, and I should like them sung then; they are—'Rock of Ages,' 'There is a fountain filled with blood,' and 'Prepare me, gracious God, to stand before Thy face.' The second one has been much blessed to me this evening." The Lord was pleased, however, to restore him again sufficiently to enable him to get out, and to give his usual attention to his business, but was pleased to lay him down again on Sunday, February 4th. His daughter summoned the doctor, who pronounced him to be very seriously ill, with little hope of recovery. He gradually grew weaker, and frequently said, "I shall soon be landed," and again,

"Bold shall I stand in that great day,
For who AUGHT"

but, being so extremely weak, could not finish the verse: his daughter, however, finished quoting it to him, to which he assented. He also with great difficulty quoted the lines:—

"Jesus, Thy blood and righteousness

My beauty are, my glorious dress."
His faithful God was supporting him in the hour and article of death, and showed him some of the glories of heaven, for he exclaimed with great emphasis, "Oh! what do I see?" About an hour before the end he rallied a little, and said, "He's come! I've got Him!" About half-an-hour after he exclaimed again, "He's come! I've got Him!" after which he never spoke again. Thus lived and thus died one of the kindest of men and useful of Christians. "He being dead, yet speaketh" (Heb. xi. 4). His mortal remains were interred on the Sunday following by Mr. Denton, of Windsor (at the express wish of our departed brother), in the burying-ground at Horsell Chapel, amidst a large number of sorrowing relatives and friends. The Lord comfort his three sorrowing daughters and raise up unto us as a Church another after his own heart to fill the great gap which our dear brother's translation has caused, is our earnest prayer.—C. C. COLBORNE.

MRS. EMMA WHITAKER.

On January 4th, Mrs. Emma Whitaker, of Yarmouth, Isle-of-Wight, entered into rest. Born of Christian parents in August, 1828, and brought up in the Sabbath School of old Spencer-place, she was early taught the truths of God's Word, under the faithful ministry of Mr. John Peacock, of hallowed memory. From a scholar she became a teacher, and devoted all her energies to her beloved work of teaching the children the fear of the Lord. On Lord's-day, June 1st, 1862, she was baptized and received into Church fellowship on the following Sunday by Mr. Philip Gast, but when the Church adopted open communion practice in 1865, she went with others to "Zion," Wilderness-row, became a member of the Church under the pastoral care of Mr. Hewlett, and took her place in the Sabbath School. Here she remained for a number of years, and eventually left for "Salem," Wilton-square, London N., with Mr. Flack as pastor. On September 15th, 1877, Mr. Flack united us together in marriage, and after another few years we were received into fellowship at "Providence," Islington Green. Here the time was short, and not unmix'd with sorrow, resulting in the opening of a room for Gospel services. My dear wife took a leading part both in the Sabbath School and Band of Hope, to the time we left London to settle in the Isle-of-Wight. Of her life in the Island a good account could be given, but want of space forbids me dealing with her experience as a child of God. On January 3rd, she wrote her last letter to a dear afflicted child of God, who has kept her bed for nearly 40 years. About mid-day she went to bed, and gradually became worse, until the next day at 2 o'clock in the afternoon she entered into the joy of her Lord. She was too weak to say anything as to the state of her mind, and has not left what is called a dying testimony, but we have what is of far greater importance—the living testimony of a life devoted to the honour and glory of her Lord. On Tuesday, January 9th, she was buried in accordance with her wish, expressed while on a visit to the place last summer, in the burial ground of the Congregational Chapel at Porchfield, about seven miles from Yarmouth. Brother George Tyler, of Freshwater, officiated in the chapel, and read her favourite hymn—"A debtor to mercy alone," and also at the grave. Her quiet unobtrusive life has left its influence upon all with whom she came in contact.—JOHN WHITAKER.



MR. THOMAS CARR.

(See page 168.)

Israel's Enemies Found to be Liars.

BY E. MITCHELL.

“Thine enemies shall be found liars unto thee.”—Deut. xxxiii. 29.

THE glorious song recorded in the chapter from which the words above are taken, forms the close of the ministry of Moses, “the man of God.” He had been called to deliver many sharp rebukes to Israel, and predict very painful things concerning their future, but God gave him this delightful testimony to deliver, as his last word to the people, ere he ascended to Pisgah’s top, where his soul was kissed away by his Maker and covenant God. The song opens with a short but sublime reference to the giving of the law on Sinai, with a declaration

of God's love to His people, and their character and position (2, 3 vers.). Moses then proceeds to bless each of the twelve tribes separately by name (6—25 vers.), and closes his song with a glorious ascription of praise to God, and a declaration of the happiness of the people arising from having Jehovah as their covenant God. Among the things that constitute Israel's happiness is found the truth of our text:—"Their enemies shall be found liars unto them." We commence our meditation by a few remarks on

THE ISRAEL OF GOD.

We do not deny that the whole song referred to national Israel, but we believe it also includes spiritual Israel—the true "Israel of God," to whom all the blessings rightfully belong—"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." The people who form the Israel of God *owe their position entirely to distinguishing grace*. Here, as also in the features of their character, they resemble him from whom they derive their name. Thus Paul writes—"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her (Rebecca), The elder shall serve the younger." Jacob was no better by nature than his brother Esau. And all God's Israel "were by nature the children of wrath, even as others," but rich sovereign grace distinguishes and blesses them, and to His name who has thus favoured them they ever ascribe the praise for what He has made them to be.

Grace makes its subjects value spiritual blessings. Esau despised his birthright, because he had no desire for ought but natural possessions; Jacob coveted covenant and spiritual favours, and hence he desired the birthright. We may blame the means he employed to obtain it and its consequent blessing, but the desire in his heart was the effect of grace. It is ever thus with the true Israelite. Grace implanted in the heart teaches the value of spiritual blessings, and causes its subjects to seek after them ardently and pre-eminently. He that does not set spiritual blessings above all mere natural good things lacks the "hall-mark" of heaven, and is a descendant of Esau, and not a son of Jacob.

Every true Israelite is both *a praying and prevailing man*. This feature of character is wrapped up in the name they bear. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." "Grace taught my soul to pray," says Doddridge, and grace ever produces prayer whenever it comes. Prayer is the very breath of the true Israelite, and however weak the prayer may be it will ultimately be prevailing prayer, for it can never cease until it obtains its desire. The more vigorous prayer is the more clearly it is manifest that we belong to "the Israel of God."

Discoveries of Christ are made to Israel. Jacob in the vision vouchsafed to him on the plain of Bethel had a revelation of Christ, the only way to heaven. Like his father Abraham, he saw the day of Christ, and was glad. This revelation, with more or less of clearness is vouchsafed to all his spiritual descendants. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Father

reveals the Son in the hearts of His chosen ; the Holy Spirit forms Christ in them as the hope of glory. The true Israelite finds in Christ his all ; to him He is the chiefest among ten thousand, and the altogether lovely. Christ is all his trust, hope, and expectation ; he “ worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh.”

Israelites are acquainted with exercises and trials. In this, too, they resemble Jacob. Like him they may at times cry, “ All these things are against me.” They pass through fire and through water, but are led out into the wealthy place. It is of the bastard’s family that it is written—“ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.” Of some we read, “ Because they have no changes they fear not God ;” but of Israel, “ Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” It is in and through exercise and trial that Israel learns experimentally the lovingkindness, tender mercies, and covenant faithfulness of God ; and is taught to walk by faith, and not by sight.

TRUE ISRAELITES HAVE MANY FOES.

Many and mighty were the enemies of Israel of old. Strong nations, with fenced cities, occupied Canaan, and were to be driven out ere the people could enter into the possession of the promised land. Much more formidable enemies dispute the progress of the believer. Paul thus describes our adversaries, “ For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ” (Ephes. vi. 12). Combined and allied with our foreign enemies are our domestic foes—“ A man’s enemies are they of his own household ”—our evil passions and corrupt propensities ; pride, self-righteousness, unbelief, and self-will. These trouble us most. Open foes can be better withstood than secret traitors within our own gates.

“ But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin,
Like the foes that dwell within.”

ISRAEL’S ENEMIES ARE FOUND TO BE LIARS.

Satan, our chief adversary, is a liar from the beginning, and the very “ father of lies.” Said an old believer (called late in life, whom I well knew) to a brother in the Lord on one occasion, “ Sam, I’ve found out that Satan is a liar.” “ How did you find that out, Johnnie ?” was the reply. “ Well, he has been telling me for three months that there is no heaven, and this morning he turned round and said, ‘ You will never get to heaven,’ so there must be a heaven, and he is a liar.” Our enemies predict evil of us, but the event shall prove them to be liars. “ There is no help for him in God,” saith David’s foes, but they lied. “ God hath forsaken him ; persecute and take him ; for there is none to deliver him,” they cried on another occasion, but the event demonstrated that they were liars. Though so often proved to be false, yet, with unabashed front, unbelief continues its lying predictions and insinuations. “ You have got through past troubles, but you never had one like this before, and this will overwhelm you.” Unbelief questions our religion, accuses us of being nothing but painted hypocrites, declares that our “ spot is

not the spot of His children," that our hope is vain, and we shall never reach the good land we seek. With a thousand plausible stories our enemies assail us, and oftentime our fears are aroused, but none of their predictions, assertions, or accusations have been verified thus far, nor shall they ever be, for they shall be found liars unto Israel.

Let us receive the comfort of this assurance. Our trust is in the living God, and our hope is built upon His Word, which can never fail or deceive us. Our past experience has shown us over and over again the falseness of our enemies' taunts and accusations. The future will accord with the past. God can never deny Himself. He has pledged His word never to leave us, or forsake us: then what have we to fear. Let us give no heed to our lying adversaries, but trust our faithful God to perform all His promises, and take us safely home at last.

"Thus far we've proved the promise good,
Which Jesus ratified with blood;
Still He is faithful wise and just,
And still in Him let Israel trust."

OUR PORTRAIT GALLERY.—No. 6.

MR. THOMAS CARR.

DEAR BROTHER,—In responding to your request that I should record some of God's gracious dealings with me, I will commence by stating that it was my great privilege to be born of godly parents, and in very early life taken by them to the Old Surrey Tabernacle, Borough Road, where the late Mr. James Wells ministered for so many years. His powerful ministry deeply impressed my youthful mind and was the means, under God, of preserving me from running to the lengths in sin that many others are permitted to do. It was not, however, until the year 1854 that I was deeply concerned as to my future state; the Holy Ghost was then pleased to convince me "of sin, of righteousness, and of judgment," and I saw myself as a condemned sinner by the righteous Law of God. Although I had to some extent a knowledge of the plan of salvation, yet I tried to establish a righteousness of my own and keep the law, but the solemn denunciations of God's Word, and the faithful discriminating ministry of Mr. Wells, shattered and blasted all my legal strivings, and I was brought to see my awful position as a guilty, hell-deserving sinner, and to seek for mercy. How those two lines of Toplady described my experience:—

"Black, I to the fountain fly,
Wash me, Saviour, or I die."

It was not with me whether I would accept salvation, but whether God would save one so vile as I knew myself to be. But the Lord graciously appeared. One Lord's-day evening Mr. Wells preached from 1 Thess. i. 10. "And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." Oh! how the Lord enabled him to set forth Jesus as the great deliverer from wrath, the Saviour of sinners, of those who felt their need of His great salvation. The Lord was then pleased to seal pardon

and peace to my soul, and gave me an assurance that I was one of the *us* who were delivered from the wrath to come.

I left that sacred spot that evening rejoicing in the sweet assurance that my sins were pardoned, and with a precious realization of my personal interest in God's salvation. I was favoured to realize the Lord Jesus Christ as my Saviour, and could say, "This is my Friend and this is my Beloved." So favoured was I that for months I was walking in the light of God's countenance and rejoicing in the liberty of the Gospel; but days of darkness, days of mourning, succeeded the former days of exultation! Nevertheless, the dear Saviour has fulfilled His promise many times in my experience since then. "I will see you again, and your heart shall rejoice."

The subject of baptism laid much upon my mind; and in the month of June, 1856, I was received by the Church at the Surrey Tabernacle, and baptized by Mr. Wells in the following month. Well do I remember the morning of that day. I was much exercised relative to the step I was about to take, and the solemnity of making a public profession, but the Lord was pleased to silence all my fears with these words, "I will go in the strength of the Lord God, I will make mention of Thy righteousness, even of Thine only."

In March, 1872, the beloved pastor of the Surrey Tabernacle was taken home, and in October of the same year I was chosen a deacon, which office I held till June, 1897, when I resigned; being so much engaged in the work of the ministry, I felt it was only right I should do this.

In reference to my speaking in the Lord's name, it commenced in this way. In the year 1885, the esteemed and beloved pastor of Trinity, Balham, Mr. F. Nugent, called upon me one Saturday evening and requested me to preach for him on the following day as the minister who was to have supplied for him during his absence was unable to come. After much hesitation, consideration, and anxiety, I consented. What exercises of mind I experienced I will not attempt to describe, only those who have passed through them can realize what they are. My text was Psalm ciii. 3, "Who forgiveth all thine iniquities, who healeth all thy diseases." This was the first time I had ever entered a pulpit, although during the time the Church at the Surrey Tabernacle was in a widowed state I had, in turn with the other brethren, presided at the ordinance of the Lord's Supper and prayer meetings; but this was the commencement of pulpit utterances. After this I went again and again to Balham, and door after door opened in various parts of London and the country. For some three or four years after I commenced speaking I was often exercised about my position. Many, very many times did I earnestly pray to the Lord to give me some token that I was in the right place, and if I was not, if I was running unsest, I earnestly besought him to make it manifest by whatever means He would that I was wrong, and I would speak no more in His name. But the Lord has been pleased to give me tokens of His approval, and the Word has been blessed. To Him be all the glory. "Having obtained help of God, I continue to this day."

Yours fraternally in Christ,

THOMAS CARR.

THE DISCIPLINE OF TRIUMPHANT FAITH.

BY PASTOR A. E. REALFF.

*(Continued from May number, p. 148).*III.—*The Doctrine of Election* (Matt. xv. 24—26).

THE words of the Master (v. 24) silenced the disciples, but not this poor woman. The discipline she is going through teaches her to improve in prayer. Importunity, even when God's words, decrees, and people seem all against us, will most surely and always prevail. "Shall not God avenge His own elect who cry day and night unto Him? I tell you that He will avenge them speedily." Delays and rebuffs should only make us more urgent. Nor need we fear we shall displease God by our urgency.

These repeated trials instead of daunting the spirit of this heroic woman only stimulated her energy, increased her earnestness, and intensified her vehemence. While doubt and hesitation cripple the soul's energies, faith in lively exercise expands and develops them. Like metal, the more it is heated the more it glows. Instead of questioning, and fearing, and doubting, and speculating, she *believes*, and that with all her heart. Her buoyant spirit cannot sink. The deeper it is plunged under the waves of difficulty, the more rapidly and forcefully does it bound again to the surface. She is all-conquering and unconquerable. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." She clung still to Jesus, saying, "To whom else can I go? If I perish, I perish!"

She approaches nearer than ever—"Then came she," etc.—as though stopping up His way, and saying, "I will not let Thee go except Thou bless me!" She seems now to have followed the disciples into the house; and perceiving her case was the subject of their discourse, she "fell at His feet (Mark) and worshipped Him." Possibly Jesus had arisen, and was (as some commentators suppose) already preparing to take His departure from that region. She feels it is "now or never" with her. Therefore she cries, "Lord, help me!" Hers is surely a case needing help; she cannot help herself, no one but Christ can; so she feels shut up to Him. The Greek signifies, "Run to my cry, Lord," as a mother runs to the cry of her child. Her meaning may be—"If Jesus be only sent to Israel, then God help me: for whatever shall I do?" or "Help me to hold on in this time of trial, it is hard for me to remain firm when so much repulsed; strengthen, therefore, my faith" or, more probably it is, "Give me what I came to ask for—the health of my child."

Jesus does now unmistakably address Himself unto her. But alas! what language does He employ? His words involve a *fourth discouragement* (v. 26). Surely this speech crowns all! From others she might have borne even such language; *but from Him* —! Doubtless she had heard similar words before, perhaps often. This was a current expression among the Jews of that time, as it is among Mahometans still. But how could *Jesus* say it! Surely now all hope will flee; she will refrain from uttering another single word and retire disappointed, degraded, overwhelmed with sorrow. "Did ever so severe a word drop

from those mild lips? What shall we say? Is the Lamb of God turned a lion?"* "Strange blow from the hand that was to bleed on Calvary and bind up the broken-hearted, not breaking the bruised reed, nor quenching the smoking flax. In truth, it is high time for her to pray 'Lord, help me'!"†

Yet, after all, the Saviour had not called *her* a dog. He had merely quoted a common and well-known expression. Yet, how humiliating, how abasing; how heart-breaking must it have been to hear such words, uttered, too, in the presence of all those disciples and others! Yes, but it is needful that every seeker after Christ should be abased before he can be exalted, humbled into the very dust in order that he may presently be lifted up. We must be made to feel our utter unworthiness both in the sight of God and His people. "The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich, He bringeth low and lifteth up."

Thus it appeared to this poor woman that Christ was against her, that Christian people were against her, that the doctrines of the Bible were against her, and that even public opinion was against her. Yet did she persevere; aye, *and succeed too*, in spite of all these obstacles. Take courage, then, dear enquirers and seekers after God. Follow on, for ye shall surely find. Though He seem to turn a deaf ear, it is not really so. He is but trying and testing and disciplining your faith, to purify and strengthen it. Even though your discouragements should proceed from public opinion, or from professing Christians, or from the good doctrines of the blessed Book, yea, even from the very words of God or of Christ, things are indeed not nearly so much against you as they seem.

But, perhaps, like this Canaanite, you are not seeking for yourself, but for another. Have you a daughter, a son, or some other relative or friend demon-possessed? Bring the case in prayer to Jesus, and in spite of all that seems against you, persevere until the devil is cast out, whether that devil be strong drink, lust, or any other hellish passion. Depend upon it, if He delay, it is not from inability or disinclination. This chapter furnishes the key to many a mystery, both in providence and grace. If the door of God's mercy is closed, pray until it opens, as open it surely will (ch. vii. 7, 8.)

It has been well said, "The most vital part of our experience is precisely this struggle of faith with a condemning conscience." What the Lord said she knew was the truth according to current opinion. She therefore added an *Amen* to it. She took from Jesus just what He gave, and found her blessing therein. "Would that our faith were great like hers! Alas! there is nothing great about us but our sins! Let us rejoice that there is another thing great. The Saviour is greater to save than these are to condemn. Let us bless God that though our faith is deficient, our Saviour is all-sufficient—made unto us wisdom and righteousness, and sanctification and redemption; we are complete in Him. If we have not this woman's faith, thank God we have her Lord. Peter's safety on the water lay not in the hold he had of Christ, but in Christ's of him."

But according to our faith so we receive strong faith, great deliverance. "Ye have not, because ye ask not." God is "able to do

* Burkitt.

† Guthrie.

exceeding abundantly above all that we ask or think, according to the power that worketh in us." Well, therefore, do we need the Saviour's admonition, "Have faith in God."

(To be continued.)

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Scripture Science Studies No. 5.—Bacteriology.

A QUEER, and comparatively a *new* word for us in England, as I cannot find it in my Dictionary, which is by no means an ancient one; but my Cyclopædia tells me that "*bacteria* are the cause of putrefaction when animal matter is exposed to the air at an ordinary temperature," that each individual consists of *one* cell which can divide into *two*, each of which when matured will again divide into *two*, and thus these tiny things, scarcely visible even when looked at through a microscope, are capable of increasing and multiplying to an alarming and almost incredible degree. Bacteriology, then, is the science that applies to germs or tiny forms of life which shew themselves in decaying things, and which carried about in the air and coming in contact with other much larger creatures, often cause disease, disorder, and even death.

Certain great men have studied this subject very largely in modern times, and among them the name of Pasteur, the French chemist, holds the foremost place. He professed to have discovered a kind of innoculation to cure hydrophobia, though his cures were very strongly questioned and disputed during his lifetime, and many maintained that his treatment killed more than it saved. I don't want to enter into that question here, for I remember that an agricultural friend was disturbed some time ago by my remarks upon pigs, and I have no wish to disturb the peace of any medical gentleman who might happen to see this Paper; yet perhaps I may be allowed to shew my own opinion just for a moment. A number of *cruel* experiments upon dogs, rabbits, and other animals, have been performed in the interest of the theories based upon this science, and I hold that what is *morally wrong* can NEVER be *scientifically right*, that God gave His dumb creatures for our *use and pleasure in a KIND and CONSIDERATE way*, not for us to torture and ill-treat for our own supposed benefit; and vivisection in *any* form I hold to be a wrong in which the "end" does not "justify the means," and I don't believe the ends thus answered are any more desirable than the means used to gain them. It is the *Lord* who healeth us, and I don't believe He blesses oppression and cruelty of any kind.

The real science of "microbes," "germs," "bacteria," or whatever you may be pleased to call these dangerous little particles that *seem* so innocent, but *are* so evil, the real science of the matter was revealed in the simplest, yet most striking practical way in the commands which God gave to the Israelites through Moses. The *garment* supposed to be infected with the germs of leprosy, was to be examined, washed, and again inspected, and if the signs of disease were still there it was to be destroyed by fire. The tainted house was also to be cleansed, scraped, and re-plastered, and if these means were ineffectual it was to be pulled

down, and every part of it removed outside the encampment of the people. Earthen vessels that had come into any contact with disease were to be broken and destroyed, the *unglazed* pottery then in use being porous, and calculated to absorb infection or impurity of any kind; "every open vessel that had no covering bound upon it was unclean," and hence we conclude that water used for drink should always be covered over when it is kept in a room where people live or sleep. The *blood* of animals killed for food (however healthy the beasts might be) was never to be eaten, and this may also be regarded as having a sanitary as well as a symbolical and spiritual meaning, and the blood poured out upon the ground was always to be buried in the earth. Any animal found dead was not to be eaten by an Israelite; the way in which it came by its death would be uncertain; and strict Jews would not nowadays eat meat that had not been slaughtered by their own butchers and in the prescribed way. Still the sheep, oxen, and other "clean" beasts slaughtered for food or for sacrifice could not have been put to death in any slow and lingering manner in Bible times, since unexpected guests had their dinner killed and cooked *while they waited* (Gen. xviii. 6—8; Judge xiii. 15—19), and a large number of slain animals were often sacrificed in a short space of time. Gadsby, in his wanderings, has explained how a *whole sheep* could be thoroughly roasted in a well-heated and carefully closed earth-oven quite as quickly as we could cook a fair-sized *joint of meat*; and thus incidentally we may prove again and again how very true to life the Scripture narratives are even in their smallest details. So when we find apparent difficulties in God's Word, let us remember Hart's advice:—

"If aught there dark appear,
Bewail thy want of sight;
No imperfection can be there,
For all God's words are right."

The Lord promised His ancient people that if they closely followed all His precepts it should be well with them, and it is asserted on good authority that even in the present day the Jews, who conform to their own proper diet and manner of life, have better health and live longer than the Gentiles around them, who have no such scruples to influence their daily life.

But I want our subject to teach us the importance of little things, and especially the danger of small beginnings of evil. One glass of wine, one visit to a theatre, one little bit of gambling for a very small sum, one walk with an improper companion, one peep into the pages of a doubtful book—what insignificant trifles many people would call these and a host of other things! But let us never forget that *each* cell of the almost invisible bacteria will divide into *two*, and *each* of the two into *two more*, and so on *ad infinitum*; and so with bad habits and so-called little sins. Have you never heard the story of the man who was told he could purchase a horse by paying for the nails in its shoes? Four shoes, eight nails in each, 32 nails in all; *one farthing* for the *first* nail, but a *halfpenny* for the *second*, and so on for the whole round, *doubling* the amount each time till the 32 were counted. I won't tell you the price of that horse: you can work out the calculation for yourselves; but may the Lord lay the lesson deeply upon all our hearts, that every wrong thing we indulge *grows* exceedingly, and gains strength

and weight as time goes on. Whosoever allows sin soon becomes its slave, and the *cost* of any evil habit will be found at last to be *exorbitantly high!*

O that we each may pray that we may be saved from all iniquity, and that walking in the light of God's countenance we may sweetly prove that "the blood of Jesus Christ His Son" cleanseth us day by day, and moment by moment—"from all sin." Amen.

"THE BELIEVER'S REST."

A Paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 13th, 1900,

BY PASTOR E. WHITE, WOOLWICH.

WITHOUT stopping to dwell on the rest of the Sabbath, which God instituted when He had completed the fair work of creation, as He gazed with complacent eye on every form of beauty, as it came forth into being perfected by His creative power, He pronounced it very good, He rested and sanctified the Sabbath day for ever; nor can we tarry to speak of the rest of God's Israel, in the land of Canaan, after He had led them about and instructed them for forty years in the wilderness, although their conduct, their wanderings, and God's gracious dealings with them, their final possession of the land of promise after their weary march through the desert, is typical in many ways of the rest of the believer. It does not fully set forth the more glorious rest the believer enjoys now, and the yet more transcendent rest he has in prospect when earth's wanderings shall for ever cease. We will notice a fourfold rest the believer has.

I.—*The Believer's rest in Christ.* That rest is from the burden of guilt, which has pressed with overwhelming weight upon his awakened conscience, when quickened by the Holy Spirit, and convinced of sin, his eyes have been opened to see his perilous condition, the condemnation he is under. He now sees the holy requirements of God's law. He now tries with all his powers to keep that law, but every effort fails; he finds that he is as helpless to obey in the future, as he is to remove his past guilt; he is hemmed in on every side, his past life he learns has been one continuous rebellion against a holy God. The future outlook is a fearful looking for of judgment and fiery indignation; he is in the depths of despair, his heart is broken with grief, he has no hope, no ray of light to cheer the gathering gloom, days of darkness and nights of weariness are appointed him; his moisture is turned into the drought of summer, God's arrows of deep conviction stick fast in his soul, he seeks in secret places to vent his sighs and groans, that he may ease his burdened heart. The heavens grow more dark, the tempest gathers, the lightning flashes, the thunders of Sinai roll with deepening terror over his affrighted spirit, until the very pit of hell seems to yawn beneath his feet, when lo! above the surging storm and tempest, calm, majestic, sweet, there is heard a voice which penetrates and thrills his soul with hope: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He hears, he receives the glad message with trembling earnestness, almost fearing the news too joyous to be

true ; but the storm in his soul is hushed, faith grasps the precious truth, and doubts subside, his fears are quelled, the burdened heart has found rest beneath the shadow of the Cross, and in that safe retreat the believer sings with grateful joy :—

“ I heard the voice of Jesus say,
 ‘ Come unto Me and rest ;
 Lay down, thou weary one, lay down
 Thy head upon My breast.’

I came to Jesus as I was,
 Weary, and worn, and sad :
 I found in Him a resting place,
 And He has made me glad.”

II.—*The Believer's rest in the Gospel.* In its grand reassuring doctrines he finds a solid resting place for his feet ; he stands firm, he is fully pardoned and reconciled to God ; he is perfectly justified on a righteous basis ; he fears no accusation ; he has a complete answer to every charge in the perfect obedience and substitutionary sacrifice of his Lord on his behalf. He finds rest from all legal ceremonies, he rests from his own work, while he enjoys the rest Christ has procured by His work ; no longer does he toil to make himself acceptable to God ; “ he is accepted in the Beloved.” No longer does he seek to win God's favour by his imperfect doings, he has learned that God loved him ere worlds were formed ; he rests in the everlasting love of God. He no longer wanders seeking rest and satisfaction with yearning heart: he has found in the fair fields of the Gospel rich provision, plentiful, satisfying to his hungering soul, he feeds with delight beside the living streams. Here would he abide happy, content ; no earthly pleasures does he need, he has no craving for this world's fleeting joys now.

“ The footsteps of Thy flock I see ;
 Thy sweetest pastures here they be ;
 A wondrous feast Thy love prepares,
 Bought with Thy wounds, and groans, and tears.

His richest flesh He makes my food,
 And bids me drink His richest blood ;
 Here to these hills my soul will come,
 Till my Beloved leads me home.”

The believer rests in the Gospel in regard to his *doctrinal belief*. He sees no need to change with the changing times. Men's theories rise and vanish as the early dew of a summer's morn, but his faith is fixed, firm, and lasting. His experience of Divine truth is written too deeply on his heart by the Holy Ghost for him to change ; time and growing experimental knowledge of the truths he was first taught only deepen and intensify his firm convictions in the verities of his faith. He can afford to smile at men's vagaries were it not so solemn and pathetic, that they should be seeking rest in the changing creeds of men, while the solid rock of Gospel truth is despised, like its Author, and set at nought. It is the joy of the believer, and our privilege, as an Association, to show to this scoffing age, that there is a rest in a fixed “ Doctrinal basis,” and a firm trust in the glorious truths of the everlasting Gospel, that, following implicitly the teaching of our Lord in faith and practice, we do find rest. While others are vainly seeking to arrive at truth in the paths of criticism and intellectual research, we

have found it in the pages of Divine revelation. In the Gospel of our Lord and Saviour we find rest for mind and heart; our intelligent restful faith can here give a satisfactory reason for the hope which is in us. We hold it most tenaciously, for it has brought us rest, peace, and assurance for ever.

“Should all the forms that men devise,
Assault my soul with treacherous art :
I'd call them vanities and lies,
And bind the Gospel to my heart.”

III.—*The Believer's rest in Providence.* Like other men he lives in a world of change and ever varying vicissitude, where trial attends his steps from day to day; and often his trials are of a keener sort than are felt by the man of the world, because he endeavours to keep his conscience void of offence toward God and man; he is oftentimes deeply tried and tempted as he seeks to provide things honest in the sight of all men, especially when he sees the wicked “flourishing like a green bay tree,” while his own affairs become each day more straitened, and his path more perplexing. At such seasons Satan is very busy with his artful suggestions, that it will not pay in these days of keen competition to be so honest; if success is to crown his efforts he must relax those out-of-date, rigid, principles of his; but the believer feels he must trust in God and do the right, and he feels assured his confidence in his God is not misplaced. If the meal in the barrel be brought down to the last handful, it will never be exhausted; but yet faith is sorely tried at such times. Satan will seek at such seasons to foster unbelief in the continued and unremitting care of his Heavenly Father, suggesting that if he were a child of God, things would not be thus with him. Satan tempts the believer to doubt an ever-present, overruling providence, and alas, weak faith is prone to cherish such doubts at times, but after such a conflict, faith gains the victory. The soul after such tossings comes back to God, as the dove returned to the Ark with weary wings, the believer upbraids his doubting heart, saying softly to himself, “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;” he feels assured his Father holds the helm, and controls all events: he can now “Rest in the Lord, and wait patiently for Him.” In His own good time He will clear the darkened skies, brighten the prospects, remove his trials. In the meantime he will rest in His power to perform all things for him, and his unerring wisdom to work all for his good. This view the believer takes of God's providential care of His cause and kingdom in the earth. Does His Church languish, and seem to decline? the believer will wait upon the Lord, fully believing that better days will dawn. He rests on the faithful Word and unchanging purposes of God to carry on His cause, while he uses all the means diligently to spread His truth, and seek the welfare of Zion, he rests alone upon the power of the Holy Ghost to accomplish God's gracious purposes in gathering, preserving, and building up His Church in the earth. The believer feels assured that no hostile power can really harm the Church of God, “He guards His people as the apple of His eye,” and if the dark days of persecution should return, He rests assured that the Church will come forth purified by the trial, kept by the mighty power of God through faith unto salvation.

The believer views all events transpiring in the world at large, as

subservient God's Divine plans. Kingdoms may rise and fall, thrones and dynasties pass away, they are all overruled for one great end ; they are all controlled by one supreme power. No event or creature, however minute or majestic, but God's hand is upon. He turns it whichever way He pleases, to carry out His all-powerful will, and fulfil His all-wise behests. In this great fact the believer rests secure his God rules the world. As a patriot he loves his country, the land of his birth ; and although now a citizen of the heavenly country, he feels a deep interest in all which affects the land of his nativity, he mourns his nation's sins, and prays that God's chastising hand may be averted ; he sorrows for the reverses under which his country suffers, the lives which have been sacrificed, the homes made desolate, and the hearts made sad ; he thanks God most gratefully for all deliverances wrought from peril and death. As a lover of peace he prays most earnestly for a cessation of hostilities amongst the contending nations of the earth ; the cause and origin of the strife he may not understand, but of this he is assured and in this rests, out of apparent evil, God will bring good, and make the wrath of man to praise Him. Whatever may be the motives of men, whether base or noble, He will control their actions, and make them work out His gracious purposes, and perform His sovereign will. Therefore, will the believer rest and wait the unfolding of His matchless skill.

“ Sovereign Ruler of the skies,
 Ever gracious, ever wise :
 All my times are in Thy hand,
 All events at Thy command.”

IV.—*The Believer's rest in Heaven.* How shall we lift the veil and gaze into the effulgent glory of that world where the believer's rest is complete and eternal ? His labours are ended, his perils over, his conflict with sin and Satan has for ever ceased, his weary feet have reached the summit of the hill ; he gazes round with rapturous delight as he forgets his toils and perils past, he has now sheathed the sword, laid shield and buckler aside for ever. The clash of arms and deadly strife with evil, will no more engage all his watchful powers. The cry of battle and din of war is changed to harps of sweetest music and melodious songs of victory. The travel-stained garments of earth are laid aside for robes of spotless purity. Those eyes, so often dimmed with tears, now shine with brightest lustre, as they gaze with ecstasy on the face of their beloved Lord, without a veil between ; that heart which once palpitated with doubts, and fears, and many conflicting emotions, is now at perfect rest. Those weary limbs and throbbing brow have been changed, the mortal has put on immortality ; weakness, pain, and death, are known no more in that blest realm. The service of that holy place though unceasing is perfect rest, no desire now is left ungratified. All that was mysterious is now made plain, knowledge is perfected and the glorified mind rests in the marvellous unfoldings of the manifold wisdom of God. The believer now rests from all pantings after holiness, so earnestly desired here below, but now attained in full perfection. As he shines in the reflected glory of his beloved Lord without fault before the throne, his happiness is now complete ; he is near and like his Lord, his dignity is great, his inheritance is dazzling in the splendour of its magnificence, and eternal in its duration ; he sits down with Christ upon His throne, his rest is for ever and for ever. What more can I say, or our longing souls desire but echo the language of the poet ?

“ For weary saints a rest remains,
 In heaven, from all their toils and pains,
 Where seas of joy eternal flow,
 Without a taint of mortal woe.

O sacred rest ! for Thee we groan,
 And bid the wheels of time roll on,
 To bring that hour, when we shall rise,
 To join the chorus of the skies.”

COWPER'S CALVINISM.

BY W. JEYES STYLES.*

MANY that know the trend of modern religious thought, anticipated that the recent Cowper Celebration would be made the occasion of a renewed attack upon “ the form of doctrine ” to which (perhaps somewhat unhappily) the term “ Calvinism ” is applied. The event has justified the forecast. Old and often refuted untruths have been repeated. Facts which are indisputable have been ignored. The poet's third and prolonged attack of melancholia (January, 1773) has again been stated to have been “ the result of Newton's Calvinistic creed ”—which is thus inferentially held up to public scorn.

To our thinking there is something cowardly in this method of theological controversy. Surely the Bible is in itself sufficient for the refutation of error ; and to argue from the solitary and exceptional instance of one man who held certain views, that these are mischievous and unscriptural is as illogical as it is unjust to the interests of religious truth. Could it be shown that Calvinists are, as a rule, morbid and depressed, the premise might warrant the conclusion that their views are mentally deliterious. But was Thomas Erskine, of Linlathen, an ideal Christian ? Was James Hinton one whose career we should emulate ? Is Dr. Johnson our model saint ? Does it not require a great deal of enthusiasm to admire John Wesley when all the facts of his life are known ? Can any consistent Christian give his moral adherence to the Author of “ The Atheist Shoemaker,” a book which has been abundantly shown to be flagrantly fallacious ? But would any cite these as demonstrations of the erroneous or dangerous nature of the respective creeds of these persons ? Indisputably a good man may believe error and a bad man may hold a sound creed. There are sane Swedenborgians and insane Methodists ; but who dreams of imputing the sanity of the one or the insanity of the other to their dogmatic convictions ? Calvinists—moderate, high and hyper—have, on the whole, been sane, sensible and saintly men ; as (let us, in candour, add) have also been the vast proportion of evangelical Arminians.

Cowper's true history is known to few, the majority of persons accepting the conventional conception of his career, which is, in many particulars, erroneous. His proneness to mental depression and his suicidal tendency were hereditary and constitutional, and manifested themselves twice in a pronounced way early in his life, long before he

* The writer may avow himself the Author of a series of Papers on “ Cowper ” which ran through the *Gospel Herald* for 1876. He erred in ascribing the suppression of the fine passage on Popery in *Expostulation* to the influence of the Thockmortons. It was withdrawn in consequence of the Gordon Riots.

made Newton's acquaintance. The force of religion—*his* religion—alone repressed these and held them in check, and it was when the sweet restraints of the influence of Divine love were, in the mysterious sovereignty of God, withdrawn, that his depression and gloom returned. These were, however, but manifestations of natural infirmities and idiosyncracies which might, and we think *would* have totally disabled him mentally, from the dawn of manhood to the close of his sad life—but for the power of grace in his soul.

“Religion, what treasures untold, reside in this heavenly Word ;
More precious than silver or gold, or aught that this world can afford”—

embodies, we believe, the conviction of Cowper's own heart. Religion was the sole brightness of his life ; as it was also the great inspiration of his genius. Do any now appreciate his earlier poems, produced when his environment and associations, though eminently cultured, were wholly worldly ; or his *Homer*, at which he toiled so hard in those dark days when no light from heaven irradiated his gloom. We think not. His Didactic poems, however, which (we fear on account of their pronounced evangelical tone) it is the fashion to depreciate ; and his noble “Task” (in spite of the absurd Millenarianism of part of Book vi.) throb and glow with vitality and force ; while many of his Hymns will be sung with delight till Time is no more. These *all* owed their birth and being to Christian influences, and largely to Newton's encouragement—even after he had left Olney for ever.

Yet to this good man's extreme Calvinism and injudicious counsel—so it is asserted—much of the misery of Cowper's later years may be attributed. This is utterly untrue. That Newton ascribed salvation to the everlasting love of God ; that he believed that Jesus redeemed His people only ; that he regarded the work which transforms sinners into saints as the gracious and independent act of the Holy Spirit, we admit ; that he pushed these fundamental truths to unwise lengths, we deny. He *inclined* to view the Gospel as an effective offer of Christ, though he wrote with diffidence on the subject ; and certainly he urged the claims of religion on all men with no unstinted zeal. His was the Calvinism of Grimshaw of Haworth, of Jones of Creaton, of Berridge, of Rowland Hill, or of John Elias—and not that of Tobias Crisp, of James Wells, or of William Huntington. A brighter or more genial Christian never lived. His views of men and of things in general were wonderfully comprehensive and healthy. He was, says Morley Punshon, the saintly and seraphic Wesleyan preacher and lecturer, one “out of whose heart Christ's love had burned all savage and carnal passion, and who lived only that he might tell others of the grace which had rescued him from profanity almost without parallel. The shrewd old sailor's wisdom gleamed out in many an arch turn of words . . . and John Newton was a household name with men who wished counsel and healing for souls.” It is insinuated that in persuading Cowper to write hymns, to visit the sick, and to pray at religious meetings, he inflicted injury on the sensitive mind of the pensive and melancholy poet. We ask, on what authority ? Are not these healthy exercises for the life of Faith ? nor have they any necessary connection with the peculiarities of the Calvinistic system.

Cowper received his religion from God, and there is no proof that his views were in the least degree modified through the influence of

Newton. A bias towards Calvinism is apparent in his earliest religious writings ; and his convictions never changed. We challenge anyone to produce a sentence from Newton's works or from Southey's "Cowper" which disproves a statement in this Paper.

We rejoice that honour has been shown to the greatest Christian Poet the world has yet known—great in his marvellous power to interest the lordly and the lowly, the scholar and the poor and plain man alike. Milton is remote, recondite, and often unintelligible through his fondness for classical allusions. Young has fine passages, but he wearies with his pomp and pedantry. Cowper, in his love of nature, his broad philanthropy, his kindly humour, and his fine evangelical spirit, and his devotion to God, speaks to the heart while he informs and elevates the mind.

That his life was deeply mysterious is undeniable. That he touched heights and sank to depths of which few Christians know anything, cannot be disputed ; but that his religion or his Calvinism is chargeable with his terrible and prolonged sorrow *is a lie* which claims intelligent refutation from all honest witnesses for God.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

"And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing," etc.—Gen. xii. 2, 3.

WE have already considered the Divine call, which separated Abram from the rest of mankind ; and also the faith of the man : or what we may call his *response* to the call of God. In this short Paper we purpose studying the *promises* given by Jehovah to Abram. We say promises because they are several ; indeed, they form a splendid group of great magnitude, and were specially adapted to the needs and circumstances of the man to whom they were given. Had not Abram made a sacrifice, practised self-denial in his obedience to the Divine commands ? Let it be distinctly understood that God will make up for all, and more than satisfy the longing soul. He will *reward* the faith, and recompense the obedience of His children. This we shall see as we proceed with the subject presented—a subject of special interest to us as well as the "Friend of God." I think we should note the significant fact that these promises are introduced by the "*I wills*" of God. The "I will" of the Old Testament, and Christ's "verities" of the New Testament are equal to an oath. "I will" signifies determination to carry into effect the thing promised: the "verily," certainty and accomplishment. In this light what an assurance is brought to the mind, and absolute certainty ensured to the heart of the believer. Divine faithfulness becomes an inspiration, and impetus to confidence, and a grand stimulus to faith. It would be wise for us to think more deeply upon these "I wills" of God, and the "verities" of our Lord. It would calm our minds, and silence our misgivings, and dissipate our fears, enlarge our hope, and fructify our souls

* The writer is a HYPER-Calvinist and a strong Free Churchman—but what would be thought of his fairness if he essayed to demonstrate the fallacy of Arminianism and Episcopalianism by urging that poor Southey—who was the champion of both—died a wretched and drivelling maniac ?

amidst daily conflict, toil and anxiety. Let us proceed to take a very brief glance at these "exceeding great and precious promises," just as they occur in the passage before us,—

"I WILL MAKE OF THEE A GREAT NATION."

God had taken Abram from his own people, for a special purpose—that he should become the head of another people. God cut him off from being the branch of a wild olive, to make him the root of a good olive. Nothing was more improbable at the time when this promise was given. His wife childless, and both Abram and his wife were getting a long way on the path of life. We should, however, bear in mind that with God all things are possible, and, therefore, we have the most convincing evidence that this promise was verified. I am tempted to say, more than verified. I am thinking of his numerous posterity. We have to include the race of Arabs and Edomites, etc., but especially the Jews, who, though comparatively small in numbers, have, by their influence on the moral and religious interests of the world been "a great nation." In a word, his posterity was to be as the "stars" and "sand of the sea." Thus God made "the little one a thousand, and the small one a great nation." God would and did "build and plant them." We do not wonder at this as we call to mind the words of our Lord, "God is able of these stones to raise up children to Abraham." As this Divine promise fell upon the heart of Abram, he "staggered not." He did not reel from side to side, nor give way to doubt, nor did he hesitate. He believed God: in that holy confidence he found relief, and could wait, watch and pray until the "set time" arrived, when God would make it quite clear that heaven and earth might pass away, but His Word could not go unfulfilled. What a lesson is taught us in this! It makes us feel ashamed of our doubts, and fills us with confusion for our lack of faith, trust and confidence in Divine promises. Alas, how prone we are to forget the great promise, "I will fulfil thy petitions." There is a sense in which God's children are all made "a great nation." I am thinking how God uses them instrumentally in the ingathering of others. By them God fulfils His eternal purposes and gathers together all in Christ. O, to be thus used by God for leading many precious souls to the Cross of our glorious Redeemer.

"I WILL BLESS THEE, AND MAKE THY NAME GREAT."

Many, indeed, are the special tokens of God's favours, temporal, spiritual, present and eternal, recorded in the personal history of this highly favoured "Father of the faithful." The blessing of fruitfulness and increase, and of all manner of blessings, both of the "upper and nether springs." How rich and full were the blessings "poured upon the head" and heart of Abram! In like manner God blesses His people *now*, "with all spiritual blessings in heavenly things in Christ." He makes all grace abound, and supplies all our need. God's great blessing bestowed upon us "is life for evermore." But observe that God promises to make Abram's name great—a great nation—a great name. God makes things to match. Order and harmony are rules by which He works. It has been well said, "Although not renowned in science or arts, in civil or military affairs, Abram has been distinguished by higher honours and more extensive fame than any mere man ever was—revered by the Jews as the founder of their nation, looked up to by the Christians

as 'the father of the faithful.'" Thus we learn the truth that from God promotion comes. Do not let us forget that the best report is that which the elders obtained by faith. We need the grace of obedience, which is the secret of true greatness.

"THOU SHALT BE A BLESSING."

Thy happiness shall be a sample of happiness : or Abram should be a blessing to the places and people where he should sojourn. Fuller has made a very suggestive note on this sentence, wherein he says, "Abram was a blessing to his numerous household, who were benefited by his instructions and godly influence ; to his posterity who were peculiarly favoured for his sake, and to the world at large. All the true blessedness the world is now, or ever shall be possessed of, is owing to Abram and his posterity. Through them we have a Bible, a Saviour, and a Gospel. They are the stock on which the Christian Church is grafted. Their very dispersions have proved the riches of the world." Good men and women are an untold blessing to their country, for are they not "the salt" and "the light" of the world? The one desire of every Christian's heart should be to become a channel of blessing to those around them. Think what a privilege this must be, to be a blessing. One cannot conceive the depth of meaning in this sentence. To be a trumpet, a ram's horn, a vessel, or any instrument, it matters little to me, but to be used of God to become a medium of blessing, is all I desire. Lord take me, use me, speak in and through, but do, above everything, make me a blessing !

"AND I WILL BLESS THEM THAT BLESS THEE," &c.

This is a solemn, yet cheering promise. It implies that Abram's friends and his enemies would be regarded as friends and enemies of God, who would reward their kindness and avenge their wrongs done unto him as done to Himself. This is how God regards our actions : Saul persecuted the Church—Christ declares it was done to Him. The cup of cold water given in His name is given to Him. I love to think of that delightfully precious word, *inasmuch*. Ah, yes, Lord, the little acts and generous deeds, the sympathy and love bestowed on Thy dear ones, Thou dost say are done unto Thee. Broaden our sympathy, and deepen our love to Thy redeemed and eternally loved family.

"IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED."

This is unquestionably the crowning promise of all : it at once leads us directly to the Messiah, the Yea and Amen of all promises. Jesus, the greatest, choicest, and unspeakable blessing—God's greatest gift to man. The New Testament is a commentary—a history and an experience on this *the* one great promise. In Him, our adorable Lord, all nations of the earth are blessed.

With a passing observation I must hasten to a conclusion. Much is also implied in these promises, although not plainly stated. Such as Divine guidance, Divine presence, gracious prosperity and the assurance of every need being richly supplied, *i.e.*, present and future. "I will bless thee," yes ; may we not add, "and thou shalt be blessed."

"The God of Abram praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all His ways ;

He calls a worm His friend !
 He calls Himself my God !
 And He shall save me to the end,
 Through Jesu's blood."

BAPTISTS—WHAT ABOUT THEM?

*Serial Papers on Baptist History, Principles, Practices, Churches,
 and Men.—XXXVI.*

BY SAMUEL BANKS.

THE LORD'S SUPPER.

BAPTISTS do NOT believe that the Lord's Supper is a *Sacrament*! With one voice they repudiate the dogma of sacramental efficacy and disclaim the opinion that any virtue necessarily inheres in, or is derived from the ordinance *itself*. We scout the blasphemous doctrine of transubstantiation; when the prayer of consecration is offered the bread and wine are NOT changed into the body and blood of Christ.

The Scriptures say, "All flesh is grass," but it does not intend that men and women are so many blades of grass. We understand the figure of speech simply enough here; and the symbol of the broken body and shed blood of our dear Redeemer are quite as clear in "This is My body," "This is My blood." Our views of these words proceed on the same lines as our explanation of such Scriptures as "The Lord is my Rock and my Fortress, my Buckler, and my High Tower." "I am the Vine, ye are the branches," "Now are ye the body of Christ and members in particular."

The English (or Anglican) Church say that the body and blood of Christ are present in the elements, though not in the sense of being *physically* there, but in a spiritual, or "ghostly" sense, which is the word they use. This also we most emphatically deny.

The reformation of Martin Luther was but a *partial* reforming, it is sad indeed to contemplate his pernicious doctrine of consubstantiation, for in reference to the matter under consideration, he said, "The true body and blood of Christ are *really present* under the *form* of bread and wine." The Formula of Concord in 1576 ratified these sacramental views still held in the Lutheran Church. We refute this doctrine *in toto*.

Zwingli said it "is *not* a sacrifice, but a *memorial* of the sacrifice offered once for all on the Cross," while Calvin, in the French Confession which he prepared in 1569, declared that "all who bring a pure faith to the sacred table of Christ receive truly that whereof *it is a sign*."

The late Lord Tennyson's feeling about the Sacerdotalism which is undermining the Protestant character of the Established Church came out most forcibly in his last days: His son writes:—"On June 29th (in the year of his death), the Rector of Freshwater, Dr. Merriman, administered the Sacrament (?) to us all in my father's study. The service was very solemn. Before he partook of the Communion, he quoted his own words, put into the mouth of Cranmer, 'It is but a Communion, *not a Mass, no sacrifice*, but a life-giving feast,' impressing upon the Rector that he could not partake of it at all unless it were administered in THAT sense."

The Christians at Corinth transferred to the Church a custom of the Grecian clubs whose members met for intercourse, each bringing with him his basket of provisions. The Christians, like their heathen neighbours, supped *in common*, when the *richer* took before the *poorer* the provisions they had brought, and, in the contrast between the plenty of the very rich and the empty-handedness of the very poor, shamed those who had brought nothing. These Corinthians seem to have thought that *this* was the Lord's Supper. And the apostle

Paul was careful to explain to them "*When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For in eating everyone taketh before (in the presence of) other his own supper*" (1 Cor. xi. 20, 21). If the Apostle had delivered unto them *a sacrament*, the Corinthians might have fallen into the sin of *idolatry*, but they certainly would not have supposed that the Lord's Supper was no more than *a social meal*.

The Lord's Supper is both spiritual and social in its nature. Spiritual, because its object is to keep *Christ in remembrance* and to promote the love and loyalty of believers to Him. Social, because it is also intended to bind believers together by a common relation to the one Lord and equal interest in the common salvation. What more natural than that the carnal members of the Church at Corinth should have less taste for the spiritual than for the social, and so gradually neglect the spiritual and exaggerate the social, till by the time the Apostle wrote to them they seem to have had little more left of the ordinance than "a meal in common."

Avoiding both extremes, as far removed from the *superstition* of Roman Catholics as from the *carnality* of the Corinthians, Baptists aim at preserving both the spiritual and the social in the ordinance of the Lord's Supper. We seek to "discern the Lord's body," by *faith* partaking and passing the bread and wine, looking to Him whose body and blood they *symbolize*. It is social. Gathered together in Jesus' name, He is present with us, and we in company with our Lord and each other. "Upon the first day of the week the disciples *came together to break bread*" (Acts xx. 7). "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?" While, therefore, the Lord's Supper was given to keep believers in remembrance of the Lord Jesus, it was intended also to promote their union with each other in Him. And in this it resembles the Passover, which might not be eaten by an individual alone. A company met around a common table, ate the Passover and took the cup. The Lord's Supper, though social, is *pre-eminently spiritual*—for the spiritual pervades and sanctifies the social.

"The Harbinger." Southwood Road, New Eltham, Kent. May, 1900.

THE DIACONATE.

To the Editor of the "E. V. & G. H."

DEAR BROTHER,—Your footnote at the close of "Elihu's" letter is as needful as it was necessary for the sake of many an honest heart who, like yourself, know how to appreciate these worthy stewards of the Church.

I have no knowledge of who "Elihu" is, but gather from your note his knowledge of the Churches is both "large" and "intimate;" yet without the slightest misjudgment of his "motive," one gravely questions both the "wisdom" and "spirit" of this exposition without a stronger counter-balance, such as, thank God, many a servant of Christ knows does exist, to the joy of Zion.

No doubt just such persons as "Elihu" points out and warns against do exist, but the monstrosity of a dove-tailed Demas and Diotrephes is surely a very wide exception, rather than sample of our Diaconate.

However, I do not write to criticise his letter, but rather to call attention to what is too often overlooked by many Church Members, viz., *the need of sympathy and support to the brethren they put in office, and the respect due to them in the discharge of their faithful stewardship.*

Over against the "shifty," "conceited," "mean," "snake in the grass," there is a very large percentage to be put of those firm in the truth, humble, self-sacrificing, open, painstaking and peace-pursuing brethren, the worth of whose labours only "the day" will reveal. The dove-tailed Boanerges and Barnabas is gladdening the heart of the flock of Christ to-

day, and strengthening the hands of the Pastor in his work or counselling the pastorless flock while waiting the will of the Lord in filling this office.

Pomposity and tyranny are not always the attendant of wealth, and those men are not to be stigmatised as mean, whose wisdom and discretion forbids them being imposed upon by many who are too ready to do so. They recognise their responsibility to God to lay out His gifts to His glory, and are as faithful over the "much" as many others over the "little." Their increased responsibility deserves more sympathy than many give them.

Again, those men sound in the faith, and loving the truth they are set to defend, deserve more sympathy than they often get in their soul travail to fill the pulpit with such teachers as shall profit the people. Such are often cut to the heart by, not only the lack of co-operation, but fault-finding persons who see no need to be so particular. Only let such deacons yield to the pressure, and what divisions follow. Let the Churches strengthen their hands, and give them to feel their jealousy for truth is valued, and God will soon honour both, and raise them up a faithful pastor to care for them. Persons who thirst for office, but thank God are kept out of it, are often sore trials to the faithful stewards, and strife spreaders among the people, ever ready in their ignorance of the need of business capacity to talk about "too much officialism."

I dare not attempt to write at length on the subject: your space is very limited: but I do pray those devoted painstaking brethren laying out their talents of every kind for the welfare of Zion, may be more and more supported in their office, and not hindered by the class they have to contend with, who will find their clique strengthened by much in "Elihu's" letter.

E. MARSH.

Stratford, April 7th, 1900.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CLAPHAM JUNCTION, PROVIDENCE.

THE twenty-eighth anniversary of the Church was celebrated on May 13th and 15th. On the Sunday, our pastor, Mr. R. E. Sears, preached in the morning from the words, "Blessed are the people that know the joyful sound." A good congregation assembled in the evening, when Mr. J. E. Hazelton preached from "The Lord God hath given me the tongue of the learned," &c.

The services were continued on the following Tuesday. Mr. O. S. Dolbey, of the Surrey Tabernacle, preached an excellent sermon from the words, "I have laid help on one that is mighty."

In the evening a public meeting was held, presided over by Mr. John Mason. The chairman read Isa. xli., and brother Godley engaged in prayer. Though refraining from any formal speech the chairman reminded his hearers of the words read, "Everyone said to his brother, Be of good courage," and trusted that the addresses of the brethren would encourage the Church in continuing in God's service.

Mr. H. Dadswell was the first speaker, and chose the words "In whom ye also are builded together for an habitation

of God through the Spirit," which he applied to the Church of the living God, the dwelling-place planned and prepared by God for His abode.

Mr. O. S. Dolbey followed appropriately on John's vision of one walking in the midst of the seven golden candlesticks—the presence of the Lord Christ to care for, maintain, and visit His people.

Mr. John Box was then called upon, and gave an address on the subject, "God in you."

Mr. Bush spoke briefly, but sweetly, on "The goodness of the Lord;" and Mr. J. E. Flegg on "The voice of the Lord."

Our pastor concluded with a few remarks on our mercies as a Church, his desire for souls; and mentioned the steady work being done in the Sunday-school, Band of Hope, and other institutions, while *Life and Light*, scattered by forty distributors in the neighbourhood, and having a circulation of ten thousand copies per month, was still being maintained.

The chairman was able to announce that the collections totalled £20, the liberality of our friends being very encouraging.

Arise, O Lord, as in the ancient days, and let us see Thy glory and Thy power in the sanctuary! is our prayer.

F. W. KEVAN.

SOHO (SHAFTESBURY-AVENUE).—The twenty-fifth annual meeting of the District Visiting Society in connection with this Church took place on Wednesday evening, May 16th, and was numerously attended by sympathisers and friends. A social tea was provided. At the public meeting, Mr. W. Harris occupied the chair. The Chairman, in his speech, gave stimulating words to the Lady Visitors to press forward for Christ's sake in this useful and important work. The secretary followed with the annual report, which spoke of signs and encouragements, with expressions of gratitude received by the committee from the sick poor that had been assisted with financial help during the past year; also of the appreciation of the monthly magazine, *Helpful Echoes*, which were received by the people with readiness, and passed on by them to others. Six thousand copies are freely distributed yearly. The report presented was full of hopefulness for the future. Addresses were given by brethren E. Langford, H. T. Chilvers, and the pastor. The meeting closed with the hymn, "All hail the power of Jesu's name."—THE SECRETARY.

COLNBROOK.

THE ONE HUNDRED AND NINETY-SECOND ANNIVERSARY.

AS we write the words what a host of thoughts crowd and overcrowd the soul. What changes in 192 years—yet through the changeless character of a covenant God, and the eternity of His unalterable truth, the saints before the throne of bliss, and those on earth in the din of battle, join the new and everlasting song, when all the glory of that "truth" appears and from whom it emanates, such as the Church at Colnbrook, century after century, lives to maintain.

May 17th, 1900, was all that could be desired in nature—a glorious sun, and almost cloudless sky. A hearty reception—that is, a reception with a heart in it, and the hand of loving labour to seek the comfort of a stranger—awaited us at "The Farm," Longford, the residence of our esteemed brother Wild.

A ramble round those fields and fruit gardens was simply delightful and soul-inspiring. Indoors all were busy, for between preparing the mid-day meal, and arranging flowers and button-holes for the anniversary guests, abundant employment occupied those willing hands.

The dinner over, then came the delightful drive to Colnbrook, where

in the chapel pastor Willis and his wife were welcoming the worshippers in the God-honoured house of prayer.

Brother R. Mutimer was the preacher, and a deep, thoughtful, spiritual discourse he delivered, from the words "There He proved them." Milk for babes and strong meat for men marked this glorious discourse. Hearts glowed and eyes moistened as we sat together at the Master's feet; and painful as some of His provings are, we could not hear His servant's faithful message, with the benefits and blessings His Master's word explained without pleading afresh, "Search me, O God," &c.

Tea was provided in an adjacent hall, and some kind friend bade all a welcome to the delightful garden surrounding it for recreation until the evening service.

At 6.30 the chapel was again well filled, when the writer once more pointed to Christ alone as our salvation, and some said truly He was in our midst.

God bless brother Willis, and all his willing workers at Colnbrook in the cause of God and truth, prays

E. MARSH.

CROYDON (SALEM).—The pastor's first anniversary, held on Easter Monday, was a good meeting. A fair company were present in the afternoon to hear a deep and impressive sermon from brother C. Cornwell, which was much enjoyed. Good company to tea. The evening meeting was presided over by Mr. F. T. Newman, who gave a suitable address. Brother Cullingford reviewed the past year, stating it had been to him one of the best of his life for the enjoyment in hearing the Word. Peace, love and harmony prevailed in the Church. Although some have been removed in providence whom we had anticipated receiving after baptism, we feel a work is begun in others. We have much to be thankful for, and much to pray for. Brethren Cornwell, Beecher, and the pastor (T. N. Hughes) followed with fervent addresses. We had an excellent sermon by our pastor on the previous Lord's-day. Collections both days about £9. All praise to God alone.—J. CULLINGFORD.

MAIDSTONE (PROVIDENCE).—The eighteenth anniversary of the Church was held on Wednesday, May 16th. The services were opened by singing, "Awake my soul in joyful lay." Mr. R. Mutimer, by the help of the Holy Spirit, preached two excellent sermons, that in the afternoon from 1 Cor. xv. 4, on Christ's burial and resurrection; and in the evening from John xiii. 1, "Having loved His own which were in the world, He loved them unto the end." A goodly gathering of friends partook of a bountiful tea, provided by

our beloved brother and sister Mr. and Mrs. Walter, and very much enjoyed by all present. The services were fairly well attended. Collections better than on former occasions. The Lord's name be praised. We closed this happy and profitable time by singing, "All hail the power of Jesus' name."—E. W.

WEST HAM.—Services in connection with the twenty-seventh anniversary of the Sunday-school were held on Sunday and Tuesday, the 13th and 15th of May, and all meetings were well attended. On Sunday morning pastor J. W. Humphreys preached an interesting sermon to children, and in the evening to teachers and Christian workers. On Tuesday Mr. W. Jeyes Styles preached an enjoyable sermon in the afternoon from Eccles. xi. 6. After this service about 125 children and friends sat down to tea. The meeting in the evening was presided over by Mr. Styles, and addresses were delivered by brethren A. Steele, E. White, J. E. Elsey, and S. B. Caplin. The secretary's report showed that whilst the past had not been all that could be desired, yet the school could look forward to the future with much hopefulness. Special hymns and pieces were sung by the children during the evening, and were much appreciated by all present.—W. H. BARTON.

BETHNAL GREEN (HOPE).—The fourth anniversary of the Open-air Mission was held on April 28th in connection with the above Cause of truth. A goodly number of friends sat down to tea, and at 6.30 the schoolroom was comfortably filled. The pastor (Mr. J. Clark) took the Chair, and called upon brother E. A. Toms to ask the Lord's blessing upon the meeting. The report shows that aggressive work in the open air is still carried on. The Gospel has been faithfully preached, Christ has been exalted, tracts have been well circulated, homes have been visited, testimonies have been given, and we have had the privilege of holding personal conversation with the passers-by. During the past season we have had the help of a new portable organ, kindly provided by a few friends. We rejoice to lift up Christ, and Him crucified, that sinners may be drawn unto Him. Brother Mayhew addressed us from Mark xvi. 15, 16. Our brother said he felt the important solemnity of such work. He rejoiced that earnest young men connected with our Causes go out into the byways, and compel them to come in. He exhorted us to teach the sinner his need of a Saviour and the polluting character of sin. Mind you always see two things—(1) The poor sinner; (2) the mighty Saviour. Brother Dean, of Wandsworth, addressed us from Luke x. 1—3, and reminded us, though

we might get a little opposition, they could not stone us to death nor bring us before a magistrate as in former years. He exhorted us as Strict Baptists to be up and doing—there is work for all to do. A special hymn and chorus was heartily and ably sung by our young friends, during which the collection was taken, with after donations, amounting to £2 13s. 9d. Brother Elsey, jun., followed with a few homely and heart-searching remarks, and appealed for more gleaners. The closing hymn was then sung, and the chairman pronounced the Benediction.—"ONE WHO WAS THERE."

ALDEBURGH.—The fourth anniversary was held on Easter Monday, April 16th. A good number of friends gathered with us. Mr. W. H. Ranson, of Somersham, preached in the afternoon from Isa. xix. 20. We feel persuaded many hearts were made glad. A good number sat down to tea. At the evening service our hearts were cheered to see the little sanctuary filled. Mr. A. Knell, of Laxfield, presided. Brother S. Nichols prayed. Then the report for the past year was read, proving very satisfactory. We could but think of the Lord's goodness to us and take courage. An aged brother, Samuel Barham, has been called home at the ripe age of 87 years, who was indeed a pillar to this place; also a young friend, Miss Edith Wilson, has been called away at the age of 22 years. After the report Mr. Meadows, of Tunstall, addressed us from the words, "Jesus only." Mr. J. Brand followed with, "Jesus Himself drew near unto them." Mr. Ranson spoke from the words, "Having obtained help of God," &c. He has helped us. He hath encouraged us. He hath blest us. Collections good. A very happy meeting was brought to a close by singing the Doxology.—J. S. OXBORROW.

STEPNEY (REHOBOTH).—Enjoyable meetings were held on April 15th and 16th to commemorate the fifty-seventh anniversary of our Sabbath school. Our pastor preached on the Lord's-day morning from, "Even He shall build the temple of the Lord, and He shall bear the glory;" the evening, "He commanded our fathers, that they should make them known to their children." In the afternoon our pastor addressed the scholars from, "Sing togeth'er, ye waste places of Jerusalem." On Easter Monday afternoon Mr. E. Mitchell preached from, "For we know that if our earthly house of this tabernacle were dissolved," etc. The preacher addressed himself particularly to the young. The discourse was the very embodiment of simplicity, the youngest child could readily comprehend the

beautiful lesson he drew from the text, and their seniors enjoyed the Gospel provision which the Shepherd put within the reach of the lambs. A good company of friends remained to tea, whilst the scholars availed themselves of the same privilege (gratis), filling our schoolroom to overflowing. We were greatly disappointed that our beloved brother I. R. Wakelin was unable to preside at our meeting through illness, but sent his best wishes and a liberal donation. Our pastor gave expression to the feelings of all present when he said how deeply he sympathised with our brother in his affliction. Our pastor, presiding, read the 126th and 127th Psalms. Mr. J. Dent offered prayer. The superintendent read a very encouraging report, showing an increase of 21 scholars, making a total of 170 in good attendance, with a staff of nine teachers, being an increase of one. Excellent addresses were given by brethren T. Jones, E. Mitchell, H. F. Noyes, J. Othen, and the pastor. We much regret our dear brother F. C. Holden was unable to be present. Great credit is due to the scholars in the very commendable way in which they sang the hymns specially composed for the occasion by the superintendent. This happy meeting was closed with prayer by the pastor.—HAYTER SCRIVENER.

THE AGED PILGRIMS' FRIEND SOCIETY.

THE ninety-third annual meeting of this Society was held at the Mansion House on Monday evening, May 14th. Lieut.-General Sir William Stirling, K.C.B., R.A., presided, and was supported by the Revs. C. H. H. Wright, D.D., O. S. Dolbey, W. Fuller Gooch, W. Harris, D.D., J. Bush, E. Ashdown, W. Sinden, R. E. Sears, E. Langford, and T. H. Sparshott; Mr. F. A. Bevan, J.P. (treasurer), Mr. W. H. Collingridge, Mr. B. Densham, Mr. W. J. Parks (treasurer), Mr. E. Rawlings, Mr. H. Carr, Mr. S. Sharp, Mr. G. F. Gray, Mr. G. Savage, Mr. G. Doudner, Mr. W. Abbott, Mr. J. Glover, Mr. A. Boulden, Mr. A. Boulden, Mr. A. Hayles, Mr. W. Bumstead, Mr. D. T. Cambridge, Mr. J. W. Hose, Mr. J. Townsend, J.P., Mr. T. Green, Mr. T. W. Nunn, Mr. N. Smith, and Mr. John E. Hazelton (secretary).

The annual report opened with a declaration of the purposes for which the Society exists. The object, it was stated, was to afford permanent and regular assistance to the aged Christian poor. Life pensions of five, seven, and ten guineas per annum were granted, and four homes were provided for the reception of the pensioners needing them. The Society originated at the instance of some members of Whitefield's Tabernacle in 1807. The regular income of the Society had been

maintained, though the receipts still fell short of the increasing claims upon the pension list.

The aggregate of £4,360 was encouraging, but an additional £1,500 per annum, contributed in sums of 7s., 10s., and 14s., was needed in order to impart further stability to the finances. By means of the 21 auxiliaries fostering local effort, no less a sum than £1,561 had been raised during the year. The bequest of the late Mr. J. T. Morton to the pensioners was still before the Law Courts, the testator's trustees having submitted certain clauses of the will for consideration. During the past twelve months they had kindly made two distributions of £1 each to every qualified pensioner. No fewer than 1,493 pensioners, living in all parts of the United Kingdom, were now upon the books, and the sum of £10,941 had been distributed among them in pensions during the year. As compared with only three years ago, those figures showed an increase of 73 in the number of pensioners, and of £481 in the amount of pensions. Of the 1,493 life pensioners 195 were on the ten-guinea pension list, 938 on the seven-guinea, and 360 on the five-guinea. The committee were desirous of increasing the benefits bestowed upon the recipients, and hoped to be able to raise the scale of pensions. In the meantime they were anxious to place as many of the five-guinea pensioners upon the seven-guinea pension list as they could. The report added that satisfactory progress had been made at the Homes at Camberwell, Hornsey Rise, Brighton, and Stamford Hill.

The Secretary having read an extract of the report, the Chairman made a few comments upon it. He said he had no words in which he could convey the beautiful mode of working of the Society, of which he had been a supporter for several years. The Homes were admirably arranged and admirably conducted. Of the great number of pensioners on the books, he noticed that they had one over 100 years of age, 18 over 90, and 294 over 80, while over 1,000 were upwards of 70.

Dr. Wright moved the adoption of the report, and referred to the portraiture of the pilgrims in Bunyan's allegory as accurately illustrating the character of those whom the Society was formed to assist. They ought to feel it a privilege to help the poor, and the blessings they bestowed would certainly be restored to them fourfold.

Mr. W. Sinden seconded the adoption of the report in a short speech.

Mr. B. Densham supported, and said that there was no nobler object than that of assisting those poor old pilgrims. Having referred in appreciative terms to the work of the secretary, he men-

tioned the various ways in which the Society could be helped—viz., by legacies, by donations, and by new subscriptions. The best way, he thought, to aid the Society was by doubling their subscriptions. It had become the fashion to give a guinea, and he wanted them to create a new fashion and subscribe two guineas. Without wishing to put himself forward, he would be pleased to give the secretary 1,000 guineas when that gentleman had secured 500 of those two-guinea subscribers, or to pay him proportionately from time to time for every 50 of those who were willing to double their one-guinea subscriptions. (Applause.)

The report was adopted *nem. con.* A collection was then taken, amounting to £44, and the Chairman read a letter from Mr. D. C. Preston, J.P., who sent a special donation of £10 in case the Society had suffered from the recent national demands on the purse.

Mr. W. Fuller Gooch moved a resolution pledging the meeting to give increased support to the Society.

Mr. O. S. Dolbey seconded the proposition, and in an excellent speech referred to the Scriptural basis of the Institution.

Mr. F. A. Bevan supported, and spoke of Mr. Densham's generous offer.

The resolution was carried unanimously.

Mr. W. H. Collingridge move a vote of thanks to the chairman, and to the Lord Mayor for granting the use of the room.

Mr. W. J. Parks seconded the vote of thanks. For seven years, he pointed out, the successive Chief Magistrates of the City had accorded that privilege to the Institution, and the committee were deeply grateful.

The resolution was received with acclamation, and acknowledged by the chairman.

At the close of the meeting the Lord Mayor, in an interview with the representatives of the Board, expressed his pleasure at the success of the meeting, which, he added, he was glad to find had been the largest yet held in the interests of the Institution.

FARNHAM, SURREY.—On Monday, April 16th, we held our anniversary services. Pastor W. Chisnall, of Guildford, was the preacher for the day, and we felt we had much cause to bless the Lord, for the paths of truth and grace he was led into by the Spirit of Truth. The congregations were very good, being cheered with the presence of friends from Guildford and Fleet. It is with joy we are favoured to say the Lord is in our midst, and that, after a lapse of years, we hope soon to be engaged in leading some dear ones in the steps of obedience to their Re-

deemer's command. On July 4th (D.V.) we hold our Jubilee services, the Church having been formed fifty years since by the late John Foreman. On that occasion the esteemed brethren, pastors T. Bradbury and E. Mitchell, have engaged to preach for us. We earnestly invite all Zion's friends to meet with us and praise our covenant God for maintaining His truth and Cause for that period. (See advt.)

A. H. W.

STRICT BAPTIST MISSION.

HALF-YEARLY MEETING (MAY 1ST)
AT SOHO CHAPEL.

IN the afternoon a goodly number of friends gathered to hear our genial brother Bush preach, his subject being, "Lord, increase our faith." As our brother proceeded, it became evident that he had received a good message, as well as strength to deliver it. Two things at least were very conspicuous in his sermon—First, his faith in his Lord; second, faith in the Mission in whose behalf he came to preach. He exalted his Master and recommended the Mission.

After the inevitable and social tea, a large accession of friends came into the well-known chapel, and with their forerunners made up a good meeting, good in numbers as well as in the interest shown by them in the noblest work ever entrusted to man—namely, the proclamation of the glorious Gospel of the blessed God.

In the regretted absence of the President, brother Box, the vice-president, brother Sears, occupied the Chair. Almost the first act of the meeting was to despatch a telegram to brother Box, assuring him of their remembrance of and sympathy with him in his affliction. In this, as in all else during the evening, there was, of course, complete unanimity, giving one more proof of the fact that our brother Box is at least as really esteemed and as deservedly beloved as any brother in the Denomination.

After reading and prayer, the Chairman, who was evidently welcomed, delivered a short address. He kindly referred to our absent brother from the Chair, and expressed the common fear that past anxieties in the Mission had injured our President's health. The speaker, while admitting that our Mission was not large, showed there was a need for it as well as a place for it. Although a Strict Baptist, he rejoiced over every mission enterprise in the Lord's name. He very kindly referred to brother Hutchinson's absence, and trusted the Lord would bless him. In speaking of brother Booth, he said he was working Scripturally, and he believed the Mission would spread in our missionary's hand.

The Chairman, as on other occasions, desired that there might be missions in Canada, Australia, Africa, and indeed all the world over. Referring to the all-day prayer meeting, he said the Lord would answer it, although we would not adopt carnal or questionable means to secure "results."

The chairman's speech was well received, and was followed by the reading of extracts from the recent letters of our brother Booth. They showed that our brother is in the habit of meeting our Agents for the purpose of grounding them in Scripture doctrine. He accompanies them in their outdoor preaching. He desires special gifts for the erection of buildings in which our work for Jesus might be carried on. Our Bible-woman had paid many domiciliary visits to caste natives. Soondram, too, had been busy in the open air, and so had preacher Thomas. In our day-schools there had been an average of 191, and in the Sunday-schools an average of 175 children under instruction.

Our treasurer's voice—always musical—was next heard praising the manner in which the enterprise was going on. He very naturally pleaded for funds, for the undeniable reason that we might pass on to others the blessings we enjoyed.

The hymn, "Hark the song of jubilee," was sung.

The Chairman, after congratulating the meeting on the presence around him of five brethren and two sisters, introduced brother Carr, who came on our platform for the first time. He was there, first because at a meeting brother Box won his heart; second, because he had attended brother Booth's meetings, and so greatly admired his entire dependence on the Holy Spirit, and his resemblance in that respect to the Apostle Paul. He believed the Mission was to be a success. "May God bless the Mission. Amen."

Brother Dadswell was the next "great" friend who spoke, his words being, "They shall come from the East and the West," &c. Those who saw and heard brother Booth learned to love him, and to believe that God would bless his work.

After another hymn, Miss Gertrude Butcher, of Tring, read a paper, which was much appreciated by the audience.

Editor Colls followed. The Society had had a good start; it was launched by the Master, and God would bless it. His word was, "Let not thy hands be slack." The Lord had already answered the all-day prayer meeting. Booth has had teachers given to him. He asked, in conclusion, "What are we going to do for the 20th century?"

A paper written by Miss Ellen Butcher, also of Tring, was read by

brother Colls. The thought was, "God loveth a cheerful giver." Like its sister-paper, it was well received.

After the collection and a hymn, brother Steele expressed kindly and hopeful thoughts concerning the Mission. He, too, felt that the all-day prayers had been answered and counselled prayerful waiting for further answers to prayer. He urged the young to assist the Mission.

Brother Waller next spoke. He was pleased to see the Mission on a firm basis. His word was, "They went forth for His name's sake." This implied—Action, endurance, victory. "Seeing what Jesus hath done for us, let us assure brother Booth he has our hearty support."

Time admonished, and brother Bush, without any difficulty, moved a vote of thanks to the ladies of Soho for their successful efforts at the tea. He also gave his emphatic "Amen" to all he had heard this evening.

Brother Marsh seconded this, and it was, of course, unanimously carried.

One of the brethren in office acknowledged the same.

The Chairman considered the meeting had been a very encouraging one.

"From Greenland's icy mountains" was sung, the Chairman closed by prayer, and the happy, confident assembly dispersed. W. S. M.

FLEET (EBENEZER).—The joint anniversary services of the pastor and Church were held on Good Friday, April 13th, and proved an enjoyable reunion, our brother J. P. Gibbens ministering to us. We were cheered with the presence of friends from surrounding Churches. On the evening of the following Lord's-day our pastor had the joy of baptizing two of his daughters. It was truly to him and to many others an Easter Sunday of thanksgiving and reviving hope.—J. G. L.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. PASTORS' AND WIDOWS' BENEVOLENT FUND.

OUR second annual meeting was held on Tuesday, April 24th, at Soho, Shaftesbury-avenue, but we were sorry to see so few there, especially when we remember that the Society is for the benefit of our pastors or their widows. But notwithstanding the poor attendance, our brother White, of Woolwich, was enabled to preach a good sermon from Heb. vii. 5, on "The Pastors, their Support, and their Relationship to God and the Church."

At the evening meeting our President, pastor E. Marsh, occupied the chair. After singing, and reading the Word, brother T. Carr led us in prayer; then

our President called upon pastor G. W. Thomas, Hon. Sec., to read the report, which he did, and stated that the total amount of the fund amounted to £1,229 15s. 8d. Brother Marsh then gave us a good address. Brother Beecher followed on "The necessity for Co-operation." Brother J. E. Flegg told us that religion must come into everything relating to this life. Brother Mutimer spoke well from the words, "Unto you is the word of life sent." Brother Robbins, who is always so practical, gave us sound advice. Brother J. J. Fromow and brother Thomas moved and seconded a vote of thanks to our Soho friends for their great kindness in providing tea, and granting the use of the chapel, and a very profitable evening came to a close. The collections amounted to £4 2s. 5d.

The secretary would also remind all subscribers that the annual subscription is now due, and also invite all friends, who have the means and welfare of our pastors at heart, to help on this good work by sending donations or subscriptions to Mr. J. J. Fromow, Sutton Court Nurseries, Chiswick, W.; or to pastor G. W. Thomas, Tabernacle, Watford.

TOWNFIELD CHAPEL, CHESHAM.

On Tuesday, April 19th, was celebrated the anniversary of pastor W. H. Evans. Brother G. W. Thomas preached a Christ-honouring sermon from Matt. xvi. 18, to a good and attentive congregation.

Tea was served by a band of willing workers, and a numerous company were present.

At the evening meeting, Mr. E. Marsh, of Stratford, presided. Brother C. Burrows sought the Lord's blessing. The chairman stated that he was there as a substitute for Mr. I. R. Wakelin, absent through illness, which he, with many others, deeply regretted. He had known their pastor for many years, and had ever found him to be a man of unwavering love to, and faith in, the doctrines and order of the Strict Baptist Church, and called on him to address the meeting.

Mr. Evans said: It is not my intention to say much. I shall not take more than ten minutes. We are glad to see you in our midst, brother Marsh; and as it is your first visit to us, it is right I should say that the Church here stands fast and firm on the same lines of faith and order as the Old Strict Baptist Churches. More than thirty years ago they endured a great deal of suffering and loss for their adherence to the truth, and have not yet recovered from it, but they in nowise regret it: between the Church and myself there is perfect accord on this matter. I am an old-fashioned Baptist—first, from choice.

The doctrines they hold are Scriptural; they suit my case, and meet my condition as a sinner. I am also what I am from necessity, for I cannot find anything better; should I ever do so I shall change, but not till then. In matters of faith and salvation I want the best—the very best:—

"The Gospel bears my spirit up,
A faithful and unchanging God
Lays the foundation of my hope.
In oaths and promises and blood."

As a Church we are united and at peace. Our progress is slow, but sure; we are not going backward, nor standing still, but increasing, though not to the extent we desire. Personally there was great cause for gratitude. Health and energy had been given for another year's labours, which was represented by 195 services, 500 pastoral visits among my people, and 43 meetings with young people in my own home. We continue in the strength of our God, and in His name still set up our banner.

After singing, five good addresses were delivered by brethren Childers, Wood, Thomas, Burrows, and Newton, on CHRIST—"The Best Portion," "The King," "The Exemplar," "The Priest," and "The Prophet."

As a stranger, we can say we found the services a means of grace, and felt we were with our own people.

A WATCHMAN.

GREAT MEETING AT BRIXTON TABERNACLE.

EXTINCTION OF DEBT.

On Lord's-day, May 13th, 1900, the 16th anniversary of the opening was held, when Mr. W. Kern preached in the morning from Psa. cx. 3, and in the evening from Col. iii. 1, to good congregations. Collections were good.

Tuesday, the 15th, was a day of thanksgiving. The proceedings were begun by Mr. and Mrs. Cornwell giving an excellent luncheon to the deacons and their wives, with the ministers who were taking part in the services of the day. In the afternoon a devotional service was held, Mr. Box (who, we were glad to see, was recovering from his serious illness) reading Psa. cxlv., and leading us to the throne of grace. Mr. Mitchell then preached a sermon from Psa. xxxiv. 3, "O magnify the Lord with me, and let us exalt His name together." He said that no doubt these words voiced his brother Cornwell's feelings on this occasion. He divided the subject up as follows—(1) A pleasant employment; (2) A gracious invitation; (3) The arguments and reasons for magnifying the Lord together. In the discourse we were led to contemplate the tried man of God passing through troubles when he cried unto the Lord, Who heard him and saved

him out of them all. He said we should find it much more profitable employment if we could oftener recount what had been done for us, and this privilege was highly prized by the living family.

Most of the friends stayed to tea, the schoolroom proving none too large for so many.

At the evening meeting the chapel was almost full. Mr. Rundell presided, the ministers supporting being Messrs. Mitchell, Marsh, Holden, Jones, Lea, Bush, Bradbury, Clarke, and Cornwell. The following telegram from Mr. Abbott was read: "Rejoice with you to-day. The Lord bless you in your beautiful sanctuary. Deeply sorry prevented coming.—ABBOTT."

Psalms xciv. and c. being read, Mr. Bush offered prayer.

The Chairman gave a very hearty address, and reviewed the favours of God to us in the gift of His dear Son, and then of a pastor, sustained and kept, abiding fast by the truth, officers to uphold his hands, and individually to the members of the Church and congregation in their call by grace and perseverance in well-doing, and every blessing had been theirs; and he, therefore, wished heartily, on behalf of all the friends, to render unto the Lord thanksgiving for His goodness, especially in connection with the efforts to clear the building of debt.

Mr. Cornwell said that as there was to be no collection that evening there was no need for him to be the last speaker, as at former meetings. It was said that it was a most difficult thing to get together the last £100, but he was glad to say that he had not experienced this, as he had gone on collecting till he had reached £50, and then gave it up, but since then this had been brought up to £156 18s. 2d.; the collecting boxes and cards brought the total for the year up to £298 12s. 1½d. He reminded the chairman that he took the chair when £3,000 was owing, and since then we had paid something like £5,500 for principal and interest during the 16 years. It was 29 years last Christmas since he came to Brixton, and was invited to preach; and on the 9th of May, 1871, the foundation stone of the first chapel was laid. He had, during that time, had many hard things said of him, which it would be unpleasant to detail, but he thought it well to put on record one or two facts concerning the new building. It was said, Why did you build when you could have remained in the old building in Russell-street? Well, the lease expired last year, and there was no possible chance of renewing it, so the present site was secured before it was too late; so that during the years the new building has been open, we had the benefit of worshipping in a commodious chapel; and within a year after the lease of the old chapel had

expired, we had paid for the new building. It was also said, Why build so large a chapel? The answer to that was, we were bound to put a certain amount of value on the land, and we were also determined to leave a worthy sanctuary in the South of London for Striot Baptists.

As to collecting the debt, he would return his own and the Church's hearty thanks for all that had been done for them. He and Mrs. Cornwell had been the recipients of no less than £1,418 4s. of it, and Mrs. Goodchild came next. There were many incidents which he could relate, but he would only mention a couple. On one occasion he had been preaching in Hertfordshire, and went into a friend's house to have tea when a poor old man came in and said he had a great wish to give him something towards his collection, but could not save any of his small earnings, so he sold the apples off his tree in the orchard for 2s., which he offered him. He did not know how to take it, but seeing what a price the poor man set on the Gospel, he did not like to refuse it. On another occasion he had been preaching in Cambridgeshire, and was leaving the next morning, when someone told him "Mrs. S. wanted to see him," she was a very poor woman, whom he had often visited. When he went in she said in her quaint way, "I heard Mr. John Foreman once say, 'Poor people's prayers lay the most bricks,'" and after fumbling under her pillow for some time she produced an old stocking containing her savings.

There were two or three names he would specially mention. The first was that of Mrs. Cornwell, who had worked hard all along and deprived herself as well, in order to get together as much as she could. Mrs. Goodchild had brought in handsome collections every year: the total could not be less than £1,000. Then we were much indebted to Mr. Mitchell for his kindness for eight or nine years past, also to Mr. Bradbury for giving us his services on one Wednesday evening in the month. Then there were several whose names were well known in the denomination, as he had noticed them on several collecting cards.

As to the future, a sum of £20 had been given to Mrs. Cornwell as a nest egg towards the expenses of the next renovation, together with a promise of £1 ls. a year as subscription. Finally in reviewing the past he felt most thankful that, notwithstanding the weight of 9300 bricks and several tons of iron-work and slates upon his mind, he still survived it all, and had been able to gather together the amount required without the aid of questionable means.

It was unanimously agreed that the balance of the sum collected after payment of all expenses should be made a

gift to the pastor. This amounted to £80. The gift was suitably acknowledged; and £80 was given him.

Mr. Mitchell then offered his congratulations on the happy event.

Mr. Jones followed with a good speech in reference to maintaining the good old paths.

Mr. Lee also offered a few encouraging words. Mr. Marsh spoke on the words, "This God is our God," and Mr. Waite on "Offer unto God thanksgiving."

Mr. Bradbury in referring to his past services said, "It was no more I that did it, but the grace of God which was in me." His feeling speech was very earnestly listened to as he dealt with the privileges of a State Church freed from priestcraft.

Messrs. Clark and Holden also spoke of their long acquaintance with the pastor, and the meeting closed at 9.30 with the Doxology.

BERMONDSEY (SPA-ROAD).—The fifty-first anniversary of the Sunday-school was held on Sunday, April 29th. Two sermons were preached by pastor A. Steele, who also addressed the scholars in the afternoon. On the Wednesday following, May 2nd, a public meeting was held, the pastor presiding. An encouraging report was prepared, and read by the superintendent, Mr. Stevens, in the absence, through illness, of the newly-appointed secretary, Mr. G. Eves (a like reason deprived us of the valued presence and support of brother I. R. Wakelin). Stimulating addresses were given by pastor T. Jones, and Mr. A. Vine (superintendent of Courland-grove, S.E.). The scholars contributed not a little to the pleasure of the numerous congregation by singing and reciting, in which they had been carefully trained by the organist, Mr. C. Gee. Collections, £6 10s.

GUILDFORD (OLD BAPTIST CHAPEL).—God, even our own God, has been our Helper through the year that, as far as our Sunday-school is concerned, is ended. We held our twenty-seventh anniversary services on April 22nd, and Wednesday, 25th, 1900. Our pastor, Mr. W. Chisnall, occupied the pulpit on Lord's-day, April 22nd, and was enabled of God to speak very helpful words, which fastened themselves on our hearts. In the afternoon our pastor delivered an address to the parents and scholars, presenting the reward books, with a few earnest words to each recipient. On the following Wednesday Mr. W. Kern, of Ipswich, preached at 3.15 to an appreciative audience. The chapel was filled. At five o'clock, tea was served in the schoolroom. The evening meeting commenced at 6.30. Our dear friend,

Mr. I. R. Wakelin, generally occupies the chair at these meetings, but in his absence (owing to illness) our pastor took his place. Our superintendent, Mr. P. Pickett, presented the report of the year's work and expenditure, which was satisfactory, and adopted. Mr. Billing, whom we were exceedingly grateful to have with us, gave an address, proving very helpful to us all. Mr. Kern spoke helpful words from the life of the Syrophenician woman—how that she was, in reality, "Nobody," but became "Somebody." Then, when Jesus Himself addressed those loving words to her, became "Everybody"—even a King's daughter! Mr. J. Copeland, of Reading, especially addressed the scholars, after which Mr. W. Wileman drew some striking inferences from a "Penny," making special mention of our Lord's words, "Show Me a penny." The benediction brought to a happy end another anniversary. "Delightful work! young souls to win."—M. L. W.

WALTHAM ABBEY.

WILLIAM WINTERS and Waltham Abbey—how the names of person and place seem to fit each other still, and we cannot enter this sacred house of prayer to-day without calling to mind the fact that the loved pastor and laborious editor once found his genial sphere of labour in this spot among the lovers of a free-grace Gospel; but as the tablet on the wall meets our gaze, the words of John Slate Anderson, of blessed memory, fall afresh on the heart with loving comfort: "God buries His workmen, but carries on His work." One soweth, and another reapeth; and soon sower and reaper are called to their reward, to give place to others to spend and be spent in the same great Master's service.

To-day the Church is pastorless, and pleading with God for yet another under-shepherd to fill the post until recently held here by the successor of brother Winters in the person of W. E. Palmer.

For seventy-six years a covenant God has maintained His cause in this place, and on May 3rd we gathered together for another anniversary meeting. A warm welcome awaited us, for the friends at Waltham Abbey are among those who say, "Come, then, with us, and we will do thee good."

The sermon in the afternoon was preached by pastor E. Marsh, of Stratford; and as the preacher uplifted his Lord in the all-absorbing theme of Divine love, our hearts grew warm with longings for its increase, and the spread of such Gospel truth:—

"What theme can lay the sinner low
Like that which lifts him highest?"

After a refreshing tea, and a walk in the gardens of a friend, kindly thrown

open to visitors, we gathered together for the evening meeting.

Mr. John Piggott ably presided, and delivered a thoughtful address on the exact likeness between the rationalism of to-day and that of our Lord's time, when questioned by the Pharisees who surrounded Him.

The chairman expressed his pleasure in seeing the former pastor (W. E. Palmer) on the platform, and the evident unity existing between himself and the friends at Waltham Abbey, and called upon him to address the meeting. Addresses were also given by brethren Gibbens, Peacock, and A. J. Voysey, with a few closing remarks from Mr. Marsh, whom the chairman asked to take his place, he being obliged to leave by 8 o'clock.

Each of the speakers seemed to enjoy the liberty of the spirit, and a most profitable and heart-cheering day was closed with the old song, ever new "Crown Him Lord of all."

WARBOYS.

EIGHT CANDIDATES PUBLICLY BAPTIZED IN THE WEIR.

SUNDAY, April 1st, was a red letter day for Warboys Particular Baptists for eight candidates were baptized in the Weir, and subsequently received into the Church. The whole ceremony was very impressive.

At 10.30 divine service was held in the chapel, the building being packed. The Rev. J. Lambourne officiated. Special hymns *apropos* to the occasion were sung. The pastor preached his sermon from Matt. iii. 15. In the course of his remarks he said that with regard to the ordinance of Baptism some people had an idea that it was an old Jewish ordinance, as it had been practised for hundreds and thousands of years. They confounded Baptism with washing. Washing and Baptism were totally different. Some people, again, called the sprinkling of a few drops of water on a person Baptism, but it was absurd to think of in the highest degree that the mere sprinkling of water was Baptism. To be baptized one must be plunged into the water, immersed. Baptism never meant anything but that. Would sprinkling be an emblem of the solemn sufferings of the Son of God who was baptized in the river, of God, buried, and rose again? Would a few drops of water, even though administered by priestly hands and with a long sleeve, and water from the Jordan, be Baptism? Some people thought it was a great thing to be baptized with the sprinkling of water from the Jordan. There was no efficacy in the water of Jordan, no more than there was in the water they were about to use that day. The ordinance was appointed by God and He had approved of it. His dear Son was baptized, was

plunged into the water. He could assure his hearers that there was more in the ordinance than many people thought. They did not worship the water, but they thanked God for the ordinance. They, as Particular Baptists, did not say that only those baptized by immersion would go to heaven, for they did not believe that. God had pointed a way, however, and they followed it.

After the sermon the whole congregation repaired to the Weir. The candidates took their places at the water's edge in the following order:—Mrs. Jackson, Miss Stokes, Miss Hodson, Miss Blake, Miss Lee, Mr. B. Harvey, Mr. L. Harvey, Mr. W. Huggins.

After the words, "Oa a profession of your faith in the Lord Jesus I baptize you in the name of the Father, the Son, and the Holy Ghost," the candidate was completely immersed, to re-appear smiling almost instantly. Then as the pastor led the candidate back again the choir chanted a song of praise. The remaining candidates were then baptized in turn in precisely the same manner.

In the afternoon at a special service in the chapel the candidates were duly received into the Church.

Addressing the candidates collectively, the Rev. J. Lambourne said they occupied a very enviable position that afternoon, having been baptized. He reminded them that they belonged to the Lord, having been bought by a price. They had made a surrender of themselves to Christ. Some people sneered at the idea simply because a great many people talked about giving their hearts to Jesus, but only with their lips. They should not forget also that they had given themselves to the Church, and that the Church had a very great claim upon them. Their presence would support the Church, and, so far as they were able, their pockets also. They as a Church were a Strict and Particular Church. Some people considered them very harsh in the matter, but they could not help it. They had their rules in God's Word, and they were afraid to alter them.

The word "strict" was in reference to the Communion. They allowed no one at the Table unless they had been baptized. And they did not allow people to come to the Table even if they were baptized, but did not belong to their Church. The General Baptists had an open Table, and there were some Strict Churches which also had an open Table. There might be some present that afternoon who did not agree with them, but he would say to them, "Search the Scriptures," for in the New Testament they would not find any sitting down at the Table unless people had been baptized. The word "particular" had reference to doctrine.

They believed in particular redemption. They believed in immersion, and upheld Baptism, but not infant sprinkling.

Then the pastor extended the right hand of fellowship to each candidate, at the same time giving each a hearty welcome to the Church. After Communion another hymn was sung, and the ceremony concluded.—*Abridged from Local Paper.*

EXTRACTS FROM ANOTHER LETTER BY BEN VORNES AT THE FRONT.

"Bloemfontein, 27/3/1900.

"MY DEAR FATHER,—Once more I am spared to write you. . . . I should like to have been in Haslemere Chapel at the time the children were there, and spoken a few words to them about their souls. . . . Sometimes I have been very dull, and felt if I could get near enough to father, and hear the words again that he has spoken to me, and I have turned a deaf ear to, how I should like them—it would be meat to my soul.

"Dear father, at one time, when we were come to the relief of Kimberley in the morning, we had a very sharp fight. The shells were bursting not far from me. My troop was with a Battery of Artillery. We could hear the bullets whistling as the shells burst. I was afraid every minute that I should get hit, and I feared death; but a voice said quite plain to me, 'Thou man of little faith,' and I thought, Well! What have I to be afraid of if God is on my side? . . . and I went on my way rejoicing; and I have been under heavy fire since, but the Lord has passed me by till now. How thankful we ought to be for the mercies we receive from our Heavenly Father, and yet we think nothing of it. But I am pleased to say the Lord has showed me the wickedness of the path I was leading. I shall never be sorry I had to come over here, for it is good for me to be here, and I trust the Lord has work for me to do. I feel at times as if I could and should like to speak His blessed name wide, and tell the wondrous things Jesus has done for my soul.

"I should like to see a few more that are here know the state they are in; it is awful to hear some of them. I have one very nice comrade; he is a Sergeant in my troop.

"Dear father, I daresay you have heard about us, where we are now, and the victories we have won. Since Lord Roberts has been here all the praise goes to him, but my belief is God is our Guide and General.

"I do not think much of the Boers' religion. If you talk to them they commence about Scripture, but if they lose their tempers they swear dreadfully.

"Dear father, if the people at the

chapel have no objection I should like to have this hymn sung:—

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lays me low, and keeps me there.
"I remain, your loving son,

"BENJAMIN.

"4,088, A Squadron, 12th Lancers,
"South African Field Force."

ECHOES FROM THE FRONT.

SIDELIGHTS AND SCENES.

CORPORAL JUDKINS, of the Royal Horse Guards Blue (says the *Oban Times*) has sent home from Rensburg a poem written by a Boer while a prisoner in the British camp there. The poet's name is J. F. B. Schumann. He was a member of the Fordsburg commando, and was captured with others near Colesburg.

1899-1900.

The year is ended—what a year!
Who could have prophesied its end—
Have prophesied the sorrow, fear,
The misery and distress that rend
The hearts of thousands of our land,
Of thousands more across the sea?
'Midst all our woe we kiss Thy hand,
Submissive, Lord, to Thy decree.
Thy ways are to our feeble sense
Incomprehensible, tho' just.
In Thee, O Lord, is our defence,
Ourselves we humble in the dust,
And with contrition we confess
That we have sinned and gone astray;
But, Lord of Hosts, in our distress
We plead Thy grace—hear when we pray.

The broken spirit and contrite heart
Thou never dost despise, O Lord!
Yea, just and merciful Thou art
To such as hearken to Thy Word;
Who, suppliant, in Thy presence creep
And bow themselves before Thy throne:
So do we now, yea, Lord, we weep,
For we have sinn'd 'gainst Thee alone.

Have mercy, then, O Lord, we pray,
And make an end to this dread war:
Oh, grant that soon may come the day
When peace shall reign and strife be o'er.
As ends the year, so ends this strife,
All enmity be buried deep!
Oh, grant us soon that peaceful life
When we shall cease to mourn and weep.

—*Echo*, March 1st.

SILVER WEDDING, 1875-1900.

On June 8th, 1875, at the Surrey Tabernacle, Wansey-street, Walworth-road, London, John William Forrester, to Sophia, eldest daughter of Mr. Thomas King.

Marriages.

BEECHER-SYRED.—March 20th, at Rendham Chapel, Suffolk, by the pastor, Mr. Jobbins, William, eldest son of pastor E. Beecher, Croydon, to Elizabeth, eldest daughter of Mr. H. Syred, of Great Glemham, Suffolk.

DELFF-RAINER.—April 16th, at Gurney-road, Stratford, by pastor E. Marsh (uncle

of the bride). Henry Frederick, eldest son of Mr. H. Delf, of Great Yarmouth, to Alice Eliza, second daughter of the late Samuel and Eliza Rainer, of the same town.

FIELD—BECKLEY.—April 14th, at "Ebenezer," Tottenham, by pastor J. P. Gibbens, Walter James, fifth son of Mr. G. Field, pastor of Cuckfield, Sussex, to Louisa May Beckley. On behalf of the Church, pastor J. P. Gibbens, presented the happy couple with a Bible and Hymn Book (Denham's).

HALE—DYE.—April 14th, Chatham, "Enon," by the pastor, J. Gardiner, George Alfred Hale, to Sarah Jane Dye, both of Chatham.

KELLEY—PRITCHARD.—April 21st, 1900, at Little London Baptist Chapel, Willenhall, Staffs., by pastor A. B. Tettmar, Walter Leonard Kelley, to Minnie Pritchard, both of Willenhall.

RUTTER—WEBB.—On May 1st, at Elim Chapel, Limehouse, by Mr. F. C. Holden, assisted by pastor Josiah Webb, of Canada, William Rutter, of Old Ford, to Elizabeth Lily Webb, youngest daughter of Mr. William Webb, of Bow.

Some Home.

ARTHUR BAKER

fell asleep in Jesus, on April 29th, 1900. I believe he was born at Bennhall Green, near Saxmundham, on January 1st, 1827. In 1845 he enlisted in the 78th Highlanders, and was soon ordered to India. Troubles arising in Persia, he was ordered there. Here he was in one engagement for which he obtained a medal. The Indian Mutiny breaking out, he was again in active service, taking part in thirteen engagements for which he obtained another medal. It was while there, apart from any human agency, he was led to see himself a sinner and sought salvation. I have heard him say many times how he would seek some quiet spot to read his Bible and cry for mercy. He was brought to realize his interest in the precious blood of Christ, and baptized out there. He began to tell to others his salvation; God blessed his testimony, and several were led to follow the Lord Jesus Christ. He delighted to speak of the marvellous interpositions of God on his behalf, he was brought through his many engagements without a scratch. The Mutiny being over in 1859, he came home and was married at the Surrey Tabernacle, on November 10th, by the late James Wells, in his regimentals. As his time was not expired, and the Tunstall Church were desirous of having him as their pastor, the deacons applied to the Duke of Cambridge for his discharge which he granted, and for eight years he laboured among them as pastor. He had several pastorates after this, but about two years ago feeling unable to hold this office any longer he removed to Oakington, Cambs., where he has taken most of the services, and was engaged for forty services this year. He, however, has not preached since the third Lord's-day in December. He spoke that morning, from the words, "O Israel, Thou shalt not be forgotten of Me," and in the evening, "Who is this that cometh up out of the wilderness" &c. On reaching home he told his wife he felt his work was done. He was taken with influenza and laid aside until the first Lord's-day in March, when he was able to preside at the Lord's table. Soon after this he had bronchitis. After many days of depression, light broke into his soul and he gave a blessed testimony to the faithfulness of his

God, and fell on sleep. He was buried by Mr. F. S. Reynolds, at Over, in the presence of many friends from Over, Needingworth, Swavesey, and Oakington. The Lord appear for his dear aged partner, and supply all her needs, prays—J. GIBSON.

WILLIAM BALLARD

passed away on April 16th, after four days' illness, to the lasting grief of his two daughters. For over 50 years he was a consistent member of the Surrey Tabernacle. Interred at Nunhead, by Mr. Dolbey, April 20th.—G. BALLARD.

MATILDA LEE,

the beloved wife of Mr. William Lee, late pastor of Farnham Baptist Chapel, Surrey, died April 1st, 1900, aged 75 years. Her last words on spiritual things were:—"For there I long to be."

MRS. I. R. WAKELIN,

We regret to have to announce the death of our esteemed sister, the beloved wife of Mr. I. R. Wakelin. Our dear brother, who has been very ill himself, writes us concerning his dear departed one: "My dear wife and loving companion for over forty years, God called home, on Wednesday, May 16th, aged 58. She had suffered from illness for nearly four years, and most peacefully fell on sleep. One of her last sentences was, 'My beloved is mine. We weep and sorrow—it is a deep trial—but, O the blessed, sure and certain hope! We know she is at Home with her Lord. She was born of godly parents, who were members at Mead's Court, under the pastorate of Mr. John Stevens. Her first impressions were received in early life at the Sunday-school at Blandford-street. In 1852, her parents joined the Church at Keppel-street, where her convictions were deepened. She several times heard Mr. Spurgeon preach at Exeter Hall, and the Word from his lips entered deeply into her soul. The Word also as ministered by Mr. Milner was greatly blessed to her, and realizing the saving power of the Lord, she was baptized and received into Church fellowship by Mr. Milner, in September, 1862. She loved God's house, and took an active part in all that pertained to the Sanctuary, with every auxiliary connected therewith. The Sunday-school, the Mission, and especially the Dorcas and Mother's Meetings, had her care and loving thought for their welfare even to the very last. But she would ever say, 'Not unto us, but to the blessed Lamb, be all the glory given.' Her mortal remains were interred in Highgate Cemetery, on May 19th, in the presence of a large number of sorrowing and sympathising friends. Her pastor, Mr. H. T. Chilvers, officiated, and brethren A. Steele and E. Mitchell offered prayer." Our brother also sends us the following:—"Will the many dear friends who have so lovingly sent me letters, accept my warm grateful thanks. The Lord has afflicted me these past five weeks; but, blessed be His Holy Name, He has sustained me, and is granting me a measure of restored strength; and, all praise to His mercy and grace, He has given me some precious promises to rest upon."—I. R. WAKELIN, 33, Robert-street, N.W., May 21st, 1900.

WILLIAM WARREN.

Our brother William Warren, was one of the first members of the Church, now worshipping at Ebenezer Strict Baptist Chapel, Tottenham. He was a firm believer in the doctrines of grace and never swerved from these in faith or practice. His end was peace, saying not long before he passed away, "I have no other hope than 'Jesus' came to save sinners.'"—J. P. G.



Photo by Russell and Sons, Baker Street, W.

MR. A. STEELE.

(See page 200.)

The Friendship of Jesus.

BY E. MITCHELL.

“I have called you friends.”—John xv. 15.

PERHAPS the most pitiable of men is the man who is utterly friendless. In walking to the house of God on Lord's-day mornings we have often seen poor wretched tramps, sitting on public seats, dirty, distressed, with the sullenness of despair stamped on their countenances, evidently friendless in the world, and our heart's pity has gone out towards them. But it is not the poor alone who may be destitute of true friends; the rich may be in the same condition, surrounded indeed with hirelings,

but without a real friend. Historians have described the death of the once mighty king, Edward the Third of England: forsaken by all his courtiers, the servants pillaging the house, and his mistress drawing his rings from his nerveless fingers ere his soul quitted its clay tenement, without a single friend to close his eyes. But the believer can never be left friendless; if all others forsake him the Lord Jesus Christ remains his unchanging and unchangeable Friend. When all other friends, however loving and faithful, must part from us, Jesus remains. Jonathan Edwards when dying, after bidding farewell to all his dear ones, turned himself in the bed, and said: "Now where is Jesus of Nazareth, my true and never-failing Friend." When Seneca was mourning under a sad bereavement, it was said to him, "You have no cause to mourn, for Cæsar is your friend." How much more may it be said to the believer, "You have no cause to be cast down, for Jesus is your Friend!"

It may be of advantage to us to notice the gradation in the way in which our Lord speaks to His disciples. In the thirteenth chapter he speaks of Himself as their *Lord* and *Master*. "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Here He uses different language, exalting His disciples from *servants* to *friends*. "Henceforth I call you *not servants*; for the servant knoweth not what his Lord doeth: but I have called you *friends*; for all things that I have heard of My Father I have made known unto you." How condescending is the love of Jesus, and how intimate His relations with His people! But later He lifts His disciples to a yet greater height, and makes known a still dearer and more intimate relation. After His resurrection He speaks of them as *brethren*. "Jesus saith unto her (Mary Magdalen), Touch Me not; for I am not yet ascended to My Father: but go to My *brethren*, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." *Servants, FRIENDS, BROTHERS!* Condescension can stoop no lower than this; love can raise its objects no higher than believers are thus raised. How this should endear our condescending loving Lord to our hearts!

We may consider this friendship as—

ORIGINATING WITH CHRIST.

The friendship of the Lord Jesus Christ *dates from eternity*. Thus He speaks of Himself: "I was set up from everlasting, from the beginning, or ever the earth was . . . then I was by Him (Jehovah) as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men."* The Lord Jesus stood as the Friend of His people in the council-chamber of eternity; He became their Head and Surety there, undertook their cause, and became responsible for their eternal welfare in the covenant of grace, to which they are indebted for all the blessings they have received, or ever will receive. We confess to a liking for ancient things. We love the old Gospel, and the old terms, too, in which the Gospel is set forth in the Word of His truth. "Hold fast the *form of sound words*, which thou hast heard of me, in faith and love which is in Christ Jesus," was Paul's exhortation to his dearly

* Prov. viii. 23—30.

beloved son-in-the-faith Timothy. Is there not a hint here that there is a danger of losing the substance, if we discard the words in which it was originally conveyed? We hear much of re-minting our expressions. We would not be hide-bound, nor allow ourselves to be tied down to any set of theological expressions, but we are jealous lest in re-minting our mode we should lose some of the precious truths the old forms conveyed. Old friendships, too, are dear to us. We do not object to make new friends, but our confidence is strongest in those friendships that have been tried and found trusty. We love to contemplate the ancientness of the friendship of the Lord Jesus Christ, to remember that it has existed from the beginning, that He has always been our Friend, and will continue our Friend to all eternity.

The friendship of Jesus is *manifested in time*. As soon as an opportunity arose the manifestation of His friendship began. Ere our first parents were ejected from the garden of Eden, which they had forfeited by their sin, the Lord gave a discovery of His friendship to them in the promise of deliverance. The patriarchs were not left without proof of His friendship. When He would destroy the world for its wickedness this Friend provided an ark of safety for His friend Noah and his family. Abraham, Isaac, and Jacob proved the reality of His friendship, and the heathen nations saw its manifestations. "He suffered no man to do them wrong: yea, He reprov'd kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." His friendship for Israel was manifested in a thousand different ways which time would fail us so much as to mention: the whole history of the nation being full of instances of His friendship.

But in His incarnation, life-work on earth, and death on the cross, we have the superlative manifestation of His friendship. "Greater love hath no man than this, that a man lay down his life for his friends." This was indeed a test of His friendship such as can never again be applied. Very sorrowfully we are obliged to admit that our ill-conduct tries His friendship; but, severe as this test is, it cannot for a moment compare with the test of the cross. Many sacred friendships there have been among men; many still exist we are glad to know, but none of them, nor all of them put together, suffice as much as even to form an illustration of the friendship of our Lord.

"Which of all our friends to save us
Would consent to shed his blood?
But our Jesus died to have us
Reconciled in Him to God:
This was boundless love indeed,
Jesus is a Friend in need."

"He died for our sins." It was a death the awful nature of which we can never fully comprehend, while the benefits that accrue to us from it will endure for ever. O what a Friend has Jesus been to us!

JESUS' FRIENDSHIP TO US IS THE SOURCE OF OUR FRIENDSHIP
TO HIM.

"We love Him because He first loved us." We were by nature and practice His enemies, but His friendship revealed has conquered us, and His grace has changed us from enemies to friends. His friendship, so strong, true, and unchanging holds our fickle hearts, and binds us to Himself. Our greatest joy is to realise His friendship, and our highest

honour to be numbered with His friends. We would ever be extolling our great Friend, and make use of His friendship in all the various exigencies of our lives ; for His friendship is eminently practical. His friendship consoles us in all our sorrows, nor can we be unhappy while we realise our interest in it. Our only sorrow in connection with it is that we make such feeble returns to Him whose friendship to us is so truly wonderful. Here we are compelled to leave this interesting subject for the present, but hope to return to it in our next issue. In the meantime, may all our readers enjoy the friendship of this Friend, who truly "sticketh closer than a brother."

OUR PORTRAIT GALLERY.—No. 7.

MR. A. STEELE.

DEAR BROTHER MITCHELL,—In response to your very kind and personal request I submit a few particulars, from a religious point of view, of a not very eventful career.

I could not have been more than three or four years of age when my association with Keppel Street commenced. I graduated as scholar from infant to senior class, and in later years over the same course as teacher. It was not, however, till I had reached man's estate that the serious aspect of religion presented itself to me. I realized that though engaged in teaching the Word of God, I was ignorant of the spirit and power of it myself. I was unhappy. I knew I was a sinner; I knew Jesus Christ was *the* Saviour ; but could not connect the two facts in their personal relationship. This state of unrest continued some time. I was in earnest about the matter : it pressed itself on me day and night. I tried to hide my conflicting emotions from my friends and companions, but, oh ! how eagerly I listened for some word from the minister that would afford me hope. I went to the week night prayer-meetings and services, and besought the Lord to "shew me a token for good."

I came across, and carried about with me that almost forgotten little book of the great dreamer, "Come and Welcome," and it proved of considerable service to me. At length, I was favoured with a faith's view of Christ Jesus as the Saviour for me, that His precious blood availed in heaven's high Court for such a sinner as I ; and the voice came with power into my soul, "I am thy salvation." I was happy.

I corresponded with a fellow-teacher who was exercised about his soul, and we found we were being led in a very similar way to the cross of Christ. This was mutually helpful, and we were subsequently baptized together by our Pastor, Samuel Milner, whose ministry was very much blessed to us both. I remember his words to me when interviewing him on the subject. "Ah ! Albert, I've had my eye on you for some time: I thought the Lord meant to give you to me."

Deeply conscious, since then, of many departures and much forgetfulness, I nevertheless cling to the cross, and have faith enough to believe that

"Whom once He loves, He never leaves,
But loves them to the end."

I was for many years School secretary, leader of singing, and conductor of the Mutual Improvement Society ; and subsequently filled the offices

of deacon and Church secretary during the nine years' pastorate of Mr. W. J. Styles.

In all, my connection with Keppel Street extended to about 40 years. Very happy associations were formed there, not the least among them being the "good thing" I found there in the person of her who has been my helpmeet these 30 years. Circumstances, however, transpired, that terminated my fellowship with Keppel Street, and for some years after I was in union with the Church at Soho. Here I also conducted the service of praise for awhile, until, from some undiscovered cause, I entirely lost my singing voice for three or four months. I seemed to be a useless member of the community. I missed the activities of former years; and enquired again of the Lord. Just at that time I was asked to go and speak in the Lord's name to a little gathering of friends at Finchley. I respectfully declined, for I entertained feelings akin to awe of the ministerial office. But from another quarter I received a similar request. Then I thought, Can this be the Lord's directing hand? I could *speak*, if I couldn't *sing*; ought I to ignore this double sign? Briefly, I went, went again and again, and took considerable interest in the progress of the Finchley effort, and not without signs following.

I went to other Causes, and among them to "Spa Road," then under the pastoral care of the venerable J. L. Meeres. I ministered there with some acceptance, but was never more surprised than when I received a unanimous invite to the pastorate, supported by the loved J. L. Meeres, who felt that his work here was done. I was not led to accept it, but agreed to serve them as "unattached" minister. However, a second invite was not so easily put aside, and I acceded to their wish. A recognition service was held in March, 1898, and there, by the grace of God, and the kind indulgence of the people, "I continue to this day."

It has been my privilege to share the joy of service with the brethren who constitute the Committee of the M.A.S.B.C., and for many years I have been honoured with their confidence in my appointment as auditor and a member of the Magazine Trust.

Time does not hang on hand with me, and I am thankful to be fully engaged in the name of that Master, whose, I trust I am, and whom I am permitted in some humble measure, to serve.

I am, dear brother,

Yours very faithfully,

A. STEELE.

108, Chetwynd Road, N.W., June 18th, 1900.

"WE KNOW (says John) that we have passed from death unto life, because we love the brethren." And however we may talk of Christ's Righteousness, and exclaim against legal preachers; yet, if we are not holy in heart and *life*, if we are not sanctified and renewed by the Spirit in our minds, we are self-deceivers, we are only formal hypocrites: for we must not put asunder what God has joined together. We must keep the medium between the two extremes; not insist so much on the one hand upon Christ without, as to exclude Christ within, as an evidence of our being His, and as a preparation for future happiness; nor, on the other hand, to depend on inherent righteousness or holiness *wrought* in us, as to exclude the righteousness of *Jesus Christ* without us."—
WHITEFIELD.

JESUS, THE GREAT HEALER.

BY THOMAS HENSON, OF CARMEL CHAPEL, WOOLWICH.

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them."—Matt. viii. 14, 15.

THIS is one of Christ's domestic miracles. The gift of good wine at the marriage feast, the raising of the daughter of Jairus, and the healing of Peter's wife's mother, were not street miracles: they were wrought in the homes, in the social and family circles. This is worthy of note. Christ was a public benefactor, but He was also the social and family Friend. He preached to crowds—He fed multitudes, but His work, as Healer and Saviour, was with individuals. The glory of a nation is in its pure, sanctified home life, and the glory of all home-life is—having Jesus as the constant Friend.

Christ wrought many miracles which are not recorded in detail; He worked, not for sign-seekers, but for life-seekers at His feet—His works were manifestations of power, grace, mercy, and love. As we gaze at the sky full of stars, and select one for closer study, so with the works of Jesus, we have them in groups, but each has its own story to tell, its own blessing to impart. An inventor of the story of Jesus would have filled his pages with Apocryphal tales which could only have excited suspicion. He aimed to excite love and trust—not sensational wonder and applause. By a miracle of power He proved His authority and power to forgive sins. By miracles of love and tenderness, He showed His sympathy with human sorrow. The Jews demanded signs and wonders, but they resisted convictions; they wanted sensations, not evidences.

Christ's miracles variously represent Divine dealings with His people. The leper came beseeching help for himself, and he obtained it in answer to his own prayer; the centurion came asking for his servant, and the servant was blest in answer to his master's plea. The widow of Nain, hopeless of her son returning to her alive, made no prayer, perhaps knew not Jesus; but He, of His own riches of grace and mercy, bestowed a great blessing upon one who sought Him not. The man by the pool of Bethesda had suffered long—had tried—and failed, having no one to help him. Lo, help is at hand, but will he accept it? Or will he continue to trust to his own efforts? Christ will help him, but first He will ascertain his willingness to be helped. "Wilt thou be made whole?" The man does not express willingness; but he confesses helplessness and despair. That is enough for Jesus, and the cure is graciously given.

One of the beautiful titles by which Jesus is known is "The Healer." Peter, who, in his own domestic circle had experienced this, thus speaks of Him: "Who went about doing good, and healing all that were oppressed of the devil." Malachi said of Him: "The Sun of Righteousness shall arise, with healing in His wings." Isaiah told of Him as "sent to heal the broken-hearted." The Psalmist sang of Him as "the Lord who healeth all thy diseases, and redeemeth thy life from destruction." The people of Galilee and of Judea knew Him as "the Healer," when He walked about their streets. Blind men who saw Him not, craved sight from Him, and were not refused. "He healed them all." He stood not afar off in majestic grandeur, but in tenderness He

touched them. He feared no contagion, infection, or pollution; He "put forth His hand, and touched the leper." At sunset, all they that had any sick with diverse diseases brought them unto Him, and He laid His hands on them, and healed them. He stood over Peter's wife's mother, and took her by the hand, and lifted her up. What a Healer!

These bodily healings were pictures of that deepest, greatest, and most lasting soul-healing which He came to bestow upon sinners. On one occasion He declared and proved His power and authority, and, not the least, His willingness to heal the soul by the forgiveness of sins. The occasion was this: a man, stricken with palsy, was brought by four of his friends to be healed. The house was crowded, so that they could not bring him in by the door, so they climbed up to the roof with him, broke it open, and let him down at the feet of Jesus. In that act Jesus saw at once their prayer and their faith. Did the man pray? If so, what was his desire? Perhaps he could not speak, but he could look the prayer of his heart into the face of Jesus. The Healer said to him, "Son, thy sins be forgiven thee." That saying fell like lightning upon the scribes who were sitting there, and they asked, "Who can forgive sins but God only?" That question is worth asking by the devotees of Ritualism and Priestcraft to-day. To show the scribes that He could forgive sins, He at once healed the man of his palsy, and sent him away rejoicing. Christ heals the soul by reconciliation and pardon through His own precious blood; by justification unto life by His righteousness, and by sanctification by the Holy Spirit given to all believers.

The story of Peter's wife's mother is short, but it is a very precious pearl. To profit by it, we must regard Jesus as "the great Healer" in this age as He was in that. Centuries cannot exhaust Him, nor empty Him of His Divine and human fulness. He is the same yesterday, to-day, and for ever. He finds His people still in the "great fever" of sin, sorrow, and suffering; aye, and He still stands over them; touches them, and lifts them up, and sends them forth to show His love and power in spiritual activities.

The great fever in Simon's house images the skeleton which is inseparable from the homes of Christ's disciples, and against which none can shut the door. Two parties make mistakes about that. There are children who sometimes think their relation to the Father should shield them from the stormy winds of life, and when these winds blow upon them, they write bitter things against themselves, as if they must be aliens, and not children beloved. They forget the exhortation which reasoneth with them as with sons, saying, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." It is the Father's manner to chasten those whom He loves, as men prune their vines, or cut and polish their costly jewels. But there is another class who err herein. From the days of Job until now there have been comforters who are not one whit wiser than his. They drop in upon the saintly sufferer, and, not having the grace to sit seven days and seven nights without speaking, they talk of Divine anger, of the punishment of sin, and of judgment. They urge repentance before the Judge. They abuse the Divine Fatherhood by setting themselves as judges. Ignorance, perhaps Phariseism, is at the root of their

error. Many are the afflictions of the righteous, but the Lord delivereth them out of them all. Peter was a beloved disciple, but the "great fever" came to his home.

In this story we see that disease and sorrow do not drive Christ away from the homes of His friends.—There is a friendship which flourishes in sunshine only, like summer flowers; a friendship which cannot bear frost and storm. But there is a friendship which blossoms in winter, like the snowdrops and the violet, as sweet as the one, as pure as the other. Christ was never known to leave His friends in times of fever and sorrow; He is not less human because He is fully Divine, therefore He is always with us when sin—with its sorrows and woes—or any of the great fevers of life—beset us.

Here then we see the domestic side of Jesus with His friends. If we knew it, the best room of the house should be that one where the saved soul waits for the coming of the Lord. It may be the room of weeping, but "It is better to go to the house of mourning than to the house of feasting." On which words Matthew Henry says, "It will do us more good to go to a funeral than to a festival."

Christ had just left the synagogue when He entered into Peter's house, and the joy and strength of worship and the sorrow of the "great fever" met together. "Anon," quickly, they tell Him of her. He is always ready. Was He ready when Martha and Mary sent to Him about the sickness of Lazarus? Ready? Yes. During those days of anxious suspense in which Lazarus died and was buried, He was ready, but He has His own hour for every work. When His hour came He was at the grave. Then pray, and patiently wait. The night may be long and weird—but the morn will come, so let faith pierce the material veil, and Jesus will be there. Then to Him may be told the story of the dark hours of sorrow and of pain; what the night has been to the patient and the watcher, and how both had longed for the morning.

Reader; hast thou a great fever in the house, or in thy heart? "Anon," tell Jesus of it.

ACCEPTED IN THE BELOVED.

BY E. MARSH.

WHAT a joy of heart it was to this faithful servant of Christ to have had such a company to address as "the Ephesians?" With what heart emotion must he have written this precious epistle touching the person whose very name he once hated, and whose truth he so vainly laboured to destroy! And if on his own account a tear of grateful praise falls on the parchment, no less so as he thinks of those whom he addresses—living seals of God's blessing on his labours who can no longer cry, "Great is Diana," but who of Jesus must sing, "Crown Him, crown Him, Lord of all."

"The saints which are at Ephesus," and "the faithful in Christ Jesus," shall hear nothing less from that under shepherd's overflowing heart than the prayerful benediction of his love: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ," to be

followed immediately by the doxology of praise for "all spiritual blessings." Sound doctrine, living experience, and practical godliness fill line after line of this letter of love from the prisoner of the Lord.

The *appellation* he gives his beloved Lord with his *acceptance* of His "Chosen in Him" fill our thought at this moment.

THE APPELLATION.

The Beloved.—He is such in Himself. God is love, and all the fulness of this attribute shines in Him who is the brightness of His glory, and the express image of His person. Jesus Christ is love itself. He is *the* beloved of the Father, "This is My beloved Son." He has many sons and daughters, and His love flows to each in equal fulness, but of this Son it must be written, He is *the* beloved. Loved above all others, for none of the "others" could be loved at all but for Him. Oh, my soul! God's love to thee is for Jesus' sake alone.

The beloved of the Father is loved for what He is, for what He has done for that Father's family, for the way He has done it, and for what He is doing still. Yes! Jesus merits the love of Him who sent Him, and acquires as our Saviour the love of the Father for all He has done. He is the beloved of heaven, the glory of that blest abode, and loved by all its hosts. He cannot be known without being loved, and the better He is known, the more is He loved. To study the Bible for closer acquaintance with Christ must be followed by a deepening of love; we admire we worship, we adore, but, oh! we must *love* as we, not simply *read* of, but *study, search out, investigate* and ponder on the glory of His person, the completeness of His work, and the riches of His grace there revealed to such sinners as we.

Yes! yes! He is *the* Beloved of Bethlehem's manger, born to suffer, bleed, and die; the Beloved of the temple, bringing to naught the wisdom of the wise, and instructing the ignorant in His great salvation; the Beloved of the highways and bye-ways of the city, healing the sick, and ever going about doing good; the Beloved in the garden and on the cross, in the tomb, and "in the midst" of the little company concealed for fear of the Jews. Blessed be His name He is the Beloved to-day, who fills the throne of His acquired glory, and from it is ever proclaiming "Him that cometh unto Me I will in no wise cast out." Chiefest among ten thousand, and the altogether lovely, is the Beloved.

THE ACCEPTANCE.

What is it to be accepted in the Beloved? *To be united to His person.* "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." He saith, "I am the Vine, ye are the branches." In Him by seminal union, saving grace, and sanctifying power, He the head and we the members. Yes, it is a great mystery, but a glorious fact to the soul that knows

"Withered and barren should I be
If severed from the Vine."

The mystery of "In Him we live, and move, and have our being," becomes a conscious fact to those "accepted in the Beloved."

It is to be *interested in His work.* In His doing and dying stands my acceptance, and in His enthronement my receipt for sins forgiven and

salvation secured. He dies, the just for the unjust, to bring us to God, and to God He brought us when He died. He rose again for our justification, and because He has risen we shall not be condemned, for "there is therefore now no condemnation." I broke God's law, but Jesus fulfilled it for me, and in the obedience of the Beloved I am accepted. All unrighteousness am I, but He is "the Lord our righteousness," and in this wedding robe is our acceptance. Certainly nothing less than salvation by substitution is meant by being "accepted in the Beloved."

It is also to be *represented in His offices.*

"Give Him, my soul, thy cause to plead,
Nor doubt the Father's grace."

He is the one Mediator between God and man; in His mediation we are accepted. He "ever liveth to make intercession for us," therefore

"Our cause can never, never fail,
For Jesus pleads and must prevail."

The Lord High Advocate of Heaven represents all who come unto the Father by Him, for all such unto Him were given. "Come, ye sinners, poor and needy," your acceptance is in Him, therefore,

"In every dark distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on His heart."

Space forbids more now. How He makes this acceptance known to us, and how it manifests itself, must be left to another time; meanwhile, we pause to sing once more,

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

THE DISCIPLINE OF TRIUMPHANT FAITH.

BY PASTOR A. E. REALFF.

(Concluded from June number, p. 172).

IV.—*The Commendation of Christ* (Matt. xv. 27, 28).

"FAITH," says Luther, "is to believe invisible things, to hope for things deferred, and to love God, when He shows Himself contrary." "Verily," exclaims the prophet, "Thou art a God that hidest Thyself, O God of Israel, the Saviour."

Observe the triumph of this woman's faith. "She said, Truth, Lord," or according to Mark's account, "Yes, Lord." She *fully assents* to all the Lord says. So does every true believer; nothing offends such that proceeds from *His* mouth. This poor woman kisses the rod, *dog-like*, and caresses the hand raised to smite her. Her language is, "Though He slay me, yet will I trust in Him." Does He seem to class her with the dogs? She replies, "Yet the dogs eat the crumbs." How superior was her faith even to that of the disciples in ver. 33! "The dogs have the crumbs," she says; "hast Thou called me a dog? I accept it, and therein find hope, for the dogs are not sent away without the crumbs. Didst Thou say, Let the children first be filled? (Mark)

I am quite willing; the dogs, that are allowed to come in and pick up what falls, take nothing from the children. Didst Thou say, It is not meet to take the children's loaf? &c. (Greek) I ask not the children's loaf, but only the *little crumbs* (Greek). What I desire is but a *little crumb* of Thine omnipotence; that will be more than sufficient to cast the demon out of my child. And do not the crumbs fall to the dogs from *their* master's table? Then they are not the uncared-for dogs of the streets, but they have a master. *Thou* hast said it; Thou art *my* Master, and I am *Thy* dog. The meanest place will suffice, if I only have some little relationship to Thee. O my Master, Thou canst not refuse me the little crumb that falls to the dog! Thou hast said it, and Thou canst not go back from Thy word. Like a dog, I'll cling still even to the Hand that pushes me away." Is she not a spiritual daughter of wrestling Jacob? No wonder she becomes a prevailing Israelite! Thus it is that faith justifies the Lord, and clears Him when He judges. Does He say to you, "Your heart is deceitful above all things," &c.? Answer Him, "*Truth, Lord.*" Does He say, "Thou wast born in sin?" Say, "*Yes, Lord.*" Does He add, "Thou hast broken My holy law in thought, word, and deed, and art deserving of eternal damnation?" Answer again, "*Truth, Lord; therefore how much I need Thy salvation.*"

What marvellous encouragement does this case afford to us, when we seem to be asking what is "not meet," and when we ourselves appear to be altogether beyond the covenant! "The paralytic (Mark ii. 4) broke through the *outward* hindrances, the obstacles of things merely external; blind Bartimæus (Mark x. 48) through the hindrances opposed by his fellow-men; but this woman, more heroically than all, through apparent hindrances even from Christ Himself" (Trench). Thus, anxious seeker, you will discover, upon careful examination, that those very words of Christ on election, &c., which *seem* to shut you out, are really *your warrant*.* The same faith that abases one's self, exalts the Master.

And now we reach the climax. "Then Jesus answered," &c. Had not His great, loving heart been all the while yearning to reveal itself? He was doubtless pained, and burdened, and "straitened," until the fit time arrived for Him to relieve both Himself and His faithful suitor. Now He can contain Himself no longer; nor could He so long have abstained, but for the ultimate greater good, both of the woman and ourselves. "*O woman, great is thy faith; be it unto thee even as thou wilt.*" O the power of the true, God-inspired, persevering prayer! "Behold at one instant how this woman assails God and the devil; prevailing with the one by submission, and conquering the other by command! And He who gave the wild sea arms to contain all the world, finds His own arms tied by the chains of prayer which Himself did inspire. She draws unto her by a pious violence the God of all strength, such was the fervency of her prayer, such the wisdom of her answers, and such the faith of her words."†

Had not Jesus undertaken this journey entirely for her sake (chap. xviii. 12)? And did He not immediately afterwards depart from that vicinity? She knew from the first, by Divine intuition, that the Son of God was able to cast out the devil from her daughter, yea with a word, yea at a distance, and without so much as seeing her. *Great faith,*

* See Rom. viii. 29—39.

† Caussin.

great reward—"her daughter was made whole from that very hour." It was a wonderful cure, and a perfect cure; "health continued from that time" (Bengel). The miracle, though long delayed for a necessary purpose, is wrought *instantly*, by a mere volition of Christ, without so much as one word. Thus Jesus bore long with her, and then avenged her speedily (Luke xviii. 7, 8).

Persevering prayer is invincible. No decree of God can be against that. It even binds the Omnipotent. "He that believeth shall not be made ashamed;" "The kingdom of heaven suffereth violence, and the violent take it by force." O anxious one, throw yourself at the Saviour's feet, and cry from sheer helplessness, "*Lord help me,*" and you shall not plead in vain. You shall yet be more than conqueror.

The heaven-sent faith, which brought her hoping, now takes her back fully expecting. Nor was she disappointed, for "when she was come to her house, she found the devil gone out, and her daughter laid upon the bed" (Mark). No convulsions now! No more tossings to and fro, leaping in and out, scattering the bed-clothes, making the whole neighbourhood a bedlam by her shrieks. No more restless nights. But quietly, peacefully, she lies now upon the bed. O the tears of joy! O the thanksgivings of that mother! Does she not now feel glad that she persevered?

It has been beautifully said, "The drowning man, saved from death, is happy with three feet of bare rock beneath him; happier than others with thousands of broad acres. The wrecked, borne shoreward in the life-boat that is making for the land through roaring seas and winter storms, are happier than Egypt's queen, when the sun gleamed on her golden galley, and her silken sails swelled in the summer breeze, and the world's great conqueror knelt a suitor at her feet. The Christian is happier with his hope of glory than the wicked when their corn and wine increase. And surely the happiness of this poor Canaanite must have been great in measure and Divine in quality. What a glorious triumph her faith had achieved! "*Be it unto thee even as thou wilt.*" Those who thus await God's will, shall find that in the end He will fulfil their will. Beloved reader, may such be your happy experience, and to the great Three-One shall be the glory. Amen.

THE DIACONATE.

To the Editor of the "E. V. & G. H."

DEAR BROTHER,—The tone and spirit of Mr. Marsh's remarks are admirable. But the subject of his letter is good "figs," while the subject of "Elihu's" paper was *evil* "figs." Why should these opposite topics be confounded? Have our people become so destitute of intelligence and discernment as to apply to the good what is written of the bad? If so, it is useless to attempt to point out evils at all.

"Elihu" could write a long chapter on good deacons. For many years he has had such excellent helpers in the diaconate as he honestly believes no other minister is favoured with. But there has been another side to it for a period now long past; and, during a not inactive ministerial life of nearly a quarter of a century, he has seen the evils referred to abounding and increasing in many directions.

Too many promote the present deplorable decay by shutting their eyes and holding their tongues (Isa. lviii. 1).

Yours faithfully, "ELIHU."

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Scripture Science Studies No. 6.—Botany.

THIS well-known word comes from the Greek *Botanè*, a *plant*, and is connected with another word meaning to *graze*, so the whole science of the vegetable world is included, and that is immensely large and diversified, ranging from "the cedar of Lebanon to the hyssop that springeth out of the wall" (1 Kings iv. 33), and treats of *trees* more *gigantic* and *plants* more *lowly* still.

But as it is of Scripture science we are speaking, we shall chiefly consider some of the *beauties*, *uses*, and *luxuriences* of this wonderful realm of creation. "Consider the lilies of the field," and they are well worth considering. It has been said—

"God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree
Without a flower at all."

And this is true, for though flowers are the *seed cases* of many plants, there are others which are reproduced in a different way, and, remembering that the Almighty can do *whatever* He wills, however He *pleases*, we may (in the language of the same little poem just referred to) affirm that the lovely flowers were intended by their Creator

"To comfort man, to whisper hope
Whene'er his face is dim;
For He Who careth for the flowers
Will much more care for him."

Flowers are to be found in almost every place on earth, and are of all sizes, shapes, and colours. The largest, though by no means the sweetest, we have heard of is called "*Rafflesia Arnoldi*," a five-petalled flower about three feet in diameter, having in the centre a cup about a foot wide; it is all flower, having no leaves, the colour is brick-red dotted all over with white spots, and is a parasite upon the stems of the trees upon which it is found; it has, however, an unpleasant smell, and does not appear to be of any use.

Flowers usually, however, are fragrant as well as beautiful; and many of them exist *more* for *use* than ornament, even when they charm us by their loveliness, as is the case with the delicate tints of the apple blossom, the snowy beauty of the pear blooms, and the yet handsomer flowers of the orange and others that might be named which are all the harbingers and producers of the refreshing and wholesome fruit which Providence thus kindly prepares for us. Ornament and use are thus blended in a remarkable and pleasing way.

Flowers supply the bees with their honey-making materials, and plants and trees of various kinds growing in the open air not only please the eye and afford a grateful shadow from the heat, but are also decidedly health-giving, because they thrive upon some of the very ingredients which would render the air injurious to us, "absorbing the carbonic acid gas, and giving out oxygen" instead.

In Louisiana, U.S.A., a Dr. Cartwright found some few years ago a flowering plant growing freely on some of the swamps, making them look like a beautiful meadow. It was called the *Grandiflora*, with roots

several feet long, lying straight along the water, and only going an inch or two below its surface, though the plant grew to the height of three or four feet above. Each joint of the root sent up a stem, and at the bottom of each a number of hair-like rootlets were attached, some floating, others dipping down to the bottom of the water, or attaching themselves to old logs and the like. These roots collected from the water a sort of inky paste, on which they fed. A canoe was pushed along through these flowery masses for about forty miles, and its progress was often much impeded by them. Floating islands and shaking prairies, as they are termed, have often been formed over there with these and other water plants; and while malarial disease has been rife all around, arising from flowerless swamps and stagnant waters, the districts where the grandiflora flourished was found to be the healthiest in the whole country.

Then the wonderful rate at which most things in the realm of botany increase and multiply under favourable circumstances is remarkable and interesting. It is said that "each plant of the common groundsell produces more than two thousand seeds, each dandelion root nearly three thousand, each sowthistle more than eleven thousand, *every year*. We read about the "good seed" yielding a hundredfold in Eastern lands, so that not only according to the proverb do "I'll weeds grow apace," but many very good and useful things make large increase also.

We have heard of a farmer who laughingly threw a small potato to a boy of 12, who lived with him, telling him he might have all he could raise from it till he was "of age." The boy cut the potato into as many pieces as there were "eyes" in it, planted them, and, as they grew, laid by all the increase for the next year's planting; he did the same again and again till his fourth harvest amounted to a hundred bushels of potatoes, and the farmer had to be released from his bargain or the boy would have soon covered all his ground.

When God created the heavens and the earth we find Him saying, "Let the earth yield tender grass, herb-sowing seed, fruit tree (whose seed is in itself) making fruit after its kind on the earth, and it is so" ("Dr. Young's Literal Translation of the Bible").

The home of our unfallen first parents was a garden, wherein grew trees, plants, and fruits of every good and pleasant kind, and these fruits were their only and sufficient source of nourishment. Animal flesh was sanctioned by God for man's food after the flood; still, in Ezekiel's vision, the trees he saw yielded their fruit for his *food* and their leaves for his *healing*, and whether made of wheat, barley, or other corn, *bread* is still acknowledged to be the staff of life, and the more it is used in its entirety,* the more wholesome it is found to be as the nourisher and builder up of the human frame.

The Lord Jesus, we know, compared Himself to a "corn of wheat," which, planted and dying (so to speak) in the ground, is raised again, and bringeth forth much fruit—a beautiful picture of the saving results that flow from His wondrous death, and the union between Himself and all His believing people who were "planted with Him in the likeness of His death, and shall be also in His resurrection."

He is the Tree of Life in the midst of the heavenly paradise, and they are also trees of righteousness, the planting of the Lord, that He may

* E.g., "whole meal."

be glorified. And just as some plants may be said to be self-sown or planted, and diligently attended to, so we read that "every plant which My heavenly Father hath *not* planted shall be rooted up." But they that be planted by God's Own hand in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that the Lord is upright, faithful, and true for evermore.

Dear reader, *where* are you planted, and *who* has planted you? O that we each may be found with those of whom He says they are "the branch of His planting, the work of His hands, that He may be glorified." Amen.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

"Wilt Thou not revive us again: that Thy people may rejoice in Thee."—Psalm lxxxv. 6.

SELF-EXAMINATION is a useful, profitable, and important exercise. It is one of those departments of Christian life that should not be passed over hurriedly. To gauge the thoughts, feelings, hopes and aspirations of our hearts demands serious and prayerful attention. Christian men are subjected to rising, falling, ebbing and flowing—in a word, a constant fluctuation of their spiritual thermometer. The words before us fully indicate that Christian experience is not a steady, even, uninterrupted calm repose; but rather strong, and sometimes strange emotions. There are times when we rise to the full confidence of assured hope: and anon we sink down to the brink of despair. One day we walk in noon-day splendour, the next we grope in mist and darkness, so changeable are we, and such the character of our fathers before us.

We shall regard the words of the Psalmist, *as the language of Christian experience*. The fact that the man prays for a revival plainly shows the existence of grace and life in the soul. There can be no revival where no grace exists. Revival, as we understand the word, indicates decline, and that the man is fully conscious of the fact that the life within has become enfeebled. So that in this earnest petition he fully acknowledges the low state or condition into which he has fallen. Declension, like all other infirmities, has its own peculiar symptoms; one of the most important of these is "forsaking of first love." Such was the charge against the Church at Ephesus. Much was said in favour of that Church, but this was a very serious charge, because of the fall connected therewith. The forsaking of first love is of more serious consequence than at first sight appears, *e.g.*, it generally follows that indifference to the means of grace, and neglect of closest exercises of devotion, generally accompany this condition of mind: so that we shall be right in saying that the effects of spiritual declension are of a very serious character, because they influence the whole life. They damp the energies of the mind, and certainly limit the usefulness of Christian zeal and activity. This we venture to think is apparent to all of any degree of experience in Divine things. Many of my readers will most likely be thinking of the young vigorous life, and the blessedness enjoyed, "the peaceful hours" of long years ago, "How sweet their memory still." What would many of us give

could we recall those happy joyous seasons, when "not a wave of trouble rolled across our peaceful breast." Like Job, we think of the months past, and conclude with Jeremiah, "My soul hath them still in remembrance."

As we look more closely into the words before us, we discover that notwithstanding declension and its discouraging accompaniments, revival is hoped for. "*Wilt Thou not revive us again?*" If revival be hoped for, where must it begin? It must begin in our own soul. Revival of which we speak is not that revival known to modern Church life; it does not consist of Committees, special professional addresses by so-called evangelists; ante-rooms and penitential forms. We are dealing with spiritual revival, and soul-quickenings energies of the Spirit of God in the heart and centre-life of genuine godliness. A revival in this sense means a return to holy enjoyment of the rich and blessed comforts of the Gospel. The awakening of all the powers of the soul to the blessed things of Jesus Christ—the creating within of spiritual thirsting after the living God, dissatisfaction of self and world, and the creation of intense deepened love to the privileges and fulness of Gospel blessings. A prayerful yearning for holy fellowship, and abiding union and communion with God! Such a condition of mind and heart is greatly enhanced by recollections of past Ebenezers. We certainly derive fresh energy and increased spiritual power while reflecting upon the past seasons of refreshings—times of sacred joy.

One thing is very certain, viz., that such revival as this must come from God. It cannot be procured by human power or means. We do not underrate nor discourage the use of legitimate means, but we do repudiate, with intense earnestness, the modern idea of revival. Various societies are formed for the purpose of "deepening spiritual life" so we are told. May we ask, what kind of life do such societies engender? Alas tell it not in Gath! Events of a very painful nature are too well known by many Churches. Is it not a lamentable fact, and one to be greatly deplored, that many Churches are turned into a kind of semi-theatres, and Sabbath Schools into places of amusement? We need the deep-wrought work of the Spirit of God, and the powerful application of the infallible word of Divine truth, to create a revival in our hearts, and Churches; and we are confident that no power short of this can produce such a desirable state of things in our midst. This kind of revival is frequently needed, for we take it that the word *again* suggests the thought. Once a year special evangelistic services are got up to revive Church life and increase its number. We need reviving weekly, hourly; yea, as often as any symptoms of declension are felt, so often we need soul-quickenings grace—the breath of the Spirit, and the fire of God. Such revival increases spiritual activity, fosters growth in grace and knowledge, so that a powerful influence is exerted for good, and increased usefulness developed.

The language of the Psalmist is that of *confident expectation*. Revival shall come, and for this reason we have confidence in God's power. The history of the Church is a record—a revelation of declension and revival. The individual experience is a grand testimony of God's power made perfect in human weakness; of raising the fallen and giving power to such as have no might. We believe in the gracious willingness of God to revive His work in us. He will have respect to

the work of His hands, and He will perfect that which He has begun. Joy shall follow such revival as this. Joy shall follow the visitation of the Holy Spirit and the bedewings of invincible grace. May our united prayer be "Revive Thy work, that Thy people may rejoice in Thee" :—

"Revive Thy work, O Lord,
Create soul-thirst for Thee ;
And hungering for the bread of life,
O may our spirits be !

Revive Thy work, O Lord,
Exalt Thy precious Name ;
And by the Holy Ghost, our love
For Thee and Thine enflame.

Revive Thy work, O Lord,
And give refreshing showers :
The glory shall be all Thine own,
The blessing, Lord, be ours."

WRITING—No. 2.

By H. S. L.

SO far we have regarded writing chiefly in a symbolic sense, but a great deal is said in the Bible about the literal fact concerning God's Word—"It is written." He not only *spoke* through His prophets to Israel of old, but as He tells them by Hosea, "I have written unto him the great things of My law, but they were counted as a strange thing" (Hosea viii. 12). Moses wrote as God taught him, and the prophets wrote the messages they had to deliver, until "The Scriptures," the "Writings" became the recognised title of the Word of the Most High. Humanly speaking, the whole of God's revealed will would have been lost in a time of national declension, had not a copy of the *written* law been preserved in the temple, where it was found, in the reign of Josiah ; and God has in every age preserved in a marvellous way the records of His mighty acts and wonderful intentions. Jehoiakim might cut the prophetic roll with his penknife and cast the mutilated portions into the fire, but another roll must be written, and other threatenings added, all of which must duly come to pass (Jer. xxvi.). What *God has written He has written*, and "till heaven and earth pass away, not one jot or tittle" of all His testimony shall be nullified or made of none effect.

The Jews in the days of Christ had their "*oral*," as well as their written law, their "traditions" for which, as the Saviour said, they were willing to reject and cast aside the commandments of God. Tradition means *unwritten* testimony delivered by word of mouth from one to another, and although this is not *exactly* the meaning of the original word in the New Testament, it does really describe the difference there was between the legends of the Rabbis and the truth of God. God wrote His Word by human instrumentality, but the authorship was Divine. Holy men of old spake and wrote as they were moved by the Holy Spirit. How ingeniously many professedly Christian writers have tried to undermine this foundation truth of heavenly inspiration ! I have before me now a little book supposed to defend the "Inspiration of the Holy Scriptures," yet here I read that we are *not* to understand that "God suggested every word, or dictated every expression ;" that "the sacred penmen were evidently permitted to write as their several

tempers, understandings and habits of life directed;" that "they did not always stand in need of supernatural communication;" and that many different "degrees of inspiration" occur in the Bible. Now, all these limitations and discounts seem to me to be at once groundless and dangerous, and when we once begin to doubt and divide the Scriptures, where shall we end? It is true we cannot consult the very identical documents that were originally written, but if we could, I believe we might safely assert that God *did* "suggest every word, and dictate every expression they contained."

When men employ "private secretaries" for their correspondence, or "agents" for their business, they must leave a great deal to the discretion of those functionaries; but instances have often occurred in which it has been evident that their views have widely differed on some occasions from those of their employers, and application to head-quarters properly made, has evoked a totally different verdict to the one given "by proxy." But God never has to depend on the work of His creatures; He is Omnipotent, and needs no assistance. He is Omnipresent, and requires no representative to see, or hear, or act for Him anywhere; He is Allwise, and nothing can increase His knowledge or information; and in giving to us the revelation of His mind and will we may rest assured that the Holy Spirit *personally* superintended the whole of the business. Sometimes He taught them to write, "Thus saith the Lord" at the commencement of the paragraph; or to *close* the declaration with the solemn seal, "The mouth of the Lord hath spoken it." At other times it is simply the historian or narrator that pens down a few of the events that occurred in a given period, detailing some things at length, and passing over hosts of others without even a passing word. *Here* we have the record of a prevailing earnest prayer. *There* the strains of a triumphant song burst upon the listening ear, but to the Spirit-taught mind, to the heart made right with God, prophecy or history, supplication or song, *whatever* the "Scripture" contains will be regarded not as the word of man but as the Word of God, profitable either for warning, direction, or encouragement, for sanctification and salvation.

Why God had His Word *written* opens a very fruitful field of thought and furnishes cause for devout thankfulness. Spoken messages, however carefully repeated, are always liable to either gain or lose something by the telling. And if anyone *wants* to alter a message or a statement how easily it may be done; a word put in or left out might just make all the difference. But *written* statements are not so easily tampered with, it takes a more daring deceiver to alter them, and the honest student, or copyist, can easily make sure of his ground. The Romish versions of the Scriptures contain not a few glaring perversions of the original text, it is true; but these are as nothing compared with the mass of bare-faced falsehoods and perversions which they have piled upon the Scripture in their "*Notes and Comments*," edited and approved by the dignitaries of that false Church.

What a mercy that God's Word of old was *written*, and we can go back to those ancient records still, and that they are not obsolete or antiquated, like old mouldy, faded scrolls, illegible and uninviting, but that the old old story is ever fresh and living, and that still the Gospel is the "power of God unto salvation to every one that believeth."

Let us hold fast to the *whole* of the Bible, esteeming *every* Word of God to be pure and precious as the finest gold, and let us pray that the Spirit of the living God may make His Word "Spirit and life" to many a heart now dead in sin. How heartily we echo the poet's desire—

"Fly abroad, thou mighty Gospel;
Win and conquer never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway Thy sceptre,
Saviour, all the world around."

And especially *here*, in our own LAND, and in our own HEARTS. Amen.

SUNSET RAYS.

BY A GARDEN LABOURER.

"And this Man shall be the peace, when the Assyrian shall come into our land."—Micah v. 5.

WHEN the destroyers *doubt and little faith* shall come into the soul, lift up your heads, O ye cast down children of God, for the Son of God and Son of Man has made your peace with God, and He is your peace, and He has given you that peace, and however Satan may try you, be of good comfort, for He says, "In Me ye shall have peace," "My peace I give unto you: not as the world giveth, give I unto you." "I have overcome the world;" and He, O believer, is the Man that shall be your peace, when cast down here, and when Satan harasses you with doubts and fears, and He shall be your eternal peace in the presence of God, our Father. Amen.

THE GOSPEL is neither a Protestant idea, nor a Catholic organisation, neither a Greek philosophy nor a Latin law; but a living Person. All Christian doctrine is summed up in Christ, all Christian morality in Christ's example. Thus Christ is the Centre, Circumference and Substance of all genuine vital Godliness, of all Christian experience, and of all Gospel ministry—the All-in-all, the Yea and Amen, the Alpha and Omega; to whom be glory for ever and ever.—T. J.

"BUT I must stop: the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them. Brethren, the redemption spoken of is *unutterable*; we cannot here find it out; eye hath not seen, nor ear heard, nor has it entered into the hearts of the most holy men living, to conceive how great it is. Were I to *entertain you whole ages with an account of it?* When you come to heaven, you must say, with the Queen of Sheba, 'Not half, no, nor one thousandth part was told us.' All we can do here, is to go upon Mount Pisgah, and by the eye of *faith*, take a distant view of the promised land: we may see it, as Abraham did Christ, afar off, and rejoice in it; but here we only know a part. Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be all in all. *Lord Jesus*, accomplish the number of Thine elect! Lord Jesus hasten Thy kingdom."—WHITEFIELD.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXVII.

BY SAMUEL BANKS.

THE LORD'S SUPPER—*continued.*

THIS simple ordinance, with its sacred significance, was at first celebrated daily. In subsequent times it was observed on Sundays and special occasions. Amongst some, and during a certain period, it was partaken of once a quarter, and even as infrequently as once a year. Amongst the pioneer Baptists of the British Isles some Churches gathered round the Lord's Table every Lord's-day—when they could meet unmolested; but later, it became customary in most Baptist Churches to commemorate the sufferings and death of their Lord once a month. Yet again, it must be noted that of recent years in many Churches the Lord's Supper is partaken of twice a month, once in the morning and once in the evening—to meet the convenience of all. There is one law, one principle, with regard to the practice of frequent or infrequent observance, viz., that in 1 Cor. xi. 25, 26, "This do, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup ye do shew [or proclaim] the Lord's death till He come." Thus each Christian gathering is left perfectly free as to how often they will gather for this special purpose, but every time they do meet around the Lord's Table it must be distinctly and unfailingly, throughout all ages, with the object of grateful remembrance and faithful witness.

Lord, spread Thy table for us here,
And bid us of Thy feast partake:
Thy presence at such heavenly cheer
Shall true communion make.

The many mansions are above;
In deserts still Thy people roam—
But round this table of Thy love,
As children, are at home.

One family by second birth,
Each member's place is equal, free;
Blest foretaste, Lord, of heaven on earth
Is ours, remembering Thee!—*Lydia Banks.*

All Baptists agree that both baptism and the Lord's Supper are for *believers only!* The privilege is private, and restricted absolutely to the family of the Lord, being ordained for none but the disciples of Jesus Christ.

There are several points of difference, which, by the Editor's permission, I will proceed to enumerate and explain next month.

"The Harbinger," Southwood Road, New Eltham, S.E.

"My presence shall go with thee, and I will give thee rest" (Exod. xxiii. 14). Our God has engaged to go with us every step of our journey, and to introduce us to eternal rest at the end of it.

"THE love of the Lord Jesus Christ constrains me to lift up my voice like a trumpet. My heart is now full; out of the abundance of the *love* which I have to your precious souls, my mouth now speaketh; and I could continue my discourse until midnight, and I could speak until I could speak no more. And why should I despair of *any*? No, I can despair of none when I consider *Jesus Christ* has had mercy on such a *wretch as I am*; but the free grace of Christ prevented me; He saw me in my blood, He passed by me, and said unto me, *Live*; and the same grace which was sufficient for me, is sufficient for you also."—WHITEFIELD.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK ASSOCIATION OF PARTICULAR BAPTIST CHURCHES.

THE 130th annual assembly at Blakenham, May 30 and 31. The assemblies, as usual, were large, and that on the second day overflowed the bounds of the great tent. The Moderator, brother John W. Saunders, of Stowmarket, gave an excellent address (which will be printed with the Circular Letter), after which brother S. K. Bland (the senior Secretary) read a lengthened abstract of the letters and reports from thirty of the Churches.

After luncheon in the Claydon Board Schools, the Ministers and Messengers met for business in the Blakenham Chapel (erected by the late beloved Mr. Houghton).

Brother John Bage (now of Hadleigh) read the excellent Circular Letter he had prepared on "Evangelistic Work." Grants to the weaker Churches were authorized, also to the "Widows' Fund" and Bible Translation Society, and appointments for the meetings next year at Wattisham, Delegates to the Metropolitan Association, &c., &c.

During this meeting, and in the evening, services were held in the tent, brother E. Marsh preaching an earnest Gospel sermon from Gal. vi. 14, brother Thomas Jones, of New Cross (the other welcome Delegate from London), giving a very thoughtful address on "Faith," brother Gray speaking on "Hope," and brother Northfield (of March) gave a touching exposition on the greatest of these—"Love."

On the second day the usual early prayer-meetings, at six o'clock sustained by Messengers, and at nine o'clock by Ministers, were held, and much enjoyed.

By half-past ten the tent was crowded. Brother Abner Morling (now of Cottenham) read the Word and engaged in fervent prayer, and brother W. Dixon (of Bradfield) preached a sermon full of profound Bible truth on Rom. x. 4.

In the afternoon brother A. Ward (of Laxfield) read the Scripture, and brother Bland sought the Lord's blessing. Brother W. H. Ranson (of Somersham) preached with much feeling on the words from Acts xiii. 38.

Cordial thanks were rendered to the friends at Blakenham and Claydon, and many hearty helpers from a distance. Brother Alexander (pastor at Blakenham) announced the parting hymn, and closed with prayer. Afterwards, at the invitation of brother Sears, the assembly united in singing the Doxology, and part of the National Anthem, as offering first praise to God and then prayer for our beloved Queen.

S. K. BLAND.

THAME.—Anniversary services were held on May 6th, and in every way were most satisfactory. There were three services throughout the day, the preacher being Mr. G. Elnaugh, of London. He took his sermon in the morning from Isa. lviii. 11, "And the Lord shall guide thee continually." In the afternoon the preacher delivered a short sermon from Psa. lv. 22, "Cast thy burden upon the Lord and He shall sustain thee." In the evening there was a large attendance, when Mr. Elnaugh preached from Isa. xlv. 25, "In the Lord shall all the seed of Israel be justified and shall glory." The sermons throughout the day were excellent, and were listened to with marked attention. Miss Hobley presided at the harmonium, and in every way the anniversary proved satisfactory. The collections, which were in aid of the Church funds, amounted to £8 10s. 10d. To God be all the praise.

BRADFIELD - ST. - GEORGE.—The Jubilee of the opening of the chapel was held on Whit-Sunday and Monday, June 3rd and 4th. The foundation stone was laid by the late Mr. T. Ridley on Whit-Tuesday, May 21st, 1850, and on Thursday, September 19th the same year the chapel was opened for the service and worship of God. The brethren who took part in the opening services were Mr. Aldis (of Maze Pond), C. Elven, Mr. Tyler (Independent), J. Cooper (of Wattisham). Our senior deacon, Mr. D. Bland, is the last of those who were members of the Church at the opening services. Brother W. H. Ranson (of Somersham) preached on the Sunday. The ministry of our brother was very much enjoyed. Our brother Mr. P. Reynolds preached on Monday afternoon from the words in Nahum i. 3, "The Lord hath His way in the whirlwind and in the storm; and the clouds are the dust of His feet." It was felt that the sermon was reasonable to many. May God bless our brother in his deep sorrow. There was a large number of friends present. Nearly 200 partook of tea. Mr. J. C. Ridley (son of the late Mr. T. Ridley) presided at the meeting in the evening. Mr. Dixon gave a brief outline of the history of the Church during the fifty years. Addresses, which were spiritual and good, interesting and profitable, were given by our brethren J. Saunders, W. F. Edgerton, P. Reynolds, and G. Cobb. We very heartily thank our brethren for their presence, and their true loving words of sympathy; and we also thank the many friends who came to help us—*i.e.*, friends from Bury St. Edmunds, Rattlesden, Brockley, Lavenham,

Thorpe, Stowmarket, Buxhall and Drinkstone. We praise our God for all His goodness to us at Bradfield.—W. D.

TONNING STREET, LOWESTOFT.

THIS chapel had got into such a dirty and dilapidated condition that it became absolutely necessary that something should be done to improve it. It was therefore decided, in the earlier part of this year, a fund should be raised for this purpose, and a general appeal made for help. Being anxious that the work should be completed before the visitors' season began, the earliest opportunity was taken of commencing operations, and on Thursday, May 17th, special meetings were held to celebrate the reopening, although not quite completed.

About 115 friends partook of tea, and the chapel was nicely filled for the evening meeting.

Mr. H. Le Grice occupied the Chair. After the devotional part of the service, the pastor (Mr. H. D. Tooke) made a statement in which he expressed the pleasure he had experienced in witnessing the hearty and enthusiastic manner in which the work had been undertaken; the committee, Mr. Welham (the builder), and the collectors had all done their best.

The opportunity had been unexpectedly presented to secure two cottages adjoining the chapel, which we hope to adapt for Sunday-school work as soon as funds permit.

The estimate for the work was originally £152, but there had been a few extras, which were absolutely necessary. Then we require £50 immediately towards the purchase of the cottages, so altogether we want about £250. The collectors had not been idle, for they had secured nearly £100 during the three past months. He (the pastor) hoped they would, as speedily as possible, clear off the debt. Debts were always discouraging.

Earnest and helpful addresses were given by pastors W. F. Edgerton, J. Bage, and F. Fells.

The pastor then announced that the collection amounted to £4 18s. 4d., and stated that a gentleman in the congregation had promised £1 on the condition that £9 more was promised. This led to an appeal by the pastor for promises, which in sums varying from a guinea down to five shillings was soon raised.

A vote of thanks to chairman, speakers, and all helpers, brought this encouraging meeting to a close.

We take this opportunity of heartily thanking the friends and sympathisers for their kind and hearty expressions of goodwill.

We are anxious to clear off the balance now due, and hope there are still many friends who are desirous of

seeing a Strict Baptist Cause established in this town, who will send us help, which, however small, will be most gratefully received.

ALDRINGHAM, SUFFOLK! WHIT-SUNDAY.—THE CHILDREN'S DAY.

MR. A. MORLING, of Cottenham, Cambs., preached in the morning from Luke xxiv. 49, "I send the promise of My Father upon you," &c. This is an everyday promise (1) The essential blessing—the promise—upon you direct, not through the intermediate hands of men. The humblest may share in Christ's promises, provided (2) they are endued with power from on high, the gift alone of the Holy Spirit, which, however, we must patiently wait upon God for in His own appointed way. (3) "Tarry ye at Jerusalem." "It is not by might nor by power." "I will pour out My Spirit upon your sons and handmaidens." What an encouragement to seeking souls!

Christian worker, tarry for the blessing—like Christmas Evans when closeted with his God. "Without Thou comest, I cannot go." Religious opinions must not be mistaken for regeneration, nor is this "tarrying" a licence to the believer to stay at home when God's house is open. God's house is undoubtedly the place for His people to meet in. There are exceptional cases, but circumstances only prevent those attending that intend to go, and not those who do not.

In the afternoon and evening the scholars gave recitations.

During the year there had "fallen asleep" in Jesus one scholar and two old scholars, including brother Charles Masterson, but

"For them no bitter tear we shed,
Their night of pain and grief is o'er," &c.

The annual treat was held on the Monday. Mr. Berry, of Beccles, presented the prizes to the children.

The services were continued on the Tuesday. Tea was provided, the chapel being well filled. The special prizes were presented in the evening by Mr. Morling, who concluded with a few well-chosen remarks on the changes wrought by time.

The collections amounted to £7 13s. 6d., which, with £8 10s. collected by brother Wilson, form a record with us. To God be the praise. JACOB.

REJOICINGS AT SOUTHERY, NORFOLK.

It was a good day for the little flock at Southery when the name of Mr. G. Hills, of Warboys, was mentioned by a friend the end of last year. We were a scattered flock, but bless our covenant God for having heard our prayers. He has sent His servant, He has sent His

word with him, and we have felt the power.

On the 1st of April this year Mr. Hills formed us into a Church, and the Lord has begun to show His approbation by giving him seals to his ministry.

On the 3rd of June we had baptizing at Brandon Creek, there being two candidates. We were sure the chapel would not be large enough, and a friend kindly asked if we would accept a large tent if he put one up near the Creek, which we accepted, and held the services there morning and evening. Mr. Hills spoke like one having authority from the three last verses of Matt. xxviii. to a large congregation. We felt it good to be there. We then went down to the riverside, where we found a large gathering of people, estimated at about two thousand.

After a short time Mr. Hills made his way towards the Creek, the two candidates joining him on the way. Having arrived at the water's edge, Mr. Hills gave out that beautiful hymn, "Jesus, and shall it ever be," &c. After the hymn Mr. Hills addressed the people, explaining the ordinance and its significance. After prayer we sang, "How great and solemn is the thing," &c., and Mr. Hills led the candidates into the river and immersed them. The ordinance had not been witnessed at Brandon Creek for twenty-nine years.

In the afternoon we went to the chapel. Mr. Hills gave the charge to two brethren, who had been chosen to be deacons by the Church. On receiving Mrs. Porter into the Church, he (Mr. Hills) said she reminded him of Ruth. She had been for thirty years a gleaner in the field of Boaz, but now he had taken her to be his wife, that she might become his peculiar care. To Mrs. Barrett he said she reminded him of Mary, who had now chosen that good part that would never be taken away from her. A brother from Chatteris, Cambs., a Church of the same faith and order, was also received into full communion. Mr. Hills then administered the Lord's Supper.

In the evening Mr. Hills preached from Psa. lx. 4.

ONE THAT WAS THERE.

IPSWICH (ZOAR).—The fifty-ninth anniversary was held on Sunday, May 27th. Three sermons were preached by pastor R. E. Sears. The morning sermon was founded on the words, "Behold I have graven thee upon the palms of My hands;" the afternoon, "He maketh both the deaf to hear, and the dumb to speak;" evening, "What God hath joined together let not man put asunder." It was felt by the many that gathered together to be a day of sacred pleasure in hearing one so long

known and esteemed still blowing the Gospel trumpet, which has in the past gathered the people to listen, and which the Holy Spirit still seals with His approbation and blessing.—H. BALDWIN.

WALTHAMSTOW (ZION).—On Wednesday, May 23rd, special services were held to commemorate the twenty-fourth anniversary of the opening of our chapel. The service in the afternoon commenced at 3.30, and a good number gathered to hear Mr. Mitchell, of Chadwell-street. The preacher was helped in unfolding Isa. lv. 8. We spent a pleasant time while listening to the greatness of the thoughts of the Lord as set forth in His work of redemption, and the sustaining power of His grace. The evening meeting, presided over by F. T. Newman, Esq., commenced at 6.30. The Chairman read Psa. cxv., and called on Mr. Florry to pray. Mr. Margerum spoke from 2 Cor. ii. 14. Mr. Green from Acts ii. 4. Mr. Holden from Isa. xl. 8. Mr. Langford from Col. i. 5. Our Chairman made a few remarks between the addresses, and concluded the meeting with prayer. So we start on our twenty-fifth year "Looking unto Jesus."—H. C. T.

SURREY TABERNACLE.—Services in commemoration of the thirtieth anniversary of the pastorate of Mr. Dolbey were held in this honoured sanctuary on Wednesday, 13th June, when a goodly company assembled. Our brother Marsh, of Gurney-road, Stratford, occupied the pulpit, and preached a good, sound, doctrinal and experimental sermon from John x. 16, "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." Tea was provided in the large vestry, to which a good number sat down, and in the evening a public meeting was held, presided over by the pastor, supported by his deacons and the following ministerial brethren—Marsh, Belcher, Hazelton, Pounds, Dale (of Dover) and Carr. Hymn 580 (Wells' Selection) having been sung, the pastor read part of the first chapter of the Epistle to the Romans, and Mr. Dale sweetly implored the Divine blessing, and then the pastor delivered an address of sterling value, giving praise to our covenant God in preserving him during another year and helping him by His grace to continue witnessing of His grace and truth. He then gave a very hearty welcome to brother Marsh, this being the first time he had preached in the Tabernacle, and to brother Pounds, it being the first time he had spoken there; and he rejoiced with his people at this another Ebenezer or Stone of help being raised, and,

like the Apostle Paul, he thanked God and took courage. Hymn 680 having been sung, brother Belcher stood forth to speak in his Master's name, pre-facing his remarks with the words, "That he, like his brethren around him, had but one word to sound, and that was the finished work of Christ, there being salvation in no other." He then spoke from the words, "The Lord hear thee, send thee help from the sanctuary and strengthen thee out of Zion" (Psa. xx. 1, 2). Brother Pounds then spoke from Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day." Brother Rundell acknowledged God's great goodness and mercy to us as a Church and people, and especially towards our pastor, both spiritually and temporally. Brother Hazelton spoke from Daniel x. 7-9. Brother Carr spoke on the subject of prayer, and very sweetly on the words, "The effectual fervent prayer of a righteous man availeth much," and especially on the precious prayer of Jesus as recorded in John xvii. Brother Marsh also spoke well from the words, "When I saw Him I fell at His feet as dead" (Rev. i. 18). The pastor then thanked the brethren for their good words and the friends for their cheering presence, and urged the friends at the Tabernacle to be diligent in prayer for their minister, and reminded them that in praying for him they prayed for themselves, and, after singing Hymn 317, and prayer by the pastor, and the Benediction, this, another happy meeting, closed, many no doubt saying as they separated—

"How charming is the place
Where my Redeemer God,
Unveils the beauty of His face,
And sheds His love abroad!"

G. F. G.

BRAINTREE (SALEM).—The thirty-sixth anniversary services were held on Whit-Monday, June 4th. In the afternoon pastor H. S. Boulton, of Chelmsford, preached from Jer. xxix. 11, and was led to speak very encouragingly of God's thoughts towards His people. Then followed tea, which was much enjoyed by about eighty friends, some from Colchester, Witham, Halstead, Hedingham, and a goodly number from Chelmsford. The evening meeting was presided over by Mr. Boulton, in the absence of our aged and esteemed friend (Mr. Beach), who, through infirmity, was unable to be with us, but sent his Christian love and a donation. The meeting opened with praise, reading, and prayer. The secretary then gave the report, and spoke of the resignation of the late pastor. The Church had been brought very low. On Lord's-day morning there were only five met together for worship. He also spoke

of the adverse balance amounting to about £5 at the end of October last, but, thank God, through His goodness this adverse balance had been wiped out, and now we had a balance in hand of about £6; this and what was collected to-day would go towards renovating the chapel. Pastor H. T. Chilvers, of Keppel-street, London, having promised (G.W.) to come and preach two sermons at the renovation services, the congregation then very heartily sung, "Blest be the tie that binds," &c. Addresses were given by brethren Chilvers, Cotton, of Chelmsford, and Wigley, of Colchester. The chairman then spoke of the report as being very encouraging. The secretary thanked all who had been led to help on this and other occasions, and stated that he felt encouraged to go on with the work, feeling that this successful anniversary was in answer to prayer, and a token that the Lord of Hosts was with us, and an evidence that, though men come and go, God's work still goes on. May the Lord of all mercy richly bless us and all His dear people is our desire.—INTERESTED.

STRETHAM, CAMBS.—Sunday-school anniversary held on Lord's-day June 3rd. Mr. C. A. Freston, of Royston gave an instructive address to the children in the afternoon, and preached in the evening from Zeph. iii. 17. Congregations at both services were good, and the collections very satisfactory, being a little in excess of last year. The children sang special hymns for the occasion. On the following Wednesday the annual treat was held, when the children met at 3 o'clock for singing, &c. Tea was provided for the scholars at 4 o'clock, and at 5 o'clock for adults. At 6.30 the children received their prizes.—W. H. SENNITT, *Supt.*

FLEET, HANTS.—Our beloved brother and fellow-labourer, Mr. James Pool, was gathered home, on May 26th, 1900, aged 75. Mr. Pool was a well-known and much-respected inhabitant of Fleet, being the head of the firm of Messrs. James Pool & Sons, Builders, of Hartley Wintney and Fleet. He had thus taken a leading part in the development of the village; he also laid himself out in assisting with his sympathy, presence, and pocket, the heralds of the Cross of Christ, having a firm and unalterable conviction that the Gospel was the power of God unto salvation. His early efforts in this direction were chiefly at Hartley Wintney, where he then resided, helping in every way the interests of the Strict Baptist Church there, of which he was a member up till the time of the formation of the Strict Baptist Church at

Fleet, where he had now resided some years, though attending at Hartley Wintney. Finding the distance too much with increasing age, and some other friends being alike situated, they consulted together, the outcome being the formation of the Church here in 1895, he being one of the original members. His brotherly counsel and warmhearted sympathy will be sorely missed. He was pre-eminently a man of peace: such men we can ill spare. His was an almost unique experience in the number of ministers he had heard during his fifty years of Christian walk. The interment took place on the 31st in the presence of a numerous concourse of spectators. Our pastor, Mr. E. Medhurst, conducted the service, assisted by Revs. T. W. Way and A. Pool. The memorial service took place on Lord's-day morning, June 3rd, Mr. Medhurst speaking from Gen. v. 24—a very appropriate portion in all respects—Montgomery's beautiful hymn, "For ever with the Lord," being sung at the close.—J. G. J.

AGED PILGRIMS' FRIEND SOCIETY.

SERMON AT ST. MARY, ALDERMARY. FOR several years in succession Mr. James Ormiston, Rector of St. Mary-le-Port, Bristol, has preached a sermon for the Aged Pilgrims' Friend Society in the Church of St. Mary, Aldermary, Queen Victoria-street. On Thursday, May 31st, he again occupied the pulpit of this famous Church. His text was from Isa. xlvii. 4, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." These words were the precious thoughts of the never-changing God concerning His people, whose state from birth to death was one of constant change. The promises contained in this portion of Scripture rested on two solid foundations—the Divine Immutability, "I am He," and the Divine Responsibility, "I have made;" the former concerned Jehovah's essential Being, the second concerned His moral character. The first again signified the unchangeableness of Him Who in Holy Scripture was spoken of under the title of "The Same." The word "am" in the text was not in the original, thus expressing an absence of tense, so that past, present, and future were all involved in the declaration—"I—He." Unchangeableness was equally the attribute of the Three Persons in the Trinity. There was no change either in Father, Son, or Holy Spirit. Time affected not the thoughts, counsels, love, purpose, promises, or performances of God. There was constant change in the Church of God; but in the God of the Church none. And it

was upon this immutable foundation that those precious promises found their resting-place.

To "hoar hairs"—that is, from first to last—will He carry us, and will always be found true to the Word of His grace, through which He had led us to hope. It will ever be true that "My people shall never be ashamed"—ashamed of themselves they might be, perhaps, but never ashamed of God and His promises, nor ever able to find reason to question the integrity of His ways. And as God led them step by step, their assurance became stronger. They relied upon His Word as it was given to them in Heb. xiii. 4: "He hath said, I will never leave thee, nor forsake thee;" and in the words of the writer they were able to say boldly, "The Lord is my helper, and I will not fear what man shall do unto me." Jesus Christ had also left them the precious promise, "Lo, I am with you always"—not only in the future, but in the present, and this had always been experienced as true in the history of the believer.

God's Responsibility, as set forth in the words, "I have made," affected the moral character of God. He (Mr. Ormiston) desired them to take this expression in a twofold sense. It not only meant the creation of man; it involved much more in the case of God's people. These latter were His workmanship, "created in Christ Jesus unto good works." Those works, in fact, were the evidence of God's new creative work in His people, and constituted the fruit by which men were enabled to determine the nature of the tree. The fruit did not constitute them children of God, but such were understood to be children of God because they brought forth the fruit of the Spirit, such as love, joy, peace, longsuffering, and the others. God said, "I have made." As in the beginning, His creative work was not accomplished by the adaptation of pre-existing material, so the second birth was a creation and not an adaptation, and those created were partakers of the Divine nature. He Who sanctifieth and they who are sanctified are all of one. In the light of that truth they came to the realisation that there was no one of lower rank in the household of faith than children. "If children, then heirs, heirs of God and joint-heirs with Jesus Christ." Nor was that an empty title, as they were assured in the words, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." This declaration raised the new birth to its right origin in the love of God. The statement of the text, "I have made," was followed by the acceptance of the responsibility of supplying the need of God's begotten child, "I will

bear,' or, "I will lift up." He knows His sheep, and His sheep hear His voice, "Neither shall any man pluck them out of My hand," and "No man is able to pluck them out of My Father's hand." They were in His hands and could never fall thence, and should they cease to realise it, their want of realising faith was not the measure of their security nor the standard of their safety. Believers in Christ were kept by the omnipotent power of God and could never perish. The original of the text suggested the carrying as that of a burden. So the Lord laid His people on the shoulders of His might: a blessed burden of which He never grew weary, nor ever laid aside for a passing minute. God, moreover, not only made and carried, but He had promised to deliver or to cause to escape. The Lord did not pledge His people that they should not be tried and tempted, but He had promised that no temptation should befall them, but He would send therewith a way of escape. And God's method of escape was to impart strength to endure the temptation. He Who made them knew their history, and adapted the trials to the capacities of each.

As a Society, they were seeking to show sympathy with the aged sufferers whom God in His providence had placed in their charge, so that to some extent they might bear for Him the burdens of these aged Pilgrims. It was a grand and blessed privilege. For ninety-three years the Society had been distributing pensions, and over 1,500 of the Lord's aged servants were now being helped.

In conclusion, Mr. Ormiston made an earnest appeal for a large collection, to which, we are informed, there was a liberal response. After a hymn was sung, prayer and the Benediction brought the service to a conclusion.

STRICT BAPTIST MISSION. AN OPPORTUNITY FOR WILLING WORKERS.

THE wife of our Corresponding Secretary, W. S. Millwood, has received from Mrs. Booth patterns of garments for our school children in India, and friends can obtain duplicates of the said patterns by sending a note to Edward House, Lisson-grove, N.W. Some are already in hand, and more will be gladly sent on receipt of the welcome application. In the execution of this plan, every stitch will be a loving link between heathen children in India, and their Christian well-wishers in Britain.

NEEDINGWORTH. — The Sunday-school anniversary was held on Lord's-day, June 10th, when two sermons were preached by Mr. C. A. Freston (of Royston); and in the afternoon an ad-

dress was given to parents, teachers, and children, which was very much enjoyed. There were fairly good congregations and collections were good, being slightly in excess of last year. We trust that the seed sown on that day may be blessed by the Master, and that His promise may be made good, that bread cast on the waters shall be found after many days.—ONE WHO WAS THERE.

CROWLE BAPTIST CHURCH.

THE eighty-first anniversary of the Sunday-school was held on June 10th, 11th, and 12th. Two Christ-exalting sermons were preached on Sunday by Mr. J. Crowther, morning and evening.

In the afternoon a special service was held for parents, children, and friends. Anniversary hymns were sung, and suitable pieces were recited by the children. A suitable address was given by Mr. Crowther.

On the Monday tea was provided, to which a large company sat down. The trays for the tea were given by friends, others also rendered valuable help.

In the evening a public meeting was held. Pastor W. Rowton-Parker presided. Short addresses were given by brethren A. C. Carter, H. W. Hill, J. Crowther, and the Chairman. Collections good. To our covenant Lord be all the praise.

On the Tuesday the scholars had their usual tea and frolic in a field kindly lent for the occasion. The teachers and friends also had their social gathering on the same day. We have had the best anniversary that we have known for years. Praise the Lord!

STOKE ASH, SUFFOLK.—The first Lord's-day in August (the 5th) has for many years been considered the minister's Sunday. On that day, in the early forties, he commenced the labours, which he continued till age and infirmity necessitated his resignation early in 1896. Since then, special collections have been taken on his behalf on this time-honoured day. He still lives in his quiet village home. He is now some weeks short of his eightieth year—the Father of the Strict and Particular Baptist Denomination; all the earlier and later contemporaries of his best years having long passed away. In addition to the contributions of the Church at Stoke Ash, pecuniary help is solicited from friends in the County of Suffolk, and others in London and the Provinces. When we consider our aged brother's long pastorate, his splendid services in the interests of the Suffolk and Norfolk Association, the help so freely given to sister Churches and his ministerial brethren, and the fact that the County Home Mission is so deeply indebted to his labours and influence,

we feel that this, our Annual Reminder, will not be in vain. Mr. J. R. Debnam will (D.V.) be the preacher. Contributions will be gratefully received by T. W. Colson, Walsham-le-Willows, Bury St. Edmunds, Suffolk.—W. J. STYLES.

PRITTLEWELL, SOUTHEND-ON-SEA.—Anniversary services were held on Tuesday, June 12th, in connection with the pastorate of Mr. J. Chandler. A sermon was preached in the afternoon by Mr. E. Marsh (of Stratford). Evening meeting: chairman, brother W. P. Goodley, after singing a hymn, read Psa. lxxxiv.; brother Elnaugh prayed. The chairman expressed his pleasure at being present, and spoke of the goodness of the Lord, and his good wishes toward pastor and people. He read a letter from our brother G. Baldwin, who was expected to speak, but absent through indisposition. Brother Boulton gave an address full of encouragement, from "Lo, I am with you alway." When He is with us, then we can say it is good to be here. Our esteemed friend and brother Mobbs followed on the preciousness of Christ; he said that he would like to preach every Sunday, from "Unto you therefore which believe He is precious." Mr. Guy (of Gravesend), spoke from "Master, it is good to be here," giving instances of the presence of Jesus in the House of God, and in the fiery furnace. Mr. Marsh then spoke again, from "Come unto Me all ye that labour, and I will give you rest." He gave expression to his feelings of gladness at meeting with the friends here again, and closed his address by reading a poem from our friend, the gifted poetess, Mrs. Chaplin, several of whose children we were pleased to see present. Collections were taken for the pastor, Mr. J. Chandler, who in a few words expressed his thanks. After singing, the chairman closed with the Benediction. We are pleased to note the attendances were good, and the collections cheering, and as we heard someone say, "Another red-letter day."—R. A.

MENDLESHAM-GREEN.—The Lord is mindful of us, He hath not forgotten to be gracious. Our pastor is still spared to us, and helped to lead the little flock into the pastures of Gospel truth. Our cry is, that more sheep may be brought into the fold. The seed is being sown. We believe the harvest time will come, because the Word is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing the sheaves with him." The anniversary of Sunday-school was held June 3rd; Mr. Mobbs (of Southend), preached three sermons suitable for the occasion, from Job iii. 23; Zech. ix. 17; and Jer. xxxi. first

clause of the 12th verse. The services were much enjoyed. The congregations were good, the chapel being quite full in the evening. May God's blessing rest upon many: so shall the day prove to have been a success.

WHITTLESEA.—Anniversary services were held at "Zion," on Lord's-day, May 27th, when two sermons were preached by Mr. J. Bennett (of Rushden). On the Thursday following, Mr. J. Bush preached two sermons which found an echo in many hearts. Our hearts were cheered, our souls fed, our esteemed pastor encouraged, as good numbers attended the services, also sat down to the tea provided—friends coming from Benwick, Ramsey, and Whittlesea-road, to wish us God speed. Our pastor has recently baptized two young men; others we believe are waiting, hence we are constrained to thank God and take courage.—M. WHITTOBE.

SHOULDHAM-STREET (BRYANSTON-SQUARE).—We were favoured of God to hold the twenty-first anniversary of the Church, on May 20th and 22nd. On Lord's-day, May 20th, Mr. G. W. Thomas (of Watford), preached morning and evening, two very profitable and encouraging discourses. On the following Tuesday afternoon, Mr. O. S. Dolbey (of the Surrey Tabernacle), preached a very savoury discourse from Micah vii. 14. In the evening a public meeting was held, presided over by Mr. White (of Highbury). After reading a portion from the Word of God, our beloved brother Mr. Waller, sought the Divine blessing. The following ministerial brethren gave us warm, hearty addresses:—Messrs. J. Bush, J. Clark, O. S. Dolbey, H. Dadswell, G. W. Thomas, and E. White. It was felt to be a soul-profitting and encouraging time. To God be all the praise. The attendance on the whole was very good. Collections £25.

NEW CROSS (ZION).—The annual meetings of the Suffolk and Norfolk Home Missionary Society were held on May 29th. Pastor W. H. Rose (Woolwich), was to have preached in the afternoon, but was unable to be present, owing to the illness of his father, who passed away the following day. Pastor Thomas Jones kindly filled his place, and preached from John xvi. 13. Tea was served in the lecture hall, followed by a public meeting in the chapel, presided over by F. J. Catchpole, Esq. Pastor D. Bennett, B.A. (of Ipswich), hon. sec. to the Mission, gave the annual report. The Society had been established sixty-nine years, had upwards of sixty preaching stations, and over 500 services were held during the winter and spring, in addition to the ordinary work of the

village pastor. Pastor G. W. Clark (of Horsham), made an appeal for help in carrying on the work, basing his remarks on the words, "For Jesus' sake." Pastor Thomas Jones gave an account of his own work when in Yorkshire. Mr. A. E. Brown spoke on the words, "Go Forward," and Mr. T. G. C. Armstrong, on "Faith, Hope, and Love," as manifested by the mission agents in their work, and proposed that a letter of condolence and sympathy be sent to pastor W. H. Rose, which was unanimously agreed to. Letters respecting regret at absence were read from pastors H. T. Chilvers and H. J. Wileman. The collections amounted to nearly £9.

WOOD GREEN.—Special services were held at Park-ridings, on Sunday, June 3rd, and Whit-Monday, in connection with the 12th anniversary of the formation of the Church. Brother Hutchinson preached morning and evening, on Lord's-day, two profitable sermons, and Mr. Kern (of Ipswich), preached in the afternoon of Whit-Monday, from Phil. i. 6, "He which hath begun a good work in you," &c. Our brother was sweetly enabled to open out this portion, his three points being (1) Perception; (2) Persuasion; (3) Period. At the evening meeting, brother Applegate (of Chadwell-street), presided. After John iv. was read, brother Wallis engaged in prayer. The Church secretary, brother W. P. Pickett, gave the report of the year's work. In 1888 there were 14 members, but 56 was the present number, the same as last year. Financially they had been able to pay their way. The only debt was £45 balance, owing on loan from M.A.S.B.C. which they hoped soon to clear off. The Building Fund was making very slow progress—only a little more than £4 subscribed during the year. The school was in a flourishing condition: 9 teachers and 134 scholars. The Tract Society still continued to do its work. Brother Turner, secretary of Building Fund reminded the friends of the necessity for a new chapel ere long, and that how important it was to lay aside for that object, instead of leaving the money question to the last moment. The chairman commended this matter to the friends, and hoped they would give regularly to this fund. Brother J. E. Flegg (the late pastor), said our minds naturally went at this time of the year to that little company in the upper room, on the occasion of the descent of the Holy Spirit. But he wished to direct our minds to another incident in the life of Jesus, when He was met by Nicodemus at night. Our brother was helped to speak from the words that Jesus uttered on that occasion, especially from John iii. 8. Brother E. White took the words, "The Lord hath founded

Zion," &c. (Isa. xiv. 32). Zion was inhabited by the poor, who betake themselves to it for provision, safety, society, and satisfaction. Brother A. E. Brown said he judged from the report rendered that this cause was a progressive one, and not one to allow the grass to grow under its feet. Our brother's portion was Psa. cxlv. 11. Brother Kern said that we had been listening to much which related to the finished work of Christ, but he would like to say a few things respecting the unfinished work of Christ, and directed us to Luke xxiv. 51, "And it came to pass, while He blessed them, He was parted from them." Our brother concluded his address with some solemn and searching statements to sinners.—P. J. C.

CANNING TOWN (PROVIDENCE).—The 22nd anniversary of this Church was held on Whit-Monday, June 4th, when pastor S. J. Taylor (of Ilford), preached in the afternoon from Psa. xliii. 3. After tea we held our evening meeting, presided over by Mr. T. Dene (of Wandsworth), who read the 40th chapter of Isaiah, and called upon brother Applegate to pray. After the reading of the report, which showed that there is only £45 left of the debt owing to the Association, the chairman gave us a stirring address. After singing a hymn, brother Elnaugh addressed us from the words, "I have graven thee on the palms of My hands" (Isa. xlix. 16). Brother Fountain followed with Psa. lxxviii. 16, "This is the hill which God desireth to dwell in." Brother Morgan spoke from Psa. cxii. 10, "The righteous shall be had in everlasting remembrance." Brother Wellstand's subject was Rev. iii. 8, "I have set before thee an open door." Brother Taylor was next with Zech. iv. 10, "Who hath despised the day of small things." Brother Church gave us four characters from the "Story of the Good Samaritan" (Luke x.). The Chairman closed the meeting with the Benediction. The collections amounted to £4 10s. The chapel has been thoroughly repaired inside and out, and our visiting friends were much pleased with its appearance. The whole of the work, in absence of funds, has been done by the members, and the cost of materials paid for by them, and they wish to acknowledge the kindness of Mr. Pritchard, a member of the congregation, who superintended the whole of the work of painting and decorating.—E. LANGHAM.

ASH, KENT.—On June 10th, services were conducted morning and evening by Mr. T. G. C. Armstrong (of New Cross). In the afternoon, he also gave a Missionary address, and a good collection was taken up on behalf of the South Indian Strict Baptist Mission.

LEWISHAM (COLLEGE-PARK).—Twenty-sixth anniversary of formation of Church. Special services were held on Lord's-day, June 3rd, when two sermons were preached by Mr. A. J. Voysey. Morning (John xiv. 15, 16). Evening (Matt. xi. 28), and continued on Monday, June 4th, Mr. G. Savage, preaching in the afternoon from Ps. xix. 7. Tea was provided in the school-rooms, to which between 70 and 80 friends sat down, and a public meeting was held in the evening, Mr. G. Savage kindly presiding, and addresses being given by brethren Clarke, Harris, Holden, and Voysey.

MAIDSTONE (PROVIDENCE).—On June 11, a lecture entitled, "Missionary Miracles," was given by Mr. T. G. C. Armstrong (of New Cross), illustrated with diagrams, illustrating scenes in India, and a number of idols, &c., kindly lent by the Sunday-school Union, and specimens of work done by the Mic-Mac and Chippeway Indians in Canada, brought over by Mr. Armstrong from the country. A great deal of interest in the work of the South Indian Strict Baptist Mission was elicited, and an appeal for help heartily responded to. Mr. Hy. J. Walter presided, and very heartily commended the claims of the Society.

COTTENHAM (EBENEZER).—Sunday-school anniversary services held on June 10th. The pastor, A. Morling, preached morning and evening, and conducted a children's service in the afternoon. Congregations good. Special hymns and anthems were sung. Collections larger than for some years past. On the following Wednesday, after the scholars had partaken of tea, about 250 friends sat down to a public tea provided in the Board School, and afterwards joined the young people for their amusements in the meadow.

AT THE FRONT.

AMONGST the many whose hearts have been wounded through the terrible war in South Africa, are our brother and sister Mr. and Mrs. E. W. Martin (formerly of Salem Chapel, Peterboro). Their only son Willie, a gunner in the 4th Battery R.F.A., was with the force under General French, and served at De Aar, Colesburg, Rensburg, Norval's Point, and Kimberley, passing through all engagements safely. He was evidently deeply impressed with the fact that God was his Shield, for in one of his letters he writes, "The shells are falling all around me, and I am safe. It is marvellous, and I know and feel your prayers are being answered for me." At Kimberley, however, he had an attack of enteric fever, which proved fatal, and he passed away on May 17th

last, being only 20 years and 11 months old. He was a bright young fellow, and we seem to see him now in his place listening with interest to the tale of the cross. He was quiet, and said but little on spiritual matters; but that little enables his dear parents not to sorrow as without hope.

They were looking forward to his return, but he has gone before, and while they taste the cup of those who are in bitterness for their first-born, they are through grace enabled to say, "He doeth right."

The following verse was a favourite with their dear son, and we think expresses the feeling of his heart:—

"My faith would lay her hand
On that dear head of Thine;
While like a penitent I stand,
And there confess my sin."

J. E. F.

THE "E. V. & G. H." IN AUSTRALIA.

MR. E. MITCHELL.—My dear brother in the Lord of life and glory,—Many thanks to you and our dear friend Mr. R. Banks for the two parcels of magazines forwarded by our esteemed friend Mr. Mote, which reached me safely, and in good condition. We are deeply grateful for the kind interest you thus manifest in our Asylum Work, in which the late J. W. Banks had a deep sympathy also. It is pleasing to us to find this is to be continued, which I trust will also be increased, and owned and blessed of each, and be the means of much good to the souls of many of the Lord's hidden ones. Our friend Mr. Mote, who has visited some of these fields of labour with me, has told you a little about them, but nothing short of seeing them can give anything like a correct idea of what they are. We have now five of these Institutions within a radius of 25 miles from Sydney, provided by the Government of New South Wales for the destitute, aged, and infirm, in which there are over 4,000 of all sorts and conditions of men, and one especially for women; and in these Bethesdas "there lay a great multitude of impotent folks—of blind, halt, withered," diseased, and afflicted with the many ills that flesh is heir to; and they are housed and fed, and have medical attendance, nursing, &c., all free, the expense, which is a heavy one, being borne by the State. Hospital Wards are set apart for the sick and afflicted, in which many are to be found who have not been out of the wards for years (nor will, till taken to their long home), nor seen anything but their sorrowful surroundings; while large grounds, with sheds and seats, and clean, airy dormitories, are provided for the convalescents, with a large Dining Hall, where they have their meals; and

those who are able have to do what they can in working about the place, and in making boots and clothing for the inmates.

We have the liberty of visiting every part of these Asylums, and speaking to the inmates. Our usual order is to visit the Hospital Wards, first going from bed to bed, and from ward to ward, speaking to the poor sufferers, who hail us with delight; and just a kind word, or a portion read, or a word of prayer, with a book left them to read, means a great deal to these poor things: and how many have been blessed by this means the day alone will declare, when the secrets of all hearts shall be revealed; but to us it is a sacred pleasure to be enabled to carry to them the message of redeeming love, and to speak of Him who came to call, "not the righteous, but sinners to repentance," and we often think it was such as these that oft moved His tender heart to have compassion upon them, and virtue went forth out of Him, and healed them all (Luke vi. 17-19). After visiting the Hospital Wards we are privileged to hold services for the convalescents, and could you see the numbers that attend, and the rivetted attention and deep interest of the hearers listening to the Gospel message, it would do your hearts good. Then at the close of these services we are literally besieged for books, which they read till we come again, and re-read and keep, until the leaves crumble to pieces sometimes, having so much leisure; and being now, many of them, at the extreme end of their days, they have the realities of eternity before them, and nothing short of truth will satisfy. They are too old to be taken with chaff, and real truth—sterling truth—is what they want. And with one of these Institutions to visit every week it takes five weeks to get all round, you may guess it is a tax upon our strength—this, besides the care of the Church; but our strength is in God, and daily strength for daily needs is the promise. Our resources, too, are in Him, who has our hearts in His hands. But such a glorious opportunity is seldom seen for the circulation of good, sound, wholesome literature. The ground has been prepared, the precious seed has been sown, the Lord has blessed, and is still blessing, the fields are white already to harvest, the reaping time has come, and many sheaves have been gathered, and are still being gathered, of which we could give very encouraging accounts; but we pray the great Lord of the harvest to put it into your hearts, and the hearts of many of His children, to ask you to remember us in this work and labour of love; and as you cannot fail to see the demand for Gospel truth is great, so may the supply be in proportion to meet it.

The Lord be praised, He has hitherto supplied our wants. Friends here have sent us liberal donations of their "old store." After the children have first been filled, the crumbs that fall from the Master's table are all eaten, for there is real soul-hunger here. Our stock is soon reduced, but has never quite failed. Supplies of books come in like your two parcels, just in the nick of time; the Lord never is before His time, He never is behind.

Again thanking you, and wishing you every new covenant blessing, believe me yours affectionately in the Lord, and, I trust, your fellow-labourer in the Gospel,

F. BEEDEL.

2, Cooper-street, Paddington,
Sydney, N.S.W., Feb. 16th, 1900.

OUR AUSTRALIAN COLUMN.

HAVING recently returned from Australia it may interest your readers to know the present state and condition of the Churches there.

At Sydney, I visited our Brother Beedel, the Pastor of Castlereagh Street Chapel, whose guest I was, and worshipped with the friends there. I found the Church in a more prosperous condition than it was at my last visit, and our Brother Beedel's missionary work is now greater than ever. He has now four or five stations which he visits monthly. They are at some distance from Sydney, and, with Cottage meetings, in connection with his Church, take up the whole of his time. Many of the members of our Brother's Church live at distances varying from ten to twenty miles from Sydney, and, consequently, they are unable to come every Lord's-day to the services held there; and this necessitates the holding of Cottage meetings at their residences, or otherwise, for a considerable part of the year they would be deprived of the means of grace.

I accompanied our Brother to the Rookwood Asylum, about twelve miles from Sydney, which he visits monthly. The inmates are aged and infirm, of both sexes, mostly above sixty years of age, and past work, and some very infirm, and suffering from various complaints incidental to old age. The Government provides them with an Asylum for the rest of their days, where they are supplied most liberally with every comfort. Ministers of religion are allowed to visit them and hold services in parts of the building set apart for that purpose.

Our Brother's first work there is to visit the sick and infirm who are mostly bed-ridden; speak a word of comfort to them; engage in prayer, and supply

them with magazines, &c. On the occasion of my visit he was provided with several hundred copies of the EARTHEN VESSEL and sermons of our ministerial brethren here, which were eagerly asked for by the inmates, who appeared to prize them very much and at once commenced reading them.

Two services are held by our Brother on each visit, the first in the morning for the women, and the second in the afternoon for the men. The latter service on my visit was attended by upwards of one hundred men, and a more devout and attentive congregation I was never present at: and, at the close, the usual distribution of the magazines, &c., took place, which were gratefully received. As I was only one Lord's-day at Sydney I was unable to attend at the Oddfellows Hall, where our Brother Fremiin and his Church worship. I however learnt from one of his deacons that they had now a Sunday-school in connection with the Church.

At Melbourne I cannot report any improvement. At Port Adelaide, where our Brother Bamber labours, there is no increase. At Ballaratt, where I paid my first visit, the Church is in a very low state, without any pastor: but the pulpit is supplied by our Brother Mitchell, upon whom the whole responsibility of keeping open the place rests.

Altogether the outlook of our Churches in Australia is anything but satisfactory, and the principal cause of the decline of our Body there is, I think, owing to the non-accession of young people to take the place of their parents who are constantly being removed by death, as well as the want of power in the ministry to attract the ordinary hearers, and cause them to identify themselves with the Church.

Most of our Causes in Australia were founded fifty or sixty years since, when the discovery of gold took place, and the founders of them were principally members of our Churches here, the greater part of whom have long since been taken home.

JAMES MOTE.

29, Queen-street, London.

HIGHBURY PLACE (PROVIDENCE).

—The thirty-eighth anniversary of the Sabbath-school was celebrated on Lord's-day, June 17th, and the Tuesday following. Mr. T. Henson preached twice on the Sunday to good congregations. His words were most appropriate, especially as he addressed himself to the boys and girls, who listened most attentively; and may we not hope—ay,

expect—some hearts were opened, even as Lydia's, to receive "the grace of God that bringeth salvation." Recitations, short addresses, bright singing, together with the distribution of some of the prizes, occupied a most enjoyable hour in the afternoon, under the genial presidency of Mr. Henson. On Tuesday afternoon our beloved brother Chilvers preached an inspiring sermon from the words, "Even now" (John xii. 22). Tea followed, and then came the evening meeting, when parents, friends, teachers, and scholars were refreshed by suitable messages from brethren Parnell, Rose, and Chilvers. The superintendent read a most encouraging report. Thus, the Hills Difficulty are being climbed by the grace of God, and we go on, "resting in Him." The presence of Mr. W. Abbott in the chair added much to the enjoyment of the meeting. About £16 was given towards the work of the Master in this part of His vast vineyard. We pray for "showers of blessing" to fall upon us in the ensuing year, and that His Name may be glorified as the lambs shall be led to trust in the "Good Shepherd."—"HOPEFUL."

PRAYERS FOR THE DEAD.

WHAT saith the Bible, brother,
Unerring, but slighted guide,
That man, like the tree, is fallen,
Fixed in the state he died.

Penitent one, God's mercy
Freely is given thee;
But the soul that dies unpardoned
Dies to eternity.

Why then these vain delusions,
Cunning devices, taught
By men who hug the Papist lie,
But never truth have sought.

List to their urgent pleading—
"Pray for your faithful dead;"
But the faithful are in glory
Enthroned with their faithful Head.

Such are the foolish fables
Dragging our nation down,
Giving the lie to God's Own Word,
Courting His awful frown.

How are the mighty fallen?
How have we turned aside
To errors that flood our country
With dark destructive tide?

Pardon, O God, our weakness,
For we have gone astray;
Show us the *old* paths, good and true,
The straight and narrow way.

Deal with us, Lord, in mercy, for
How could the nation stand
If wrath, though deserved so justly,
Falls on our guilty land?

Tear down the veil of darkness
Woven with Popish lies,
Till the light of truth is flooding
England's deluded eyes.

Hear for Thy faithful remnant,
For safety alone can be
'Midst the perils dark around us,
By keeping close to Thee."

Hawkedon Hall.

EDITH MARSH.

Gone Home.

JOHN CHAPMAN,

late of Wilby, Suffolk, passed away on Thursday, April 26th, after only a few days of patient suffering. Our beloved brother had been enabled to sustain an honourable Christian membership for 47 years. He was baptized, and received into the Church at Horham, Suffolk, by the late Mr. James Galpine, and remained a member till called to his eternal rest. Our brother was for several years superintendent of the Sunday-school, and, afterwards called to the office of deacon. On the morning of his home-going he was able to speak to his dear wife and family, also to his pastor, J. R. Debnam, stating that he was only resting upon the finished work of Christ for his salvation and eternal glory, asking him to preach from Isa. xlv. 22, "Look unto Me, and be ye saved." &c. On Tuesday, May 1st, his mortal remains were laid to rest in the Chapel burying-ground, in the midst of a large gathering of friends. His pastor was assisted at the service by pastor A. J. Ward, of Laxfield. We commend the widow and family to the care and grace of a covenant-keeping God.—J. R. DEBNAM, Pastor.

JAMES MOSS,

of Canewdon, after, but a short illness, passed away to the homeland, June 7th, aged 57. He was a deacon of the Church at Prittlewell. His pastor, Mr. J. Chandler, saw him shortly before his death, and in the intervals of consciousness, said, "I am going home, I am going home." The funeral took place on June 14th. A goodly number of the friends from Prittlewell drove over. A service was held in the house, between 30 to 40 being present; brethren Elnaugh, Mobbs, and Ash, taking part in the service. After singing, reading the Word, and prayer, pastor Chandler delivered an address from Isa. xxxiii. 17. We then wended our way to the Village Church. The Vicar conducted the service in the Church, and gave out hymn, "Give me the wings of faith to rise." On leaving the Church, the "Dead March in Saul" was played. At the grave the Vicar read the burial service, Mr. Chandler gave out hymn, "There is a land of pure delight." Messrs. Mobbs and Chandler gave addresses; then hymn, "Death is no more a frightful foe," was sung, being the expressed wish of the departed that this hymn should be sung at his grave. Mr. Fuller prayed, the Vicar gave the Benediction; there was a large number of persons present; the services were very solemn. We sincerely appreciate the kindness of the Vicar.—R. A.

EDWARD JOHN PITTOCK,

aged 82 years. The aged pilgrim has reached his longed-for rest. Many readers of the "E. V. & G. H." will remember him as a deacon of the little cause at Great Yarmouth, where for many years it was his delight to spend and be spent in his Lord's service. His dear companion, after 58 years of happy married life, was called to her rest eighteen months ago; the blow was keenly felt, but the hope of meeting never to part again was a joy to the dear one's heart. On May 5th, he took to his bed, and on Lord's-day evening, June 3rd, his beloved Lord called him to his eternal rest to be "forever with the Lord." We sorrow not as others which have no hope. For some weeks before his departure, all fear of death, by which he was often in bondage, was taken away, and it was delightful to be with him, and hear him rehearse the goodness and mercy of God. Five years ago he came to London,

and with his dear wife joined the Church at Gurney-road, where he has left the savour of his short, but Christian fellowship. My dear wife (his only surviving child) was with him to the last. We laid the redeemed dust to rest, on Friday, June 8th, in West Ham Cemetery, and on the following Lord's-day evening, called attention to his removal in the words, "So He giveth His beloved sleep." Loving hearts ministered to his needs in his declining days, and to the last he fervently sought the Lord to reward them. Amen.—E. MARSH.

MRS. HOPE REYNOLDS,

the much-loved wife of our esteemed brother, pastor Philip Reynolds, passed away on Friday afternoon, May 18th, from pneumonia. The Christian's black friend was bidden to do quickly that which it did. The suddenness of the removal of the Lord's handmaid has distressed us all. She was at the Half-yearly Meetings of the South Indian Strict Baptist Missionary Society, held on Tuesday, May 8th, at New Cross, and now she is gone! For upwards of 24 years she halved the sorrows, and doubled the joys of her beloved spouse. For upwards of 30 years she lived face toward Christ crucified, face toward Christ glorified. She has taken with her her grace-prepared capacities of enjoyment; and for evermore, understanding, conscience, memory, and affections, will be avenues of bliss. How much she has gained! How many she has joined! She was not of the world—not numbered with the world; for her name was written in heaven; her's was the Christian's singularity and superiority. But although our dear brother Reynolds will miss the dear presence, he will find the Lord ever at hand. He goes his way alone, yet not alone; the Father is with him. On Tuesday, May 22nd, a saddened assembly attended the funeral obsequies of our lamented sister. She was laid to rest in Abney-park cemetery. Pastor Thomas Jones, of New Cross, read the Scripture and prayed in the cemetery chapel. Pastor S. Gray, of Brighton, delivered a brief address in the chapel, and rendered the last services of love at the graveside. The gathering of loving and sympathetic friends was of very considerable proportions.—S. GRAY.

HENRY JOHN TAYLOR,

my beloved father, was called home on May 31st, in his 73rd year. He was for over 40 years a member of the Surrey Tabernacle, having been brought to a knowledge of his true state by nature, under the ministry of the late Mr. James Wells, and baptized by him. About three years ago he removed to Ipswich, and with his wife, joined the Church at "Bethesda," and was in fellowship with them at the time of his decease. He was taken ill in November last, with dropsy, and was a great sufferer, but the Lord graciously supported him, and enabled him to bear it with patience and resignation. He was a consistent and humble walker, and adorned the doctrine of his Lord and Saviour in his life and conversation. During his illness the enemy of souls was permitted to harass and distress him much, but towards the end he realized a solid and a settled peace, these words being brought to his mind with much comfort and sweetness. "Their sins and their iniquities will I remember no more." His last audible words were, "My Saviour, and my Redeemer." One of his most favourite hymns was 283, "Wells' Selection," especially the 3rd verse. He leaves a sorrowing wife and family, but we mourn not as those that are without hope, knowing that for him to live was Christ, and to die is gain.—W. H. TAYLOR.

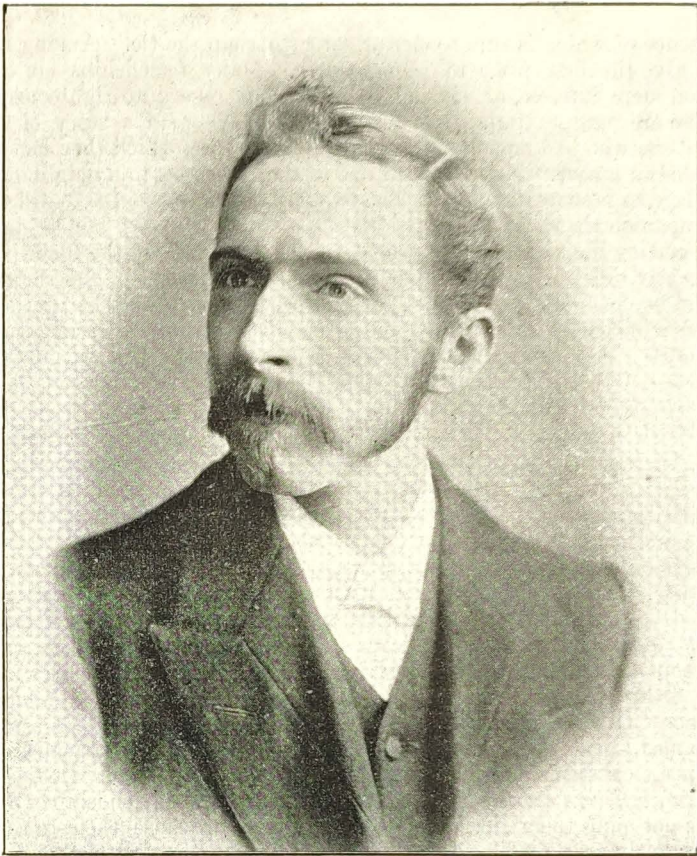


Photo by Nye and Co. Walworth, S.E.

MR. E. W. FLEGG.

(See page 232.)

The Friendship of Jesus.

BY E. MITCHELL.

(Continued from page 200.)

"I have called you friends."—John xv. 15.

IN our former paper on this subject we noticed that the friendship between the Lord Jesus Christ and His people originated with Himself ; and that His friendship to us is the cause of our friendship to Him. We remark now that

THIS FRIENDSHIP RESTS ON A SOLID BASIS.

Certain elements are necessary to ensure a lasting friendship, the
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absence of which is sure sooner or later to snap the tie. Among these we give the first place to *righteousness*. Many friendships are based upon mere interest, or mutual gain, without regard to righteousness; these are sure to fail. We remember to have read a story of three robbers, who had amassed a considerable treasure, which they had concealed in a cave. Needing food one of the three goes to a neighbouring village to procure a supply. The two left in the cave agree to kill their companion that they may have his share of the plunder, but he, intent on getting possession of the whole for himself, poisons the food. The two slay him on his return, but are themselves poisoned, and the three dead bodies found in the cave, together with the spoil they had gathered. This sufficiently indicates the end of friendships that are based on mere interest; they carry the elements of their own destruction within themselves. But the friendship of the Lord Jesus and His people is not based on mere interest; all is in righteousness, there is no wrong done, suffered, or intended; it is a holy, righteous, and durable friendship.

Another element of durable friendship is *propriety; becomingness*. At first sight this may appear to be lacking because of the infinite disparity between the parties—the Creator and the creature, the Holy One and polluted sinners, the heir of heaven and the brat of hell. But this is only in appearance, for *Jesus in His condescension preserves His dignity*. An earthly prince could not well consort with criminals without debasing himself. It was cast at our Lord as a term of reproach that He was “a friend of publicans and sinners.” But He raises sinners without lowering Himself. By Him criminals are justified, slaves freed, the filthy cleansed, the unholy sanctified, and the defaced renewed. Hence “He is not ashamed to be called their God,” yea, He is “not ashamed to call them *brethren*.” Shame is fatal to real friendship in properly constituted minds, but Jesus is not ashamed of His friends. Again, *believers exalted preserve their humility*. The friendship of Jesus does not puff them up, make them presume, or cause them to forget their lowly origin. They cast their crowns at the feet of their great heavenly Friend, to whom they are indebted for all that is good. “Not unto us, O Lord,” they cry, “not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” Pride is an insufferable evil. But

“The more Thy glories strike mine eyes
The humbler I shall lie;
Thus while I sink my joys shall rise
Unmeasurably high.”

Christ’s condescension without loss of dignity, and our elevation with deep humility, give propriety to the friendship between us, notwithstanding the immense disparity that exists.

Mutual esteem also is necessary to ensure a lasting friendship. This is found in the friendship we are considering. Believers esteem their Lord as the *perfection of all excellence*. To them He is “the chiefest among ten thousand,” and “the altogether lovely” One. He is “fairer than the children of men.” “A Sun amid ten thousand stars.” There is none like unto Jesus, neither in the heavens above nor in the earth beneath.

“Compared with Christ, in all beside
No comeliness I see.”

No words can express the esteem of believers for their great Friend, and they know that He is far more excellent than their highest conceptions.

“ If asked what of Jesus I think ?
 Though still my best thoughts are but poor ;
 I say, He's my meat and my drink,
 My life, and my strength, and my store :
 My Shepherd, my Husband, my Friend,
 My Saviour from sin and from thrall ;
 My hope from beginning to end,
 My portion, my Lord, and my all.”

Believers esteem their Lord beyond all, and grieve that they cannot esteem Him as they desire to do, and as they know He deserves to be esteemed.

But Jesus esteems His Church as *the perfection of beauty*. “ Thou art all fair, My love, there is no spot in thee,” are His own words to her. True it is that she has no comeliness of her own, but He has arrayed her in His own sparkling excellences. As she realizes this she sings—“ I will greatly rejoice in the Lord, my soul shall be joyful in my God : for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Jesus finds His people black, but makes them fair. He “ loved the Church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.” The Lord Jesus views His people as what they are in Himself, He sees His Church as she assuredly shall be when the work of grace is fully accomplished, and esteems her as the very perfection of beauty. The mutual esteem and admiration of the Lord and His people are beautifully set forth in the glowing imagery of the Canticles ; nor is the Lord a whit behind His people in expressing His admiration. This is truly wonderful ; as wonderful as it is true, and as true as it is wonderful. As we read His commendations we blush before Him with a deep sense of our own unworthiness, while our heart rejoices in anticipation of being one day all that He would have us be.

Friendship thus based on righteous principles, carried on in strictest propriety, and founded on mutual esteem, will endure. And our great Friend is “ Jesus Christ, the same yesterday, and to-day, and for ever.” He knows not the shadow of a turning, but ever abides the unchangeable Lord. Are we blest with His friendship ? Then all must be well. Our lot may be lonely, our circumstances may be low, our earthly friends may be few, but in Him we shall find all that we can possibly need.

“ Secure, when mortal comforts flee,
 To find ten thousand worlds in Thee.”

Many of those for whom we write are aged, afflicted, and poor, and yet rich in having Jesus for their Friend. Be not cast down. Your Friend will attend to your case. All things are in His hand, and at His disposal. Trust in Him, and fear nothing that may befall you ; for—

“ All must come, and last, and end,
 As shall please your heav'nly Friend.”

Here for the present we must leave our subject, hoping to return to it in our next issue.

OUR PORTRAIT GALLERY.—No. 8.

MR. E. W. FLEGG.

DEAR BROTHER,—In response to your request I send you a brief outline of my life. I was born in London, in the year 1867. I was blessed with godly parents, brought up under Christian influence and training, and the subject of many earnest prayers on the part of my parents. These things, together with the godly instruction I received at Soho Sunday School, were the means of preventing me from running into the depths of outward sin, into which some are permitted to go.

About the year 1880, I was much affected by my brother being baptized, and became greatly concerned with respect to my condition before God. From this time I commenced attending the week-night services with my brother, and, although I often felt condemned under the Word, I continued to attend, feeling that I could not stay away. Thus some time passed with me until one evening as I was going home, such a sight and sense of my sins was given me as to create feelings which I cannot describe. In the open air, with agony in my heart, I tried to plead for mercy, feeling myself utterly lost and undone. The burden clung to me, and there seemed for a time no ray of hope. As time went on I feared that all I had felt and thought I had experienced was merely the result of my Christian surroundings and associations; and I was tempted to wish that I had plunged into the depths of sin, that I might be sure that I was really called of God. However, from whatever source my emotions might arise, I could not but feel that I loved the house of God, and the people of God, nor could I do other than attend the services.

Some time after this it was my privilege to become possessed of a book entitled "The Kingdom of Grace," by Dr. Krummacher. A sermon in this book, on God as a Master Builder, I read with great delight, and God was pleased to make it the means of bringing joy and peace into my soul. The house of God became increasingly precious to me, and I greatly profited under the faithful ministrations of Mr. Box. I was baptized by him, with eight others, on August 30th, 1884.

My first attempt to speak in the name of the Lord was made at Newton Longville, in Buckinghamshire. I was spending a holiday there with two fellow members from Soho. For some reason no minister came on the Lord's-day, and the friends pressed us to take the services. One of my brethren took the afternoon service on condition that I would undertake the evening. The words I spake from were "It is well." On my return to London I was asked to supply several pulpits, but always declined, except in the case of the illness of a minister, just to fill up a gap. Invitations, however, continued to flow in, and I became greatly exercised in my mind on the matter. I consulted my pastor, Mr. J. Box, and after preaching several times before the Church at Soho, I was sent forth with the approval of the Church to exercise my gifts, as the Lord might open doors for me.

From that time I sought to honour and exalt the Lord Jesus Christ in preaching the Gospel in various parts of London and the country, until in January, 1894, I commenced my labours as pastor of the Church at Bexley Heath. Here the Lord has been pleased to greatly

bless His Word in comforting His people and quickening souls into life. During my pastorate the freehold of the chapel has been purchased, and the chapel enlarged and renovated.

We are dwelling in peace, and I am happy in my work. I fall at His feet adoringly, and say, "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" "By the grace of God I am what I am."

Yours, in the Master whom we serve,

E. W. FLEGG.

Bexley Heath, June, 1900.

"I WILL LOOK UNTO THE LORD."

"Therefore I will look unto the Lord; I will wait for the God of my salvation my God will hear me."—Mic. vii. 7.

THE prophet in a plain, yet comprehensive, manner, sets forth the legion of evils, open and secret, which govern and actuate those who fear not God. The depths of iniquity, the various guises under which they appear, the high offices which were turned into cess-pools of corruption, positions of honour and trust were used as infernal levers to obtain unjust gain from the people whom they ought to have protected and administered equity to. Even the prince, who should have clean hands and unblemished character, was a mass of pollution. The head drank freely of the streams of wickedness, which sent bane through every artery of the body, viz., the people.

Such was the pain inflicted by these subtle and depraved men that the prophet declares the best of them is as a brier (what must the worst have been?), exceedingly treacherous and sharp; scorpions in human form. Dealings or contact with such men, who are the embodiments of evil spirits, must cause affliction and pain. Human nature is still the same, and ever will be until it goes down to its mother earth. The restraining hand of God, good laws with heavy penalties awaiting their transgression, have a tendency to suppress and keep down these monstrous iniquities that are so deeply seated in the heart of man. Were it not for the mighty hand of God, and the rod of punishment that awaits their sins, men would still continue their nefarious practices; for "the heart is deceitful above all things, and desperately wicked, who can know it?" Sin is the only element in which the unregenerate soul can breathe freely. "O wretched man that I am, who shall deliver me from the body of this death?"

The prophet saw through a heavenly glass, and so he said: "Therefore I will look unto the Lord," in whom dwelleth the essence of justice, equity, and mercy. He is the fountain of purity, the spring of all comfort and joy, the eternal storehouse which contains an inexhaustible fulness, preserved for and dispensed to those that look unto the Lord. Mercy expands her arms and embraces all that sigh and that cry for all the abominations that be done in the land (Ezek. ix. 4). The heavenly magnet draws the soul's eye to the glorious object wherein are centred the grand specifics for all maladies and complaints of the soul; the healing balm, the purifying streams, the savoury meat, the good old wine of the kingdom, for drooping spirits; the garments which Satan's

arrows cannot penetrate (viz., the righteousness of Christ) ; the helmet which protects the head from the sunstroke of error, the shoes which preserve the feet from the thorns of deceit, while the light of truth illuminates the pathway that leads to the celestial city. The defence of the believer is the munitions of rocks (impregnable). The sword of the Spirit fights the battles of the saints. "Therefore look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else" (Isa. xlv. 22). When once the eye is fixed upon Christ, the heart is willing to wait His time, having seen a little of the glorious redundancy, the unfathomable depths, the immeasurable heights of the mighty streams of love and compassion that perpetually flow from the everlasting ocean of God's favour.

No wonder the prophet said, "I will wait for the God of my salvation." He had abundant evidence from personal experience that there was no salvation nor safety to be found in man, nor in the works of man : for man is bound by the cords of depravity, he is held fast by the vice of sin. The insatiable lusts stalk abroad unfettered, they never tire ; but, like the horse leach, they still cry, "Give." No pungent sorrow, no judgments, no length of years can remove the adamant of sin. The wicked never cry for salvation. They know not that they are lost. They have never been plunged into Job's ditch. Eternity has never rung its awful and solemn sounds in their souls. God's law has not thundered into their ears, "The wages of sin is death," or they would cry, trembling, "What must I do to be saved?" How different with the awakened soul. The candle of the Lord shows the depravity of the heart, and the lurking monsters of sin that dwell in it. What a cage of unclean birds is man's heart ! What a filthy wretch he feels himself to be ! No help in self or creature can be found. Thus I will wait for the God of my salvation, the spotless precious Lamb of God.

The holy principle implanted in the heart will, and does, cry for its Divine Author. "For there is none other Name under heaven given among men whereby we must be saved," Acts iv. 12 "Blessed are all they that wait for Him," Isa. xxx. 18. No man ever waited in vain for God. No soul ever sat at the door of mercy waiting beyond the set time. He that bids thee wait will never fail or forget. Fears may hang the harp upon the willows. Unbelief may and does rob. Gloomy doubts darken the sight, and Satan grieves the spirit with evil suggestions ; but He that hath promised is faithful, and will arise and favour His waiting ones. "He cannot deny Himself." "He will come leaping upon the mountains, skipping upon the hills" (Sol. ii. 8), bringing salvation in all its fulness and glory. The spirit of heaviness caused through waiting will be removed, and the garment of praise given. Yea, beauty for ashes, and the oil of joy for mourning. Then shall the lame man leap as a hart, and the tongue of the dumb sing. They that go down into the valley of despondency, waiting for God, shall climb to the heights of Zion. They shall see the King in His beauty, coming as the Captain of their salvation. He will bring every son and daughter to Zion, with songs and everlasting joy upon their heads. When the Lord breathes upon the dry bones, how the heart longs to bear more of the sacred and Divine impress of the Holy Lamb of God ; it thirsts for deeper and deeper draughts of His blessed love ; it desires to be clothed with humility.

How blessedly is one grace linked with another, fitted together by the great Master-hand, which makes the golden chain of the graces of the Spirit to adorn the bride of the Lamb, and thus all things work together for good in Divine order. They move to accomplish the purposes of the heavenly Designer, working out the glorious and sublime consummation of His unalterable decrees.

Thus, after looking, the prophet waited, and then the wings of love carried him to the lofty heights of assurance. His lips were unsealed, and he said, "My God will hear me." His feet were upon the rock, his spirit enjoying the pleasures that arise from a heart-felt affinity with the mighty God of Jacob. O, enviable spot! O, coveted position! How hallowed the place consecrated by penitential tears, while the heart melts under the holy anointings of a Saviour's love! What vast numbers of trembling believers would give all they possess if they could but honestly and feelingly say, "My God will hear me," little thinking that the desire to adopt such language is a sure earnest of the life of God in their souls. Let such be of good courage, for those who desire the God of heaven, shall surely go to heaven: for heaven would not be complete without them.

JAMES CALCOTT.

Coventry.

“ F A I T H . ”

The following Short Paper is the substance of an Address delivered at the Suffolk and Norfolk Association, June, 1900,

BY THOS. JONES, ZION, DEPTFORD, LONDON.

KIND READER,—Allow me to say that it is at the urgent and very kind solicitation of beloved brethren that I am prevailed upon to send a few thoughts upon the subject of faith. I say this because at our own Association meeting, held last March, I had the honour and the privilege of writing and reading a paper on "The Fight of Faith," which has since been published, and received the approbation of many brethren and friends. It seemed to me a singular coincident that our good Suffolk brethren should select the subjects of "Faith, Hope, and Love," and that Faith should be entrusted to me. All this I must leave and at once proceed to fulfil my promise.

All men have faith: were it not so, we could not live. Natural faith lies at the foundation of all business transactions in all co-operation, and at the basis of all human affection, and is the tie of all home associations. It is the bond which unites and cements the human family into one great brotherhood. It does not follow that all men possess faith in God, in revelation, redemption, and future glorification. But why not? The answer is not far to seek! The faith necessary to believe and accept the existence of a Supreme and Divine Being, the revelation of His mind and will, the redemption by atoning sacrifice of a Mediator, is essentially the gift of God. To give definitions of faith is no easy matter; in fact, to define things generally is by no means an easy task. We therefore confine our remarks to the fact that faith properly signifies a persuasion, an assent to truth upon the authority of another—*e.g.*, we accept the testimony of patriarchs, prophets, priests, kings, Christ, and Apostles. We believe in these men as servants of God and as inspired

by the Holy Spirit; and in Christ as the Son of God, sent by God to declare the great love of God, and to open up a new and living way of access to God, so that the *act* of faith is that of a poor, helpless, law-condemned sinner casting himself on Christ for salvation, pardon, peace, and eternal life. It is indeed the act of throwing himself entirely and solely on the benevolence and superabounding mercy of God. Faith is the vision of the kingdom of grace, it is the eye of the new creation which sees things invisible: "The evidence of things not seen," the organ of sight, which looks within the veil.

" Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horror hides."

Faith is no tenant of Doubting Castle, no captive of Giant Despair,

" But laughs at impossibiliti.s,
And cries, It shall be done."

Faith is described as being the substance-ground, or evidence, or confidence—*i.e.*, faith is the giving substance to things hoped for. There is what is called a historical faith—*i.e.*, an assent to the truth of revelation as a certain and infallible record. It believes that Moses wrote the Pentateuch. It believes that *one* Isaiah was the author of that invaluable book known as the Book of the Prophet Isaiah. We have no desire to *saw* the good man asunder. It is quite true that our faith in inspired truth can allow us to eat, sleep, and rest, although surrounded by Higher Critics. Yes, brethren, we believe in the verbal inspiration and the infallibility of the Bible, which is the impregnable rock of eternal and unchanging truth.

Faith a Divine gift: "God hath dealt to every man the measure of faith." Why? "That faith should not stand in the wisdom of men, but in the power of God." So we learn that "faith comes from God the Father of our Lord Jesus Christ." "It is the gift of God. "Jesus is the Author and Finisher of our faith," the Captain and the Perfecter of our faith. These Scripture quotations lead us to consider *saving faith*.

Saving faith is that gracious quality, principle, or habit wrought in the heart of the believer by the Spirit of God. This important work is accomplished by the Holy Spirit taking the things of Christ and revealing and applying them to us, so that saving faith is the resting on the finished work of Jesus Christ—the accepting of the testimony of His Gospel, receiving His righteousness as our "glorious dress," and thus we are justified by faith through His blood. Faith in justification is a hand or instrument receiving the righteousness of Christ. It will be obvious to most of us that saving faith unites us to the Lord Jesus Christ, and by faith we abide in Him.

Saving faith gives fidelity to promises: I mean, faith believes in the faithful performance of the things promised, for it has confidence, reliance, and trust in God, believes that "He is the Rewarder of them that diligently seek Him." To saving faith "the righteousness of God is revealed." Such is the faith of God's elect, "once for all delivered to the saints." This is the faith by which Christians live, move, and have their spiritual being. This is the faith which overcomes all opposing forces, gains glorious victories, and wins grand triumphs. "And this is the victory which overcometh the world, even your faith." It is by this faith we are led to know—

“ A Deity believed is joy begun ;
 A Deity adored is joy advanced ;
 A Deity beloved is joy matured.”

When faith is swallowed up in glorious sight, and hope in grand fruition, and love in its boundless ocean be enjoyed by us, may our successors write with a loving pen one rich beautiful epitaph—“ These all died in faith.”

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Scripture Science Studies No. 7.—*Chemistry.*

THE name of this Science seems familiar enough, and yet it is not easy to define exactly either the *origin* or the *scope* of the word Chemistry. It is in some respects derived from the old “ Alchemy,” said by some to mean things *secret* or *hidden*, and connected with many a vain desire and absurd endeavour. The Alchemists laboured to find a “ stone ” that would turn all base metals into gold, an “ elixir ” to prolong life to almost any period ; and in these, and similar pursuits, they wasted their time, their money, and their energies.

But another derivation of the word has been suggested—viz., that of *mixing* ; for much of practical chemistry, both ancient and modern, consists of mixtures, and finding out how one compound or simple substance or liquid unites with, or counteracts the action of, another. In modern times we have the chemistry of *analysis* as well as that of *combination* ; the analyst taking things to pieces, as it were, and finds out their exact ingredients and the relative proportion of each, and thus much information upon many things has been gained.

Still we can hardly regard modern chemistry as an unmixed good, for the same ingredients mixed and prepared in a different way produce different effects altogether, and poisonous articles may be manufactured out of materials that were originally harmless and healthful, *e.g.*, the *salt of lemons* extracted from that wholesome fruit, *prussic acid* made from bitter almonds, and alcohol distilled from wheat. And, on the other hand, palatable and sweet things can be produced from deleterious and unwholesome ingredients.

God's chemistry is altogether of a higher and different order to man's best attempts at the business ; for He can and does bring good out of evil, life out of death, and achieves the grandest triumphs of His mercy from the ruinous heap of man's misery, guilt, and shame. God is the glorious Master Chemist of the Universe ; and whether we think of nature, providence, or grace, He hath done all things well.

As we think of the trees drinking up and thriving upon a poisonous element in the air, and giving forth beauty, shade, and healthfulness ; of the ground purifying the offensive things it buries, and gaining from them richness and fertilizing properties ; and as we contemplate the deep, great ocean swallowing up so much defilement and itself remaining beautiful, sweet, and invigorating, the grand home of the fishes, and the sanitorium of the world, we are constrained to admire the consummate skill and wisdom of Him who ruleth over all. So in the Bible we may

expect to find something about chemistry; not, indeed, a scientific treatise, couched in grand language for the learned to study and wonder at, but simple statements, rules, and directions, which show their Author to be wonderful in counsel and excellent in working.

The rules laid down concerning leprous garments and houses involved a certain branch of this science, and it has been observed that the water of purification, the clean or cleansing water sprinkled upon the ceremonially unclean (see Num. xix., and Ezek. xxxvi. 25), was made so by having *charcoal* put in it; the ashes of the heifer, which, after it had been slain, had been burnt with cedar-wood, hyssop, &c.; charcoal prepared in the *open air*, and, therefore, the purest and best. Then, again, the *incense*, which was the burning of sweet beaten-out spices, was a sanitary regulation to counteract the ill odours arising (*in a hot country especially*) from the slaughtering of so many beasts, and the burning of their carcasses; while figuratively it set forth God's acceptance of Christ's atonement, and His delight in those who believe on the Name of His beloved Son. A beautiful picture of good things to come, but affording no pretext whatever for the offering of incense in so-called places of worship now. The anointing oil also, prepared for the initiation of prophets, priests, and kings into their offices, and the consecration of the various vessels and articles of furniture of the sanctuary, was a confection compounded "after the art of the apothecary" (Exod. xxx.), and was never to be made or used by anyone except those for whom it was ordained by God Himself.

The cleansing and whitening properties of the "fuller's sope" (Mal. iii. 2), which restored soiled garments to their original whiteness, showed a knowledge of that branch of chemistry long ages ago, and was made an emblem of the purifying grace of the Lord Jesus Christ, just as the unction of the Holy Spirit was symbolized by the holy oil, and lies at the root of the word Christian—the *Christ* being the Lord's Anointed, and all His believing people being spiritually anointed likewise.

The bright and indelible scarlet dye, said to have been obtained *first as purple* from a certain shell-fish, and then re-dyed in another preparation obtained either from another shell-fish or the cochineal insect. This double dye is made the emblem of the deep, indelible stains of sin upon the life, the conscience, and the heart; but God's promise is to make His people white as the purest snow, the whitest wool; for the blood of Jesus, God's beloved Son, cleanseth from all sin, but that alone is equal to the wondrous work.

" Could my zeal no respite know,
 Could my tears for ever flow,
 All for sin could not atone:
 Thou must save—and Thou alone!"

David felt himself to be doubly dyed, indelibly stained by sin, yet he could pray, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow;" and his prayer was heard, and answered.

Divine chemistry brings good out of evil; makes sorrow yield eternal joy; transforms pains, afflictions, and losses into blessings and gains; and at last will raise the body, that has become mortal and perishing through sin all pure and perfect, like the glorious body of the risen Saviour.

“Corruption, earth, and worms
Will but refine this flesh,
Till my triumphant spirit comes
To put it on afresh.”

So Watt's sings, and it is true of all God's own people, but *only of them*, only those who bear Christ's image here will bear it there, only those who love Him now will see His face with joy in that great day, and go in with Him to enjoy immortality and eternal life. Oh that we may be numbered with those

“Who now believe, but then shall view,
The brightest wonders God can shew.”

Amen.

“NONE OTHER NAME.”

By C. HEWITT.

“For there is none other Name under heaven given among men, whereby we must be saved.”—Acts iv. 12.

A DARING and bold declaration for Peter, a simple follower of the *despised* and slain Nazarene, to make before the ecclesiastical council at Jerusalem. To have the audacity to avow that the Man whom they had crucified as a cursed *criminal* on Calvary was the *only* one that could redeem and save them. Mortifying and unreasonable to the last degree to their aristocratic and priestly pride. Yet it is even so, and now, in this age of riches, ambition, pleasure, unbelief and speculation, no other Name will suffice to bless and profit mankind. None other Name is so honourable, dignified, reverential or potent. None other so precious, consoling or inspiring. None with such music, such light or life. None other Name can save, redeem, regenerate, pardon, justify or preserve. None so exalted or so infinite and glorious. All other names pale in comparison. This Name all others shall survive, and through eternity shall live. Bernard says the name of Jesus is not only light, but also food, likewise oil and salt; it is honey in the mouth, joy in the heart, and medicine to the soul. A poor blind man on a city bridge sat reading an embossed Bible, and coming to the words of our text, he completely lost himself and kept on repeating, “None other Name; none other Name.” A gentleman stopped to listen; one who had felt his sins, but could not obtain peace. The three precious words followed him home, and there they became as melody to his heart, and effected his soul's release and salvation. A soldier of Napoleon's great army was wounded by a bullet entering his breast and was carried to the rear; while the surgeon was probing the wound to find the missile the guardsman exclaimed, “An inch deeper doctor, and you will find the emperor.” But how much more truly may it be said of a child of God that the name of Jesus is indelibly impressed upon his innermost spirit: for he can truly sing:—

“Thy Name shall dwell upon my heart,
And shed its fragrance there.”

In great mercy the dear Lord revealed this fact *experimentally* to a dear little girl of Walworth some time ago. The poor child was severely scalded, carried to the hospital, and survived but a short time. The last

night of her sufferings nothing broke the silence of the ward but the ticking of the clock. Bye-and-bye there arose from her bed a low, but beautiful melody :—

“ Jesus, the Name to sinners dear,
The Name to sinners given.”

Quiet again prevailed, and, presently the sweet and subdued voice broke forth again :—

“ Happy if with my latest breath,
I may but gasp His Name.”

The nurse hastened to her bed-side only to find the chastened and ransomed soul had taken its flight to the regions of felicity, where it will ever sing in notes still more sublime, that Name which is above every name.

As to the importance, worth and benefit of this Name, this Rock, Sun, Shield, Guide, Shepherd, Friend, Counsellor, Wonderful, Captain, Mediator, Advocate and Redeemer, I think it will be not inconsistent to observe :

That sin-burdened souls need no other.—Soul trouble is produced by God. Light entering into the soul reveals the heinous nature of sin, and what it has wrought in the soul—the mischief, the ravages, the enmity, and estrangement from God. Sin is felt to be a *heavy* burden indeed, and the soul is led to cry, “ Who shall deliver me from the body of this death ? ” It becomes distressed with fears and apprehension as it sees that sin is the transgression of the law, and must, by incurring the righteous indignation of our Maker, be punished. The tempest-tossed soul, mourning, weeping, and full of trouble, casts around for help, mercy, relief. And where is its resting place, its sheet anchor ? Where did Bunyan find deliverance from his *intolerable* load ? Why, at the Cross. There, every seeking, burdened sinner will find life in a look at the crucified One. The sweet name of Jesus will suffice to impart hope and joy. The name of “ merit ” or “ penance,” of “ saint ” or “ priest,” of “ Mary ” or “ beads ” will not avail to soothe or save. Once the blessed Jesus appears to the soul in all the suitability and fulness of His grace and love to redeem, in the all-atoning efficacy of His blood and sacrifice to cleanse from guilt ; then it will be content, and will desire no other name, but the Mediator and Saviour to love, adore, and triumph in.

Tried spiritual believers need no other.—True believers are born of the Spirit, hence they become spiritually minded ; minding and loving the things of the Spirit. The Spirit which quickened them, dwells in them, and walks in them as in a temple ; inspires their prayers, revives their graces of hope, love and faith. They believe in Jesus with, not a carnal, secular faith or assent, but with a belief to the saving of the soul, even a faith that works by love and purifies the heart. Yes ! they believe that their sins were laid on Jesus ; that they are chosen and loved from eternity past ; that they are adopted, justified, and shall be glorified. It is given to them on behalf of Christ, not only to *believe* on His name, but to *suffer* for His sake. Therefore it follows that a spiritual heaven-born faith is a *tried* faith. Peter writes of “ the *trial* of your faith which is much more precious than gold that perisheth.” Testing times of temptation, affliction, losses, bereavements, disappointments, pains, crooks, troubles prove the Divine reality of a spiritual faith, and make

it more active, bright and vigorous. But in the midst of the fires and floods of adversity, what refuge does the weary pilgrim, the good soldier, the storm-beaten Christian mariner turn to? Why! to the peaceful harbour and refuge of that *transcendent* thrice-blessed Name that has buoyed up and strengthened myriads of saints in the ages past.

The precious and inspired Scriptures reveal no other.—The Scriptures of God! the Holy writings! comprising the best of books. Heaven's dictionary, vocabulary, directory are God's code, rule, law and authoritative will to man. All Scripture is given by *inspiration*. Holy men of old spake and wrote as they were *moved* by the Holy Ghost. We find in those testimonies no allusion to any other name with the virtue and efficacy in it to save, except the name of Jesus. He alone was promised when man fell, was also promised to patriarchs, typified by sacrifices, predicted by prophets, and announced by Himself as the *only* Way, the Truth, and the Life. Notable characters, eminent for faith, courage and piety, are to be found in sacred history. Abraham! a name of which the proud Pharisee boasted as his father. Yet this father could give no relief to a natural son of his who had fallen into a burning hell, although he did claim kinship with his great ancestor by saying, "Father Abraham send Lazarus." Many sat in Moses' seat—a perilous place—and they esteemed Moses in preference to Jesus. Salvation, however, was not to be found in the name of Moses. By the power of Jesus' name the apostles wrought miracles. At the name of Jesus devils trembled, idols were cast down, sinners' hearts of enmity and adamant were changed to love and contrition. In His *Name* shall the Gentiles trust.

The ransomed in glory praise and adore no other.—Whence all their bright array? How came *they* to those happy seats of everlasting day. On earth they wet their couch with tears. Here they were converted and renewed by grace, and were kept by the power of God. His sheep they were. Plants of a living hope. God's witnesses; they bore the cross of reproach and trial. They overcame *through* their conquering King. To whom shall they ascribe their symphonies of praise? Whom shall they magnify and extol for their deliverance from justice, wrath and sin? Surely unto *Him* that loved them and washed them in His own blood, who bore their griefs and carried their sorrows, shall they eternally render thanksgiving and honour, majesty, glory and blessing. To *Him* they owe their all of joy, security, felicity, purity and pleasure, world without end.

Dear reader, may you and I through free and sovereign mercy, find our names recorded in some humble place beneath our Lord the Lamb. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"One generation . . . to another."—Psalm cxlv. 4.

WE beg permission to take these words away from their beautiful setting; and for the time being to forget the contents of this delightfully instructive Psalm. The reason for such proceedings will be apparent to our friend the reader. The idea for our consideration is that of *continuity*, or uninterrupted succession of certain gifts, graces, or

acts, as the case may be. In the experience and reading of our everyday life, there are few, comparatively speaking, but will agree with us when we say that it is by no means pleasant, when reading some specially interesting and instructive article in our paper or magazine, to find oneself suddenly and very often abruptly confronted with the ominous words, "*To be continued.*" The disappointment can be better imagined than described. Yet, these words are exceedingly helpful when applied to certain important subjects. There is a delightfully cheering sentiment contained in them when used in connection with spiritual truth or truths; *then* they are often full of glad tidings of great joy, and are the means of leading our thoughts to subjects of highly spiritual import, which often prove marrow and fatness to the soul, refreshing to the spirit, and invigorating to heart and life. The object of this short Paper is to direct attention to a few things out of the many that are *continued*. It is well for us that it is so! Take for example the exceedingly precious soul-nourishing truth—*infinite mercy*. From eternity, all through the centuries of time this truth has been extended to perishing men, every generation has produced its race of penitent needy sinners; and the eternal fountain of the great heart of the Divine Father has never for one moment ceased to bestow mercy on needy suppliants. Men in all ages have been gladdened, cheered and comforted in the great thought that mercy, pure, kind, compassionate and immeasurable, has continued to extend a hand of sympathetic help to those destitute of strength, yet burdened by an overwhelming sorrow arising from a consciousness of guilt. Mercy, free and eternal still exists, bless the Lord; and shall continue till the cry of the last penitent shall be raised, and the last elect vessel shall shelter under the mantle of forgiving love. To-day, many can say, if not able to sing—

"Once a sinner near despair,
Sought Thy mercy-seat by prayer:
Mercy heard and set him free:
LORD, that mercy came to me."

The lovingkindness of God shall be continued. It is eternal; it is free; great, strong, good, and changes not. This beautiful compound is exceedingly suggestive! Have you ever thought of this word: *love-in-kindness*? It means kindness, full of love; tender regard and Divine favour. It is utterly impossible to outlive the love of God. It passeth all knowledge, so that neither angels nor the most cultured divines can comprehend it. It is beyond the grasp of the highest intelligence—:he loftiest conceptions of the deepest, broadest thoughts of the mightiest of beings in the great universe of God. None can exhaust the boundless love of the Infinite Jehovah,—

"God only knows the love of God,
O that it now were shed abroad
In this poor stony heart!"

Be of good cheer, ye pilgrims: for having once "tasted, handled and felt" the love of Christ, it shall be renewed again and again—it shall be continued down to the end of our journey, and when we gain the entrance into "the heavenly city" it shall be continued through the eternal ages of a glorious eternity. For ransomed, purchased, saved sinners shall join,—

“And sing with rapture and surprise
His lovingkindness in the skies.”

Divine Providence must continue. The mighty wheels of Providence are in perpetual motion. The Divine Author of Providence is ceaselessly engaged superintending His numerous family, for all eyes are looking unto Him, and He giveth them their meat in due season. The cry of the raven, the fall of the sparrow, are known on high, as well as the number of our hairs. So that we may say providence is an endless chain; or a stream that never dries—its waters flow on and on through all time. The sun shines, stars twinkle and the moon sheds forth her borrowed light. Seasons come and go. Continuity is thus stamped on all God's works. What has been shall be! What God was to the *ancients* He continues to be to the *moderns*. His grand promises never fail, the store is never exhausted: and it shall be continued although it is quite true in our experience—we say it to our shame—

“Blind unbelief is sure to err,
And scan* His work in vain:
God is His own interpreter
And He will make it plain.”

The Bible must continue through all time. It is the inspired Word of God. Its glorious message of glad tidings must continue to be the power of God unto salvation until all the elect are eternally saved. Its great truths must continue to influence the saints through all time. Why, the Bible is a glorious record of the triumphs of invincible grace; and shows forth the grand achievements accomplished by its own powerful operations. Such works of magnitude need continuation—to be repeated again and again in our Churches, homes and hearts. The Gospel and the Gospel alone is now as in the past “the power of God,” by it He will fulfil His eternal purposes of mercy in the salvation of His elect: and by no other means. May it please Him to go forth in the chariots of His salvation, and ride forth mighty to save.

Christian experience must continue. We have not reached the goal, nor obtained the prize. We are in the race and pressing forward, going on to perfection. To-day we are in a state of transition; not at a standstill, but motion. Walking, pursuing, enduring, and ploughing. Fresh discoveries, new thoughts, clearer views, deeper heart-work, wider knowledge, increased acquaintance with the things of God. From milk to strong meat, from childhood to the full stature of a man. From a early experience to maturity. Such is the order, increase, enlargement, development until we come to the fulness of ripened experience. How far below this we feel! What work for the Spirit and grace to do! What squaring, pruning, fitting must be performed before we shall really become “fitly framed together.” Let this thought help you, that experience must continue until perfect likeness to the Divine image is accomplished in His saints: for this is the gracious design of predestination, and the fulfilment of God's great and eternal plan in redeeming grace. May He “work in us to will and to do of His good pleasure!”

* Many people seem to misunderstand the word *scan*. They think that it means to pass over lightly, or to take a mere passing glance, forgetting that it means to *examine carefully*, so as to scrutinise.

THE JOYFUL RETURN OF THE RANSOMED.

BY THE LATE JAMES PONSFORD.

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah xxxv. 10.

THE *ransomed*. The connection in which the word is here placed would suggest, if not imply, without any great stretch of the imagination, that there are also the *unransomed*. Solemn thought! to which do I belong? It has been asked, “Why should God ransom a part of the human race, and leave the other part *unransomed*?” Behold, O man, the sovereignty of the all-wise God, who doeth all things after the counsel of His own will, and in the words of Paul, “Who art thou, O man, that repliest against God,” and again as in the words of the learned doctor of the law, “Lest haply we be found fighting against God.” Oh! the mercy to be brought to bend humbly at the footstool of Christ, and feel the outgushing of His love in our soul; we shall not then raise such a question.

The *ransomed* implies further that what is ransomed was held in bonds. What bonds do we lie under, till the word of the Lord goes forth, “Deliver him from going down to the pit, I have found a ransom,” which is none other than the spotless Lamb of God. Oh the mystery of the love of Christ, who can sound its depths, or know the dimensions of that love! “Pause my soul, adore and wonder!”

The ransomed shall return. “All we like sheep have gone astray, we have turned everyone to his own way,” and that way would be invariably the way to destruction. But they shall return, they shall be led into the foot-tracks of the flock, and they shall return to Zion with singing. Oh what a song of praise does the soul sing to the Lord, when enabled to realize the liberty of Christ, after a time of darkness, or the withdrawing of the countenance of God; but more especially when first brought out of the darkness of death in sin to life in Christ, and to realize the fact. Then does he indeed return to Zion with singing. It is such a song as he never sang before, but one he will many times repeat at the remembrance of his deliverance, and of future occasions of delight in the Lord God of his salvation.

Note further, the positive declaration, “They *shall* return.” These are not the words of a fallible man, but of the immutable, unchangeable God, “Whose gifts and callings are without repentance;” and with whom it is impossible (even in His omnipotence) to lie. Oh the security there is in the word of the Lord; and the blessedness arising from faith’s apprehension of the immutability of His purpose. To the winds of the heavens, ye puny thoughts of man’s free will in this grand matter. My soul, wast thou the first to make overtures in these things? Dost thou believe thou wouldst ever have had thoughts of love to God in Christ, had not the love of Christ constrained thee? All such God-dishonouring thoughts be far from me, and at the footstool of mercy I cry, “Not unto me, O Lord, but unto Thy name be all the glory.”

They shall return to Zion with singing. They shall sing as they journey onward to the happy and blessed land. They shall sing in the dreary wilderness, surrounded by distressing influences, and varied causes of trouble. They shall sing the songs of Zion, though in a strange land,

for they shall sing in sweet anticipation of the journey's end, when they shall really be in Zion, to sing her songs for ever. The world, or Satan, or our own failings, sins, and frailties, shall not prevent the outbursting from time to time of a song to the Lord for His marvellous deliverance from death, and His continued deliverances as we go along the thorny path of this life.

Thank and praise the dear Lord, for a heart to sing the Lord's song, for it is He alone that puts the heart in tune; all is discord till then. Once having realized the preciousness of Christ (unto you who believe, He is precious) and the soul can with the whole heart join with the man of God, who sang so sweetly:—

“One distant glimpse my eager passion fires,
 Jesus, to Thee, my longing soul aspires;
 When shall I at my heavenly home arrive,
 When leave this earth, and when begin to live?
 For there my Saviour is all bright and glorious;
 O'er sin, and death, and hell, He reigns victorious.”

and can anticipate the glorious consummation of all, “when sorrow and sighing shall flee away for ever,” when the goal shall be reached, and tears shall be wiped from all faces, when “The land which *was* afar off” is reached, even the world of everlasting joy, the joy that shall be upon their heads for ever. Oh, my soul, meditate on these things, and the meditation shall soften the hard and thorny pathway leading to that blessed home. “Bless the Lord, O my soul” for the faintest hope, that through Christ I am accounted worthy to be an heir of such a glorious inheritance.

[The above sweet meditation was found among the papers of our departed brother, Mr. J. Ponsford. It was communicated to us by our esteemed friend and brother, Mr. H. Dadswell. We give it not simply as a souvenir of the departed “sweet singer” of Zion's songs, well-known to many, but also as a precious piece of experimental divinity, which welled up from the heart of one who knew the love of Christ, with the hope and belief that it will prove helpful to our readers.—E. M.]

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXVIII.

BY SAMUEL BANKS.

THE LORD'S SUPPER—*continued.*

IN eating the bread and drinking the wine in the Lord's Supper, Baptists believe they show symbolically what is to them a deep and precious spiritual truth; that they, having received life in Christ Jesus, that life needs to be nourished and sustained. So the Good Shepherd gives to His sheep eternal life; and then He gives Himself to them, that, spiritually feeding upon Him, His flesh may be unto them meat indeed and His blood drink indeed; that they may continually draw their life from Him and partake of His spirit. For if any soul (after this spiritual sort) eat not the flesh and drink not the blood of the Son of Man he hath no life in him; and if we have not the spirit of Christ we are none of His.

Then, again, there is the showing forth of the Covenant relationship between the Redeemer and the redeemed. Jesus said, “This is My blood of

the *new covenant*, which is shed for many." Going back to Exodus xxiv., we see how the *old covenant* was ratified. They beheld God, and did eat and drink (verse 11). They had a sacrificial meal with God to ratify the Covenant. This according to the Elohist narrative. In the rather later Jehovistic account (earlier in the same chapter), Moses built an altar with twelve pillars to denote the twelve tribes of Israel, sacrifices were offered, and the blood divided—half of which he put into basins to be sprinkled on the people, and half he sprinkled on the altar to God. Then he read the Covenant aloud, and the people notified their agreement with it.

[It is, furthermore, instructive to read and remember that in the East all were familiar with an original form of a covenant of brotherhood, which was for each party to open the veins of the other, and taste of his blood. But more commonly, in covenants, a consecrated victim took the place of the man himself, when, after sacrificing it, they ate it together.]

So you see in the one account Moses and the elders of Israel are spoken of as having a meal in presence of the Lord; and in the other as sacrificing and dividing the blood—the two accounts having the same significance.

Therefore in these Christian days, when we eat the bread and drink the wine at Communion, we are reminded that Jesus shed his blood to put away sin and to ratify the New Covenant (Heb. viii. 6—13; please turn up all the references in margin of your Bible, and compare).

Thus, appropriating the spiritual significance of the Old Testament and Old Covenant types and shadows, now long ago fulfilled in Christ Jesus our Lord: and also the spiritual significance of the taking and breaking and pouring and eating and drinking of the symbolic elements in the Communion at the Lord's Supper, we are reminded of the benefits procured for and assured to us by His death; we derive spiritual nourishment direct from Him; and we rejoice and praise God as we realize our covenanted relationship with God the Father, God the Son, and God the Holy Ghost, even the New and Everlasting Covenant, sealed by the precious blood of Christ.

There is therefore no condemnation and no separation for those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

As to *who* shall unite in partaking of the Lord's Supper at one table and in one place, Baptists disagree. Let the meaning of five words in relation to Baptists be clearly understood, and not woefully confused—as heretofore.

1. "GENERAL." (a) Applies alone to doctrine, and has no reference whatever to any practice concerning the Lord's Supper. (b) The word implies that the universality of the Atonement is believed and taught. That Christ died for ALL, whether saved or lost.

2. "PARTICULAR." (a) Same as above. (b) The word implies that Particular Redemption is believed and taught. That the Atonement of Jesus Christ is for an elect people, out of every nation and kindred and tongue and tribe, from every generation of mankind, a number so vast that it were impossible to tell the number thereof; yet every one known and loved by the Triune God from before the foundation of the world, whose names are written in the Lamb's book of life.

3. "STRICT." (a) This word does *not* apply to doctrine at all; but (b) only means that: 1. "Baptized believers, members of Churches of the same faith and order," when visiting, on Communion Sunday, are welcomed to "sit down" and partake at the Lord's table with this Church. 2. That baptized believers, members of a Christian Church," etc. 3. That "any baptized believer will be welcome," etc. All these three classes are "Strict Baptist Churches," because they strictly limit communion at the Lord's table to Christians who have been baptized in the only way which Baptists admit to be true baptism.

4. "CLOSE." The same as "Strict."

5. "OPEN." (a) The same as "Strict"—no reference to doctrine. (b)

"Open" refers only to a practice of communion at the Lord's table. "Open Communion"—where all Christians whatsoever, baptized on profession of their faith, or baptized in infancy only, or not baptized with water at all, are welcomed to "sit down" at the table of the Lord.

In this country at first, and for several generations, both "General" and "Particular" Baptists were also "Strict" Baptists. To-day, in this country, nearly all "General" Baptists practice "Open Communion;" and the great majority of "Particular" Baptists also practice "Open Communion." But there is still a strong and influential minority of "Particulars" who are staunch adherents to the "Strict" or "Close" communion principle and practice.

"The Harbinger," Southwood Road, New Eltham, S.E., July, 1900.

[We do not like the references to the "Elohistic narrative" and "Jehovistic account" above. We have no faith in the so-called "Higher Criticism" of the day, and think, in many cases, it is only a cover for hostility to the inspired Word of God.—E. M.]

THE DEARTH OF MODERN CONVERSIONS.

To the Editor of the "Earthen Vessel."

As this is a subject which has been occupying the attention of our Churches in Australia and New Zealand, and, in some respects, also our own, I send you extracts from an article thereon in the *New Zealand Baptist*, which has already been seen by some of our Ministerial brethren here, who thought it worthy of a place in the columns of the E. V. & G. H. which is my reason for forwarding it to you. The extracts are as follows:—

"There is need for a grave and serious consideration of the indisputable facts, that everywhere conversions are lamentably few, and the advance of the Church miserably small. It is wise to face the facts, and to discover the causes if it be possible.

"What, then, are some of the causes of, and remedies for, the existing condition of things.

First and chiefly, we shall not hesitate to place the generally low spiritual level of the average Christian life in the Churches. 'Let any prayerful and candid disciple,' writes one, 'survey, without prejudice, the present status of the Christian Church and the so-called Christian world, and calmly ask himself whether from such conditions a true self-sacrificing apostolic type of evangelism can be expected. Look at the Church, pervaded by sectarianism, sacramentalism, ritualism, and Romanism, and an even more fatal secularism. Behold the awful lack of Gospel preaching, the reckless extravagance that reigns, and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the encroachment of virtual infidelity.' Some would say that a lack of zeal in the pulpit is the cause of the evil we deplore, and in part they are right. But the pew is not less to blame.

"There will never be a large ingathering from without, until there is a mighty quickening within. Church members need to recognise what it means to be saved, and what is involved in following Jesus Christ. The unconverted see in professing Christians the same selfish, harsh, unlovely characters that are seen in non-professors, and they question the reality of Christ's saving power. They see, on the part of the larger proportion of Church members, indifference to the outside world, and an entire lack of effort to influence it. All this must be altered, before any large increase can be expected. Christ's disciples must recognise that their Master claims them as His 'witnesses.' They must testify for Him by life and lip. The silent but powerful influence of holiness ought to go forth from every life, and should be emphasised by the testimony of the lips. For we hold that it is not less incumbent for every disciple to speak for Jesus than it is to live for Him.

When all Christians are 'witnesses' after this manner, we may look for great revival.

"Another reason for the lack we deplore may be found in the lessening of 'the tremendous emphasis with which the New Testament draws the line between the Church and the world. If there is any line made hard and fast by Christ, it is this.' And it cannot be denied that the distinction is in danger of being lost sight of. In the language of Jesus, men are 'saved' or 'lost,' they are 'alive' or 'dead,' they are 'born again' and so in the 'Kingdom of God,' or they are in their natural state, and 'shall not see the Kingdom of God.' These facts need to be re-emphasised, and the awfully solemn truth grasped anew. We must not fail to recognise that, however genial and honourable and attractive a man may be, unless and except 'the grace of God that bringeth salvation' has led him to faith in Christ, he is 'unsaved,' and in danger of perishing. Ministers and Church members must feel the full force of this, and shape their efforts accordingly. Not to attract a congregation, not to interest the people, not even to instruct the people, is the main object of our services. Surely Mr. Spurgeon was right, when he said that the duty of the Church in these days was not so much to eat the fat and drink the sweet, as to light the candle and sweep the house, and diligently search for what has been lost.

"Again, there is urgent need for a return to simpler preaching, both in matter and manner. The minister of the Gospel, it is true, has to build up the saints of God. He must lead them into the deeper things of the Word, and feed them with meat as well as with milk. But he may find abundant opportunity for this in the morning service. What we plead for is a return to the old custom of making the evening sermon a Gospel address, a simple, earnest pronouncement of the familiar story. 'What is needed before all things in these days is the proclamation of the Gospel in its tenderness and in its terror; the Gospel of the Lamb of God, who taketh away the sins of the world; the Gospel which calls for immediate decision, and submission, and reconciliation. Unless the preacher is continually calling his hearers to the fountain of pardon and strength which was opened on Calvary, he is not fulfilling his true vocation, no matter what external success may wait upon his ministry.'

In these days of 'Pleasant Sunday Afternoons' and 'Bright Services,' this element is being ignored. Men are not to be driven into the service of Jesus Christ, it is true; but they must be made to recognise their true position.

"Is here a soul that knows Thee not,
Nor feels his want of Thee?
A stranger to the Blood which bought
His pardon on the tree?

Convince him now of unbelief,
His desperate state explain.

"That," writes one, 'was the passionate, overwhelming aspirations of the old preachers; and when we go to the words of the Master and the Judge of souls, we find that in every part of His teaching the appeal to fear is strongly and broadly made. He speaks consistently of punishment, not as remedial, but as penal. He sets as the awful goal to the unbelieving a prison-house of retribution, and not a penitentiary or a reformatory.' And that must be the passionate, overwhelming aspiration of modern preachers, if we are to ensure a richer harvest of souls.

"Is there not yet another reason, perhaps more potent than all these? 'I believe in the Holy Ghost' is an article of the Church's creed, but in many quarters it seems to have become obsolete. Human planning, human machinery, human effort—never was so much of these in operation; but in too many instances it is forgotten that the Divine Spirit alone can empower and make effectual our service. For holy, victorious lives the infilling of the Holy Spirit, for power in service the endowment with the Holy Spirit is

needed. The Holy Ghost has been given, but He must be received by each in faith. 'Be filled with the Spirit' is a command not less to be obeyed than any other. And into the trustful heart, willing to renounce all that is contrary to the Divine will, the Holy Spirit will come, possessing it with Divine energy and making possible such experiences of purity and peace and joy within the soul, and power and victory in service for Christ, as have not been dreamed of before. And one of the cheering signs of to-day is the widespread enquiry into the work of the Divine Spirit, and a hungering for His presence and Divine operation. 'Far and wide in the Christian Church, amidst too many phenomena of peril and perplexity, we hail as a phenomenon of good and glorious omen an ever-deepening attention to the Divine promises which gather round the truth of the Holy Ghost. More and ever more it is recognised that, alike for individual blessing and for the work and witness of the Church, we depend with an absolute need upon the presence and power of the Spirit.' We have no fear, if this spirit of enquiry do but continue and intensify. Here is to be found the secret of failure; here is to be gained the fitness for such service as shall result in the conversion, not of the ones and twos, but of many, so that 'the dearth of conversions' shall no more have to be written about, but praiseful testimony to abundant harvests recorded, to the glory of the Triune God.

"Considerable interest has been aroused in this subject, as is evidenced by the letters we have received. We publish the following from the number. Others go over much the same ground."

(*To be continued.*)

"MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?"

(Psalm xxii. 1).

Sit down, my soul, and at the cross foot ponder
 The cause of all this scene of suffering grief;
 Gaze on the "Man of Sorrows" bleeding yonder,
 And, gazing, find thy soul's most sure relief.
 "Why," saith the Saviour, "hast Thou Me forsaken,
 My God, My God?" Oh! "Why hast Thou forsaken me!"
 Thy cause, my soul, thy cause His love has taken,
 And 'tis for thee this cry He utters, e'en for thee.
 What grace is here! what love beyond expression!
 That thus He all the wrath of God would bear;
 Did ever human and Divine compassion
 So meet, and such an awful glory wear?
 And canst thou perish, O my soul, while Jesus
 Stood thus forsaken of thy God for thee?
 Sink to perdition, while the Saviour frees us
 From the curse with such unfathomed agony?
 Base thought! offspring of basest unbelief;
 The Word of God must fail if guilty man can die
 Beneath the cross, whilst there his last relief
 He seeks in Jesus' sufferings in this bitter cry.
 Come, O my Lord, be this alone thy glory,
 A once forsaken Christ the "outcast" claims;
 The bleeding scene of "Calvary's" wondrous story
 Puts out the lurid fire of "Sinai's" flames.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CROYDON (DERBY-ROAD).—The twenty-fourth anniversary of the above place of worship was held on the 20th of June, 1900. Brother E. Mitchell preached in the afternoon from Matt. xxvii. 14, "And he answered Him to never a word," and brought forth some very instructive and comforting truths, which were much appreciated by a numerous congregation. A good company sat down to tea, after which a well-attended public meeting was presided over by T. Daynes Wood, Esq., of Blackheath. At this meeting a Memorial Tablet (which had been placed in the chapel to the memory of the late Mr. John Woodward) was unveiled. The chairman struck the key-note in a few well-chosen words, and called upon brother Dadsell, who delivered an excellent address upon the words of Jacob: "God hath dealt graciously with me." Brother Mitchell then followed, and in a very feeling manner unveiled the tablet, reading the inscription thereon, and called attention to the case of the Centurion who came to Jesus for healing for his servant. The Centurion was a humble, genuine, and unobtrusive man, thinking but little of himself, whilst the Jews put a high estimate upon his work, stating, "He loveth our nation, and hath built us a synagogue." Brother Mitchell briefly reviewed the late Mr. Woodward's character as a humble, useful, and loving Christian, who, like the Saviour, went about doing good, and led his hearers to the source of all fruitfulness—the grace of the Lord Jesus Christ. Brother T. Carr followed next with a warm address, leading the people straight to the Lord Jesus Christ, the preciousness of His name and work, and the believer's experience thereof. Brother Rose recalled our Bethel experiences and sacred remembrances of communicated mercies in the past as pledges of the continuance of Divine favour. The pastor concluded with a few words of gratitude to the chairman, the ministerial brethren, and all friends who had so cheerfully contributed in every way to make the services of the day successful, and based some very encouraging remarks upon the words, "The Lord is good. His mercy is everlasting, and His truth endureth to all generations." Collections were good, and the manifested blessing of the Lord made these services the best known at Derby-road chapel.—S. J. CLUTTERBUCK.

BLOOMSBURY (KEPPEL-STREET).—In answer to earnest prayer, our heavenly Father vouchsafed a happy and inspiring day in His service on the

occasion of the Sunday-school anniversary, June 17th. Our pastor, H. Tyde-man Chilvers, preached in the morning a helpful and stimulating sermon from the words, "Tell it to the generation following," and in the afternoon brother Mitchell, of Chadwell-street, addressed the combined schools of Soho and Keppel-street from the text, "Whoso trusteth in the Lord, happy is he" (Prov. xvi. 20), when a nice number of friends were also present. Although our brother was labouring under much physical weakness, his gracious and timely message was much appreciated. Tea was provided in the schoolroom, which was followed by an open-air service in adjoining mews. In the evening our pastor delivered a Gospel sermon from Luke viii. 40, "They were all waiting for Him." We are trusting that many were doing so, and that in His love and mercy they might have had a faith's vision of the Saviour of sinners that day. We were favoured by good attendances at each service. The hymns, led by Mr. Littleton, were enthusiastically sung by scholars and congregations, and the collections amounted to a nice encouraging figure, though not quite equal to the amount required.

HEATON-ROAD, PECKHAM RYE. 21ST SUNDAY-SCHOOL ANNIVERSARY SERVICES.

The above services were held on Lord's-day, June 17th, and the following Wednesday.

On Lord's-day morning a heart-stirring sermon was preached by pastor R. Mutimer, of Brentford, based on Josh. vi. 4. In the afternoon a special children's service was held. Mr. Mutimer presided, and friends gave addresses. In the evening, to an encouraging congregation, our brother preached from the words, "Give me a blessing" (Josh. xv. 19), dividing his text—1. A survey. 2. The suppliant. 3. Her real suit. And (4) her success.

On Wednesday, the 20th, the services were continued with a parents' and friends' tea at 5.30, prepared by the secretary and a band of lady helpers, at which a large number sat down. At 7 a public meeting, under the presidency of an old friend of the school, Mr. W. D. Crowhurst, was commenced by the singing of—

"To Thee, O Lord, we bring
Our grateful songs of praise,"

after which the chairman read Psa. cxxxv., and brother R. Mutimer offered prayer. After a few helpful and encouraging words from the chairman, came the reading of the Report. This,

the keynote of which was thankfulness, revealed a slight decrease in the number of scholars, as also a common difficulty—that of obtaining a sufficiency of teachers; but these—discouragements incidental enough—it was hoped, in the future, by God's blessing would be overcome. The chairman called upon brother J. Clark, Bethnal Green, to move the adoption of the Report, which was carried out, after a lively, earnest, and interesting address on the "Seven Great Things of the Bible." Brother R. Mutimer followed with a hearty and telling word, based on Luke xiii. 18, 19: "Unto what is the kingdom of heaven likened." Mr. Rumsey then spoke pleasantly upon the subject of "Gratitude and Ingratitude," and Mr. H. D. Sandell, well and instructively, from the Psalms: "That our children may be as plants," &c.

The services were altogether spiritually interesting and profitable, and we hope, under the Master's blessing, made useful to many.

"Thus far we prove His promise good,
Which Jesus ratified with blood;
Still He is gracious, wise, and just;
And still in Him let Israel trust."

J. KNIGHTS.

POPLAR (BETHEL).—June 19th was the eighteenth anniversary of the pastorate of H. F. Noyes, which was a very spiritual and happy meeting. After singing, reading, and prayer, Mr. Youdan, who kindly and ably presided, spoke of his long intimacy with the pastor, and gave us a truly Scriptural address. The pastor referred to the toils and struggles of eighteen years—the Cause sometimes prosperous, at other times low, yet helped and sustained. There had been many removals and deaths, also many baptisms; the chapel had been enfranchised during the pastorate, the Sunday-school and Bible-class maintained. During this year five have been added to the Church. Encouraging addresses were given by brethren Watts, West, Holden, White, and Bond. Brother West, of Erith, has been a kind and helping friend for nearly thirty years. Brother Holden, a neighbouring pastor, referred to the amity and fraternity that had been maintained during the pastorate, and, as usual, gave an excellent address. Brother Watts was full of "joy." Brother White abounded in sound and salutary teaching—"Ebenezer!" Collection fairly good.—H. F. N.

PIMLICO (CARMEL).—The Sunday-school held their anniversary anniversary services on Lord's-day, June 24th, and Wednesday, 27th, when Mr. H. J. Wileman preached on Lord's-day, both morning and evening. Very encouraging and helpful were his remarks to

teachers and scholars. Our brother was greatly helped to proclaim the glorious Gospel of the grace of God, and we can testify to the blessings resulting therefrom. In the afternoon a children's service was held, when suitable addresses were delivered by brethren H. J. Wileman and W. Wright, jun. A goodly number partook of tea. On Wednesday, June 27, these services were continued. In the absence of our beloved brother Wakelin, brother H. J. Wileman presided. A short report of the school was read by the superintendent, who was glad to record the Lord's faithfulness and goodness to us, praying that He would continue His favours towards us by increasing the school. It was particularly noticed that there was an excellent staff of teachers and officers, considering the number of scholars, which afforded much scope for prayer that God would increase our number of children on Lord's-days. Brethren H. T. Cailvers and A. Vine addressed the meeting very suitably, and several of the children recited short Psalms. Special hymns were sung, brother Adderley ably presiding at the organ. Altogether, these services were very encouraging. We are thankful to all friends who came to our assistance and helped so well. Our funds were replenished, after having been considerably overdrawn, owing to heavy expenses during the past year. "Praise God from Whom all blessings flow."—W. H. H.

FULHAM (EBENEZER, LILLIE-ROAD).—The sixth anniversary of the pastorate of Mr. H. D. Sandell was held on Lord's-day, June 17th, when our brother preached morning and evening. Special reference was made not only to the past, but also to the fact of his leaving Fulham. Our brother spoke with feelings of thankfulness for all the help afforded him during the past six years of his pastorate, and expressed his deep love for us as a Church, and wishing us every spiritual blessing and prosperity in the future. The morning text was taken from Rom. xiv. 8, speaking specially from the latter clause, "We are the Lord's;" the evening text was Gal. iii. 11, "Christ is All and in all." On the following Tuesday brother Marsh preached in the afternoon from the words, "He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last" (Rev. i. 17). Brother Dolbey preached in the evening from the words of Jesus (John xvii. 20), "Neither pray I for thee alone, but for them also which believe on Me through their word." Both discourses were much enjoyed by all. The Lord indeed graciously enabled our brethren to preach with unctiousness, so that we were

much refreshed and profited. Kindly references were made to our dear brother Sandell's past labours and hopes expressed that the Lord would make it manifest that His work of faith and love have not been in vain in the Lord. Our prayers go out to the Lord that He may richly bless our dear brother in all his future steps, and that we as a little Church may be strengthened, blessed, and kept in the unity of the Spirit and the bond of peace. About fifty friends sat down to tea. We were much encouraged by seeing so many friends from sister Churches present. The collections for our brother Sandell amounted to £10.—A. E. PURKISS.

WHITECHAPEL (LITTLE ALIE-STREET).—The ninety-fourth anniversary services of our Sunday-school were held on Lord's-day, June 24th. Brother E. W. Flegg was enabled to preach in the power of the Spirit morning and evening. Brother McKee addressed the children in the afternoon. Special hymns and anthems were ably rendered by the children and choir, and a happy day was spent. Collections realised over £5. We thank God and take courage for the future, and pray that much fruit may abound as the result of these services.—E. W. A.

LEYTON (GOLDSMITH-ROAD).—On Sunday, June 17th, and Tuesday, June 19th, the anniversary services of the formation of the Church were held. Mr. Licence preaching on Sunday morning from Ezek. xxxiv. 15, and pastor J. P. Gibbens, of "Ebenezer," Tottenham, in the evening from Heb. vii. 25. On Tuesday afternoon pastor James Clark, of Bethnal Green, preached from Gen. xxxii. 12, and in the evening a public meeting was held, presided over by Mr. F. B. Applegate, of Chadwell-street, who read part of Luke iv., and made a few remarks thereupon. Brother Jeffs, of Gurney-road, led us in prayer. Pastor J. P. Gibbens gave us some wise thoughts on humility, noticing the precept, "Be ye clothed with humility," the Pattern of humility—our Lord Himself; the Picture—a little child; the place—at the feet of Jesus; the promises to the humble, and the path of humility—viz., contentment, peace, and submission. Pastor J. Clark followed with an address on the Foundation, noticing: the foundation fact—the substitution and atonement of Christ; the foundation doctrine—justification; the foundation Book—the Bible; the foundation work—the quickening of the Holy Spirit; and the necessity of having a right foundation, and building right things thereon. Pastor E. Marsh, of Stratford, spoke from Psa. ix. 9 (first part), noticing:

The title—a Refuge; the refugees—the heirs of promise; oppressed—by guilt and sin, and how the text reveals to us the grace, tenderness, and compassion there is in our gracious God. Mr. Licence based his remarks on Psa. cxlvi. 3, showing how these words constitute acknowledgment, thankfulness, and confession; also some of the "great things" the Lord has done for us, both as a Church and as individuals—viz., to form a Church, to call people out of darkness into light, and above all the work of redemption; these words being also applicable to us as a Church, in view of additions to our membership and the love and peace enjoyed in our midst.—H. F. F.

LAXFIELD.—To visit the scene of one's former labours, behold the signs of prosperity and blessing, and receive the warm-hearted welcome of the present beloved pastor was no small joy to our heart, as on Thursday, June 21st, we went to "dear old Laxfield" to take part with them in celebrating another Sabbath-school anniversary. It was one long to be remembered. By 2 o'clock the chapel was well filled, the whole of the body of the building being filled with the scholars. We have had the joy of seeing many such gatherings in this spot, but certainly the last surpasses those which have gone before. The singing of the specially selected hymns by the children, with the number of excellent pieces recited by them during the afternoon, was most praiseworthy, and reflected the greatest credit on those who had trained them. Every word of the recitations could be heard throughout the spacious building, and the selections were such that lessons both moral and spiritual were inculcated into the minds on which one was compelled to ask the Divine blessing. After listening to these it was simply a treat to the writer to have the opportunity of briefly addressing that bright and happy throng. After the children had partaken of a good tea, and adjourned to the meadow with their teachers, upwards of 350 friends sat down for the meal in the chapel. Promptly at 6.30 the building was full—not less than 900, including children, could have been present. The special hymns were again sung, and the writer helped to preach on the subject of Regeneration: its Nature and Need. At the close of the service the esteemed pastor thanked all present for the various ways in which they had contributed to the united pleasures of the day, and the vast congregation dispersed, many, or most, having a long journey before them. We were glad to hear the collections were good, and slightly in excess of last year. God bless His Cause at Laxfield, and

give our dear brother Ward an ever-increasing family of spiritual children to share his pastoral love and care prays—E. MARSH.

SAFFRON WALDEN.—Interesting services were held in connection with the anniversary of the above Cause on July 4th. The weather being all that could be desired, friends cheered us with their presence from the surrounding neighbourhood. Two very encouraging and instructive sermons were delivered by Mr. H. T. Chilvers. The text in the afternoon was a portion of Zeph. iii. 5, "He faileth not." In the evening the text was Rev. xii. 11, "And they overcame him by the blood of the Lamb, and by the word of His testimony, and they loved not their lives unto death." Our brother seemed greatly helped, and the Word was lovingly appreciated by a considerable number of willing hearers. Previous petitions at the throne of grace for a good day appeared graciously answered. To the Lord alone be all the glory.—C. T. PARSONAGE.

STEVENAGE, HERTS.—On Lord's-day, July 1st, the anniversary of the Sabbath-school was held. Mr. C. A. Freston preached morning and evening. An address to the children in the afternoon was also given, at which a good number of friends and parents were present. Special hymns were sung by the children, assisted by the choir. The attendance was good and the collections well up to the average of former years.

OLIFTON, BEDS.—Sunday-school anniversary on Lord's-day, June 24th. Two sermons by Mr. C. A. Freston, of Royston, which were much enjoyed, as was also the address to the children in the afternoon. Congregations and collections were good. On the Monday following the annual treat was given to the children. An enjoyable day was spent.

GUILDFORD (OLD BAPTIST CHAPEL).—The anniversary of the above Church was held on Sunday, June 10th. Mr. Chisnall, the pastor, preached morning and evening to large congregations, and in the afternoon delivered a helpful address to parents and scholars. The services were continued on Wednesday, June 13th, when pastor E. Mitchell, of Chadwell-street, London, preached in the afternoon at 3.30. His discourse was delivered to an appreciative audience, and was founded upon Ruth and Naomi; the attractiveness of Naomi's religion; her life of faith; the gradual drawing of Ruth, and her daughter-in-law, to the religion of God by Naomi's life. Tea was provided at 5.30. At 6.30 a large

congregation gathered in the chapel, eager for the message of Christ, which fell from the lips of the preacher. Reading John xv. (text, Prov. xviii. 24) these points were observed:—Who Jesus is a friend to; some characteristics of His friendship; advantages of His friendship; our obligations in respect to Him; no date to God's friendship—it is ancient, open, pure, unchanging.

"There is a Friend Who sticketh fast,
And keeps His love from first to last,
And Jesus is His name."

Since before the world began hath the Divine edict been proclaimed, all down the ages. "I am the Lord: I change not" (Malachi iii. 6).—M. L. W.

IPSWICH (ZOAR SUNDAY-SCHOOL).—Our anniversary was held on June 24th. S. T. Belcher, of Homerton-row, came and exalted a precious Christ. While the sheep enjoyed good pasture, the lambs were not forgotten, basing his sermons both morning and evening on Luke xv. 1—10. We trust there was joy in heaven over one sinner that repented on that day. In the afternoon the children recited special pieces, hymns, &c. This part of the service was much appreciated. The singing was ably conducted by brother S. Garrard, Mr. Jonathan Thredgall presiding at the organ. The special hymns and anthems were heartily sung by both choir and children. Congregations good at all services. Collections good.—A. F.

STOKE ASH.—The Sabbath-school anniversary was held on Lord's-day, June 24th, when large congregations assembled at all the services, as many came many miles to help and cheer us and wish us God-speed. Mr. H. T. Chilvers, of London, preached morning and evening, the morning text being Psa. xc. 14 and the evening text Isa. xliii. 13. In the afternoon he gave an excellent address to parents, teachers, and scholars, and a word of cheer to other friends from the words, "Let us not be weary in well doing," &c. It was good to be there to hear the grand old Gospel preached in all its fulness. The singing was carried out by the children, teachers, and friends under the leadership of Mr. Bendell. Miss C. Bendell presided at the organ, and great praise is due to them all for the able way in which it was carried out. Thus ended another happy Sabbath day at Stoke Ash. The collections amounted to £14 11s. 8d., including 10s. sent by a friend.—A LITTLE ONE.

SOMERSHAM, SUFFOLK.—The Sunday-school anniversary services were held on June 10th. The pastor, W. H. Ranson, preached morning and

evening, and conducted a service more especially for children in the afternoon; eight of the scholars recited portions of Scripture and poetry. The congregations were good both afternoon and evening. The vestry and aisles were filled. We had many friends from Ipswich, Wattisham, Blakenham, and Hadleigh. We collected during the day nearly £7; a donation of £1 was given afterward. On July 4th we were favoured to give a nice treat to children and each scholar a present. The singing was good. Many said our pastor was greatly helped through the day. Miss Laws and Miss Robinson presided at the harmonium. We are encouraged to go on in this work, and may the Lord prosper and bless all our Sunday-schools.

HOUNSLOW (ZOAR).—Our Whitsuntide anniversary was one of the best we have had for years. Brother Thomas was influenced by the Holy Spirit to speak of the things that make for our eternal peace. A good number sat down to tea. In the evening brother Mitchell seemed bedewed richly by the comforting Word, and the friends expressed the pleasure realised in being at "Little Zoar" both afternoon and evening.

"How sweet to wait upon the Lord,
While He fulfills His gracious Word;
To seek His face, and not in vain,
To be beloved and love again."

—A. J.

CHESHAM.—"In proportion to the necessity so is God's help." Thus writes our beloved brother, W. H. Evans, the laborious pastor of this long-honoured Cause of truth. The eighty-first anniversary was held on June 26th. Brother Dolbey was anticipated as the preacher both afternoon and evening. The morning post brought word he was coming, but this was soon followed by a telegram to say he was too unwell to leave home. Brother Evans was therefore compelled to fill up the gap, and again prove the truth of the above words, so that he could add as the services are reviewed, "I was greatly helped." The subject for the afternoon was from Mark xvi. 19; evening, Dan. iv. 35. The Lord grant much blessing may follow these special services, and after days declare the needs be for this sudden and unexpected change in His messenger for the day. The congregations were good, the people greatly cheered, and the pastor encouraged still to press forward in the service of our loved Lord. The local paper gives an excellent report of the evening sermon.

ERITH (PROVIDENCE).—The anniversary of the above place of worship was held on Monday, June 4th. Pastor

Pounds, from Bexley, gave a discourse in the afternoon from John xvi. 20, which was much appreciated. A tea was held in the schoolroom, and a goodly number of friends participated. In the evening, Mr. J. Piggott, L.C.C., presided in his usual genial manner. The pastor gave a brief resume of the work done by the various organisations connected with the chapel. £550 had been raised for the Building Fund, leaving only £230 due to Loan Fund of Metropolitan Association Strict Baptist Churches, borrowed for ten years free of interest. The Sunday-school was in a flourishing condition, the Bible-class well maintained, and the congregations increasing. The President followed with a good address. Pastor Beecher, of Croydon, ably discoursed from three P's—Position, Possession, and Permanence. Pastor Rose, from Woolwich, was equally good upon the Worship of Jehovah in His sanctuary. Mr. Goldsmith, of Gravesend, gave a few cherry words, and with a cordial note from the pastor the meeting was brought to a close. Collections very good.

BEXLEY.—Special all-day services commemorating anniversaries of Church and pastorate, were celebrated on Thursday, July 19th. Mr. Thomas Carr (of London), was the morning preacher, and was enabled to deliver a profitable and savoury discourse, from Micah v. 4, "And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God." Luncheon was served as usual in a tent at Parkhurst, and the pleasant surroundings and fine weather added to the occasion, and were much appreciated. Mr. F. C. Holden (of Limehouse), preached at 3.15, taking for his text, Ephes. ii. 7, "The exceeding riches of His grace." The excellency of grace, said the speaker, is seen not only in its fulness residing in Christ Jesus, but also by its operations in the soul, and in all its external workings on behalf of God's people. Many good points were made; but our brother spoke with apparent freedom, and felt power, upon the fact, that afflictions are not to be always viewed as the result of sin, but as setting forth the preventive excellency of God's grace, "Lest I should be exalted above measure" was the apostle's statement in reference to his own peculiar thorn. "Grace, 'tis a charming sound," was so heartily sung that it was manifest that it was not only "Harmonious to the ear," but pleasant in the soul. Many friends assembled for tea, amongst whom were several ministerial brethren:—C. Guy (of Gravesend, Midmer (of Clapham), Haddow (of Birham-green), Debnam (of Horham), A. H. Brooks (of Foot's Cray), T. Carr, F. C. Holden (of Lime-

house), and T. Hull (of Hastings). The congregation was really too large for the chapel, and the heat was so great that Mr. Hull consented to hold the service in the grounds, so freely lent by Mr. John Piggott for the day. Many features in the gathering rendered it quite a unique occasion. A temporary pulpit was erected, when Mr. Hull was helped to preach a truly Gospel discourse, which reached the ears and hearts of very many present. Psa. cvii.: "And He led them forth by the right way, that they might go to a city of habitation" were the words selected as a text. In tracing out the leadings, our dear friend waxed warm and savoury. True spiritual eloquence seemed to be especially in the euphonious Scriptures as they rung out clearly and distinctly through shrubs and trees. "Come," said the preacher, "C-O-M-E," is the voice of God the Spirit, "and the Spirit and the Bride say Come, and let him that heareth say Come." In the deliverance of His ancient people Israel the blood of the slain Lamb was manifest; so now every desire, every longing in the hearts of God's people was marked with the precious blood of Christ. The Doxology "Praise God from whom all blessings flow," and Benediction, concluded a happy and profitable day at Bexley. A good photograph of the gathering has been obtained as a memoir, copies of which can be obtained on application to the pastor, Arthur H. Pounds, Crowhurst, Hartford-road, Bexley.

STEPNEY.—Very enjoyable meetings were held at "Rehoboth," Wellesley-street, in commemoration of our pastor's (Mr. J. Parnell) 6th anniversary. Two sermons were preached by our pastor on Lord's-day, May 20th. The morning subject being "Stand, therefore, having your loins girt about with truth." The evening discourse was from "Suppose ye that these Galilaeans were sinners above all the Galilaeans because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." On the following Tuesday afternoon Mr. P. Reynolds was to have preached, but bereavement prevented. Our pastor again occupied the pulpit, and preached with much acceptance from "Because of the savour of Thy good ointments Thy name is as ointment poured forth, therefore do the virgins love Thee." A good company of friends remained to tea. Evening meeting at 6.30, pastor presiding, who read Psa. ciii. Mr. Henry Scrivener offered prayer. Mr. F. C. Holden addressed us from "And this is the word which by the Gospel is preached unto you." Mr. H. F. Noyes followed, speaking from "Although my house be not so with God," &c. Mr. J.

Othen spoke from "I determined not to know anything among you save Jesus Christ," &c. Mr. H. T. Chilvers addressed us from "For My thoughts are not your thoughts." Our pastor, referring to his labours among us, said: "I must say that I have spent the most comfortable time at Stepney that I have spent in the ministrv." On stating the amount realised, £12 2s. (which was on his behalf), he said: "I will not take from a thread, even to a shoelatchet, of this collection." Thus, through our pastor's generosity, we were able to clear a little debt of £12. Mr. Henry Scrivener (deacon) in thanking our pastor on behalf of the Church for his liberal gift, remarked that love and unity had always existed between pastor and people. Prayer by the pastor closed this memorable meeting. —HAYTER SCRIVENER.

AGED PILGRIMS' FRIEND SOCIETY.

SIXTY-FIFTH ANNIVERSARY OF THE CAMBERWELL ASYLUM.

THE engagements of the day commenced with a sermon by Mr. A. J. Baxter, of Eastbourne. This was preached in the simple little chapel of the Asylum, amply sufficient for the ordinary requirements of the inmates, but certainly insufficient on a day such as June 14th. The large number of visitors packed the chapel to overflowing, and a great blessing was vouchsafed to those who had assembled "with one accord and with one mind" in what is literally and truly "an upper room."

The two marquees were quite full for the annual meeting, which was commenced at half-past six. The chair was taken by Mr. W. H. Collingridge, than whom the Society has no older, more constant, or more liberal friend. He was supported by Messrs. F. Cecil Lovely (Incumbent of St. John's, Bexley), A. J. Baxter (Eastbourne), O. S. Dolbey, and C. Midmer (Clapham). After a hymn earnest prayer was offered to God for His blessing on the Institution, and then Mr. Hazelton made a short but comprehensive statement regarding the needs of the work. He expressed on behalf of the Committee their warm thanks to the lady visitors, who do so much for the comfort of the inmates, especially for those who become bedridden or too feeble to do even the day's necessary duties. For those who are sick many little comforts are provided, and this is done from the Benevolent Fund, which last year reached £150, and is administered under the direction of the lady visitors.

Mr. A. J. Baxter said he was rejoiced to see such an assembly, and desired to remind them that if they loved their Master they must keep His commandments, one of which was to "Remember

the poor." A real test of love to Him was love to the brethren. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If there, it was certainly very invisible. The great constraining power in their work was the love of Christ, and there was nothing like it for getting at the pocket. If they looked at the operations of the Society they found the love of Christ prevailing. He trusted his hearers would do all in their power to further the interests of the Society.

Mr. F. C. Lovely is a new acquisition to the Aged Pilgrims' platform. He said he was glad to be able to aid a Society based on the grand and glorious doctrines of free and sovereign grace. Mr. Lovely gave an intensely vivid and moving account of his search after truth. He was at one time an out and out free-willer, and described how when he read the preface to Booth on Sovereign Grace he had been struck, as it were, with a cannon ball. He was much prejudiced against the doctrines, but they took fast hold upon him, and he could not rest until he had fully accepted them. When he realized that the Aged Pilgrims' Society was based on those glorious truths he felt he could give it his wholehearted help.

Mr. Dolbey said it was an unspeakable mercy to be able to stand upon a platform of sovereign grace. What were they that the Lord should have been mindful of them, and should have given them a name and a place amongst His people. They were united to the glorious Head of the Church, and united to the living members of His own mystical body—one in hope, love, and anticipation. The previous speakers had told the meeting what the Society was and what constituted its claim to their support. He also believed that the sovereign grace of God, realized in the soul, made a man liberal. A grace saved soul would certainly want to show gratitude to the Lord by doing all he could to help God's cause, and especially to help the needy of the flock. His own people at the Surrey Tabernacle took a great interest in the Society, and he was glad to be able to say God-speed to it, and in various practical ways to keep it. Mr. Dolbey directed the attention of the company to Isa. xlv. 4, "Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

Mr. C. Midmer said it was the first time he had taken part in the meetings of the Aged Pilgrims' Friend Society, though he had always been drawn to it because of its distinctive character. There were some Societies,

professedly Protestant institutions, in which it was impossible to feel confidence because they were mixed up with people holding doctrines he could not conscientiously support, or have anything to do with. He pleaded for continued support and help, however little they might be able to give. They might assist in raising some one guinea subscriptions to two guineas, so as to meet Mr. B. Densham's noble offer to give double the amount of every extra guinea so contributed, and thus enable the Aged Pilgrim's Friend Society to benefit by the generous offer on the part of a generous friend.

Mr. W. J. Parks moved a vote of thanks to Mr. Collingridge for presiding. The resolution was seconded by Mr. G. Creasey.

The proceedings closed with the Doxology and Benediction.

Among those present were Messrs. Boulden, Gray, Rundell, Hayles, J. Jarvis, Green, and Walters.

The anniversary services held on July 6th, at Hornsey Rise, were in every way successful. The sermons by Mr. J. W. Merryweather and Mr. C. Hemington were much appreciated, and the ladies were much encouraged by the help given to the Society by support given to the sale of work.

GRAYS (EBENEZER).—The 19th anniversary of the above chapel was held on Wednesday, June 27th. Pastor E. Marsh, of Stratford, preached in the afternoon. It was a very comforting and encouraging discourse for the living sons and daughters of Zion. His promises must stand, "I will never leave thee nor forsake thee." A public tea was provided, after which a public meeting was held, W. P. Goodley, Esq., presiding. The chairman, in his opening remarks, spoke very blessedly upon the love and favour that God bears towards His blood-bought family. Warm-hearted addresses were given by brethren Wellstand, Mobbs, Lowrie, and Caulson. The collections amounted to £2 12s. 1d. We felt it good that we came up to the house of God.—J. A. WISEMAN.

NEW-STREET BAPTIST CHAPEL, ST. NEOTS.

ANNIVERSARY and pastor's recognition services were held on Tuesday, June 26. Mr. E. Mitchell (of Mount Zion Chapel, Chadwell-street, Olerkenwell) preached an excellent sermon in the afternoon from John iv. 28-30. A tea followed, to which about 100 sat down, and in the evening a public meeting was held. Mr. Mitchell presided.

After a reading of Scripture by Mr. J. Morton, of Great Gransden, and a prayer by Mr. Peters, of Whittlesea, Mr. Hazleton narrated his experiences.

In the first instance he gave an account of his call by grace, remarking that he did not go to great lengths in sin in his youth, but his besetting sin was that he loved to get with ungodly, wicked companions, and but for the grace of God he should have been a confirmed infidel. He was baptised on February 26th, 1888. After God had worked on his soul he felt a most ardent desire to tell others of His love, and he related the events which led up to his entering the ministry.

Mr. Barnard then stated the circumstances under which Mr. Hazelton was called to St. Neots. He was first invited for 12 months, and after nine months, the Church met, and he was called unanimously to the pastorate. He was thankful to God for having sent such a man as Mr. Hazelton amongst them. He prayed that his ministry might result in a great ingathering of souls.

Mr. Hazelton next stated his reasons for coming to St. Neots, observing that for the sake of his health he was compelled to leave Wattisham, Suffolk, where he laboured six and a-half years.

Called upon to give his "views of truth," Mr. Hazelton replied that they were distinguished from other Christian bodies by their belief in election. He firmly believed in it, and was not ashamed to be called a high Calvinist. He believed the Gospel ought to be preached to every sinner. He believed there was an idea amongst certain bodies of Christians, and it might exist amongst some in St. Neots, that they were bigoted. He certainly did not think the men and women connected with other Christian bodies were all hypocrites and sinners, he believed there were amongst them very godly people—he remarked that at Wattisham two clergymen of the Church of England contributed to his testimonial, —but he could not go to the extreme so many went to in these days, of mixing up, and being one of them. For instance, believing infant sprinkling and free-will to be errors, how could he go and ask God to bless a system which sanctioned them? It might be called bigotry, but he termed it consistency, honesty, conscientiousness. He was not set against the people, but against the errors they held. Many godly people held errors. If any sick persons desired visiting, he would be pleased to read and pray with them, even if they did not attend this place of worship, and he would conduct a funeral in the absence of any other minister, but to meet and pretend to sink differences he could not—it was no use to ask him.

Previous to the collection, Mr. Mitchell observed that out of the £600 spent in renovation, there still remained a debt of £184, over which he should be pleased to preach a funeral

sermon on the text "Blessed are the dead which die in the Lord." The money had not been wasted, they now had a very neat, commodious and pleasant place to worship in.

Mr. F. G. Burgess, of Wellingboro, addressed the pastor; and Mr. J. Jull, of Cambridge, delivered a charge to the Church and congregation.

Mr. Hazelton thanked all who had in any way helped to make the meetings so successful, also all the visiting friends. The amount taken in connection with these services was about £14.

WANDSWORTH (WEST-HILL).— Meetings were held commemorating the 78th anniversary of the formation of the Church, on Sunday, 24th, and Thursday, 28th June. On Sunday, pastor E. Marsb, of Stratford, expounded the good Word of Life to encouraging congregations. On Thursday, after a sermon by Mr. J. Bush, of Kingston, tea was partaken of by about 40 friends. The evening meeting was under the presidency of S. Frost, Esq. The meeting was addressed by ministerial brethren:—J. E. Flegg, E. Debnam, A. E. Brown, and Burrows, and pastor W. Jeyes Styles, who, as they were severally helped, encouraged and lifted up the hearts of their hearers. Some particulars of the Church's history were given by brother T. J. Dean, secretary, and a financial report by brother James Cooper, treasurer, the latter stating how in the time of need friends had come to our aid, and the collections for the two meetings had amounted to £20. Especial mention was made of two sisters of the Church, who had collected no less than £30 for the support of the cause of God. A cordial vote of thanks was tendered to the Chairman for his kindly presence and liberality, and after gratefully acknowledging the source from whence "all blessings flow," the Benediction was pronounced.

NOTTING-HILLGATE (BETHESDA).—The third annual meeting of our Tract Society was held on Thursday, July 5th, Mr. H. E. Bond, presided. The report for the past year was read, which shewed that the funds had been well maintained; but it was much regretted that the work had rather fallen off during the past year, on account of there being so few workers, still we have been enabled, through the help of our God, to continue this good work. Some hundreds of tracts have been given away in the streets to cabmen and others, and we have districts which are visited regularly on Sunday afternoons. The chairman made some encouraging remarks on the words, "For even Christ pleased not Himself" (Rom. xv. 3). Mr. Sears next spoke of the qualifications necessary for the work, namely,

"Faith in God, Consecration, Love to God, and Love to Souls." Mr. J. E. Flegg exhorted us not to neglect prayer before starting on our work, and after the tracts were left still to look up to God, relying on His promise that He will bless His own Word. Mr. Elnaugh said the distribution of Gospel literature should lay near the heart of every Christian, and mentioned some instances of blessing. Our earnest prayer is that He may abundantly bless our labours to His glory and the good of our fellow-creatures.—C. A. L.

GLEMSFORD (PROVIDENCE).—The recognition services took place on July 11th. In the afternoon the pastor made a statement concerning his call by grace, and call to the ministry, after which Mr. S. K. Bland (of Ipswich), gave a weighty charge, full of loving advice and counsel. Mr. J. H. Lynn was in the chair. Tea followed; present 112. The evening meeting was presided over by Mr. Bland, who called upon the pastor to state his reason for coming to Providence, which he did, coupled with the doctrines he held and preached. Mr. Cook stated the reasons why the Church gave the call and settled upon the choice, after which Mr. J. H. Lynn (of London), gave the charge to Church in an eloquent and forcible manner. It was a charge which will be remembered for savour and power, and the chairman remarked that he wished it could be printed and read by other Churches. Addresses followed by Mr. Folkard (of Sudbury), Mr. Everett, pastor of "Ebenezer," Glemsford, Mr. Firbank (of Haverhill). The pastor thanked the brethren for their kindness in coming, and giving such helpful and profitable addresses. Our congregations at both services were excellent, and the collections were good. It was a memorable day at "Providence." To God be all the glory.—O. H. CUDMORE.

A HAPPY DAY AT MEOPHAM.

THE 72nd anniversary of the opening of the chapel was celebrated on Tuesday, July 17th. Our hearts had unitedly ascended to God for a Christ-glorifying day in the Spirit. We believed we should receive it, and we did.

The preachers for the day were:—Mr. Dolbey, in the morning; Mr. Marsh, afternoon and evening. Amongst the congregation we noticed other ministerial brethren, whom we were glad to meet—Mr. Cattell, Mr. Smith, Mr. Mobbs.

Mr. Dolbey delivered a Christ-exalting sermon in the morning, from Psa. lxxvii. 10.

Luncheon, to which a goodly number sat down, was served at 1 o'clock. By 3 o'clock, the time for the afternoon service to commence, the number of

friends had increased. Mr. Marsh was enabled of God the Holy Ghost to deliver a very helpful and stimulating sermon, from Zech. viii. 13. The tables were more than occupied for tea at 5 o'clock.

Evening service commenced at 6 o'clock. Mr. Marsh was again powerfully enabled to deliver another inspiring sermon from the text, "Let those that love Thy salvation say continually, The Lord be magnified."

The power of God the Holy Ghost, was very manifestly in the preachers, in the messages, in the hearers, and in the praises of God which were sung so heartily. The Living Word of the Lord was a savour of life unto our souls.

We were glad to welcome friends from Gravesend, Boro' Green, Chatham, Bexley, Maidstone, London, Sheerness, and heartily reciprocate their Christian God speed.

God has greatly blessed us, and our hearts are both glad and grateful for His abundant answer to our prayers. Unto Thy name, O Lord, be all the glory. W. A. DALE.

BILSTON, STAFFORDSHIRE.—The anniversary services of the Sabbath-school were held on Lord's-day, July 8th. The good hand of our God was upon us. Mr. A. B. Hall, our old pastor, preached, and the Lord helped him, The children and choir sang. All the services were well attended. Friends from all parts of the Black Country were present, including some from Birmingham. Collections with donations from friends amounted to about £14. The pastor, Mr. D. Smith, with his people, have much cause to thank God and take courage.

MASBRO'.—On Thursday, 31st May, two of our Sunday-school teachers were united together in holy matrimony by Mr. C. Clayton (of Leeds), in the West-gate Baptist Chapel, kindly lent. A testimonial has been presented to them by Mr. A. T. Price (superintendent), on behalf of the teachers and choir, as a token of respect for their work in the Sunday-school. It took the form of a best gilt dinner service, silver cruet, and cream and sugar cruet. On the 24th of June we had the pleasure once more of seeing the waters move—an old believer of 76, being immersed by friend Taylor (of Sheffield). We had the chapel full to witness the Divine ordinance, and hope that some present, who have not hitherto been baptized may be constrained to follow. Our brother Taylor preached a grand discourse on the subject. On the following Lord's-day, our baptized brother (along with another Christian brother) was given the right hand of fellowship by our dear brother Clayton (of Leeds). We felt Jesus to be

in our midst whilst commemorating His death. We have had the baptistry renovated, which had got very dilapidated; a young man (a teacher) giving his services free, in tiling it round, which gave it a nice clear appearance. We have peace in the Church.—A. T. P.

NEW CROSS (ZION).—On July 3rd, a social meeting was held in connexion with the Organ Fund, and the opportunity was taken to welcome home the Pastor and Mrs. Jones, who had just returned from their wedding tour. A large number of members and friends were present, and a selection of anthems was given by the choir under the leadership of Mr. E. J. Martin. Mr. W. Howard, treasurer of the Organ Fund, gave an account of the receipts, amounting to £110. Mr. A. H. Riddle, hon. secretary, made an appeal for further support, and the ready response brought the total of cash and promises to £250. Mr. T. G. C. Armstrong, Church secretary, in the name of the Church and congregation, gave a hearty welcome to the pastor and his bride, and presented them with the sum of £21 10s., the freewill offerings of 125 donors, as an expression of their goodwill and best wishes for their future welfare. Mr. Jones acknowledged the gift in a suitable manner, and short addresses were also given by Messrs. Catchpole and Martin (deacons). Refreshments were provided during the evening, and the meeting closed with the Benediction by the pastor.

Marriages.

JONES—PAGE.—June 14th, at Birch Meadow Baptist Chapel, Broseley, by G. Banks, Pastor Thomas Jones, of "Zion," New Cross, London, to Margerite Mary, eldest daughter of the late John Barrington Page, of Iron Bridge, Shropshire.

KNOTT—NURDING.—July 5th, at Christ Church, Bermondsey, by the Rev. W. Lees Bell, M.A., Rural Dean, Thomas Groves, eldest son of Mr. Thomas Knott, of Bermondsey, to Elizabeth, daughter of the late Mr. Edward Nurdling, of Bermondsey.

Gone Home.

FRANCIS BARZILLAI BALLARD, of Farnborough, passed peacefully to his eternal rest on July 1st, 1900, aged 38. He was a son of the late Isaac Ballard. He was the subject of heavy affliction for many years. In life he found his rest and peace in his beloved Lord, and death was but a porter at the heavenly gate to let the pilgrim in. Twelve months previous his dear father was laid to rest. The funeral took place on July 5th at Farnborough Cemetery. Service was held in the chapel at 3.15 p.m., Mr. Cattell, of Bessels Green, officiating. Appropriate hymns were sung, and a

solemn address delivered upon the character and life of the dear departed, which must have encouraged the mourners not a little. The mortal remains were committed to the dust in sure and certain hope of a joyful resurrection. Our dear brother has overcome, and now inherits all things.—W. E. JONES.

FANNY HITCHCOCK,

the dearly-beloved wife of Joseph Hitchcock, and daughter of the late John Cooper, of Wattisham, departed to be with Christ, her Lord, on June 15th, at the age of 83 years. She became seriously impressed concerning her state as a helpless sinner while waiting on her invalided sister, whose memoir was mentioned in "The Root and Branches," written by her father in 1854. For some years she was held in bondage, but the Lord, who had planted the seed in her heart, after much prayer and wrestling, set her at liberty. The words in 1 Cor. vi. 19 and 20 being applied by the Holy Spirit, gave her that assurance she so longed for. On January 1st, 1860, she, with six others, was baptized and joined the Church at Wattisham (only one of whom now remain). In 1863 the Lord joined her to her husband by marriage, who now proves the Hand that has taken was the Hand that gave. She moved her membership to Stoke Ash in July, 1889, where she remained till called home. Of late, afflictions have been hers. The loss of her second daughter, Lucy, and the anxiety of seven years' attendance on the invalid son, whose death was announced in May E. V. and G. H., these told on her frame; yet, through it all she rejoiced in Christ her Saviour. A loving and kind wife, and a mother beloved, her children have "risen up to call her blessed," and some of them will never forget how, in their youth, she instructed them in the ways of the Lord. The Lord heard her prayers, and we trust there are many of them yet unanswered; but the time will come when they will be. She will be missed, but she is gone to be "with Christ, which is far better." She was only ill a few days. The Lord was pleased to take from her her speech, so she was unable to speak to those around her. On June 19th her remains were laid at rest in the chapel yard at Wattisham, in the presence of many friends.—H. C. H.

MR. T. KING.

With sincere regret we record the departure of our esteemed brother, Mr. T. King, of the Surrey Tabernacle. His removal was sudden. He had an apoplectic seizure on Tuesday evening, July 12th; and passed away without recovering consciousness on Friday morning, July 15th. The following particulars are supplied by his son, Mr. Arthur King:—"Father was born at Handcross, in Sussex, November 13th, 1830. While still a lad his parents removed to Croydon, where they lived for many years. As a young man he came to London to seek employment, and here met with mother, and went with her to the Old Surrey Tabernacle, where she had been taken by her father from her childhood. There the Lord met with him under a sermon by Mr. James Wells from the words, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain' (Zech. iv. 7). He was made to feel that sin was a solemn reality, and to cry for mercy. The Lord heard his cry, and so manifested mercy to his soul, that ever after he delighted to speak of the great love of his dear

Redeemer. He was baptized by Mr. Wells in December, 1869. In 1882 he was elected a deacon by the Church at the Surrey Tabernacle, and resigned his office in 1889. He was elected also as a Trustee of the Surrey Tabernacle in 1882, which office he retained, together with his membership at the Surrey Tabernacle, until his death. . . . We all feel that we have lost a loving father, whom we shall sadly miss, as we all went to him in our difficulties, and ever received wise and good advice. Our loss is his gain. He is now enjoying that rest he so often looked forward to, and is for ever with the Lord. We sincerely trust that our dear mother may feel the Lord to be a living reality, as she is passing homewards, and that she may prove the truth of the promise, 'I will never leave thee, nor forsake thee,' until called to join our father in that land where partings are unknown." [We enjoyed personal friendship with Mr. King for many years, and feel his removal. Very tenderly do we commend his widow, who for 46 years shared his joys and sorrows, to the loving sympathy of the Lord Jesus Christ, together with the numerous family he has left behind. Our brother will be much missed by many outside his family circle, but with him it is well.]

MARY KNOTTLEY,

wife of Henry Knottley, of Soho Chapel, fell asleep in Jesus on May 1st, 1900. Her death was the result of a fall on leaving chapel on Sunday evening, April 1st. Brought up by a godly mother (having lost her father when very young), she attended Sunday-school at Beulah Chapel, and it was there that she was convinced of her state as a sinner. She married in 1851 a God-fearing man, and they made their home at "Soho," being baptized by the pastor in 1870. Her dear husband was chosen deacon in 1894. She with him fully entered into all the labours of love. She took an active part in several of the societies, more especially the "Tract" and "Sick Relief," being a worker in it for 25 years. The last week of her life was one of great suffering, borne with patience, never murmuring. At times, when easier, she said she longed to be at rest. Her last words were, "Take me!" Our loss is her gain. May God sustain our dear father, is the prayer of her sorrowing children.—S. L. and M. KNOTTLEY.

FRANCIS RUSHBROOK

fell asleep in Jesus on February 20th, 1900, in his 83rd year. He was a native of Suffolk. He, with our dear mother, were members at the old Baptist Chapel, Stowmarket, for many years. Some years ago they removed to London. Our father was a great student of the Bible, and nothing but sound doctrine would do for him. He loved to hear his Lord exalted and himself laid low. For many years he was afflicted with diabetes. On one occasion, after being restored after a long illness, he had this promise given to him, "I will add unto thy life fifteen years," and that time was near approaching when he passed away. He had kept his bed two months prior to his death, and it was most painful to see him suffer, and we begged earnestly of the Lord to take him home, and our prayers were answered. The complaint from which he suffered affected the brain, and he was obliged to be moved to Hanwell Asylum, but the Lord greatly favoured him in keeping the best things uppermost in his mind, and refreshing seasons from his Lord. The last time I went to see him I said,

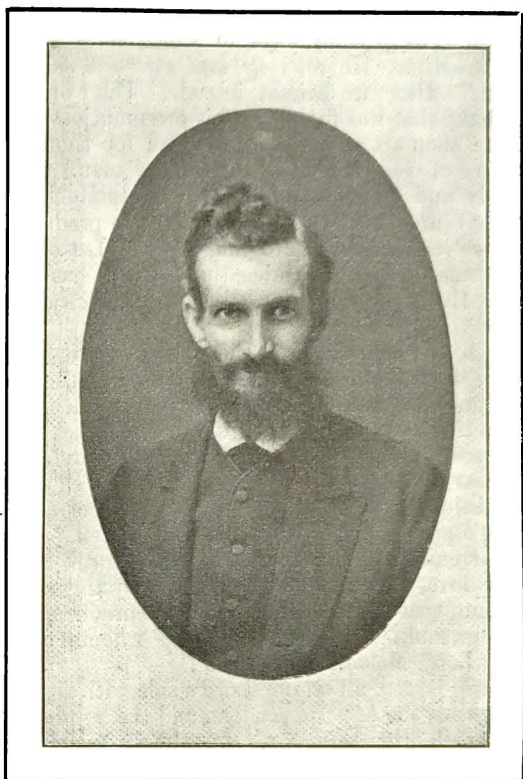
"Good-bye, Father dear," he said in a low, weak voice; "good-bye for a little while," and it was but for a little while, for he died in the asylum the next morning at 2.55. He was favoured to see all his children called by grace, for which he would often praise the Lord. He was interred at Paddington Cemetery on February 26th, our pastor (Mr. Mutimer) officiating.—NOAMI RUSHBROOK.

MRS. STANILAND,

widow of the late George Staniland, whom she survived nearly five years, passed away on May 23rd, aged 80 years. Our friend in early life resided in Abingdon, and attended the ministry of the late William Tiptaft. By Mr. Tiptaft she was baptized, and received into the Church, 1st June, 1851. She was transferred to the Church at Staines, April 18th, 1882 and had been a most useful member; and teacher in the Sunday-school, as also in founding the Dorcas Society. She loved a clear, discriminating ministry. Her mind was often exercised as to her standing in Christ Jesus. She wished not to be deceived upon the all-important matter, during her last illness. She was overwhelmed with the goodness of the Lord. She gently fell asleep. "So He bringeth them to their desired haven."

SARAH WALE,

widow of the late B. Burlington Wale (pastor of "Carmel," Woolwich), entered into rest March 21st, 1900, aged 87 years. Mrs. Massey writes:—"I saw her the morning of the day she passed away. To my question, 'Are you peaceful in your mind?' she answered, 'Yes, now I am; but I have been dark: that has passed.' Then I mentioned the words, 'Sorrow and sighing shall flee away,' remarking, 'Not creep away or walk away.' She whispered, 'No, *flee* away.' She delighted to talk of the love of Christ and things connected with salvation. Just lately, when we were speaking together of death, she observed, 'I do not like to hear even a Christian speak lightly of death; it is a very solemn thing to enter an unseen world.' A few weeks since, when confined to her bed with severe illness, she said how thankful she was that her memory was stored with precious words from the Bible now that she could not read them. At one time she was greatly tried lest her religion was not real, as she had been brought up in the ways of God from infancy; but she was enabled to cast herself upon the Lord afresh as a guilty, needy sinner, and, if she had not come rightly before, she did now: this silenced the enemy. . . . I can testify how ready she was to speak a word for the Master to strangers. . . . She told me she was arrested under a sermon by Mr. Wells, and was afterwards baptized by Mr. C. W. Banks." For some time past Mrs. Wale had attended the ministry of Mr. Belcher, Homerton-row. . . . It is a pleasant memory to the writer that her influence among her late husband's flock was always used to foster the spirit of loyalty to the present pastor and his wife. . . . The preciousness of Christ and His Word was her most cherished theme to the last. Asked by a relative, a few hours before her departure, "Do you know Jesus now?" she replied with emphasis, "Know Him? I love Him." Her mortal remains were laid to rest in hope in Plumstead Cemetery. The writer endeavoured the following Lord's-day evening to improve the event from the words in Rev. xxii. 3-5, "They shall see—serve—reign."—W. H. R.



THE LATE W. S. TURNER.

(See page 265.)

The Friendship of Jesus.

BY E. MITCHELL.

(Concluded from page 231.)

“I have called you friends.”—John xv. 15.

WE are thankful that true friendship still exists among men, though we deplore that much which passes for friendship in the world is hollow and unenduring—a mere sham that will not bear testing. We rejoice most of all that the friendship existing between Jesus and His people is real and enduring. His friendship indeed far exceeds ours both in fulness and constancy. He loveth at all times, and His friendship never varies or wavers, while we are at best weak, fickle, and in-

constant, though we do sincerely love our great and best Friend. In some respects

THE FRIENDSHIP IS OF A ONE-SIDED CHARACTER.

Jesus is a Friend to us in many ways, in which it is impossible for us to be friends to Him. He *counsels and instructs us*, for He is "the wisdom of God." Here we cannot intrude. Peter once did this, and received the rebuke that was fitting for his presumption—"Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of man." Be it ours to listen attentively and submissively to His instructions and counsels, assured that they are ever wise, and adapted to produce good to our souls. "Whatsoever He saith unto you, do it." Let our attention and diligence be increased as we remember that He who has every right to command us, as He is our Lord and Master, condescends to address us as *Friends*.

With respect to *reproofs* also, the friendship is one-sided. To lovingly reprove when reproof is needed, is a part of true friendship. To discharge this function of friendship is peculiarly difficult to some of us. We are blind to the faults of our friends, or shrink back from reproving them. The friendship of Jesus is too true, deep, loving, and wise to allow Him to pass by our faults without reproof. Well He knows that it would be an injury to us to leave our errors uncorrected. It is His own word, "As many as I love, I rebuke and chasten." Deem not His rebukes and chastenings to be manifestations of wrath, but receive them as proofs of His love, and seek grace to profit by them. Kiss the rod, and bless the hand that wields it, for gracious reproofs are tokens of His friendship to your soul. "Blessed is the man whom Thou chastenest," O, Thou loving Lord, Master, and Friend!

The friendship is, too, all on our Lord's side with regard to the *care* He exercises over us, the *help* He renders, and the *protection* He affords us. In these and in other things we are simply recipients, constantly receiving from the fulness of Jesus. This should keep us humble, depending, and grateful, ever ready to speak the praises of our great and glorious Friend. There are, however, respects in which

THE FRIENDSHIP IS MUTUAL.

There is *mutual love*. The love of Christ to His people passes knowledge, and His people reciprocate His affection. Though as compared with His love their love is but as a tiny spark as compared with the sun, yet they can appeal to Him in the words of Peter, "Lord, Thou knowest all things; Thou knowest that I love Thee." Our love is, indeed, but as nothing to what He is worthy of, and as nothing to what we would have it be, and what it one day will be,

"Yet we love Thee, and adore,
O for grace to love Thee more."

He is the best beloved of our souls; dear beyond all other loves.

The pleasure of friendship is also mutual. "The Lord taketh pleasure in His people." It is difficult for us sometimes to understand how this can be when we feel so much in us that is uncomely, and must be displeasing to infinite holiness. But the very grief we feel, the blush of shame, and outpourings of contrition are pleasing to our great Friend—

"To Him there's music in a groan,
And beauty in a tear."

Thus He speaks through His servant unto us, "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Believers also "rejoice in Christ Jesus;" "they joy in God through our Lord Jesus Christ;" "they rejoice with joy unspeakable, and full of glory." Said one, "I will go . . . unto God my exceeding joy." The pleasure is mutual.

The friendship is likewise mutual in *the fellowship that exists*. "Truly our fellowship is with the Father, and with His Son Jesus Christ." "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love." "I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O friends; drink, yea, drink abundantly, O beloved." Our Lord regales Himself with the graces of His people, and we eat and drink from His boundless stores of love, grace, merit, and glorious excellences. He sups with us, and we sup with Him.

There is, too, *mutual sympathy*. Our great Friend is touched with the feeling of our infirmities. He sympathises with us in all our sorrows. "In all their afflictions He was afflicted." "Saul, Saul, why persecutest thou *Me*?" "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." How perfect is the sympathy of our Friend! We also have sympathy with Him. We cannot endure to hear His name blasphemed, or lightly spoken of, and therefore labour so to live that we may not give the enemies of our Lord occasion to speak ill of our Friend. We seek the spread of the knowledge of His name and fame. We endeavour to bear one another's burdens. Our desire is so to live that "God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

THE FRIENDSHIP OF JESUS IS VERY SUGGESTIVE.

It suggests to our minds some *comforting thoughts*. It does not, indeed, exempt us from trials, temptations, tribulations, sickness, age, decay, or death. The common lot of humanity we must share; the trials peculiar to God's people we must endure, but from the friendship of Jesus we may expect to receive *comfort in our trials*. "I will not leave you comfortless." The Spirit of Christ is the Comforter. In our sorrows He finds occasion and opportunity for the discharge of His gracious office. We may look to be *carried safely through our trials*. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou passest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." The friendship of Jesus availed for Israel of old; it avails for His Israel now. He safely carries all His friends through every trial.

We shall be *raised above and beyond our trials*. Tribulation is certain while we sojourn here, but our great Friend makes it work for our good; yet He will not be satisfied for us to be for ever passing through its waters, but will raise us above and beyond its surges. John saw the ransomed standing on the farther shore of the sea that was as a sea of glass mingled with fire. All life's experiences and

trials behind them, they sing the song of Moses and the Lamb ; raised above and beyond all evil, they praise Him to whom they are indebted for all the good they possess, and whose friendship they shall uninterruptedly enjoy to all eternity.

It suggests also some *stimulating thoughts*. Jesus is our Friend, let us *make much use of His friendship*. He will not chide us for so doing. He has bidden us make all our requests known. "Open your mouth wide, and I will fill it," is His own word. He is concerned about all that concerns us. It is by making free and constant use of His friendship that we show we really believe in Him, and appreciate His word. Never yield to craven fears, but take every need to Jesus :—

" My soul, thou hast a Friend on high,
Arise, and try thine interest there."

Let us *manifest our friendship*. Some are, alas, slow to *openly profess His name*. Shall we be ashamed of Him ?

" Ashamed of Jesus, that dear Friend,
On whom our hopes for heav'n depend ! "

Forbid this Lord, deliver us from cowardice, and help us to confess Thee before men. Let us *identify ourselves with His cause*. As our concerns concern Him, so let His cause be our chief concern. Paul, writing to the Philippians, complains of the selfishness of those that were with him, excepting Timothy, "All seek their own, not the things which are Jesus Christ's." Let not this be true of us ; rather may we seek first the interests of His kingdom, and not our own selfish ends ; thus it will be evident that we are really the friends of Jesus Christ.

If we are His friends, we must have *no confederacy with His enemies*. We must steer clear of worldly entanglements. "Know ye not that the friendship of the world is enmity with God ? whosoever, therefore, will be a friend of the world is the enemy of God." Jesus says of His friends, "They are not of the world, even as I am not of the world." He gave Himself for our sins, that He might deliver us from this present evil world." Shall we not be separate from the world ? The stirring words of John need to be rung out loudly in this day of increasing worldly compliances, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It ill becomes the friends of Christ to be toying with their Lord's deadly enemy.

Let the friends of Jesus show their friendship by *befriending His cause and people*. Mere lip love will never pass current in heaven. "Let us not love in word, neither in tongue ; but in deed and in truth." How many professors spend vastly more on their own extravagances, and useless, if not injurious, indulgences, than they give to the cause and poor of Jesus. It would be a revelation to some if they kept a balanced account of these two sources of expenditure. Is this the way to show our friendship to Him who says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me ?" Yes, and who also says, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to Me." Let us never forget that we cannot impose on Jesus ; He accepts no sham friendship, only that which is real, and shows itself in deeds. May it be ours to enjoy His friendship, and

manifest by loving obedience to His commands, pure zeal for His glory, devotion to His cause, and care for His poor that we are truly numbered with His friends.

OUR PORTRAIT GALLERY.—No. 9.

THE LATE W. S. TURNER, OF WEST BRIGHTON.

WALTER SAMUEL TURNER was born at Gestingthorpe, Essex, on January 13th, 1842. He was not favoured with any spiritual advantages at home, but God, who had chosen him in eternity, began to deal with him in grace when he was quite young. We are unable to give any detailed account of his early experiences, nor are we sure by whom, when, or where he was baptized, but at about 20 years of age we find him a member of the Strict Baptist Church worshipping at Pentside Chapel, Dover. To this town he had been led in the providence of God to improve himself in his secular trade—that of a shoemaker. Mr. Potter was the pastor of the Church at the time our brother united with it. A few years after this he returned to his native county, and commenced a business at Pebmarsh. Shortly after he married one of the members of the Church at Dover, who made him a devoted and invaluable wife.

For a year or two things went well, but soon a dark cloud gathered over him—his health failed, and the local doctor gave no hope of his recovery from the disease—consumption—which had seized upon him. After many long months of weakness, he disposed of his little business, his wife returned to her parents at Brighton, and he went into the Brompton Hospital for Consumption. It had been deeply impressed on his mind to go to Brompton, accompanied with a persuasion that he would derive benefit from the treatment. Contrary to the expressed conviction of the doctor who had attended him, he began to recover, and after three months' sojourn he joined his wife at Brighton, and gradually gained strength until after two years enforced idleness, he was sufficiently restored to commence a small business again. This illness was made a great blessing to him in bringing him into nearer communion with his Lord.

Together with his wife he united with the Church at Ebenezer, Richmond Street, at that time under the pastoral care of Mr. Israel Atkinson. He became a teacher in the Sunday School, and began to feel much exercise of spirit in relation to the ministry. In the beginning of 1873, he preached his first sermon at a little Chapel in the village of Poynings, at the foot of the Dyke Hills, a place where not a few have commenced their ministry, among them Mr. E. Mitchell, of Chadwell Street, and Mr. H. Dadswell, of Courland Grove, Clapham. Mr. Turner's ministry was from the first very acceptable, and he was soon fully engaged in the small Causes in the neighbourhood of Brighton. In 1874 he received and accepted a call to the pastorate of the Strict Baptist Church at Uckfield. His labours here only continued for two or three years. His health, never robust, again failed, and he was laid aside for about eight months. Recovered strength enabled him to resume his loved work, and in 1879 he accepted the pastorate of a small Church at Fishersgate, Portslade, which had been founded by the late Mr. J. S.

Anderson, of New Cross, at the time when he was employed as a missionary to the navvies who were excavating for the Basin at Portslade. Having resigned the pastorate at Fishersgate, he received an invitation to supply the Church at Haddington Street, Hove (West Brighton), in 1886, and afterwards accepted the pastorate (recognition services being held on August 30th, 1887) in which office he continued until his death on January 15th of the present year, having completed his 58th year of travel in the wilderness two days before.

Beside the long illnesses mentioned, he had another of considerable length during his pastorate at Fishersgate, and many shorter ones while at West Brighton. He continued in his business during the whole of his ministry, which was constantly discharged under great physical weakness. In 1894, he lost a dear daughter in her 22nd year from consumption, after a two years' illness, and in 1896, a son aged 25 after a similar illness. On October 23rd, 1897, his beloved wife was taken home, worn out by her wifely and motherly cares. He continued to preach occasionally until June, 1899, and presided at his own anniversary on August 30th. But it was becoming evident that the frail tabernacle must soon come down. A cancer in the stomach developed itself, and after many weeks of weakness, weariness, and pain, borne with the most exemplary patience, the ransomed spirit was released.

"I have chosen thee in the furnace of affliction," might be applied to the case of our departed brother. Through thirty-five years of heavy trials, with but short intervals, he passed. It was out of the fire and into the water, followed again and again by the same process, right on to the end. These exercises gave a very mellow flavour to his ministry, and made it precious to the tried family of God. He was a lover of the truth, and abode firmly by the old landmarks. Quiet and unassuming in his manner, with a deep experience, both of the depravity and helplessness of human nature, and the rich, free sovereign love, and inviolable faithfulness of God, he was highly esteemed as a "man of God" by those who knew him. His end was perfect peace, not a ruffle to disturb his mind, conscious almost to the last minute, he fell asleep like a tired worn out child in its mother's arms. He was beloved by the little flock to whom he ministered, who did everything possible for his comfort and support. The language the Apostle uses with respect to the Macedonian Churches may be applied to the Church at Haddington Street. "To their power, I bear record, yea, and beyond their power they were willing of themselves." Our brother has left one son, and four daughters—the youngest fifteen—to mourn the loss of a most affectionate father.

"ABOVE ALL OTHERS."

BY E. MARSH.

HOW the sovereignty of our God, Father, Son, and Holy Ghost, is seen in all He does for the salvation of His chosen people. With what saving, sanctifying, and supporting grace has He often accompanied the songs of Zion, and thus sealed the poet's gift with His blessing when the theme has been the exaltation of His well-beloved Son. When the Holy Ghost anoints the soul of the poet with the "savour" of the "good ointment" of Christ, it is that His name shall be as "ointment poured

forth ;" and blessed are they who possess a wound no other remedy can touch, for to them He says, " I am the Lord that healeth thee."

Then comes to our soul, sometimes, a sacred savour from John Newton's choice song of his well-beloved. Like a steady, penetrating shower of rain on the hard parched soil, so just now falls on the writer's soul the words :—

" One there is above all others,
Well deserves the name of friend ;
His is love beyond a brother's,
Costly, free, and knows no end.
They who once His kindness prove,
Find it everlasting love."

Turn to the song, dear reader, and then let us think together of Jesus as above all others in

THE GLORIOUS MYSTERY OF HIS PERSON.

This mystery is a divine revelation for the feeding of that faith which sees in Jesus the " All and in all "—not a declaration made for the philosopher to explain—the Man among men, above all other men, for He is " very God of very God." Bowels of mercy, tender sympathy, and human compassion touches that tenderest of all hearts, as He is " touched with a feeling of our infirmities," yet, " with heaven and earth at His command, He waits to answer prayer." Never are the words so precious as when they come to the soul direct from His own lips : " I am the Lord thy God ; " " I am the Lord, I change not ; therefore, ye sons of Jacob are not consumed." The despised of this world for their ignorance may be confounded by the wisdom of the worldly wise ; but no arguments of the philosopher or Bible critic can destroy the mystery of that joy found in " the voice of my Beloved," as He declares Himself " bone of my bone"—yet my Creator and my God. We accept the fact, bless God for the feeling it produces, and, *worshipping*, declare here Jesus is " above all others." Above all others, too, is He in

HIS OWN EXALTED SPIRIT.

He always did carry Himself before men with the dignity His person demanded. Man belittles himself in vaunted pride above his fellow-men. A noble spirit stamps its nobility upon its meanest act. Many a lost soul has ignobly become " all things to all men," which, by interpretation has been, *nothing to anybody and useless to all*. Jesus never lost His position by levelling Himself with others, but maintaining His own glory lifts the fallen to His own level, " Not ashamed to call them brethren ;" revealing the reason of such great grace to be " My Father is your Father, My God is your God." Oh, how gloriously to-day shines that exalted spirit " above all others" as He draws near that broken-hearted adulteress, penitent backslider, weeping prodigal, and outcast wanderer, binding up their wounds as He says, " Speak no more to Me of this matter." " I have blotted out thy transgressions." " Thy sins, which are many, are all forgiven thee." " Thou art Mine : for I have redeemed thee." " This, My son was lost, and is found." Above all others is He in

THE DEPTHS OF HIS SUFFERINGS TO SAVE.

We speak of the language of tears ! but what language can tell His grief,—

"The sorrows He bore,
While He suffered for me."

Are not the words His "above all others:" "I am the Man that hath seen affliction by the rod of His wrath." "Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger." Reader, "Is this nothing to you?" "All ye that pass by" pause, as you think of the sufferings of Jesus, is it *nothing to you*, or is it above all others the sufferings that works your salvation by Him who "bore our sins, and carried our sorrows," by whose "stripes we are healed?" Depths of mercy from the depths of suffering. Here, "Jesus only," is above all others. This is the only suffering for sin that saves. Lost souls in hell can never cease to suffer, for they will never cease to sin; and these always go together. No Christian can sin without suffering, but no suffering save that of Jesus atones for and cleanses from sin. Once more. Jesus is above all others in

THE CHARACTER OF HIS WORK.

It was perfect. Nothing can be added to it, neither can anything be taken from it; by it God is just, and the Justifier of the ungodly who "believeth on Him."

The greatest work man ever accomplished, whatever the nature of that work, was found "open to improvement;" and the author of the work could see a defect where no one else could—but so "perfect and entire, wanting nothing," is the work of our Lord that above all others He therefore claims our trust. Oh, God! forgive our wicked mistrust of heart, and indulgence in unbelief. While,

"Our hope is built on nothing less,
Than Jesu's blood and righteousness."

we will, we must sing,

"No fatal shipwreck can we fear."

"He lives! the great Redeemer lives!
What joy the blest assurance gives;
And now before His Father, God,
Pleads the full merits of His blood."

And we must add,

"In every dark distressful hour,
When sin and Satan join their power;

(An awful and terrible "join" is this)

Let this dear hope repel the dart,
That Jesus bears me on His heart."

Yes, "we will trust (His work) and not be afraid," for the very character of that work is above all others for perfection, perpetuity, and power.

In closing, we can but think Jesus as above all others in

HIS EVER-SPREADING INFLUENCE.

Blessings abound where Jesus reigns. There is His influence in every heart where He dwells, in every home where He rules, in every nation where He is acknowledged, in every Church where He presides, in every effort where His glory is sought, in every song where His praise is sung. Space alone forbids. What a field opens before us as we think of the influence of His example in word and deed; of the visits of

His grace, and the consequences that follow to ourselves and others ; of the influence of His Word and Gospel ; for, blessed be God, while an empty world must have everything "up-to-date," the follower of Jesus claims the possession of that which is "*abreast* of the times." The influence of others has been great, both for good and evil upon us, but the influence of Christ is above all others for "good continually."

Just one verse together, with John Newton, and then I will clear out for others to come in and speak better of Christ, but of no better Christ,—

"O! for grace our hearts to soften,
Teach us, Lord, at length to love;
We, alas! forget too often,
What a Friend we have above:
But when home our souls are brought,
We shall love Thee as we ought."

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Scripture Science Studies No. 8.—*Consanguinity.*

"HOW fond H. S. L. is of long, hard words," I fancy I hear some one saying ; and it *looks* like it, but is not really so. She likes and generally uses plain simple language ; but "scientific" words are generally awkward to everybody who is not a scientist, and moreover this word suits her purpose just now better than any other commencing with the letter *C*. "Consanguinity," dear reader, just means "*blood relationship*," and many people think a great deal of having the "blood" of great ancestors "flowing in their veins ;" royal and aristocratic blood is made much of, *too much by far* ; as a rule, it is very often more of a fiction than a fact, and if it were ever so true *in itself*, yet in every age

"Riches are passed away from hand to hand,
As fortune, vice, or folly may command ;
Vicissitude wheels round the motley crowd,
The rich grow poor, the poor become purse-proud ;"

and God Himself "casts down the mighty from their seats, and exalts the lowly and meek." David, the shepherd boy, is chosen by Heaven to be a king, and the founder of a royal dynasty ; but when a few ages have passed away, that royal race is only represented by an humble carpenter and his lowly bride.

And yet we are all blood relations to King Adam, the first great Ruler to whom a world-wide dominion was given over land and sea, with all their teeming population of birds, beasts, and fishes ; who could have said with the utmost propriety,

"I am monarch of all I survey,
My right there is none to dispute :"

and whose lordship, though in the days of his innocence kindly and gentle, was yet very real and honourable too, as the Psalmist exclaimed, "What is man, that Thou art mindful of him ? and the Son of Man, that Thou visitest him ? . . . Thou hast crowned him with glory and honour . . . and hast put all things under his feet. Jehovah our Lord, how excellent is Thy name in all the earth" (Psa. viii.).

From very early days there have been men and nations who seemed born to rule over their fellow-men, for a time at least, until other aspirants to honour have displaced them and borne away the palm; yet though the "mighty," the "cultured," the "civilized" and the "wise" might pride themselves upon their superiority above common mortals, it was to the grand Athenians that Paul declared: "God that made heaven and earth . . . hath made of *one blood* all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). And this assertion science has demonstrated to be strictly true.

From an interesting article written some years ago, we quote the following striking sentences:—"Seen under the microscope the blood of different creatures entirely differs in the *particles* of which it is composed. They are largest in the reptiles, and smallest in dogs and cats; while the little harvest mouse has in its blood particles larger than in the ox or horse.

"The blood-red particles may be made to take the form of beautiful crystals, and these are not always the same in similar animals. Thus the crystals got from the blood of the rat are *six-sided*, those from the guinea pig *four-sided*. The red-blood corpuscles of the pike are pointed at *both ends*, and in that respect differ from the fishes that are most like it.

"In man the blood is different from all other creatures, and *the blood of all men is exactly alike*. Skins, hair, teeth and heads may differ; but the blood of *negro, white, or yellow men is precisely the same*.

"The new-born negro has a reddish brown skin, and a Red Indian babe could hardly be distinguished from one who has white parents, for God hath made all nations of the earth of one blood."

In the passage just quoted from the Acts we are told that God made thus of one blood all the peoples of the world, and fixed the bounds of their dwellings, and the dates of their existence, that they might seek after God, if haply they might feel after and find Him. And that general purpose is put in a personal and definite form in Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were *all their lifetime subject to bondage*."

The Son of Abraham, and the Son of David, was also the Son of Man, and His most precious blood He shed to redeem His people unto God out of every kindred, and people, and tribe, and tongue. Made of one human blood originally, one and the same ransom-price was paid for all the sinners whom He loved, Jews and Greeks, white and black, Barbarian, Scythian, bond and free: and these all shall at last unite in the grand chorus of "Worthy the Lamb that once was slain."

"The blood is the life" of animated creatures in this present earthly state: *our lives are forfeited through sin*, but Jesus gave His precious life that poor sinners might have eternal life through Him; He poured out His soul unto death, that he that liveth and believeth should never die.

Yet we read that "flesh and blood cannot," is not able, to "inherit the kingdom of God, neither doth corruption inherit incorruption," our blood defiled through sin is the seat of disease full often, but the bodies of God's people in the resurrection state are to be made like the glorified body of their Lord.

And after Christ's resurrection we find Him speaking of His "*flesh and bones*" (Luke xxiv. 39), but there is no mention of blood there, nor yet in that marvellous assurance (Ephes. v. 30) : "For we are members of His (Christ's) body, of His *flesh*, and of His *bones*."

The glorious body which God's children shall put on at the resurrection morning will never become diseased or infirm, will never grow weary and never die, eternally pure, vigorous and youthful, the length of days forever and ever will be an endless and unspeakable joy.

Will this blessedness, dear reader, be yours and mine? Ah, that is the question! Only renewed spirits will be clothed upon with that "house from heaven;" only those who love the Saviour *here* and *now*, will be like Him *there* and *then*. These and these alone will unite in the blessed anthem of eternity, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen."

MISQUOTED TEXTS.—No. 1.

AS most of us are aware there are several texts of Scripture very often quoted, but generally more or less inaccurately; and as every word of God is pure as the finest gold, we always lose some of its preciousness when we inadvertently add to, take from, or in any wise alter any portion of those God-breathed sentences of Holy Writ.

The text upon my mind just now is found in Zech. xii. 10 : "*I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications,*" &c.

Now, we need hardly say that this passage is often misquoted by those who repeat it. Many a time I have heard it rendered, "The spirit of prayer and the grace of supplication;" but that rendering, though it *implies* a truth, is certainly not *the* sublime and beautiful teaching of that new covenant promise of old covenant days; which still applies to Gentiles as well as Jews under the Gospel dispensation, now that "God hath exalted Jesus to be a Prince and a Saviour to give repentance unto Israel, and remission of sins."

The promise of our text, we are assured by those well versed in Hebrew, is really in the *past* tense, and should be rendered, "*I have poured,*" &c. : there is no future tense in the Hebrew and kindred languages, and a fixed determination *to do anything* is often expressed by saying it *has been done* already. This fact, when applied to God's words, is beautifully expressive and sublime. He speaks of things that are not as if they were now existing, and when the "mouth of the Lord hath spoken it," there is no possibility of failure, for His "counsel shall stand, and He will do all His pleasure."

But does this promise mean the Holy Spirit *Himself personally*, or His gracious *influence*? Our Authorised Version giving "*The spirit*" would seem to imply the *Person*, the literal version of Dr. Young, "*a spirit of grace,*" &c., would rather apply to His *work* within the heart. Yet why should we attempt to separate the Worker from His work? Where the Holy Spirit's influence is felt, there is *He Himself* present—Almighty, living, and Divine. In natural things there is a great difference between an influence and a real presence,

as for instance, when we read some interesting biography, and are stimulated by it to fresh effort and renewed courage in our daily duty or our onward course; but the person we read about is either absent, though still living, or has no longer a place among the world's inhabitants at all. Natural influences linger amongst us longer after the personal presence of relatives or friends has passed away, but the Divine Spirit is Omnipresent and Immortal, and wherever a human mind is savingly enlightened, wherever a heart of stone is replaced by a heart of flesh, wherever the sound of the heavenly "wind" is heard—*there is the Spirit of the living God*; and we may joyfully remember that "As many as are led by the Spirit of God, they are the sons of God." His work is inimitable, and His presence is manifested in His work.

But our text displays Him specially as the *Spirit of grace*, producing a *gracious spirit* in those on whom He operates; and the spirit of prayer creating a prayerful, penitent condition of heart and mind. "That which is born of the Spirit is spirit." "THE SPIRIT OF GRACE." Grace bears its ordinary meaning here of *favour* full and free, and those in whom that spirit lives and operates are highly favoured ones. Mary was highly favoured in being the mother of the humanity of the Lord Jesus Christ; and when the Romanists render Luke i. 28, "Hail full of grace," it is not in the translation, but its *perverted application* to Mary, that the fatal root of Mariolatry lies. For "*graceful*" means simply *full of grace*; and the old expression, "well favoured," in vogue when our Authorised Version was published—and meaning beautiful, shapely, and desirable—is derived from the same original, and rightly understood it just means that every *good* gift, physical and mental, and much more every spiritual blessing, is freely bestowed by God upon His creatures in a way of unmerited favour, according to His own kind and merciful will.

But the spirit of Divine grace is here displayed as producing sorrow, mourning, bitter lamentation, and woe. Is this then the result of God's favour to His people? "If so," the world would say, "Save me from it; I would rather be without it." Ah! but while the sorrow of the world worketh death, godly sorrow worketh a repentance that needeth not to be repented of, a sorrow that sooner or later shall be turned into an unspeakable joy.

The *cause* of the sorrow is described, "They shall look on Me whom they have pierced, and shall mourn for Him;" or, again following Young's literal translation, "*They have looked unto Me whom they pierced, and they have mourned over it, like a mourning over the only one, and they have been in bitterness for it, like a bitterness over the firstborn.*" We might apply this in the first place to the Day of Pentecost, when Peter, preaching to the Jews and Proselytes, roundly charged them with the murder of the Holy One whom God had sent, and they, pricked in their hearts, exclaimed, "Men and brethren, What shall we do?" The scene is repeated still, whenever a natural son of Abraham, convinced that Jesus of Nazareth is the Christ of God, feels within his heart an agony of grief and fear, to think that he has despised and rejected his own long-expected Messiah.

"But we know this is equally true of everyone, who, taught of the Holy Spirit, learns that he or she is *the sinner*, who has slighted, forgotten, and neglected the only Saviour; and like the publican in the

parable, longs and cries for mercy through the all-atoning sacrifice. Yet each spiritual mourner shall learn to say,

“’Tis *mercy* all, that Thou hast brought
My mind to *seek* its peace in Thee.”

Yes, for everyone that truly seeks shall surely find the salvation of the Lord. We are only made conscious of our moral sickness that we may apply to the Great Physician for perfect healing. We are only humbled and laid low that we may be eternally exalted.

Spirit of grace and supplications graciously work with greater power in every heart that Thou hast quickened; and O that Thou wouldst begin Thy saving work in many a dead and distant soul, that Jesus may be glorified, and His Church may taste and share the joy of her beloved Lord! Amen.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

“Nay, in all these things we are more than conquerors through Him that loved us.”—Rom. viii. 37.

SUCH the triumphant language of the noble hero of the cross. We accept this sublime statement as coming from a long-trying man, who knew well what he said, and, if necessary, could produce abundant evidence to confirm and qualify his assertion. There is always weight in the words of an old-trying servant of God, who has grown rich and mellow in godly experience. Such an one was “Paul the aged,” who stands before us as the most unique and remarkable man of all the inspired men of the Bible. No man suffered more than Paul, and no man received greater revelations. We read of no other Apostle being caught up into the “third heaven.” To no other man was the long-hidden mystery kept from generations past, but were now revealed “unto me.” Thus alone he stands in these glorious revelations and sublime communications. Paul could rejoice above measure in his union with his Divine Master, as being an eternal and irrevocable union, and most firmly did he believe in the everlasting covenant of electing and predestinating grace—a covenant embracing the whole Church, purchased by the precious blood of the adorable and exalted Son of God, who is the one eternal Foundation laid in Zion, and the Great Head of all things that are named both in heaven and on earth.

The keynote of this cheering truth we have under consideration is, I think, contained in the words, “*Him that loved us.*” This is the sublime utterance of a noble soul. On this gloriously precious truth Paul rested; here he felt secure, and from this Divine love he daily derived and hourly received strength and blessing, help and courage, which fitted him for the conflicts and many discouragements attending daily service. What more helpful than the realisation of the sweet assurance such a truth is calculated to impart? Resting in the eternal and unchangeable love of his Lord, he could truly exult in the thought of splendid victory and joyful triumph, and of being victorious over all antagonistic forces, however powerful they might be. This we gather from the fact that he says, “We are *more* than conquerors.” To become

shipwrecked, to be found among the slain, to perish by the hand of the enemy, to miss the mark, to be cast away, to loose the crown, or to *be* conquered, are things that did not come within the pale of Paul's creed. Such ideas are of purely human invention. The Apostle's faith in the love, power, and grace of Christ was too deeply rooted and matured for such expressions of doubts. May we not take courage in the thought that if others have obtained victory, so shall we, and for this reason: it is by the same grace we are saved, preserved, and kept. We are following in the footsteps of those "who through faith and patience inherit the promises." Paul's Saviour and Intercessor is ours also. The same God who called, equipped, and supplied Paul is the God of our salvation, and as He did not desert or fail in Paul's case, He will not fail in ours. Herein lies our consolation and hope. "The Lord of Hosts is with us." We now proceed to study this text, taking the words and dividing them into the three parts they naturally set themselves.

"IN ALL THESE THINGS."

If we glance over the context from verse 35 you will observe that the Apostle enumerates the things likely to befall us in our journey from the City of Destruction to the Celestial City, "which hath foundations." We mean the various trials to which the redeemed family of God are exposed. You will note in carefully reading this passage that the *time*, *manner*, and *cause* of those things are specified. No less than SEVEN evils and trials follow each other in order—trials all have to encounter more or less. I do not say that each child of God must endure precisely the same trial, or have exactly the same experience; this would be a grievous error, and a lamentable perversion of Divine truth. God leads His people by a right way, but by various paths and diversities of experience, so that none can erect a standard for another.

The first trial in order is that of "*tribulation*," as comprehending the whole of the trials enumerated. This word really means *all* to which we are exposed. The other terms used may without much difficulty be traced to this one word. The word itself literally means *sore trouble*, in which men are pressed and thrashed and even bruised as the corn in the sledge is rubbed and ground into flour. In like manner are Christians rubbed by the world. It is a divinely-inspired statement that "in the world ye shall have tribulation," and also that through *much* tribulation we are to enter the kingdom. I need not remind my reader that the sole object of the world and its prince is to harass and distress the redeemed, knowing they can do no more.

The next word coming under notice is "*distress*." This signifies the *straits* into which we are experimentally thrown, also the difficulties by which we are often surrounded. It reminds us of the very critical situation in which we sometimes find ourselves—I mean the perplexity of mind when pressure is brought to bear heavily upon our everyday life and circumstances. Further, this word means being brought into a *narrow place*, not knowing which way to turn. Such is no uncommon experience of Zion's travellers, and only such can understand and appreciate these remarks. We couple with this distress the next word, "*persecution*," which is an affliction arising from the profession of the Gospel we make. Every one knows how the despised followers of Christ have been driven from place to place for truth's sake. Men have sought their lives like Herod sought the young Child's life, and throughout the world's great

history wicked, cruel men have sought to make "havoc of the Church." True, we live in times of peace, yet, even now those who live godly lives, and adhere to the doctrines of sovereign grace, will come in for a share of persecution. Men dislike and despise the truth and those who love it *now* as did former generations. It often happens that our worst enemies are those of our house, the so-called Christian world. In this enumeration we have "*famine*." To this the persecuted were frequently subjected. Very often persons of opulence and wealth have actually perished for lack of provision. There may be such a thing as spiritual famine experienced by some, but such cases are of rare occurrence. To famine is added "*nakedness*." The disciples and early Christians were often reduced to want and poverty. Some wandered about in a state of destitution, compelled to make their homes in caves and dens of the earth. To these the Apostle adds "*peril*," an exposure to danger. In nearly every country this has been the case. We do not think but little about the suffering and danger to which our illustrious predecessors were exposed. We dwell in smoother times, but let the enemies of truth gain power, and perilous times would follow. Do not attribute your privileges to the charity and leniency of the times, but to God alone.

The last trial is that of the "*sword*." This may be regarded as the last extremity, and, of course, means bloodshed. Alas! how many of God's loved ones have been put to the sword and deprived of life? Let the past history be consulted. The sword may be sheathed to-day, but the enemy of Christ and His followers are ready for battle, awaiting the siege and ready for the fray against the Lord's disciples.

(To be continued.)

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XXXIX.

BY SAMUEL BANKS.

THE LORD'S SUPPER—*continued*.

By "Open Communion" is meant that participation in the Lord's Supper is permitted between those who have been properly baptized as believers and those who have not received what we deem a real and valid baptism; but who in all other respects give evidence that they are sincere and consistent disciples of Christ. But a person who has not been baptized in any way at all—either in childhood or afterward—the majority of Open Communion Christians would not receive at the Table, and they will not receive even a Pædobaptist into the Church. "If a stranger, or visitor, coming to our locality," some of them would say, "were to assay to join himself to us, it would be our business to enquire when, where, and by whom he had been baptized; and if he had only been sprinkled as an infant, it would be our duty to instruct him in the way of Christ more perfectly; not refusing the Communion of the Lord's Supper, if we believed him to be a true Christian. If we should convince him that we were right, we should doubly gain a brother; if he remained honestly unconvinced, we should bear with his infirmity of judgment without unkind suspicion of his motives, should still receive him at the Table, thus treating him as a brother in Christ, a member of the universal flock; though certainly not electing him to be a member of our local Church."

These Open Communion Churches hold that communion at the Lord's Table is "the communion of the body of Christ," and believing (as we all do,

of course) that many Pædobaptists are as truly members of that one body as themselves, give a welcome to all such whom they consider to be members of Christ. With Open Communionsists the term of Communion at the Lord's Table is not "baptism"—but "discipleship."

There are a few Open Churches, who receive both Pædobaptists and unbaptized persons into their membership and Church offices as well as at the Table; but as these are not entitled to the name of Baptist Christians at all—I have nothing to say concerning them.

"Strict" Baptists hold that the apostles and evangelists were charged to baptize converts before teaching them to observe the Lord's Supper as commanded by the Saviour. Our candid opponents admit we are right here; that the order was:—First,—Discipling all nations to Christ; Second,—Baptizing those made disciples; Third,—Teaching them obedience to the commands of Christ: and Fourth,—as part of this obedience the partaking, by the baptized and instructed disciples, of the Lord's Supper.

The New Testament does not afford an instance of the admission of a disciple who had not been baptized to the Lord's Supper. And they could not have admitted Pædobaptists to the Table, if they had desired—for the simple reason that there were none to admit. Pædobaptism is an invention of the creature of a later period than the command of the Creator.

The Strict Baptist view is that they dare not go beyond the written Word to say or do either more or less "of their own mind."

Close Communion is acknowledged to be right by all time-honoured and reputable Evangelical bodies; also by the Roman, Greek, Anglican, and Lutheran Churches. In fact, anything other than Strict Communion at the Lord's Table is of modern introduction, and does not belong properly to History at all.

THE DEARTH OF MODERN CONVERSIONS.

(Concluded from page 249.)

To the Editor of the "Earthen Vessel."

Another correspondent writes:

"You want someone to 'point out a remedy.' Before this can be accomplished, or even attempted, I think a careful effort needs to be made to locate the trouble, to explore and expose the cause of the lamentable condition of affairs.

"There are three parties concerned—the *Pulpit*, the *Church*, and the *Congregation*. It may be that all three are involved, more or less, in the trouble. But it is very important, for the discovery of the remedy, to find out what each is responsible for and suffering from.

"It goes almost without saying that the Holy Spirit is the great Author of all spiritual good—both conversion and sanctification. But it is no answer to our question—no remedy for our sorrow—to say that the Holy Spirit is such, and do nothing more, and leave it for the Holy Spirit to remove the evils away from us? or, Must we 'put away the evil,' in order that the Holy Spirit may have room to work? If the first, how can we sincerely and effectively pray for the Holy Spirit, while wilfully or carelessly indulging in evil? If the second, how can we hope for the removal of the evil, except God help us?

"As to the parties concerned:—

"1. I charge the *Pulpit* with having seriously missed its way. As a general rule, it is out of harmony with that Holy Spirit whose first and directest work is to 'convince the world of sin.' The universal fact of sin and the 'sinfulness of sin' are largely absent from our pulpit teaching. I cordially recognise the many exceptions to this. But even they are in measure robbed of their influence by the general low tone of our preaching.

"2. I charge the *Church* with having seriously missed her way. As a

general rule, she entirely ignores all *personal effort* for the salvation of men. Her members are very largely quite satisfied to be 'sleeping partners' in the concern. Officialism pretty well smothered all spontaneous Christian activity. Again I cordially and gladly recognise the many exceptions to this. But it is most sadly and shamefully the rule.

"3. I charge the *Congregations* (as distinguished from the Church members) with having seriously missed their way. They have fallen into the mistake of observing and imitating the members of the Church, instead of paying attention to Jesus Christ. They have thought (perhaps naturally, but most disastrously) that the Christians around them were to be trusted as representing the religion of Christ. On the one hand they have become satisfied with going to Church, and on the other hand they have become prejudiced against religion altogether.

"4. As to the *Outsiders*. Little can be hoped for them until reformation has been made within. But then!—when the Church has shaken herself from the dust, loosed the bands of her neck, and put on her beautiful garments, then shall she be 'terrible as an army with banners,' and go forth in her might to victory and conquest!

"This is my diagnosis of the trouble—the 'dry-rot' which is leaving us but the empty husk of a religious profession in a 'nominally Christian country.' This well-worn phrase may itself reveal to us the secret of weakness. 'A Christian country'—Great Britain—New Zealand! God help us! But the help will surely come in a fresh revelation of the meaning of Christ and His mission.

"I have just one more word to say towards an explanation. I do not think there is any need for *panic*, nor for the futile efforts born of panic. The 'eternal purpose' of God is one thing; our human plans for carrying it out are quite another. The true Church and Kingdom of Christ are a spiritual building; our Churches and multiplied societies are mainly *scaffolding*. There is surely danger lest the scaffolding be regarded rather than the true building. With God most certainly *quality* is more than quantity. Let us have faith in God."

Another Church member writes:

"I was glad to see you had taken up the subject of the lack of conversions in our Churches. Do you not think that the chief causes are, that the work of the Holy Spirit is ignored? It is a distinct command of our blessed Lord that we, Church members as well as ministers, be filled with the Spirit. How many are there to-day who are obeying this command? Do our Pastors wait upon God for the message He would have them speak? Instead, do they not rather choose a subject, and say something about it, instead of what God says concerning it? Another thing: How many of the Church members are there who are obeying Christ's great commandment, 'Love one another?' Is it not just the opposite? They do not love one another. They have something they cannot forgive each other. So the Church suffers—for how can the Spirit of God work in the meetings, when we are not in communion with Him—not even keeping His commandments? I wonder how many of us go down on our faces before God, and ask Him to bless the messages to be delivered? I think the want of conversions rests with each of us more than we think. May God, in His tender love and mercy, open the eyes of His own children, that they may each do his part in the great work before us."

In addition to the above, Pastor E. Richards, of the Baptist Church, Palmerston, North N.Z., writes in the July number of the *Sword and Trowel*, as follows:

"The conversion of a sinner seems almost an unheard of thing in this town of from 6,000 to 7,000 souls."

I wish I could give you a more favourable account of the Baptist Churches in the Colonies of Australia and New Zealand which I have visited, but I cannot.

JAMES MOTE.

AN OPEN LETTER FROM PASTOR JOSIAH WEBB (SON OF MR. WILLIAM WEBB), OF NOVA SCOTIA, DOMINION OF CANADA.

The Editor of the "E. V. & G. H."

DEAR SIR AND BROTHER,—Sixteen years ago I sailed with my family from Liverpool for Canada. We landed, after about twelve days, at St. John, New Brunswick. I told my wife, "If the Lord has a work for me to do here He will send for me, for He knows where I am, and He is in this country as well as in England." I united with the Baptist Church in Jermain-street (Close Communion).

About three months after my arrival, a Baptist minister called upon me at my place of business, and asked me if I would go and preach at a Baptist Church in Mangerville. He said that the brethren there were praying to the Lord for a pastor. I told him in reply that I felt assured that God had sent him to me, for I had felt a burning desire in my breast to proclaim the Gospel. I started out in the strength of the Lord, for I had no strength of my own, and I felt the presence of the Holy Ghost with me, which encouraged me. I told the story of a "Father's love," and the brethren received both the message and the messenger as a direct answer to their prayers. I was ordained as pastor over that Church on June 17th, 1885. Since then the Lord has blessed my ministry in the strengthening and comforting of His people and in the gathering in of His elect. I have had the great privilege of baptizing upwards of three hundred professed believers in Christ Jesus since I have been labouring in the vineyard. I wish to say just here that I am a firm believer in the *truth* as it is in Jesus, and as I learned it by the great Teacher, the Holy Ghost, while sitting at the feet of my dear pastor, Mr. H. Myerson, and my Sunday-school teachers, brethren Mobbs and Sage, at Shalom Chapel, Oval, Hackney-road. I shall never forget dear old Shalom. May the Lord own and bless the labours of the good brethren there in the building up of the kingdom of Christ. Perhaps your readers would appreciate a sketch of

OUR PASTORAL HOME AND WORK IN NOVA SCOTIA.

We (Mrs. W., two daughters, and myself) have a very comfortable house (it is called a "parsonage" here), with an orchard, consisting of forty apple trees, a very pretty lawn, and commodious barn, stables, and carriage house. I own a horse (a good roadster), an American four-wheeled top carriage, and a family carriage, which is double-seated. These things are not a mere luxury, as some may suppose, but a necessity, as your readers will learn presently. The Church, over which I am pastor, consists of 420 members. To give them all the Gospel it is necessary to have "out-stations" or "branches." The Church edifice seats between four and five hundred persons. I preach three times every Sunday and drive about twelve to fifteen miles. There are two hundred families under my pastoral care. If I do not visit and care for them they are not cared for at all, for I am the *only* pastor, and the Baptist Church the *only* Church, in the whole district. How do I visit? Let me take you for a drive about four miles. There are a few families on yonder mountain whom I want to visit. The weather is just lovely; the sun is shining brightly; the sky is blue and cloudless; the trees are laden with fruit and the fields are white unto harvest. (Your readers will, of course, remember that it is not *always* summer in Nova Scotia. We have winter as well, and then the cold is down to zero, and sometimes ten, fifteen, and even twenty degrees below; but time and space will not allow in this article to tell you what a good time we have here when the snow comes.) We go from house to house visiting the people. You are surprised to find that there are no *poor* people here. We have a social talk, then, before rising to go, I ask for the *Book*. The good lady takes the hint, and calls the household together, and I read and pray. I make no apology for reading and praying in the homes of the people.

It is what the Lord Jesus would have me do, and, besides, no one objects to it here.

Your readers must not conclude that I do all the work that is to be done in my field of labour, for they will be greatly mistaken. Mrs. Webb is president of the Women's Missionary Society, and my daughter, Emma, is organist and choir leader. There are twenty in one choir, twelve in another, and eight in a third. There are also the children's "Mission Bands," the "Baptist Young People's Society," and four Sunday-schools to look after. What would some of your London pastors think of all this? Now, if you will kindly allow me a little more space, I will give your readers a short account of

MY TRIP TO THE OLD COUNTRY.

After sixteen years of Canadian life, I felt homesick to visit my dear aged parents. I laid the matter before the Lord, and also before the Church. The brethren were in perfect sympathy with me, which encouraged me greatly. When the people out here do anything, they do not do it by halves, I can assure you. They do things in their own way, and this is what they did. One fine moonlight evening last autumn they came to my house (about two hundred of them), and after spending a very enjoyable time, presented me with a purse containing nearly a hundred dollars to help to pay my expenses across the Atlantic.

On the 7th of April, this year, my Church having granted me two months vacation, I started for England. I arrived at the home of my parents on the 18th. I cannot begin to tell you how pleased my dear mother and father were to see me, and no language can express the joy I felt when I looked into their faces and as I conversed with them—only those who have had a similar experience can enter into our feelings. I need not tell you that I enjoyed my visit, or that my parents took a good deal of comfort in having their Canadian boy take his old place at their table and fill the vacant chair in their home.

FIFTY YEARS IN THE GOSPEL MINISTRY.

Before concluding this article, I want to inform you that my father, Mr. William Webb, completed his fiftieth year in the Gospel ministry on June 17. Though nearly 80 years of age, and, of course, growing weaker physically, he is still young and active in regard to the faculties of his mind. He supplies for the pastorless Churches around London, but how long he will be able to continue his much-loved work we cannot tell. The remuneration, after paying expenses, is not enough to support a family of three. I should feel very anxious in regard to their welfare but for my faith in God as a God of providence, and in the Christian generosity of the many friends who have sat under his ministry during those many years. I cannot, I will not, allow myself to fear that the Baptists of the Old Country will forget the veterans who have fought a good fight, who are finishing their course and have kept the faith, and suffer them to want for the common necessities of life. I feel assured that many of the dear friends who have been blessed under my father's preaching will send him a few kind words—words of good cheer—to gladden his heart during this his "*year of jubilee*," and will also watch over him and inquire after his welfare during his declining years. I need not say anything in regard to my dear mother, who has been faithful in her work as a pastor's wife and helper, or my dear sister, Ruth, who is giving her life without recompense for the comfort of her beloved parents: God will care for them.

WHILE IN LONDON

I visited a good many places of interest. I saw Her Majesty, Queen Victoria, at Windsor, on her arrival from Ireland. I, being intensely loyal, as all Canadians are, felt proud of having seen the *best* woman in the world. I heard some of London's greatest preachers, but I must confess that I listened to none of them with such spiritual pleasure as I did to pastor Holden, of Elin Chapel, Limehouse. So long as I live I shall cherish the sweet memory

of my short visit to the Old Country. The meetings and greetings of dear parents, sisters, brothers, aunts, uncles, cousins, and friends have made life dearer to me than before. I feel thankful to belong to a family that can boast of so many useful Christian men like my grandfather, the late deacon William Webb; my uncle, the late Mr. George Webb, whose ministry was so greatly blessed; my uncle by marriage, Mr. James Griffith, a servant of the Lord, greatly beloved for his work sake; my uncle, Mr. Youdan, who is now an active and valuable deacon of the Church at Elim; and last, but not least, my own dear father, Mr. William Webb (whose address is - 60B, Turner's-road, Burdett-road, Bow, E. London). Some of them have already passed over the river, others will soon be passing; soon, very soon, we shall all "meet beyond the river." What a happy reunion! Then we shall not have to say, with tears in our eyes, *Good-bye*.

J. WEBB.

Kingston Station, Nova Scotia, Dominion of Canada, July 18th, 1900.

[We think our readers will be interested in the above letter. We have personally known the father of the writer, Mr. W. Webb, for many years, and highly esteem him in the Lord. This is the jubilee year of his ministry, and any communications from friends will be gladly appreciated by him. Our own increasing years, perhaps, give us greater sympathy with our older brethren.—Ed.]

THE PULPIT, THE PRESS, AND THE PEN.

The Parish Clerk, by Alfred Dye. London: W. Wileman, 27, Bouverie-street, E.C.; E. Wilmshurst, Tranquil Vale, Blackheath, S.E.; Mayfield, Sussex: O. G. Whapham, High-street. Price One Shilling and Sixpence. Post free from the Author, Providence House, Bellend, Rowley Regis, near Dudley.

ALLEGORICAL poems are difficult compositions. No doubt critics will be able to find many faults in this book; we have not, however, read it critically, and found the simple story of a mother's call by grace and baptism with the effects wrought upon her husband, a rigid churchman, very refreshing. Some parts of the story produced a sweet moistened feeling in our heart. There is another poem in the book, entitled, *The blessed Saviour and the Samaritan Sinner*. We do not recommend this book to critics; but plain, experimental Christians will find it refreshing and cheering.

The Unveiling of the Daughters of an Aged Mother, by the author of "Mystical Water." London: F. Kirby, 17, Bouverie-street, E.C.

THIS is a stern arraignment of modern religion in both the Established and Nonconformist Churches. We wish we could think there was no need for such works, but are quite unable to take the roseate view of the professing Churches that is fashionable. With Ritualism and Arminianism rampant, and the old landmarks well-nigh obliterated; the plenary inspiration of the Bible denied and de-

rided, and spiritual life low in Churches of truth, we should despond, if not despair, did we not know that all power is in the Redeemer's hand, and He is watching over His Church, and accomplishing His own gracious purposes. Continually we cry, "O Lord, revive Thy work!" May He be pleased to make use of this book to open the eyes of some who evidently cannot discern the signs of the times.

In His Steps: A Birthday Text-book, with quotations from the works of C. M. Sheldon. London: E. Nisier, 28, Paternoster-row, E.C. Price, cloth, gilt edges, One Shilling; Morocco or calf, Two Shillings and Sixpence.

THE plan employed is to give a short quotation for each day drawn from one of Mr. Sheldon's books, followed by a text of Scripture bearing on the point the quotation enforces. No doubt Mr. Sheldon has laid his finger on the crying evil of selfishness so apparent in the professing world. Many of his sayings quoted are pithy and pointed, and well backed up by the texts that are adduced; but we cannot profess any love for Mr. Sheldon's books as a whole, nor have we faith in his methods. The book is very neatly got up.

MAGAZINES.

The Gospel Magazine. London: W. H. & L. Collingridge, 148 & 149, Aldersgate-street. E.C. Price Sixpence, Monthly. This oldest of the spiritual magazines retains the dew of its youth,

and continues to provide sound and savoury nourishment for the family of God. We were very pleased with the portrait and sketch of Dr. Hamilton, so well-known to us, and highly esteemed by us, in his labours for the Protestant cause.

The Gospel Standard. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. Price Twopence, Monthly. This magazine, which has reached its sixty-sixth volume, still "contends earnestly for the faith once for all delivered to the saints." The August issue contains an excellent sermon by the late Mr. J. C. Philpot, and a sweet piece by Mr. G. Hazlerigg. These, with instalments of biographies of Christian friends, and a piece of poetry, make up a thoroughly good number, and supply solid spiritual fare.

The Gospel Banner. Oxford: J. C. Pembrey, 164, Walton-street. London: Houlston and Sons, 7, Paternoster-square, E.C. Price Twopence, Monthly. Sound spiritual teaching for the household of faith may be found here.

The Sword and Trowel. London: Passmore and Alabaster. Price Three-pence, Monthly. Edited by the late Mr. C. H. Spurgeon for twenty-seven years, it continues on the same lines.

Uncle Ben's Budget. London: R. Banks & Son, 5, Racquet-court, Fleet-street, E.C.; G. Stoneman, 39, Warwick-lane, E.C. A Protestant magazine for boys and girls, edited by Mr. Stanley Martin. Bright, interesting and instructive; the sort of thing needed among our young people.

The Surrey Tabernacle Witness. London: R. Banks & Son, Racquet-court, Fleet-street. One Penny, Monthly, is now in its eleventh year of publication, and is doing good service.

Cheering Words. London: R. Banks & Son, One Halfpenny, Monthly, has reached its fiftieth volume and is increasingly appreciated in the churches and home circles.

SERMONS.

Praying Paul, by T. Bradbury. The Secretary of Publishing Committee, 16, Malfort-road, Denmark-park, Camberwell, S.E. Price, One Penny. Full Gospel weight. Spurgeon's Sermons. London: Passmore & Alabaster, 4, Paternoster-buildings, E.C. Price, One Penny weekly; Monthly, Five-pence.

Ascension Gifts, by J. Parnell, 7, Trigon-road, Clapham-road, S.W. Price One Penny. To be had of the author.

"FULFILLING HIS WORD."

NOT for your sake, oh Briton,
Not for your sake, oh Boer,
Does the perfect will of an all-wise God
Suffer the scourge of war;
Millions of voiceless cries
From the dusky race have risen,
And now shall the blood of the slain dissolve
The pillars of their prison.
Kind hearts have bled through the centuries
In maddening impotence,
At the pitiless weight of the warrior's hand,
And the conqueror's insolence;
But the God of the nations, though He wait,
Has a retentive ear;
And many a way His wisdom takes
To quell the conqueror.
Has He a people who have swerved
From His living Word aside;
Making the fruit of His Own free gifts
A pedestal for pride?
Their sons shall follow the fighting line,
And stand where the battle rages;
And it comes as a rod, though in this way
He rights the wrongs of ages,
Galleywood.

We mourn for the senseless mothers
Of every creed and class— [strength.
For the purposeful men in their passionate
Who are mown like the summer grass;
Who never shall see the dawning smile
Of marvellous surprise
On the face of the cruching Kaffir boy,
When he is free to rise.
Ah, God has given our country
A wide and mighty hand;
And though there may be tyrants
Here and there about the land,
She rules judiciously and well
Whatever race she tames,
And the ends of the earth stand up to bless
Old England's Christian names.
Lord, lift her over the towering "Kops,"
And melt the hating Boer,
And put an end in a righteous way,
To this bewildering war;
And never again, oh, never again,
May the hand of the white man fall
With its pitiless weight on the dusky sons
Of Him Who made us all."

(Mrs.) M. A. CHAPLIN.

"THOUGH Christ paid the same debt as that which is due from lost souls, yet, through the excellency of His Person, it was done in a shorter time. A payment in gold is the same sum as a payment in silver or brass; only through the excellency of the metal, it taketh up less room."
—T. Manton.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE TABERNACLE, WELLINGBOROUGH.

A Brief History of the Church from 1802 to the present time by T. PERKINS.

It appears that about Michaelmas, 1802, a few God-fearing persons assembled for prayer at the house of a friend on Lord's-day and Wednesday evenings; but after meeting for about four months, it was found that all were not one in matters of doctrine, in consequence of which the meetings were discontinued until Michaelmas, 1803, when it was agreed to meet together again on Lord's-day and Thursday evenings, this time at the house of a Mr. Vincent. These meetings continued for three months, when a neighbouring minister was in the providence of God brought amongst them, and, at their request, preached the Word on Thursday evenings, other ministers in the neighbourhood also supplying at intervals.

The friends finding this arrangement answer, decided to apply for a license to use the house for religious purposes, and also to arrange for preaching services once a fortnight, when, at the end of the year 1804, it was decided to fit up and set apart one room in the house specially for the worship and service of God, and to seek at the Lord's hands that, if it was His will, to send amongst them a regular minister as under-shepherd.

A Mr. Gin being at the time in this part of the country, and having been recommended to the friends, was invited to preach, and being well received, he was on Lady-day, 1805, invited to continue supplying for one month, after which the invitation was renewed for a further period of three months; but as the congregations did not keep up, and some dissatisfaction was manifest, it was mutually agreed not to continue the engagement.

Prayer-meetings were again resorted to, until in September, 1805, a Mr. Sturgess supplied for a period of three months, but it was alleged he made statements which were contrary to the Word of God, and his services were dispensed with.

In January, 1806, a young man from the Church at Earls Barton commenced supplying, and continued about five months, when for some reason not recorded he does not appear to have longer supplied them.

Prayer-meetings, however, were continued, when late in the summer of 1806, at the Council meeting of the ministers of this district, it was decided, with the consent of their various

Churches, to assist between them in supplying the little flock.

About this time a Mr. Byfield, of London, was recommended to the friends, and he was invited to preach, and, being well received by the friends generally, he was asked to continue. On the evening of January 26th, 1807, six persons related to each other their experiences of the Lord's dealings with them, &c., and resolved to form themselves into a Church, after five of them had been baptized, only one (Mr. D. Dulley) having attended to that ordinance; these five—Wm. Vincent, Sarah Stevens, Hannah Cleaver, Elizabeth Winterton, and Elizabeth Kenshead—were baptized by Mr. Byfield, at Irthingborough, on Lord's-day, February 15th, and on Feb. 17th these persons, with a number of friends and ministers from the neighbourhood, met for the purpose of formally uniting together in Church fellowship and subscribing to articles of Faith and Practice, Mr. D. Dulley being chosen the first deacon—Mr. Peacock (of Rushden), Mr. Rowling (of Earls Barton), Mr. Hall (of Irthingborough), and Mr. Tipple (of Hale Weston) each taking part in the services.

On the formation of the Church, Mr. Byfield was given a six months' invitation as pastor, which he accepted, and on June 2nd Aaron Gregory came forward as the firstfruits of his labours being sealed with blessing. In July a further invitation for six months was given and accepted by Mr. Byfield, which was renewed again in December, at which time also Mr. J. Mee was appointed to the office of junior deacon.

Zoar Chapel having been built for public worship, opening services were held on Thursday, April 28th, 1808, Mr. Rowling (of Earls Barton) and Mr. E. Vorley (of Carlton) being the preachers. The building was duly registered as a place of worship on April 8th, 1808, and on May 19th the ordinance of Believers' Baptism was first administered.

On July 31st Mr. Byfield was chosen pastor of the Church stately, and special services were held on August 2nd to celebrate the same, the following ministers taking part in the proceedings—Mr. Peacock (of Rushden), Mr. Rowling (Earls Barton), Mr. Wratham (Willingham), and Mr. Vorley (of Carlton). Blessing attended the ministry, and several during the year 1809 were added to the Church.

Trouble, however, appears to have cropped up, and in December of the year 1810 the Church were compelled to call upon the pastor to resign for inconsistency of conduct, and this led

to great uneasiness amongst the people, and no regular services were held during the years 1811—1815, only occasionally were preaching and prayer meetings during those five years. However, a Mr. Tag appears to have supplied regularly for a few months during 1816, and in May, 1817, a Mr. Lathan was asked to supply the Church unconditionally. He also joined the Church, but how long he continued there is no record, but a note to the effect that the Church was pastorless for more than twenty years, during which long period services were kept up in the form of prayer-meetings, and occasionally neighbouring ministers conducted preaching services.

The chapel appears to have been closed for some little time and the Church disbanded; but in March, 1848, was reopened for prayer and reading the Scriptures, and towards the end of the year ministers frequently supplied, and in November of this year our late beloved pastor, Mr. W. Bull, was the preacher. Services on these lines were carried on until the early part of 1849, when Mr. Palmer, of Oundle, regularly conducted preaching services up to February, 1850, his engagement being from week to week.

The last Lord's-day in January, 1850, the Church was again re-formed, and consisted of three former members—D. Dulley, sen., D. Dulley, jun., and Joseph Mee, with six members of Mr. C. Drawbridge's Church, who had felt compelled to withdraw, the three former being duly chosen as deacons, and on the second Lord's-day in February, Mr. Fish, of Great Gidding, administered the ordinance of the Lord's Supper for the first time.

On the 12th of June, 1850, Mr. Matthew Blakeley, of Walkdenmoor, near Manchester, was duly appointed pastor, he having already served the Church for three months, and he continued in this capacity until the end of 1852, when he resigned the pastorate. Several joined the Church during Mr. Blakeley's pastorate, and one of the names was that of our late friend, Mr. John Bettles.

After being pastorless two years, during which time two of the deacons died—viz., D. Dulley, sen. and Joseph Mee—at the ripe ages of 80 and 77 respectively; the latter died in February, 1853, and the former in April, 1853.

Mr. Elias Griffith, of Tadworth, was in October, 1854, engaged to supply for a period of twelve months, after the termination of which the engagement was not, however, renewed.

In January, 1856, Mr. Welch, of Foots Cray, having supplied the Church for a month, an invitation was given him to take over the pastorate. He accepted, and during the two years of

his labours several were added to the Church by baptism and transfer, amongst other names being Mrs. Shinn and John and Mary Marsh, parents of our late pastor.

On Mr. Welch resigning in November, 1857, the Church was only supplied occasionally during the early part of 1858, after which date there is no record as to what was done, until we come to July 12th, 1863, when the present Tabernacle was opened for public worship and the Church re-formed, with Mr. W. Dulley, sen., as treasurer, and Mr. D. Dulley, jun., as deacon, the latter through the goodness and mercy of the Lord still holding office.

On September 4th, 1863, Mr. Bull was duly chosen as pastor of the Church, which pastorate he faithfully and honourably held until his sudden decease on February 28th, 1888.

The Sabbath-school was opened on Jan. 3rd, 1864, and the first baptizing service was held on July 30th, 1864, the candidates being G. Knight, T. Keller, jun., and T. H. Harrison, of Liverpool.

The seventh year of Mr. Bull's pastorate was celebrated by special meetings on July 19th, 1870. The first minute relating to statement of accounts of receipts and expenses was laid on the table at the Church meeting on January 15th, 1874.

The Church had a good number of additions by baptisms and transfer, until towards the close of Mr. Bull's pastorate, when, during 1855-6, circumstances of a painful character were permitted by the Lord to take place. These things were the means of disturbing the Church and congregation, some few withdrawing their presence and support. However, in May, 1887, services were held to celebrate the fiftieth year of Mr. Bull's ministerial labours, twenty-four of which he had spent at the Tabernacle, Messrs. King (of Carlton), Morley (of Rushden), and Marsh (of Laxfield) taking part, and subsequent events point to the fact that from about this time matters took a far more hopeful turn, which, however, was only to be briefly enjoyed by Mr. Bull, who, as mentioned previously, died suddenly during the night of February 27th and 28th, 1888, after conducting the usual Monday evening prayer-meeting, and he was interred in the cemetery of this town the following Thursday amidst widespread evidences of sympathy, he being very highly respected in the town and loved by his Church and people, a tablet being placed in the chapel to his memory.

In April, 1888, an invitation was given to Mr. Marsh, of Laxfield, to take over the pastorate of the Church, as he was well known and much appreciated, but replied in the negative.

In November, 1888, an invitation was given to Mr. J. E. Hazelton, of London; his reply was also in the negative.

On September 30th, 1889, at a special meeting of the Church, it was unanimously decided to give Mr. Burgess, of Chelmsford, an invitation. However, after some correspondence, he also replied in the negative.

After further correspondence with both Mr. Marsh and Mr. Burgess, during the latter part of 1889 and the earlier part of 1890, and in an interview with the deacons and another formal invitation from the Church, Mr. Marsh on September 3rd, 1890, accepted the pastorate, and commenced his labours the first Lord's-day in the December following.

Weekly offerings were first taken in April, 1891. Mr. Marsh held the pastorate for three years and four months, during which time many were added to the Church by baptism and transfer, when, towards the end of the year 1893, Mr. Marsh resigned the pastorate, and accepted the pastorate of the Gurney-road Church, of London, where he commenced to labour in April, 1894. In all, during Mr. Marsh's pastorate, sixty were taken into the Church, forty-one by baptism and nineteen from other Churches.

At a special Church meeting held on June 11th, 1894, it was again decided to invite Mr. F. G. Burgess, of Chelmsford, to the pastorate, and on June 22nd, 1894, he replied in the affirmative, which was a relief to the minds of both deacons and Church, Mr. Burgess commencing his labours here on Lord's-day, Sept. 16. His letter of dismission from the Church at Chelmsford having been applied for and received, this Church on October 25th formally voted him as their chosen pastor.

It would be superfluous to enter at length into matters taking place during Mr. Burgess' ministry so far amongst us, but we are thankful to record that he has been helped by the Lord to speak to His honour and praise, that the people have been built up in their most holy faith, while others have been brought to confess Christ before the Church and follow in His commands.

The Sabbath-school and all auxiliaries in connection with the Church are in a good, sound condition, and we record the fact to the praise of our covenant God, that through His mercy at the present time the Church is in as healthy a state, both providentially and spiritually, as at any time during its whole history, still there has always been a feeling that something was needed to free the Church from anxiety, because during the whole of its history the places in which they worshipped had only been tenanted at the will of the

owners, the Tabernacle, as well as the Zoar Chapel and pastor's house, having been built by members of the old and respected Dulley family, and opened for public worship, they also for many years bearing a large share of the expenses, both ministerially and otherwise.

On the death of Mr. W. Dulley, sen., in October, 1880, the Tabernacle and adjoining property was left under his will in the hands of trustees, and as far back as June, 1885, an attempt was made to induce the trustees to secure the same under a proper trust deed to the Church and Denomination, and again in April and August, 1888, and May, 1892, but without result. However, in January, 1899, our respected senior deacon, Mr. D. Dulley, wrote informing the Church that he had at last been able to satisfy the claims of the other trustees, and now, having the property entirely in his own hands, he had decided to make over the Tabernacle and garden adjoining to the Church and Denomination, and grant leases in perpetuity on the pastor's house and Zoar Chapel at a very nominal rent, under a proper trust deed, with trustees to carry out the bequest. The documents conveying the same were duly signed and made over to the Church at a special Church meeting held on Thursday evening, January 25th, 1900.

"This is the Lord's doing, and it is marvellous in our eyes," and, like the Apostle Paul, as we behold these things, "We thank God and take courage."

CROWLE, DONCASTER.—This historic Church held its 301st anniversary on Sunday and Monday, July 22nd and 23rd. Brother A. G. Haste preached two Christ-exalting sermons on the Sunday, and on the Monday a public tea and after-meeting was held. Pastor W. Rowton-Parker presided, and suitable and stirring addresses were delivered by brethren A. G. Haste, G. Camp, and the pastor. A very gracious time was spent.—W. ROWTON-PARKER.

AYLESBURY.—Pastor's anniversary services, June 3rd and 7th. Pastor D. Witton celebrated the seventh year of his pastorate at the Baptist Church on Sunday last, and a couple of appropriate discourses were preached by him to good congregations, in the course of which he made reference to the changes which had taken place during his stay in this town, and also spoke in encouraging terms of the future of the Church. On Thursday, Pastor R. E. Sears, of Clapham Common, London, paid a visit and preached excellent sermons both afternoon and evening. A number of friends attended from the surrounding district, and tea was provided for them in the Schoolroom. At the close of what had proved to be a successful series of services Pastor

Witton thanked the many friends who had paid them a visit that day.—*Local paper.*

HASLEMERE. — SUNDAY-SCHOOL TREAT. The scholars attending Hope Baptist Chapel looked forward to August Bank Holiday for their annual treat, but this year were disappointed on account of the very wet day; but it was held on Wednesday afternoon, the 8th inst., in beautiful weather, in a meadow at Kingsley Greenstead, Haslemere, belonging to Mr. and Mrs. E. Mills. There the children met about 2.30, when games of various kinds were indulged in, including bat and trap, cricket and swinging, till about five o'clock, when they sat down to a bountiful tea that had been provided for them. When the children finished tea, the teachers and friends sat down and had tea. There were a good number present, including the following:—Mrs. G. Mills, Mr. and Mrs. E. Mills, the Misses Mills (3), Mr. G. Mills, Mr. Ayling (Chiddingfold), Mr. Mellues, Mr. and Mrs. Smithers, Mr. and Mrs. Dobell, Mr. and Mrs. Stacey, Mr. and Mrs. King, Mrs. Gale, Mrs. Coles, &c. Tea over, games were resumed for a short time, when the youngsters had a few races. Then came the distribution of prizes, which were handed to the children by Miss Mills. Then about 7.30 they all assembled together, when a short address was given to the children by Mr. Mellues. At the close Mr. Ayling moved a vote of thanks on behalf of the little ones to Mr. and Mrs. E. Mills and the teachers for their kindness in providing the treat. In response, Miss Mills said they were all quite welcome, and she was pleased to see them all there, and hoped they had enjoyed themselves.—J. DOBELL.

FARNHAM. — Jubilee! What glad feelings and grand memories does the mention of this word produce and recall to those who through divine grace know what it is to have been freed from bondage and servitude to sin, its practice and domination, and also all the various forms of evil by which we (thank God, only till the year of jubilee) have been banished from our inheritance. With thoughts and feelings akin to these, the Church at Farnham was privileged to celebrate its "jubilee" on July 4th. On that occasion we were blessed with fine weather, unity of heart and operation, good congregations, gladness in the worship of Zion's covenant God and Preserver, and also the presence and ministrations of our much-esteemed brethren, pastors E. Mitchell and T. Bradbury. The trumpet was blown by these brethren with no uncertain sound. The Church was formed on Feb. 25th, 1850, by the late esteemed John

Foreman. Our gracious God and Father has verily fulfilled His promise, "I the Lord do keep it, I will water it every moment, lest any hurt it I will keep it night and day." Financial proceeds were good; but beyond all temporal goods, we continually crave the living presence and power of the Spirit of all grace to be granted us and all the Churches in Christ Jesus.

CHATHAM (ENON). — Lord's-day, July 15th, pastor's third anniversary was notified, when our beloved brother, pastor C. A. Guy (of Gravesend), preached in the morning, from Rev. xxii. 5, that in the evening, from Ephes. iii. 20, 21. Those who heard these discourses said, "It was good to be there." On the following Wednesday, Mr. W. Jeyes Styles (of Wandsworth), preached two sermons. That in the afternoon, from Psa. lxxxvi. 4, "Rejoice the soul of Thy servant." Job xxiii. was referred to, particularly the 6th verse. Here is a holy argument, "Will He plead against me," etc. I.—The person. II.—The prayer. III.—The plea. (1) *The person*, "Thy servant." All God's children are servants as well as sons. He therefore is their gracious Master to be obeyed as well as their loving Father to be loved with that heaven-born love which is "shed abroad in their hearts by the Holy Ghost;" (2) *The prayer*. The Psalmist knew he had a soul—a living, immortal soul, which indeed every human being has (but some people do not appear to know this). Christ had a soul which was made an "offering for sin." Regeneration is God coming into the soul. It can bear great joy or woe; God only can and does give joy, hence the prayer of the text. Sin and its surroundings only can give woe; (3) *The plea*: not for being a good servant, but because of being "Thy servant," because Thou art my *gracious* Master. Tea was then served in the School-room. Evening text, Heb. xii. 3, "Consider Him that endured such contradictions of sinners against Himself, lest ye be weary and faint in your minds." I.—The *danger*: weariness and fainting. (1) As pilgrims whose ankles creak with the journey; (2) As warriors with prolonged fighting; (3) As workers with much labour and little rest. Envy of those who seem happier, as Asaph in Psa. lxxiii. Prayer restrained, Scripture neglected, with many unhappy results. II.—The remedy is "Consider Him." In His human life of constant and holy service during which He endured *such* contradictions . . . against not only His doctrines and doings, but also against Himself. His Messiahship combining perfect humanity and perfect divinity. This opposition was steadfast, obstinate, virulent. He never struck a blow, nor

uttered a caustic word. May grace enable us to "Consider Him." These discourses were listened to with much pleasure and profit.

FRISTON.—On Lord's-day, July 29th, the anniversary of the Sunday-school was held, Mr. Dorling (of Ipswich), preached in the morning, from "Take this child and nurse it for Me." This was very impressively put to the parents, teachers, and the Church, and was lovingly appreciated. In the afternoon and evening, recitations, dialogues, and special hymns were rendered by the children, and ably assisted by the choir. Friends from the surrounding neighbourhood cheered us by their presence and help, and a happy time was spent. Collections realized over £5.

"Thus as the moments pass away,
We'll love, and wonder, and adore."

—W. M.

REDBOURNE, HERTS. (NEAR ST. ALBANS).—On Sunday, August 5th, the anniversary of the Sunday-school was held, brother H. D. Mobbs (of Southend-on-Sea), was the preacher both morning and evening. In the afternoon the scholars recited some very beautiful pieces, the subject matter, in most cases, was taken from the Word of God. The subject matter and the manner of delivery was a credit to the teachers, and also to those that took part in the service. The Monday being very wet, the children could not as usual go into the meadow to have their usual games, but they spent a very happy afternoon and evening in the chapel, singing and reciting. Four of the old scholars, one of which was 60 years of age, sang some sweet solos, and the day closed by singing "God be with us till we meet again." Amen.—H. D. M.

BERKHAMSTED (BEULAH).—The 30th anniversary services were held on August 6th, when pastor E. Marsh preached two instructive and encouraging sermons, exalting an almighty Christ. Afternoon subject, "Identity with Christ." Evening, "His kingdom acquired and procured, and the subjects preserved and delivered." Mr. F. S. Reynolds (of Over), concluded with prayer. Friends felt the Holy Spirit's power with the word. Church lamented pastor's absence through illness, but glad he is recovering.

"O what amazing words of grace,
Are in the Gospel found;
Suited to every sinner's case,
Who knows the joyful sound."

—A. OSBOURN.

BLAKENHAM.—Our Sunday-school anniversary was held on Lord's-day, July 29th, when Mr. F. Fells preached two excellent sermons, morning and

evening, and gave an address to the children in the afternoon. We were cheered to see so many come to manifest sympathy, and bid us God-speed in this all-important work. The children sang and recited throughout the day. May God bless our dear boys and girls, and make them His own.—M. A. MOORE.

HORHAM, SUFFOLK.—Anniversary services in connection with the Sabbath-school were held on Sunday, July 8th. Pastor H. S. Bolton, of Chelmsford, preached three Christ-exalting sermons to large congregations, there being present at the afternoon service between ten and eleven hundred. Collections taken throughout the day were in excess of former years. On Wednesday, the 11th, the services were continued, when the chapel was again well filled to listen to the children, who, with the assistance of the choir, very effectively rendered the praise portion of the service. Recitations and dialogues were given by several of the scholars, which were much enjoyed by the friends. Pastor H. D. Tooke, of Lowestoft, followed with a Scriptural address, taking for his text, "A Christian," which was listened to with interest and pleasure. At five o'clock between three and four hundred sat down to tea, after which, at 6.30, the public service commenced, when the Scriptures were read by pastor A. J. Ward, of Laxfield, and a sermon preached by Mr. Tooke from Gal. vi. 14, "God forbid that I should glory," &c. After the usual vote of thanks by the pastor (J. R. Debnam) to all who had come from the sister Churches to cheer us on in our work—viz., from Rishangles, Laxfield, Soham, Otley, Stoke Ash, Occold, Stradbroke, Fressingfield, and Hoxne, also to those who had laboured to make the services a success, the pastor brought these long-to-be-remembered services to a close in a loving and earnest prayer for the Divine blessing to rest upon the Word preached, and upon all who had been present with us on this happy occasion.—J. R. DEBNAM.

WILLENHALL (LITTLE LONDON).—Pastor Alfred B. Tettmar's first anniversary was celebrated on July 29th and 30th. On the Lord's-day our pastor was enabled to preach two excellent discourses, which were listened to by most appreciative audiences; and the Sunday-school scholars, by special request, repeated their anniversary pieces in a most satisfactory manner. On Monday we were refreshed with a social tea, prepared by our lady friends, which was followed by a very enjoyable evening meeting. The pastor, Mr. A. B. Tettmar, presided, and opened the

meeting by announcing the well-known hymn, "Kindred in Christ for His dear sake," &c. Our brother, Mr. H. H. Marsh, sought the Divine blessing upon our proceedings. The chairman, in giving us a little of his experience and expectations, received the past year cheerfully, seeing peace had been enjoyed, and prosperity had, in a considerable degree, been realised. Solid and spiritual addresses were delivered by pastors David Smith (of Bilston), George Banks (of Willenhall), and Frederick Page (of Connock). These addresses were listened to with interest and profit. A vote of thanks was proposed by Mr. A. P. Marsh, and seconded by Mr. R. M. Tonkinson, to the ladies for their assistance at the tea, and to the ministers present for their Scriptural and stirring remarks. The meeting closed by all present joining in singing that grand old hymn, "All hail the power of Jesus's Name!" The singing was hearty, the friends all seemed happy, and we departed with the hope that the Lord will continue to abundantly bless the efforts of both pastor and people to His own glory, and to the eternal welfare of many precious and immortal souls.—R. M. T.

GREAT YARMOUTH.

ANNIVERSARY services were held on Lord's-day, August 12th, and following day. Sermons were preached on the Lord's-day, morning and evening, by pastor E. Marsh, of Stratford, to good congregations, the chapel being quite full in the evening.

On the Monday afternoon a good company gathered to tea at 5.30, and at 7 o'clock the public meeting was held, at which pastor E. Marsh presided. After the reading of Psalms cxxii. and cxxxiv., Mr. Hudson, pastor of the Church at Needingworth, fervently sought the blessing of the Lord.

The chairman remarked that he had been privileged to meet with the friends at Yarmouth every year since the chapel was opened in 1874, but that it was twenty years since he had been privileged to spend a Lord's-day with them. It was a sacred spot to him, as here he was baptized, and twenty-five years ago that month was married here. He also made allusion to the recent death of his wife's father, Mr. Pittock, who for so many years filled the office of deacon in this Church.

The brethren Bedingfield, Sapey, and Hunt were announced to address the meeting, and each spoke well in the name of the Lord in Gospel addresses. Full of stimulation to unity and steadfastness in the faith.

A warm welcome was given to the Editor of the "E. V. & G. H.," whose unexpected presence and soul-stirring speech added delight to the meeting.

Our brother Mitchell is ever ready to serve his Lord, and appeared thoroughly at home, as usual, in his own company.

The beloved pastor, Mr. James Muskett, was the last speaker, and with a heart weighted with many a burden, but overflowing with gratitude to his covenant God, who thanked all who so interested themselves in these services, and laboured with pleasure in the cause of his Lord.

A telegram was read from pastor H. Holden wishing the friends God-speed, and sending a contribution to the collection. For many years our dear brother has been the preacher at these services, but the condition of his health prevented "this year also." We trust the Lord will spare our brother to serve us again.

The collections on the Lord's-day and Monday, including donations from Mr. G. Sawyer, Mr. F. Applegate, Mr. Baker, and Mr. Holden, amounted to £10 5s. 5d.

The Lord greatly bless brother Muskett in his work at York-road, and cheer his heart under every weight of care by his blessings, temporal and spiritual—prays

ONE WHO WAS THERE.

STONHAM PARVA (BETHEL).—On Sunday, June 3rd, our pastor baptised two brethren—seals to his ministry. On the following Wednesday we held our annual meetings, when pastor R. Mutimer (of Old Brentford) came, and gave us a real Gospel feast. It was Mr. Mutimer's first visit to Stonham, but there is a savour left we think will never be lost. We had a good company to tea, and very good collections. Mr. Cooper did not forget us. He had hoped to have been with us in person but could not, but he sent 10s. for the collection. How much we have to be thankful for. Our pastor has now received 19 fresh members into this Church in two years. Concerning our Sabbath-school, Lord's-day, June 17th, was a red-letter day: it was the thirty-seventh anniversary. Mr. Cordle was with us for the occasion, and truly there was life and spirit in all the services, and we have not seen such a muster of friends and people at Stonham for many years. The afternoon service was specially for the children; and singing, recitations and dialogues were given by the children, great praise being given to them for the way they were rendered. Collections, £3 15s.

YATELEY (ZOAR CHAPEL, CRICKET-HILL).—The above cause of truth held their seventy-third anniversary on Monday, August 6th, 1900. Brother Rose, of Woolwich, was announced to preach, but the Lord has laid His servant aside for a time, and so Mr. J. Banyard, of East Dulwich, kindly came

to our assistance, and preached a good, truthful, Gospel sermon—for it was but one sermon, the afternoon not being long enough for our brother to get through his subject. The text was 1 Peter ii. 9. In the first place, the persons addressed: Ye. Secondly,—The fourfold characters spoken of: a chosen generation; a royal priesthood; an holy nation, a peculiar people. Third,—The plan and purpose of God in all this: "That ye should show," &c. It was, indeed, a grand time, speaker and hearers being filled with heavenly bread, which is the soul's spiritual food. Owing to it being a very wet day the company was not so large as was expected. With one of old we can truly say:

"If such the sweetness of the streams,
What must the fountain be?"

Praise ye the Lord.—H. J. PARKER.

GURNEY-ROAD, STRATFORD. PRESENTATION TO PASTOR MARSH.

In our issue for December 16, 1899, we gave a portrait of pastor E. Marsh, with a brief sketch of his life and labours at Gurney-road Baptist Chapel, Stratford. Evidently this is a "Cause" in which pastor and people are pulling together.

To the casual worshipper, on August 1, it was patent that something of an unusual character was to take place. Although the building was by no means full, it seems the congregation was rather larger than usual for a week-night service. After a sermon from the text, "According to the good hand of my God upon me," in which the pastor dilated on the review of the past in the secret of prosperity; the "good hand of God," and what it signified; the rest and peace of the present (whatever the circumstances might be that surrounded us) by reason of the goodness of that hand, and the reliance of the soul for the future, come what may—the hand of "my God" is always good, and all must be "according" to His controlling, guiding, guarding and saving hand—the service closed in the usual order, but before the people could disperse Mr. Crouch, one of the deacons, asked the congregation to retain their places as he had something to say to them. His "say" was to read an address, the substance of which was an expression of the love and esteem of the Church and congregation to their pastor and his wife, and their wish to commemorate the occasion of their silver wedding by some tangible expression of their feeling.

During the reading of the address, Mr. A. G. Gray, another deacon, emerged from the vestry with a tray laden with a massive silver-plated coffee-pot, tea-pot, sugar basin, cream jug, a dozen spoons (dessert), a dozen dinner forks, one dozen dessert forks, and two dozen knives. If the pastor had

not declared how great a surprise all this was to him and his good wife a look at their countenance would have certified the fact as he returned to the platform to acknowledge the gift, remarking that "while no words would express his feelings their Lord knew how much he and his wife would value such a present, and, above all, the depth of that heart-union and love by which they were bound together as a people in the service of God."

After the brief address of acknowledgement the pastor gave the meeting a somewhat amusing turn by saying he had intended at the close of the day to make his wife a present at home, which, however, he should not do now, but as publicly as he did it twenty-five years ago, and forthwith called Mrs. Marsh to the front and proceeded to go through that part of the marriage service relating to the ring, placing on her hand a new wedding ring to replace the one he had spoken of as being worn thin. Before placing it on the finger, however, the happy bride of twenty-five years looked up and said: "Before this part of the service, sir, allow me to make my maiden speech on such an occasion" and then delivered a neat little address on the goodness of God in the home and the Church, and the gratitude of heart for all the love that had been shown them during their seven years' labour together at Stratford, stating that the very happiest part of the whole twenty-five years had been the last two in the work of the Church at Stratford.

The pastor having offered prayer, the meeting closed.

The inscription beautifully engraved on the coffee-pot was read by deacon Gray, as follows:—"A token of loving regard. Presented to Mr. and Mrs. Ebenezer Marsb, on the occasion of their silver wedding, 1st August, 1900, by the members of the Church and congregation at Gurney-road, Stratford, London." The address has since been illuminated on vellum and framed.

We learn that the pastor had embraced the event of the silver wedding to circulate an appeal for a "silver wedding stone" in the contemplated new school rooms to be erected in Buckingham-road, and that an encouraging response was flowing in. We heartily wish this united and hard-working Church great success.—Extract from *South Essex Mail*, August 11, 1900.

COTTENHAM, CAMBS. (EBENEZER).

—The Baptists who meet for worship at "Ebenezer" Baptist Chapel have no baptistry, but when there are candidates for baptism they resort to the Apostolic method by baptizing them in the river. On Lord's-day, July 29th, one of these open-air services was

held, the spot selected was the river at Bottisham Locks, about five miles from Cottenham. The weather was all one could wish, and long before 3 o'clock, the time fixed for the service, a large concourse of people had assembled, quite 1,000 being present when the opening hymn was announced, while many could be seen coming from all directions. The number of candidates were five, one dear sister being afflicted, suffering from great weakness in her back. She was quite unable to walk into or stand in the water, but such was her love to her Lord and Master that she was willing to face any difficulty to follow Him in His commands. Seated in a chair, she was carried into the river, immersed, and carried out, continuing to sit in her wet garments, witnessing the baptism of the other four. What an example for the many timid ones around our Churches. The pastor, A. Morling, addressed suitable words to the candidates, pointing out to those who were present, that they had gathered to observe in the true Scriptural method believers' baptism, and he claimed that they had as their authority, the teaching and example of Christ and His early apostles. There are many others attending with us at "Ebenezer," who are without a doubt God's children, but from some cause are holding back from a public profession. May God bring them out speedily. The Lord is with His people here, and there are very cheering signs of a revival of His work since the present pastor has been labouring amongst them. We thank Him and take courage.

PRITTLEWELL, SOUTHEND-ON-SEA.—Anniversary services were held on August 14th, when pastor Holden preached a sermon from 1 Peter ii. 1, 2. He dwelt exceedingly well on "a servant and an apostle;" to whom: those having obtained; like precious faith; through whom: Jesus Christ; and the blessings desired for them: grace and peace. At the evening meeting, brother G. J. Baldwin, presided; Mr. Pickett, prayed; the Chairman gave a very encouraging address on prayer. Brother Mobbs spoke on the unchangeableness of our Lord. Pastor Holden followed on Divine support in the past, and assurance of it in the future. Mr. Freeman spoke a few cheering words to pastor and people. Mr. Spindelov gave a few choice remarks on the unity of Christ, the true Vine, and the Branches. Pastor Chandler closed on relationship to God, which called for praise.—R. A.

SUDBURY (EBENEZER).—The recognition services took place on July 25th. In the afternoon the pastor made a statement concerning his call by grace and to the ministry. The charge was

given by Mr. White, of "Enon," Woolwich, in a very loving and earnest address from 1 Peter v. 2, "Feed the flock of God." Prayer was offered by Mr. Cudmore, of Glemsford. A goodly number sat down to tea, after which Mr. Motson gave the charge to the Church from Phil. ii. 29. Mr. Alston stated the reasons why the Church had given Mr. Folkard the call. Addresses were also given by Messrs. Baker, Bramber, and Cudmore, and prayer by Mr. Quinney, of Mount Bures. All the services were much enjoyed and well-attended. After thanks had been returned by the pastor, the meeting closed by singing "All hail," etc.—S. A.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—On Lord's-day, July 15th, the Sunday-school anniversary was held, when pastor A. E. Realf preached morning and evening, and delivered a special address to the young in the afternoon. Attendances were good at all the services, and the collections amounted to £11 11s., the largest known for many years.

IPSWICH (ZOAR).—On July 25th, special services were held to celebrate the nine years that Mr. R. C. Bardens has been our pastor. Mr. Mitchell, of London, preached in the afternoon, from Ephes. ii. 4, dwelling on God's great mercy. After a public tea, the meeting in the evening was presided over by the pastor, who called upon G. W. Keeble (deacon), to make a few remarks. Brethren Bland, Ling, Kern, Cordle, Mitchell, and Dixon, addressed the meeting. After brother Rumsey had engaged in prayer, all the above spoke encouragingly to pastor and people, and desired that he might be spared for some time to come to labour in the Gospel. Many kind words were expressed upon the advantages of the pulpit, which depended as much upon the people as upon God's servant; also the necessity of unity in Christian worship. The meeting was throughout, both profitable and edifying.—G. W. K.

BEXLEY HEATH (OLD BAPTIST CHAPEL SUNDAY-SCHOOL).—Anniversary services were held on Sunday, July 15th, when Mr. Mobbs, of Southend, preached to a good congregation, speaking of Christ under the figure of a door. In the afternoon at 3 o'clock, scholars and parents were addressed by our pastor, E. W. Flegg, from the words of Christ, "Who touched Me?" which was listened to with earnest attention, and followed by some interesting remarks from Mr. Mobbs, who sought to elicit from the children by pithy anecdotes, this text, "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

ness." In the evening Mr. Mobbs again preached, taking his text from Isa. xxvii. 13, giving teachers and parents encouraging words. On the following Wednesday, tea was provided, after which at 7 o'clock, Mr. Mobbs presided over a public meeting, and Mr. Smith, of Eltham, proposed the adoption of report, and spoke of the Gentile mother's prayer for her daughter, "Lord help me," remarking that God's delays were not denials. Mr. Tooke seconded the adoption of the report, and by weighing it found much to encourage for the future, taking his text, Tim. ii. "A workman that needeth not to be ashamed." The remarks showed: high services; royal appointment; chosen to bear fruit; important work; purity of motive; Christ's approval; day of account. Mr. Mobbs spoke of the bold fact that, "Thou hast let no man take thy crown." Parents, teachers, and scholars, received a word of advice. The scholars sang suitable hymns, under the conductorship of Mr. R. Lane. With thanks, a very happy meeting was brought to a close, one regret being the absence of our esteemed pastor.—T. W. B.

[The very excellent report alluded to is too long for publication.—E. MARSH.]

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

MIDSUMMER MEETING.

THE Midsummer meeting of the Society was held at the Ebenezer Baptist Chapel, Richmond-street, Brighton, and proved a very successful gathering, about 200 having journeyed down from London by special train to take part in the proceedings. A public tea was held at five o'clock, when a large number sat down to the tables. Later in the evening, a public meeting was held, at which Mr. Philip Reynolds (of High-bury) presided, supported by Mr. G. T. C. Armstrong, Mr. F. J. Catchpole (New Cross), Mr. S. Gray (Brighton), Mr. T. Jones (New Cross), Mr. T. H. Maynard (a missionary from Tinnevely, South India), Mr. W. Mayhew (Hackney), and Mr. J. Parnell (Stepney). There was a large congregation. In a brief opening address the chairman extended a cordial welcome to all present, and spoke of the way in which it had pleased God to bless their Missionary Society. He emphasised the need for increased help towards the Society, and said, although Christ was quite able to work His own will by Himself, yet, at the same time, He called for help from every one of them, and it was astonishing to him to find that anybody could be out of touch, or out of sympathy, with this work.

Mr. Gray here mentioned that Mr. Strickson, the Superintendent of the Mission, had been ill with a severe

attack of influenza and malarial fever, but that he was now recovering, and hoped shortly to be able to resume work.

THE SOCIETY'S WORK IN INDIA.

Mr. W. Mayhew then addressed the meeting, and said no doubt they all recollected the words of Christ, "Go ye into all the world, and preach the Gospel unto every creature." It was because of this commission given by Jesus Christ, he said, that they were gathered together on that occasion. Speaking of the qualifications for missionary work, he said the true missionary was born, not made, and if marriages were made in heaven, it was true that missionaries were made there also.

In a spirited address, Mr. T. Jones spoke of consecration to the Master's work, and dedication to His service, as two grand characteristics, and said the message they must carry to the people of India must be one of Divine and immeasurable love—viz., that Jesus Christ came into the world to save sinners.

Mr. Guy also gave a brief address, in the course of which he remarked that when a missionary set foot on the soil of a new country, it was not for the sake of opening up commerce, or with the intention of advocating the claims of his own particular Society, but it was to preach Christ, and to set forth His teachings.

Mr. Maynard then gave a very interesting and encouraging address, in which he touched largely on missionary work in Southern India. They were probably not aware, he said, of the magnitude of the work in which they were engaged, but he could very confidently prophecy they would find, as the years went by, that the seedling which they had planted out in India would become a great tree. As the work went on, they would find, too, that the work at home would grow with it. There would be a reflex action, and the blessing which would result in the distant parts of the earth would come back to them at home. Proceeding, he said they were working in the far South of India, among the people called the Tamils, whose language was one of the most ancient in the world. They numbered about 20 millions, and considerable missionary work had been carried on among them for a good many years past. In passing, he paid a warm tribute to the work of their Superintendent, Mr. Strickson, whose efforts, he said, he had seen, and whom he believed to be the right man in the right place. He strongly emphasised the need of their sending out a comrade to him to help him in his work.

Mr. Armstrong also gave a short address, after which a collection was

taken in aid of the Society's funds, and the meeting then closed.—*Sussex Daily News*, July 25th, 1900.

BURGH AND MONKSTHORPE.—231st anniversary, Burgh, 24th and 26th June, Mr. W. G. Chambers, of Hayes, supplied for us. At Monksthorpe, 22nd and 24th July, Mr. John N. Throssell, of Ramsey, supplying. In answer to our earnest united prayer we were blessed with fine weather and good sound Gospel sermons, and they were fairly attended; and the collections, with two donations, we found the finances rather better than last year. Thus far our God has upheld us, and we will give Him all the praise.—R. SORFLEET.

STOKE ASH, PASTOR'S SUNDAY.

To the Editors of the "E. V. & G. H."

DEAR BRETHREN,—On August 5th, the pastor's Sunday at Stoke Ash passed off very pleasantly. The weather was tolerably fair. The congregations about as usual. The collections quite satisfactory. Brother Debnam preached two good, solid, and acceptable sermons. Permit me through your pages to acknowledge my indebtedness and express my grateful thanks to the great Master, who holds the hearts of all in His hand and disposes them as it pleaseth Him; to the Editors of the "E. V. & G. H." for their sympathetic comments; to brother Debnam for his services; to my old and ever kind friends Stylee, Colson, and Benton, for their unremitting efforts; and to all and everyone of the generous contributors, by whose united efforts the result was obtained: and to hope and pray that each and all may realize an abundant reward and blessing from Him who has said, "Inasmuch as ye have done it unto one the least of these My brethren, ye have done it unto Me." CHARLES HILL.

Aged Pilgrims' Corner.

THE munificent offer of B. Densham, Esq., at the Society's last annual meeting is one which the committee are most anxious to avail themselves of, and they ask the kind consideration of all annual subscribers of one guinea. Nearly one hundred have favourably responded, but four hundred more are needed.

Mr. Densham offers a donation of £1,050 if 500 annual subscribers of one guinea each will increase their subscriptions to two guineas, the donation to be paid in sums of £105, as lists of fifty increased subscriptions are obtained.

With a rapidly increasing expenditure in pensions, the additional aid it is hoped to obtain will be of the utmost

benefit to the Institution. Upwards of £11,200 per annum are expended in pensions and £2,000 upon the Homes. The income does not nearly suffice to meet the £36 daily that are required.

The new annual reports have been issued, and will be found to contain much information of the details of the work. Illustrations of the Homes are to be found in them, and the narrative cannot fail to interest all who desire the welfare of the Lord's aged poor. The books are sixpence each to non-subscribers.

The *Quarterly Record* contains a reproduction of the address issued when the Society was founded in 1807, together with the names of the first committee. Portraits of William Wilberforce and the first Lord Ebury are also given in the chapter on "Helpers of Earlier Years." Copies will be forwarded for distribution.

The visits of friends to the Homes will be heartily welcomed; all who go will be pleased with the appearance and comforts of these harbours of refuge, where so many are sheltered after the storms of life.

Gone Home.

HARRIET ADAMS.

Our dear mother, after a sojourn here of 81 years, quitted the earthly house of her tabernacle for her mansion above on the 14th July, 1900. She was brought to a knowledge of herself as a sinner and of Christ as a Saviour about forty-four years ago, and for nearly forty-three years stood in honourable membership with the Church of Christ at Cransford, Suffolk, having been baptized and received into full communion on the 9th of August, 1857. For about twelve months previous to her departure she was confined to her bed. During this time she received many love tokens from her Lord, enabling her to realise her unity with and security in Christ, and many portions of God's Word was made precious to her soul, the 103rd Psalm especially so, which she often requested friends visiting her to read. The day prior to her death she quoted the first verse of dear Newton's hymn— "Begone, unbelief, my Saviour is near." &c. She said to her daughter with whom she lived, "Happy, happy, it is the Lord; let Him do what seemeth Him good;" and to a dear Christian friend, "Tell my dear boy, John, I am happy." Mr. Ward, of Laxfield, kindly officiated at the funeral, and delivered a very affectionate and solemn address.—J. A.

G. W. FAIRHURST.

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. xxxvii. 37). This text was verified in our beloved brother G. W. Fairhurst, pastor of the Church at Fressingfield, who fell on sleep July 23rd, 1900, aged 58. We all deeply mourn his loss and truly sympathize with the Church. He commenced his pastorate

in January, 1897. He laboured faithfully and fervently for two years in their midst, God bearing witness to his ministry with signs following. On January 8th, 1899, he preached under great weakness, and from that day his health fast failed. It was evident to many that his work was done. He struggled hard, and sought all possible means for recovery; and prayer was made for him continually. He bore his affliction patiently, but God alone knows the inward conflict. His prospect was cheering and encouraging. We hoped that a useful future was before him in the ministry. How true are the words, "My thoughts are not your thoughts." On March 29th, 1900, he took to his bed. The Lord greatly favoured him. At times the conflict was great between the flesh and the spirit, he having a great desire to preach Christ to sinner and saint. The battle being fought, the victory won, he meekly bowed to his Master's will. We held sweet communion together. His sick chamber was to us "The very gate of heaven." Saturday evening, June 30th, was an "Elim" to us both. He spoke of the Lord's goodness in providence and grace, and talked of his death and burial as though it was only moving from one home to another, so calm and collected was he in all matters. He looked at me and said, "I want you to bury me, and ask brother Debnam to take some part; don't say nay. Tell my dear people that what I preached to them is my support and solace now I am dying." Sing at my burial:—

"Rock of ages cleft for me."

If there is time for another, and needful, let it be:—

"My hope is built on nothing less,
Thian Jesu's blood and righteousness."

In prayer I quoted the words, "It is the Lord; let Him do what seemeth Him good." His hearty "Amen" I shall never forget. Saturday, July 21st, I spent nearly four hours in his bedroom. Though too weak to converse much, he said, "I don't fear the after. It's the cold river." I quoted:—

"And when on earth I breathe no more,
The prayers oft mixed with tears before;
I'll sing upon the happier shore,
They will be done."

Then his face beamed and shone; his joy was great, though his pains were great also. When one spoke to him of his sufferings, he would say, "They are only light to my dear Master's." Christ and Calvary were his delightful themes. The blood of Jesus was his only antidote for the plague of sin and an evil heart of unbelief, which were his great cross. I was with him two hours before his death. His face was quite distorted with pain, yet his soul was peacefully resting on the bosom of his dear Redeemer. He quoted:—

"In that dread moment, oh to hide
Beneath His sheltering blood;
'Twill Jordan's icy waves divide,
And land my soul with God."

I spoke of the love of Jesus; his face wore a heavenly calm. He said, "Now your text;" I quoted part of it; he said, "All of it please." "Whom having not seen, we love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." He said, "That's th' brother." A few minutes before he passed away his faithful and constant attendant asked him if the valley was dark, he said, "Cold," but exclaimed, "Bright beyond!" His last words were, "Lord come quickly. Good-bye." Then his spirit triumphantly entered into rest. He was laid to rest in the grave-

yard close to the chapel, at Fressingfield, on Saturday, July 28th, midst a large gathering of sorrowing friends. Nine ministerial brethren came to bid his dust farewell till the resurrection morn.—ANDREW J. WARD.

JAMES HIGHAM.

The fourth and youngest son of the late Thomas Higham (for many years a faithful minister of the Gospel of Christ), entered his eternal rest, April 20th, at the early age of 26 years. He was called by grace while very young, and put on Christ by baptism the last Lord's-day in December, 1891, at the age of 18; and most blessedly was he enabled to live and walk as one redeemed by blood. A few years since he was taken, while in business, with hemorrhage of the lungs; and after going to Bournemouth for a few months, he was advised to go to the Cape, which he did, and for a while seemed to make progress; but "The Lord knoweth the days of the upright, and their inheritance shall be for ever," and our brother's time was nearly spent, for on April 13th (Good Friday), he had three attacks of hemorrhage, and gradually sank on Friday, April 20th, falling asleep in Jesus, his end being perfect peace. His employer writing to me from Burghesdorp, Cape Colony, bears this testimony. "Mr. Higham lived such a pure life, and his gentle Christian spirit made everyone love him; his life in Burghesdorp has not been lived for nothing, and I believe there are not a few who are the better for his influence. 'Let me die the death of the righteous, and let my last end be like his.'" May the Lord comfort the dear sisters and brothers who are left, with His sweetest consolations.—So prays, J. BUSH.

WILLIAM TOWNS,

for many years a member of the Baptist Cause at Chelmsford, passed to his eternal rest on the 21st June, aged 73 years. Our brother was brought to a saving knowledge of Jesus when a young man; his mother's prayers being sealed with God's blessing to that end. He was baptized at the Strict Baptist Chapel, Polstead, Suffolk. Changes in Providence brought him to London. He attended the Surrey Tabernacle there, under the preaching of late James Wells, the truths of the everlasting Gospel were applied to his soul with unction and power. About the year 1891 he settled at Roxwell, near Chelmsford. He found a home under the ministry of Mr. F. G. Burgess, now of Wellingborough. He was in London, visiting friends, when he was taken seriously ill, and after four days' suffering the call came, "Come up higher." When first taken ill, he was quite resigned to the Lord's will. Two of his sons called to see him, to whom he said, "Do not sorrow for me, my boys; for I am going home, to be with my dear Lord and Master, where there will be no more trials and difficulties, but all will be happiness for ever." It became evident he was near to the home above. One of his sons said to him, "Father, where is your hope now?" He exclaimed, "Blessed hope, still on that everlasting Rock, Christ Jesus." A few hours before he passed away, he asked, "Do you think there is a change in me; if so, tell me." Upon being told he was going home, he said, "Oh blessed Rock, Christ Jesus my Lord." Shortly after "he was not, for God took him." His mortal remains were interred in the Loudon-road Cemetery, there to wait, until the morning of the resurrection, Mr. H. S. Boulton, the pastor of the Church, conducting the services in the chapel and at the graveside, in the presence of many sorrowing friends.—H. S. B.



MR. F. GRIMWOOD.

(See page 296.)

Who Shall Condemn Us?

BY E. MITCHELL.

“Who is he that condemneth?”—Romans viii. 34.

THIS glorious eighth of Romans has been called the believer's “Magna Charta.” It is a treasure-house, full of the richest heavenly treasures, and replete with comfort to the home-going pilgrim. Here faith is strengthened, love inflamed, and hope brightened. Commencing with “no condemnation” and closing with “no separation,” it is literally packed throughout with the richest truths of the everlasting Gospel. Yet there is nothing to afford ground for laxity of living. The only

persons interested in the blessings it discovers are those that are spiritual, who possess the Spirit of Christ, who through the Spirit mortify the deeds of the body, and are led by the Spirit of God. In the 31st verse the Apostle commences a series of questions: the short passage at the head of this paper is one of these interrogations—"Who is he that condemneth?" We regard this as

A BOLD CHALLENGE

on the part of the Apostle. He, as it were, throws down his gauntlet to all comers: challenges anyone to condemn the people of God. It will not be out of place for us to notice *the* CHALLENGER. This is of importance. "Fools rush in where angels fear to tread." Our great national poet makes one of his characters say, "I can call spirits from the vasty deep." "So can I," replies another; "but will they come when you call?" Anyone can throw down a challenge, but can the challenger meet and overcome all who may accept the gage? It is easy to challenge, but not always easy to make the challenge good.

We observe that the challenger was *the chief of sinners*. 'Twere easy for an angel to meet all comers who might lay anything to his charge; but this is one who had been by his own admission "a blasphemer, and a persecutor, and injurious." This is welcome news to us, for if the chief of sinners can make good his cause, so may we. The rock on which he stands will afford us standing ground also; yea, his case is an example for us. "Howbeit for *this cause* I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a *pattern* to them which should hereafter believe on Him to life everlasting." It is as the chief of sinners, believing in Jesus, that the challenge is proclaimed.

We notice also that he was *a divinely-instructed man*. No ignorant, uttering he knew not what, but one well aware of all that his words implied and included. Once indeed he had been ignorant, and carnally secure in his ignorance, as, alas, thousands are to-day, but God had opened his eyes, and clearly instructed him in the knowledge of the truth. He had a clear understanding of the *awful nature of sin*. It was no light matter with him, not a trifle, a mere peccadillo, to be easily passed over. He knew it to be an evil and a bitter thing; rebellion against God; high treason against the Majesty of heaven; a crime that deserves and must receive adequate punishment; that which justly exposes every sinner to eternal condemnation: the one abominable thing which God hates and loathes. Paul's confidence was not based on any false views of sin. He was instructed also with respect to *the claims of God's holy law*. He knew that the commandment was very broad, extending to the thoughts and intents of the heart, as well as to words and deeds. He was aware that the slightest breach of any one of its precepts brought condemnation; for, "Cursed is every one that *continueth not in all things* which are written in the book of the law to do them." He had also clear views of *the character of God*—His infinite holiness, inflexible justice, and eternal abhorrence of sin. Nor was he unacquainted with *his own sinfulness*. He knew that in him, that is in his flesh, there dwelt no good thing. Perhaps no man was so deeply instructed—certainly none more deeply instructed—in these solemn truths than he who boldly throws down the challenge, "Who is he that condemneth?"

We further remind you that he was a *divinely-commissioned Apostle*. While the challenge respects himself, as well as the whole election of grace, and takes in all his own shortcomings and transgressions—everything that was true respecting himself, and the whole family of God—yet he speaks as the divinely-commissioned servant of God, the ambassador of the Lord Jesus Christ. He had received his commission and instructions immediately from His Lord. He had Divine authority to cast down the gauntlet, and challenge any or all the enemies of the Church to condemn her for whom her Lord had bled and died. We need not fear to follow where the Apostle leads, nor to adopt the language he employs. He had the Divine warrant for every word he uttered.

As we have considered the challenger, let us now consider

THE NATURE OF HIS CHALLENGE.

As we have already observed, it is *bold*. We might almost say, boldly shouted forth, yet without any bluster. Let dispensers of error “peep and mutter,” like the wizards of old, we will proclaim the Gospel from the housetops. “O thou that bringest good tidings unto Zion, get thee up into the high mountain; O thou that bringest good tidings unto Jerusalem, lift up thy voice with strength; lift it up, be not afraid.” “We are not ashamed of the Gospel of Christ,” nor afraid boldly to proclaim its glorious truths, for “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” Against all who would condemn believers in Christ the language addressed to the haughty Sennacherib may be employed, “The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.” Vain are all the charges brought against us, for Christ hath died for us.

The challenge is also a *believing* one. It is the voice of faith that speaks. Believing in Christ, what have we to fear? We may imagine that diffidence and timidity become us, but it is faith that glorifies God. Far be it from us to smite timid weak believers, but we would encourage and comfort them. Unbelief is an artful foe, and represents that it would be presumption for such as we are to be confident, and leads us to question God’s Word, while we suppose it is only our own state we stand in doubt of, O for that firm unshaken faith, which, while sensible of our own utter unworthiness, firmly relies on the sure Word of God and perfect work of Christ, and believingly challenges all accusations. This honours Christ, and gives glory to God.

Once more this challenge is *broad*. Paul surveyed the whole field of possible adversaries, and challenges them all. He did not overlook the great accuser of the brethren, who is ever at his nefarious work. He knew how to oppose his Lord and Saviour, Jesus Christ, to all his accusations. He could meet also his own conscience, for the blood of Christ speaks peace there. A believing view of Christ’s mediation will quiet every accusation that may arise within. “It is Christ that died” is the only answer that can rightly pacify an awakened conscience. He did not disregard the law, he had acknowledged its claims, but possessed in Jesus a perfect answer to all its demands—the law has no accusation against him for whom Christ died, for it is just, and justice does not require, and will not ask for nor accept, two payments for the same debt. The Apostle here walks upon his high places, and sings his songs to his stringed instruments. Like Deborah,

he might have said, "O my soul, thou hast trodden down strength." All his foes are beneath his feet. Sin, curse, hell, and Satan are triumphed over. He exults that none can condemn. This is a healthy, breezy spot. Not a few of God's people live much in the valleys among the fog and mist of doubt and unbelief, and enjoy but little sunshine. It is true in fact of them that none can condemn them; but they rarely rise to the height of realizing the fact, and perhaps never are able to take up this bold challenge. Our desire for them is that the gracious Spirit may lead them up out of the mist and fog, and set them on these glorious heights that they may drink in this pure invigorating Gospel air, rejoice in God their Saviour, and give glory to Him who died that they might never die or come into condemnation. The limit of our space requires us to stop here. Next month we may take up the remaining part of the verse, which supplies the all-satisfying refutation of every accuser of the brethren.

OUR PORTRAIT GALLERY.—No. 10.

MR. F. GRIMWOOD.

DEAR MR. MITCHELL,—At your request I give herewith a brief account of the goodness of God toward me in providence and grace. Born January 6, 1875, at Ipswich. While still very young I had a fall resulting in a long illness and permanent affliction; this was a sore trial to my parents, but prayer was answered, and sorrow turned into joy by the preservation of life. I have since been enabled to believe "good," though seeming evil, was designed by this dispensation.

CALL BY GRACE.

I am unable to give an exact date when for the first time my soul rejoiced in God my Saviour to the praise of "free grace." I testify that the knowledge of Christ by the Gospel led to a trust in Him for deliverance from sin, death, and hell: being brought about the age of fourteen years, not only to believe "all had sinned and come short of the glory of God" but to feel in my heart the workings and power of sin, and to "fear" death, the wages of it. My prayer was "God, be merciful to me a sinner." Removed from all hope, save in Sovereign goodness, the blessing at length came, the light of the glorious Gospel of Christ shining within, the truth "The Blood of Jesus Christ His Son cleanseth us from all sin," being applied. I then could heartily sing as often since,

"Jesus, Thy blood and righteousness,
My beauty are. my glorious dress."

Having stated the ground of my hope, I was baptized February 2nd, 1890, at Newbury. Here let me add, a mother's fervent prayers at our bed-side, as also the faithfulness of a Sunday School teacher, were much blessed to me. After continuing some time at Newbury my soul longed for the companionship of lovers of the doctrines of grace of a faithful ministry of the Word and ordinances of the Gospel. My position being providentially changed, I was able to get to "Bucklebury Slade" every week, and having rehearsed God's grace in my hope of salvation, became

united with His people in Church fellowship under the pastoral care of Mr. Henry Coxeter. Here the Gospel was made very precious, and after three or four years I was removed to Basingstoke. By the continued kindness of friend and pastor arranging to meet me with trap part of the journey, and entertaining till Monday morning, I was still able to hear the preached word, and to labour in the cause. I had also the great joy of seeing the fruit of much and long perseverance by the Church—namely, the removal of the old wooden structure and a substantial brick building successfully erected and paid for.

CALL TO THE MINISTRY.

I was not anxious to preach, though full of desire for the spread of the Gospel. Having very solemn impressions respecting the nature and importance of this work, and believing it required knowledge and experience in divine things larger than mine, God gave me a strong love of His Word, and for reading, meditation, and prayer. To these exercises I retired every day as soon as business was over. One day a letter came from Marlborough to the pastor asking us to help the little cause there, during the illness of their leader; this was only possible by our going alternately. I was persuaded to go, and on the Wednesday eve preceding the Sunday, the Church made special prayer on my behalf, entreating the manifestation of the Divine will on the occasion of my attempting to preach. Space prevents detail of the services and personal experience: it will suffice to say, in speaking from Psalm xxvii. verse 4, "help was given." I was called to serve here and at home on one or two subsequent occasions.

In September 1897, I was brought to London, and found and much enjoyed the ministry of Brother Dadswell, though eventually taking up the Sunday School work at Rehoboth, Bedford Road. In April 1898, a letter came from Carmel Chapel, Pimlico, desiring me to take the week evening service on several given dates. How I was known and found out was not understood till a long time after, being a stranger to almost all the Churches in London. I went, and was blessed on each occasion; this, with the exception of going to Eltham a few times, and once to Zion, Heaton Road, Peckham, for, and during the illness of my brother Roger, is all the "supplying" I was called to do until brought to Streatham.

CALLED TO THE PASTORATE.

In November, of the same year, being still laid aside, my brother asked me to take his appointment at "Providence," Hambro Road; this I did, looking up to God, and received His gracious help. Requested by the Church, I was constrained to preach to them on several occasions. Afterwards, May 1899, brought a letter conveying the united desire of the Church for me to minister three months from July, with a view to becoming pastor. I need not tell with what amazement I read this. It cast me before my God, and with feelings not to be expressed. The matter was spread before Him. One way only was made plain—namely, to take up the work. At the end of September, receiving the unanimous call of the Church, and having manifestations of Divine favour in the blessings given, I answered, "I was their servant in the Gospel of Christ, for His truth's sake." Recognition services were held December 5th, 1899. From the first, till now, I gratefully testify, "Happy is he that

hath the God of Jacob for his help, whose hope is in the Lord his God." Our message is as Ephesians ii., and our joyful song,

"Grace, till the tribes redeemed by blood
Are brought to know themselves and God,
Her empire shall maintain,
To call when He appoints the day,
And from the mighty take the prey,
Shall grace triumphant reign."

Streatham, Sept., 1900.

SATAN—THE ADVERSARY.

BY THOMAS HENSON.

EVERY warrior must study his enemy, his wiles and his tactics. Every believer is a warrior; like Paul, he must fight the good fight of faith. Satan is the arch-adversary of God, of Christ, of the Christian, and of the faith. All sin, envy, and evil passions, pride, and unbelief, and fallen human nature as it is, are the works of the devil, and Christ was "manifested that He might destroy the works of the devil."

The Bible is our only source of knowledge concerning Satan. It tells us much, all indeed that we need to know about him, though it is silent as to much we would like to know. It is a mercy, in view of such an enemy that we are told that which most concerns our eternal interests, that which, if duly heeded, must prompt the daily prayer, "Deliver us from the evil one."

There are many questions we might ask, some which, perhaps eternity may answer; some which it might be useless to answer; and some perhaps better not answered; possibly, few of us know all that is revealed in the Bible. Who, and what was Satan originally? By what did he and his angels fall? How came temptation to them in heaven? Is Satan still permitted to come into the presence of God and accuse the saints, and seek permissions against them, as he did against Job, and against Peter? What will be his final doom? Darkness lies over these questions; but Jesus bids us watch and pray, and our daily experience of the enemy's subtlety and wiles makes us conscious that it is more important for us to know how to resist him than to know how he came to be what he is.

There are three passages of Scripture which may give us some light. When the disciples returned from a mission on which they had been sent, they were elated because "Even the devils were subject to them through His Name." Thereupon Jesus said to them, "I beheld Satan as lightning fall from heaven" (Luke x. 17, 18). Peter says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4). Jude also says: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). I offer no comment upon these inspired words; but as we may tremble at Satan's fall, so we may also rejoice in the assurance of his final judgment.

Satan, as the name signifies, is an adversary, in constant warfare

against God, against Christ, and against the kingdom of heaven and all its citizens. He is described by various names indicative of his power, his malignity, and his wickedness. In Rev. ix. 11, three terms are used, "The angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." These names indicate a terrible destroyer; by some interpreters they are applied to Mahomet, as the king of the persecuting hordes of his day. That interpretation is apt enough, but the expression, "The angel of the bottomless pit," seems to point to another being whose natural place is "the bottomless pit." Mahomet, and all persecuting popes are but tools and instruments, in whom Satan is the inspiring spirit; he is the hidden power working in them. This world is the great battle-field on which the "angel of the bottomless pit" makes war upon Christ and His kingdom. "The great battle is not on the surface only, the invasions, revolutions, tyrannies, which try and trouble mankind, involve spiritual principles, and are but tokens of the great conflict between the spirit of destruction and the spirit of salvation, between Christ and Belial, God and Mammon, the prince of this world and the prince of the kings of the earth."* In "Bunyan's Pilgrim's Progress" there is a graphic picture of a great battle between Christian and Apollyon. These terrible names of our great adversary may become plainer to us hereafter, but now they should inspire us with vigilant watchfulness, lest our souls should be hurt by any error in doctrine, or of conduct in practice.

The Bible contains many characteristic marks of Satan. He went forth as a lying spirit in the mouths of Ahab's prophets (1 Kings xxii. 21). This feature of his character is confirmed by the words of Jesus to the Jews, "Ye are of your father the devil, and the lusts of your father it is your will to do; he was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof" (John viii. 44, R.V.). It was with a lie he deceived Eve; with a lie he ruined Ahab; with lies he sought to move God against Job; with a lie he tempted Jesus; and with lying doctrines he strives to turn believers from the truth of the Gospel. The priestcraft of Popery and its daughter, Ritualism, and of all sacerdotalism which places itself between the soul and Christ, must be counted among the lies of this wicked one, whereby he seeks to deceive the very elect of God, for whose sake the days of his power shall be shortened.

Satan is represented as resisting God's servants in the discharge of their spiritual duties. A scene of this kind occurs in Zech. iii. 1, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Probably, the filthy garments of Joshua might form the basis of a malignant accusation against him. These bitter accusations form an experience of which most of God's saints have tasted. But not even Satan, arch-accuser as he is, "shall lay anything to the charge of God's elect, since He hath justified them." The holiest place into which the soul can enter, even the secret place with God, is liable to his intrusion. In public or in secret devotions his aim is to pollute our thoughts, to defile our spirits and imaginations, and to distract our hearts with doubt and unbelief.

Perhaps nothing in the history of Satan and his angels since the fall

* Elliott's Commentary.

of man can be more terrible to us than the way in which they take possession of human souls and use them as instruments of evil. There are three striking instances of this in the New Testament. Peter implored the Lord Jesus to save Himself from the sufferings which He had foretold, and Jesus said, "Get thee behind Me, Satan." The devil entered into Judas, and he went and sold, and—with the most hypocritical kiss ever known in this world—betrayed his Lord and Master. Jesus said to the Gadarene demoniac, "What is thy name?" It was the devils within him who answered, "We are legion." In the Gadarene there seems to have been a double consciousness: at one moment he is himself, at the next it is the devils who appear. With his hands they act, with his mouth they speak. Mentally, morally and spiritually they use his faculties for the expression of their wills. Can anything be more awful? Can such things happen among men now? Doubtless, yes, where grace does not reign.

There are men who deny the personal existence of Satan, and who attribute his works to a non-conscious principle, which they call evil. But the experience of intelligent minds contradicts that statement. There is an invisible world; a world of principalities and powers; a world of rulers of the darkness of this world; and of spiritual wickedness in high places. The microscope has revealed a world of infinitesimals; the telescope has revealed worlds that were unknown before its advent, and the Bible reveals heaven and hell, angels and devils. The Bible, the telescope, and the microscope are revealers of the invisible, and God's Word is the most certain of them.

In this brief study of the person and character of Satan, man's bitterest enemy, the saint's sleepless, tireless foe, we have seen enough to drive us to the sure refuge in prayer and watchfulness. The words of Paul to the Ephesians come to us also, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." That armour will cover the head, will cover the breast, will cover the feet. But, as Matthew Henry says, there is no armour for the back. The Christian soldier must always face the foe. Retreat is at once disaster and defeat.

HUMAN INABILITY.

"**M**AN cannot work a *saving* change on himself. But so changed he must be, else he can neither believe nor repent, nor ever see heaven. No action can be without a suitable principle. Believing, repenting, and the like, are the product of the new nature, and can never be produced by the old corrupt nature. Now, what can the natural man do in this matter? He must be regenerate, begotten again unto a lively hope; but as the child cannot be active in his own *generation*, so a man cannot be active but passive only in his own *regeneration*. The heart is shut against Christ. Man cannot open it, only God can do it by His grace (Acts xvi. 14). He is dead in sin; He must be quickened, raised out of his grave; who can do this but God Himself? (Eph. ii. 1—5). Nay, he must be 'created in Christ Jesus unto good works' (Eph. ii. 10). These are works of omnipotency and can be done by no less a power."—T. BOSTON.

THE NECESSITY AND VALUE OF PRAYER.

BY JOHN CALVIN.

BUT after we have learned by faith to know that whatever is necessary for us or defective in us is supplied in God and in our Lord Jesus Christ, in whom it hath pleased the Father that all fulness should dwell, that we may thence draw as from an inexhaustible fountain, it remains for us to seek and in prayer implore of Him what we have learned to be in Him. To know God as the Sovereign Disposer of all good, inviting us to present our requests, and yet not to approach or ask of Him, were so far from availing us, that it were just as if one told of a treasure were to allow it to remain buried in the ground. Hence the Apostle, to show that a faith unaccompanied with prayer to God cannot be genuine, states this to be the order: As faith springs from the Gospel, so by faith our hearts are framed to call upon the name of God (Rom. x. 14). And this is the very thing that he had expressed some time before—viz., that the *spirit of adoption*, which seals the testimony of the Gospel on our hearts, gives us courage to make our requests known unto God, calls forth groanings that cannot be uttered, and enables us to cry, Abba, Father (Rom. viii. 26). This last point, as we have only touched upon it slightly in passing, must now be treated more fully.

To prayer, then, are we indebted for penetrating to those riches which are treasured up for us with our heavenly Father. For there is a kind of intercourse between God and men, by which, having entered the upper sanctuary, they appear before Him and appeal to His promises, that when necessity requires, they may learn by experience, that what they believed merely on the authority of His word was not in vain. Accordingly, we see that nothing is set before us as an object of expectation from the Lord which we are not enjoined to ask of Him in prayer, so true is it that prayer digs up those treasures which the Gospel of our Lord discovers to the eye of faith. The necessity and utility of this exercise of prayer no words can sufficiently express. Assuredly it is not without cause our heavenly Father declares that our only safety is in calling upon His name, since by it we invoke the presence of His providence to watch over our interests, of His power to sustain us when weak and almost fainting, of His goodness to receive us into favour, though miserably loaded with sin; in fine, call upon Him to manifest Himself to us in all His perfections. Hence admirable peace and tranquillity are given to our consciences; for the straits by which were pressed being laid before the Lord, we rest fully satisfied with the assurance that none of our evils are unknown to Him, and that He is both able and willing to make the best provision for us.

But some will say, Does He not know without a monitor both what our difficulties are, and what is meet for our interest, so that it seems in some measure superfluous to solicit Him by our prayers, as if He were winking, or even sleeping, until aroused by the sound of our voice? Those who argue thus attend not to the end for which the Lord taught us to pray. It was not so much for His sake as for ours. He wills indeed, as is just, that due honour be paid Him by acknowledging that all which men desire or feel to be useful, and pray to obtain, is derived from Him. But even the benefit of the homage which we thus pay Him redounds to ourselves. Hence the holy patriarchs the more confidently

they proclaimed the mercies of God to themselves and others, felt the stronger incitement to prayer. It will be sufficient to refer to the example of Elijah, who being assured of the purpose of God, had good ground for the promise of rain which he gives to Ahab, and yet prays anxiously upon his knees, and sends his servant seven times to inquire (1 Kings xviii. 42) : not that he discredits the oracle, but because he knows it to be his duty to lay his desires before God, lest his faith should become drowsy or torpid. Wherefore, although it is true that while we are listless or insensible to our wretchedness, He wakes and watches for us, and sometimes even assists us unasked ; it is very much for our interest to be constantly supplicating Him : first that our heart may always be inflamed with a serious and ardent desire of seeking, loving, and serving Him, while we accustom ourselves to have recourse to Him as a sacred anchor in every necessity ; secondly, that no desire, no longing whatever, of which we are ashamed to make Him the witness, may enter our minds, while we learn to place all our wishes in His sight, and thus pour out our heart before Him ; and, lastly, that we may be prepared to receive all His benefits with true gratitude and thanksgiving, while our prayers remind us that they proceed from His hand. Moreover, having obtained what we asked, being persuaded that He has answered our prayers, we are led to long more earnestly for His favour, and at the same time have greater pleasure in welcoming the blessings which we perceive to have been obtained by our prayers. Lastly, use and experience confirm the thought of His providence in our minds in a manner adapted to our weakness, when we understand that He not only promises that He will never fail us, and spontaneously gives us access to approach Him in every time of need, but has His hand always stretched out to assist His people, not amusing them with words, but proving Himself to be a present aid. For these reasons, though our most merciful Father never slumbers nor sleeps He very often seems to do so, that thus He may exercise us, when we might otherwise be listless or slothful, in asking, entreating and earnestly beseeching Him to our great good.

A LEAF FROM MY DIARY.

BY J. WHITAKER.

Sunday Morning, October 15, 1899.

“Thou shalt remember.”—Deut. viii. 2.

THESE words came to me in the following manner : In the early morning, as I lay upon my bed, several incidents in my early life, after I had left school and gone out into the world to earn my living, came into my mind ; they were none to my credit. The special incidents thus brought to remembrance were cases of down-right dishonesty, but I fondly hoped and believed that they had all been forgiven and blotted out in the precious blood of Jesus. I was not at all troubled at the recollection of them, and began to imagine that a complete list of all my wrong-doings was before me. In the pride of my heart I began to think that I had not been so bad after all ; I was fast getting into a state of carnal security, when the words of my text came like a mighty rushing wind into my soul !

“THOU SHALT REMEMBER!”

and immediately memory opened her flood-gates and poured forth such a black catalogue of evil deeds as made me shudder and cry out for mercy and pardon for my wicked thoughts. But the words abode with me, and as I had to stand before the people of God on the next Sabbath, I took them as given me by the Holy Spirit for our meditation then.

However, I had to realize yet once more that “Power belongeth unto God” in the matter of preaching, as in other things. I was at no loss for words, and yet I had no liberty. No “unction from the Holy One.” I did not feel, as I sometimes do, all on fire; the subject was a solemn one, and considering the manner in which it came to me, I can hardly understand why my God should thus have dealt with me. However, God is a Sovereign, He giveth not account to any one of His doings. Whatever He does must be right, and in His own good time it shall be seen and known *that it was His word* which was given me for to-day.

Evening.—This evening the dear Lord was with His poor unworthy servant. I was graciously helped to speak from Isaiah xliii. 25: “I, even I, am He that blotteth out thy transgressions, for Mine Own sake, and will not remember thy sins.” How sweet to know that these blessed words apply to me, to every poor sinner led of the Spirit to Jesus, and made to feel the cleansing power of His blood. What blessed liberty, what delightful emotions, what unity of spirit we then enjoyed while dwelling upon the blessed theme. I felt like a bird let out of its cage. In the morning I was as a captive bound, sitting besides the waters, with my harp upon the willows; but now the prison doors were opened, the captive was free. The harp had been freshly tuned, and songs of praises welled up from our hearts as we contemplated the lovingkindness of our God in Christ Jesus.

The cloud, which had hung over me during the forepart of the day, was thus happily dispelled and passed away; and the promise was once more fulfilled in my experience, that, “As thy days, so shall thy strength be.”

AN HEIR OF HEAVEN WALKING IN CLOUDINESS.

BELOVED of God, though seduced by art infernal, like the diamond in the mine the elect lay buried in the ruins of the fall. What an impenetrable cloud covered the Church when she lay under the iron bondage of Pharaoh in Egypt. But like the first glimmer of dawn, tipping the clouds with a rosy light, was the appearance of God to Moses in the burning bush; and how cheering the words He spake, “I have seen the affliction of My people, and am come down to deliver them,” sweet assurance that they should be brought out into the light of freedom. When Abraham on the mount took the knife to slay his Isaac, to offer him up as a burnt offering, and God stayed his hand, and showed him the ram in the thicket to be substituted for his son, the cloud began to break.

In the Jewish sacrifices the cloud was, as it were, upon the face of the deep; but the time came when the Spirit of God moved on the face of those dark waters, and dispelled the gloomy cloud which had hung over the Church for so many ages.

What a dense, impenetrable cloud hovered over our beloved Lord, when He said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" How deep the gloom when from the cross He cried, "My God, My God, why hast Thou forsaken Me?" The vials of wrath seem to have been all gathered and poured in one vast cataract upon His sacred head. But He has become—

"That sacred covert from the storm,
Which on the weary traveller beats."

The clouds that overshadow the Christian are but as the light clouds that pass across the silver surface of the moon. The clouds disperse, and she shines forth with greater lustre. So to the child of God trials are blessings in disguise. Then fear not, fellow-pilgrim, each wave does but carry you nearer to the desired haven. A few more rolling waves and the voyage will be ended, the anchor cast, and the storm-tossed mariner will reach the shore and bask in the sunshine of the favour of God. and

"Not a wave of trouble roll
Across his peaceful breast."

F. MAYNARD.

Northcote, Victoria, Australia.

WEAK BELIEVERS ENCOURAGED.

SAIITH one, "I doubt if I be regenerate, because I know not the precise time of my conversion, nor can I trace the particular steps in the way in which it was brought to pass." Though it is very desirable to be able to give an account of the beginning, and the gradual advances of the Lord's work upon our souls, as some saints can distinctly do, the manner of the Spirit's work being still a mystery, yet this is not necessary to evidence the work of grace. Happy he that can say, in this case, as the blind man in the Gospel, "One thing I know, that whereas I was blind, now I see." Like as, when we see flame, we know there is fire, though we know not how or when it began, so the truth of grace in us may be discerned, though we know not how or when it was dropped into our hearts. If thou canst perceive the happy change which is wrought in thy soul; if thou findest thy mind enlightened, thy mind inclined to comply with the will of God in all things; especially to fall in with the divine plan of salvation, through a crucified Redeemer; in vain dost thou trouble thyself, and refuse comfort because thou knowest not how and what way it was brought about. Saith another, "If I were a new creature, sin could not prevail against me as it doth." Though we must not lay pillows for hypocrites to rest their heads upon, who indulge themselves in their sins, and make the doctrine of God's grace subservient to their lusts, lying down contentedly in the bond of iniquity, like men that are fond of golden chains; yet it must be owned, "the just man falleth seven times a day;" and iniquity may prevail against the children of God. But, if thou art groaning under the weight of the body of death, the corruption of thy nature; loathing thyself for the sins of thy heart and life; striving to mortify thy lusts; fleeing daily to the blood of Christ for pardon; and looking to His Spirit for sanctification; though thou mayest be obliged to say with the Psalmist,

"Iniquities prevail against me;" yet thou mayest add with him, "As for our transgression Thou shalt purge them away" (Psa. lxxv. 3). The new creature doth not yet possess the house alone; it dwells beside an ill neighbour; namely, remaining corruption, the relics of depraved nature. These struggle together for the mastery: "The flesh lusteth against the spirit, and the spirit lusteth against the flesh" (Gal. v. 17). And sometimes corruptions prevails, bringing the child of God into captivity to the law of sin (Rom. vii. 23). Let not therefore the prevailing of corruption make thee, in this case, conclude thou art none of God's children; but let it humble thee, to be the more watchful, and to thirst the more intensely after Jesus Christ, His blood and Spirit; and that very disposition will evidence a principle of grace in thee, which seeks the destruction of sin, that prevails so often against thee.

T. BOSTON.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Scripture Science Studies No. 9.—Music and Poetry.

THE Bible has been called the most *musical*, as it certainly is the most *poetical*, Book in the world. And music may be called a science as well as an art; while true poetry is founded on a deep and intimate *knowledge*, not only of the joys and sorrows of the human heart, but also of all those things which most ennoble and elevate our nature, and soften and refine the desires and aspirations of the mind.

Music really means "a song," and therefore may be either vocal or instrumental; and although there may be "songs without words," yet, generally speaking, every vocal or instrumental strain requires words, either expressed or implied, to make its meaning clear and intelligible, and enable us to appreciate and enjoy the composition.

Sacred music and poetry must of necessity occupy the highest place, and range in the first rank. The holier and more sublime the theme, the grander and more beautiful will be the strains that seek to set it forth, for we usually realise "that the sense and the sound should be the same." Light, trifling, worthless subjects only deserve similar treatment; but when a noble ambition fires the soul, or a true and lawful affection possesses it, it will crave words and notes of corresponding majesty or sweetness to express the deep emotions of the breast.

Frivolous songs and frothy, "rubbishing" music are, alas! only too much the fashion nowadays; but rich harmony, or tender pathos, mark the strains that live on year after year, and charm us still.

Several instruments of music are mentioned in the Bible, and some of these are said to have been very rich and full-toned, especially those in Babylon, which are mentioned in the Book of Daniel.

We don't know much about Hebrew *music*, but if it bore any correspondence to the sacred *poetry* which it accompanied, it must have been very sweet and inspiring, for no poetry can compare with that of the Holy Scriptures—so full of beautiful imagery, so simple, yet so sublime:—

"From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity."

Yes, the wonderful blue heavens declare the glory of God, and the firmament—the expanse of cloud and air—show forth His handiwork. Day and night are all full of wonders and grandeur unspeakable, but His *Word* is magnified above them all.

That was a good story told of a social gathering of Ambassadors and great men in France, mostly “Freethinkers,” who thought it the correct thing to speak disparagingly of the Bible, one affirming that it “didn’t even possess any *literary* beauty,” when one of the party—a God-fearing man—*apparently changed the subject* to introduce a “poetic gem” to the company. He read the short poem, and all acknowledged its beauty, when he calmly informed them that that exquisite bit of literature came from that despised Volume, being a part of the prophecy of Habakkuk (Hab. iii.). And I suspect if the same experiment were repeated with many portions of sacred writ the result would be the same, for no merely human compositions can for a moment compare with those Divine inspirations, which though uttered and penned in very different times, amid totally different surroundings, still appeal to, and express the feelings of the heart, as no other language can possibly do.

The Psalms—which were used in the public worship of God—were songs, accompanied with musical instruments (some writers make “Psalm” to mean *song*, and others explain it as an *instrument of music*); and it is believed that the Hebrews sang in *double choirs*, the second set reiterating the theme of the first with some slight yet important variation, and both uniting at given times in one grand chorus of praise. The earliest recorded song of this kind is that of Moses and Miriam at the Red Sea, where the one company of singers answered the other with “Sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea,” while all together praised their heavenly King and sang, “Jehovah shall reign for ever and ever;” and we are sure with heart, if not with voice, “All the people would say *Amen*” (So be it!) in the first flush of joy at their marvellous deliverance; and we may echo the words, and cry:—

“So live for ever, glorious King,
To crush Thy foes, and guard Thy friends;
While all Thy chosen tribes rejoice
That Thy dominion never ends.”

Poetry in the Greek signifies “*something made*”—it implies effort, labour; and the people of God are called “*His workmanship*,” His *poem*, as the original word in Ephes. i. 10 implies. The new creatures of His love and grace to show forth His praise, who called them out of darkness into His marvellous light.

Trumpets, harps, psalteries, and many other musical instruments are mentioned in the Bible, and some of these were the “germs” of the harps, pianofortes, and organs of our own day; while we read of the heavenly chorus that it is like mighty “thunderings,” in the volume of its sound; “as the sound of many waters”—deep, majestic and varying; and like “harpers harping with their harps” for sweetness and beauty.

But will there be *literally* instrumental music in heaven? We cannot say positively, but *I should think not*. When the human voice is perfected there would be no need. Even here voices are occasionally met with which are exceedingly rich and full, some reaching to a great

height, and others to a wondrous depth of sweetly sounding notes ; but *there*, where frailty and disease can never affect them, because sin is for ever done away with, how sweet will be the anthems of God's own choristers, His "poems" rehearsed in perfect harmony by glorified voices and unsinching hearts !

Dear reader, let us prayerfully enquire, Am *I* a piece of God's *gracious* workmanship, one of His sacred *poems* ? Has He saved *me*, and called *me* with a holy calling, that by lip and life I may proclaim His praise ? Taught by His Holy Spirit, may each heart exclaim :—

" Let me love Thee more and more,
If I love at all, I pray ;
If I have not loved before,
Help me to begin TO-DAY."

GOD'S WISDOM MANIFESTED IN REDEMPTION.

THE wisdom of God in redemption is visible in manifesting two contrary affections at the same time, and in one act, the greatest hatred of sin, and the greatest love of the sinner. In this way He punishes the sin without ruining the sinner, and repairs the ruins of the sinner without indulging the sin. Here is eternal love and eternal hatred ; a condemning the sin to what it merited, and an advancing the sinner to what he could not expect. Herein is the choicest love and the deepest hatred manifested : an implacableness against the sin, and a placableness to the sinner. His hatred of sin hath been discovered in other ways : in punishing the devil without remedy ; sentencing man to an expulsion from paradise, though seduced by another ; in accursing the serpent, an irrational creature, though but a misguided instrument. The whole tenor of His threatenings declare His loathing of sin, and the sprinklings of His judgments in the world, and the horrible expectations of terrified consciences confirm it. But what are all these testimonies to the highest evidence that can possibly be given, in the sheathing the sword of His wrath in the heart of His Son ! If a father should order his son to take a mean garb below his dignity, order him to be dragged to prison, seem to throw off all affection of a father for the severity of a judge, condemn his son to a horrible death, be a spectator of his bleeding condition, withhold his hand from assuaging his misery, regard it rather with joy than sorrow, give him a bitter cup to drink, and stand by to see him drink it off to the bottom, dregs and all, and flash frowns in his face all the while, and this not for any fault of his own, but the rebellion of some subjects he undertook for, and that the offenders might have a pardon sealed by the blood of his son, the sufferer, all this would evidence his detestation of the rebellion, and his affection to the rebels ; his hatred to their crime, and his love to their welfare.

" This did God do : He delivered Christ up for our offences, Rom. viii. 32 ; The Father gave Him the cup, John xviii. 18 ; The Lord bruised Him with pleasure, Isa. liii. 10, and that for sin. He transferred upon the shoulders of His Son the pain we had merited, that the criminal might be restored to the place he had forfeited. He hates the sin so as to condemn it forever, and wrap it up in the curse He had threatened, and loves the sinner believing and repenting, so as to mount

him to an expectation of a happiness exceeding the first both in glory and perpetuity. Instead of an earthly paradise, lays the foundation of a heavenly mansion, brings forth a weight of glory from a weight of misery, separates the comfortable light of the sun from the scorching heat we had deserved at His hands. Thus hath God's hatred of sin been manifested. He is at an eternal defiance with sin, yet nearer in alliance with the sinner than He was before the revolt, as if man's miserable fall had endeared him to the Judge.

"This is the wisdom and prudence of grace wherein God hath abounded, Eph. i. 8 ; a wisdom in twisting the happy restoration of the broken amity with an everlasting curse upon that which made the breach, both upon sin the cause, and upon Satan the seducer to it. Thus is hatred and love in their highest glory manifested together : hatred to sin in the death of Christ, more than if the torments of hell had been undergone by the sinner ; and love to the sinner more than if He had by an absolute and simple bounty, bestowed upon him the possession of heaven ; because the gift of His Son for such an end is a greater token of His boundless affections than a reinstating man in paradise. Thus is the wisdom of God seen in redemption ; consuming the sin, and recovering the sinner."

S. CHARNOCK.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"Nay, in all these things we are more than conquerors through Him that loved us."—Rom. viii. 37.

TO the trials enumerated in our last paper we ought to notice how very fittingly the quotation which follows them applies itself to heaven-bound travellers. "We are" (said to be) "accounted as sheep for the slaughter." We regard this truth as a prediction as well as an established fact. It sets forth what may be as well as what *is*. It means that we are looked on in the same light as sheep which are driven to the slaughter-house. Why? we may ask. To this we answer that as Christians we are not of the world. "The world loveth 'its own,'" and is opposed to God's method of salvation, consequently a deadly enmity exists against professors of Christianity. Of old the carnally-minded cried "Crucify Him," and the same cry is couched beneath the mask of the spurious charity of the world, and hidden beneath the cloak of false profession which abounds. We now proceed to study the next limb of this passage,

"WE ARE MORE THAN CONQUERORS."

This implies warfare, service and responsibilities, &c. This being the case, we ought not to expect a life free from conflict. We have, as you know, already enumerated some of the evils to which we are exposed, but you will notice that they are chiefly *outward* ; there are also very many things *within* which are calculated to increase the conflict of every-day service and experience. The words now before us agree with other declarations made by our Apostle, *e.g.*, such as being a Soldier of the Cross, and as such we must expect to endure hardness, we must expect constant drilling and perpetual discipline, and other exer-

cises so essentially necessary in fitting and preparing us for important and active service. We have to do battle for the King, and for this purpose we are armed with a "two-edged sword." It is also incumbent upon us to "hold forth the word of life." We must go forth conquering and to conquer, rejoicing in the fact that we do not go to warfare at our own charges, for the battle is the Lord's." We are called "*wrestlers*," and often sorely tried because "we wrestle not with flesh and blood, but against principalities and powers in high places." We are also compared to *mariners*, often tempest-tossed, but not shipwrecked. We see the wonders of the Lord in the deep exercises of the soul; yet we hold on our way. God still guides the ship, and the needle points toward "the desired haven." True we may encounter many "contrary winds," and high tides may threaten to overwhelm us, but the Master is in the ship, and He can still the storm, so that a "great calm," shall come. He will land us safely on "the rock that is higher than we."

The conflict of Christian life is *twofold*, the external and the internal. The external conflict is great, because our foes are strong and many; the fight is often protracted, but the victory is more lasting! The internal conflict is against our own malady, which is very complicated, and will be fully recognised by many. I am thinking of our natural pride, weakness, presumption and alienation. From all these our Physician must heal us, and He will, for His name is as "ointment poured forth," and balm from Gilead. The victory involves perfect and absolute overthrow of *all* opposing forces. Our resources may appear insufficient, but they will be more than sufficient. We repeat that it will be *no* loss to lose all that robs us of spiritual pleasure, comfort and joy. By such loss we gain holiness, happiness, heaven, glory! *More* than conquerors, it means that we shall be triumphantly victorious. Just as Divine grace superabounds over sin, so shall our Lord make us more than conquerors! The sole cause of our ultimate triumph is attributed by the Word to be—

"THROUGH HIM THAT LOVED US."

The first thing I would ask my friend the reader to notice is the fact that *love* is in the past tense; the tribulations in the present tense. The trials come after the love, and in fact flow out of it. So I read "that whom the Lord loveth, He chasteneth." The love of Christ; yes, it is Christ of whom the Apostle speaks. His love is very *great*—indescribable! His great love led him to Calvary, for "*He died for us*." Then I am reminded that our Lord's love is *permanent*, as implied by the glorious fact that nothing can separate us from His love. It is also a *careful* love—I mean a love that enters into *all* trials and fully sympathises with us in all our sorrows. The love of Christ is *invincible*, for by it we are more than conquerors. Thus it will be seen that Divine love *provides* for all the circumstances of daily life. Yes, my brother, "The love of God which is in Christ Jesus the Lord," is not only redeeming, restoring, regenerating, adopting, and a sanctifying love, but great, permanent, careful and invincible; overcoming the worst foes, even the world, flesh, devil, and *ourselves*!

From this we may fully learn that our strength to *endure*, and *power* to achieve final victory is "through Him." Are we not brought back at once to our Lord's words, "Without me"—separated from me—"ye

can do nothing !” Gradually we learn that our strength is perfect weakness, and that we are feeble, and the arm of flesh impotent in the daily struggles. On the other hand we learn that our triumph is affected by the grace and power of Christ in us. Thus we depend on the Captain of our Salvation. Thus the Apostle, when speaking of his own labours, attributes all his success to the grace of God bestowed on him ; and the life he lived was a life of faith upon the Son of God ; so that he assures the Philippians he could “do all things through Christ strengthening him.” Such must be our experience if we would finally overcome.

Suffer us to note that this LOVE is not gained by special efforts we may make, but is rather the moving cause of any efforts we may be inclined to put forth. This love is the same as set forth in other Scriptures, which in all cases is “from the foundation of the world.” This love was set upon the elect vessels of mercy, and is the secret power by which they are kept from the world, and will be the cause of their complete ascendancy over all things which may befall them in their pilgrimage through life. It is because Christ *loved* us, and *does* love us, and *will* love us to the end, that we shall be more than conquerors. Thus our prospect is cheering. For a time our path may be one of anxious care. Clouds may gather and storms may come, but presently the shadows shall give place to sunshine, and the dark night to cloudless morning. “Abundant entrance” shall be given, and “more than conquerors” realized. The reward glorious, the crown incorruptible. Cheer, brother, cheer, the palm will soon be waved—emblem of victory, and the victor’s laurel adorn thy brow. Then, “O how sweet the conqueror’s song.” God grant we may, through His grace, realize this unspeakable victory !

“He’ll lead them on fair Zion’s road,
Though weary, weak, and faint,
For oh ! they ne’er shall lose their God,
Nor God e’er lose a saint.”

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XL.

BY SAMUEL BANKS.

INDEPENDENT OF THE STATE.

THE Apostolic Churches were *actively* independent of all civil or *secular* authority in the management of their *spiritual* and Church affairs. They held the sound doctrine of freedom from State patronage and civic control in matters purely religious. So do we. The basis of our belief on this question is the decision of Jesus, who taught, saying:—“Render unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s.” Also, the reply of Jesus to Pilate: “My kingdom is *not of this world* . . . now is My kingdom *not from hence*.” We agree with Dr. Watts:—

“Let Cæsar’s dues be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord’s alone.”

A *Christian Church* cannot Scripturally be controlled by the *State*—no *earthly* power may direct a body whose *Head* is Christ alone.

We owe it to the persevering struggles of our predecessors to unite on this common ground with all Nonconformists in seeking to bring about the complete severance of religion in this country both from State Patronage and State Control. The Emperor Constantine's gifts and direction, for example, did more harm to the cause of Christianity than all her persecutions put together; and Henry VIII. is in himself a sufficient incentive for us to pray—"from all regal 'defenders of the faith,' Good Lord deliver us."

"PRIVATE JUDGMENT"—AND THE RESPONSIBILITY OF THE INDIVIDUAL CONSCIENCE.

Amongst English speaking people the right of private judgment is now so generally acknowledged and so generally enjoyed that we are in danger of losing sight of the *moral obligation* which the right imposes.

Moreover, it is now considered a leading principle of Protestants of every denomination, and has ceased to be regarded as distinctively Baptist. Yet it is to Baptists that the rest of the Protestant world is indebted for the idea which they partially realize. By Baptists only is it carried out to its legitimate issue.

From the earliest times Baptists have been particularly obnoxious to civil and ecclesiastical powers in all countries, because of their determined appeal to THE SCRIPTURES as the *only* Christian rule of life, and the Holy Spirit as the only Interpreter thereof; they have suffered more than others because of their avoidance of *carnal weapons*, in their belief that in *spiritual* matters one should neither compel nor be compelled by *earthly* force.

Permit me to draw attention to the contrary views of some *leaders of the Reformation* in support of my statement that *by Baptists only* has "religious liberty" been rightly understood.

Luther, for himself claimed freedom of conscience, but of those whose teaching differed from his own, he said: "I am averse to the shedding of blood; it is sufficient that they should be *banished, corrected, and forced* at least to silence, put under restraint as madmen;" while his method for the Jews was that "their synagogues should be levelled with the ground, their houses burned, and their books, even to the Old Testament taken from them."

In Germany dissent from the Lutheran Church implies *civil disability*.

Zwingli, the great Swiss Reformer, approved the Edict of 1525, that condemned all Baptists to drowning; and was personally concerned in the trial and condemnation of *Hubmeyer*.

Calvin considered the *city* bound to believe as the pastors believed and to live as they enjoined.

Cranmer headed the Protestant Inquisition of Edward VI.'s reign; even *Latimer* assisted at the burning of a heretic.

John Knox prepared a "Book of Discipline" for the repression of Nonconformity and Dissent; and the Scotch General Assembly condemned Romanists to banishment and imprisonment.

The *Presbyterian Parliament* of 1648 decreed that Atheists, Deists and Socinians, should be executed; Papists, Arminians, Antinomians, Episcopalians, Quakers, and Baptists, imprisoned till they recanted!

And even of the *Puritans* who fled to America, *Artemus Ward* is right in stating that they came "to worship God according to *their own* consciences, and to *prevent other people* from worshipping Him according to their'n;" as their treatment of *Roger Williams* shows.

Thus it will be seen that no body of Reformers understood the right of private judgment, but having abolished the authority of *Rome* proceeded to *substitut^e* for it THEIR OWN authority.

On the other hand, the English BAPTISTS in Amsterdam in 1611 issued a Confession of Faith. One article of which claimed freedom in the Christian religion to every man's conscience—"for *Christ* is the *only* King and Lawgiver of the Church and conscience."

The Confession of the seven London Churches (Baptist) in 1644 says, "It

is the Magistrate's duty to tender the liberty of men's consciences"—views reiterated in Confession after Confession issued about this time.

As Baptists, we are agreed that no Prince, no Pope, no synod, no creed, no catechism may trammel thought, which should be subject only to the guidance of the Holy Spirit in the interpretation of the revealed Word of God.

We are free. Of each soul it may be said, "To his own master he standeth or falleth"—and to him *alone*. What then? Seeing that no man answers for another, seeing that no Church or Communion *legislates* for its own members even, or for any other community, how much does it behove each one of us, in the exercise of this spiritual liberty, to use that guidance of the Spirit that God will give to everyone that asketh, and to enquire so earnestly into the truth of things concerning the kingdom that we shall be "ready always to give an answer to every man that asketh a reason of the hope" that is in us.

"The Harbinger." Southwood Road, New Eltham, Kent. September, 1900.

ERRATA.—Line 7, page 276, last month, please read "Baptist Churches"—not "Baptist Christians."

TIMELY COUNSEL.

LETTER TO JOHN BELL, ELDER.

MY VERY LOVING FRIEND,—Grace, mercy, and peace be to you. I have very often and long expected your letter, but if ye be well in soul and body I am the less solicitous. I beseech you in the Lord Jesus to mind your country above; and now when old age, the twilight going before the darkness of the grave, and the falling low of your sun before your night, is now come upon you, advise with Christ, ere ye put your foot in the ship and turn your back on this life.

Many are beguiled with this, that they are free of scandalous and crying abominations; but the tree that bringeth not forth good fruit is for the fire: the man that is not born again cannot enter into the kingdom of God; common honesty will not take men to heaven.

Alas! that men should think they ever met with Christ, who had never a sick night through the terrors of God in their soul, or a sore heart for sin. I know the Lord hath given you light and the knowledge of His will, but that is not all, neither will that do your turn. I wish you an awakened soul; and ye beguile not yourself in the matter of your salvation. My dear brother, search yourself with the candle of God, and try if the life of God and Christ be in you.

Salvation is not casten to every man's door. Many are carried over sea and land to a far country in a ship, while-as they sleep much of all the way; but men are not lunded at heaven sleeping. The righteous are scarcely saved; and many run as fast as either ye or I, who miss the prize and the crown. God send me salvation, and save me from a disappointment, and I seek no more.

Men think it but a stride or a step over to heaven: but when so few are saved, even of a number like the sand of the sea, but a handful and a remnant (as God's Word saith), what cause have we to shake ourselves out of ourselves, and to ask our poor soul, Whither goest thou? Where shalt thou lodge at night? Where are thy charters and writs of thy heavenly inheritance? I have known a man turn a key in a door and lock it fast. Many men leap over (as they think) and leap in.

O see! see that ye give not your salvation a wrong cast, and think all is well, and leave your soul loose and uncertain. Look to your building, and to your foundation stone, and what signs of Christ are in you, and set this world behind your back. It is time now in the evening to cease from your ordinary work, and high time to know of your lodging at night. It is your salvation that is in dependence, and that is a great and weighty business, though many make light of the matter. Now, the Lord enable you, by His grace, to work it out.

Your lawful and loving pastor, SAMUEL RUTHERFORD.

"THE TIME OF OLD AGE."

Oh, the weariness, the dreariness,
The lovelessness of years
At the fag end of existence
In this gloomy vale of tears ;
When the soul itself seems withering
With the bodily decay,
And a fount of murmuring ripples
From the lips that used to pray.

Had the Psalmist *such* before him,
When he penned his plaintive strain ;
Ninety years are these, but three times
Ninety, was the old age *then* ;
Was the feebleness more feeble,
Was the dreariness more drear,
As the ancient patriarchs battled
Through a Tricentennial year ?

We who watch them, we who tend them,
Through their last decrepit days ;
Praise and bless the God of Heaven
For His own unchanging ways ;
Oh, the beauty of the Gospel,
Oh the refuge of that rock ;
Oh, the pleasant fold up yonder
For the weariest of the flock.

Galleywood.

Oh, their rapture, in the morning
After Nature's troubled dream,
To behold the face of Jesus,
Manhood's hope, and childhood's
While between the Hallelujahs, [theme ;
In the fulness of their bliss ;
They protest that nine times ninety
Years, were short to wait for *this*.

Speak them kindly, tho' they murmur,
For they cannot reason *now*,
They can only feel the throbbing
Of their thought-bewildered brow ;
And the agony of faintness,
And the mystery of pain ;
And at times the mar'vous sweetness
Of some long forgotten strain.

And the weary mind goes groping
After what it cannot hold,
With just sense enough to tremble
That their love has grown so cold ;
Well might David, well may sinners
While in mortal vigour, pray,
"In such time, oh mighty Saviour,
Help me, cast me not away."

(MRS.) M. A. CHAPLIN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"ELIM," LIMEHOUSE.

THE sixth anniversary services of the opening of the schoolroom were held on Sunday, September 2nd, 1900. The pastor preached morning and evening, and the hearers were reminded of the many spiritual blessings of days past, including the glorious riches of sovereign love, mercy, and grace, the portion of "the people who know the joyful sound," and we felt "the Lord of Hosts was with us" in power by the ministry of the Word.

The services were continued on Tuesday, September 4th. In the afternoon pastor Chilvers, of Keppel-street, was enabled to preach an excellent discourse, which was much enjoyed by the friends. Tea was served in the schoolroom. The evening meeting commenced at 6.30, Mr. John Piggott presiding, Hymn 866 (Denham's) sung, Rom. xii. read, and brother Stringer earnestly sought the Lord's blessing. The chairman's address was suitable, and expressive of a gracious experience of the things of God, and the brethren Marsh, Chilvers, White, Pounds, and E. P. Baldwin were helped to testify of the Lord's goodness and mercy to His people in all generations, and spiritual blessings were experienced in answer to prayer expressed in the opening hymn :

"Compassion on us have, we pray,
And empty send us not away."

We were disappointed in not having the presence of our esteemed senior deacon, G. J. Baldwin, who was with us on Sunday morning, but in the after-part of the day was overtaken with a bad attack of his breath, and had to hasten home to Southend.

Our Church Secretary (brother Youdan) read the statement previous to taking the evening's collection, and it was clear that £40 5s. was required to extinguish the debt owing to the Loan Fund of the M. A. S. B. C., which was accomplished by the combined liberality of the chairman, our own people, and the true helpers of God's Cause, friends of our pastor, and his dear wife, who were regular in sending their unasked donations each year.

After the collection had been taken, the secretary stated the various items, showing the extinction of the debt, and a few pounds beyond. The speaker said he could not close without proposing a loving and hearty vote of thanks to Mrs. Holden for her untiring energy, love, and zeal for God's cause, having collected the noble sum of £125 ; also the superintendent, E. P. Baldwin, who has collected the sum of £114—both since the fund was commenced. This

was seconded by brother E. Marsh. The chairman put the proposition, and asked the congregation to show their approval by holding up both hands.

The pastor, in a few appropriate words, tendered the thanks of Mrs. Holden and himself for the kind acknowledgment.

Brother E. P. Baldwin replied, and thanked the friends. Gathering from the Church's Minute-book, entered by the late secretary (the beloved brother Geo. Turner), I find the school building, with its furniture, lessors, law costs, and sundry expenses, cost in total £600. To meet the payment of that sum, the pastor and deacons of "Elim" agreed to apply to the M. A. S. B. C. for a loan of £300, which was granted, and received on March 26th, 1895, to be repaid by quarterly instalments in ten years. On September 4th, 1900, we have gratefully to record by the blessing of God, inclining the hearts of the lovers of Zion to be liberal and ready to supply us with the needful—the entire cost has been defrayed. We also desire to acknowledge the debt of gratitude we owe our dear brother, Mr. G. F. Gray, of the Surrey Tabernacle, for his love to pastor Holden and the Church at Elim in acting for us as our solicitor through the whole business and putting the schoolroom in trust without any charge.

The pastor feelingly proposed a vote of thanks to the chairman for his continued help and liberality, also to his brethren in the ministry for their services.

The chairman responded, and this happy meeting was closed by singing, "Praise God from Whom all blessings flow," and the Benediction.

BALCOMBE.—The forty-second anniversary of this Cause was held on Monday, August 6th, under rather unfavourable conditions. The rain, no doubt, kept many away, who would have been present. Mr. Tingley, from Skaynes Hill, occupied the pulpit at 10.15 a.m., and took his text from the Book of Deuteronomy xxxii. 4, dividing it as follows:—(1) The Rock, "He is my Rock;" (2) The perfection of His work, "His work is perfect;" (3) His ways are judgment; (4) He is a God of truth, and without iniquity, just and right is He. He spoke of Him being the God of our salvation, and as our Rock and Fortress. The perfection of His work in the way and manner of the salvation of sinners through the atoning work of Christ Jesus our Redeemer, by the renewing of our hearts and minds through the operation of the Holy Ghost, in accordance with the covenant of grace ordered in all things and sure. In the afternoon at 2.15 Mr. Pierpoint spoke very encouragingly from Luke xii. 32, "Fear not, little flock; for it is

your Father's good pleasure to give you the kingdom." Tea was provided in the chapel, of which about 40 partook. Mr. Haylor occupied the pulpit at 5.15, his message being Song of Solomon iv. 7 and part of 9, "My sister, My spouse," dwelling on our blackness by nature, our beauty being the imputed righteousness of Jesus, then our relationship to Him as His sister, the whole Church, and also His spouse, the consummation of all things when all His saints will be like Him, and be with Him where He is.—F. J. S.

DESFORD, LEICESTER.—The anniversary of this little Cause was held on Sept. 6th. We were favoured with most delightful weather. A good number of our friends from Newark-street; also from "Zion," and "Ebenezer," Leicester accompanied us. There was a goodly gathering from Coalville, Derby, Groby, &c. The writer endeavoured to exalt the glorious Redeemer, preaching in the afternoon from Num. vi. 4, "The Nazarite's vow," and in the evening from Song of Solomon vii. 1, "How beautiful are thy feet with shoes. O prince's daughter!" Many testified that they found it good to be there, and we hope their souls were refreshed. The tea meeting was well patronised, the friends doing their utmost to make visitors feel quite at home. The collections exceeded those of last year by over £2. This little chapel was built for Mr. Wm. Gadsby, and is said to be the first in which he stately preached.—A. E. REALFF.

WATFORD TABERNACLE.—Anniversary services were held on Wednesday, Sept. 5th, when our brother, Mr. J. Box, preached two sermons to good congregations, that in the afternoon from Psa. cxlii. 5, 6, opening up the "Law of Contrasts," leading us sweetly to contemplate the exaltation and humility of our Lord Jesus; in the evening from Heb. xii. 22. We had a good day, and did truly "rejoice in the Lord." We also inaugurated our school extension, and have the joy of seeing the original plan carried out, and feel thankful that all our buildings are now finished. Our heart prayer is that our Lord's rich blessing may rest upon us in the future, as it has in the past. To Him be all the praise and glory.

"HOPE," BETHNAL GREEN.
THE forty-sixth anniversary of the above place of worship took place on September 11th, 1900, when a sermon was delivered in the afternoon by Mr. Thos. Jones, of New Cross. A public meeting was held at 6.30, Thos. Dayne Wood, Esq., presiding; speakers—brethren Dadswell, Flegg, Gibbens, Jones, White, and the pastor.

On the same date there were two other meetings in the neighbourhood, which were somewhat afraid would militate against the success of ours, so that in the afternoon we were not surprised to see that elderly spinster, Miss Giving, walk in and sit down with quite a little smile, thinking she would be at home; but when Brother Jones announced his text, "Be still, and know that I am God," and spoke of His sovereignty in His glorious dealings with His children, of the infinite love, power, and wisdom displayed in the management of the minutest affairs of their everyday life; and, though the Supreme Governor of the universe, not a sparrow falls without His notice. The lady suddenly disappeared, and left us to enjoy one of the best sermons ever listened to at "Hope."

There were not so many to tea as usual, but the company were very appreciative, and the meeting was quite a success.

The public meeting was well attended. The chairman, in his opening remarks, said the meeting would be one of praise and thanksgiving, and gave out the Hymn 172 (Denham's), "Awake, my soul, in joyful lays." After singing, our esteemed brother, Mr. W. Webb, sought the divine blessing and the presence of the Lord, and there was a gracious answer to prayer.

Our brother Dadswell, on being called on to address the meeting, struck the keynote from the book of Joshua (v. 13, 14), "And he said, Nay, but as captain of the Lord's host am I now come: put off thy shoe from thy foot," etc. I am afraid to take up more space, so must reluctantly omit the report of the other speakers, but simply say: All were to the point, and were listened to with evident pleasure. As the meeting proceeded, I looked round for the elderly one of the afternoon; but there was no vestige of her or her two friends—Miss Fortune or Miss Take—to be seen.

After a few remarks of a congratulatory character by the pastor, the senior deacon (Mr. J. Stockdale) moved a hearty vote of thanks to the chairman for his great kindness in presiding for the last four years at the anniversary meeting, and trusted he would live to preside another year. The secretary seconded it; and when put to the meeting by the pastor, the show of hands was unanimous.

The chairman, in reply, thanked the friends, and promised (if spared) to be with them next year.

The pastor offered a short prayer and pronounced the Benediction, and so ended a most spiritual and profitable meeting.

W. T.

WOOD GREEN.—The eighth anniversary of the Sunday-school was cele-

brated on Sunday, Sept. 16th, and the following Tuesday. Brother Kern, of Ipswich, was graciously helped to exalt his Master three times on Sunday. His morning text was, "His name shall be called Wonderful." In the afternoon our brother addressed the scholars, taking the word, "Sleep." The evening discourse was based upon the words, "In the Lord shall all the seed of Israel be justified, and shall glory." Our brother was enabled again to preach on Tuesday afternoon. Truly it was holy pleasure to listen to his testimony of the greatness of the Lord. His verse was Micah v. 4, "For now shall He be great unto the ends of the earth." A few points our brother dwelt upon were these:—The Lord is great—to listen, look, help, sustain, supply. "He is great to help beyond conception, but not great beyond our faith to glory in," great to understand, to receive, to crown. The tables at tea-time were quite full, and many sat at the sides. The evening meeting was well-attended. Brother S. Frost, of Wandsworth, presided. The reading was Psal. lxxxix. 1—37. Brother Gibbens, pastor of Philip-lane, Tottenham, engaged in prayer. The secretary read an encouraging report. It was expressive of deep thankfulness to God for help afforded and signal blessings received during the past year. One of the scholars have joined the Church, and there was evidence of others coming forward. The success was mainly due to the prayerful dependence upon God the Holy Spirit. There are 135 scholars, and the average attendances show a slight improvement on last year. Brother Jas. Clark, of Bethnal Green, dwelt upon the character, the influence and the success of Sunday-school work. Its character was good and righteous. It stands upon a spiritual, moral, and philanthropic basis. The Sunday-school is the arena in which the teachers met to combat with the forces of evil in the heart. The work in the Sunday-school is divine in its source and nature. Its influence was felt in society and in the world. Its success is future, certain, joyful and abundant. Brother White, of Woolwich, continued the tenor of the meeting by speaking from Prov. viii. 32, "Now therefore hearken unto Me, O ye children: for blessed are they that keep My ways." Our brother pointed out who was the speaker of these words, "The Lord Jesus." He referred to His dignity, knowledge, and love. His children are blessed because of their safety; their peace of mind; they are blessed in companionship, confidence, obedience, and in the end of their journey. Brother Kern's address was very stimulating, "Yet a little while." To travel, to work, to suffer, to witness, to wait; then a long rest: singing, rejoicing, satisfaction, and

we shall see His face. Brother J. E. Flegg having expressed his pleasure to be amongst some of his dear friends again, directed our minds to the words, "I will hold thy hand and keep thee." He depicted the young one with doubts and fears about joining the Church. Yet God would hold their hands, the troubled one, and all His children's hands He would hold. The chairman made suitable remarks between each speaker and expressed his joy at presiding. Collections amounted to £4 9s. 2½d. for which we are thankful. Brother Flegg closed the meeting by prayer.

FARNHAM.

THE PASTOR'S ANNIVERSARY.

THE congregation of the Baptist Chapel in Park-lane have had a busy time this week. On Sunday special Harvest Thanksgiving services were held, and pastor A. H. Wright preached suitable sermons both morning and evening to a goodly number of listeners in the chapel.

Wednesday was the Pastor's anniversary, and the day was celebrated by a service in the afternoon, when pastor R. Mutimer, of Brentford, preached to a good congregation. A tea was afterwards held in the chapel, and this was a great success. At a meeting held in the evening pastors R. Mutimer and A. H. Wright were present and gave addresses. It had been hoped that pastor W. Chisnall, of Guildford, would also attend, but he found himself unable to do so. The announcement of this fact was made at the opening of the meeting by Mr. Wright, who stated that the arrangements would therefore have to be somewhat modified. He himself would speak a few words, and Mr. Mutimer had kindly promised to preach a second sermon to them, so that the disappointment might really turn out to be one of God's appointments.

A hymn having been heartily sung, pastor Mutimer read a portion of Scripture, and also, after a second hymn, offered prayer.

Pastor Wright began by expressing the pleasure he had felt during the year, and still felt, to be the pastor of that flock. He looked back to the beginning of June of last year, when he first came to his work at Farnham. He could maintain, he thought, that he had been throughout a preacher of the Lord Jesus Christ. The Church had not much to boast of in the matter of numbers; but he always said that numbers were not everything. There had been days of joy to them, small congregation though they were. On the other hand, he could not and would not disguise the fact that they had had times of trial. It was his heartfelt prayer that God would prosper them in the assimilation to Jesus Christ, and he looked upon

them all with love. He believed in the universal ministry of all those who were standing in the faith, and the congregation must help the minister just as he helped them. The Church was in a satisfactory financial position. Not that he wished the friends present to think the Church was not still needy. They must look upon themselves as the almoners of the Lord. In saying this he was not thinking of himself at all; his only thought was for the stability and prosperity of the Church, whether he was there or not. He wanted to be able to look back and know that his work had not been in vain, but that the work was going on from generation to generation, and that the light of God's truth might be established so long as the world should last. He would take the opportunity to thank all present for their attendance, and especially to thank those who had worked with hand or brain to get ready for them so enjoyable a tea.

Pastor Mutimer expressed the hope that brother Wright would long be spared to blow the Gospel trumpet. He had confidence in him that he would not flinch in speaking out God's word, and that he would leave no part unsaid that God had commissioned him to say. He prayed that the year their pastor was entering upon might be a blest and happy one; but let him not imagine that it would be free from trial, for it would not. Brother Wright had been there for fifteen months, but he himself had been in one place for eight years, and knew that no ministry was without its trouble. Pastor Mutimer then passed on to his sermon, the text for which he took from two verses of the 13th chapter of the Gospel of St. Luke, dealing with the parable of the grain of mustard-seed. He went through the parable and adapted its teaching in an able way to present day conditions.

A noteworthy illustration in his sermon of the spreading of the Gospel was a story of Whitfield, who once, he said, entered a chapel in America to preach and found one man there. At first he felt like retiring again to the vestry, but feeling that he had a message to deliver, he persevered in the service. Whitfield some years afterwards returned to the place, he found that this same man had built twenty chapels.

The hymn "All hail the power of Jesus' name" was sung after the address.

Brother Medhurst, being called upon for a few words, spoke of the past year as having been a bright one in the chapel's life. Their pastor had throughout preached the one thing needful, Jesus Christ.

The service was closed by the benediction pronounced by pastor A. H. Wright.—*Extract from Local Paper.*

TOTTENHAM ("EBENEZER").

THE pastor's anniversary services were held on September 2nd and 4th, the pastor (Mr. J. P. Gibbens) preaching on the Lord's-day to good congregations.

On Tuesday, the 4th, pastor E. Mitoholl, of Chadwell-street, preached in the afternoon, taking for his subject "The woman of Samaria's message to the men of the city," noticing (1) the Preacher; (2) the Message; (3) the Effect.

In the evening a public meeting was held, presided over by Mr. F. B. Applegate, who read John xv. Mr. Green led us in prayer.

The first speaker, pastor C. Hewitt (of Ponder's End), after a few words of sympathy to the Chairman, in his recent bereavement, and a grateful acknowledgement of his own restoration to health, proceeded to address the meeting upon "Spiritual Success," basing his remarks upon Joshua i. 9. All that appeared to be success was not true success, for which there were several qualifications or conditions essential thereto, viz., Christian courage; the necessity of the Word being spoken by the mouth, and meditated upon in the heart; the practice of it in the life; and the presence of the Master, who has promised to us, as to Joshua, "I will be with thee."

Mr. G. Savage read 1 Timothy iv. 4-16, noticing more particularly verse 8, showing how the word exercise in the original carried with it the idea of a gymnasium, where all superfluous clothing was laid aside in order to give the limb of the athlete free play. So the Christian has to go into the stripping room, and every weight has to be laid aside (Heb. xii. 1). Bodily exercise is profitable for the time being, much more than is spiritual exercise, godliness, or God-likeness, profitable for time and eternity. The word profitable has in it the idea of stock-taking and a reckoning up, to see whether the balance is on the right side, which is also a good spiritual exercise.

Pastor James Clark, of Bethnal-green, followed with an address on 1 Peter ii. 7 (first part). There are many precious things mentioned in the Word, but Christ is the most precious of all; for it is upon Him that faith lays hold, and builds on Him, as upon a sure foundation, all other foundations being like sinking sand (Matt. vii. 24-27). To His people He is justly, rightly, continuously, increasingly and permanently precious, and precious alike to all classes of believers—to the venerable Christian, to the babe in Christ, and to the middle-aged child of God.

Pastor E. Mitchell gave some good practical words and wishes to the meeting in his usual happy way, which

were very interesting and profitable to all who were favoured to listen.

The pastor (John P. Gibbens) briefly remarked on the words, "Without Me ye can do nothing," noticing our inability to carry out the good advice we had heard apart from Divine assistance, but also bringing to our minds the promise "Lo I am with you alway." He concluded with a few congratulatory words of acknowledgement and thanks to all concerned.

The singing of the Christian's National Anthem, "All hail the power of Jesus' name!" (three verses), pronouncing the Benediction, and singing the Doxology, brought a very successful and happy meeting to a close.

H. F. F.

OLD BUCKENHAM. — Harvest thanksgiving services. The Baptists of Old Buckenham have, for years past, always had good special services, and on Thursday, September 13th, grand meetings were held. In the afternoon the Rev. T. Phillips, B.A., of Norwich, preached to a large congregation. A public tea followed, at which some 120 persons sat down; and in the evening a public meeting was held. Mr. Holmes, of Norwich, presided, and gave an encouraging address. He was followed by the Rev. T. Phillips, B.A., who held his hearers spell-bound. Afterwards the chairman and Mr. T. Phillips left by train, and Mr. T. Platten, late of Great Yarmouth, presided; and addresses were given by the Revs. J. Wilkins (Attleborough), F. H. Gorham (Kenninghall), R. Hewitt (Great Ellingham), and Messrs. W. Mildred (of the City Mission, Norwich), and W. H. Berry (Kenninghall). The chapel had been neatly decorated with flowers, fruit, and vegetables, and presented a very pretty effect. There were very good congregations at all the services. On the previous Sunday the Rev. J. Wilkins (of Attleborough) had conducted special services. At the close of the Thursday evening service pastor Dunham thanked all who had helped. Miss A. Smith presided at the harmonium, and the proceedings terminated by singing the Doxology.

BERRY.

HARWICH ("EBENEZER").

On Wednesday, July 18th, interesting services in connection with the public recognition of the pastorate of Mr. W. Rumsey were held, presided over by Mr. H. Miller, of Parkeston. After reading and prayer by brother Ling, a very thoughtful and instructive address on "The Nature of a Gospel Church" was given by brother Bland, of Ipswich. The senior deacon (J. Flatt) gave a statement of the circumstances leading to the call and settle-

ment of Mr. Rumsey to the pastorate, believing that he was directed there by our covenant God. After supplying for them for some time, and his ministry being both profitable and acceptable, there was a growing desire that he should come among them as their pastor. He hoped the union would long continue, and the blessing of the Holy Spirit rest on both pastor and people.

Mr. Rumsey being asked to state his Call by Grace, Call to the Ministry, and Declaration of Faith, observed that he was unable to say when the work of grace was first began in his heart, for in his childhood he was the subject of serious convictions, the result of religious counsel and instructions received from his mother and others. He was brought up under the teachings of the Established Church, and was a devoted adherent to its principles. The lengthy period of his connection with it was one of much soul-exercise. With what trembling he made the solemn vow as before God in the observance of the rite of Confirmation, and eventually with what eager anxiety he awaited the opportunity when he would take the Sacrament of the Lord's Supper, believing then he should be receiving something savingly beneficial to his soul. The Lord afterwards manifested Himself in such a way that peace, rest, and joy followed. This event, together with the reading of a sermon by C. H. Spurgeon, entitled "Thus saith the Lord; or, The Book of Common Prayer Weighed in the Balances of the Sanctuary and Found Wanting;" also a pamphlet on "Our Distinctive Position as a Denomination," by W. F. Gooch, led to the severing of himself from the State Church, and casting in his lot with the Baptist Church at Framsdan, then under the pastorate of Mr. G. Cobb, whose ministry was then very helpful to him.

CALL TO THE MINISTRY.

It came into his heart to be made of some use to others, and prayerfully laid the matter before God—was subjected to many temptations in the flesh on account of it—was led to search and study the Scriptures—first attempted to speak in public at Framsdan Baptist Chapel at a members' meeting, held on a Good Friday, and on two subsequent occasions was asked to take the afternoon services on two Lord's-days. He frequently held Bible meetings in different cottage homes in his native village. He afterwards removed to Hadleigh, sometimes speaking in the neighbourhood around, as opportunities offered; and in due course was invited to Cransford, Suffolk, his first pastorate, where he ministered over seven years, the Lord blessing his labours there.

Leaving Cransford he became pastor of the Church at Walsham-le-Willows for about four years. He received a call to minister the Word at Brockley, Suffolk, for above six years. The force of circumstances necessitated his removal to Bury St. Edmunds to follow his trade, in the meantime supplying various Baptist Causes around in Suffolk and Essex, and it was when going to supply at Witham he met with Mr. W. Flatt, junr., a member of the Harwich Church, through whom arrangements were made for him to supply at Harwich, resulting in an invitation to the pastorate, which, after prayerfully considering the matter, he complied with.

Then followed the Declaration of Faith, after which the formal joining of hands between pastor and deacon by brother Bland took place.

Brother White, of Woolwich, then offered the Recognition Prayer. The benediction by the Chairman brought the afternoon service to a close.

A goodly number (about 100) sat down to tea.

The evening meeting was again presided over by Mr. H. Miller. Brother R. C. Bardens, in a kind and fatherly way, gave the Charge to the Pastor, basing his remarks on 2 Tim. iv. 2, "Preach the Word," saying the matter of his ministry must be the Word—the living Word—the Lord Jesus Christ. His Person and work—His exaltation—His authority. The written Word—its variety. "Preach" it. You have nothing to offer, or to barter away. You must have the Word in the heart. Preach it discriminatively—that there be no deception. Preach it descriptively—to character; decidedly—not yea and nay; lovingly; solemnly. Preach it to every creature.

This was followed by an address as a Charge to the Church, by brother J. R. Debnam, from Deut. i. 38, "Encourage him." Proceeding, our brother observed: Your pastor is a servant of God, and a minister of Jesus Christ, who is set over you in the Lord. Encourage him by your presence in the House of God and constant attendance upon the means of grace. Encourage him with your prayers, both privately and publicly; pray for him, for his wife and family. Encourage him with your words—words have their weight, they carry their influence. Say to him, "Be of good courage. Be strong in the Lord, and in the power of His might." Encourage him by your liberal support. Let there be no lack in the treasury of God's house.

A vote of thanks was accorded to the Chairman, ministers, and visitors from far and near. The attendance was fairly good, and the collections beyond what was expected. After singing "All

hail the power of Jesus' Name," the pastor concluded the meeting by prayer and the benediction.

W. R. P.

CROWFIELD.--Harvest thanksgiving services were held on Sept. 19th. Mr. Margerum preached afternoon and evening, his text for the afternoon being Matt. xiii. 30. The leading ideas were: (1) the Distinction, (2) the Commingling, and (3) the Great Gathering. He discriminated between the tares and the wheat, which were descriptive of the saved and the unsaved. There is a marked distinction between the tares and the wheat by two principles--viz., the principle of a living *faith*--this the tares never have,--and the principle of *prayer* works in the heart of the saved sometimes with groanings that cannot be uttered, but the tares have not this. The saved makes the Word of God the man of their counsel in all things, the unsaved never do; the saved feel an invisible power in their hearts impelling them to do spiritual works, "the ungodly are not so." Oh, for more of this discrimination! The evening text was, "Now therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 13). The preacher spoke of the supply God had given in providence which called for thankfulness, and those things which are spiritual, for which praise must be given. God gave Himself, His heart, His love, to His people. In love He gave the wonderful gift of His Son, the exceeding great and precious promises, and the final victory to all His people. These victors begin here to praise His name, but more perfectly when "Mortality is swallowed up of life." We had nearly 140 to tea, good congregations, delightful weather, and it was a time of spiritual refreshing. To a Triune God be all the glory. Amen.--
JOSEPH FREEMAN.

PENCIL NOTES ON A TRIP INTO CAMBRIDGESHIRE.

By E. MARSH.

WHITTLESEA.

By a kind arrangement of the beloved pastor of the Church in this town, we exchanged pulpits on Lord's-day, Sept. 16th.

"Zion" Baptist Chapel, Whittlesea, with the pastor's house adjoining, is a unique spot, and having recently been painted throughout, looks clean and bright, as one delights to see the house of prayer.

The occasion was the anniversary of the Sabbath School, and Harvest thanksgiving services combined. The attendance both morning and evening was good, while we were cheered to have such an excellent gathering of

children and friends to speak to in the afternoon. The ready response to questions given, the hearty singing of the hymns, and the evident interest of the teachers in their work was most encouraging.

The services were continued on the following Thursday, when we again sought to proclaim the salvation of God. Alas, how poor our effort to set forth so glorious a theme. Tea was provided in the schoolroom, followed by a public meeting in the chapel, presided over by the beloved pastor, who after reading Psa. cxlv. called upon our esteemed brother Jull, of Cambridge, to pray. Solemn and sacred were these moments of confession, pleading, and thanksgiving at the mercy-seat.

The chairman in his opening address called attention to the fact that this also was the fourth anniversary of his pastoral work, and with a heart full of love to his flock told of their deepening union and fellowship together.

Touching the harvest, he gave some precious thoughts on the same, dwelling on the words, "He that goeth forth and weepeth, bearing precious seed," &c., speaking on the anxiety in relation to the seed-sowing, the activity of the labourers, for we are to "go forth" to the work, and the anticipation touching the reaping that must follow. Reviewing the work in the Sabbath School, the harvest field, and the pastor's sphere, he said, "Truly our position tonight is to thank God for the past, take courage for the future, and 'go forward' in His service."

Brother Jull followed with an address on Mark iv. 28, that was listened to with rapt attention throughout. Words for the careless sinner and the anxious seeker, the active servant and the aged pilgrim, flowed from our brother's heart as he opened up the Scripture and unfolded the riches of salvation in the development of divine grace in its heirs. It certainly was the most powerful exposition of this passage we have ever listened to, and did not wonder at joy depicted on the faces of many, as well as the tears that fell, while this faithful steward of the mystery of God gave such thoughts for the thoughtful and warnings to the thoughtless. After a few words from the writer the meeting was closed with the Benediction. The Lord long spare and increasingly bless the devoted John Turner Peters to his beloved flock at Zion. To spend a few days in his home has been a stimulus in the Master's service. On Tuesday, Sept. 18th, brother Peters drove us to

BENWICK,

here also to hold Harvest thanksgiving services. The writer preached in the afternoon to a good congregation, among whom was, in addition to the brethren to speak in the evening, the venerable

pastor of the Church at Warboys, brother Lambourn, and our esteemed brother Northfield, from March, both of whom we again welcomed at Whittlesea on the Thursday. After the usual tea, which was provided in the chapel, the public meeting followed, presided over by pastor J. T. Peters. Fervent prayer was offered by brother Guy, a young brother whose faithful labours as a supply among these friends is much appreciated.

The chairman's address was brief, the keynote of which was "Crowning blessings demand crowning songs." He had crowned the year with His goodness, we were then to crown "Him" only in our praise. He had shewn us His covenant faithfulness, daily loading us with benefits, we gathered together to shew forth His glory in our songs. Brother Winch, pastor of Chatteris, gave a most thoughtful and savoury address on the word "Harvest." Taking each letter of the word, he said, the Harvest season was our time of Hallelujah song, reward of activity, season of replenishing, a manifestation of variety, the fulfilment of expectation, the outcome of sowing, and supplies us with tribute. Doctrine, experience, and practice, each had their place in this excellent address. The pastor of Ramsey, brother Throssell, spoke well on the words, "What shall I render unto the Lord for all His benefits toward me." Of Gospel truth, and stimulus for all who love to spread it, this address was good measure, pressed down and running over. The writer added a few words on the connection between the seed and the throne of the Lord Jesus Christ (Psa. lxxxix. 4), and the profitable meeting was closed with the Benediction, after the hearty vote of thanks to the chairman had been unanimously expressed.

WISBECH.

Our venerable brother Chas. Hill, of Stoke Ash, being desirous as a trustee of the chapel in this town, to secure it to the denomination, a short time since communicated with brother Northfield, with a view to so doing. With all his heart our dear brother entered into the work. The chapel is secured to the denomination, is free from debt, has been thoroughly renovated, and is now being supplied by faithful brethren until such a time as the Lord shall raise up a pastor to take the oversight of the flock. The burden has been great on the hands and heart of our brother Northfield. We trust he will see his reward in a prosperous cause of truth in this place.

As we entered the chapel on Wednesday evening, Sept. 19th, we felt if all the subscribers to brother Northfield's appeal could see the work that had been done in this neat and commodious chapel with its minister's vestry, &c.,

they would feel how well their contributions had been laid out, and be glad to have had a hand in the good work. The Lord send them a faithful steward. On this particular evening the pastor of Whittlesea was the preacher, and as he uplifted his beloved Lord as the "Hind let loose" our hearts with thanksgiving pleaded "God bless such teaching and testimony."

Not the least enjoyable part of our trip has been a visit to

GUYHURN,

the scene of the early labours of the beloved John Hazelton. We entered the little Sanotuary with the cottage home adjoining, with mingled feelings. There once this very prince of preachers wrestled with God in His service for the salvation of men, and souls were gathered to glorify His grace. How changed the scene now. God grant the place may yet again be filled with listeners to His saving truth.

If any passer-by steps into the post-office in this village, being desirous of seeing John Hazelton's early home and chapel, they will find a warm welcome from those "lovers of good men," Mr. and Mrs. Gilbey, who knew and loved the preacher, and held his memory dear. Space forbids more. O God, arise, and have mercy upon Zion, send out therefrom Thy light and Thy truth, and save Thy beloved from the worldliness of the age, for Thy name sake. Amen.

STREATHAM.—On Tuesday, Sept. 18th, anniversary services were held. Our esteemed friend, Mr. Mitchell, preached from the words found in Luke iv.: "And the fame of Him went into all the country round about." It was a sacred and happy time, and we felt, as our brother was extolling the name of the Lord, and the various things for which He is famed, the offices for which He is renowned, and the characters He maintains, that poor sinners might be famous as trophies of mercy, grace and glory, that to be united to Him by a God-given faith and living hope is infinitely better than to have all the world beside, and at the last to sink into eternal obscurity, darkness, and death. Our soul prayed that at the last we might stand clothed in the righteousness of Jesus. After the sermon tea was provided, and about 60 sat down. In the evening Mr. Goodley presided over the meeting, and we were again privileged to hear Gospel addresses from brethren Mitchell, Mutimer, Dale, Beecher, and F. Grimwood (pastor). The services throughout the day were of the kind that caused us to say,

"How pleasant to wait on the God of all
grace,

And taste the sweet streams of His love!"

Collections good.—C. R.

Aged Pilgrims' Corner.

THE number of life pensioners has now risen to 1,513, and of these no less than 1,027 are in receipt of Seven Guineas per annum. 30s. every hour throughout the year, are needed to meet the claims upon the Society. The ordinary income is inadequate to meet this outlay, and new contributions, especially annual ones, will be most gratefully received. May God's love "shed abroad in the heart by the Holy Ghost" constrain many more of His people to participate in this service, and to practise systematic giving, such as prevailed in Israel in the days of old.

The Candidates are often seeing the little savings of years melt away; grudging each morsel of bread and the fire in their grate; well-nigh destitute of those comforts and solaces which become more needful as the weight of years increases. The pensions represent to hundreds such as these the differences between penury and comfort, and enable them to spend life's evening free from the haunting dread of the workhouse, and in the midst of those near and dear to them by natural or by spiritual ties.

The pensioners are paid monthly in the Metropolis, Brighton, and some other places; and in the country quarterly payments are made. Personal visitation is an important feature of the work, and the Committee, Lady Visitors, and other Christian friends gladly undertake this "labour of love." This method divests the help of formality, keeps the Executive in touch with the recipients, and diffuses throughout the operations of the Institution the spirit of love and sympathy.

The Brighton Home has for 21 years been a comfortable dwelling for seven pensioners. It is situated in Egremont Place, close to the Queen's Park, and about ten minutes walk from the sea front. In addition to these pensioners there are 41 in the town and districts, and upwards of £350 per annum are paid locally in pensions. The anniversary will (D.V.) take place in the Royal Pavilion, on Tuesday afternoon, October 9th, Lieut.-General Sir W. Stirling will take the chair at 3.30, supported by Messrs. Popham, Hewitt, J. C. Martin, and other friends.

On Friday evening, October 5th, Mr. S. H. Wilkinson will (D.V.) lecture at 7 o'clock in the Hall of the Hornsey Rise Asylum, on "Book, Land, and People,"

or, the Jews from the Christian standpoint. The lecture will be illustrated by excellent lime-light views. Mr. T. W. Nunn will preside. It is hoped that a large number of friends will make a point of attending. Mr. Wilkinson's former lecture was highly appreciated.

The visits of friends to the Homes are cordially welcomed, and the heartfelt testimony of the pensioners to the lovingkindness of their Lord along the pilgrim path way that lies behind them is cheering to all who listen.

"THINE, O LORD, IS THE GREATNESS."

"Thine, O Lord, is the greatness,"
The power and glory Thine,
With every saving blessing
Through which I call Thee mine.
From Thee, the mystic fountain,
Eternal beauties rise,
Fraught with a joy undying,
That fills me with surprise.

"Thine, O Lord, is the greatness,"
And saints the witness bear;
While of Thy vastness ever
The heaven of heavens declare.
Here in this blissful centre
Of God and Man complete,
My soul, my all, I venture:
Here all perfections meet.

"Thine, O Lord, is the greatness,"
Which every heart shall own,
That I led to seek for mercy
Through Christ, and Christ alone.
He claims our best affections;
To Him our souls are dear;
None need despair of mercy,
Who seek His face with prayer.

"Thine, O Lord, is the greatness,"
Thy grace how rich and free!
Which as a boundless river
Comes even unto me.
O come, Thou Spirit, nearer,
With gentle words of peace,
And prove to me still dearer,
Till mortal life shall cease.

Then, when I reach the mansion
That Jesus shall prepare,
I'll sing the great salvation
As loud as any there.
And hosts of saints shall join me
In songs for ever new;
"Thine, O Lord, is the greatness,"
The power and glory, too.

W. WINTERS.

Churchyard, Waltham Abbey.
August 6th, 1877.

GOLDEN WEDDING.

SEPTEMBER 17th, 1900. "Having therefore obtained help of God we continue unto this day," is the testimony of SAMUEL CROWHURST, of New Cross, Surrey, a Deacon of the Surrey Tabernacle, Walworth, and of ISABEL CROWHURST, his beloved wife, who were married on September 17th, 1850, and who each have been members of the visible Church of Christ for 50 years also and more, and of that mystic Church, "the Bride, the Lamb's wife."

HIGH WYCOMBE.

THE 220th anniversary of the formation of the Church in this place was celebrated on Tuesday, Sept. 25th. The day was all that could be desired, and many availed themselves of the opportunity to visit this God-honoured sanctuary, and encourage the hearts of pastor Morling and his flock in the service of the King. By the time service commenced in the afternoon, there was a good congregation. The writer was privileged to bear the Master's message on this occasion, and it was good to meditate together on our unchanging Lord, the unfailing power of His truth to accomplish the purposes of His heart, the glory of His name that endureth for ever, and the perpetuity of His memorial throughout all generations. Two hundred and twenty years seems to us a long period of time, but what a speck to eternity, yet throughout that speck what changes has the cause of God and truth passed through, and what cause for thanksgiving that the unity of the Spirit to-day links us with that hour when those few followers of a precious Christ joined hands together in this town to uphold the honour of His name, the glory of His laws. The old flag is still flying, true-hearted followers of the Captain of our salvation bear forth the colours still in the camp of the enemy where sacerdotalism, priestcraft, and anti-protestant influence is no small power of opposition. With such a loving pastor, firm adherent to truth, and faithful defender of the Gospel committed to his trust, as Josiah Morling, to lead on the little band, we anticipated the Lord's blessing on them more and more, and were rejoiced to see and hear of His continued blessing on the word of life.

At the close of the afternoon service a well-spread tea awaited us in the School-room, a band of willing workers waiting on the needs of the large company assembled. The evening meeting was presided over by the pastor. Brother Ives led us in prayer, and then came the Chairman's review of the years gone by, and a warm-hearted stimulating address on the covenant faithfulness of his God, giving cause on every hand to praise Him. Praise was the keynote, and a holy harmony of song resounded through the meeting as the tried pastor delivered his address and gave a warm welcome to all present. The tried pastor? Yes, brother Morling, while he knows his Master finds his ballast, knows too the need of that sustaining grace he delights to tell of to others. His beloved wife is continually in the furnace, and while we were rejoicing together in the Sanctuary, she was suffering her Lord's will in the sick room. The Lord restore her is our heart's prayer.

Following the Chairman's Gospel

address came a precious testimony from our brother Dearing, a worthy servant of Christ, at present going here and there as his Master sends him with His messages. "For me to live is Christ" was our brother's text, and very evidently the text of his own life as well as that of Paul. Our brother reviewed the great Apostle's life, contrasted the end and aim of the persecutor of the saints, and the upholder of the Gospel he "once laboured to destroy," drew many lessons for every day life from the indwelling power of such an end and aim, and with a power begotten of saving experience in the truth, proved, like "a workman that needeth not to be ashamed" that such a life alone was the life really worth living. The babe in grace, the father in Israel, the labourer in the Gospel, in every sphere of service, could find in the speaker's testimony words that cheer, and thoughts that stimulate.

Brother Copeland directed us to the Lord's prayer in John xvii., and sweetly dwelt on the mission of Christ in revealing the glory of that name "Father." In a masterly manner the preacher set forth the certainty of adopting grace in the hearts of the household of faith, bearing its own fruit in the lives of the children. Deep thoughts, simply told, discriminating and soul-searching, were the utterances of our brother.

Brother Tilbury with the prayer of the Psalmist, "Rejoice the soul of Thy servant," as his keynote, he gave us "goodly words" to cheer any weary heart, as starting with the honour of being the servant of such a Master, he broke up his text until we felt the joy pleaded for began to well up from our heart, and the prayer was answered while the messenger was telling the certainty of the Lord's response to such a servant's cry. The writer responded to the Chairman's call, and gave a few thoughts on declared discipleship and recognised relationship by our Lord Himself, who knows all His children, and will have *them* know it too as they "hear His word," and others behold the relationship as they "do His will." Hearing His word and doing His will are by Him joined together, let no man put them asunder.

The singing was hearty throughout all the services. Friends gathered from Asnett, Missenden, Berton, Aylesbury, Prestwood, &c.

The worthy pastor closed with a full heart of prayer with thanksgiving. The Lord bless brother Morling and his flock at Wycombe, prays
E. MARSH.

Home Home.

JESSIE ALLEN.

The Lord has again visited our little flock, calling to the homeland our

beloved brother, deacon J. Allen, in his 79th year. He was called early by grace, and was baptized by Mr. Steward, of the late C. Drawbridge's Church in 1851. It was the delight of our brother to tell of the power and sweetness that he and his beloved wife enjoyed under the ministry of C. Drawbridge. He left England in 1853 for South Australia, and for some time he went from place to place "seeking the Yea and Amen Gospel that it had been his privilege to enjoy before leaving England." He could find nothing but "Do this and live," till one Thursday, he heard a supply preacher at a Baptist Chapel—John Withers—who, for years before he left England, was a deacon with the late William Allen, of Cave Adullam, Stepney. Brother Allen rejoiced to hear the Gospel of Free Grace. Some time after this he came to live at Semaphus, Port Adelaide, and, finding two or three who knew the truth, prevailed on brother J. Kether to preach in his house, and he formed them into a Church; Brother Allen was chosen deacon. After a time the little flock increased; they took a hall in Port Adelaide, and, by request, I paid them a visit in March 1877, and after my return home to England they sent me a call to the pastorate, which I accepted in June, 1877. During the 23 years I have had unbroken fellowship and love with our brother Allen, and wish that all our pastors had as kind and thoughtful deacons as it has been my privilege for twenty-three years. For some time past our brother began to show signs of his departure, for we could see him get weaker; but as he got weaker in body, he was drawn out to tell with much sweetness of the presence of Jesus: and I never shall forget the sweet times we have spent together. During the last five months he was unable to leave his home, and his grateful acknowledgment of the Lord's goodness to his soul, and how the Lord had cheered him with some sweet promise of His grace, Jesus' Person, blood and righteousness, was the foundation of his hope. On the Saturday before his call home he had all his dear ones around his bed, taking his farewell of them. He prayed for them, and exhorted them to love the same old Gospel that had been his hope for 56 years. They all say it was a never-to-be-forgotten time. I spent the afternoon of the Lord's-day that he was called home on the Monday—with him. As I went to his bedside, he looked up and said, "I am so thankful, dear pastor, you have come to see me; I am almost home; Jesus is with me," and he was enabled to tell forth the inward assurance and peace he enjoyed. As he was thus supported by his faithful God, the lines of the hymn came into my mind:—

"As they draw near their journey's end,
How precious is their heavenly Friend;
And when in death they bow their head,
It's precious on a dying bed."

He said with great emphasis, "I am looking for Him, why doth He tarry? Come Lord Jesus, come; but I hope I am not impatient; I have prayed to be able to say, Thy will be done, Thy time is best; at times I seem to think the time is long;" and, looking up, he said, "Dying is hard work, but, blessed be God, dying is but going home." But—
"Should ought beguile us on the road,
When we are walking back to God,
For strangers into life we come,
And dying is but going home."

But being so extremely weak, he could not finish the next verse, but I said:—
"Welcome sweet home of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

to which he assented with such a look of love. After a little rest, I said, "The words came to me last night with power, 'My Beloved spake and said unto me, Arise up My love, My fair one, and come away;' and I have had to take them for my text to-day." He said, "Pastor, that text was given you for me, for He is calling me away. He hath said unto me, 'I will come again, and receive you unto Myself, that where I am there ye may be also.'" He gradually grew weaker, and frequently said, "Underneath are the everlasting arms." I said, "You feel the support of those arms?" He said "What could I do now without them? He told me years ago He would be with me to the end, and He is as good as His word." It has been my lot to stand beside the bed of many a dear child of God, as they have been called to tread the verge of Jordan, and have had many a blessed hour, but I think I can truly say that brother Allen's departure was one of the most blessed I have seen.

(To be continued.)

MRS. SARAH BELL,

of Dunmow, in Essex, departed this life on May 19th, 1900, in her 82nd year. She was taken by her mother to the old Baptist Chapel at Dunmow, during the ministry of the late Mr. Garrod. The Lord called her by His grace at the age of 14, in great trouble, on account of her soul. On one occasion she resolved to drown herself, but just before reaching the river, such a bright light shone from heaven, and these words dropped into her soul, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." She stopped and said, "Lord, I do hunger and thirst, returning home, blessing and praising the Lord for His goodness; her burden was gone. Thus she went on her way rejoicing for some weeks. But the weeds of sin seemed to grow and cover up all her religion for about ten years, when the Lord again blessed her soul with the hymn, "Alas, and did my Saviour bleed," &c. She said, "All the hymn was mine, especially the last line: for He has melted my eyes and heart too," and the text was much blessed to her, "There is, therefore, now no condemnation" &c., that she was constrained to

come forward, and was baptized by Mr. Garrad. The Lord kept her a consistent member for fifty-seven years, for which she always desired to give Him all the glory. She feared the Lord above many, living the life, and dying the death of the righteous. Her closing years were ones of great suffering from cancer, but her affliction was borne with much patience. A solid peace rested upon her mind as she drew near the end of her journey; she much enjoyed the visits of friends, especially those of her pastor. Many petitions she offered up that He would bless pastor and people, and that many souls might be born there. On May 18th, she said to me, "These words have been very sweet to me. 'My Beloved is mine, and I am His.' I feel I can leave all now; I have prayed that I might be spared to see Edith able to get her own living (meaning her grand-daughter, whom she had brought up), and that prayer has been answered." At the last she took a little refreshment, and in a quarter-of-an-hour very peacefully fell asleep in Jesus. The Church has lost a pillar, and the poor a good friend. May the Lord raise up others to fill her place in the Ark. The funeral service was conducted by the pastor, Mr. C. Price, assisted by Mr. G. Mace, of Felstead, the Church and congregation following. Hymn 996 (Denham's), being sung in the chapel at her request.—EMMA PRICE.

HENRY BESTER

passed away very peacefully to his heavenly rest on the 10th of September, aged 86 years. He was baptized by the late John Stevens at Meard's-court, and remained a member for many years, together with his wife, who pre-deceased him, after which he joined the Church at Rehoboth, under the care of Mr. John Wigmore, and afterwards united with the Cause at Shonldham-street. He left London about four years ago, with a view of ending his days in his native town, and received the care and attention of his daughter, by whom his loss will be greatly felt. His remains were interred in the family grave at Highgate on Saturday, the 15th inst., by Mr. Oldfield (to whose ministry he was much attached). He described the deceased as a most lovable man, which I believe is a short and correct summary of his character.

JOSEPH BRAIN.

On Tuesday, August 14th, my beloved (twin) brother departed from this world in the 74th year of his age, into that glorious inheritance which is "incorruptible, and undefiled, and that fadeth not away." Blessed with godly parents, my dear brother was called by grace, and baptized by Mr. Charles Box, pastor of the Church, at "Enon" chapel, Woolwich, in 1846; afterwards joining the newly-formed Church, under the pastorate of Israel Atkinson, "Carmel" Chapel, Woolwich, and subsequently for many years deacon of that Church during the pastorate of Mr. Henry Hanks. Removing to Hornsey, there being no cause of truth in the immediate neighbourhood, a few brethren met together for prayer, which led to the opening of a room at Wood Green, and inviting men of truth to supply from time to time, he taking a prominent part in the matter, especially in obtaining the land, and in the building of the chapel, with the settlement of the first pastor, viz., our brother J. E. Flegg. Ultimately removing to Two Waters, Heris, he joined the Church there, suffering from paralysis, which gradually enfeebled him for some time; and at length, rapidly growing worse, his end

appearing to be near, he was asked the state of his mind in prospect of death, to which he emphatically replied, "I know whom I have believed," &c. He ended his days with "Come, dear Lord Jesus, and take me to Thyself," "Home, home, home," being his last words. "Blessed are the dead which die in the Lord."—BENJAMIN BRAIN.

JAMES HARPER,

of Hoxne, Suffolk, fell asleep in Jesus, June 29th, 1900, aged 81 years, after many years of patient suffering, he was a humble walker, and often longed to attend God's house. The writer has spent many happy hours with him. His remains were interred in Horham Chapel Graveyard, Mr. J. R. Debnam kindly officiating. On July 15th, an appropriate sermon was preached by the pastor from Psalm lxxii. 1, "Truly my soul waiteth upon God: from Him cometh my salvation." May He who is the Father to the fatherless, comfort and sustain the sorrowing family.

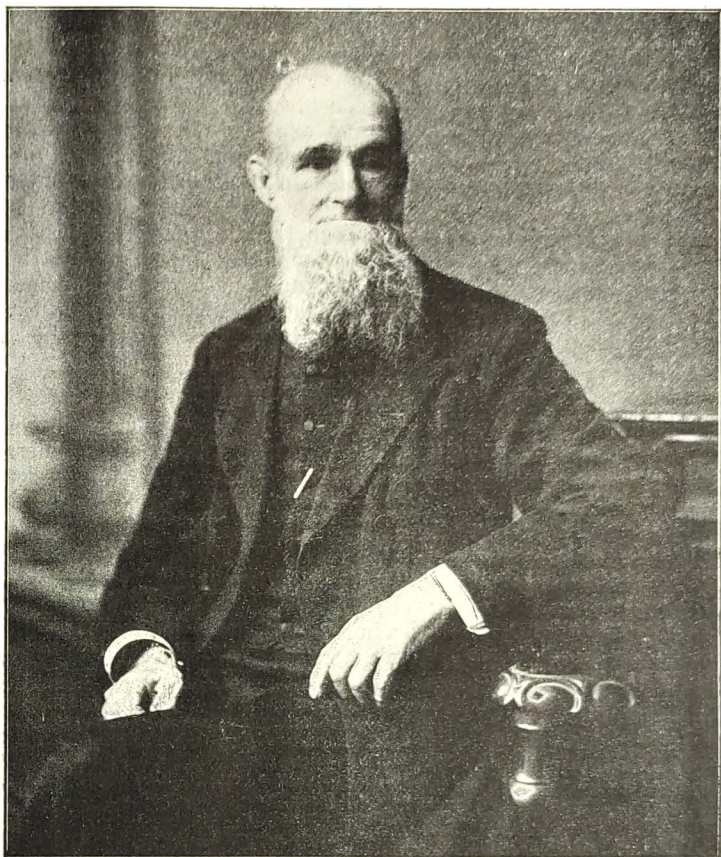
"Thus much—and this is all—we know,
He is supremely blest;
Has done with sin, and care, and woe,
And with his Saviour rests."—M. P. S.

LOUISA VIALLS.

Mrs. Louisa Vialls, passed peacefully away in the early morning of August 22nd, after three months' painful suffering from cancer. She was fifty-four years a member of the Church at the Surrey Tabernacle, and was deeply attached to the ministry of the late Mr. James Wells, also of Mr. T. Bradbury. She often said if a sermon was not all about the electing love of God the Father, the redeeming love of God the Son, and the regenerating and energizing power of God the Holy Ghost, it was of no use whatever to her. She was laid to rest in sure and certain hope of the resurrection to eternal life, in Nunhead Cemetery by our friend and brother, Mr. Thomas Baldwin.—T. W. V.

JOSEPH WATERTON.

On Monday, July 30th, the dear Lord called home our loved brother, Joseph Waterton, in the 84th year of his age. He was for more than twenty years deacon of the Strict Baptist Cause at Great Berkhamsted, and dearly did he love the doctrines of grace. Grace was his theme. He said, about a fortnight before he passed away, he should like the friends to sing that hymn on the Sunday at chapel, commencing, "Grace 'tis a charming sound." We said, "Shall you want to sing the *loudest* when you get home?" He said, "No, I don't think so; but I should like to sing the *soundest*." He was very genuine; he gave out the hymns for many years, and one hymn in Gadsby's, commencing, "Jehovah has said, 'tis left on record," he was very fond of, and often gave it out; and that hymn speaks his experience, especially the two last verses. He was a man of few words (and very rarely prayed in public). We remember a special prayer-meeting being held at the chapel, and he stood up to pray; and he said, "Our God," with such power, that we do not think we shall ever forget it. Those two words: it was true prayer, and it just melted one to tears. The Lord afflicted him with paralysis for eight years, not to confine him to the house, but enough to make him an invalid. He had not been to chapel for more than a year. He did love the House of God, and it was a trial to him not to be able to get there once more; but his heavenly Father willed it otherwise, and has taken him to Himself, which is far better. He leaves a wife, five sons, and one daughter. One daughter went home about five years ago. "The memory of the just is blessed."



MR. WILLIAM WEBB.

(See page 328.)

A Sure Foundation.

BY E. MITCHELL.

“Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”—Rom. viii. 34.

LAST month we endeavoured to consider the first clause of the above verse, “Who is he that condemneth?” We regarded it as a BOLD CHALLENGE to all the enemies of the Church of Jesus Christ. We would now consider the ground of the apostle’s confidence. The words “*It is,*” are printed in italics, indicating that there are no corresponding words in the original, but these have been supplied as being implied, or required to make out the sense, in the judgment of the translators.

Some drop these words and read, "Christ that died?" The sense then runs, "Who shall condemn us? Christ that died?" Shall He who died for us condemn us? Surely not. Then, as He is the supreme Judge, and Himself died to save us, yea, and rose again for our justification, and is even at the right hand of God, and also makes intercession for us, how secure we are, how absolutely certain it is that we can never be condemned.

Scholars tell us there is no grammatical reason why the passage should not be thus rendered, while the sense elicited is in strictest accordance with "the analogy of faith," and full of cheer and comfort. We, however, prefer our translators' rendering, and shall take it as the basis of our remarks in this paper. Taking this view of our subject, it seems that the apostle recognized the fact that his

BOLD CHALLENGE WOULD BE ACCEPTED.

He knew from his own experience that Satan would enter the lists, and take up his gage. The Christian life is ever a conflict, and its fiercest battles are fought within. Our adversary works upon our conscience, reminds us of past sins, endeavours to fasten guilt upon us, and to obtain a condemning verdict against us. Satan is an adept in handling the law, and it is often very difficult for the harassed soul to detect his devices, or resist his onslaughts. Unskilful believers mistake Satan's devices for the Spirit's work. It is true that the Spirit employs the law as well as the Gospel in His dealings with His people, but the objects the Spirit has in view, and Satan's aims are very different, and, indeed, quite opposite. The Spirit uses the law to humble us more effectually by a clearer sight and deeper sense of our sins, and thus also to endear our Lord Jesus Christ as the law-fulfiller, and make us cleave more closely to Him. He shows us, too, the beauty of holiness, and makes us long for conformity to our Head, whose whole life was an embodiment of God's holy law. Satan's aim in using, or rather misusing, the law is the very reverse of all this. He seeks to stir up our natural unbelief, to work on our old legality of mind, and so to bring us into bondage, or even drive us to despair. He roars and rages, accuses and condemns, but faith, strengthened by its great Author, overcomes him by "the blood of the Lamb." We can afford to admit all that is true in his accusations, and then meet them all with this precious truth, "It is Christ that died." Thus a feeble sinful worm overcomes this great foe, and refutes all his charges. We notice the

FIRM FOUNDATION THE APOSTLE LAYS.

It is all Christ. There is no disputing the fact of our sinnership, no attempt to minimise our transgressions, nor denial of their desert. Christ's great work alone is pleaded. We learn here that *faith is an intelligent principle*; not a mere blind reliance on it knows not what. True knowledge and faith walk hand in hand. It is not either a mere emotion, but possesses keen perceptive powers. It receives the revelation of the Lord Jesus Christ, through the operation of the Holy Spirit, and perceives how completely it is delivered from the just consequences of its sin, and exonerated from all blame, through the atoning death of the sinner's substitute. Thus with "It is Christ that died," it shatters and scatters the forces of the enemy, and sometimes rises to an ecstasy of holy joy, and devout gratitude, as it apprehends the wisdom, love, and grace of God exhibited in His glorious Gospel.

The apostle's argument *implies union with Christ*. There are many that are condemned notwithstanding the fact that Christ has died. To be benefited by the death of Jesus we must be united to Him. "There is, therefore, now no condemnation to them which are IN Christ Jesus." Apart from Him there is nothing but condemnation to the most righteous of the sons of men. Union to Christ is manifested by believing in Him. To believe in Christ to the saving of the soul implies a knowledge of our need of Him, a revelation of Him made to us, and a reception of Him, with an undivided reliance upon Him for salvation. The genuineness of our faith is proved by its sanctifying energy—we walk not after the flesh, but after the Spirit. There is and can be no condemnation to those who thus believe in Christ. The apostle

GRACIOUSLY ENLARGES UPON OUR SECURITY.

The matter is of the utmost importance, and souls that are alive to its momentousness require firm support, and strong consolation. He commences with *the death of Christ*, "It is Christ that died." His death was a sacrifice for sins complete and effectual for all those on whose behalf it was offered. "For by one offering He has perfected for ever them that are sanctified." A sacrifice involves the idea of substitution—an innocent victim substituted for the guilty culprit. So "He hath made Him to be *sin** for us, who knew no sin; that we might be made the righteousness of God in Him." Hence the death of Christ is a perfect answer to every accusation made against a believer. The debt is acknowledged, but the receipt is shown. Justice has received at the hands of our great Substitute all that it required, and, therefore, so far from condemning us it is concerned to see that we are not condemned, for that would be an unrighteous act. Justice will condemn Satan for his unrighteous attempts to condemn us, and traduce the merits of our Lord. "It is Christ that died," declares the death of our sins, and our righteous freedom from all condemnation. Let it send forth its joyful sound and find an echo in our hearts. But while we rejoice in our precious liberty, let us not forget the cost at which it was purchased, and, as we adore our Redeemer, let us intensely hate the accursed thing which could only be removed at so vast an expense.

But Paul does not stop at the death of Christ, he *reminds us of His resurrection*; "yea, rather, that is risen again." This is an important addition. "He was delivered for our offences, and was raised again for our justification." The resurrection of Christ is God's open receipt. Arrested by justice, He had not been set free had He not fully discharged the debt. He was raised from the dead by the power of God, but He rose by virtue of a moral right. "Our Surety freed declares us free." Identified with Him in His death, we are also identified with Him in His resurrection. His resurrection assures us of the acceptance of His sacrifice, and therefore there can be no condemnation to us for whom it was offered.

The apostle *adds His ascension*, "Who is even at the right hand of God." The right hand of God indicates the favour that Christ is in with His Father. We understand this of Him as the Mediator, the

* Sin here is rendered by some "sin offering." So also in Rom. viii. 3. "And for *sin*, condemned sin in the flesh." The word in the original means both sin and a sin offering. The idea is that sin is so transferred to the victim that it is to be sacrificed that it becomes sin itself. This is, of course, by imputation.

Surety and Representative of His people. God has raised up our Lord Jesus Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body." His people are said to be raised up together with Him, and made to sit together with Him in heavenly places. Who, then, shall condemn them? As soon shall our Lord Himself be condemned as any one of His members. His power, glory, and favour with the Father combine for the security of His people.

The *prevalence of His intercession* closes the account. "Who also maketh intercession for us."

"What more can He say, than to you He hath said,
You who unto Jesus for refuge have fled?"

For His people He became incarnate; for them He lived and died; for them He rose and ascended; and He now lives to carry on their cause, to answer every accusation made against them, and ensure their welfare. On the ground laid down by the apostle confidence is warranted; it glorifies God, and exalts the Lord Jesus; it is also wholesome and strengthening to the believer's soul. On any other ground boldness is abominable presumption. The Lord the Spirit lead us into the truth of our text, and enable us to meet every assault and accusation of our adversary with these precious words. May we thus shelter ourselves behind our Lord, dwell in this Rock, and greatly rejoice in the God of our salvation, and our eternal freedom from all condemnation.

OUR PORTRAIT GALLERY.—No. 10.

MR. WILLIAM WEBB.

MR. E. MITCHELL,—My dear brother in Christ and in the ministry. In response to your request, I forward you a short outline of my somewhat long life in this world of sin and trouble.

I first saw the light in the village of Cowlinge, in Cambridgeshire, on February 5th, 1822. About three years after my birth my parents removed to London, taking me with them, and settled in an eastern district of our great metropolis. In the course of time it pleased God, in His infinite mercy, to call by His grace both my father and my mother. They attended a Baptist Chapel, and used to take me with them. This I intensely disliked, and at a comparatively early age I broke away from parental restraint, and determined to have my fill of the pleasures of this world, but soon found that "the way of transgressors is hard."

At the age of eighteen, I tried hard to convince myself that the opinions of atheists and infidels were well founded, but was unable to accomplish this. I could not embrace their views, because my reason convinced me from what I saw in nature around me by day, and especially in the starry skies at night, that there must be a Creator. These cogitations of mind ended in my becoming a Deist, in which state I continued until my twenty-first year, when it pleased the Lord to let some measure of light into my dark mind, in the following manner.

A Mr. Harris, a well-known and popular evangelical minister of the

Established Church, was preaching in the Church in Spicer Street, Spitalfields. In the providence of God I was led to hear him preach. I entered the Church a Deist, I came out a firm believer in the truths I heard. I was solemnly convinced that there was a heaven for the righteous, and a hell for the wicked, and felt sure that if death seized me in my then state hell would be my terrible abode for ever. This wrought a great change in my habits of life. I broke off my old ways and companions, and became strictly moral in my behaviour. I commenced to attend the ministry of that favoured servant of Christ, the late Mr. William Allen, at the old Cave Adullam Chapel, Stepney. Still I foolishly thought that by my repentance, reformation, and religious duties, I could atone for my sins, and commend myself to God.

This state of things continued for about eight months, when, without any human instrumentality, I was suddenly deeply convinced that I was a law-breaker, and could by no means repair the law I had broken, and made smartingly to feel that I was a condemned sinner before God—lost, ruined, and utterly undone for ever, unless the Lord had mercy on me. At this time the words, “Cursed is everyone that continueth not in all things which are written in the law to do them,” sounded fearfully in my inmost soul. By this, my reformation, repentance, and works were all shattered and driven away as chaff before the wind, and all my religion came to an end. I wrung my hands in the anguish of my soul, and cried, “What shall I do?” Now for the first time, in the bitterness of my spirit, I truly cried to the Lord to have mercy upon me. For six months I continued in this state. I have no words wherewith to express what I passed through during this period. The spirituality of God’s holy law was opened to my mind, and applied to my conscience; the great deeps of the depravity of my nature were broken up; awful temptations assailed me; I felt myself a wretch undone, and was afraid to go to sleep lest I should awake in hell.

But the time appointed for deliverance came. The Lord graciously heard my cries, removed my burden, and set my soul at happy liberty under a sermon preached by Mr. W. Allen. Then I could say with David, “O magnify the Lord with me, and let us exalt His Name together.” The same night I applied for membership. I was visited in the usual way, gave in my testimony before the Church, which was received, and I was baptized and received into full communion by Mr. Allen. Now for a time I ran rejoicingly in the ways of the Lord, and enjoyed much of His presence and favour. But Satan, working on my natural corruption, drew me into a self-sufficient and puffed-up state. I thought all the Lord’s people ought to be as happy as I was, and that it was their own fault that they were not. I needed a lesson and received a sharp one. My pride grieved the Holy Spirit; the Lord withdrew the light of His countenance from me; the Bible, from which I had enjoyed so much, became as a sealed book to me, and the ministry of the Word as dry breasts. I began to fear that I had deceived myself, and entertained a hope of salvation that was delusive. For twelve long months I suffered from darkness of mind and bondage of spirit, being sorely tempted and tried. But the Lord graciously delivered me, and restored “to me the joy of His salvation” under a sermon preached by the late Mr. Chamberlain, of Stepney. So great was the joy I experienced under this deliverance, that I verily thought my heart would burst. Now I could again sing joyfully the praises of the Lord.

Soon after this I began to be exercised about preaching the Gospel. I tried hard to put all thought of preaching away from me, thinking it was presumption to entertain such a thought. I prayed the Lord to remove it entirely from me, but do all I could the desire continued with me, and increased in intensity. This exercise continued for three years, and then the Lord decided the matter for me by saying, through His Word, to my soul, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." I spoke to my pastor, and he arranged for me to preach before the Church, which I did on three occasions, receiving help from the Lord. The Church unanimously agreed that they believed I was called to preach the Gospel, and recommended me to the Churches as one sent of the Lord.

Doors were speedily opened for me, and invitations came in faster than I could accept them. After supplying the pulpit at Rehoboth, Pimlico, for some time, I accepted an invitation to the pastorate there. Ordination services were held in Carmel Chapel, lent for the occasion, and the ministerial brethren, W. Palmer, J. Wells, J. Foreman, and J. Hazelton, took part in the services. I have to thank the Lord that the ministry was attended with many blessings during my stay at Rehoboth. Since leaving Pimlico, I have been upheld by His grace in pastorates at Staines, Tunbridge Wells, Bow, Leicester (Newarke Street), and Southampton.

I resigned at Southampton owing to suffering from a severe attack of nervous prostration, and returned to London, at the age of seventy-four. Through the merciful kindness of our covenant God, and His blessing on the means employed, I have been in a large measure restored to health, and have been enabled the last five years to serve various Churches as a supply.

Now, my dear brother, I would record the love, the grace, and the mercy that has kept me to this day, and sustained me in preaching that Gospel I love with all my heart for so long a period: for on the 17th of June, 1900, I completed the fiftieth year of my ministry as a Strict and Particular Baptist. I have had very many friends, and but few foes. I dearly love my Master's work and people. I hope to die in harness, but desire to leave that, and all other things that concern me, to His decision, who is too wise to err, and too good to be unkind. To Him would I render all praise, honour, and glory. With Christian love, I remain, dear brother, Yours in Jesus,

WILLIAM WEBB.

60B, Turner's Road, Burdett Road, E., Oct. 10th, 1900.

[We have personally known our brother Webb for nearly 30 years. He has ever maintained an unblemished character. He is now in his 79th year, and has been preaching the Gospel over 50 years. He has an aged invalid wife, and therefore requires, what the Lord has graciously given him, the services of a devoted daughter. His means are small. A few tokens of sympathy would do much to brighten his latter days. What brethren will get joy to themselves in remembering our aged brother. "It is more blessed to give than to receive."—E. M.]

VESSELS OF MERCY.

A Few Thoughts on Rom. ix. 23.

BY W. KERN.

“Vessels of mercy, . . . afore prepared unto glory.”—Rom. ix. 23.

1. *Sovereignly chosen.* Chosen in Christ before time began, chosen to salvation, which choice is absolute, just, unalterable, glorious and eternal.

2. *Carefully registered.* Their names all being written in the Lamb's Book of life; the Lamb's Name being at the top, and all their names beneath, so that His Name sheds a real value on their's, and makes them of great importance.

3. *Divinely incorporated.* Adopted into a great family. United to Christ as their Head and Mediator. Made sons, they have God as their Father, Christ as their elder Brother, and the Holy Ghost as their Friend, so they are the joint property of the triune God, for whose pleasure and glory they were eternally chosen.

4. *Dearily purchased.* “The Church of God which He purchased with His own blood.” His blood was the price of their redemption. “Redeemed with the precious blood of Christ.” They were redeemed from the curse and claim of the law of God; redeemed by God; redeemed to God; redeemed for God—His property, His portion, and His delight.

5. *Vitally separated.* By the Spirit in regeneration. Made alive. Called out of darkness; called from distance. Made anxious; made prayerful; made sorrowful; made to seek for mercy through blood, which none ever sought in vain.

6. *Wisely formed.* New creatures in Christ Jesus. Drawn to Him. His kingdom formed in their bosoms—demonstrated by fervent desires, holy longings, heavenly aspirations, and prayerful breathings for pardon, peace, liberty, spiritual joy, and salvation from guilt and sin.

7. *Personally cleansed.* They cry, “Wash me, Saviour, or I die:” “Wash me, and I shall be whiter than snow.” “Cleanse me by the precious blood;” “Plunge me in the fountain filled with blood, the blood that cleanseth from all sin.” Then in the set time they realise the cleansing power of Immanuel's blood, and receive the knowledge of their salvation in the remission of their sins; they then “rejoice in sins forgiven, in hell subdued, and peace with heaven.” Peace in the soul, heart, mind, and conscience; a peace that passeth all understanding; a peace that can never be wholly lost, though it may be interrupted for a time. Then the cry will be,

“What peaceful hours I once enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.”

Their prayer will be, “Restore unto me the joy of Thy salvation,” until their God shall say, Amen.

8. *Costly arrayed and adorned.* Clothed with a spotless righteousness—with fine linen, clean and white. Jesus was “delivered for their offences, and raised for their justification.” “Therefore, being justified by faith” (laying hold upon this righteousness and appropriating it) “they have peace with God, through Jesus Christ their Lord.” Christ's

pure righteousness justifies them, and the Holy Ghost calling their faith into holy exercise, they realise, and glory in, this divine reality. They are justified from all things, and stand, in their blessed Lord, blameless, and free from all condemnation, they sing :—

“When I shall launch to worlds unseen,
O, may I then be found in Him;
Dressed in His righteousness alone,
Faultless to stand before His throne.”

And in this righteousness they shall be at last exalted to be nearest His throne, and first in song.

9. *Graciously filled.* It is their privilege to be filled with joy and peace in believing, through the power of the Holy Ghost. But they are sometimes *painfully filled*—filled with heaviness; filled with sorrow; filled with fear and care; filled with dark forebodings. Now heaviness in their hearts makes them stoop, but presently a good word from their Lord, a promise sealed home upon their spirits, makes them glad, and they sing again.

10. *Profoundly cared for.* He that cares for them waters them every moment, and bids them cast all their care upon Him, assuring them that He cares for them. It is *casting*, that is, as the cares come *keep casting* them on Him all the time, then they will not accumulate; it is also *all thy care*.

11. *Constantly annoyed.* They have foes without and foes within, as the company of two armies, so that they cannot do as they would. Ofttimes when they would do good, evil is present with them.

12. *Safely preserved.* He that loves them preserves them from all evil, so that no real evil can possibly befall them. When the enemy comes in like a flood, their Preserver lifts up a standard against him. He rebukes the devourer for their sakes, and preserves them in trouble, so that though trouble, “like a gloomy cloud,” surrounds them, and they tremble and fear, yet they are preserved, helped, and delivered.

13. *Highly prized, and dearly loved.* So tenderly are they loved, that their Lover has declared, that he that toucheth them touches the apple of His eye, and He cautions all against injuring them, saying, “Touch not Mine anointed, and do My prophets no harm.”

14. *Safely conveyed.* Guided and protected by their Owner, they will safely reach the better country, where they will live and reign in the King’s palace. They will then be filled with love, joy, peace, satisfaction, and delight for evermore, and be mirrors to reflect the beauty and glory of their God and Saviour, and sing with gratitude and rapture of that *wonderful love* that fixed on them, and took them in, while some were left to die in sin; of that *precious blood* that eternally redeemed them, and through which they have gained their final victory; of the *grace* which inscribed their names in God’s eternal book, taught their souls to pray, and led their feet into the heavenly road; of that *rich mercy* that gladdened their hearts, and of that *power* that kept them through faith unto salvation. Thus they will for ever praise and magnify the triune God of their salvation.

Dear reader, are you a vessel of mercy? Has mercy’s kind hand touched you, plucked you, saved you, so that you know it? Or, is this just what you desire to know? If so, your desire will be granted. But if not a vessel of mercy, if no evidence of it, no desire for it, but living

careless and prayerless, listen to Christ's words—"He that believeth not shall be damned." This shows that all who die unbelievers are "vessels of wrath," fitted, by their own sins, follies, and unbelief, for destruction. "O Lord, I pray Thee, seal home these words on every careless reader's heart for Christ's sake. Amen."

MISQUOTED TEXTS.—No. 1.

(Continued from page 273.)

WHEN "the Spirit of grace and of supplications" is outpoured "upon the house of David, and upon the inhabitants of Jerusalem," the Lord God of Israel declares not only "that they shall look unto Him whom they have pierced, and mourn," but "every family shall mourn *apart*, and their wives *apart*," and this assertion is repeated again four times;—concerning the family of the houses of *David*, of *Nathan*, of *Levi*, of *Shimei* (or *Simeon*) and then again of *all* the families that are left in Jerusalem (*Zech. xiii.*). Now, such special and reiterated statements would not be made without a definite and important reason, and the teaching of the whole passage viewed in a Gospel light, seems clearly *this, that true religion*,—a living experience of sin and salvation—is an **INDIVIDUAL** and **PERSONAL** matter. This truth we know is old-fashioned and trite enough, but it is as important as it ever was, and quite as needful to emphasize now as in the days gone by. God deals singly with His creatures, and especially with His own people, and this involves considerations exceedingly solemn, and yet wondrously sweet and blessed. Naturally speaking, each one of us is a little world in him or her own self.

Bunyan describes Mansoul as a *town*, with its rulers and various classes of inhabitants; and every intelligent human being has an individuality, a life, an experience peculiar to itself. "The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." And especially is divinely-saving teaching personal and particular. Some things may be learned in a general sort of way, as learning may be imparted by *class* teaching, though even in natural matters some minds cannot grasp much in that way; I never could myself, I wanted everything explained to *me* before I could understand it, and can very well remember how, when for a short time I attended a school where arithmetic was taught on the class system, I was always behind with my sums, and made no progress, until a relative explained the rule of "reduction" to me privately, and then I was able to get my answers as quickly as any one. So we may say that the Holy Spirit does *not* adopt the class system in His teaching however many may at any time be under His tuition and care. Spiritual education concerns not only the head, but the *heart* also: the understanding must be enlightened, but the will, the affections, and "all that is within us" must be influenced as well, and the heavenly Teacher deals with each one of His scholars as if there were none besides for Him to instruct and guide.

"One by one" they are all gathered; three thousand were pricked in their heart on the day of Pentecost, yet each was individually dealt with of all who then believed unto righteousness; they were not gathered by shoals into the Kingdom of God. The words of the Lord Jesus

have a world-wide application. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," and though some have ingeniously tried to play upon that word *man*, and to infer that *children* religiously nurtured do not need that change, we take the solemn truth in its entirety, and believe that it means that *none* can enter God's kingdom without "a new heart and a new spirit" being imparted by God Himself. For that which is born of the flesh is flesh, whether it is younger or older, more simple, or more crafty, more moral or more vicious, it is fleshly, and nothing more; while "that which is born of the Spirit is spirit."

So God's promise to Zechariah implies, and distinctly teaches, that every one of the "house of David"—the *royal* family—needed the influence of the Spirit of grace and supplications; that each member of the household of *Nathan*—the *prophet's* relatives—those belonging to Levi, the *priestly* tribe, as well as the men and women of the city generally, required, and should receive, that gracious outpouring which should give them "repentance and remission of sins." How beautifully the saying of the Lord Jesus brings this out. "It is written in the prophets, And they shall be *all* taught of God. *Every man*, therefore, that hath heard and hath learned of the Father cometh unto Me" (John vi. 45).

"*Apart!*" does not this shew that the soul and God have *secret* dealings with each other? Saul of Tarsus was in company when Jesus spoke to him from heaven, but though a light flashed upon their eyes, and a sound reached their ears, they neither saw *the Lord*, nor heard the *words* He spake, while to Saul alone was granted the marvellous revelation; and during those three days of anguish which followed, he mourned and prayed *apart*, his sealed eyes shutting out the sight of any that might be near him, he was practically alone with God. And though "the joyful news of sins forgiven" was proclaimed to the mourner by the lips of a Christian brother, it was "the still small voice" of love divine that spoke it to his heart, and the human messenger was only sent to knit together in bonds of eternal friendship and endearment the *repentant persecutor* and the *persecuted flock* of Jesus.

Dr. Young, in his "Literal Translation," gives *women* instead of *wives*, and this widens the subject, taking in daughters, sisters, and females generally, as well as *wives*. The original word is really the same for wife and for woman, and the context proves whether she is married or not. But as this prediction undoubtedly applies to Gospel times, may not the special and repeated mention of the women be intended to teach how gloriously the "Seed of the woman," the Lord Jesus Christ, has honoured and exalted women? How they were privileged to minister to Him when He was here, how often they helped His apostles, how many of them were gathered into the Church in the early days of the Christian era, and how the same process has been going on even until now. For in every age God's mourning ones have been comforted, as the word of prophecy goes on to say, the fountain opened for sin and for uncleanness takes all their guilt away, and each is enabled in due time to sing,

"E'er since by faith I saw the stream,
Christ's flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

And *then* for the nobler sweeter song of the redeemed above for ever,

where there is "neither male nor female, Jew nor Greek, bond or free," but all are perfectly and eternally *one* in Christ Jesus the Lord.

"With them numbered may we be,
Now, and through eternity."

Amen.

SYMPATHY WITH CHRIST.

"WITH those who love Christ most there comes to be, after a time, sympathy with Jesus rather than with men. I can understand how, even when the enemies of God shall be destroyed at the last, and the smoke of their torment shall rise up for ever and ever, the perfect ones in heaven will sing, 'Hallelujah.' Certain persons, who are on the earth at the present time, if they had been at the Red Sea, and seen old Pharaoh's army cast into the depths, would have mournfully said, 'This is very, very grievous to us.' But as for me, if I had been there, I would have joined with Moses and with Miriam, and said, 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider hath He thrown into the sea.' I confess that I have very small sympathy with Pharaoh, but I have the most intense sympathy with Jehovah and with His people; and I question whether the wonderful sympathy with lost sinners, which some people profess to feel, is not sympathy with their sin as much as with themselves, perhaps unconsciously to those who indulge it.

"If we were perfectly holy we should desire to do just what God does, and we should wish God to do exactly what He is doing, and we should rejoice without question in the will of God. One result of such a state of mind as that would be that we should cry with the Psalmist, 'Horror hath taken hold upon me because of the wicked that forsake Thy law.' I do not know that I ever felt a greater horror in my soul, than when in Rome, I stood at the foot of the Santa Scala—the holy staircase, as they call it—on which they *pretend* to show the marks where our Saviour fainted on the stairs in Jerusalem. I saw poor deluded creatures go up and down those stairs upon their knees, repeating certain forms of prayer all the while. Ah, me! it did seem horrible; and worst of all, the priests have turned the Christ Himself into an idol. There is a little black picture of Him, at the top of the stairs, which is *reputed* to have been painted by Luke, and it is kissed and worshipped, and thus even our blessed Master is made to act the lackey to idolatry. I thought that if I could have borrowed a thunderbolt or two for a little while, I could have made a clean sweep here and there in Rome; but the time for that is not yet. That time will come, and a very clean sweep there will be when the cry is heard, 'Babylon the great is fallen, is fallen. . . . And her smoke rose up for ever and ever.'"

C. H. S.

"THE religion of Jesus should be to every disciple, not merely a *creed*, but a living powerful spiritual experience. It should not be only a restraint, but an inspiration; calling into activity all the powers of mind, heart, and life. It should not only be a blessed assurance for the glory to come, but a programme for every day service here."—*T. Jones.*

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Scripture Science Studies No. 10.—*Pharmacy and Physic.*

WE don't read in the Scriptures that physicians were either known or needed in the earliest periods of the world's history. The first patriarchs presumably enjoyed a good measure of health and strength, for they lived on to a remarkably "good old age," and did the work of young men when, according to our modern ideas, they were well stricken in years, *e.g.*, Jacob leaving his father's house to make his way in the world when he was long past middle age, as we should consider it now; and Moses at the age of 80 called to the arduous work of being the law-giver and leader of Israel, for the long space of forty years.

Sin, that brought death into the family circle, brought with it all that leads to death—sickness, frailty, and decay, and ever since the fall, man has been subject to all these; yet it is generally acknowledged that the simpler and more natural the manner of our life, the healthier we are likely to be.

Fresh air, sufficient out-door exercise, plain food, labour and rest in due proportions, and at the proper times; the *day* for work and the *night* for repose, are among the ingredients of nature's own prescription for the preservation of health. Unhappily "civilization," with all its conveniences and advantages, has set aside many of nature's wise and simple rules; fashion, business, pleasure and the "rush" and "tear" of life, especially in crowded cities, and occupations that "turn day into night, and night into day," are among the immediate causes of much of the discomfort, pain, and feebleness from which so many suffer, and which cause physicians and remedies to be so often called for.

Physician means a repairer, a healer, and is said to be derived from a Greek word meaning natural, or, according to nature. Pharmacy is also intended to denote the science and the art of healing, although its derivation is said to be from "pharmakon," poison; and we know that poisons of various kinds are largely employed by many medical practitioners. If this be so, I approve of physic, but not of pharmacy: both observation and experience having convinced me that "medical botany," restricting itself to *non-poisonous* herbal remedies, is the most natural, and therefore the most beneficial agency for the cure of the many ailments that distress our mortal frame. I have known many cases where herbs have given the greatest relief to sufferers who had spent much upon physicians, and instead of being bettered had rather grown worse; and my confidence is confirmed and justified by the allusions of Scripture as to herbs having been given "for the service of man," and although seven or eight different words translated herb in the Bible may probably include what we should call "vegetables," and were intended for food rather than medicine, still it is evident that botanic remedies were used in ancient times, a fig poultice being prescribed for Hezekiah's boil (Isa. xxxviii. 21), the "leaves" of the trees in Ezekiel's vision were for "medicine," as their fruit was for food (Ezek. xlvi. 12), and the question, "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" (Jer. viii. 22), with the ironical direction given in declaring the doom of Babylon, "Take balm for her pain, if so be it she may be

healed" (Jer. li. 8), all point to the fact that when healing was needed, it was sought in the vegetable kingdom, and not usually sought in vain. Of course, we know that there are many poisonous herbs; and many vegetable products are *rendered* poisonous by distillation and other processes which entirely alter their original properties: yet those who do not disdain the harmless and useful products of nature (which could be so easily and cheaply procured if people only knew their value, and encouraged their growth) generally find the process of healing quicker, less painful, and more permanent than those do who resort to poisonous preparations. The bark of some trees, the roots or leaves of others, the seeds, fruits, and flowers of several more, and a number of simple herbs, whose properties have long been known by country folk, have been employed again and again with the utmost advantage.

God gave them for the service of man, and their virtues have often been discovered accidentally, as we say, as was the case with "PERUVIAN BARK," when some of these trees having been blown into a pool of water made it so bitter that no one would drink it till one man suffering from fever was compelled to drink the bitter water, because he was so thirsty and could get no other, and to his surprise he found speedy relief, and soon got well. The same experiment was tried by others with a similar result, and it is still known to herbalists as a valuable medicine much safer and better than the "quinine" chemically obtained from it.

The Lord Jesus Christ is a Plant of renown, the Tree of Life whose leaves are for the healing of the nations; despised and rejected by the worldly wise, as the lowly herbs are often slighted now, yet efficacious and infallibly curative in the Divine remedies for the sin-sick soul. And like the herbs and leaves, which grow so freely and so plentifully, the spiritual balm and medicine are to be had for the asking of Him in whose fair fields they flourish: for the teachings, promises and precepts of God's Holy Word are all "profitable," beneficial, and healing to those who are taught by His Spirit to know the preciousness of Jesus and His salvation. He is "the Lord that healeth" us naturally and physically; all "health and cure" proceed from His kind providential hand; still more then do we as mortally diseased by sin, need His healing power. *Do we feel our need?* Jesus said to the self-righteous ones of old, "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous but sinners to repentance," and *such sensible* "sinners are high in His esteem," and *such* "sinners highly value Him." Are we among that number, who know our spiritual malady, and are assured that all our help must come from Him alone? Not from our own endeavours, not from any human laboratory whatever does the spiritual "Balm of Gilead" flow; "None but Jesus, NONE BUT JESUS can do helpless sinners good." O that we each may know Him as our Divine Physician, and then, with Kent, we shall sing:—

"Jesus, the Name to sinners dear,
Thy fruit how rich. Thy leaves how fair;
I'll make my only boast of Thee.
For Thou art life's fair healing Tree." Amen.

"WHERE there is life there will be growth, and if grace be true, it will surely increase. A painted flower keepeth always at the same pitch and stature; the artist may bestow beauty upon it, but he cannot bestow life. A painted child will be as little ten years hence as it is now."—*T. Mantou.*

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"I am my Beloved's, and His desire is towards me."—Song vii. 10.

MUTUAL affection is the Scriptural idea of union between the Elder Brother and those whom He recognises as brethren. The ideal is not too high ; it is within reach of a God-given faith. He loves, we love—love is mutual. "We love Him because He first loved us." Christ's love always precedes ours. "I am my Beloved's," because He first gave Himself to me. He gave Himself *for* me—He loved me, called me ! Precious Jesus, Lamb of God ! Thou didst ransom, quicken, restore a vile, sinful worm like me ! To-day, according to His eternal purpose of love, and through the invincible power of His abounding grace, I can say before an assembled world, could all its teeming multitudes be gathered within the compass of my voice, that :

"I stand upon His merit, I know no other stand,
Not e'en where glory dwelleth, In Immanuel's land."

This is a safe refuge, a firm foundation, a solid rock ; so sure, so firm, so immovable, that the gates of hell shall never prevail ; not all the foes of earth or hell shall ever remove my soul from the Author, Captain and Prince of my Salvation, nor from the eternal fountain of Divine love that holds me in its embrace. With Dr. Watts, we may say, for it most fully expresses what is in our heart :

"Whatever He to others is, He's All in all to me."

In the history of the infant Church at Jerusalem we have a beautiful picture, illustrating the experience set forth in the words before us. They received the Word, were baptized, had all things common, continued in fellowship and in one accord. Is not this an *exact* portrait of those who claim Jesus as their Beloved, and who believe that He claims them ? We venture to say that the wise man's words show, and that very clearly, the Spirit existing between Master and servant, Saviour and saint. I am also reminded of Peter's restoration, and his noble confession—"Thou knowest that I love Thee." The joy of the new convert is great, the joy of the restored man is greater. There may be a greater display of enthusiasm and zeal in the new convert, and there certainly is a deep, hallowed joy in the restored man. It is deep, because crowned with a sweet spirit of humility and reverential love. Thus you see the text (if I may use the term) clearly intimates an experience of mutual affection between the Redeemer and Redeemed.

I take it that the redeemed *claim an interest in, and a relation to their Lord*. "I am my Beloved's." I know that doubts and fears exist, I know only too well that they disturb the tranquillity, and rob me of this glad assurance of mind ; at the same time I know that it is blessedly possible to rise triumphantly above them, so far above them as to enjoy a satisfaction of holy fellowship with Jesus, as He looks through the lattice of the window ; then, like the disciples, we are glad when we see the Lord.

There is a beautiful expression of glad assurance of faith and acceptance suggested by these delightfully cheering words, "I am my Beloved's." You see it is an assurance attainable *here*. I will even say that it is a present and continuous assurance, not perhaps always fully enjoyed ;

still, it is never completely taken away. Like the sun—clouds may hide the brightness of his dazzling light, but the sun remains. So, my friend, the clouds of doubt may hide the “light of His countenance” from the vision of your faith; still judgment assures me that He is still mine:—

“Did Jesus once upon me shine,
Then Jesus is for ever mine.”

It may be necessary to say that our assurance arises from the realized presence of Jesus. The frequent repetitions of Divine manifestations show that our soul's comfort depends largely on our interest in Christ; and for this reason we readily and willingly acknowledge that all our spiritual possessions are in Christ, and what we now are, we are by the grace of God, and what we hope to be in the future, we shall be by virtue of union with, and immediate vision of, Christ. Thus our Lord becomes the object of the soul's affections, the object of faith as well as its Author; the owner and bestower of all the grace that beautifies life here, and prepares for the life to come. It is by the grace of Jesus we are nourished, preserved, and enabled to bear fruit in His Kingdom and service. It is by the grace and constraining love of Jesus we make full surrender, open allegiance, and public profession. All this is the outcome of our personal interest in, and relation to our Beloved.

Our next thought is *Christ's affection for His people*. “His desire is toward me.” This beautiful expression opens a wide field of “green pastures” for the sheep of Christ to feed upon. Let me open the gate through which you may pass into this “pasture land.” The first thing we see respecting this *desire* is that, *It was toward me from eternity*. Before He gave to the sea its decree, or the habitable parts of the earth were formed, then were “His delights with the sons of men.” Before chaos was turned into order, or the first ray of light came on the utter darkness, yes, before the morning stars sang, or the sons of God shouted their first notes of praise, “His desire was towards me.” This glorious truth well nigh overwhelms me; I am constrained to say, like the Psalmist, “It is too high, I cannot attain unto it!” Oh, sweet silken cord of Divine love, reaching from vast eternity of the Infinite, through the ages down to me, as “one born out of due time.” Yes, unto me, who am less than the least of saints, and chiefest of sinners, blessed Jesus, Thy desire was toward a poor, vile, worthless worm! Hail, hail sovereign, eternal, boundless and immeasurable love! Love! “God only knows the love of God.” Thy love, blessed Immanuel, passeth all human conception, all human knowledge—*yet it was fixed upon me!*

“His desire towards me” manifested itself in calling, regenerating, and putting *me* among the children; giving me a place in the household and family of the living God. My Lord's desire doth not confine itself to what has been done, but He desires my transfiguration from the ugly state of nature into that of beauty, conformity, comely and graceful likeness of Himself. This He will bring about by various agencies employed for that delightful purpose. He will work in us, and perfectly perform the good pleasure of His will, and His desire shall be accomplished; for He will never desert the work of His hands, nor will His desire be satisfied until His brethren are glorified with Him.

Think of Christ's abiding and unchanging interest, care and love towards you, and it shall strengthen thy heart, cheer thee in despond-

ency, lift thee in times of depression, and buoy up thy soul in the conflicts of daily service. Let us not forget our Lord's intentions, purposes, plans, and promises. These are only a few of our Lord's desires towards us.

“ Oh, why did Jesus show to me
The beauties of His face?
Why to my soul did He convey
The blessings of His grace?

But 'twas because He loved my soul,
Because He died for me,—
Because that nothing could control
His great, His firm decree.”

ANGELS—MINISTERING SPIRITS.

BY THOMAS HENSON.

THE provisions and fruits of redemption are many and various. Some of them are seen and heard in the life and conversation of the disciples of Jesus; but others are seldom heard of, and perhaps not thought of, as they ought to be, by the Father's love. Of Jesus, and His blood and righteousness, let us not diminish our adoring love and gratitude; but of some overlooked blessings let us learn to think more. Of the Holy Spirit, and His gracious work we cannot think too much, but we may lose some of His instruction and blessing by inattention to His revelations.

One subject, which, as it appears to me, is overlooked, is, the angels and their ministry, and on this subject I venture to offer a few suggestions, hoping that the study of it may be as pleasing and as profitable to others as it has been to me. No believer can have a monopoly of Divine truth; all there is—is for each, according to receptive capacity and faithful use.

Apart from the Bible, speculation as to the nature, station, and occupation of the angels is vain. A very beautiful argument and theory respecting them may be built up from the analogy of nature and the supernatural, but that is not my design. No blame rests upon men for not knowing that which God has not revealed, but blame and loss rest upon those who are indifferent and negligent about what He has made known for our use and profit, for our happiness and enjoyment.

The Scriptures do not give us information about the inhabitants of any other created world than this as to their natures, conditions, and destinies; but they tell us of the heavenly world, the “Father's house of many mansions,” and of its great and glorious family; of that “family” which is named from the Father, both in heaven and on earth. Whether we read “every family” as some do, or “the whole family” as others do, it appears to me we must include the angels in the family of God.

Many questions may be asked about the angels. When were they created? We take it for granted that they, and the fallen angels, were all created pure, and holy; how then came some of them to fall into sin? What was the nature of the sin by which they fell and kept not their first estate? How can we account for the stability and eternal integrity

of those who did not fall? What is the nature of the relationship between the angels in glory, and the saints of God upon this earth? Some of these questions are unanswerable; we have no revelation concerning them; of the last two of them we may gain a little light as we proceed. Perhaps our own history may give a little light on some of them.

Let us now note how the angels were interested in Jesus during His sojourn in Judea. What they knew of the counsels of God concerning redemption we cannot tell, but they were deeply interested in Divine and human affairs from the creation of man to the coming of Christ in the flesh. When God's fulness of time came an angel announced His mysterious conception to Mary. A great company of angels attended the giving of the law on Mount Sinai; and a multitude of them sang the birth-song of the Christ on the plains of Bethlehem. An angel warned Joseph to take the young child out of the reach of Herod's vindictive power, and again advised him of the time when he might safely return. "He shall give His angels charge over thee, to keep thee in all thy ways," is a very gracious promise to all who love and fear the Lord; but, I think, with John Calvin, "The devil did not wrest the words when, in his temptation in the wilderness, he applied them particularly to Christ." They were about Him in the wilderness of temptation, and when they saw Him exhausted with forty days' fasting and conflict, they came and ministered to Him. They attended Him in Gethsemane, and strengthened Him, and probably witnessed His agony and bloody sweat. They sat by His tomb, and announced His resurrection to the weeping men and women. They escorted Him at His ascension, and will be with Him when He comes again. Their service to Him in His redeeming work is a marvellous mystery. By Him were they all created, and the Creator was served by His creatures; He was fed, strengthened, and comforted by those who were dependent upon Him. The sight constrains us to stand still in solemn awe, yet, in adoring admiration. What did He think and feel concerning them as He received their ministrations? What did they think and feel as they ministered to Him? Do these facts shed any light, any colour, and any warmth on His words to us: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

So far, we have seen how the angels served Jesus Christ from His birth to His ascension. Let us now glance at their service to His saints from the beginning. Abraham, anxious to find a wife for his son Isaac, sent his servant on a long, dangerous, and delicate mission, saying to him, "The Lord God of heaven . . . shall send His angel before thee." Lot was snatched as a brand from the fire by an angel's hand. Elijah, flying from the presence of an irate woman, ran a day's journey into the wilderness; and, tired with his labour and excitement, and hungry with fasting, he laid himself down to die. He had fallen from the top of Carmel, down into the hands of Giant Despair. In his extremity, an angel supplied him with food—invigoration, and encouragement. A barbarous heathen king casts three of God's faithful nonconformists into a furnace of seven-fold heat. Presently, that despot sees them calmly walking in his fire, as if they were bathing in morning dew, unhurt, and happy; and Nebuchadnezzar "Blessed the

God of Shadrach, Meshach, and Abednego, who hath sent His angel and delivered His servants that trusted in Him. "Daniel, determined to pray according to his enlightened conscience, rather than by State orders, was cast into a den of lions, an act which destroyed the rest and sleep of king Darius. In the early morning, the king went to the den to ascertain the fate of his faithful servant, and finding him sitting in meditation among the savage beasts, he is surprised; and Daniel said to him, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." Time would fail to tell all Old Testament history of angels, ministrations to the people of God.

The Bible is a grand record of angelic work among men on this earth; there we see "Heaven opened, and the angels of God, ascending and descending upon the Son of Man." Turning to the New Testament, we see them serving the saints. It is very remarkable how they seek to allay all fear and terror in those to whom they are sent; a feature which we do not find as general in the Old Testament. When Zacharias saw the angel standing by the altar of incense, he was troubled and fearful; and the angel said unto him, "Fear not, Zacharias, for thy prayer is heard." This assurance of Divine favour, this allaying of his fear must have been very astonishing to the godly priest when the angel said to him, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." Six months after that the angel Gabriel was sent to Mary—in Nazareth, a Galilean city, who, when she saw him, was troubled. But he said to her, "Fear not, Mary, for I am a messenger sent from heaven to assure thee that thou hast found favour with God. So, without violence, we may read the story. Shepherds were accustomed to consider the moon and the stars as they watched in the fields and plains—and so to beguile the hours of the night; but when an angel stood by them, and the glory of the Lord shone around them, they were "sore afraid"—they were terrified. And the angel said unto them, "Be not afraid, for I bring you good tidings." Suddenly, a multitude of angels sang the grandest birth-song ever sung on this earth, and telling of abounding love and grace towards sinful men. Many wonderful mornings have dawned upon this earth, but the morning when Jesus broke the bands of death, and arose from the grave, stands unique among them all. On that morning an angel came down from heaven to roll away the stone of security from the sepulchre where Jesus had lain. No wonder the soldiers, the keepers of that stone, trembled, and fell before Him as dead men. Then, with what composure he sat upon the stone, waiting to tell the glorious news—"He is risen, He is not here"—to women and men who came to seek him. And those women, too, were fearful, and he said to them, "Fear not, ye!" These soldiers may be afraid, but you may rejoice and be glad, for "He is risen." Herod, the king, shut Peter safely in his prison; but in answer to the people's prayer an angel was despatched from heaven to set him at liberty. At the angel's touch, locks, bolts, and doors are opened, chains fall off, and soldiers—even four quarternions of them—are powerless, and Peter is free. After reading that story in the Acts of the Apostles, may we not believe that an angel from heaven sent John Bunyan back to his cell in Bedford jail, to the astonishment of his jailer, and the discomfiture of the angry bishop?

There are many other deeply interesting aspects of angelic connection with the reign of grace, the review of which, here, and now, would occupy too much of the available space of the "EARTHEN VESSEL." Our interest in the subject is in the fact of the reconciliation which is by Jesus Christ, whereby saints and angels are brought into a gracious relationship. One of the great privileges of the New Covenant is, that we "are come to an innumerable company of angels." It is this reconciliation and this association with them that brings out their interest and sympathetic ministration to us. The Lord God is attended by these myriads of holy spirits; He sends them forth to minister to the heirs of salvation; possibly, by their ministration, departed saints are conducted—as Lazarus was—into the glory of heaven. Their presence about our steps, as we have seen them about the patriarchs, and about the New Testament followers of Jesus, is not a myth. Their presence in the room where the saint meets his last foe, giving help and succour, cheer and rest, to the passing soul, is not a myth. They guard us from accidents in this life; they lead us through the portals of death; all by command of the KING of the celestial country.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

[*Being a distinct section of the Serial Baptist Papers.*]

NO. I.—INTRODUCTION.

"Behold, I send you forth as sheep in the midst of wolves."—Matt. x. 16.

The household Martyrology of this country—"Foxe's Book of Martyrs,"—leaves Baptist martyrs, as such, unknown! But we shall attempt somewhat towards supplying this Pædobaptist's omissions, and trust our readers will broadcast the facts.

By a Christian martyr is understood a faithful witness, a confessor of Christ, who (for the Christ-life that is in him) can endure all things, even unto death.

We are Christians first—Baptists afterwards. Christians by the mercy of God in Christ. Baptists by the necessity laid upon us to indicate the common principle and special truths for the defence of which we have been set.

In an unscriptural and temporising manner, professing Christians doubly tampered with the rite of Baptism; and, in increasing numbers and social influence, have so continued.

Hence the necessity of calling those who adhere to the Scriptural usage, Baptists! And those who have been persecuted and slain for their steadfastness in this Divine ordinance, Baptist martyrs!

With only one exception, for the 1st, 2nd, and 3rd centuries, all Christian martyrs were Baptists. The exception was Cyprian of Carthage, who has been styled "the Father of Pædo-baptism." He was a gracious, though in this matter mistaken, man. He died the death of a martyr. Even Cyprian did not plead any law of Christ for his new departure, nor did he boast of Apostolic tradition to warrant his innovation of infant Baptism. Both he and his clergy simply put the whole thing on the sandy foundation of analogy and inference, upon what they considered the necessity of infants on the one hand, and the unlimited grace of God on the other. They did not so much as state a belief for the foundation of their then novel practice, but merely what was their opinion; and an ill-conceived opinion it was.

Cardinal Hosius, at the Council of Trent, said, "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in sufferings, then the opinions and persuasions of no sect can be surer than of the Baptists; since there have been none for these twelve hundred years past that have been more grievously punished, or that have more cheerfully undergone (and even offered themselves to) the most cruel sorts of punishments, than these people."

And in England, a few years later, Bishop Latimer said "Anabaptists

were burned in different parts of the kingdom, and went to the stake with a good integrity."

I propose to give a short account of the martyrdom of the earliest Christians, with examples of their sufferings under the Jews, and also under "Pagan" Rome. Next, to show how the Roman "Hierarchy" pursued Christians of like precious faith with ours, through torture, unto death. Then we shall see that our predecessors fared not a whit better at the hands of the Reformed.

And finally, Baptists who have suffered and died for their faith in this country will be passed under brief review.

In the primitive days of Christianity the law of nations and the voice of the people said, "Death to the Christians!" "Away with them!"

"Fear not them which kill the body, but are not able to kill the soul," said Christ. And His commands are enablings; for to their cruel persecutors many of the martyrs replied: "You can kill, but you cannot injure us."

The Annals of Christianity are one long Martyrology! Its progress may be tracked through the ages by the bleeding footprints it has left,—from the steps of Christ, who shows and is the way, down to those of the lowliest of His followers who has suffered for His Name's sake.

Nevertheless, as Justin Martyr truly said: "The more men multiply our sufferings, the more does the number of the faithful grow."

The steadfastness of the Christian martyrs brought to light an assurance so immoveable of the possession of the truth, that souls weary of doubt were—by the grace of God—invincibly attracted by it. Instantaneous conversions took place in the very judgment-hall where Christians were tried; as, for example, when young Marcellinus was condemned, the clerk of the court openly expressed his indignation, and threw down the insignia of his office, never to resume it.

The meekness of the martyr's gaze was far more powerful than the flash of hatred. Even as the suffering and dying Saviour won from men's hearts that which had been withheld from the awe-ful God of Sinai.

SAMUEL BANKS.

"The Harbinger," Southwood-road, New Eltham, S.E.

THE SAINT'S STRONGHOLD.—Divine love is free as the air we breathe; full as the mighty ocean; boundless as the vast, immeasurable eternity; and unchangeable as the Divine nature itself; and immutable as the throne of the kingdom of eternity.—*T. Jones.*

"THE life of faith is the death of sin; the death of sin is the life of righteousness; the life of righteousness is walking with God; walking with God is the anticipation and preparation for dwelling with God hereafter. That is undefinable! Neither eye, ear, nor heart, can conceive the 'things to come.'"—*T. Jones.*

WAS JOHN CHINAMAN A CALVINIST?—A Chinese convert is spoken of by Dr. Medhurst as having used the following language to illustrate the futility of human merits, and the necessity of relying on Jesus Christ alone for salvation:—"How can a man trust in his own righteousness? It is like seeking shelter under one's own shadow: he may stoop to the very ground, and, the lower we bend, we still find that our shadow is beneath us. But if a man flee to the shadow of a great rock, or of a wide spreading tree, he will find abundant shelter from the rays of the noonday sun. So human merits are unavailing, and Christ alone is able to save to the uttermost those who come to God by Him."—*T. Jones.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE HALF-YEARLY MEETINGS OF THE M. A. S. B. C.

WERE held on October 9th, at the Tabernacle, Derby-road, Watford. A large number of pastors and delegates of the Association and friends of the Churches started from Euston Station by the 1.40 and 1.45 trains to Watford. Special tickets were issued by the Railway Company, which, with the splendid weather, was a great inducement for friends of the London Churches to attend the meetings.

By 2.45 the commodious building was well filled, and the president, E. Marsh, of Gurney-road, Stratford, opened the meeting by giving out the 8th hymn on Hymn Sheet No. 1 (published by R. Banks and Son), "Come, Thou Fount of every blessing." The 87th Psalm was read by Mr. Marsh, and Mr. W. Abbott, of Chadwell-street, in a devout and sweet spirit sought the Divine blessing and presence. Hymn No. 3, "We praise, we worship Thee, O God," &c., was sung.

The president greeted the pastors and delegates in a brief but hearty address, expressing the pleasure it gave us to be at Watford to conduct our Master's business and seek His glory; also referring feelingly to the great loss sustained by the pastor and Church at "Elim," Limehouse, through death, stating that this very morning a much-loved deacon of the Church, who had been a delegate to the Association for many years, brother Howard, had been called home.

The Minutes of the annual meeting were read and confirmed.

Mr. G. W. Thomas, the secretary of the Pastors' and Widows' Benevolent Fund, stated that there was in hand £1,267 6s. 7d., that a trust deed was in preparation, and that F. J. Catchpole, F. T. Newman, A. J. Robbins, and R. W. S. Sears had consented to serve as trustees. He also pleaded earnestly that the pastors and Churches connected with the Association should do their utmost to make the Fund a success. He was heartily supported by Mr. E. Mitchell and others.

The election of officers and committee for 1901 and 1902 was then proceeded with, and showed the following result:—President, Mr. G. W. Thomas, of Derby-road, Watford; vice-president, Mr. R. Mutimer, of North-road, Brentford; hon. solicitor, Mr. J. Mote; treasurer, Mr. H. Clark; hon. secretaries, Messrs. John Box, J. J. Fromow, and F. T. Newman; auditors, Mr. A. Steele and Mr. W. S. Millwood.

During the period of counting of votes Mr. J. Box gave an appreciated

address, based on the words, "Why are we here?"

Mr. C. Cornwell withdrew his motion *re* temperance.

Mr. H. Clark introduced the following resolution in a carefully thought-out and well-written address: "That a sub-committee be appointed to consider the best means to be adopted for the extension of our denominational work in the area of the M. A. S. B. Churches." The resolution was warmly supported by Mr. J. Box, of Soho; Mr. G. W. Thomas, of Watford; Mr. Smith, of Eltham, and others. It was agreed that the resolution be left in the hands of the committee to be carried out.

Mr. F. Grimwood, pastor of the Church at Streatham, in a warm and genial manner received the right hand of fellowship from the president.

On the kind invitation so freely given by the Church at Keppel-street, Bloomsbury, it was unanimously agreed that the annual meetings be held there in March, 1901.

The happy business meeting was closed with singing the Doxology and Benediction.

A bountiful tea was served to a very large number, the school and vestry being filled, and several partook of tea in the chapel.

The friends at Watford very generously gave a free meat tea to all the pastors and delegates, others only paying the sum of 6d. for the same fare.

Evening meeting commenced at 6.30. Mr. E. Marsh occupied the Chair, who gave out Hymn No. 1 on Hymn-sheet, "Blest be the tie that binds," &c., and read the 20th Psalm.

After singing, "Behold the throne of grace," &c., pastor C. Cornwell, of Brixton Tabernacle, offered prayer.

Mr. A. Steele in a neat speech moved that a very hearty vote of thanks be tendered to the pastor, deacons, and friends, especially the ladies, for the kind and loving manner in which they had entertained and provided for the pastors, delegates, and friends of the Associated Churches.

Mr. J. J. Fromow, of Brentford, seconded the vote, which was most heartily and unanimously carried.

Mr. G. W. Thomas responded in a few well-chosen remarks, stating it had given him and his friends great pleasure in receiving and entertaining the Association, and hoped it would not be long before they paid another visit, also referring with deep gratitude to the splendid and most beautiful day the Lord had given for the meetings.

Mr. E. Mitchell announced the collection for the General Fund in a

pithy speech, stating to what purpose the money was spent that was received for this fund.

The collection realised the sum of £16 10s., and Hymn No. 4, "O God of Bethel, by Whose hand," &c., was then sung.

Mr. T. Jones, after a few words in prayer, preached a sermon from John xiv. 2, "In My Father's house are many mansions," &c. The sermon was listened to with great interest and enjoyment.

"All hail the power of Jesus' name" was sung, prayer by Mr. T. Jones, and the Benediction by the president (Mr. E. Marsh), brought the very sweet and memorable meetings to a close.

F. T. NEWMAN.

"PROVIDENCE," CLAPHAM JUNCTION.

ON September 30 and October 2nd we celebrated our harvest thanksgiving services.

On the Sunday morning our pastor, Mr. R. E. Sears, preached from the words, "He reserveth unto us the appointed weeks of harvest." Among other points he noticed the Lord of the harvest: how the goodness of God's nature and His faithfulness to His promises is shown in the harvest; further, that the harvest is the reward of man's toil, and that the harvest reaped is always identical with the seed sown. He showed how the Gospel dispensation is a spiritual harvest, and spoke solemnly to his hearers of the last harvest.

In the evening Mr. Thomas Jones, of New Cross, gave a remarkable and impressive discourse on the resurrection of the body.

On Tuesday afternoon a good company gathered to hear Mr. G. W. Thomas, of Watford, whose sermon on the "Fields white already to harvest" was much enjoyed.

A public meeting was held in the evening, presided over by Mr. F. T. Newman.

Mr. L. H. Colls spoke on the words, "All Thy works shall praise Thee, and Thy saints shall bless Thee."

Mr. Beecher followed with seasonable words on "Seed, Increase, and Store."

Mr. Mutimer took for his subject, "Christ, as the firstfruits in resurrection."

Mr. T. Carr spoke on God's faithfulness to His promises.

The chairman then called upon Mr. W. K. Perrott, who has worshipped with us for some 23 years, for the past five or six years in office, but having removed to Norwood, has thrown in his lot with the Church at Croydon. Brother Perrott contrasted the state of the Cause at "Providence" when he first came, with its subsequent increase. He referred to his great love for work among

the young, which, when persevered in, would always bring great results in God's time. We lose much in our beloved brother, and wish him great blessings where he now is.

Our pastor concluded with words of hearty thanks to all our helpers.

F. W. KEVAN.

TUNSTALL.—On Lord's-day, Sept. 30, Mr. W. Glasgow closed his labours as pastor of the Church, having held the pastorate for over 17 years. He has resigned through age and weakness of the throat, feeling the work to be too much for him. Mr. A. Knell, of Laxfield, assisted at both services, and there were good congregations, especially in the afternoon. Friends came from Friston, Aldringham, Sudbourne, and the neighbourhood. It was a season that will not soon be forgotten by pastor and people. In the morning the text was taken from Psa. xl. 16. It was an encouraging discourse to all seeking souls. The afternoon text was from Psa. lxxix. 35. From this we heard of God's purpose unto Zion. He will save Zion, and the great care He has over His people: then the blessings He has promised to them. At the close of the service our brother gave a short account of his labours here, after which a deacon, Mr. Hone, in a few very feeling words, presented Mr. Glasgow with a purse containing £17 10s. as a token of love and esteem from the Church and congregation. After a moment or two's silence our brother very feelingly acknowledged their kindness. We pray the Lord to comfort our brother's heart in his declining years, and that it may be his joy to hear of blessing from his past labours at Tunstall.—J. S. OXBORROW.

BROMLEY (COLLEGE-SLIP).—The ninth anniversary services of the Cause and seventh of formation of the Church were held on Tuesday, September 25th. Brother Mitchell preached from Acts ix. 5—(1) An astounding revelation; (2) Comforting declaration; (3) Gracious conquest. We felt it good to be there. The tea, which was provided by our lady friends, was highly appreciated. Mr. T. Jones took the Chair in the evening in the absence of Mr. Armstrong, reading the 145th Psalm. Brother R. Grimwood sought the Divine blessing. Mr. Armstrong having arrived, took the Chair, and gave a short address on giving strangers a warm welcome to the house of God, especially the young. Brother Mitchell gave an address on the believer's rest—how it may be enjoyed. Brother Jones spoke upon the admission of members, the barriers that were erected and stumbling-blocks placed in the way, giving an apposite view by bringing to

our notice the history of Philip and the eunuch. Brother Pounds very beautifully advanced the spirit of hospitality from his own experience. Brother Belcher gave good practical words from Prov. xii. 25, more especially the latter clause, advising the practice of it to our fellow-creatures. Brother White spoke from Isa. xli. 10. We listened with pleasure to his encouraging remarks. The collections realised £5 14s. 7½d. To God be all the glory.—W. L.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—Harvest thanksgiving services were held on October 10th. Two sermons were preached by R. Mutimer, of Brentford, to larger congregations than we have had on such occasions, his text for the afternoon being Gen. xlix. 22—24, "Joseph is a fruitful bough," &c. At the close of this service a bountiful tea was provided at five o'clock by Mr. and Mrs. Walter. The tea was given by the above as a thank-offering on behalf of our little Cause. May God bless our esteemed brother and sister abundantly. The evening service was opened by singing, "Come, ye thankful people, come," &c. Text for the evening was Gen. ix. 16, "And the bow shall be in the cloud," &c. Friends expressed pleasure in listening to the able manner in which our brother opened the subjects at both services. The meeting closed by singing, "All hail the power of Jesu's name." Collections, including tea, £3 13s. 7d. Our sister, Miss L. Winner, efficiently presided at the harmonium. Thanks be to God for such a happy day at Providence. Ere the congregation left, the deacons sincerely thanked the friends from other Churches—viz., Chatham, Boro' Green, Gravesend, and Snodland, for their presence and help.—E. W.

BRAINTREE.—We had a good day at Salem on Wednesday, September 24th. Our brother, Tydeman Chilvers, of Keppel-street, London, paid a visit to this little Cause and preached two sermons, speaking in the afternoon from the words, "Salvation is of the Lord," and in the evening from Rom. vi. 12. The congregations were good, friends being present from Colchester, Chelmsford, Dunmow, Markstey, Witham, and Sudbury. About seventy sat down to tea, and the collections were upwards of £5. These services were held in connection with the completion of the renovation of the chapel, which has been done at a total cost of £61. About eleven months ago it was said by some that the Cause was dying out, and that it could not stand. But the faith of God's elect has led the few to "watch," "pray," and "work," following in the footsteps of Nehemiah, and

the covenant-keeping God is rewarding the faith which He Himself hath bestowed upon us. Our treasurer, by faith, paid the debt of £61, feeling sure that our God would repay it without either concerts or bazaars, and we rejoice and praise God for the collection of over £5, and the offerings given each Lord's-day has already brought the debt down to £43 10s. The debt is slowly dying. We are trusting in the Lord, and the Cause is gradually looking up in other ways. May the Lord in His mercy still go on to bless His own people in His own way at this little but rich Cause is the desire of—INTERESTED.

OLD BRENTFORD.

THE harvest thanksgiving services were held on Thursday, September 27, when our beloved brother, Mr. B. J. Northfield, preached two excellent sermons; they were both very encouraging and helpful discourses, and most suited to the occasion. The attendance was good, and many friends remarked how much they had enjoyed the services, and we feel sure that lasting good and Divine blessing will be manifest.

In the afternoon Mr. Northfield took for his text Jer. v. 24, "He reserveth unto us the appointed weeks of harvest," and spoke from these words—(1) In their ascription to God; (2) In their encouragement to us, (3) The spiritual teaching that we may gather from the harvest.

In the evening he sweetly led us to Isa. ix. 3, "They joy before Thee according to the joy of harvest." He spoke from the text in the following order—1. What is the character of the "joy" of harvest? 2. Who are they who joy before the Lord? 3. The causes of their joy and some of the features of spiritual joy. He told us that this joy was a reasonable joy, a reasonable joy, encouraging to others, universal joy and a successive joy, and the causes of the joy were many in its spiritual sense. He referred to the joy of sin forgiven, peace found, redemption made known, Divine enlightenment, a saving knowledge of Jesus, a joying in the fullness and freeness of salvation by grace, and a joying in God as our consolation in trial and difficulty, and also joy in the prospect of the joys of heaven. Christ will carry on His work, and we shall soon joy with Him in the harvest home: "Thou wilt shew me the path of life: in Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore."

Your readers will be glad to know that the Lord is still blessing the labours of our beloved pastor, Mr. R. Mutimer. The glorious Gospel of the

grace of God is faithfully proclaimed by the help and blessing of the Holy Spirit, and there are many signs of blessing on every hand; the saints of God are fed to the rejoicing of their souls, the seekers are encouraged and strengthened still to seek and wait at mercy's door, hoping in the Lord and believing that the love which God Himself has inspired in their hearts will never be forgotten or lost sight of by Him. We watch and pray for signs following.

Sinners are solemnly warned that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

We feel thankful to God for giving to us such a zealous and faithful minister, and pray that he may long be spared to witness by the help of God both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should arise from the dead, and should show light unto the people, and to the Gentiles.

E. FROMOW.

Chiswick.

AYLESBURY (WALTON-STREET).—On Tuesday, September 18th, the anniversary of the Church took place. Our brother, pastor S. T. Belcher, of Homerton-row, preached two soul-cheering sermons—in the afternoon from Psa. lxvi. 16, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." The evening text was Jer. v. 26, "For among My people are found wicked men." Thank God for the Gospel of His grace, which was so faithfully preached by our brother. We had a good time, and the dear Master was with us, "Praise His name." On Thursday, the 27th, we held a sale of work, which realised about £14; this was divided between the Building and General Funds, bringing up the total raised for the Building Fund this year to over £180. We would thank our gracious and faithful God for all His great kindness to us, and take courage in His work, notwithstanding all the trials we meet in the way.—D. WITTON.

PRITTEWELL ("PROVIDENCE").—On Wednesday, October 3rd, the harvest thanksgiving meeting was held. A nice company gathered to tea, after which there was a public meeting. Brother H. D. Mobbs presided. Brother Elmaugh opened the meeting with prayer, and truly it was answered. Brother R. Ash was the first speaker, and very sweetly spoke of the goodness of a covenant-making and a covenant-keeping God. After singing a hymn, the collection was taken, and the whole of the pro-

ceeds given to our beloved pastor, J. Chandler. The Lord knew he was in the furnace of affliction, and greatly needed what was given. He almost broke down when thanking the dear friends for their kindness to him. Our brother Mobbs gave us a little speech about the best things, and the meeting closed with praise and prayer.—ONE WHO WAS THERE.

GLEMSFORD (EBENEZER).—Special services were held on Sunday, Sept. 23, when three sermons were preached by Mr. R. C. Bardens, of Ipswich—morning, Isa. liv. 17; afternoon, John iii. 8; evening, John xxii. 20. On the following Monday harvest thanksgiving services were held, when two sermons were preached by Mr. Bardens—afternoon, Psa. xvii. 11; evening, Matt. xiii. 30. Tea was provided, to which over 100 sat down. Congregations very good. Collections over £6. To God be all the praise. The service was brought to a close by singing "All hail the power of Jesu's name." Mr. O. W. Clarke presided at the organ. We noticed among the audience Mr. O. Cudmore (Providence, Glemsford), Mr. Polley (Colchester), and Mr. Firbank (Cavendish). Our beloved pastor was with us at each service. Our prayer is, "The Lord bless him in his labours here." We have cause to praise God for His lovingkindness towards us in sending him amongst us. The Lord has prospered him in giving him seals to his ministry, while there are others whom we believe will ere long have cause

"To tell to sinners round

What a dear Saviour they have found:
And point to His redeeming blood,
And say, Behold the way to God."

—A. MIDDLEDITCH (Sec.).

DUNSTABLE (OLD BAPTIST CHAPEL).—On Oct. 4th the autumnal services were held, with which is incorporated the pastor's anniversary. The writer endeavoured to exalt the Church's glorious Head and sinner's Saviour, both afternoon and evening. For the former the weather was most unpropitious. The attendance was nevertheless very encouraging. The tea meeting in the new schoolroom was well attended, and the chapel fairly filled in the evening. Heart-cheering was our meeting with our esteemed brother, Mr. G. Batchelor, the present pastor, and with so many, both old and young, who were our attentive hearers and liberal supporters during the time of our pastorate, previous to Mr. Batchelor's settlement. The collections were satisfactory, and the Cause is in a healthy, if not highly prosperous, condition, so that the present outlook is most hopeful. We missed not a few

dear faces that greeted us in former days. One by one these have passed into the better world; but a goodly number of those who were then boys and girls in the Sunday-school have, through grace, taken their vacant places. God bless pastor, deacons, members, scholars, and hearers. So prays their sincere friend and well-wisher—A. E. REALFF.

LEE (DACRE-PARK BAPTIST CHAPEL HOME MISSION).—In connection with this adjunct to our Church, we are glad to say many happy seasons have been experienced. With the closing days of September we had to cease reluctantly the open-air meetings, which we held from 6 to 6.30 p.m., but the joy of these occasions was very great. Oftentimes we had a crowd around us, both friends and strangers, and one's heart went up to God in prayer, as we saw many listening at the open windows to the singing and speaking. We cannot speak of any case of direct blessing; but who can tell? God's Word shall not return unto Him void. Our minister has been with us on each occasion, not to speak, but just to lead and help us by his presence, and the Lord has also, we feel, been with the dear brethren who have spoken, so that each Sabbath we have been cheered by their words and ardent efforts thus to float the Gospel message upon the air of this delightful suburb. — EVANGELIST.

"ZION," HEATON-ROAD, PECKHAM.

BUILDING FUND SERVICES.

"GATHER My people together" is an old-time Divine command that carries with it the blessing: "I will give them water." Saints may feel the limitation of this land of Oboth; but as God mocks not His people, "times of refreshing" are known by the weakest in the family of grace in their gathering together in the Lord's Zion.

"To gather the people together" services, as aforesaid, in connection with the Building Fund and renovation of this Cause were convened for October 2nd, when we were privileged with the services of brethren Bush and Holden, and others. It proved to be a "season of refreshing from the presence of the Lord."

The services opened at 3.30 with the singing of—

"Great God, attend while Zion sings, [&c.,
The joy that from Thy presence springs,

after which the preacher read Psal. xlv., making savoury comments thereon. Brother Bush took his text from Solomon's Song i. 13: "A Bundle of Myrrh is My beloved," etc. The main thoughts of his message were:—I, The Figure—

a Bundle of Myrrh. II. A Sweet Consciousness of Interest—My Beloved is Mine; and III. Leading to an earnest Desire. Under the first head be dilated upon the preciousness of the Lord Jesus; His pleasantness in perfuming qualities. 1. Perfuming the persons of His people. 2. Perfuming their broken prayers; and the preserving and beautifying qualities of His grace.

At the close the friends adjourned to tea. The tables were well filled with friends.

At 6.30 a public meeting was held, when G. F. Gray, Esq. (Surrey Tabernacle), presided. After singing "Kindred in Christ," prayer was offered by one of the brethren, and Ephes. ii. read by the chairman.

The treasurer then gave his report. After giving the sums collected over a number of years for the fund for reducing the chapel debt and previous renovation work, he stated that the chapel, through the kindness of many friends, had been entirely and satisfactorily renovated at a cost of £60, but now £10 was needed for repairing the roof—a necessity, to obviate the possible damaging of the work already done.

Brother Holden followed with a spiritual address, founded on the words: "For Christ is All and in all."

Brother Bush then spoke from, "By grace are ye saved," especially addressing himself to the "little ones."

Brother Voysey spoke pleasantly from the words: "And be found in Him, not having mine own righteousness."

Then came brother Flegg, of Wandsworth, with a good word from Psal. civ. 1, from which he set forth things good to all.

The chairman concluded the service by asking the friends to sing, "All hail the power of Jesus' name."

The services were a stimulus by the way, and the blessing realised an incentive still to sing—

"Blest be the God of sovereign grace
Who owns His Word within this place."

J. KNIGHTS.

East Dulwich.

KENNINGHALL.

BAPTIST HARVEST HOME.—The harvest thanksgiving service in connection with the Baptists at Kenninghall was celebrated on Thursday evening last. There was a public tea, and about 70 persons attended—Miss Snelling, Miss Potter, Mrs. Berry, Miss Mitson, Mrs. Long, Mrs. Bloomfield, and Mrs. Barkaway.

The chapel was neatly decorated, and was done by the Sunday-school children, with a little adult assistance.

The pastor (Mr. F. H. Gorham) presided, and pastor J. Dunham (Old Buckenham) led the devotional exercises.

Suitable harvest addresses were given by pastor Jarrott (Shelfhanger), Mr. T. Platten (Great Yarmouth), Mr. Coulson (Walsham-le-Willows), Mr. W. H. Berry (Kenninghall), and pastor James Easter (Diss).

Harvest hymns were sung, and Mrs. Berry presided at the harmonium. There was a very good congregation, and £2 was realized at the collection.

ST. NEOTS.

CENTENARY AND EXTINCTION OF DEBT.
FOR some time past the friends here have been looking forward to October 2nd, to celebrate the Centenary of the Cause.

At 9.30 a prayer-meeting was held, presided over by Mr. J. Hazelton, pastor. The season thus spent helped to prepare us for the following services.

At 11 o'clock a goodly gathering had assembled expecting to hear a sermon by Mr. T. Hull, of Hastings, but in this we were disappointed, Mr. Hazelton having received a telegram, which stated that he was too ill to come, and that he wished for us "Showers of blessing." Our brother B. J. Northfield, of March, kindly preached instead of Mr. Hull. Text: Deut. vii. 9. Our brother was much helped in preaching, and many felt it good to be there.

At 3 in the afternoon a still larger congregation assembled to hear Mr. Marsh preach from Psa. lxxxix. 15. The Lord appeared to be with us of a truth, and many friends have since testified of blessings received.

At 6.30 our numbers were again further augmented for the public meeting, over which the pastor presided. Brother J. Bennett, of Eushden, read Psalms cxxiv. and cxxv.; and brother J. N. Throssell, of Ramsey, offered prayer. The chairman greeted all present in the name of the Lord, and expressed his pleasure in knowing that the invitations had been so well responded to. He remarked that 100 years was a long time for a Cause to be maintained, and that truly one generation had praised God's work to another, until they, through grace, had arrived at their present position. It would be impossible to tell what this Church, under God, had accomplished. Two or three members had gone out from this Church and had become pastors of other Churches, where their influence had been felt, beside the numbers who had passed through the Sunday-school, and who probably were well-nigh all over the world. They had prepared an account of the rise and progress of the Cause, but they must remember that that account, after all, had to do much with externals, it did not tell of numbers now before the throne, nor did it tell of the many prayers which had risen from devout hearts: the day

alone would declare these things. By an old Church book (first entry) we find that, on October 1st, 1800, the newly-formed Church held an ordination service of Mr. J. Stevens, so they had kept as close as they could to the proper date.

As brother J. T. Peters, pastor of the Whittlesea Church, was brought up in our Sunday-school, who could there be more fitted than he to read the account which had been prepared of the Rise and Progress of the Cause? Brother Peters now read this interesting account.*

Brother S. K. Bland, of Ipswich, now addressed the meeting, and said that about 60 years ago he first heard the late John Stevens, the first pastor of St. Neots; 45 years ago he was married to a grand-niece of Mr. Stevens, who was a member of this Church, and a teacher in the Sunday-school. He was reminded of this day by three friends: one who had been a scholar in her class, and the others enjoyed her friendship. He also told of being present at Mr. Murrell's Jubilee on May 22nd, 1860.

The chairman said the next thing was the collection, and he hoped all would do as much as they could toward clearing off the debt, which was due to the renovating of the chapel.

Deacon brother W. Barnard now, in the name of the friends, presented a beautiful Bible for the use of the pulpit, remarking as he did so that we did not need new doctrines or teachings, but as the old Bible was incomplete the friends had thought the present a fitting occasion for the presentation of a new one. The inscription in the Bible was as follows:—"Particular Baptist Chapel, New Street, St. Neots. This Bible was subscribed for by the Members of the Church and Congregation for the use of the Pulpit, and was presented on the occasion of the celebration of the Centenary, Oct. 2, 1900."

Deacon A. Forscutt now read the balance-sheet, containing accounts of collections, &c., taken this day, &c., which showed that at the beginning of these services there was a total debt of £206 11s. 3d., towards which debt Mr. and Mrs. Hazelton had been enabled to collect about £150, £20 had been collected that day, beside about £7 subscribed for the luncheon and tea; this, with profits on luncheon and tea, brought us within £4 of the desired amount. Mr. G. W. Faunch (Ilford) said that if 15 others would do so he would give 5s. towards burying this debt. His proposal was gladly accepted, and in a few minutes the whole amount was promised. The Doxology was now most heartily sung, for indeed we felt

* We hope to publish this next month.

our God to be deserving of the highest praise for this His manifest kindness to us.

Brother Northfield now followed with an address, also reading a very interesting and characteristic letter, received from Mr. Murrell, to the Church at Marsh. He also remarked on the heartiness of the singing this evening.

Brother Marsh next addressed the meeting, heartily wishing us every success.

The meeting closed by the singing of "All hail the power of Jesus' name!"

At the luncheon in the public rooms 100 sat down; whilst at the tea at the chapel class-rooms 230 partook of same.

In connection with the Centenary the friends have renovated Mr. G. Murrell's stone in the graveyard opposite the chapel.

RAUNDS.—On Whit-Sunday the usual Sunday-school anniversary was held, when Mr. John H. Lynn preached three times to excellent congregations. The young friends sung some nice hymns. Harvest services took place on September 23rd and 24th, when Mr. J. T. Peters preached three times. Congregations on Sunday were very good, sermons much enjoyed, and collections (£7), as on former occasions, were given to the pastor.—H. E. SADLER.

IPSWICH (ZOAB).—Our harvest thanksgiving services were held on September 26th, and proved to be a day of much spiritual blessing. We were favoured with two excellent discourses by pastor R. Mutimer. In the afternoon the subject was The multiplying of the widow's oil, from the former part of 2 Kings iv., and in the evening from Jer. xxxi. 12. Our beloved brother struck upon a mine of Gospel truth in these Old Testament portions, and spread a Gospel table with rich provisions. Between the services a good number spent a pleasant hour around the tea tables. Good congregations were present at both services. Many, we know, found it to be a time of refreshing in the house of the Lord.—H. BALDWIN.

IRTHLINGBORO'.—It is with gratitude to our covenant God that we again record His mercy and lovingkindness to us through another year of labour. On Sunday, September 30th and Monday, October 1st, we held special services in connection with the pastor's anniversary, when brother Kern, of Ipswich, was sweetly helped to preach Christ, and Him crucified. Judging from the expression of the hearers many found it good to be there, for the words of truth fell with power and preciousness into their hearts. In the interval of worship

on Monday a good company partook of tea, which had been provided and given by generous friends. The collections were exceptionally good, and, indeed, were the best we have received, amounting in total to £12 3s. 2½d., which, after deducting expenses, was handed to the pastor. We bless the Lord and take courage, believing that the freedom with which friends have given of their carnal things indicates that the spiritual has an abiding in their hearts; and we thank not only our beloved Irtlingboro' friends, but also those who came from sister Causes, whose company we were glad to have. The Lord be with them all.

WOLLASTON (ZION).—Harvest thanksgiving services were held on September 23rd. Two sermons were preached by Mr. Philip Reynolds to large congregations. Morning service from Luke xii. 27, 28, and evening from Nahum i. 3. In the afternoon a good address was given. Harvest hymns were sung at all the services. We trust the Lord will send us a pastor, and unite us together in the bonds of Christian love. We have just lost an aged brother by death, after a short illness, who was a member of the Church for many years (and caretaker); he was always in his place. Our loss is his gain. We trust that the Lord will raise up another to take his place. Collections were very good.—ONE WHO FELT IT GOOD TO BE THERE.

SURREY TABERNAACLE.

THREESCORE years and ten is the age of "the beloved of the Lord" gathered together for His worship within the walls of this God-honoured sanctuary, and by reason of her strength in Christ Jesus, for whose witness on the earth this Church was formed, yet shall not her strength be labour or sorrow, though her days be fourscore years a thousand times told, neither can she be "soon cut off," or "fly away," for He who "hath the dew of His youth" is her vitality, and while He lives His witness shall live also.

Blessed be God for this light of truth in Walworth, and blessed be the memory of its valiant champion, James Wells; and blessed be the people still holding forth its banner unto victory under the pastoral love and care of His servant, Obadiah Dolbey.

The interesting 70th anniversary was celebrated on Wednesday, October 17th. Mr. Schofield, of Rochdale, was the preacher sent among them that afternoon to declare his Master's message to be the apostolic prayer and glorious benediction of "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Ephes. vi. 24). The refreshing dew fell on the assembled

host, and lovers of truth said, "It is good to be here."

Every seat in the vestry was filled to tea.

The beloved pastor presided at the evening meeting, who, reading Jer. xxxi., directed his flock to their covenant standing and consequent blessings in Christ. Warm-hearted brother Savage voiced the soul pleadings and thanksgiving in prayer. The chairman soon made all feel at home in his words of hearty welcome, not only to his "own" people, but the many ministers, deacons, and friends from other Concess.

Brother Clark, from Heb. ix. 26, published again the blessed fact of sin for ever put away from God's memory, the law's record, and the sinner's heart, through the Saviour's complete work and the Holy Spirit's saving operations.

Brother Dale, of Meopham, found plenty of matter in the pregnant sentence, "The grace of God," which, he said, God put in the heart to put a song of praise in our mouth.

Brother Bush—a Tabernacle witness of long standing—from 2 Tim. i. 7, dwelt on the priceless possession of the spirit of power, love, and a sound mind.

Brother Mitchell, who always seems sent of God especially to comfort the feeble-minded and strengthen the weak, gave encouraging thoughts on "Rejoicing in hope."

Brother Boulden, beloved by all in his long-loved home at "the Tabernacle," in his own kindly manner thanked all the friends for their liberality in the collection, and referred to the gift of a dear sister of £10 toward the same.

Brother Rundell's welcome voice had this evening a home-thrust as keen as it was kind while he lovingly reminded those who loved the Lord of their duty and privilege to do as He had commanded, and, by a public profession, come forth and strengthen the hands of His people. "If ye love Me, keep My commandments."

Brother Schofield directed his hearers to "the kindness of God" (2 Sam. ix. 3), and with no uncertain sound pointed out his Lord's sovereignty in saving grace.

The chairman announced the closing hymn, and a hearty "Amen" from the people followed the committal of all in prayer to Him who changeth not with changing time.

We doubt not the *Tabernacle Witness* will contain a good account of these happy services.—M.

GRAYS (EBENEZER).—Harvest thanksgiving services were held on October 17th. Mr. Wellstand preached two sermons. In the afternoon from Matt. xiii., part of verses 31 and 32. He spoke of the Man, Christ Jesus, and His

personal right to take His own seed, and sow it in the hearts of those for whom He poured out His soul unto death. He spoke of the individuality of this kingdom as like to a grain of mustard seed, and of its final wide expansion, whatever may oppose, so that in its branches the sweet singing birds may lodge, and praise Him who hath redeemed them. The evening subject was taken from 2 Cor. v. 17. Our brother again had blessed liberty, and was led to set forth the newness of the creature that is regenerated, and washed in the precious blood of Jesus Christ. We were constrained at the close of these services to say, "A day in Thy courts is better than a thousand," for they were truly thanksgiving services. The Lord own and bless it to all who were privileged to be with us.—J. A. W.

SOUTHERY.—The Lord has blessed the labours of our brother, Mr. G. Hills. On the first of April this year he formed us into a Church, and since then we have had an addition of five. On the first Lord's-day in October we had baptizing again at Brandon Creek, a beautiful spot on the Great Ouse. There were three candidates, two sisters and one brother. The chapel being some distance from the Creek, a friend who lived near, made us very comfortable in a tent for the morning service. Mr. Hills preached to a large congregation from Mark xvi. 15, and part of verse 16, dividing his subject into three heads. First, "Authority;" second, "Benediction;" third, "Confirmation;" to each he added, Divine. After the service we made our way to the river, and were surprised to see such a large company, estimated about 1,500. Mr. Hill gave out that hymn, "Jesus, and shall it ever be?" He then addressed the crowd, his remarks being based upon "Why baptizest thou?" first, he said, because we were Christians; second, because we were Baptists. Every Christian should be a follower of Christ, and He was a Baptist. There was marked attention. After the singing of another hymn and prayer, Mr. Hills immersed the three candidates. In the afternoon Mr. Hills received the candidates into full communion. In his address to them he said he looked upon them as seals to his ministry. He came to Southery, not a year ago, with the words, "Who can tell?" and each one of them had pointed to the first Sabbath he was with them as being their starting point. He said it made him feel very humble. He spoke very encouraging words to each, telling them what they might expect from the world and Satan, but He had said, "I will never leave thee, nor forsake thee." These words had been applied to each of them. The Lord's Supper was then

administered; and to close the day, Mr. Hills preached from the words, "But the Word of God grew and multiplied," and still we pray, "Lord, let Thy work go on."—ONE THAT WAS THERE.

BILSTON (BETHESDA).—On Sunday, Oct. 7th, harvest thanksgiving services were held. Pastor David Smith preached at both morning and evening services. His subject being, "Lessons from the Harvest," based on the teachings of Christ in the 4th chapter of St. Mark's Gospel verses 3, 4, and 26—29. During the evening service a memorial tablet, which bore the following inscription, was unveiled in the chapel by Mr. Richard Banks, of West Bromwich:—"In memory of James Norwod, who received his home call on February 5th, 1900, in his 85th year. An honoured member of this Church for 40 years, sound in the faith, rich in godly experience, abundant in good works, and savoury in conversation. 'He being dead yet speaketh' (Hebrews xi. 4)." Mr. Banks spoke of the sterling Christian character of him whose memory was honoured by the erection of the tablet he had just unveiled. Good congregations attended both services, the chapel in the evening being filled. The singing by the children and choir, under the leadership of Mr. W. Woolley, was very successful. The collections were on behalf of the chapel funds.—*Bilston and South Wolverhampton Mail.*

NORTHAMPTON.

SERVICES of much interest were held in Providence Chapel, on October 4th, in recognition of Mr. Arthur Shinn, late of Broseley, Shropshire, as pastor in succession to the late esteemed brother Walker, whose sudden death, after ten years' faithful ministry and honourable life-witness, has evidently left behind him a lasting impression for good.

The senior deacon, Mr. Hull, presiding, gave a glance at the history of the Church, and then stated that they had invited Mr. Shinn to minister several times, and they had heard him gladly, and to profit. After much consideration he came, and received a hearty welcome with many prayers and growing attachment.

Mr. Shinn then gave a brief account of his first entrance into the work of the ministry, and of his twelve years' pastorate at Broseley. Baptized in 1879 by the venerable pastor, Mr. Thomas Jones, who had indeed become the pastor as far back as the year 1821, and although retiring for a season after twenty-five years, returning and spending the last seven years of his life as their pastor once more, going home in peace at the age of 88.

Mr. Shinn continued a willing and much attached disciple with him to the

end, and his old friend, Mr. S. K. Bland, came down to bury him. As he would not allow any memorial to be placed for himself, the friends resolved to restore and improve the old meeting-house in his memory, the work of which Mr. Bland was pleased to superintend gratuitously. Mr. Shinn had been for some thirteen years engaged in designing and draughting at the Encaustic Tile Works, but much also (and with more zest) studying the Word of God, specially in the original languages, while active also in the Sunday-school.

In 1885 he removed into Staffordshire, and at Hanley and Stoke, found a few congenial friends with whom he met, and spoke in the Lord's name. Returning to Broseley the following year he was asked to preach, and did so with great acceptance, though much exercise of mind, for two years.

His settlement as pastor took place in 1888, when his friend, Mr. Bland, came down again "to give the charge," and still again, two years after, to marry him to his beloved and most helpful wife.

He was at that time, and ever since engaged in tuition, but ever found the Broseley friends in hearty sympathy and helpful. For some time, however, the neighbourhood has been declining, and he had felt desirous to devote his whole energies to the ministry. When the invite from Northampton came God seemed to take the whole matter out of his hands, while the united desire of the people, and the singular unsought providences led him to consider it must be "of the Lord." "Surely," added he, "My life has been a gradual unfolding."

Mr. Bland then gave a brief "charge," which, he said, however, he scarcely felt needful, and urged him to keep on as he had the last ten years, and felt satisfied he would realize the blessing, as he had already.

Mr. Northfield, of March, then spoke with solemn cheerfulness and wise counsel.

Mr. Fuller, of Bedford, followed with cheering reminiscences of the past, and the meeting closed with hearty praise and earnest prayer.

WANDSWORTH (CHATHAM-ROAD).

—September 23rd, anniversary of the Sunday-school. Two sermons were preached by pastor James Flegg, morning, to the children from 1 Sam. iii. 7, 8. In the afternoon at 3, Mr. F. T. Newman delivered an interesting address to the children and friends, taking for his subject the story of the captive maid. The address was much appreciated. In the evening our beloved pastor preached an excellent sermon from Job xxxiv. 32, many testifying to the power of the Holy Spirit in the word. There was a good company

at each service. The collections amounted to £4 8s. 4½d. The services were continued on Wednesday, the 26th, when about 120 children and friends sat down to tea. The evening service was presided over by our pastor. The chairman read Isa. lv. Brother H. Jones invoked the Divine blessing. The secretary then gave his report, which stated that notwithstanding the great inconvenience, all workers were put to having to teach the children in the chapel, as we have no school-room, the work among the young showed great progress during the year. Our God had led to the feet of Jesus, one teacher and three scholars. A building committee had been formed to arrange for the building of a school-room on the ground already purchased at the rear of the chapel. After a few remarks of congratulation from the chairman, the children sang that grand hymn, "Jesus, High and Holy." The following ministerial brethren addressed the meeting:—Pastors Dadswell, White, Jones, and A. E. Brown. Each exalted the name of our adorable Lord, with words of encouragement for parents, teachers, and children. Collections, £2 3s. 10½d. Brother Henry Clark, on behalf of the Church, thanked the ministerial brethren for their presence, and all friends who had so willingly rendered assistance throughout the meetings.—EBENEZER ROBSON.

CARLTON.—We who worship in this ancient and highly-favoured sanctuary, have much reason to be thankful to our covenant-keeping God for the blessings that He has granted to us in our special services, in which we have been favoured with His presence and smiles. On Tuesday, July 21st, we commemorated the anniversary of the Church and also the settlement of our pastor, Mr. A. B. Hall. The Lord sent us a most delightful day. Friends from Bedford, Rushden, also a good company of Aged Pilgrims from Parvey Alms-houses, where our pastor has a monthly service, came to cheer us with their presence. Brother J. Hazelton, of St. Neots, was the preacher, and he was greatly helped of the Lord in the afternoon and evening in extolling a precious Christ. On Tuesday, Sept. 11th, we had a special service, when J. J. Hall, D.D., of the United States, brother of our pastor, preached just prior to his return home. He proclaimed a precious Christ from the words, "His Name shall be called Wonderful." At the conclusion of the sermon our pastor baptised a believer from Northampton. We all felt it good to be there. (Dr. Hall was baptized by the late G. Wyard, in the old chapel at Bethesda, Lever-street, St. Luke's, London. God has greatly blessed his labours in the United States; he has been on a visit to his native country,

and preached on two occasions at Islington to the old members and friends of Bethesda, who are now members of various Churches in London). Here, at Carlton, we celebrated our harvest thanksgiving services on October 2nd, brother Crook, of Rushden, preached to us the Word of God. The Lord gave him much liberty in describing in the afternoon "The Hope of Israel," and in the evening "The river that makes glad the city of God." A good company of the friends at Rushden came with him. We had a good day, and felt the mindfulness of God toward us. So we thank God and take courage.

CROYDON (SALEM).—We desire to record the great goodness of the Lord in giving us an enjoyable day on Oct. 3rd, the day of our harvest thanksgiving. In the afternoon brother E. Mitchell gave us a very instructive and impressive sermon. A nice company were present, and many said it was to them a time of special blessing. A goodly number sat down to tea. At the evening meeting brother G. Appleton, of Clapham Junction, presided. We hope to see and hear our dear brother again. The brethren who addressed us—Messrs. Dadswell, Mitchell, Beecher, F. T. Newman, and the pastor (T. N. Hughes)—enjoyed blessed liberty. Every address was most appropriate, and furnished a grand variety for a harvest thanksgiving meeting. We thank our kind chairman, and all kind friends who contributed to make the collections good. We are also very thankful to say our beloved pastor preaches the Word to us with sweet acceptance, and we expect the moving of the water in a few days. Our beloved brother, Mr. W. K. Perrott, of Clapham Junction, has been brought near us, and has become a deacon and also superintendent of the Sunday-school. To God be all the glory.—J. C.

ALDRINGHAM, SUFFOLK.—On Wednesday, September 26th, we held harvest thanksgiving services. It was a season of blessing. We had two objects in view in connection with these services: The first being to thank the Lord for a bountiful harvest; the other being to remove the remaining debt on our new iron palisading around our burial ground. Mr. Ward (Laxfield), preached an excellent sermon in the afternoon from Psa. l. 14, "Offer unto God thanksgiving." Our brother gave us many reasons why we should be thankful unto the Lord for His many rich blessings, both in providence and grace. We truly felt we were not so thankful as we ought to be. We felt the words of the Psalmist to be the

language of our heart: "Bless the Lord, O my soul! and all that is within me, bless His holy name." Tea was provided, to which about 120 friends sat down. Mr. A. Knell, of Laxfield, presided at the evening service. Addresses were given by brethren Meadows, Lookwood, and Ward. Between the addresses anthems were sung by the choir. Collections good—upwards of £4. Some of our friends very kindly provided the cost of the tea. This enabled us to put £6 10s. into the fund, which was a little over the sum required. The pleasing cost us £42, and is all paid. We heartily sang "Praise God from whom all blessings flow."—J. S. OXBORROW.

CHATTERIS (PRIMROSE-HILL).—The harvest thanksgiving service of this chapel, which is in connection with Zion, Chatteris, took place on Thursday, September 20th. A good company of friends from Chatteris and the Fens came to cheer their old pastor (Mr. A. B. Hall), who was much helped in preaching from the precious wheat of the kingdom. Mr. Winch (the pastor) gave out the hymns; and we were glad also to see present the good deacon, Mr. J. C. Smith, who so kindly built the chapel. The collection and the proceeds of the tea, amounting to £1 19s. 9d., was given to Mr. Hall as a token of their love and esteem. The Lord bless the friends for their kindness to His servant.

CHATHAM (ENON).—Harvest thanksgiving services were held on Lord's-day, October 14th, when Mr. W. Fowler, of Chiswick, preached morning and evening. On the following Wednesday, pastor Evans, of Chesham, also gave us two sermons. Tea was served in the interval to friends. Our brethren were greatly helped by the Master, and the word was lovingly appreciated by those present. To the Lord be all the praise.—C. C.

ILFORD (EBENEZER).—We held our harvest thanksgiving services on Lord's-day, October 14th, when brother H. D. Mobbs preached two sermons. Morning from Psa. cxlv. 10, "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Evening from Isa. li. 3, "For the Lord shall comfort Zion," &c. On the following Tuesday, brother E. Marsh preached in the afternoon from Psa. xix. 2, 3, "Day unto day uttereth speech" &c., after which the friends partook of tea. In the evening brother F. C. Holden spoke from the first clause of the 9th verse of Psa. 65, "Thou visitest the earth." Each of our brethren was graciously helped, and the hearers testified to the word having been blessed to them on each occasion.

The attendances were good, and the friends kindly contributed liberally to the collections. Thus we had another proof of the faithfulness of our triune God, both in providence and grace. To Him be all the praise.—W. G. F.

Aged Pilgrims' Corner.

On Wednesday, October 3, the Society's claims were advocated at the Clifton Conference, Bristol, by the Secretary, and other friends. Several new contributions were received, and arrangements made for the extension of knowledge of the Institution in the West of England. Mr. Ormiston, the Convener of the Conference, has for many years been a warm friend of the Society.

The lecture by Mr. S. H. Wilkinson, at the Hornsey Rise Asylum, on Friday, October 5, was largely attended. The subject was "Book, Land, and People," illustrated by limelight views. The lecturer's lucid and spiritual treatment of his theme proved deeply interesting. The proceeds were devoted to the Maintenance Fund of the Asylum, and the assembly separated feeling that Israel, as God's ancient people, should hold a large place in the attention of all lovers of the Word.

For twenty-one years the Brighton Home has proved a peaceful dwelling for aged pilgrims, and under its roof, and throughout the town and neighbourhood, the Society has been enabled to provide for the needs of God's poor. The local work is steadily growing, and a proof of the interest felt in the Institution was the crowded assembly in the Royal Pavilion on Tuesday, October 9, on the occasion of the Anniversary.

Lieut.-Genl. Sir W. Stirling, K.C.B., occupied the chair, supported by Messrs. J. C. Martin, M.A., G. Hewitt, W. Woods, J. K. Popham, J. H. Hallett, D. Friend, D. T. Cambridge, W. Bumstead, and Secretary of the Parent Society. A collection was taken, and the Lady Visitors kindly held a Sale of Work, which yielded very satisfactory results.

The special Winter Sale and Service will be held at Hornsey Rise Asylum on Friday, November 16, to commence at 3 o'clock. Tea at 5 o'clock, and a sermon in the Asylum Chapel at 6.30, by Mr. M. J. Tryon, of Stamford. These meetings afford a very favourable opportunity for friends to visit this peaceful abode for 120 of the pensioners.

Marriages.

CUMMINGS—NICKLIN.—Sept. 24th, at Little London Baptist Chapel, Willenhall, by pastor

A. B. Tettmar, Thomas Henry Cummings, of Sheffield, to Clara Alice Nicklin, daughter of Mr. G. Nicklin, Willenhall.

BAKER—PEAL.—Sept. 27th, at St. Mary's, Ilford. William Walter Baker to Ada Peal (granddaughter of the late James Ince).

Gone Home.

(Concluded from page 323).

JESSIE ALLEN.

"Fearless he entered Jordan's flood.

At peace with heaven he closed his eyes;

His only trust was Jesu's blood

In sure and certain hope to rise."

The time of our evening service having come, I said, "Good-bye dear brother, till we meet above." He took my hand and said, "Farewell, dear pastor, we shall meet where there is no good-byes." I asked him if he had any message to send to the Church. "Yes, tell them He is a faithful God, and it is well with me. God bless them and you, my dear pastor, is my parting prayer." After this he rested and spoke but little, till next day when he was called home, with the words, "PRECIOUS JESUS," and was gone! Thus lived and died my dear kind brother—

"How blest the righteous when he dies,
When sinks a weary soul to rest."

We interred his mortal remains on the following Wednesday, after a short service in the Chapel, filled with a large number of sorrowing relatives and friends. I preached his memorial sermon on the Lord's-day, from the words, "For me to live is Christ, to die is gain," to a large congregation. The Lord comfort his dear widow, and sorrowing daughters. As we are called to part with one after another of the dear old standard bearers, may He raise up others to fill their places, with those who can say—

"The only Gospel we can own,
Sets Jesus Christ upon His throne,
Proclaims salvation full and free,
Obtained on Calvary's rugged tree."

is the earnest prayer of

JOHN BAMBER.

MRS. BARHAM.

On September 13th, 1900, Mrs. Barham, of Aldeburgh, passed away at the ripe age of 88 years. She was waiting and longing to go home to join the heavenly host above with her beloved husband, who had gone home a little before. Our sister has been an honourable member of the Church at Aldringham for just 70 years. She was the oldest member of the Church. Zion was dear to her heart, though for several years she had not been able to get there. But we know it had a deep interest in her prayers, and it would delight her soul to hear the Lord was blessing the Word to poor sinners. We pray the Lord will answer the prayers of His dear aged saints, and send other praying souls to fill the vacant places.—J. S. OXBORROW.

WILLIAM HOWARD.

The Church at "Elm," Limehouse, has sustained another heavy loss by the death of our beloved brother, William Howard, which took place at Fressingfield, Suffolk, early on Tuesday morning, October 8th. Our brother was 66 years of age, a Suffolk man, and well-known in the county, as well as throughout the Metropolitan Churches, being for many years a regular attendant and delegate at the Association gatherings. He was baptized when a young man by the late P. Dickerson, at Little Alie-street, and had been in membership with us just twenty years—during fourteen of which he honorably filled the office of deacon. He undertook the building of our chapel, and completed it to the entire satisfaction of the Committee and friends. He also took a lively interest in the school building, and was spared just long enough to know that all was paid for. He was a pillar in the Church, both temporally and spiritually; a man of a meek, quiet, gentle spirit, and will long be remembered for the child-like simplicity, fervour, and spiritual savour of his prayers. During his illness he was very deeply exercised as to his interest in Christ, but his end was peace. His last words were, "I know that my Redeemer liveth." In his native county he "fell on sleep," in the home of Farmer Berry, whose great kindness, with that of his good wife, throughout our dear brother's illness, and also the funeral arrangements, was most untiring, and for which the bereaved hearts feel deeply grateful. His mortal remains were laid in the Chapel Ground of Fressingfield in the presence of his sorrowing widow, relations, and friends; brother Ward, of Laxfield, kindly assisting in the burial service.—THE SORROWING PASTOR, F. C. HOLDEN.

GEORGE JAGER

entered into rest, on August 15th, in his 86th year. For over sixty years he had faithfully adhered to Strict Baptist principles. His faith in Christ during all that period was his continual joy and consolation: a Refuge from all the storms of life, where he gathered strength to surmount every trouble. For, from a poor, lonely orphan, he rose, by his own exertions, based on his implicit faith in a loving Father, to be a respected, successful merchant. He carried his high principles and sense of honour into every transaction of life. He was a helper to the sick and poor, and no one in distress ever asked help from him in vain. As the years went on he grew in grace and charity and beauty of character, so that his old age was one of perfect joy and peace. His consistent Christian life impressed all around him more than any profession or preaching could have done; and a large circle of friends, young and old, all testify to the help they derived from even a short time in his presence. How he loved and gloried in his Bible all those years! When painful sickness afflicted him during his closing years, he bore it with such bravery and courage that he still remained the light and joy of his home. And though he was eager that the time should come, for which he had looked with longing all these years, when he should "depart to be with Christ," he gratefully enjoyed all the blessings of this life, and with undiminished powers of mind took an interest in everything around him. "They also serve who only stand and wait," was truly exemplified in his last days of suffering, so patiently and cheerfully endured.



MR. W. A. DALE.

(See page 360.)

Our End is Come.

BY E. MITCHELL.

'Our end is come.'—Lam. iv. 18.

THERE is ever a measure of solemnity, and not unfrequently of sadness, about the end of anything. We are come nearly to the end of another year, and the end of the year will be the end of the century. It seems a time for taking stock in a spiritual sense; of balancing our accounts, and considering our gains and losses. We would also recall the mercies we have received that our gratitude may be aroused, and thankfulness increased; while we would remember our shortcomings and failures, and be humbled before our God. But the end of the year reminds us of another end which is fast hastening on,

and may be, almost certainly is, very close to some of us—the end of our mortal existence here on earth. It is a mark of wisdom to keep this fact in mind. “O, that they were wise . . . that they would consider their latter end!” The few words we have placed at the head of this paper are suggestive. They remind us that

THERE IS AN END TO ALL EARTHLY THINGS.

Sorrows and joys, relations and friendships, pleasures and pains, opportunities and lives—all come to an end. This fact suggests to us *patience under afflictions, sorrows, and trials*. These things will not endure for ever. The bitter cup passes away as we drink it. “We sorrow not as those who have no hope.” The Lord has promised not to lay on us more than we can bear. Each pain and sigh leaves one less to be endured. We have already walked through many a fire and passed many a flood. The present and the future sorrows shall be as those through which we have already come. “The way may be rough, but it cannot be long.” Let us summon up courage, and be patiently brave, for the end is near.

“Yet a season, and you know
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven.”

Moderation in all things is another of its suggestions. All things beneath the sky are in a flux: nothing is at a stay. Let us not then set our affections too strongly on earthly objects. As we know that all earthly joys, friendships, and relations must shortly end, and we know not how soon, let us see to it that we hold all here below with a loose hand. We should ever stand at the surrender, and build our hopes on the stable, unchanging, and never-disappointing things of the better world. This is a lesson very difficult for some of us to learn, we are prone to cling too tightly to our earthly comforts; yet the lack of this grace brings many a bitter pang when our idols are taken from us. The Lord grant unto us this grace of moderation.

Does not this truth also suggest *diligence in all we have to do*? Redeeming the time (buying up the opportunity, R.V. marg.), “Whosoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Time lost cannot be recovered. Friend, if thou hast anything to do, do it; if thou hast anything to give, give it; if thou hast anything to forgive, forgive it now; ere the end comes! Some people act as if time were the most worthless, instead of one of the most valuable, of commodities. To “kill time” is one of the worst of murders. Be diligent in all you have to do.

Again, we are reminded of the *importance of preparation for the end*. “Be ye also ready” are the Saviour’s words. We need to have our lamps trimmed and oil in our vessels. The end will involve a *rendering of accounts*. Should we not keep our books posted up, prepared for the audit? It will be a *departure*. It will be well to have all packed up, and everything in order, ready for the journey when the summons comes. It is a *fight* with the last great enemy. Let us keep our armour on, so as not to be taken at a disadvantage. It is to be a *gain*; “To die is gain,” says Paul. We should be prepared to part with all the things of time. It will be a *marriage*. We should be ready to meet

the bridegroom when He comes, that we may go in with Him to the wedding, and not be as those who came too late, and found the door shut. The importance of preparation cannot well be overrated. Let us not forget that

OUR END WILL BE ACCORDING TO OUR CHARACTER.

We presume that few, if any, read our pages but those who possess spiritual life. Should the eyes of others rest upon our words, we would remind them of the solemn difference between the end of the wicked, and the end of the righteous. "The wicked is driven away in his wickedness: but the righteous hath hope in his end." The end to Paul was a glorious expectation, to Voltaire it was a terror and horror. Mortality swallowed up of life will be the Christian's happy lot; to be swallowed up by eternal death is the doom of the wicked. Eternal gain is the end of the believer; irretrievable loss marks the end of the unbeliever. Heaven is the saint's happy portion, hell is the sinner's gloomy and awful lot. How deep the debt of grace we owe to our covenant God!

The end of the believer in Christ has many happy features. It is *the end of the journey with all its toil*. Rough and rugged the road has often been, but home is reached at last. The pilgrim is frequently cheered by the thought of "the rest that remaineth to the people of God," now he enters into that rest, and proves its sweetness. His toil-stained garments are cast off, and his pilgrim staff is laid aside, as no longer needed. He enters into the Father's house of many mansions to go out no more for ever. All his weariness is forgotten and he rests for ever in the sunshine of the presence of his Lord.

It is *the end also of all his conflict*. Every believer is a warrior, and the battle is often sore and trying. Many bruises and wounds he receives, and not unfrequently he is hard pressed. But now the fight is fought, the battle won, the shout of victory has ascended, the conqueror is crowned, and will never need to fight again, for the foe is utterly routed. The tired servant, too, then reaches the end of his service, and receives the reward from His gracious Master's hand; and the suffering and sorrowful have all their tears wiped away, and enter upon perfect happiness.

The end will be *the end of sinning and sinfulness*. Here and now the believer enjoys the forgiveness of sins, and rejoices that the dominion of sin is broken in his heart. But he painfully feels the indwelling of sin, and groans under the captivity into which at times it brings him. Though "accepted in the Beloved," and blessed with "the first-fruits of the Spirit," he is conscious that sin is mixed with all he does, says, or thinks. But then he will be holy and without blame before his Lord in love; not a spot, blemish, or wrinkle within or without. He will be both with and like his Lord. O blessed consummation! Then the work of faith will end in beatific vision; the patience of hope in full fruition; and the imperfections cleaving to love will all be removed. Then all our passions will be love, and all our powers praise. Reader, will this be your end when it comes?

OUR PORTRAIT GALLERY.—No. 12.

MR. W. A. DALE.

DEAR MR. EDITOR, AND BROTHER IN THE LORD,—In response to your request for a sketch of my career to accompany my portrait, I send you the following few particulars of my life, and God's gracious dealings with me.

My natural birth took place on July 29th, 1870, at Rett's Grove, Wandsworth Road, Clapham Common, where my parents, who were members of the Church at Courland Grove, then under the pastoral care of the late Mr. Ponsford, at that time resided. The ill-health of my father, together with an epidemic of small-pox, to which my parents feared I might fall a victim, led them to remove to Tring in November, 1871, where, in the Spring of 1872, the Lord was pleased to take my father to his heavenly home.

At six years of age I entered the Akeman Street Sunday School, where I remained as a scholar until January 6th, 1889, on which date I was presented with a Bible, by the superintendent, on leaving the school. My recollections of the Sunday School are very pleasant, especially of the three highest classes, where I became much interested in the lessons; not because I had experienced the vital power of the truth, but from the interesting method and loving disposition of the teachers.

It was on the 28th of April, 1889, that I received my first awakening. I was in the company of two members of the Church at Akeman Street, when one of them quoted the text from which Mr. Belcher had preached, on the occasion of a visit to Akeman Street some time previously. The words were, "*Ye must be born again.*" That text was King Jesus' arrow; it pierced my heart, and stuck fast in my soul. "*Ye must be.*" rang over and over again in my mind, and each repetition caused the arrow to penetrate more deeply into my spirit. I was convinced of my sad condition by nature—unfit for the kingdom of God, a lost, ruined, and guilty sinner. I saw and felt my great need of God's Christ, His blood, righteousness, and power. I felt that word of the poet to be true: "Thy spirit must the work perform, for it is all of grace." "*Ye must be born again,*" continued to work in me, and gave me a measure of hope in God's love, grace and mercy in Christ. He had not pronounced condemnation, but spoken words of love and grace. So that though convicted, I hoped and prayed for mercy.

In this condition, seeking the Lord, I continued for a time. Many little helps I received under the ministry of Mr. G. W. Thomas. One Sabbath morning in particular, I sat on the gallery stairs; my mind was dark, my burden heavy, the tempter active, and my heart full of misgivings. I felt truly wretched, longing for Christ, who seemed not to regard me; I lifted up my heart to God, that, if I were one of His, would He speak some word to me. Almost directly after my prayer Mr. Thomas said, "If the Lord has begun a good work in your soul, He will complete it." These words sank into my soul with comforting power, hope sprang up, and I felt He had begun, and would complete the work. In various ways, at Mr. Thomas' Bible class, and under the Word, I was helped from time to time. But on Lord's-day evening, June 30th, 1889, the Lord bade darkness flee, broke every bond, and gave me liberty, peace, and joy, by speaking home to my heart these

words, "Thou art My son." Towards the close of the year I spoke to Mr. Thomas respecting joining the Church. After relating my experience I was received by the Church, and baptized on the last Lord's-day in March, 1890. This was a season of great joy to my soul. On the following Lord's-day I was received into full communion, and sat down to the "Lord's Table" with indescribable feelings.

I will pass over the exercises of my mind relating to the work of the ministry, which were many. I was accustomed to accompany brethren in visits to the villages around Tring. In November, 1890, a brother who was engaged to preach at Aldbury, found himself unexpectedly unable to fulfil his engagement, and urged me, with another brother, to go and do as the Lord should enable us. With many fears we went, and I spoke, for a brief period, from a passage in 1 John. At the close of the service one of the friends affectionately addressed me, saying, "Keep on, never give up, go forward!" These earnest words have often encouraged me since that never-to-be-forgotten evening. From that time the Lord led me on to serve Him among the Churches around Tring, gradually instructing me, and expanding the sphere of my labours.

In the early part of 1896, I became persuaded in my mind that the Lord was about to lead me out fully into the work of the ministry. Acting on this assurance I declined to make any further engagements with the Churches where I had up to this time been labouring in the Master's service. My future was all unknown and dark, but I believed, and waited to see what the Lord intended. In July I received an invitation from the Church at Dover, to preach in August. Not being able to accept this, it was arranged that I should visit Dover on October 11th. This I did; and again on two Lord's-days in December. Having ascertained my willingness to give myself entirely to the work of the ministry, the Church at Dover, gave me, at the close of my visits in December, a unanimous call to occupy the pulpit for three months with a view to pastorate, and, afterwards, a unanimous call to the pastorate. It had been my earnest prayer that if I were to go to Dover the Lord would show me by putting it into the hearts of the people to be unanimous on the matter. Believing it to be of the Lord, I accepted the call. I continued with the Church at Dover for nearly three years, a period of peace, love, and unity. The friends exhibited the most exemplary Christian love and sympathy toward me when I commenced my labours among them, and continued to do so to the close of my ministry in their midst.

The sole cause of my leaving Dover was because the Lord had assured me that it was His will that I should do so. The deacons and the Church expressed their deep regret on receiving my resignation; I received a very loving letter from the Church, expressing their sorrow that the tie between us was to be sundered at the end of December, 1899. I feel we are still united in bonds of Christian love, which can never be severed. To me the future was a blank, but God held the key; whither I should go I knew not, but I did know that I had done the will of God, and felt sure that He would guide me. My own hopes as to the future were frustrated, and my way hedged up again and again, but this sweet word (among many others) dropped on my spirit, "I will go before thee." The waiting and watching, though difficult, proved to

be profitable : I trusted in the God of the promise ; He led me in His way—a way altogether opposite to my own thoughts and hopes.

In January of the present year I preached at Meopham, and then learned how the Lord had gone before me there, for of three things I was unexpectedly apprised. First, I was asked to preach to them for ten more Sabbaths. Secondly, I learned that the deacons were unanimously in favour of submitting my name to the Church for probationary service, with a view to the pastorate. Thirdly, that since I was leaving Dover, and engaged to preach to them so many Lord's-days, the deacons would ascertain whether the Church would agree to me moving into the manse, which was standing unoccupied. The Church proved to be unanimous on all these points, and so I came to Meopham. On three occasions the unanimous mind of the Church has been expressed towards me : First, to invite me for ten Lord's-days ; secondly, to invite me with a view to the pastorate ; thirdly, to invite me to take the pastoral oversight of the Church. I have accepted the invitation to the pastorate, having had my mind confirmed by this word : " Go with them nothing doubting," which was applied to my mind on August 12th. The Lord has signally blessed the word of His grace to both saint and sinner, and He has promised to do so even more. We are looking forward to good and profitable seasons at my recognition services, in the first week in December. Do I not know that the path I tread is the pathway marked out by my God ? Yes, verily I do.—I remain, yours in Christ Jesus, W. A. DALE.

Woodland Villa, Meopham, November 8th, 1900.

[WE trust that the pastorate of our young brother at Meopham may prove long and spiritually prosperous. Both himself and the Church at Meopham have our best wishes.—E. M.]

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Scripture Science Studies No. 11.—*Theology*.

WE read sometimes about the " Circle of the Sciences," and though we have only said a few things about a few branches of science, if we connect our *first* point " Anthropology," the knowledge of *man*, with our *last* " Theology," the knowledge of *God*, we shall have a completed, if not an exhaustive, circle of sciences, and " the end will be better than the beginning," because our last point belongs to the *Great First Cause* of all.

" Know *thyself*" said the old philosophers to each of their pupils ; " Acquaint now *thyself* with *God*, and be at peace," is the language of Divine revelation. Self-knowledge is good, necessary, and important in its own proper place, but " This is life eternal that we should know the *Only True God*, and Jesus Christ whom He hath sent." The knowledge of God, and of the Lord Jesus Christ, is indeed the " Most excellent of the sciences," without which all other learning will be vain and unsatisfying, and will leave us lost, ruined, and undone for ever. You have heard the story, I dare say, of the boatman, who, bothered and bewildered by the questions and comments of a learned passenger, who had told him

that he had lost *three parts* of his life through being ignorant of various accomplishments, suddenly asked the wise man the question, "Can you swim?" and receiving a negative answer, exclaimed, "Then sir, I fear *all* your life will be lost: for the boat has struck on a rock, and is going to the bottom of the river." And we may say to our young friends: Are you well educated? Are you clever? Do you know how to get on in the world? Very well; but if these good things are *all* you possess, the day will come when your hope will be wrecked, and you yourself be cast away. Whatever else you do or do not know, DO YOU KNOW JESUS? Know Him as your Saviour, your Friend, your All-in-All? Can you truly say:—

"Abide with Me from morn till eve,
For without Thee I cannot live;
Abide with Me when night is nigh,
For without Thee I dare not die."

Then if you really cannot do without Him He cannot, and will not, do without you. Those who seek Him earnestly shall find Him, because all such have first been sought and found of the Lord Himself.

You see, there are people we know *by name*, many we know *by sight*, others we have a slight acquaintance with, and not a few we may know *by report*; yet none of these would warrant us in saying, "I know such and such a person; he or she is a friend of mine."

So in a land like ours thousands know God *by name*, plenty *see* Him *in His works*, numbers have heard *about* Him, and many of these would be quite offended if they were told they did not know God, yet it is certain that if we really know Him certain results will follow.

It was said of the poet William Cowper, that "to know him was to *love* him; and few loved him by halves;" and in a much higher sense is it true that to know Jesus is to love Him, and if the love be real it will be lasting, deep, and heartfelt, leading the soul to say:—

"I could from all things parted be,
But never, never, Lord from Thee,"

and if no such feeling has ever been experienced by us we don't know Him yet. Then "they that know Thy Name will *put their trust* in Thee."

Misplaced confidence often causes a heap of trouble and disappointment. We are apt to trust some people, because we *don't* know them; if we knew how unreliable they are we should never entrust our secrets, our money, or any of our "valuables" to their care. There are honourable ones "whose word is their bond," who would never willingly betray our confidence, or lead us astray, yet perfect trust must never be reposed in any creature.

A young person—whose father was a rigid Romanist, and whose mother, for the sake of peace, sided with her husband—went to live with her grandmother, a professed Protestant, who yet troubled herself very little about the matter either way. The girl was to attend the Romish services, and no attempt was made to induce her to change her religion. But a young friend died suddenly, and she was assured, "went into purgatory," to suffer for her sins; and this thought troubled Eliza very much, till one day quite accidentally (as we say) she caught sight of a verse in her grandmother's open Bible, "The blood of Jesus Christ His Son, cleanseth us from all sin." She was much struck with the words, and finding another copy in the house, she secretly read and pondered it,

the Holy Spirit enlightening her understanding and opening her heart, till she altogether left the Church of Rome.

Her father (as well as the priest) was very angry, and, as she could not be moved from her adherence to God's Holy Word, she was discarded, and cursed by all in the paternal home. Her grandmother loved and sheltered her, promised to befriend her as long as she herself lived, and on one particular night she said with special fervour, "God bless you child? You shall never want a friend while I am spared." But that *very* night "Grandmother" was suddenly called away: heart disease of long standing, but hitherto unknown to any of them, did its fatal work soon after Eliza left the room.

There was some property, but the old lady had left no will, and poor Eliza had to earn her own living as a governess, and being delicate, the task soon proved too much for her, and she sank into consumption. Her Romish relatives had to be called upon to assist her, but their mistaken zeal seriously tried and distressed her declining days. "Persecuted she was, but not forsaken; cast down, but not destroyed." Her grandmother's breath passed away, and in that hour *her* thoughts perished; but the Lord sustained His child unto the end, and her last words were, "Lord Jesus receive me." And though the way was dark and painful, good was brought out of evil, for her favourite brother was brought out of darkness into light by means of her example and prayers.

Beloved reader, do *you* know the most excellent of the sciences? You cannot be too simple, too poor, too foolish for God to teach, and if destitute of His teaching, however wise, and rich, and learned you may be, you have nothing for sorrow, for death, or for eternity. *Without God, you have nothing, yes and worse than nothing, too!* For our ignorance is sinful, and the time is coming when the Lord shall descend from heaven "In flaming fire, taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ." O that the Holy Spirit may make each of us "wise unto salvation." Amen.

REMEMBER THE POOR.

BY E. MITCHELL.

"Only they would that we should remember the poor; the same which I also was forward to do."—Gal. ii. 10.

THE Apostle Paul was compelled to defend his official standing by reason of false teachers, who endeavoured to overthrow his authority in order to overthrow his teaching. We are persuaded this was no pleasant task to him, but he most effectually establishes his right and authority as directly called and commissioned as an apostle by the Lord Jesus Christ, from whom also he had immediately received the Gospel he preached. In his conference with the other apostles at Jerusalem, they readily acknowledged his claim, and added nothing to his doctrine, but gave him "and Barnabas the right hand of fellowship; that they should go unto the heathen." But Paul significantly adds, "Only they would that I should remember the poor." No doubt this referred primarily to the poor brethren among the Jews in Judea, and we know from the Acts, and the Epistles to the Romans and Corinthians, that gatherings were made for these brethren among the

Churches. But the words express a general truth, and contain an ever-binding Gospel precept to "remember the poor."

THERE HAVE EVER BEEN POOR AMONG THE PEOPLE OF GOD.

James says, "Hearken, my beloved brethren, 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?" This word applies to the Church at the close of the nineteenth century as much as it did in the first century. God still gathers His people largely from among the poor of this world, and Strict Baptists have their full share of the poor of the flock. Indeed, this is sometimes cast in our teeth as a reproach, but we think it is not so regarded by the Lord. Poverty, however, is in itself no blessing; it rather partakes of the nature of the curse. It is often a severe trial to those who suffer from it, and should be thus regarded by those on whom the Lord has bestowed a competency.

The question has often arisen why God, who is the Possessor of all things, and disposes of all as seems good to Himself, should so frequently leave His chosen and loved ones in dire poverty? God does not explain all mysteries to us in this world, but there are some reasons for these strange dispensations made known to us. Poverty is appointed to afford opportunity to

DISPLAY HIS OWN GRACE AND DEVELOP THE GRACES OF THE POOR.

Poverty and distress afford Him opportunities to show the power of grace in supporting those who are thus tried. How often have we learned lessons of contentment from the poor, and seen the grace of God shining in and through them conspicuously! God frequently trains His people to patience also by exercising them with poverty, and what gratitude is called into being by the little helps and deliverances they receive from the hand of God from time to time. We have known more joy and thankfulness, produced through grace in exercise by the gift of half-a-crown, than has been manifested it may be in a whole year by those who have never known a real providential need. The lesson of daily dependence on God, too, is well learned, when it is literally a prayer for daily bread that ascends morning by morning. Thus God overrules that which in itself is part of the curse for the best interests of His people, and the glory of His own Name; and makes up to His poor ones in spiritual blessings what they lack in natural good, while He also sweetens the bitter cup of poverty by sweet anticipations of eternal riches to come. God employs the poverty of His people also as

A TEST OF THE PRINCIPLES OF THOSE WHO ARE BETTER OFF.

The poverty and misery of Lazarus tested the character of the rich glutton, who passed him by daily as he lay at his gate. His appeal to Abraham was met by the solemn reminder that he in his lifetime had received his good things, and, by implication, the ill use he had made of them. Otherwise it was no crime that he had been rich, but his inhumanity to Lazarus manifested his character, and deserved the punishment he was receiving. So also we find the Lord speaking in Matt. xxv. : "Inasmuch as ye did it (or did it not), to one of the least of these My brethren, ye did it (or did it not), unto Me. The poverty, distress, and trials of some of the family are touchstones by which it is demonstrated, whether we love the Lord or not. They are the members of Christ's body. A mere lip love will not pass current in heaven.

“Whoso hath this world’s good, and seeth His brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” “Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.” This Scripture refers to liberality towards God’s cause. The poverty of many of the household of faith also gives scope for

THE EXERCISE OF THOSE BENEVOLENT PRINCIPLES IMPLANTED BY GRACE.

“If any man have not the Spirit of Christ, he is none of His.” The Spirit of Christ is the Spirit of love. Now love delights to impart, and knows “it is more blessed to give than to receive.” To relieve distress, especially in a brother or sister in Christ, is an exquisite pleasure to a right spirited believer, and none the less when the giving necessitates a little self-denial. Moreover, this grace, like all other graces, is strengthened by exercise. Much more might be said here, but space forbids, and we wish to press the implied precept on our readers’ attention. Let us then

REMEMBER THE POOR.

They are with us, and around us, in no small numbers. Many of them are old and feeble, others are afflicted, and in many cases quite unable to procure the common necessities of life. They are the Lord’s own people, and precious in His sight. He has appointed that they shall be poor to test the sincerity of our professed love to Himself, and at the same time afford us an opportunity of enriching ourselves in true happiness. The winter is coming on, with its increased requirements; fuel is dear, and much suffering is likely to result. Were Christ personally on earth, and in need, how we should fly to relieve Him and supply His wants. We may as truly minister to Him in ministering to His saints. Shall we see the members of Christ in necessity and not feed and clothe them? God forbid! “Remember the poor.” “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” We profess to love high doctrine; the highest doctrine is love: “For now abideth faith, hope, charity, these three; but the greatest of these is charity.” Again, therefore, we say, “REMEMBER THE POOR.” May each heart respond and say, “*The same which I also was forward to do.*”

“THE HEAVENLIES.”

“THE heavenlies” is a beautiful expression, characteristic of the Epistle to the Ephesians. In chap. i. 3, we find it to be the place of spiritual blessing: “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in HEAVENLY PLACES in Christ.” In chap. i. 19, 20, we discover in it the place where the power of Christ’s resurrection is experienced, and His ascension glory enjoyed: “And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the HEAVENLY PLACES.”

In chap. ii. 6, we delight in it as the place of Gospel rest and spiritual communion: "And hath raised us up together and made us sit together in HEAVENLY PLACES in Christ Jesus." In chap. iii. 10, we see it as the place of spiritual communication and divine revelation: "To the intent that now unto the principalities and powers in HEAVENLY PLACES might be known by the Church the manifold wisdom of God." Come to the last chapter, and there we find something to think about! These pleasant places are places of trial and painful experience, see chap. vi. 12, "For we wrestle not against flesh and blood"—ours is not a flesh and blood religion, the fashionable religion of the present day. It matters not where we go—to church, chapel, or meeting-house—with few exceptions we find a religion exercised about the body and the things of the world, and outward good behaviour, with an utter disregard of things spiritual, heavenly and divine. Here, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *wicked spirits* in HEAVENLY PLACES." "Oh! it does not read like that," say you. Look at the marginal rendering, and you will find it all right. The place of spiritual blessing is that of needful ballast. The place of communion with Christ is that of conflict with Satan. Did the sons of God present themselves before the Lord? Satan came also *in the* midst of them (Job i. 6). Did Joshua stand before the Lord clothed in filthy garments? He did. Though clothed in filthy garments, he stood, and neither his filthy garments, nor Satan's opposition to God's Christ, could bear him down. He was a man in Christ, therefore he stood. But Satan was at his right hand to resist him. Communion and conflict in HEAVENLY PLACES form the subject-matter of all that blessed Epistle to the Ephesians.

T. BRADBURY.

DOWNCAST BELIEVERS ENCOURAGED AND DIRECTED.

"THE *second* sort of persons I would speak a little to, are those who, perhaps are complaining of hidings and withdrawals, and are perhaps saying, I came to the temple to see if I could get Christ in my arms, but I am disappointed; yea, matters are come that length with me, that I am ready to raze foundations, and to conclude that I am an utter stranger to Him. All I have to offer you, shall be comprised in these two or three things.

1. Allow me to ask, if there be not a void and emptiness in thy heart which the whole creation cannot fill, till Christ Himself come and fill it? Are not ordinances, ministers, word, and sacrament, empty without Him, like dry breasts? That says, thou art not altogether a stranger to Him. And therefore do not entertain harsh thoughts of thyself; thy case is not at all unprecedented. What think ye of David, Psa. xiii.; of Asaph, Psa. lxxvi.; of Hemon, Psa. lxxxviii.; yea, of Christ Himself, who, through the withdrawing of His Father's love, was made to utter that heartrending cry, 'My God, My God, why hast Thou forsaken Me?'

2. Know for thy comfort, that thy hiding Lord will return again, 'Weeping may endure for a night, but joy cometh in the morning'

(Psa. xxx. 4, 5; Isa. liv. 7, 8). The very breathings and longings of thy soul after Him, are a pledge of His return; for 'He satisfieth the longing soul, and filleth the hungry soul with goodness.'

3. When ye cannot get Christ Himself embraced, study to embrace His word of promise, as the Old Testament saints did, Heb. xi. 13. As a loving wife will lay the letters of her absent husband in her breast, and perhaps kiss his handwrit; so lay the sweet promises of thy best husband in thy bosom, and between thy breasts until He Himself return.

4. *Lastly*, maintain your claim unto Him on the ground of the covenant, when ye cannot maintain it on the ground of sense; as a wife will maintain her relation to her husband, though he be both angry and absent. The Lord loves to have His people threaping* kindness, and maintaining their claim upon the marriage-contract of the new covenant, when 'they walk in darkness, and see no light,' Isa. l. 10, and such a carriage as this, commonly lands in a happy meeting betwixt Christ and the souls of His people; for after believing, comes sealing."

E. ERSKINE.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"He is precious."—1 Pet. ii. 7.

SUCH the beautiful expression conveyed to the "strangers scattered abroad," by the *reconverted* and Holy Ghost-baptized Apostle Peter. Such words express our heart-cords to "the members of the household of faith," as a fitting parting word for this wonderful year of grace, works, wars, famine, and unrest. We are anxious to lose sight of these dire conflicts, and settle down, concentrating our thoughts on this sweet truth—"HE IS PRECIOUS." It has been well said that "the Gospel has two poles—one repulsive, the other attractive." We should have some difficulty in finding a better affirmation than these three words to the above statement. To the believer, Jesus is "the preciousness;" to the unbeliever HE is the "stone of stumbling." Thus the line of demarcation is drawn by inspired truth, which marks off, sets bound to, and fixes irrevocably the teeming population of the world, through all succeeding generations of time, into *two* classes. To the one Christ is precious, to the other Christ is a root out of dry ground, having no form or comeliness. Profoundly solemn, and searching, this subject must be to all of us! May it develop into settled conviction, thence to a joyful experimental fact that "He is precious" *to me!*

I should like to note this word precious in its connections as used by the apostle. I would place on the threshold this unspeakably precious statement, because it lies at the very foundation of our views of the Lord Jesus Christ. Peter states that believers are "chosen of God and precious." This conveys to us that God highly prized us; and that in His sight we were costly, and that He determined to honour us with the dignity of sonship, and further that we shall be "exalted in due time." To these exalted privileges we were "redeemed with the precious blood of Christ." Precious blood! Efficacious to cleanse us from ALL sin.

* Threap. "To assert with pertinacity; to maintain by dint of assertion." (Scotch).—Cassell's Encyclopædic Dictionary.

Blood which speaks better things than the blood of Abel. Then the faith divinely implanted, "being much more precious than of gold that perisheth," it is more costly, more valuable than gold; pure gold may be enduring, but faith more so.

To cheer, help, and strengthen us while in the path of tribulation, God has "given unto us exceeding great and precious promises." Promises that are highly prized and greatly valued by all believers. Realizing the fulness of blessing in these precious gifts of God, and knowing that they all flow to us through Jesus our Lord, what better language can express the soul's feeling than—"He is precious." Suffer me to repeat these things in order. I would remind you that we are eternally loved with precious love; redeemed by precious blood; comforted by precious promises; justified by precious faith, and eternally united to a precious Saviour. If this be really true—an experimental reality—then "He is precious" to us.

As we desire to increase this feeling of affection, and intensify the preciousness of Jesus to our hearts, we would think of *what He did for us*. "He was rich, yet for your sakes He became poor." His poverty means our enrichment. It is through His poverty we are made rich. "Christ came into the world." The great object of that coming was that we might have life, yes, an abundant life. We were prisoners, He came to open those great heavy doors that such captives may walk out into the glorious liberty of children. We were in great distress, He came to redress our wrongs. He became our sin-bearer, He carried our sorrows, and Jehovah made to meet upon Him the iniquity of us all. He agonized in the garden and died a most shameful death on the cross. For me! In my stead, in my place! Blessed Jesus, Thou art precious to me! Thou art my Surety, my Substitute! Thou didst shed Thy precious blood to redeem—deliver me! Oh, the depths of Thy love! It was stronger than death, for it triumphed over death and hell, and even Him who had the power of death! Thou, O blessed Immanuel, didst come to this sinful world, and it gave Thee a manger, a cross, and a grave! Such Thou didst accept, for Thou didst endure the cross and despised the shame for the joy of seeing a multitude of captives brought safely to the glory which Thou hadst before the world was! I think of Thy suffering and death until I see the glory of redeeming mercy, and feel the upliftings of Thy grace, and with humbled heart, and tears of contrition, I say, Blessed Lamb of God! Thou art indeed precious to me! Thou art my all and in all—precious Jesus!

From the cross, I lift mine eyes and stretch my faith within the vail; and there I see the Forerunner entered. "Sat down at the right hand of the Majesty on high." Here I am reminded of *what Jesus is now doing* for me. He is my "Friend, who sticketh closer than a brother." My Physician, who heals my daily wounds. Yes, but is He not my Intercessor-Advocate with the Father? I want to remember that He is the *same* Jesus who appeared to the disciples whose wounds they saw. That to-day He is still the *very* same kind, considerate, and sympathizing Jesus. He knows my trials, my weaknesses, my cares, my hopes, my fears; He knows and *feels* for me! Dear tried soul do look up, behold Jesus lives and pleads for you. His pleading shall prevail. He takes your broken utterances, and presents them on high. For these things, how precious is Jesus to you and me. We would not

forget the day of our deliverance when the bonds broke and the doors opened and Jesus appeared as, "my Lord and my God." We would not forget the many many love visits He has paid since then. Every visit has deepened our love, and raised Him in our esteem. "Thy former visits here renew," just expresses what we feel. Visit Thy plantation, Lord, and revive the spirit of the humble. "He is precious." Yes, I think of the future, I know not what it may reveal, but one thing I *do* know, Jesus has promised to be with me, He never can forsake me! I know the great promise He has made in His Word that He will present me faultless before the throne of His presence with exceeding joy. He will bring me to the eternal kingdom of purity—sinless perfection—without spot or wrinkle, or any such thing. Precious Jesus, Thou wilt keep Thy word, and fulfil Thy promise, and I shall see Thy glory, and be like Thee! Here I rest, I wait, I hope. "All the days of my appointed time will I wait until my change come."

I close my imperfect record by reminding my reader of "The holy Jerusalem, having the glory of God; and her light like unto a stone most precious." "The foundations of the wall of the city, garnished with all manner of precious stones." These truths evidently point to the future Church as perfected in her consummated, uninterrupted, and immediate communion with her Divine Lord: this is the climax to which all intervening ordinances evidently point. The goal, the crowning of all Christian hope, the full realization of the true and deep meaning of the preciousness of Jesus Christ. Day of days dawn upon us! Vision of eternal light shine into this dull, dark temple of mine, by the transparent brightness of that illumination which lights up the interior of the sanctuary of the heart, so that by *the* light of God I may behold the preciousness of my beloved Lord! May this be among the choice Christmas presents and New Year's gifts! "He is precious!" Amen.

THE DEATH OF CHRIST.

NOTHING had been done if Christ had only endured corporeal death. In order to interpose between us and God's anger, and satisfy His righteous judgment, it was necessary that He should feel the weight of Divine vengeance. Whence also it was necessary that He should engage, as it were, at close quarters with the powers of hell and the horrors of eternal death. We lately quoted from the prophet that the 'chastisement of our peace was laid upon Him,' that He 'was bruised for our iniquities,' that He 'bore our infirmities,' expressions which intimate that like a sponsor and surety for the guilty, and, as it were, subjected to condemnation, He undertook and paid all the penalties which must have been exacted from them, the only exception being that the pains of death could not hold Him. Hence there is nothing strange in its being said He descended to hell, seeing He endured the death that is inflicted on the wicked by an angry God . . . not only was the body of Christ given up as the price of redemption, but there was a greater and more excellent price—that He bore in His soul the tortures of condemned and ruined man.

"In this sense, Peter says that God raised up Christ, 'Having loosed the pains of death: because it was not possible that He should be holden

of it' (Acts ii. 24). He does not mention death simply, but says that the Son of God endured the pains produced by the curse and wrath of God, the source of death. How small a matter had it been to come forth securely, and as it were in sport to undergo death. Herein was a true proof of boundless mercy, that He shunned not the death He so greatly dreaded. And there can be no doubt that, in the epistle to the Hebrews, the apostle meant to teach the same thing when he says, that 'He was heard in that He feared' (Heb. v. 7). Some instead of 'feared' use a term meaning reverence or piety, but how inappropriately, is apparent both from the nature of the thing and the form of expression. Christ then praying in a loud voice, and with tears, is heard in that He feared, not so as to be exempted from death, but so as not to be swallowed up of it like a sinner, though standing as our representative. And certainly no abyss can be imagined more dreadful than to feel you are abandoned and forsaken of God, and not heard when you invoke Him, just as if He had conspired your destruction. To such a degree was Christ dejected, that in the depth of His agony He was forced to exclaim, 'My God, My God, why hast Thou forsaken Me?' . . . We do not, however, insinuate that God was ever hostile to Him or angry with Him. How could He be angry with the beloved Son, with whom His soul was well-pleased? or how could He have appeased the Father by His intercession for others if He were hostile to Himself? But this we say, that He bore the weight of the Divine anger, that, smitten and afflicted, He experienced all the signs of an angry and avenging God. . . . An apostle asserts the same thing, stating it as one fruit of His victory that He delivered 'them who through fear of death were all their lifetime subject to bondage' (Heb. ii. 15). He behoved, therefore, to conquer the fear which incessantly vexes and agitates the breasts of all mortals; and this He could not do without a contest. Moreover, it will shortly appear with greater clearness that His was no common sorrow, was not the result of a trivial cause. Thus by engaging with the power of the devil, the fear of death, and the pains of hell, he gained the victory, and achieved a triumph, so that we now fear not in death those things which our Prince has destroyed."—*J. Calvin.*

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

NO. II.—AT THE HANDS OF THE JEWS.

As the cradle of the Church (geographically) was Jerusalem, so its earliest persecution was Jewish! The preaching of the apostles was, in the eyes of those who considered Jesus Christ a false prophet, an assault upon the national religion; and the Jewish Sanhedrim, with the High Priest as President, summoned to its bar the offenders. The people at this time not (as subsequently) favouring violent measures against the Church, the persecutors feared to offend the multitude by maltreating the apostles.

Peter and John were imprisoned by order of the magistrate in charge of the Sanctuary. To all the threats of the Sanhedrim they opposed an indomitable faith. They were forbidden to speak any more in that name, but the appeal of their conscience being to God, not man, they continued as before. Again the trial; then (at the counsel of Gamaliel), scourging and a further strict injunction to preach that name no more; again the triumph of prayer and faith as they continue fearlessly the work of the Gospel.

Stephen was the first martyr. One of the seven chosen to superintend the

almsgiving of the new community ; the love of truth consumes him, for it he withholds not his life.

In his teaching, he was Paul's forerunner. For (reading between the lines of the misrepresentation of it made in the charge of Acts vi. 13, 14), we find he had insisted on the transitory character of the old covenant ; had shown the Mosaic law to be fulfilled ; had repeated the Master's teaching with reference to true spiritual worship having no more need of holy places ; had sounded the note of the passing away of the old and typical in favour of the new ; and the fulfilment of all in our gracious anti-type.

In the estimation of his Jewish accusers this was his high crime ; in the light of grace and truth this was the glory of his mission !

Fiercely interrupted by the rage of his hearers, Stephen is dragged out from the assembly. In the fury of the Jews all forms of justice are set aside ; he is stoned in the wild commotion with the prayer for his denouncers on his lips.

A vision of the glory into which he is entering is granted him ; his countenance beams with heavenly light, while by his final act of homage he renders dying testimony to the divinity of the Lord whose spirit he manifests.

The death of Stephen sets a seal to his testimony. It is said to have taken place in the year 36, the time of the deposition of Pilate. After this, the persecution of the Church increased with such vigour that the Christians were dispersed—the seed scattered abroad.

Later on, when Peter had returned to Jerusalem, persecution broke out anew, not by priests and rabbis this time, but by the King, Herod Agrippa ; no doubt as means of gaining popularity.

The time was passed when the Church was in favour with all the people. James, the son of Zebedee, was beheaded by the King's command. He was the first "Apostle" martyr. His place was not filled up. He had no successor.

Eusebius, on the authority of Clement of Alexandria, relates that the false witness who deposed against James, touched by his courage and constancy, avowed himself a Christian, and received the same sentence. Both were executed by the sword. As the new convert was led forth with James to death he asked his forgiveness. The apostle looked at him for some moments, then, embracing him said : "Peace be with thee."

NO. III.—AT THE HANDS OF PAGAN ROME.

We will now consider the sufferings of Christians under the dominion of the Pagan Roman Empire.

It was in the latter part of Nero's reign that Christianity came into sanguinary collision with the imperial power about A.D. 64.

Polytheism (the worship of many gods) had produced State religions which trampled on the rights of conscience ! The light in which religion was regarded by Pagan antiquity is forcibly described by Cicero : "No one has a right to have particular gods ; no one may introduce new or strange gods, not recognized by the law of the State."

This, for instance, was the accusation brought against Paul and Barnabas at Philippi :—"These men teach customs which are not lawful for us to receive, neither to observe, being Romans." Again, Pagans hated Jews, and Christianity was at first taken to be a sect of Judaism ; but the basis of the opposition incurred by the new religion was the incompatibility of the principles of the Christian life with the corruption of the ancient world. Paganism felt itself judged and condemned by a purity of faith and practice of which till then it had not even a conception.

I will not dwell on the horrible details of the persecution under Nero—probably well known to you all ; and during which there is little doubt that both Paul and Peter were put to death.

It is a doubtful tradition which says that Peter was crucified head downwards. Clement of Alexandria relates that Peter's wife went before him to death, and that the apostle, calling her by name, said : "Remember thou the

Lord." In the "Acta Sanctorum" ("Acts of the Saints") is a legend, of no historical value, but of very real beauty, to the effect that as Peter was trying to leave Rome, to escape martyrdom, Jesus Christ suddenly appeared to him. Peter said: "Lord, whither goest Thou?" The Lord replied, "I go to Rome, to be crucified." The apostle understood that the words were to be fulfilled in him. Thus was it taught that Jesus was slain in the persons of His martyrs!

A little before this, James the just (the brother of the Lord) was thrown from the steps of the temple in Jerusalem and stoned. A workman then despatched him with heavy blows from a stick, James praying for his murderers the while.

Simon, the son of Cleophas, who succeeded this James in the oversight of the Jerusalem Church, was crucified in that city under Roman rule, though at the instigation of Judaical fanatics, who accused him of sedition.

Though the persecution of Christians never entirely ceased; from the destruction of Jerusalem in the year 70, there was no general outbreak of hostility till the reign of Domitian at the end of the first century, when great numbers were martyred.

SAMUEL BANKS.

"The Harbinger," New Eltham, Kent, Nov. 1900.

THE PULPIT, THE PRESS, AND THE PEN.

"*Deep Things of God: Meditations on Gospel Truths and Mysteries*," by William Wileman. London: W. Wileman, 27, Bouverie-street, Fleet-street, E.O. Price Two Shillings, net; gilt edges, Two Shilling and Sixpence, net. Postage, Threepence extra. Two or more copies, Post free.

THE 224 pages of this book contain fifteen meditations upon important spiritual subjects, and eleven short Gospel poems. We do not recommend this book to those who get their religion from trashy religious novels, but lovers of real experimental divinity will find in its pages many Gospel truths, clearly exhibited and ably illustrated. Our friend, Mr. Wileman, is not only experimentally acquainted with the subjects he treats, but possesses the power of presenting truth in a more than ordinary clear manner. One never needs to read a sentence twice to ascertain the Author's meaning, though one may read some of the passages twice, or more than twice, for the sake of the matter they contain. In reading some of these meditations we were reminded of the Apostle's saying, "Whether we be afflicted, it is for your consolation." The Author has been through fires, that he might be able to comfort the afflicted of the family. He

uses the experience he has gained, as we deem it should be used, to expound and illustrate the Scriptures, and assist the saints of God. We are glad to see also, that, while insisting upon the necessity of conviction of sin, and vital experience of the power of the Gospel—things, alas too often neglected in this day of generalities—he recognises the variety of the operations of the Spirit, and does not set up a fixed standard of experience. He insists, as essential, only on those things which must and will ever be found in living souls. This is as it should be. The short poems, too, are full of Gospel truth gracefully and graciously conveyed.

Mr. NISTER of, 28, Paternoster-row, E.C., sends us samples of Motto Cards, and illustrated text card. The designs are very beautiful and varied. One wonders how they can be produced at the price. Friends desiring cards and texts will do well to send for a catalogue; they will be difficult indeed to please if they cannot find what they want in it. These illuminated Bible text cards brighten up a room, and convey spiritual truth at the same time. We like to see them on the walls, and have many times received cheer through them.

"God is satisfied with Himself, and sufficient to His own happiness. Therefore, surely, there is enough in Him to fill the creature. That which fills an ocean will fill a bucket; that which will fill a gallon will fill a pint; those revenues which will defray an emperor's expenses are enough for a beggar or a poor man."—*T. Mantou.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WALTHAMSTOW, ZION, MAYNARD ROAD.

SPECIAL SERVICES in connection with the 26th anniversary of the formation of this Church were held on Lord's-day, October 21st, when our brother E. Langford preached in the morning from 1 Cor. ii. 21, and in the evening from Psa. lxxxix. 27. The word was with power. On the following Wednesday afternoon, our brother Clark, of Hope, Bethnal Green, was helped to preach from Psa. cvi. 44, 45. After a social cup of tea, we held the evening meeting, presided over by our aged brother, Mr. I. C. Johnson, of Gravesend. We had been much impressed when seated at the tea table to hear his thoughtful, hopeful, and encouraging remarks as to the standing of the Strict Baptists as a denomination at the present time, although, as he stated, our Churches were not so flourishing as he had known them to be. As chairman of the meeting he read Titus ii. and gave us a masterly address on the subject of hope, and the object of hope, our Lord Jesus Christ, and dwelt on His second coming, and how He will come not as before, bearing the weight of sin, but He will come with all the glory of God. Therefore we are to comfort one another with these words. Mr. J. Clarke followed, and spoke from 2 Thess. ii. 16 (last clause), "Good hope through grace," speaking of the grace of hope, and the hope of eternal life. Mr. Holden gave an address from 1 Peter i. 6. What could there be better to rejoice in, in manifold temptation, which may shake our faith, but cannot remove the cause of our hope.

Mr. Margerum gave an address from Col. i. 18 (last clause), "That in all things He might have the pre-eminence." The work of the Holy Spirit to make the object of pre-eminence to be Christ. The same Spirit leads the mind up to Calvary's cross, and lift up continually the Lord Jesus. All the types pointed to the pre-eminence of the coming Redeemer. Sermons, or prayers, without the Redeemer are of no use, and 'tis only His pre-eminence as our Advocate can enter the ear of Jehovah, and bring down the blessings desired. Mr. Kingston spoke from 2 Peter iii. 18, "But grow in grace." The knowledge of Him as our Priest, thus giving us to rejoice in Him as our Intercessor, and Mediator. To praise Him for Providential mercies, and redeeming love: might we grow in numbers, grow in grace, etc. Mr. Langford spoke from Col. i. 18, "That in Him should all fulness dwell." The person named: Him. He is called God's dear Son. Fulness

dwells in Him exclusively, extensively: "all." The fulness of His love. We thus had a number of good sound Gospel addresses, full of the glorious work of our Lord and Saviour Jesus Christ. Glad to say our collections were better than at our last anniversary, and thus we take courage and start on our twenty-seventh year. H. C. T.

LEE, DACRE PARK.

SUNDAY-SCHOOL ANNIVERSARY services were held on Sunday, October 28th, sermons were preached by pastor H. J. Wileman, and an address given to the scholars and friends in the afternoon by Mr. W. Stanley Martin, which was greatly appreciated, the children especially showing great interest.

Tea and public meeting were held on Tuesday, October 30th, presided over by W. Vinson, Esq., J.P. (Orpington). The annual report was read by Mr. A. Thomas, secretary, and the balance sheet submitted by Mrs. Hollett, treasurer, showing £2 in hand.

Very interesting and instructive addresses were given by pastors E. Mitchell (Chadwell-street), White, and Rose (Woolwich), Mr. T. G. C. Armstrong (New Cross) and the pastor. Special hymns were sung, and recitations given by the scholars. The presentation of a handsome clock was made to Mr. F. W. Foreman, on his retirement from superintendentship, to which Mr. C. W. Sears, has now succeeded. These meetings were better attended than for some time past; the neighbouring Churches were well represented. The teachers and officers all feel greatly encouraged by the attendance, and we trust that the seed sown on this occasion may have fallen on good ground, and will bring forth fruit abundantly.

A. THOMAS (Hon. Sec.)

BERMONDSEY (SPA-ROAD). — The 56th anniversary of the Church was celebrated on Lord's-day, October 21st, Sermons were preached in the morning by the pastor, A. Steele, and in the evening by pastor J. Box, of Soho. On the Wednesday following a public meeting was held, presided over by brother Harold Cooper, whose wise and homely remarks were much appreciated. Addresses of a spiritual character were given by pastors E. White, T. Jones, J. H. Lynn, and brother J. Hall. Friends from sister Churches united and made up a fairly numerous and interested audience, and were unanimous in their expressions of pleasure and profit. The pastor concluded with a few words of congratulation and acknowledgment of the kind services

of the chairman and speakers, as well as of those who in various ways had contributed to the success of the anniversary. The collections amounted altogether to £17, a most liberal response, for which the Church is very grateful.

LIMEHOUSE (ELIM).—The seventeenth anniversary of the opening of the chapel was held on October 28th, 1900. The pastor, Mr. F. C. Holden, preached morning and evening, his utterances at times rising high, as his heart and tongue were moved by the Spirit in setting forth with power the "excelling glory" of the Gospel over, above, and beyond the law, and it was blessed to experience the gracious presence of Jesus Christ our Lord in His heavenly courts. The services were continued on Tuesday, October 30th. In the afternoon our brother Dolbey preached an able and precious discourse from Psa. xxxvi., first clause of the 5th verse. He was enabled to discourse powerfully upon the mercy, loving-kindness, and faithfulness of God to His people, and was much enjoyed. Tea was served in the schoolroom. The evening meeting commenced at 6.30, Mr. G. F. Gray, of the Surrey Tabernacle, presiding. Isaiah's 61st chapter was read. Brother W. Webb sought the Lord's blessing. The esteemed chairman expressed his gratitude to the Lord in once more meeting brother Holden and the brethren on the platform, as well as the Church at Elim, also remarking in loving sympathy upon the great loss the pastor and Church experienced in the removal by death of brother Howard to his eternal home, and then gave an address upon the Lord Jesus as the King of His people. Brethren W. H. Lee, J. M. Rundell, Parnell, Jas. Clark, and Dolbey, delivered addresses, interspersed with hymns of praise. Pastor Holden, in referring to the speeches of the chairman and ministers as being full of the Gospel, thanked them for their loving sympathy in this trial to himself and the Church, and proposed a hearty vote of thanks to the chairman and his brethren in the ministry. The meeting closed by singing the Doxology and Benediction. The subscriptions and collections in aid of the Cause amounted in all to £20 11s. 11d.

FARNBORO' (BEULAH).—Harvest thanksgiving was held on Tuesday, Sept. 11th. Service commenced at 4 o'clock. Mr. E. A. Tydeman preached from Psa. ciii. 1, 5, a God-honouring discourse, much appreciated. Tea was provided at 5.30, about 30 partaking of same. The evening meeting commenced at 6.30. Mr. Cattell, of Bessels Green, occupying the chair. Brother Geo.

Flower, of Peckham, then addressed the meeting with encouraging and profitable words. Brother W. Richardson followed with helpful and timely words of goodness, mercy, and love. Mr. Jones, an old and loved friend, addressed the meeting. Our brother Jones, after a few words of thankfulness to God, gave place to our brother E. A. Tydeman, who once more was helped to speak forth words of truth and grace. The collection was encouraging. Brother Cattell then closed with a few words and prayer. Thus we press on, singing:—

"Zion, thrice happy place,
Adorned with wondrous grace:
And walls of strength embrace thee round
In thee our tribes appear:
To pray, and praise, and hear,
The sacred Gospel's joyful sound."—Amen.

—W. E. J.

BRIGHTON (PRARTHANA SABHA).—The second annual meeting of the above drawing-room society, established for monthly prayer in support of the Strict Baptist Mission, was held at Mr. D. K. Smith's, 119, Western-road, Brighton, on Thursday, Nov. 1st. Mr. R. E. Sears, of London, the Vice-President of the Mission, took the chair, and opened the meeting by announcing the hymn, "Head of the Church, and Lord of all," afterward calling on Mr. O. Lucas to read a portion of Scripture, and Mr. W. J. Piper to pray. Montgomery's fine hymn, "Hark! the song of Jubilee" was then sung, and Mr. Smith was asked, in the unavoidable absence of the secretary, Mr. F. Cozens, to read the brief report. This showed that twelve meetings had been held in as many months at the houses of the members in turn, and had been well-attended, notwithstanding difficulties, chiefly through illness. That those occasions had been truly "times of refreshing from the presence of the Lord;" and that, although the results might not now be known, they were not doubtful. It further stated that, from one source and another, between £12 and £13 had been gathered and forwarded to the Mission; including a sum of £1 12s. 0d., which was sent up as a contribution to the collection at the general meeting in October, all which was cause for thankfulness and praise. Another hymn was sung and Mr. Sears rose to speak. He testified to the pleasure it gave him to be present and render his help, as in the previous year, to an effort so unobtrusive, yet so useful. He was glad to see a full room (there were fully 45 present), and to hear of continued success. Proceeding, he made a brief allusion to a possible amalgamation of the Strict Baptist Mission with the newly-formed South Indian Mission (although the Circular Letter received by the Churches was

premature, he said), and then addressed the meeting from Acts i. 8-14. This he did in his usual hearty, genial, encouraging manner, noting the promise of the Lord Jesus to the disciples to qualify and send abroad as His witnesses "unto the uttermost part of the earth;" His subsequent ascent; and present attitude respecting His kingdom and workers therein. Mr. Sears referred, also, to the excellent work done by Mr. and Mrs. E. A. Booth, and their helpers; to the comforting reflection that what was now done was on a good and substantial basis; invited the company to a comparison with those assembled in the "upper room" at Jerusalem, their happy association, united purpose, and joyful expectations; and stated his own confident assurance of a rich and abundant blessing awaiting the Mission. Mr. Hayler, of Lingfield, spoke next; and gave a warm, stimulating address based upon the words, "I will work" (Isa. xliii. 13). He drew attention to the fact that whoever, or whatever might appear to succeed in "letting" its progress, the "work" went on and would do so. He was followed by Mr. Adams, who found something cheering to tell of the Lord's goodness in answer to prayer. The collection in aid of the Mission Funds was then taken, and amounted to £2 4s. 0d. Mr. Vickson was next to have spoken, but had to leave hastily to fulfil another engagement. The duty was, therefore, passed on to Mr. Smith, the burden of whose testimony was the personal help and blessing realised at the successive gatherings during the year. His speech found an echo in many a heart. A few words were added by Mr. E. H. Elliott, also in grateful review of the past; and the meeting, which had been much enjoyed by all, was concluded by singing, "O'er the gloomy hills of darkness," and the Benediction.—ONE WHO WAS THERE.

NOTTING HILL GATE (BETHESDA).

—Thirty-third anniversary, Sunday, Nov. 4th, Mr. W. Lowrie, preached morning and evening; and on the following Tuesday, Mr. J. Bush (of Kingston), preached in the afternoon. After tea there was a public meeting, presided over by F. T. Newman, Esq. The report was of a hopeful character. Mr. Bush said that he rejoiced that the Church was having additions. He spoke on Phil. i. 6, tracing the good work to the only source of such, and referred to the beginning of grace in the soul. God will finish His work in eternity, when, at the re-union of soul and body, Christ shall say, "Behold I and the children which God hath given Me" (Heb. ii. 13). Mr. J. E. Flegg, spoke well on the Cross of Christ, basing his remarks on Gal. vi. 14. He deprecated the foolish custom

of wearing crosses. The sufferings of Christ preceded His Cross, which was a conquest over sin and Satan. Though there were cruel mockings, the triumph was on the part of Him who bled on the Cross, putting away sin by the sacrifice of Himself. Those who are resting on His sacrifice are free, for He alone could make them free. He had power to free, and keep free, and sustain to the end, "Kept by the power of God" (1 Pet. i. 5). Mr. R. E. Sears said the children of Israel were all made willing to come out and journey, led by the right way. God Himself was Commander-in-Chief. The Red Sea was twelve miles wide where the people crossed it. It was a march of faith. God gave Pharaoh and his host the answer to his blasphemous question, "Who is the Lord, that I should obey His voice?" (Exod. v. 2). They sank as lead in the mighty waters. In the Red Sea of Christ's atoning blood all the sins of His people were done away. "They were all baptized unto Moses, in the cloud and in the sea" (1 Cor. x. 2). Mr. W. Waite, "I will bless thee, and make thee a blessing" (Gen. xii. 2). So he thought this Church had been blessed since the time that a few came here from Stormont House, 33 years ago. He trusted they were those whose hearts the Lord had touched. God's people needed stability in our day. The collections were announced to amount to £6 12s. 0d. After prayer and the singing of "All hail the power of Jesus's name," the profitable meeting closed.—W. C. B.

WANDSWORTH (WEST HILL).—The Annual Benevolent Meeting, Thursday evening, November 8th. After a goodly number had partaken of tea, a public meeting was held, Mr. S. W. Bartlett, of Streatham, in the chair. The treasurer (Mr. J. Cooper) read a report dealing with the good work done during the past year, and referring to the prospects of a severe winter with the additional hardships to the poor, of high prices of coal and other necessities, appealed to the sympathies of those present for a good collection. His appeal was not in vain, and he is enabled to begin the new year, with a larger sum in hand than in any year during the Society's history. Addresses were given during the evening by Messrs. J. Bush, S. Hutchinson, F. Grimwood, A. E. Brown, Chambers, and pastor W. Jeyes Styles. These brethren were helped to deliver bright encouraging words, and those interested in the Benevolent Fund felt a fresh impetus to go on in that work which lies very near their hearts, and which carries the blessing of the Lord with it, both to giver and recipient.

— THIS world in which we live is our stage whereon to act, but not our bed whereon to rest.

GUILD FORD (OLD BAPTIST CHAPEL).—"The beginning of days." Our Bible-class held its first meeting of the session, on Monday, October 29th. We had an exceptionally large gathering at tea. Most of the dear friends stayed to the evening meeting, which commenced at 7 o'clock, and took the form of a devotional gathering. The meeting opened with hymn, "When saint to saint in days of old" &c. Our dear pastor, Mr. W. Chisnall, then addressed the meeting. He observed that he hoped this would be "the beginning of days," in the hearts of all present. He wanted this to be our watchword, "Continue." "Continue with your presence, continue with your prayers, 'More things are wrought by prayer than this world dreams of,' therefore, let your prayerful friendship continue, that our Bible-class may prove a great continued blessing." Mr. Brand read the report of the last session, and in continuation gave us some helpful words founded on John v. 39, "Search the Scriptures." He gave four important reasons why the young should search the Word of God. (1) They testify of the Author; (2) They are a mighty weapon; (3) They prove a lasting consolation; (4) There may soon be a return of the old days. Mr. P. Pickett spoke upon the text:—"Covet earnestly the best gifts," the Bible, and a better gift still, Christ Himself! He also mentioned those impressive words of the Psalmist, "I shall be satisfied when I awake with Thy likeness." Our dear and respected friend, Mr. Billing, then spoke a few words. He was very earnest, as he appealed to all present to value the Bible. He reminded us how a few centuries ago one was liable to be burned for perusing its pages. How many of our forefathers gave their lives for the truth, "of whom the world was not worthy?" He considered that a certain peculiar blessing attended a Bible-class, because what was studied was the word of spiritual truth. Mr. Snell led us to the throne of grace, after which our pastor pronounced the Benediction.—M. L. W.

STRICT BAPTIST MISSION.

ANNUAL MEETING.

ON Tuesday, Oct. 23rd, the 39th Annual Meeting was held at Soho Chapel. In the afternoon a goodly company was gathered for the service. Our esteemed brother G. W. Thomas was unavoidably prevented from fulfilling his engagement to preach. His place was supplied by our brother Mutimer, of Brentford, who preached an excellent sermon from Psa. lxxii. 17. It was highly appreciated by those present, and by some will be long remembered.

In the evening at 6.30 the public

meeting was held, presided over by F. Butcher, Esq., of Tring. After a hymn had been sung and the 67th Psalm read, Mr. T. Carr led us in prayer. The secretary was then called upon to read his report. This was very concise, interesting and encouraging. (A copy of it will be sent to any friend on application being made to either of the secretaries, and will repay a careful perusal).

The chairman in referring to the report expressed his regret that it had become necessary for our brother Hutchinson to relinquish his work on account of his health. He having rendered good service at a critical time, his work had not been fruitless or his efforts vain. He (the chairman) thought the report was a very encouraging one and in an interesting address dealt with the various items therein.

Pastor L. H. Colls, in a stirring speech, moved the adoption of the report. He alluded to the work done by our dear brother Booth and his beloved wife during the past year, and rejoiced that they have not been working on the lines of others, but had struck out a path of their own. He then gave us a thorough Missionary address from the words in 1 Cor. ix. 23.

Pastor W. Chisnall, of Guildford, seconded the adoption of the report. He was greatly helped in the delivery of a thoughtful and earnest address from the words in Phil. ii. 16.

Brief but interesting addresses were also delivered by brethren Jull, of Cambridge, Box (President of Mission), Sears (Vice-President), Chilvers, and Marsh.

The chapel was filled in the evening and the meetings were hearty and cheering.

The collections amounted to £14 15s. 7d. Collected for special Building Fund, £35 3s. 0d. Total £49 18s. 7d. We thank God and take courage.

J. E. F.

NEW CROSS (ZION).—A working Church is a great boon in the vicinity where located, and a good criterion of its spiritual vigour, when it abounds in well-organized societies in full operation for the advancement of the interests of the Redeemer's kingdom, and the spiritual benefit of the surrounding community. For this noble purpose, and lofty ideal, the "Open-air Mission" was inaugurated in connection with our loved Zion. On Nov. 8th, we celebrated the third Annual Meeting under the presidency of our pastor, who is president of our Mission, who delivered an encouraging and stimulating address on the occasion. There were present a goodly gathering of members and friends, who fully evinced their sympathy with the work carried on by

this Christ-like Society. That sympathy asserted itself in the liberal response given at the collection. The appreciation of the audience fully manifested itself in the warm reception accorded to the Secretary's report, and also to the very good addresses given by the esteemed leader, Mr. Catchpole, and Messrs. Downing, Harnett, Higgs, and Loosely. Prayer was offered by Swinyard and E. Thomas, and the closing hymn by brother Driver. Thus closed a very happy, encouraging, and stimulating meeting. The work done by our young friends cannot be tabulated by us, but we know "the day shall declare," the great wonders of redeeming, calling, and regenerating grace. May God anoint with sacred unction, with true devotion, and holy consecration each member of this Society, and use them for the conversion of wandering prodigals.

SUFFOLK AND NORFOLK BAPTIST HOME MISSIONARY SOCIETY.

Founded 1831.

The Annual Meetings of the above Society were held on Thursday, Nov. 8th, at Laxfield, and proved most encouraging to all engaged in this important work.

In the afternoon, pastor W. Kern, of Ipswich, preached an inspiring and Christ-exalting sermon from the words, "The Christ of God," and as one brother expressed it, "It did us all good." He said, "This is the theme of a true Gospel ministry, the theme of the brethren who go forth under the auspices of this Society into the villages of Suffolk and Norfolk." He then dealt with this great and glorious subject from two points: 1. A Proclamation; 2. A Privilege.

Space prevents us giving anything like a summary of this sermon, which was full of Christ, and which was delivered with much feeling, and we cannot but feel, with much God-given power. He said, "We must know Christ to preach Him." You may ask me "What do you know of Christ?" My answer is:—

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger;
Interposed His precious blood."

"If you have seen Christ, you will never have the last gaze." "Such joys as these will never give up the ghost." Many such sentences impressed themselves upon our memories and hearts. After tea, of which a large number of friends partook, a public meeting was held, presided over by our loving and devoted brother, pastor A. J. Ward.

Brother A. Knell having read the Scriptures and led us to the throne of grace, the chairman cordially welcomed the Society to Laxfield, and heartily

commended it and its work. He said he had reason to believe in the Society and its work, for it was in one of his village meetings, the Lord graciously called one of his own dear children.

Our aged brother, S. K. Bland, the Treasurer, read the Annual Report and Balance Sheet, which was heartily accepted.

After singing another hymn of praise, pastor F. Fells, of Beccles, in an earnest and forceful address, moved the adoption of the Report, and pastor W. Kern seconded it in an address again full of Christ.

Pastor J. R. Debnam, of Horham, proposed the re-election of officers and committee, and stated that as the secretary, pastor D. Bennett, had removed from the county, the committee unanimously nominated pastor H. D. Tooke, of Lowestoft, for that office, and commended him to the sympathy and support of the Churches. This was seconded by the chairman, and unanimously agreed to.

Brother Bland having expressed the thanks of the committee to the pastor and Church at Laxfield, for so kindly entertaining the Society, the new secretary intimated his acceptance of the office, and hoped that greater interest and even more liberal support would be accorded to the Society in its important work in the future than in the past.

A collection towards the fund was taken during the evening, amounting to £3 13s. 6½d.

Thus closed a most encouraging and helpful meeting which we most sincerely trust will prove, but the promise of greater interest and more extended usefulness of a Society which has no other object than to help the pastors in their efforts to extend the Redeemer's kingdom and the knowledge of that Name which is above every name.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—The pastor's fourth anniversary was held on November 4th and 5th, and a very encouraging and helpful occasion it proved to be. Pastor B. C. Turner, of "Ebenezer," Leicester, exchanged pulpits in the morning, and the writer preached in the evening. On the following day the services were continued, when Mr. B. J. Northfield, although suffering from a severe cold, gave us an excellent and most suitable discourse from Isa. 1. 4, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary," &c. This was listened to with rapt attention, pleasure and profit. The tea meeting also proved a pleasurable social gathering, the schoolroom being

more than filled with welcome guests, friends uniting with us from various Churches in town and country. The Chair was taken in the evening by deacon H. Norman, and addresses of a spiritual and instructive character delivered by the ministerial brethren present. Although the weather was most unfavourable, the attendances were remarkably good, and the collections (including a substantial donation from a distant friend) amounted to the goodly sum of £15 6s. 9d., being the largest we have had. To our glorious God be all the praise, whilst at the same time we acknowledge the kindness of many friends, and heartily thank them for their practical appreciation of our labours. The Lord bless them each and all, so prays their sincere friend and well-wisher—A. E. REALFF.

HIGHBURY.—JUBILEE SERVICES.
—The celebration of the Jubilee of Providence, Highbury, took place on Sunday, November 11th, and the Tuesday following. We can truly say, "Blessed be the name of the Lord," for "He hath done great things for us, whereof we are glad." We were delighted to have brother Box with us both morning and evening on the Sunday, and more particularly as our brother's health has been rather precarious of late. The Spirit of God was manifestly present. The morning's text was Ezek. xlvi. 35, "The name of the city from that day shall be Jehovah-Shammah—the Lord is there." The evening's text was Lev. xxv. 9, "Thou shalt cause the trumpet of the jubilee to sound," &c. Both sermons were singularly appropriate to the occasion and much blessed to the hearers. On Tuesday, November 13th, brother Mitchell preached in the afternoon, and, though the weather was not so propitious as we could have wished, there was a godly gathering of friends, who were well rewarded by our brother's discourse from Luke iv. 19, "To preach the acceptable year of the Lord." An unusually large number of friends sat down to tea, and the weather having cleared, the evening meeting that followed proved an undoubted success. J. Piggott, Esq., kindly presided, and stirring spiritual addresses were delivered by brethren Bush, Carr, Chilvers, Henson, Jones, Mitchell, and Mutimer. A short sketch of the Church's history was read by the secretary, in which it was announced that brother Fells (who, by the way, was present) had been invited to preach on three month's probation, with a view to the pastorate. The collections exceeded expectations, and (including amounts brought in by the collecting cards, and a donation of £20 generously given by our brother Boulton) realised considerably over £100. The meeting was closed

by the passing of a hearty vote of thanks to the chairman, brother Box, and the other ministerial brethren for their kindly presence and help at these services. We desire to tender our gratitude to our heavenly Father for His great goodness towards us. Still is it true that "The Lord of Hosts is with us, and the God of Jacob is our Refuge."

LEYTON (GOLDSMITH-ROAD).—The third anniversary of the re-opening was celebrated on Sunday, Nov. 4th, and the following Tuesday. Sermons were preached by Mr. Licence, from Ephes. i. 3, 4, in the morning, and Luke xxiii. 46, in the evening. On Tuesday afternoon, pastor E. Mitchell, of Chadwell-street, preached from Ephes. ii. 4, 5, to a goodly gathering, noticing (1) A Divine characteristic, "God who is rich in mercy;" (2) A wonderful affection, "His great love wherewith He loved us, even when we were dead in sins," and had time allowed, would also have enlarged upon (3) A gracious operation, "Hath quickened us together with Christ." After the usual tea, a public meeting was held in the evening, presided over by Mr. W. Perrott, who read part of Col. iii.; Mr. W. Nash led us in prayer. Our secretary, Mr. Sharpe, read an encouraging report, shewing an increase in membership of four (two by baptism), against which we had to record a loss of two by removal, and also testifying to our appreciation of the services of Mr. Licence in our midst. A satisfactory financial statement was read, and particulars were given of the starting of a Building Fund, towards which the collections at these anniversary services were to be devoted. Pastor Chilvers, of Keppel-street, in moving the adoption of the report, gave an interesting address upon "Signs," "Shew me a sign that Thou talkest with me" (Judges vi. 17). Many signs have been given for the confirmation of living faith, as instanced in the cases of Noah, Abraham's servant, Hezekiah, David, and the wise men of the East. Also signs have been given to confound the enemies of God, as in the cases of Pharaoh and Herod. Signs sometimes indicated God's disapproval and righteous indignation, as seen in respect of David's sin, and Jonah's disobedience, and also in the destruction of the Spanish Armada. The sign of the present dispensation for us to seek, is the teaching of the Holy Spirit. Many are anxious to see signs of spiritual life in themselves and others; they are to be found in hatred of sin, and love to the people of God, the house of prayer, and the means of grace. Pastor Mitchell based his remarks on the text over the platform, "Salvation is of the Lord," noticing that these words epitomise the Gospel, and that it is a truthful state-

ment from the beginning of salvation to the end of it. It is the testimony of a living experience, and those who have experienced this fact can never be persuaded otherwise, any more than Jonah or the man born blind could be grieved as to the reality of the facts recorded to them. A deepened experience results in a greater emphasis to this statement by the individual believer. It is an expression of grateful praise, not merely a cold statement of fact. Mr. Mitchell briefly seconded the report, which was unanimously adopted. Pastor J. P. Gibbens, of Tottenham, after speaking of his connection with the Church from its beginning, addressed us from John xv. 9, "Continue ye in My love." These words were our Lord's parting words to chosen disciples, taught and instructed by Him, whose feet He had washed, to whom He had declared He went to prepare a place for them, who were closely connected to Him as branches to the living vine. To those He gave this declaration of His love and its character, "As the Father hath loved Me, so have I loved you." Like to the love of the Father in that it was from the beginning, is without variation, knows no change, and will continue unto the end. The injunction to continue in His love is necessary, because there are idlers in the Lord's vineyard, but the love of Christ should constrain us. If we were more taken up with the love of Christ, there would be less fault finding. Continue in the knowledge, experience, enjoyment, and evidencing of it. Mr. Licence gave us a few words about the "Nest egg" formed by the collection for the Building Fund, and was glad to find it was such a "nice, long, round one," but reminded us that it would want "keeping warm" in order to attain success in this undertaking. He then briefly referred to Psal. xxxiv. 6, "This poor man cried" as his own experience, and to the "fears" experienced by the people of God, and to which they are subject, but out of which the Lord graciously delivers them as He did the Psalmist. The chairman, in closing, gave some good advice to the young people present, and also spoke some encouraging words to seekers.—H. F. F.

CROYDON.—DEBBY-ROAD SUNDAY-SCHOOL—The twenty-fourth anniversary services of the above Sunday-school were held on Sunday and Wednesday, October 21st and 24th. Sunday, being the day of universal prayer, was commenced with a prayer-meeting at 7.30 a.m. Special sermons, dealing more especially with Sunday-school work, were preached at 11 and 6.30 by our pastor, Mr. E. Beecher, who also delivered an address to about 230 of our young people in the afternoon. On

Wednesday afternoon, at 3.30, pastor R. E. Sears, of Clapham, gave us a very inspiring and instructive sermon from Acts i. 13 and 14. At 5.15 our friends assembled for tea, every available space in schoolroom and classrooms being occupied. The evening meeting was presided over by our pastor, in the unavoidable absence of Mr. J. Piggott (who, however, did not forget us). Mr. W. K. Perrott sought the Divine blessing on our gathering, a report of the year's work was read, and the minister (Mr. T. Carr) and three Sunday-school superintendents (Messrs. Adams, Armstrong, and Vine) were enabled to deliver excellent and very encouraging addresses. Special hymns were sung at each service by the scholars. The attendance of friends throughout the meetings was a very cheering feature. The collections were very good, and it was agreed by those who know that these anniversary services were the best that had been known in the annals of the school. Our superintendent (Mr. S. J. Clutterbuck) echoed the feelings of the teachers, in expressing the joy and gratitude which he felt for the sympathy of all who had helped to make the meetings so successful. We thank God and take courage.—E. S. B. (Hon. Sec.).

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

The annual meetings of the South Indian Strict Baptist Missionary Society were held at Keppel-street, London, on Tuesday, Nov. 20th. Mr. Wren, of Bedford, preached in the afternoon, having a congregation somewhat above the average proportions. His discourse was worthy of the occasion. In the opening stages of the evening meeting a beautiful illuminated address, handsomely framed and accompanied by a purse of gold, was presented to the retiring president, Mr. P. Reynolds, as a token of the high appreciation in which his services were held. The presentation was made by Mr. Gray on behalf of the officers and committee of the Society. Mr. Reynolds responded in a suitable manner, and then gracefully inducted the president-elect, Mr. T. Jones, New Cross, into the Chair.

Mr. Gray read the annual report. The report incorporated a letter from Mr. Strickson, our superintendent in India, sent specially for reading at the meeting.

The financial statement was read by the treasurer, F. J. Catchpole, Esq., and showed that the total income for the year was £1,269, and that the amount in hand of treasurer added to the amount in Mr. Strickson's hand in India, and including the promise of the Rev. T. J. Cole, of Peckham (£50) made a balance in hand of £281. This sum is

all bespoken, and £260 more required to execute the plans of the committee.

The chairman's address was full of weight and worth, as were the addresses which followed by pastors Ward (of Laxfield), Mr. Chilvers as substitute for Morling (High Wycombe), Parnell (Stepney), and Mayhew (Hackney).

The main body of the outgoing officers and committee were re-elected, with the addition of the following names—pastor E. White (Woolwich), Mr. Banyard (Peckham-road), and pastor J. Mayhew (Hackney).

Mr. Gray urged the need of the Society upon the meeting. £250 being required to finish the Koilpati establishment. Mr. Gray announced that the Rev. T. J. Cole had kindly given him a new promise of £50 out of the £250, the promise to take effect in six months, being given in the form of one-fifth of the entire sum we need, on the understanding that the remaining four-fifths are provided. Promises of help were readily given by O. T. L. K. (£50) and Messrs. Newman, Fricker, I. R. Wake-lin, Hayter Scrivener, and G. W. Clark, £5 a-piece; Mrs. Parnell, £5 5s.; and Mr. Thompson, of Hove, £2 10s. This generosity was quickened by the promise of Mr. Cass, of Bedford, to give £20, which Mr. Gray had received by telegraph, in response to an appeal of his.

During the evening a collection was taken on behalf of the Indian Famine Fund, and amounted to £3.

The collections for the Society during the day yielded £11 lls. 7d.

Hearty thanks were given to the friends at Keppel-street for kind use of chapel and service at the tea. The evening meeting was great in proportion, great in importance, and great in enthusiasm. S. GRAY.

BRIGHTON.—For upwards of 20 years Mr. Gray has ministered in "Ebenezer," Richmond-street, and celebrated the nineteenth anniversary of his pastorate on November 6th. Mr. Reynolds preached, and had an excellent congregation in the afternoon. The evening meeting brought a still larger gathering of people, when excellent addresses were delivered by Messrs. Brooks, Virgo, Fisher, Webb, and Reynolds. The season was altogether heartening to the pastor.

HACKNEY.—SHALOM, THE OVAL. On Lord's-day, September 9th, and the following Tuesday, the 11th, our pastor (Joseph Mayhew) celebrated his second anniversary. Pastor J. Othen preached on the Lord's-day evening. Public meeting on Tuesday at 3.15, J. Piggott, Esq., presiding. Brother Yeowell sought the Divine blessing.

The chairman read 2 Tim. ii., and

gave a very edifying exposition of it. He then called upon our pastor to speak. He (the pastor) said he had laboured continuously at Shalom for two years and a half, and two years out of the time as pastor. The Cause was very low when he came, so low that the friends had begun to talk of closing the doors. He accepted the call because he believed his ministry had been more blessed to his friends at Shalom than at either of the other Churches from which he had received invites. The call, also being nearly unanimous, decided the matter. He came to do the will of God, looking to Him for help. He knew he had taken a tough piece of work in hand, but it had proved more difficult than he imagined it would be. Their difficulties and discouragements had been many. It was an old neighbourhood; no one stayed in it or came to it except for business purposes. Many of the members were aged. Some left when he came, as is generally the case, which he regretted; but, until two ministries could be cast in one, would that sort of thing go on. Others had gone to their heavenly home, while some had been removed by Providence. They had been tried, but the Lord had not forsaken them. He believed all were better, spiritually, for the furnace through which they had passed. Peace, love, and unity prevailed. They understood each other better, felt and prayed for each other more, and were looking to the Lord for greater things. They were a little despondent not having had any additions lately, but the record they had to show for the period he had been with them encouraged their hearts. A Mutual Improvement Society was started by the deacons, and since he took the pastorate they had started Shalom Home Mission, a Sunday Morning School, and a Sisters' Prayer Meeting by his beloved wife. He had baptized nine believers and received four more from other Churches, making thirteen altogether received into their fellowship. Among those baptized were the wife and two sons of an esteemed deacon, including his only daughter. It was with a glad and thankful heart he referred to it. He longed to be released from business and serve them with his best. He would go on looking to the Lord for His messages, and preach Jesus Christ, and Him crucified.

Brother Cornwall next addressed the friends on God's new covenant of grace.

Brother Jones followed, and based his address upon Acts vi. 4. It was a thoughtful address, calculated to strengthen our pastor's hands, and helpful to us all.

Brother Marsh only announced his subject and sat down, as it was nearly five o'clock.

Tea was then served to a large company.

At 6.30 the evening meeting began, our esteemed friend, W. Abbott, Esq., presiding, and brother Brazier sought the Divine blessing.

Then followed a warm-hearted spiritual address from the chairman.

Brother Cornwell spoke profitably on "The security and happiness of the Church of God."

Brother Marsh spoke from the text, "Now we beseech you, brethren, by the coming of our Lord Jesus and by our gathering together to Him."

Brother J. Othen spoke on "Christian fellowship;" brother Bond on Col. i. 12. Brother Morgan spoke on Numb. x. 29. Brother Taylor followed on "Love," and our pastor thanked the chairman and all friends for their presence and help.

D. L.

PARTICULAR BAPTIST CHAPEL, NEW STREET, ST. NEOTS, HUNTS.

A Short Account of the Rise and Progress of the Cause, from the year 1800, to the year 1900, as read at the Centenary, on October 2nd, 1900.

IN reviewing the Lord's dealings with this Cause, we believe we have the principle and example in the Word of God. Hence, we have Moses exhorting God's people to remember the way in which God had led them in the wilderness. The Psalmist, too, exhorts to the same object. Whilst in the Acts of the Apostles we have an account of God's dealing with His early Church and people.

It would be difficult to find the time when there were no Baptists in the town and neighbourhood of St. Neots. For we find that before the year 1800 there was a Baptist Cause worshipping in Kidman's Yard, High-street, and for some years there appears to have been two Baptist Causes in the town. The first official entry that we have in our old Church Book informs us, that "in the year 1800, the present Cause was founded. That it consisted of 13 members, and that Mr. John Stevens was ordained Pastor over them, on Wednesday, Oct. 1st, 1800."

It appears that a Mr. Arnold, one of these 13 members had property in the Fox and Hounds Inn Yard, and had a little Meeting House fitted up; it was in this place that Mr. Stevens preached, and where for some years afterwards the services were held.

Mr. Stevens was a man of God with great gifts, and his coming to this Cause was of the Lord, for the Cause grew and prospered so much, that in scarcely five years, we find the little Cause of 13 had arisen to 73 members. Mr. Stevens reigned in 1805, going to Boston, in Lincolnshire, and subsequently to

Meard's Court, Soho, London. The Cause here was now left to struggle on pastorless, and sunk into a low and unsettled state until 1810.

In the year 1810, the late Mr. George Murrell, of London, then about 26 years of age, accepted an invitation to preach here. After preaching for about six months he accepted a unanimous invite to the pastorate. That this was of the Lord, following events fully demonstrate. The Meeting House filled to overflowing, and soon it was necessary to build a new place of worship.

In 1816 the present chapel, with front gallery, was erected on a piece of freehold ground kindly given by Mr. Thomas Thorn, and was opened for Divine worship on the first Lord's-day in January, 1817.

It might be well at this point to notice how frequently Mr. Murrell mentions a deacon named Fairey, who was such a help in the Church. Indeed, the services of godly deacons ought not to be overlooked; hence, we have honourable mention made of deacons Fairey, Kirby, Wildman, King, Stead, and Freeman, beside many others who, under God were as pillars in the Church. After the opening of the new chapel God's blessing rested upon the Cause, and it continued to grow, so that in 1821, it was found necessary to put side galleries in the chapel, and yet again in a short time we find the friends in deliberation and prayer as to whether the place should not be considerably enlarged. Eventually we find them adding 15 feet to the length of the chapel, besides raising the walls three feet, and building a large vestry.

In 1846, much through the interest of a Mr. Habershon, the present capacious school-room was built which, with the ground for the same, cost £366.

In 1853 a piece of ground opposite the chapel was purchased for a burial ground, the cost of which complete, was £300.

May 22nd, 1860, is still remembered by many as being the date of Mr. Murrell's pastoral jubilee. It was a great and a good day; crowds flocked together. A special train from London was chartered, which brought down some 400 people. 750 people sat down to dinner, and it is computed at tea there were some 2,000 people present. Mr. J. Foreman, of London, preached in the morning, and at the afternoon service, Mr. Murrell was presented with a beautiful silver cup, and a purse containing 100 sovereigns, beside £20 from other Churches. On this occasion we have Mr. Murrell saying, "I kept on praying as well as I could, and the Lord kept on working."

The evening service was presided over by Mr. Collins, of Grundisburg, and it was at this service that our brother,

Mr. S. K. Bland, took a little part. Of all the large number of ministers who took part in these proceedings we believe Mr. Bland alone is left, although there are one or two others living who were present, but took no public part. The Church at this time was probably as its height of prosperity, and for some years after, we are informed may be looked upon as being the most peaceful and blessed of God, of any time in the Church's history.

In February, 1865, Mr. J. S. Wyard, of Cottenham accepted an invitation to the co-pastorate with Mr. Murrell, but alas, the relationship was not of a happy nature.

The next year 1866, Mr. Wyard wrote to the Church stating that his views of Divine truth were much enlarged, and at the same time resigned, which took effect in July, 1866. This naturally brought confusion into the Church, and Mr. Wyard withdrew with some followers, and so started what has become the General Baptist Cause in this town. After Mr. Wyard's withdrawal, Mr. Murrell retained the pastorate until Mr. R. Bax, of Carlton, accepted the same, when Mr. Murrell withdrew, after a pastorate of 58 years. And in 1871 he was gathered home in his 88th year.

In 1868 Mr. Bax accepted a unanimous invite to the pastorate, which he maintained for about 10 years. Despite the state of the Church being somewhat critical at this time, he laboured on, not without signs of God's blessing, until affliction laid him low, and he was called home in 1878.

In 1882, Mr. J. Morling, of Ipswich, accepted an invitation to the pastorate, but resigned the following year. After Mr. Morling's resignation, for 10 years the Church was in a pastorless condition, although ministered to by godly and worthy men.

In 1891, Mr. Clark, of Bradford-on-Avon, accepted a unanimous invite to the pastorate, which he held until 1896, when he resigned.

In 1899, the present pastor, Mr. J. Hazelton, of Wattisham, occupied the pulpit with a view to the pastorate, commencing on the first Lord's day of April; and in January, 1900 (present year), accepted a unanimous invite to the pastorate.

In 1882, class-rooms were added to the vestry, and so built as to make an excellent tea-room, or lecture-hall.

In 1897, the chapel was thoroughly renovated, the old pews being removed for the present pitch-pine benches; also new gallery fronts and pulpit, beside new vestibule entrance—the cost of this being nearly £600, towards which Fund the collections of to-day are devoted. Thus do we give an outline of the Lord's dealing with this part of His vineyard, for now 100

years. We believe the day alone will declare what good this Cause, in the Lord's hand, has accomplished. We feel it to be a matter of devout thankfulness that to-day, so far as we know, the Cause is still holding on to the same truths that it held 100 years since, and adhering to the same practices. We would gladly erect an "Ebenezer," and lay all honours at His feet—and whilst we would praise Him for the past, pray for great and many blessings for the present and for the time yet to come.

P.S.—It may be worthy of mention that the late pastors, W. Palmer, of Homerton Row, London, and J. Thornley, of Stowmarket, went out from this Church; whilst pastor J. T. Peters, of Whittlesea, was brought up in our Sunday-school.

NEW CROSS ROAD, S.E. (ZION BAPTIST CHAPEL).—Red-letter days in the history of our Sunday-schools were those on which the anniversary was celebrated this year. On October 21st pastor G. W. Thomas (Watford), president-elect of the Metropolitan Strict Baptist Association, preached morning and evening to crowded congregations, while the chapel was also well filled in the afternoon to listen to an address to the scholars by our good friend, Mr. W. Stanley Martin, special hymns being sung on each occasion. On the 23rd a tea and public meeting were held, presided over by Thos. Green, Esq. (Surrey Tabernacle). Mr. W. J. Nash, hon. sec., read the annual report, showing there were on the books 306 scholars and 31 teachers and officers; 75 of the scholars were over 15 years of age and 25 Church members, three being baptized during the past year. Upwards of £25 has been collected in the classes for the South Indian Strict Baptist Mission, £1 6s. 9d. for the Robin Society at the Christmas morning meeting, £1 1s. for British and Foreign Bible Society, and £2 2s. 6d. for the Continental Sunday-school Mission, and the Band of Hope had contributed £1 to the Sunday-school Union Indian Famine Fund. Five of the children had been sent to Princes Risborough and three to Passmore Edwards' Home at Clacton, under the auspices of the Sunday-school Union Children's Country Homes' Fund. There were 225 members of the I.B.R.A., and the teachers' preparatory class was still carried on successfully. The election of officers had been held the previous evening. Mr. T. G. C. Armstrong, superintendent, Mr. W. J. Nash, secretary, and Messrs. King and Death, librarians, had been re-elected, and Mr. Jas. Crush, treasurer, in place of Mr. Alfred Norman, whose resignation had been accepted with thanks for past services. Mr. Armstrong read the balance-sheet,

showing £3 0s. 8d. in hand. Addresses followed by the chairman, pastors W. H. Rose (Woolwich), J. H. Wileman (Dacre park), Wilmshurst (Croydon), and Messrs. A. E. Brown and Jas. Martin. A vote of thanks to the chairman and speakers was proposed by pastor T. Jones and seconded by Mr. Armstrong, and unanimously accorded. The total collections realized £20 16s. 1d.

Aged Pilgrims' Corner.

ON Friday, November 16th, the annual winter Sale of Work was held in the Hall of the Hornsey Rise Asylum. A large assortment of articles especially useful in cold weather was on the tables, and the efforts of the lady visitors were more than ordinarily successful. The proceeds form a welcome addition to the Benevolent Fund for the aid of sick and infirm inmates, and with such a large aged family under the roof of this Home, the claims for special aid are often urgent.

A tea meeting was afterwards held, when the committee were cheered by the attendance of many friends of the institution. The inmates were invited, free of charge, and an excellent opportunity was thus afforded for givers and receivers to meet together as brethren and sisters in our one Lord. The Hall in which these meetings are held is eminently adapted for such assemblies, and is a valuable adjunct to the Asylum.

In the evening Mr. M. J. Tryon, of Stamford, preached in the Asylum Chapel to a congregation which filled the building. His sermon on Heb. xi. 13 was heard with pleasure and profit. A collection was taken in aid of the Maintenance Fund.

ON Friday, December 7th, a lecture will be given in the Asylum Hall, at seven o'clock, on the Society and its work, illustrated by nearly 80 lime-light views. It is hoped that the delivery of this lecture in various places will be the means of deepening interest in the Institution.

Many subscribers of one guinea per annum have kindly doubled their contributions in response to the offer of Mr. B. Densham, but a considerable addition to their number is required in order that the committee may fully avail themselves of the munificent donation promised.

The expenditure in pensions is now £11,200 per annum, and next month upwards of £450 will be added to this outlay by the advance of many £5 5s.

pensioners to the £7 7s. pension. New subscriptions will be thankfully received.

HARBOUR not that thought in your mind, venture not upon that action, though never so seemingly secret in your life, which you would be ashamed to own or avouch as yours before the Lord.

ALWAYS take God's word as God gives it, and resign yourself into a pious obedience to it.

Gone Home.

REV. THOMAS HODDY, CLARE, SUFFOLK.

ON Friday, November 9th, there passed away from us an old and faithful minister of Jesus Christ, in the person of the Rev. Thomas Hoddy. For many years he was well known and much respected in the county of Suffolk. Born in Clare in 1811, son of the founder and first pastor of the Baptist Church in Clare (1803), he was baptized by his father in 1830, and in 1836 became the pastor of the Baptist Church at Wallon, Suffolk, where he remained for nineteen years. From thence he removed to Horham, Suffolk, and remained pastor there for twenty-one years, during which period a larger chapel was built and 220 persons were baptized and added to the Church. In 1876, finding his strength unequal to the work, he, by the invitation of the Church at Clare, then in a low state, came and took the oversight, and was the means of raising the Cause to a fairly prosperous condition. In 1883, through infirmities, he resigned, though he occasionally preached until 1894. He was highly respected in the town by all classes. This was very manifest on Thursday last at the funeral, when a large number of the inhabitants came to the service in the chapel. The present pastor, W. Tooke, conducted the service, and was assisted by pastor E. White, of Woolwich, a former pastor at Clare, and pastor J. R. Debnam, the present pastor at Horham. He will be greatly missed. Much respected by all, universal testimony is borne to the consistency of his life. He has adorned the "doctrine of God our Saviour." It can be said of him as of Enoch, he "walked with God, and he was not, for God took him."—WM. TOOKE.—(Extract from "The Baptist," November 23rd.) Mr. Tooke has kindly promised a brief memoir next month of our late esteemed brother Hoddy.

JOSEPH TARRY.

ON October 24th, 1900, Joseph Tarry, of Thame, Oxon., fell asleep in Jesus, in his 70th year. He had been a consistent member of the Baptist Church for 38 years; and for 18 years faithfully served in the office of deacon. If any brother could be called a pillar of the Church, Joseph Tarry was one. The removal of our brother is indeed a great loss to the Church, for the number of members is small, and they looked to him for every kind of service. But the Lord liveth, and He will appear. Much sympathy was expressed for the widow and family; and everyone in Thame believed in his uprightness, and godly sincerity. I have long known and loved him; and was glad to have the opportunity of saying so in the home of our brother, and at his grave in the Churchyard, on October 27th. Jesus lives, and it is well.—R. E. SEARS.