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THE
EARTHEN VESSEL

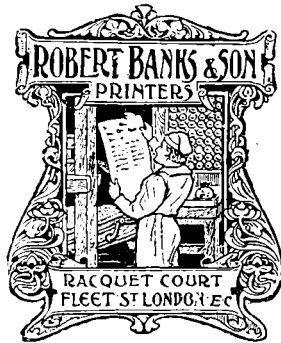
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JULY.

Canning Town, Surrey Tabernacle.

AUGUST.

Blakenham, Herne Bay, Lessness Heath, New Cross.

NOVEMBER.

Grays, Strict Baptist Mission, Yateley.



THE EARTHEN VESSEL

AND

GOSPEL HERALD.

E. V., VOL. LXVI., No. 742. G. H., VOL. LXXVI., No. 901.

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDMUND DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

“The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up.”—1 Samuel ii. 6.

THIS is the text of a sermon by C. H. Spurgeon, entitled, “An Old-fashioned Conversion,” which implies the sad admission that modern conversions, as a rule, differ from those of former days. Time was when the elect and redeemed of God were brought to the Saviour by deep and soul-humblng views of the evil of sin; the breadth and holiness of the Law; and the terrible danger to which Christless sinners were exposed. They were “killed” as to all creature hope; impressed with the futility of all attempts to pacify an offended God; and led as humbled, broken-hearted sinners to whisper their early confessions of guilt and need to Jesus, of whom they heard in the full-orbed gospel which was proclaimed from the pulpits of the men of God to whom they listened.

It is otherwise to-day. Little is said about the claims of God. The cross of Jesus, in its glorious relations to the Divine plan of mercy, finds feeble representation. The experience which was once deemed essential, is but little insisted on, and a welcome to Church fellowship is extended to all who “are religiously and devoutly disposed”—in many instances without their being able to tell when and how the Lord Jesus became “a living reality” to them, and savingly precious to their immortal souls.

Oh for pastors and deacons who insist on a good confession from those who are to join our Churches, and who “see”—to quote John Kent—“sweets in the Gospel” because their hearts were broken by the application of the Law to their consciences!

When this was the case other sections of the Church disliked us, but they could not despise us; while the truly spiritually minded were sure to hear in our chapels testimony which com-

mended itself to their judgments, and which often came with the grace, unction, and power of the Holy Ghost to their hearts. Whether it is so now let the wise in heart decide, and if such is not the case, how important to inquire what the means were which in our fathers' time obtained so large a measure of the sanction and smile of God.

With the conviction that the recital of these episodes in the life of a good Strict Baptist of former years, may haply promote this end, we resume the simple story.

THE TIME OF THE FIRST LOVE.

Very precious to the living children of God is the memory of the days when first they knew the Lord, and their hearts glowed with the fervent affection which a realised interest in His wonderful love inspires.

Elim, the first resting-place in the homeward journey, was then reached (Ex. xv. 22). The new song which grace had put in their mouth was for the first time sung (Psa. xl. 3), and the mists which had obscured the glory hills was for the time uplifted, and to faith's far-seeing eye the golden gates appeared. In this condition of heart and mind we left this happy learner in the school of God in our last number.

"And now," he continues, "my heart being enlarged, I could but attempt to 'tell to sinners round what a dear Saviour I had found.'"

This was surely commendable, and accorded with the spirit of those who of old felt that they "could but speak of the things which they had seen and heard." Yet this form of zeal should be regarded with the utmost caution by those who, as yet, are little acquainted with the subtlety of our great spiritual Enemy, who often makes this very enthusiasm an occasion for spreading his unsuspected snares. All ministry, whether public or private, should have a "thus saith the Lord" for its warrant; otherwise the earnestness which seems so beautiful is often but fleshly effort—a manifestation of the energy of pious nature, which leads to collapse and failure of the vilest character. Many could corroborate the assertion that the saddest castaways—the most abandoned backsliders and apostates—the most audacious and impious enemies of the cross of Christ, were once foremost in their noisy attempts to convert others to religion, and to induce them, by the force of their own persuasiveness, to give their hearts to God and believe at once in Christ.

Though assailed with this danger, our friend, however, was early led to see his folly.

"My zeal in this was a great deal in excess of my knowledge. As I had afterwards to learn, I was building far more on the fleshly mind than on the Word of God. I at first imagined that if I could but gain the ear of those I loved in the flesh I should surely win their hearts. I ought, I thought, to take Jesus with me wherever I went, and speak well of His name, or it would

amount to being ashamed of Him, the thought of which was dreadful to me."

That such impulses are gracious who can doubt? But if unwisely followed out they may not only fail to effect good, but do actual injury to the cause of God and truth. Hence we are admonished that it is only words in season which are "good"—"like apples of gold in pictures of silver." The testimony of a quiet and consistent life is often far more effective than noisy rebukes and ill-timed counsels, which not unfrequently proceed from natural pride and vanity, and are far from being prompted by the Spirit of God within.

This our friend proved. "I was often, as it were, 'giving that which was holy to the dogs, and casting my pearls before swine,' as I found it when they 'trampled these under foot' and 'turned and rent' my heart with their hard speeches and derision of the things I loved" (Matt. vii. 6).

This led to painful conflicts. "And my conscience was often soiled through my poor, irritable temper being so ruffled by these arguments and altercations. Of this the great Enemy took advantage.

"I, however, eventually found this a source of spiritual profit, as I learned by degrees that the same mercy which I had obtained must be bestowed on all who are to believe unto life eternal; that faith 'is the gift of God;' and that He will take His own time in imparting it, to the praise of the glory of His own grace."

This, dear reader, as an abstract truth, seems simple and obvious, but it is one which we are slow to learn. There is a form of pride which craves the credit of making others pious—of "winning souls," according to the popular phraseology of the day, and so obtaining the praise which the natural heart covets. To fight as one of a royal regiment without the King's commission is high disloyalty, if not treason. To work in the Lord's vineyard without His authority is to trespass on His private ground. Hence the necessity for prayer that we may not run unsent, and to wait the bugle-call to duty lest we should be only officious intruders rather than loyal servants doing His will by His command, and assured of His sanction and blessing.

Such experience, we believe, endeared to Edmund Dinham the lines of Charles Paice, which we have often heard him repeat as his favourite hymn:—

"Ah, but for free and sovereign grace I still had lived estranged from God,
Till hell had proved the destined place of my deserved but dread abode.

But oh! amazed, I see the hand that stopped me in my wild career.
A miracle of grace I stand; the Lord hath taught my heart to fear.

To fear His name, to trust His grace, to learn His will be my employ,
Till I shall see Him face to face, Himself my heaven, Himself my joy."

"THY PEOPLE SHALL BE MY PEOPLE."

Another episode of a different character now claims attention. Our friend, it will be remembered, had, ere this, wholly discontinued his connection with the Established Church, and was a seat-

holder and constant attendant at Gower Street chapel under the ministry of Henry Fowler (1779-1838).

He was a deeply exercised minister of the gospel who was singularly owned and blessed of God. Like Barnabas, he was a true "son of consolation" to the tried and exercised among the household of faith. He endured a great fight of affliction, but came off "more than conqueror" at the last, shouting "Victory through the blood of the Lamb!" He was buried in Bunhill Fields Cemetery on Christmas Day, 1838. None of his prose writings are, that we know, extant. He, however, wrote several hymns—not, we think, of the highest merit, though the one preserved in the collections of Denham, Mote, and James Wells is widely known and loved. It doubtless affords a just idea of the pastoral teaching which at this time proved so profitable to our friend. Who has not sung it with sacred delight?

"Ye pilgrims to Zion, the chosen of God, whose spirits are filled with
dismay,
Since ye have eternal redemption through blood, ye cannot but hold on
your way."

In 1838 his health gave way, and for some while, both before and after his death, "the pulpit was supplied by many good and gracious men, mostly from the country, among whom," as our friend's narrative states, "the most blessed to my soul, next to Mr. Gadsby, were S. Turner, of Sunderland, John Warburton, of Trowbridge, William Tite, of Potton, Kershaw, of Rochdale, and Shorter, of Stratton," who afterwards became his personal and close friend.

In the present day, when the favour of such ministries as these is largely withheld from the living people of God, we read the names of these honoured servants of God with holy wonder at the privileges then enjoyed. "These," says our friend, "I sincerely loved for the truth's sake."

"Ere long I felt a desire to be united with the Church. The deacons, however, advised me to prayerfully wait awhile, and I felt more attached to them and the other members, for their prudence and faithfulness. I afterwards found that they had kept their eye on me, watching whether I 'abode by the stuff,' in pursuance of their dear Pastor's counsel to afford all applicants ample time 'to summer and winter' rather than to hurry any into taking so solemn and important a step. Soon after this he passed to his eternal rest, his loss being greatly deplored by his bereaved Church and people."

SWEET ARE THE USES OF ADVERSITY.—I have had many and sharp conflicts with the enemy of late; and every member and feature of the old man have been discovered in the furnace. But before enlargement we are straitened; before fresh discoveries and bright views, we are in darkness; cold, dry, barren, and stiff frames go before fresh anointings; bitterness promotes appetite, and precedes the banquet; and cold neglect goes before the sweetest kisses.—*Huntington.*

AN INEXHAUSTIBLE SUPPLY.

BY E. MITCHELL.

“For it pleased the Father that in Him should all fulness dwell.”—Col. i. 19.

“AND God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and years.” Believing that the record of creation, beyond its literal meaning, is designed to convey moral and spiritual instruction,* we would seek to use this recurring season for our spiritual benefit. The commencement of another year naturally calls us to serious reflection. How rapidly Time rolls by, and whither is it carrying *us*? Many that we knew and loved have left us for “the GREAT BEYOND!” Where are we, and what is our hope?

How soon may we be called to pass away off the stage of Time and enter upon the solemn realities of Eternity.

Eager expectation of better things is natural to youth, but the passing of the years has disillusioned not a few of us. We have learned by experience that life is trying, and that necessities are many, varied and urgent. Past experiences sometimes make us tremble with respect to what the future may bring. What will be the character of the year upon which we are entering? What will its days disclose? As these thoughts engage our mind and, it may be, press upon and depress our spirits, with what relief do we turn to our stronghold, the inexhaustible fulness, to meet every demand we may make upon it. This is the sufficiency that dwells in our Lord Jesus Christ. Whatever the exigencies of the coming year may be, they shall surely be supplied from this abounding treasury. We have here a stout staff on which to lean as we pursue the saints' pathway of tribulation.

I.

ALL BLESSINGS ARE HERE TRACED TO THEIR PRIME SOURCE—“*the good pleasure of the Father.*” Insisting as we do upon the atonement of Christ and the reconciliation of the Cross as essential to salvation, we are not unfrequently accused of presenting God in a harsh light? This we can but trust arises from ignorance of our teaching, otherwise it would be a wilful calumny. We teach that love was before blood, and the Cross, with all that flows therefrom, arises from the “*good pleasure*” of the FATHER.

No other source of blessing could possibly be found. If the question be put why *any* sinner is saved? or better, because personal, why have *I been saved*? the only possible answer is, “Even so, Father, for so it seemed good in Thy sight.” “It is according to the good pleasure of His will.” Perforce, therefore,

“The streams of love I trace up to the fountain, God,
And in His sacred bosom see eternal thoughts of love to me.”

The tracing up of the streams of mercy to their Fountain Head fills

* Paul employs the first command, “Let there be light,” to illustrate the Holy Spirit's enlightening operations in the minds of His people. “For God who commanded the light to shine out of darkness,” etc. (2 Cor. iv. 6).

the soul with holy adoration, and we unite with Paul in his doxology—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world." What ardour of love inspires the breast as the good pleasure of God toward us in Christ is spiritually apprehended. In this atmosphere doubt expires and the soul is graciously uplifted to wonder, love and praise.

The Father's good pleasure is made known to us only in Christ. Apart from the Mediator, no ray of favour falls upon guilty man. It is *His pleasure* that all the *fulness should dwell in His dear Son.* In this He both consults His own glory and recompenses the appointed Surety for His great work. Infinite wisdom is herein displayed. Yea, every divine perfection shines in beauteous splendour, even as all the primary colours are seen in beautiful harmony when the bow is painted on the cloud. Are the people of God chosen? They are chosen *in Christ.* Are they blessed? They are blessed *in Him.* Have they redemption? It is *in Him* they have it. They are accepted *in the Beloved.* Their sonship stands *in Him,* and they are heirs of God—joint-heirs with Christ. Their access to God is through Him, and, in a word, "All the fulness dwells in Him," and therefore there is nothing outside of Christ but sin, misery, curse and death. Hence Paul's intense expression—"That I may be found in Him." All who seek blessings elsewhere labour in vain and spend their strength for nought. But none who seek them in Him are ever disappointed.

II.

THE FULNESS THAT DWELLS IN CHRIST claims our attention.

On this we can say but little in the space at our disposal. The text is an epitome of the Gospel. This fulness will be unfolding to the eternal ages, ever-telling yet never fully told. "In Him dwelleth all the fulness of the Godhead bodily," and "we are made full in Him." There is all fulness in Him personally, as He is God and man in one Person. There is fulness in the offices He holds and discharges and in the covenant relations that He sustains. There is a sufficiency in His sacrifice to remove all our guilt and take out every stain, an amplitude in His righteousness to justify, and efficacy in His holiness to sanctify all His people. There is in our Lord Jesus Christ everything we can need both for time and eternity, and superabundantly.

It is an *abiding fulness.* It *dwells* in Christ. The word "*dwell*" is thus defined—"to settle down in a fixed dwelling; to dwell fixedly in a place."* It is the good pleasure of the Father that it should thus dwell in the Son. He is the divinely appointed Repository for all the blessings God has designed to bestow upon His people. In the first creation God gave man all *natural* blessings in *earthly places* in His federal head—Adam. When he fell, all of these were forfeited. In the new covenant God has bestowed

* Bullinger's Concordance.

upon us "all *spiritual blessings in heavenly places.*" These are stored for us in our new covenant Head—the last Adam. Here they are safe. Satan cannot now so much as attack our Lord. He was permitted to do this when our Lord was on earth and was completely foiled in every attempt. He may play havoc with our enjoyments with his temptations, but the blessings are all secure in our Lord Jesus Christ. And when our foe has cleaned us out of all our comforts, we can go to the storehouse and get a fresh supply. It is our happiness to know that all the fulness *abides* in our Lord and that He is ever ready to supply our needs.

The storehouse is approachable. Our great Head is man as well as God. He is our brother born for adversity. We decline to consider absolute Deity. Our God is God in Christ. We would view Him only as He has revealed Himself in the Son of His love. We refuse to make the attempt to climb nature's ladder to find nature's God. Immanuel—God with us, God revealed in our nature—is He with whom we deal. To our Lord Jesus Christ we go for every blessing we need. He is nigh and not far off. In Him is stored all the fulness, and He stands pledged by His own word to supply our needs. "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you," are His own gracious words.

The supply is undiminshable. The storehouse is ever open, increasing millions are constantly drawing upon its resources, but it remains as full as ever and will continue so to all eternity. All the ransomed that have trodden this earth have lived upon this store. All who are now treading "tribulation's thorny maze" find here all they require. All who have "gotten the victory," and "entered into the joy of their Lord," derive all their happiness from the same sacred source. Therefore, whatever the year upon which we are entering may disclose of sorrow, trial, temptation, affliction, poverty, or bereavement, even though death itself may be awaiting us just round the corner, we have no cause for fear, and should not allow despondency a place in our minds. On the contrary, let our hope abound, for all that awaits us of need will but serve as opportunities for the gracious and eternal Spirit to unfold to us the provision made for us in Christ Jesus and in supplying our needs out of His abounding fulness reveal the Father's love more clearly and fully and cause us to "rejoice in God our Saviour." With such an inexhaustible supply to draw from as our necessities require, a glad, cheerful, optimistic frame becomes us at this time.

"Thus far we prove that promise good which Jesus ratified with blood;
Still He is gracious, wise and just, and still in Him let Israel trust."

A KINDLY JUDGMENT.—I am far from thinking that there are only two or three in this kingdom that preach Jesus. I believe there to be a goodly number, perhaps as many as there were in the time of Bunyan; but they look but few when compared with the host that annually run, and are sent out from Colleges, whose preaching is neither law nor gospel, but a mixture of gospel truth with that which is no better than heathen morality.—*H. Fowler.*

VIGILANCE: A WORD FOR THE NEW YEAR.

By A. E. REALFF, LEICESTER.

"Be vigilant."—1 Peter v. 8.

"The world is very evil; the times are growing late;
Be sober and keep vigil. The Judge is at the gate."

—*Bernard of Morlaix*, translated by J. M. Neale.

DANGER signals have recently been waved in these pages warning all thoughtful readers to be ever on their guard against the machinations of Satan. Impressed with the importance of these monitions, we would notice what the Scriptures further say on this great subject, and what should be our attitude and action in relation to our adversary, the devil, and the peril to which his craft and subtlety continually give rise.

The great Duke of Wellington, when asked how it was that he had become "the victorious general who never lost a battle," replied, "That it was at least partially attributable to the fact that *he never despised the enemy or underrated his power.*" Is not this the reason—or one reason—why the devil is accomplishing so much mischief in the present day? Many professing Christians entirely ignore him, and continually speak and act as though he had ceased to exist as a personal entity, and that all that survives is only "the influence of evil!" Some even deny that there *is* or ever *was* a personal devil, and that the word is employed in the Bible simply as a figure of speech, a personification of the adverse moral force which opposes and often frustrates men in their endeavours to be and do the right.

Surely, however, it was more than mere "evil influence" which "brought death into the world, and all our woe." Certainly, what our Lord overcame in the Wilderness must have been more than this.

In 1 Thes. ii. 18 the Apostle says, "Satan hindered us." In 2 Cor. xii. he says, "There was given to me a thorn in the flesh, the messenger of Satan, to buffet me." In 2 Cor. ii. 11 we have these remarkable words, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."* How can such language be deemed applicable to a mere influence? Again, in Eph. vi. we are exhorted thus: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Thus far Paul. Let us now see what his inspired brother-apostle has to say:

"BE SOBER, BE VIGILANT;

because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Pet. v. 8, 9).

The language here employed demands special attention.

* This word represents the Greek term "*noēma*," a thought or a plan which has been elaborated and thought out. "Wiles" here stands for the word "*methodēia*," a fraudulent artifice or stratagem. The employment of both these words demonstrates the actual personality of Satan.

"*Be sober.*" This the learned and devout Dean Alford renders thus: "*Be of temperate mind*, as opposed to intoxication with the anxieties of this life. This is essential to firm resistance; for he only who is thus sober stands steadfast." The tense of the verbs being the Aorist, Dr. Plumptre in the "Cambridge Bible for Schools" states that it "implies an immediate act." We need to be prompt in our resistance, and to act at the very moment the enemy approaches. And (this author adds) "Sober is defined by Greek ethical writers as implying the harmony of the affections and desires with the reason."

"*Be vigilant.*" This again enforces watchfulness; but while the former has an *internal* aspect, this respects *external* action. Believers have both a treacherous nature within, which is always willing to admit the foe; and onslaughts are made on them from without. Hence, therefore, this two-fold watchfulness is here enjoined.*

"*Your adversary the devil.*" His name *Satan* means this, but here another word is used, *antidikos*, an opponent in a Law-court.

How strikingly this character of the wicked one is shown in Zech. iii. ! The word devil (*diabolos*) signifies slanderer, accuser, calumniator. Thus in the Book of Revelation he is termed "the accuser of the brethren;" also Abaddon and Apollyon, both of which signify *Destroyer*.

"*As a roaring lion;*" concerning whom it has been well said that he "insatiably seeks our destruction, and no prey satisfies him." What a mercy to be assured that the sinners' Friend and Advocate, the "Captain of our salvation," "the Lion of the tribe of Judah," is stronger than he and must prevail! Hence the encouraging exhortation that follows.

"*Whom resist, steadfast in the faith.*" The same word occurs in Jas. iv. 7 and Eph. vi. 13. The word "faith" is here probably used in its *subjective* and not in its *objective* sense, and represents personal trust in God rather than unwavering confidence in the reliability of revealed truth. How important is this injunction.

A well-known passage from Latimer's "Sermon on the plough" is here in point. "Will ye know who is the most diligent prelate and preacher in all England? It is the devil. He is never out of his benefice or absent from his parish. You will always find him at home; nor is he ever from his plough." Thus—

"A constant watch he keeps, he eyes us night and day;
He never slumbers, never sleeps, lest he should lose his prey."

Proteus, a character in the old-world mythology, was accredited with the power of changing his shape in an instant into any form he chose. In Satan, this a wild fiction finds its correspondence in solemn spiritual fact. At one time "a raging beast of prey"; at

* Alford suggests that Peter was thinking of His Lord's words in the garden: "What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation."—Matthew xxvi. 40, 41.

another crawling softly as "a crooked serpent" (Isa. xxvii. 1); though then is he no less Leviathan still—the monster of the infernal depths; "a dragon," "an angel of light," a pitiful sympathiser, the accuser of the brethren, a roaring lion, a gentle lamb, and all often in rapid succession. But if

"Satan appears almost divine, in innocence and love,
Still the old serpent lurks within when he assumes the dove."

Hence we have ventured to impress what may seem to be well-worn truths on the hearts and consciences of our spiritually-minded readers.

SECRETS; OR, HOMELY THOUGHTS ON MATTERS OF MOMENT.—PART I.

BY CLARISSA.*

"When true hearts lie withered and fond ones are flown,
Oh, who would inhabit this bleak world alone?"

"Christianity alone affords the highest form of friendship."—DAVID THOMAS.

SECRETS have a charm which attracts us all. Naturally curious, we are gratified to hear, or to be able to relate, "some new thing." We are pleased when others so confide in us that we know facts of which few are informed, as it proves that we are deemed worthy of such trust.

Historically they form an interesting subject. Many facts, once well known, have become secrets. History has sealed her inexorable lips as to the identity of "the man in the iron mask;" and the literary puzzle as to the authorship of "Junius's Letters" remains unsolved.

The arts and sciences have their secrets. The process by which the Egyptians hardened the copper of which the instruments with which their carvings were executed, is to-day unknown. The shell-fish called the murex is still found on the coasts of Tyre, but how the world-famed purple dye was obtained from it is a wholly lost art. Many old and almost priceless Cremona violins still exist—the production of the Amatis, Straduariuses, and others in the seventeenth century—but how their varnish, "which still glows with a lustre like the glory of the setting sun on an Italian lake," was manufactured is again a secret possessed by none. These things were at one time known at least to some, but all who were aware of the truth have passed away, and each seems to repeat the words of "Junius"—before referred to—"My secret is mine and it shall die with me."

Of such secrets it is, however, not now our intention to write,

* The Editor craves a kindly and appreciative reception for this graceful and thoughtful paper, which it were needless to say is the production of a feminine pen. We are mistaken if its authoress does not obtain considerable attention by the striking character of her thoughts, the truly poetical order of her mind, and the beauty of her diction. Personally we hail her article as a refreshing contrast to much that is offered for our consideration. In her second paper the subject will be presented in its more definitely religious aspect.

but of those which form an essential element in our own individuality; of which they are a part. They are therefore inseparable from our personal consciousness, and of all our possessions are most emphatically ours. Rightly, then, does Miss Havergal tell us that

"They are our own, our cherished secrets,
Indestructible archives.
None can copy, none can steal them,
Death itself shall not reveal them,
Sacred manuscripts of lives."

Temperament and dispositions greatly vary. To some it is natural to be frank and unreserved. It costs them little to take others into their confidence, and they will even boast that "they are not at all secretive." To others, reservation is natural; and they habitually keep things back, and hide rather than disclose their feelings. Such, therefore, have many more secrets than others. This is not necessarily because the former are more confiding or have so much more faith in their fellows; nor that the latter are unduly suspicious and distrustful. Rather is it the result of the difference of temperament which so largely affects character and conduct.

A medium course is surely desirable. Our own personality demands our respect. Reticence is often the part of wisdom. Tennyson's "Grandmother" recalls with pleasure of her son that he was "still of his tongue." On the other hand, those who never open their hearts to others, largely debar themselves from the privileges and pleasures of friendship. Extreme confidence and extreme caution are therefore both to be avoided. Those who trust others without due consideration and assured knowledge of the reliability of their confidants, have often cause to regret their unwisdom; while those who err in another direction and confide in no one, will suffer the sorrow of unsympathetic isolation. They that cannot trust will never be trusted.

Our personal secrets vary in their importance. Of some, our closest friends know nothing, and others have no conception.

"We are spirits clad in veils; man by man was never seen;
All our deep communion fails to remove the shadowy screen."

Many of our deepest thoughts and feelings cannot be put into words, as they exceed our powers of expression. Such are the secret hopes which buoy us up when circumstances have every tendency to cast us down, or the fears and forebodings of which it would be folly to speak; or those mysterious intuitions of attraction and repulsion of which we are conscious, and by which we are greatly influenced, but which we often cannot understand ourselves—much less define and impart to others.

From this often springs the grief of being misunderstood. We often cannot explain our attitude and actions in relation to certain matters, and our silence is misinterpreted and hard and unjust thoughts about us are cherished.

This inability to express what is passing in our minds and hearts is thus to many a source of real sadness. This the poet knew who sang so sadly of his own enforced silence:—

“ Break, break, break, on thy cold gray stones, O sea,
And I would that my tongue could utter the thoughts that arise in me.”

Almost equal in importance to our own personal secrets are those which have been confided to us by others. In real friendship there must be trust, which will vary in proportion to its strength and quality. Abraham is spoken of as “the friend of God,” and it seems as if God recognised and acknowledged the claims of friendship when He said “Shall I hide from Abraham that thing which I do?” Jesus Christ, speaking to His disciples, said, “I have called you friends: for all things that I have heard of My Father I have made known unto you.”

The secrets of friendship should be regarded as sacred and should always be kept inviolate. Treachery is despicable, and a false friend is worthy of utter contempt. What mournful words are those of David, “Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. If it had been an enemy, then I could have borne it, but it was thou, a man mine equal, my guide and mine acquaintance; we took sweet counsel together, we walked unto the house of God in company.” Deeply wounded though he must have been, who would not rather be the betrayed friend than the traitor Ahithophel?

The secrets of friendship are locked away by memory among her most cherished treasures. Changes occur; years may pass away; leagues of distance may sever; but these will still constitute a living bond of union which nothing can dissolve. Looking back into the past we shall often say,

“ Oh, the hidden leaves of life
Closely folded in the heart,
Leaves where memory’s golden finger,
Slowly pointing, loves to linger,
Leaves which bid the old tears start.”

THE SCHOOL OF EXPERIENCE.—Every servant of God must be a partaker of “the afflictions of the gospel” (2 Tim. i. 8). If a man be a stranger to the afflictions of the gospel, he will be of little use to the Church of God; for God’s tried servants are always most blessed to his children. “Whether we be afflicted, it is for your consolation.” It is not simply outward trials, but inward trials, and frequently outward trials also, that, under God, make a man’s testimony shine like a brilliant star in the Church of God.—*Henry Fowler.*

THE SECRET OF HOLINESS.—“Nothing will deaden a man to the passing, gilded scenes of time and sense, but a discovery of the substantial, unfading beauties of Jesus Christ. This will make a man set little store of the things of time and sense. A man may look at the shortness of life and the certainty of death; he may consider the law’s threatenings and the terrors of hell-fire; but these will not mortify sin. ‘If ye through the Spirit do mortify the deeds of the body, ye shall live.’”—*H. Fowler.*

THE HIRELING'S WAYS AND WAGES.

"And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, 'Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread.'"—1 Sam. ii. 36.

"It is not so much to what these gentlemen say to which I object, as to what they do not say. Omissions are often quite as significant as assertions."—CALEB BRAD, of Margate.

MANY of our ministerial brethren are men of whom we may justly be proud. Their natural ability would have secured them good positions in the world; but they have sacrificed all other prospects for the Redeemer's service. They are experimental Christians and do not shrink from letting it be known from time to time that they have a spiritual history, some of the incidents of which they do not shun to advance to the glory of God and the encouragement of His people, assured that—

"No news can suit a ruined race but sovereign, free, eternal grace :
No other gospel can impart joy, peace, and comfort to the heart."

They therefore roll out these soul-enriching tidings of joy with all fulness and impartial emphasis, "whether men will hear or whether they will forbear." Mindful of the importance of culture they labour hard to remedy the defects of their early education, and this for many reasons, but chiefly that "they may be workmen that need not to be ashamed; rightly dividing the word of truth." They desire to become good theologians that their ministry may be edifying; while they spend much time in the Saviour's own presence and thus become spiritually redolent of Him "all of whose garments smell of myrrh, aloe and cassia."

Many of them are chronically poor, and find it hard to live. Some know that their circumstances would be greatly improved could they but be false to their Master and themselves, and accommodate their message to the taste of the times. But this they will not do, come what may.

Such were the saints of old. "We are not careful, O King," said the three brave sons of God, "to answer thee in this matter." "We will not serve thy gods" (Dan. iii. 16, 18).

"George, if you adopt this course you will lose all your friends," said one to our late brother Murrell, at a crisis in his career. "I perhaps may," was the reply. "Be it so if it is God's will; but I am determined to go to heaven alone rather than walk in fellowship with any who repudiate His truth."

"James Wells—a sworn enemy to freewill," is how that great man signed the preface to his first work—"a prayer-book"—a remarkable production.

Further back we hear the bold, brave words of the martyred Anne Askew:—

"I am not she that list my anchor to let fall,
For every floating mist my hope's substantial." (1548).

Far different are certain ministers of whom we wot. They are supposed by many who have little spiritual judgment, to be

men of truth, yet they give undue prominence to the portions of Scripture on which Arminians rely for the support of their system. In doing this they display no little craft and subtlety. The propitiation of Christ, they affirm, is "for the sins of the whole world" (1 John ii. 2). "He died for all" (2 Cor. v. 15). He "tasted death for every man" (Heb. ii. 9), and lest their most unwarranted use of such texts—irrespective of their connection and undoubted meaning—should offend the better-taught among their hearers, they will say, "This is in the Bible; it is not for me to explain it: I am satisfied to take God's sayings as I find them." They frequently wind up by entreating their congregation to do as *dear* Mr. Hart counsels them, and "believe your dying Lord—

"Never reason more about it, only *take Him at His word.*"

This is, of course, both a wicked misuse of the letter of the Scriptures and a flagrant misapplication of the sweet poet's words. It is, however, evidently done to effect conversions, that such preachers may have the credit of preaching a soul-saving gospel, and of baptising and adding persons to their Churches.

The mischief which these men do is incalculable, but the few experimental Christians who see the error of this teaching are often too timid to raise a remonstrance, or if they venture to speak are cried down as "troublers in Israel." Hence these preachers remain unrebuked.

They also have an equally subtle way of decrying the necessity of vital religion, and toning down the same poet's assertion that to be "a Christian" "something *must be known and felt.*"

It is their claim that "they preach the glorious gospel clearly; and enforce the grace of God in its sovereignty, freeness and certainty—without hesitation or reservation."

Here, however, they stop. They never ask their hearers whether they know about these things by experience; whether they have ever realised them in their own hearts; and whether the Lord has told them that *they* have been loved "with an everlasting love," and drawn with lovingkindness to the Saviour who redeemed them with His blood.

They thus profess to see no occasion for experimental sermons which, they allege, have a tendency to make men regard their own sinful feelings as the ground of their hope, instead of looking solely to the finished work of Christ. They therefore tell the people that the statements of the Word of God are enough. These, in their bare truth, they urge, claim reliance; but it is indulging in morbid feelings to inquire into the true character of what goes on in their bosoms. There is no necessity for insisting on a personal knowledge, by heart experience and soul realization. It only disturbs and distresses a hearer's mind to inquire whether he has any right to conclude that he is of the number of God's chosen people. "Whosoever *will*" is an elect person and "whosoever *won't*" isn't, and this is sometimes uttered as if it were a joke and, alas, some of whom better things might have been hoped, are found to smile at it.

Thus natural men are amused; pillows are sewn to the armholes

of graceless professors ; while " the hungry sheep look up, but are not fed."

The motive of such preachers is obvious. It is, to put it plainly, to obtain the suffrage and support of *hearers of all sorts*.

Their testimony gratifies those who are acquainted with the gospel in its letter only, and find pleasure in hearing it clearly proclaimed. " Free-will " they know to be deadly error. " Yea and nay " assertions from the same pulpit and often in the same sermon are offensive to their judgments from their very absurdity. They perforce agree with a great preacher that it is " indubitable " " that truth is evermore consistent with itself," and that a gospel of contradictions cannot be the gospel of God. Too honest, therefore, to support a ministry from which their reason revolts, they will attend only where the truth is preached, though they may know, and desire to know, nothing of its soul-humbling and Christ-exalting power. These are probably far more numerous than many might suppose—and the hireling preacher does all he can to secure their attendance and contributions.

A second class are convinced in their judgment of the necessity of vital experience, though fully aware that *they are destitute of it*. To be reminded of what they know they lack, fills them with indignation, and they loathe a man whose testimony condemns them. They *do* emphatically regard him " as an enemy, because he tells them the truth ; " and if they attend his chapel, will resist his ministry, and do their best to drive him away. Yet if they are but indulged with sermons in which the necessity for heart-work finds no place, they fill seats, give money, flatter the man who lulls them to sleep, and act as his patrons and friends. Their patronage is therefore valuable, and many in our day cater for this in the way we have described.

A third class are *true* but simple-hearted children of God. They have an experience, but it is very shallow. They have some knowledge of the truth, but they sorely need that " one teach them again which be the first principles of the oracles of God " (Heb. v. 12). Their consciences are " good " but feeble as dominant moral powers. No growth is perceptible in their characters as Christians. For the Philippians, Paul prayed " that their love might abound more and more in knowledge and in all judgment ; that they might approve things that are excellent : that they might be sincere and without offence till the day of Christ," and that " they might be filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God " (chap. i. 9—11). Those we have in mind, however, present a perfect contrast to this high ideal. Their religion is stationary. Of discrimination they have none. One minister suits them as well as another, and they accord support to what gratifies them for the time, never dreaming of making the Word of God their test of truth.

These increasingly preponderate in our causes, and, as they have money to give and influence to bestow, too many present-day ministers make it their business to retain the adherence of these

complacent persons by sedulously abstaining from advancing truths which would give them offence.

Here then is the secret—the sad and awful secret of much of the defective ministry of the day.

In conclusion three things may be observed respecting it :—

1. *God does not smile on it.* Witness our empty chapels—the statements that are made at anniversary meetings, which full often are flagrantly untrue; and the barrenness of soul, and the darkness and depression which—if we were but honest enough to admit it—possess the majority of our poor troubled hearts.

2. *We are not respected by other Christians* as in days gone by. There is little that is distinctive in our religion and belief. This makes us more or less contemptible, as all become who lack the courage of their convictions.

“He is such a nice gentlemanly young man,” said a fashionable lady professor, of a member of one of our Churches not long since, “you would never guess that he was one of those Strict Baptists, unless you were told.” Of how many others might not this be said!

3. *From this flows the duty of stating truthfully* to all whom it may concern, our judgment, as in God’s sight, of what is continually advanced in our hearing as the gospel. Let the pew watch the pulpit; and hearers speak and write with the candour that our fathers manifested. Not for captious criticism do we plead; not for the spirit of fault-finding which makes a holy man an offender for a word; not for hasty animadversions on what we have heard, before we have had time to weigh it in the balances of the sanctuary, but for the truth, spoken in love, respecting what has been said. Blessing would come to ourselves and others were we to “quit us like men,” and protest against error and insist on the truth as our fathers did in the days of old.

MINISTERIAL SOLICITUDE.—Many times have I feared that my labours have been all in vain, but this fear I trust has been groundless; and believe that there are living witnesses in proof of it. But when I am left in the dark, as I have been very often, and have been tempted to think that I have never been Divinely sent to speak in God’s great name, and have really questioned the reality of my own conversion, when thus racked and torn with slavish fears, O what miserable and wretched feelings have I been the subject of!—*John Warburton, of Trowbridge.*

TRUE EXPERIENCE GENDERS CHARITY OF JUDGMENT.—Multitudes of religious professors know nothing about “the flesh lusting against the spirit, and the spirit against the flesh, so that they cannot do the things that they would!” (Gal. v. 17). If they had more of this opposition within, they would neither have time nor heart to find so much fault with others. They would have plenty of work at home. I know that this is the case with my own soul. I have no stone to throw at the vilest wretch either in or out of hell.—*John Warburton, of Trowbridge.*

JUSTIFICATION.

A Sermon delivered on Lord's-day Morning, December 17th, 1854, at the Baptist Chapel, Stoke Ash,

BY CHARLES HILL.*

“Them He also justified.”—Rom. viii. 30.

“THAT all things work together for good to them that love God, to them who are the called according to His purpose,” is here the plain and positive assertion of the apostle, and it is advanced by him as a foundational remark for the comfort and encouragement of tried believers in the Lord Jesus, and as involving all that should be needed to ensure their present supply and safety, and their final and permanent well-being. But, how often it is easy to assent to the truths of the inspired records, but extremely difficult, with a fixed and unwavering heart, to say “Thy will, O God, be done.” Under the pressure of afflictions, temptations, and apparently adverse and distressing circumstances, how prone we are to doubt the veracity and faithfulness of our God, to call in question His gracious promises, and to ask, How can it be possible that this can be for good?

The apostle, as if anticipating these misgivings, immediately proceeds in the following verses to confirm the proposition by directing the mind to the contemplation of six great facts which, as solid and substantial pillars, uphold the truth here stated:—

1. *Foreknowledge.* Every minute, as well as every momentous affair, that should transpire in the ages of time, was from the beginning most clearly and perfectly comprehended by God; and could there have been anything, at any time, which could in the end have issued in the destruction or injury of the godly, the Lord, of necessity, must have been aware of it, and its existence would have prohibited the utterance of those frequent statements of the safety of the saints at all times with which the Scriptures abound.
2. *Predestination,* which fixes and secures the same loved objects on “the rock of salvation,” the Lord Jesus Christ, whose duration gives them everlasting refuge, whose impregnability shelters them from their foes, and whose fulness supplies their wants. Who or what shall harm them there?
3. *The Pre-eminence and First-born authority of Immanuel,* who loved them unto death, rose to defend and represent them, and Judah-like, pledged His honour to place them safe and sound before His Father's face, or bear the blame for ever. He possesses all power in heaven and in earth, and will constantly exert it on their behalf.

* This—which was delivered in the preacher's thirty-fourth year—was his first printed sermon. To any who knew him, and recall his ministry with intelligent pleasure, it will prove an interesting study. Many phrases to be found above were favourites with him to the last—the Judah-pledge, the twin-roses, etc. The doctrinal precision, the clearness of distinction, and the wonderful beauty of expression which characterised his later ministry are all—in an undeveloped form—to be found here. It is remarkable that his first publication was this sermon on Justification and his last, in 1881, his Circular Letter on Sanctification.

Their enemies shall know their redeeming Kinsman is mighty to save. While Jesus lives, the saint can never die. 4. *Calling*. Can it be possible that God will ever call a poor, guilty, depraved, and sin-loving sinner from the way of transgression, and folly, and hell, and cause him to hang, by hope and faith, his soul with all its vast and eternal concerns and interests upon His throne, and then suffer him to perish? Away with the black, dishonouring thought! Be it far from Him to do so. 5. *Justification*, and 6. *Glorification*, are also guarantees of no feeble character made use of to uphold the assertion. We have already on Lord's-days addressed you on the four foregoing points. Permit me this morning to call your earnest attention to the fifth, viz., "*Justification*."

I feel deeply anxious, dear friends, for the Lord's directing power and Spirit this morning, as we have to do with a subject of vast importance; one which greatly affects our present peace and stability, though but little understood by many of the household of faith. Is it not lamentable that hundreds who profess the religion of Christ, and are hoping for salvation through His blood, are, in a great measure, ignorant of the way of salvation? Are they guiltless in this matter, think you? Verily not. Have they not Bibles, and time? and are they not too indolent to study and meditate upon them? Will their indifference excuse them? Is it not essential and needful to their present welfare to understand and know the great facts of godliness? If not, why were they revealed? We tell you, brethren, that neither God, the Bible, nor their own conscience, palliates or excuses their negligence. "Search the Scriptures" is the authoritative command of Zion's lovely Lord; and he that obeys, shall be blessed in the deed; while those who neglect it bring dearth, and barrenness, and sorrow, into their own souls. The period assigned for our service forbids our attempting to enter largely upon our subject, but we desire to submit a few thoughts for your consideration.

1. Notice *ITS IMPORTANCE*. It is beyond the province of nature and reason to teach how a just, righteous, and holy God, can justify unjust, ungodly, rebellious sinners and be just and righteous still. And were it not for divine revelation, we might despairingly say with one of old, "How can a man be just with God?" But in love, mercy, and compassion, Jehovah has revealed this secret of His covenant, and in it is exhibited the way of salvation. He that without it must have lived and died and perished in his sins, is shown the way to escape, is made to tread its blood-besprinkled paths, and through its mighty claims will pass the pearly gates of bliss up to the throne of the eternal King to see and to sing "The Lord our Righteousness." The prominent position this doctrine occupies in the oracles of truth, and especially in the writings of Paul, evidences the importance attached to it. It appears the choice theme of his ministry. How constantly he declares it, and how warmly and ably he defends it. It is said that Luther was willing to venture the reputation of the Reformation entirely upon its truthfulness. And it would have stood the test. And shall we give it up? No, brethren; let us buy the truth at any price, but never sell it.

Again, its importance is founded in this, "It is a fact." How often we treat the truths of God as if they were fiction, and forget that they are facts, solemn, massive facts, that can never alter; for truth is eternal; whatever else changes, truth cannot. The gospel is not a tissue of cunningly devised fables, neither are its revelations intended to answer a mere mercenary end. It is the testimony of heaven, the utterance of God's kindest thoughts and designs, and has the redemption of souls in view.

Ask yon throng of martyrs who sealed their testimony with their blood, and that innumerable host who have come out of great tribulation, who with them surround the throne of God and the Lamb, if Justification is a fact. Ask those enraged demons who have lost their first estate, and suffer hopelessly and eternally. Ask their victims who have passed out of this world to receive the wages of sin. Ask the man who, under the crosses and cares, privations and pains, incidental to his present state, rejoices in the hope of final and future peace. Ask the saint who lies on his death-bed with the grave, the judgment, and eternity before him. Ask your own consciences honestly what is Justification; and the answer, the united answer of heaven, of hell, and of earth will be, that it is a "Fact."

Let us proceed to NOTICE A DISTINCTION—that which exists between Justification and Sanctification, as the one is not unfrequently confounded with the other. It is true, they both originate in the same cause, are the effects of the same grace, reveal the same interests, and have the same objects; but which of themselves are nevertheless *distinct acts*. To our mind they resemble twin roses on the same stem, that grow from the same root, and are sustained by the same sap, watered by the same shower, and beautified by the same sun-beam; but withal maintain their own individuality and entirety.

Justification is the work of the Lord Jesus Christ, and Sanctification is the work of the Holy Ghost. In Justification we are entirely passive, but in Sanctification we are active. We did nothing at all towards working out that righteousness by which we are justified; but in Sanctification we "work out our salvation with fear and trembling, God working in us both to will and to do of His own good pleasure." Justification is an external work; Sanctification an internal one; the one is done for us, the other is done in us. Justification is imputed or reckoned to us; Sanctification is imparted and implanted in our hearts. By Justification we are set free from the guilt of sin, and the just condemnation of the law in all its rigorous demands, and we are clothed with the wedding garment. By Sanctification we are delivered from the dominion and bondage of indwelling depravity; our hearts and affections are purified, and our relapse into our former course of enmity and ungodliness prevented. Justification is performed at once; Sanctification is continuous and progressive in its developments. Justification opens the door of the prisoner's, and of the lunatic's cell, declares his liberation, and asserts his right to the privileges and immunities of the free-born children of God; while

Sanctification demonstrates the criminal and the madman to be changed and reformed men, and qualified and capacitated to value, use, and possess the same without abusing it or being injurious to others.

Justification is an object of faith, but not of sense. It is an act done for us in the court of heaven; and when received, must be received by faith; and in the nature of things, if justified at all, it must be by faith. Sanctification being an act wrought within us, must of necessity be an act of sense and consciousness; for we cannot be sanctified without feeling it, knowing it, and being active in it. It commences with our translation from death unto life, intermingles with our whole existence, and is consummated at death. Lastly, Sanctification is the evidence of our Justification; for it is one thing to be assured in our belief that the righteousness of Christ is amply sufficient to justify the sinner and ungodly, and another thing to have the pleasing consciousness that it has justified us; consequently the consciousness which assures us that we are sanctified affords us indubitable scriptural evidence that we are justified. "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit;" and walking after the Spirit is Sanctification; and so Sanctification is a certain and incontrovertible evidence of Justification.

(To be continued).

REVIEWS, LITERARY NOTES, ETC.

The Baptist Almanack and Directory for 1908, corrected up to the date of publication. Price 2d.; interleaved with ruled paper, 4d. London: R. BANKS & SON, Racquet Court, Fleet Street, E.C.

WHAT we, in common with hundreds of other Editors, Secretaries, Ministers of all-work, and Deacons, should do without this book we cannot conceive. It is not only useful but indispensable. This, the edition for the rapidly approaching New Year, we have carefully examined and our verdict is—not perfect, but approaching perfection: improvable, but manifesting many important improvements upon past issues.

The lists of Societies with which it concerns many of us to be acquainted, are far more complete than before, and show great care in their revision. The useful feature of the names and locations of some of our Pastors not included in the Baptist Hand-book has received renewed attention and may be relied on as "up-to-date," while the lists of Ministers and Church Officers in London and the Suburban districts are very reliable.

As the production of a private Firm, this book always seems to us a marvel of energy and enterprise.

If, good reader, you are likely to require it during the year we would say, "Don't steal a copy, that would be criminal; don't borrow it, that would be very mean; but buy it honestly, and so encourage the publishers of this most useful production."

Cheering Words Annual for 1907, edited by Benjamin John Northfield, 196 pages, tastefully bound in Cloth Gilt, 1/- R. BANKS & SON, Racquet Court, Fleet Street, E.C.

TRUE to its past history this, the bound volume of "Cheering Words" for 1907, maintains its high character among the inexpensive Magazines of the day. The contents are varied and interesting, and from a literary standpoint are superior to those of former years. The brevities on the Songsters of Zion are especially commendable, and will be valued by many who are beginning to realise how fascinating a study hymnology is.

The monthly issues are largely

"localised" and this serve admirably to bring our causes and their Ministers before the notice of non-church and chapel goers in the localities of our spheres of labour. "A verse may reach him whom a sermon flies," and a tastefully illustrated booklet may attract many who would regard a more direct appeal to attend God's house with scant respect.

Very ably has the Editor performed his work and thus deserves the sympathy and support of all who desire the salvation of men and the welfare of the Church of Christ.

Cheering Words Sheet Almanack, illustrated, One Half-penny; 6d. per dozen.
R. BANKS AND SON.

THOUGH run somewhat closely by other publications of the kind, each of which has its own characteristic excellencies, this is noticeable for its open and inviting "get up" and the bold type in which the Calendar is printed. As such it has our honest commendation. The half-knowing, half-kindly look of the old postman whose picture is given in the left-hand bottom corner is capital.

SERMONS by J. K. Popham, Farncombe and Son, 30, Imperial Buildings, E.C. 283 pages, Cloth, 2/6, by post 2/10.

THIS is a volume of able discourses of the order originated by William Gadsby and carried to perfection by J. C. Philpot. Save with competent and conscientious preachers, such ministry is attended with great peril. It gives prominence to the personality of the preacher, who is therefore in danger of subordinating the great facts of the Gospel to his own ever-varying frames and feelings. It requires neither ability nor preparation to talk volubly about oneself, while to expound, exemplify and enforce the truth, necessitates much previous research, meditation and prayer. Hence the sermons of some so-called experimental preachers are as a rule most unedifying, a waste of physical energy to the man in the pulpit, and lost opportunities to the hearers in the pews. To these the contents of this book, however, present an admirable contrast. Our honoured brother is a studious and saintly man. With M'Cheyne, his motto seems to be, "Beaten oil for the lamps of the sanctuary," or "Shall I offer to the Lord that which cost me nothing?"

As a whole, the sermons resemble music in a minor key, but the preacher is happily not unacquainted with religion in its brighter aspect, as the paragraph on "serving God with joy" on page 167 witnesses. More of this testimony would, we judge, have improved the

book, which however will be greatly prized and widely read as a literary monument of the labours of a choice and cherished servant of the living God.

We are total strangers to each other, and shall probably never meet on earth; but we have listened to our brother with real pleasure and profit, to realise the blessedness of the righteous and to feel how precious is the dear Saviour whom the writer trusts has been endeared by Sovereign grace to him as well as to the preacher whose sermons he thus honestly commends.

Memorials of Beechen Grove Baptist Church, Watford, by Rev. J. Stuart, with Portraits and Illustrations. London: The Kingsgate Press, 4, Southampton Row.

THIS deservedly prominent Minister is by his natural talents and acquired ability so far above "us meaner things," as Cowper might justly style us, that any critical remarks on this work as a literary production would be wholly out of character in these pages. The book is worthy of its author; let this suffice.

It recounts in a vivid way the history of an historical Church which has remained faithful to its principles since 1719, interposing important information on the contemporary progress of Dissent in England. Portraits of former Pastors and later Ministers are given, including that of the kindly and courteous writer himself, with the addition of biographical sketches of no small interest. That of Clement Bailhache, who when subsequently at Cross Street Chapel, Islington, treated us as a young man with extraordinary kindness, has revived not a few dormant memories, and recalls the sadness with which we heard of his, "as it seems to us, too early death in 1878, when he was but forty-eight years of age."

The Church from the first has been favoured with admirable Deacons, to some of whom special reference is made. John James Smith, Esq., J.P., to whom the cause was so greatly indebted, has the honourable mention to which he was justly entitled. For many years we knew him as one of the Treasurers of the Particular Baptist Fund, the meetings of which when health permitted, we regularly attended for twenty-six years, and thus had frequent opportunities of observing his many and varied excellencies as a Christian gentleman and zealous friend of our Churches and Ministers. We still deem him on the whole the saintliest man in his high position in Society we ever knew.

Two points in Mr. Stewart's Memorial,

however, strike us painfully as Strict and Particular Baptists. One is his use of the term "Antinomian" as if it stood for the whole of an objectionable class of professors who should be regarded with unmitigated contempt. That there are men of this class, licentious, mischievous and "busy-bodies in other men's matters," who plead the doctrines of grace in justification of their un-savoury lives, we must, we fear, reluctantly admit. This, however, does not apply to many doctrinal Antinomians, who, though their views of the relation of the Law of God to heaven-born men differ technically from those of the Church at Beechen Grove, are nevertheless very dear and devoted children of God.

The contents of chapter xii., "From Strict to Open Communion," and the assigned reason for making the change, also strike us as strangely feeble. With the Author as a faithful historian we have no controversy, but that a Church should alter its terms of fellowship simply to please an eminent Congregationalist and his family who had been led to the town, without a word of reference to the mind of God in the matter, appears to us a significant though tacit admission of the unscripturalness of the course adopted.

With these, we hope kindly expressed animadversions, the book has our warm praise.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HISTORICAL NOTES OF THE CAUSE AT BETHERSDEN.

THIS village lies between Ashford and Tenterden, six miles from each town. This part of Kent abounds with villages terminating with the Saxon "den."

Smarden, Biddenden, Benenden, Frittenden, Halden, Rolvenden, etc.; in fact, almost every other hamlet possess this suffix.

Headley's guide to Ashford and district says of Bethersden, "It is a large agricultural village with a population of about 1,200. In the neighbourhood there are some extensive hop-gardens, which give employment to a number of the inhabitants. Years ago the district was famous for its quarries of Bethersden marble, a turbinated stone resembling that of Petworth. It is composed of myriads of marine shells and will take an excellent polish. In many of the churches of Kent there are examples of this stone to be seen in monuments, effigies, etc. At Hythe the Chancel Arcade is entirely composed of it. Marl, a kind of carbonated clay, was also at one time obtained in large quantities from Bethersden, being utilised by farmers for manuring the land. Traces of the pits from which it was dug are constantly being met with.

"The Church of St. Margaret's is a building of Kentish rag in the perpendicular style, with an embattled tower, containing six bells and

beacon turret, dating from about 1670. The church was thoroughly renovated in 1873 at a cost of £1,300. In the chancel there are several monuments and tablets, also brasses to William Lovelace (1459) and Thomas Lovelace (1591). The Lovelace family were for many generations associated with Bethersden, and gave their name to a manor in this parish, formerly called Greenstreet.

"The most distinguished member of the family, Colonel Richard Lovelace, is still remembered as the cavalier poet who suffered imprisonment and loss of his estates through loyalty and devotion to his royal master, Charles I. Even from his loathsome dungeon his unfettered poetic spirit inspired these memorable lines :

"Stone walls do not a prison make
Nor iron bars a cage;
Minds, innocent and quiet, take
That for an hermitage;
If I have freedom in my love
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty."

"Besides the church there are also Baptist and Wesleyan chapels in this village."

It is to the Baptist chapel we turn our attention at this time. Pleasantly situated at the end of a beautiful shrubbery we find Union Chapel, where for many years the Strict and Particular Baptists have held their meetings.

The first trustees of the building

were appointed on April 27th, 1815; the second on June 28th, 1847; and the last on May 1st, 1894.

The Church was formed on June 11th, 1809. There had evidently been Baptists here before then, as there is still a record of "the Baptist register of the births and parents of children in Bethersden and its vicinity in the county of Kent, dating from 1799—1836." The first Pastor was chosen on October 1st, 1809—Mr. Abraham Shilling—who continued in pastoral work until June 30th, 1844. From this time until 1847 the pulpit was principally supplied by Mr. James Sedgewick, and from 1848 to 1850 by Mr. Drake, neither of whom became Pastor. In 1852 Mr. James Pearson, who had been an occasional preacher, appears to have been called to the pastoral office, and continued in the same until called home on December 14th, 1871.

"The memory of the just is blessed," and to-day the memory of this faithful Pastor is "blessed" in the cause of Christ at Bethersden, where he is still spoken of in love as *good Father Pearson*. His firm adherence to the faith once delivered unto the saints, his travail for souls, and his labours in the vineyard of the Lord as a "workman that needed not to be ashamed" will be revealed "in that day."

Mr. Baker, from Sturry, was the next Pastor. His ministry extended from 1872 until May 6th, 1880.

From this time, for nineteen years, the Church was without a Pastor, but on June 11th, 1899, Mr. F. Haffenden, who had been preaching to the flock for about two years, was recognised as the Pastor, and continued his labours until December, 1906.

In the following August Mr. E. Marsh, who had for thirteen years visited this place on anniversary occasions, received and accepted an unanimous invite to settle as Pastor and on October 17th deeply interesting services were held to welcome him to this sphere of labour.

EAST HAM (STAFFORD ROAD).—The first anniversary services in connection with the opening of the above house of prayer were held on December 3rd. An excellent sermon and one full of encouragement was preached by Mr. J. Bush on Ephes. i. 6—"To the praise

of the glory of His grace, wherein He hath made us accepted in the Beloved." A goodly number partook of tea. In the evening a public meeting was held, presided over by Mr. G. S. Faunch, who, after reading Rom. xii., called upon brother Gull to seek the Divine blessing. Sound, Scriptural and comforting addresses were delivered by Messrs. Exeter on the building, gathering in and continual healing of the Church (Psa. cxlvii. 2, 3); H. J. Galley on nearness to God by grace, in prayer, service and communion; H. Ackland on growing in grace, describing the meaning, evidences and the final blessedness of the same. The collections were good. A truly happy meeting was brought to a close by singing and prayer. A. R.

THE TABERNACLE, WEST STREET, BRIGHTON.

WELCOME TO PASTOR H. S. BOULTON. WEST STREET TABERNACLE, where for many years the late John Grace was blest of God to many souls and which was subsequently the scene of the lengthened labours of the last esteemed pastor, W. Harbour, to whom touching references were made, was well filled (afternoon and evening) for services in connection with the settlement of Mr. Boulton as Pastor of this Strict Baptist Church.

The afternoon service was presided over by Pastor J. Kingston.

After the opening hymn, "How pleased and blest was I," had been sung and the Chairman had made a few introductory remarks with reference to the importance of the gathering, Pastor S. T. Belcher, of Wellingborough, delivered a very appropriate discourse from Acts ii. 46, in which he dealt with the subject of a properly constituted New Testament Church.

At the conclusion of this discourse the Pastor (Mr. H. S. Boulton) related his

CALL BY GRACE,

during the telling of which many hearts were affected. This story was to the following effect:—

"It is no easy thing to have to speak about one's self, yet that which I relate I do to the glory of His grace. By the grace of God I am what I am, and I venture to say there is no person more deeply indebted to the God of all grace than myself.

"It was my happy privilege to have godly parents. From early days my father took me to Him and prayed with me. As others came, father and mother gathered us to read and pray and recommend us to the Lord. But though I thus grew up in an atmosphere of prayer, it did not change my heart. I knew not my need of the precious blood

of Christ, for I did not feel my sinner-ship. There was a time when I was glad when the preacher said Amen, that I might get away from chapel, and afterwards I wanted to be free from parental restraint. The first serious impression I can recall was through a dream which I had. It seemed as if the last day had come; the angels filled the heavens and were singing their melodious songs. I saw a mass of people—some running, others standing in groups—and I saw my father and mother, my brother and sisters, and presently a voice sounded—'Come up higher.' They went and I was left behind. Oh, I thought, what will become of my soul if I die now? I shall be lost.

"Going into the chapel the next Sunday I heard the deacon announce—

"When Thou, my righteous Judge, shall come
To fetch Thy ransomed people home,
Shall I amongst them stand?"

I felt as though I should have dropped. Thus I had my first conscious need of Jesus and was made to feel that I was a sinner.

"In course of time my father became minister at the little chapel, and many a time have I sat beneath the sound of his voice desiring that he might feed my soul.

"I became a Sunday-school teacher. My father put me to a business, and there I was influenced by ungodly associates and was lured to the theatre. In order to get there I had to tell a lie. My father was careful about having us home, and I told him I was going to a place that I knew he would consent to; but instead of going there I went to the theatre. One of my master's customers was there also, and I feared that my master would know next morning where I had been—I who was a Sunday-school teacher. I shook from head to foot, and the words came with force—'Where art thou?' I felt helpless, hopeless, wretched and miserable. I went home and begged the Lord to have mercy upon me, that He would help me that I might not do such a thing again, for it appeared so plain to me that not only against my father but against God I had sinned.

"After some few weeks these words were applied with power, 'Without holiness no man shall see the Lord.' That seemed like a flaming sword to cut me off. I felt that I had not a particle of holiness, and that if I lived and died as I was there would be no hope for me. I tried to pray as I had never prayed before; it was no mere form of words, nor night and morning prayer, but daily I prayed because I felt I must. I continued in this state for about four years—no peace or rest—sometimes wishing I had never been born and envying the beasts; then, if

only I could feel like this teacher or that member of the Church!

"Some time after, going home and not knowing what to do, I laid down on my bed and tried to pray, but could not; my past came up before me and I felt as though it would crush me. 'Lord, I am oppressed; undertake for me,' was my heart's cry. I tried to live a better life.

"My father said to me one day as we went to the sanctuary (I feeling there was no one like me), 'What is the matter? You don't seem as bright as you did,' and he then related a narrative in which one boy was heard to say to the other, 'I should not like to tell my father a lie, because I could not look him straight in the face afterwards.' I felt such a condemned wretch—was at my wits' end.

About twelve months after that I was reading the Word of God one morning and promiscuously (as I thought) opened at the 5th chapter of John and read, and when I got to the 14th verse I stopped, for there came such a flood of light into my soul and such a peace that I lost my sin, my feeling of condemnation, my wretchedness and misery. It was as if the Holy Ghost breathed the words into my heart. The trees were new; the heavens were new; everything seemed new. Then it was I had a taste of God's pardoning mercy in Jesus Christ; then it was my soul was set at liberty. I understood now how Jesus Christ was the end of the law for righteousness, that He, by dying the death of the cross, had put away my sin and I felt I was made whole.

"A few weeks afterwards I was walking down the Holloway-rd. and the Lord dropped these words into my soul: 'Fear not, for I have redeemed thee: I have called thee by thy name; thou art Mine.' It was as if the heavens opened, and my heart was filled with the love of Christ. I could have wept for joy. I continued thus for two about years, when I seemed to lose everything—the consciousness of my former state and the joy of His salvation; my sin came before me, the first dream was brought back vividly to my mind, and I wondered if all I had passed through was of God. The enemy told me I was a hypocrite—that I had deceived my father. This brought me to cry in felt bondage, 'That if what I have passed through is of Thy Spirit, apply Thy word with power to my conscience;' and these words were spoken to my heart, 'Now are ye clean through the word which I have spoken unto you.' Since then, though I have had conflict, castings down and liftings up, I have not lost hope for my soul's salvation. I bless His name that He hath not dealt with me according to my sins."

After tea, to which a large number of friends sat down, the chapel was well filled for the evening meeting. The choir was again occupied by Pastor J. Kingston, who read the 2nd chapter of Titus; after which Mr. Pierpoint implored God's blessing.

Mr. Boulton then related his

CALL TO THE MINISTRY.

"Shortly after my dear father's home-call I felt constrained to follow the Lord in the ordinance of believers' baptism. Accordingly I was baptized at Ebenezer Chapel, Elthorne-road, and received into membership with the Church at Zoar, Tollington Park. At the baptizing service both the late Mr. W. Osmund and Mr. J. Kingston earnestly prayed that I might be called to follow in the steps of my father as a minister of the Gospel. At the time I gave but little attention to those utterances; but since, the fact that two of God's servants should pray for me, has been the means of encouragement.

"As time went on I found myself in deep exercise about speaking in the Lord's name. The Word of God would talk to me and passages of Scripture opened to my understanding, showing God's salvation through the blood of the Lamb. Often I was really preaching as I walked through the streets and wheresoever my private walks were taken. The solemnity of preaching the Word, however, almost overwhelmed me. At times I prayed against my burden, begging the Lord to remove it, at other times asking the Lord to make known His will unto me. I did not want to be a *man-mode* preacher or a self-sent one. While in deep soul anguish about the ministry on a certain occasion these words fell into my soul, 'Open thy mouth wide and I will fill it.' 'Go thou and preach the kingdom of God' Following these Scriptures, verses 5-8 in the 1st chapter of Jeremiah arrested me with much power. Notwithstanding, no man hired me, which was a great trial. An article in the E. V. & G. H. by the late W. Winters was much blessed to me at this time. I was helped to watch and wait for the Lord's blessing. Being present at a meeting in Ebenezer Chapel, Canonbury, the late J. W. Banks called upon me to speak. This I attempted, but felt so confused that I announced the wrong chapter containing the verse spoken upon. Up to this time all my exercises had been looked up in myself. To my surprise, at the close the minister requested me to preach on the Sunday. With a burdened heart and in much trembling I promised as the Lord should help. When the time came all my fears removed and I was at happy liberty in speaking. Repeated calls came and

God's blessing was evidently given, which to me was a further token of His sanction upon the engagements. Then one of the deacons of Jireh Chapel, City-road, requested me (with the consent of the Church) to preach one Sunday. This led me to the throne of grace, wrestling for gracious guidance and help. Persuaded at length that it was of the Lord, I went. Repeated invitations were given and I was graciously helped to supply at 'Jireh' for two years.

"Called to preach at Dunstable—through the instrumentality of Mr. J. Kingston—proved to be the Lord's way in leading me to Zion, Heaton-road, Peckham, by a remarkable Providence (this was related), where eventually I became Pastor and received my first 'seal,' followed by others to my ministry. There I remained four years and had many happy days. Then the Lord led me to settle as Pastor of the Church meeting at the Baptist Chapel, Chelmsford, where eight years of honest labour, accompanied with many signs of God's blessing upon Pastor and people, formed sacred and hallowed associations, the memory of which will long abide.

LEADINGS TO BRIGHTON.

"During the early part of 1905 I was greatly exercised about remaining at Chelmsford, and after much heartfelt prayer for direction tendered my resignation. By a unanimous vote the Church urged me to reconsider. My feelings of Christian regard for the people moved me to accede to their request. In this decision I was not happy, because I felt I had given way to my feelings rather than following the Lord's bidding. Among invitations which came to me to supply at this time was one from West-street, Brighton. As I had consented to remain at Chelmsford, the deacons gave me the right to fulfil engagements. In due course the appointments at West-street were kept. At the first I did not in the least feel drawn to Brighton. One Sunday the late deacon (Mr. Edwards) at the close of the service put his hand upon my shoulder and enquired if the Holy Ghost had given me any leaning to West-street. The saying followed me, and when at West-street on subsequent occasions I felt drawn to the place and people, and much so because of the low condition of the Church and congregation.

"At length the trustees and deacons of West-street approached me as to taking the oversight of the Church. As I was a Strict Baptist by conviction and practice, I told them I felt I could only consider the matter prayerfully upon the condition of the Church being Strict Baptist.

"Eventually the Church and congre-

gation agreed to this course after much prayer for guidance. In August, 1906, an invitation to become their minister was sent. Then followed weeks of soul exercise, wrestlings at the throne of grace and watchings for divine leadings. Difficulties upon difficulties presented themselves, which in time were removed, and at last the path of prayer brought deliverance in the message given to me. 'Go, and I will be with thee; there will I nourish thee. This is the way: walk ye in it.' These and many Scriptures led me to decide to leave Chelmsford and remove to Brighton.

"The parting at Chelmsford I shall never forget. My ministry closed at Chelmsford on April 8th and commenced at West-street on April 14th. Up to the present the Lord has graciously given unexpected and continuous prosperity, and we have been greatly helped. To the Eternal Jehovah be all the praise.

This statement was followed by one from the Church secretary, Mr. Parsons, who, after referring to the labours of the late Pastor (Mr. W. Harbour), detailed the way in which the Church had been led to ask Mr. Boulton.

The hands of the Pastor and deacon having been joined by Mr. Kingston, Mr. T. Carr earnestly sought the blessing of God on the union and recommended Pastor and people to the Lord, after which he gave an address very appropriate to the occasion.

The charge to the Pastor was given by Mr. James E. Flegg and that to the Church by Mr. S. T. Belcher.

Mr. Pizzey, deacon of the Church at Chelmsford, then in a few words expressed the hearty wishes of himself and friends at Chelmsford for Mr. Boulton observing in the course of his remarks that some things in connection with his removal which had not appeared clear to him had been made clear that night.

Mr. Jarvis, of Greenwich, closed these happy meetings with words of congratulation and good wishes.

"REHOBOTH," MARGATE.

LORD'S DAY, December 1st, 1907, will ever remain a memorable day in the history of the above-named Church, for on that day we worshipped God in Trinity Hall, Hawley-street, for the first time, a building that we are now established in as our spiritual home.

Probably some readers of the "E. V." know this building better by another name, and may have worshipped therein, like some of our own company did, when it was known as Love Lane Chapel. Herein Nathaniel Faulkener and the Woodwards, and Mr. Wilcockson ministered respectively for many years.

Subsequently the Plymouth Brethren

took this chapel, and executed structural alterations, made a baptistery, and effected such internal improvement that gives the place to-day quite a different appearance to that of the days of the above-mentioned ministries.

About four years ago the Brethren moved into their new hall, and the old chapel was taken by a London firm and turned into a furniture shop.

Seeing it closed throughout the summer of 1906 we enquired for and obtained the first refusal should the tenacy fall vacant, which it did at the end of October, 1907. From that time nothing but a delightful unanimity characterized all our deliberations and business transactions as a body of people, that led to the taking and furnishing of Love Lane Chapel for our home spiritual. Thus the Lord has directed our steps into the possession of this historic place of worship, which from the days of the Plymouth Brethren has been known by the name, "Trinity Hall."

The hall is centrally situated. It is lofty, well lighted, and has plenty of means for ventilation. Its seating accommodation is about 120 to 130 at the most, and having seated it with pitch-pine seats, we have through the goodness of God a bright and comfortable chapel. And it was in keeping with God's dealings with us and our felt gratitude to Him that we commenced our first service by singing "Praise God," &c.

And now, for the work in general and the Sunday-school which was started on that happy day, we ask an interest in the prayers of the people of God that He will increase and bless us more and more for His name's sake.

W. A. DALE.

CALVINISTIC PROTESTANT UNION.

THE autumnal conference was held at Zion, New Cross, on November 26th.

Mr. T. G. C. Armstrong presided in the afternoon, when the subject of the C.P.U., its work and needs, came up for discussion.

Pastor W. Sinden gave a succinct account of its origin and the sphere of its operation from its commencement in 1887, followed by Dr. Bumfitt, M.A., Pastor J. E. Flegg, and Mr. D. Catt (organizing secretary).

Tea and conversazione followed, the evening meeting being presided over by Pastor J. Bush, who emphasized the necessity of keeping to the old paths in matters of doctrine and Christian practice.

Mr. W. S. J. Brown (Tadworth) gave a very lucid and luminous address on Calvin and his teaching, followed by Dr. Bumfitt, Mr. W. Walsh (F.R.H.S., Author of "The Oxford Movement"),

and Mr. L. D. E. Smith (Ed. *Protestant Times*).

Mr. D. Catt advocated the celebration of Calvin's 400th birthday in 1909 by holding a Protestant mass meeting in the Albert and Queen's Hall and the erection of a statue or institute to his memory.

The gatherings, which were of an enthusiastic character, rather suffered in numbers, doubtless through the Protestant meeting at Queen's Hall the previous evening and the inclement state of the weather.

MOUNT ZION CHAPEL, CHADWELL STREET.

THE fifty-sixth anniversary of this historic place of worship was held on Lord's-day, December 8th, and on Tuesday, December 10th, with fairly good and appreciative congregations, notwithstanding the unfavourable weather.

At ten o'clock on Lord's-day morning our usual prayer meeting was held, presided over by our good friend, Mr. W. R. Fricker, who has been present on every occasion since the place was opened. He gave out the hymn "Mount Zion's faithful King" (332 Denham's), after which he read Psa. xxxiv.

At eleven o'clock the pulpit was occupied by our Pastor (Mr. Edward Mitchell), who read Psa. cxlvii. and took for his text Psa. cxvi. 12, 13, "What shall I render to the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord." He divided it into two heads—

I.—An admiring exclamation. "What shall I render unto the Lord?"

II.—A gracious resolve. "I will take the cup of salvation, and call upon the name of the Lord."

He added this text had been much in the mind of our late brother (Mr. W. Abbott) during his last few days on earth, whose loss to us as a Church he deeply regretted. The preacher reviewed the Lord's goodness to us during the whole period since the Church was formed, during which time we had only had two Pastors—his honoured predecessor and himself. He was pleased to say that the same grand and glorious truths were still proclaimed there as when the place was first opened, and he was thankful that love and unity prevailed among us.

In the evening at 6.30 Mr. O. S. Dolbey delivered a very excellent sermon from Dan. vi. 20, 21, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" and the answer given by Daniel. His heads were—

I.—The man. Greatly beloved.

II.—The lions. The enemies of God's people.

III.—The question: "Is thy God able to deliver thee?"

On Tuesday afternoon, at 3.30, Mr. J. E. Hazelton preached a helpful sermon from John x. 35, "The Scriptures cannot be broken," which he divided into two heads—

I.—What did Christ mean by the Scriptures?

II.—How did our blessed Lord deal with the Scriptures?

Our friend gave no quarter to the Higher Critics, and in reviewing the life of our dear Redeemer pointed out His favourite expression, "It is written," showing that the Saviour quoted freely from "The Penteteuch," which was rejected by about five out of every ten ministers in the present day.

At 6.30 a public meeting was held, presided over by our Pastor, who was supported by brethren Bush, Jones, Mutimer, W. H. Rose, and H. D. Tooke.

We commenced with the hymn, "Kindred in Christ" (793 Denham) after which the Chairman read Psa. cxxii., and prayer was offered by Mr. W. S. Baker. The Chairman said his own speech was contained in the opening hymn, and he heartily welcomed his dear brethren who had come to speak to us, and he hoped that each one would carry out the sentiments of the verses in that hymn, and talk about "What Christ did for us and what He is doing now." Paul knew nothing among men but "Christ and Him crucified."

Mr. W. H. Rose (Highbury) spoke from Psa. cxxxii. 13, "For the Lord hath chosen Zion," making choice remarks.

Mr. Thomas Jones gave a very experimental address from "My grace is sufficient for thee," adding that the greatest victories had been won upon our knees.

Mr. Bush spoke from Rom. viii. 34.

Mr. Tooke dwelt upon Ephes. iii. 21, "Unto Him be glory in the Church."

Mr. Mutimer closed with Numb. xi. 6, "Nothing but this manna," which he said symbolised our Lord Jesus Christ.

After a word of thanks from our President the meeting closed with prayer and Doxology. Thus ended a happy day. D. BUTCHER.

STAINES BAPTIST CHAPEL, BRIDGE STREET.

RECOGNITION OF MR. W. S. BAKER
AS PASTOR.

SERVICES in connection with the settlement of Mr. W. S. Baker as Pastor of the above Church were held on Thursday, December 12th. Good congregations assembled notwithstanding the wet weather.

At 3.30 the chair was occupied by Pastor H. T. Chilvers, supported by Pastors Edward Mitchell and J. T. Attwood.

After the opening hymn Mr. Attwood read 2 Cor. v. and offered prayer.

The Chairman expressed his great pleasure at being present, and spoke in high terms of the new Pastor.

Letters of congratulation had been received from Mr. I. C. Johnson and Mr. C. W. Sears, whilst telegrams had been sent from Mr. A. Mackenzie and Mr. David Mann.

Mr. Baker then related his call by grace and call to the ministry. He stated that he was very young indeed when he first thought upon Divine things. His parents brought him up to attend the sanctuary, and this caused him some anxiety lest it should not be the Holy Spirit's work, until he heard his Pastor (Mr. E. Mitchell) say, "If you have a desire in your heart for Jesus it is not the result of environment or education, but it's because God is seeking you," and that morning peace came into his soul, and he longed to join the Church. He was, however, somewhat exercised, as he had not seen sin in its proper light; but about April, 1894, he realised a sense of it in such a way that (like Bunyan's pilgrim) it was intolerable. In July that year he made up his mind to throw over religion but the Lord used one of His servants (Mr. Silvester) to lead him to the light from the words, "Jesus only." After this he longed to tell others of a Saviour's love. Mr. Webb (superintendent of the Sunday-school) found him a class, and he subsequently became secretary of his Pastor's Thursday evening Bible-class, which office he held for thirteen years, and which had proved a blessing to him. About this time he came in contact with Mr. T. Cole and Mr. H. T. Chilvers, who assisted him much. He felt a desire to go out as a foreign missionary, but God's will did not seem to lead in that direction, and very soon he was invited to preach at Dacre Park. He hesitated at first, but the word from the Lord came, "Go in this thy might," and he went. When he received the invitation to settle at Staines he was much exercised, but in May of this year he attended a meeting of the London City Mission and heard Dr. Pierson speak from the words, "Seek ye first the kingdom of God;" and that night he settled the matter. His desire only was to preach "Christ and Him crucified."

Mr. E. Mitchell then joined the hands of Mr. Baker and the deacon of the Church, and commended them to the Lord in very affectionate tones. After this he gave the Charge to the Pastor in a solemn, earnest manner, and exhorted him to cleave to the glorious truths of the grand old Gospel. He spoke in highest praise of Mr. Baker, and of the love and esteem in which the friends at Chadwell-street held

him, and how much he had valued him as the secretary of his Bible-class, which he so regularly attended. The numbers present that afternoon from London supported his statement.

Tea was then taken, to which a large number sat down.

At 6.30 the chair was taken by Mr. F. J. Catchpole, supported by Pastors E. Mitchell, W. Chisnall, H. T. Chilvers, and H. de Vere Gookey.

After singing the Chairman read Rom. x., and prayer was offered by Mr. Chilvers. The Chairman then expressed his pleasure at taking part in the services, and hoped that the place might be the birthplace of many souls. He trusted their new Pastor would preach (I.) Generation, (II.) Degeneration, (III.) Regeneration.

Mr. Chilvers then gave the Charge to the Church, earnestly beseeching the members of it to rally round their Pastor and to encourage him all they could.

Mr. W. Chisnall spoke of the need of the missionary spirit in the Church, and rejoiced that he had a near neighbour in their Pastor.

Mr. H. de Vere Gookey trusted he would preach the only way of Salvation through the precious blood of Christ.

Pastor E. Mitchell wished them God-speed, after which Mr. Baker thanked all his friends for coming, especially as the weather was so unfavourable.

The meeting closed with the Doxology.
D. BUTCHER.

GURNEY ROAD, STRATFORD.

THE Church anniversary services were held on Lord's-day, November 24th, when the Pastor preached both morning and evening.

On the following Tuesday Pastor E. Mitchell preached in the afternoon a sermon full of the Gospel truths from John iii. 36.

A public meeting was held in the evening, when the Pastor presided in the regretted absence of Mr. F. J. Catchpole.

The Church secretary (Mr. J. H. Rider) gave the annual report, which stated the past had been a year of progress. From November 1st, 1906, to October 31st, 1907, eighteen have passed through the waters of baptism, sixteen of these being added to the Church; eight received by transfer, and three on their own testimony, making in all twenty-seven new members. Two had been removed by death and one by transfer, leaving a nett increase in the membership of twenty-four. During the present pastorate of a year and ten months forty-one had been added to the Church, the total membership being 161.

The congregations at all services had been maintained, but there was room for others. To this end there was

constant prayer and a missionary spirit, which permeated a large section of the Church and congregation, and this was a cause for rejoicing.

All auxiliaries were in healthful operation.

The Sunday-school was increasing in numbers and efficiency. Special free grace mission to children was conducted by brother Cooper, the object of which was to gather the children on Sunday evenings, especially from the streets, to instruct them in the Word of God.

A Gospel Mission service was also held on Sunday morning for adults, being a continuation of the Open-air Mission.

Dorcas Meetings, Mothers' Meetings, Band of Hope, and Gospel Band also provided abundant scope for earnest service, and were all carried on by zealous and devoted workers.

It was a matter of much thankfulness to report that during the year the balance of debt on the Sunday-school buildings had been cleared off, and that the thorough renovation of the chapel had been undertaken, which cost over £300, and the friends were heartily doing their utmost to clear off this also.

The report acknowledged the goodness of God in giving a faithful ministry, the beloved Pastor having been signally helped and sustained in his work, many having been called from darkness into God's marvellous light, and at the present time there was no cloud to darken their path. The heartfelt feelings of the friends were expressed in the language of Philip Doddridge when he sings:—

"My Helper, God! I bless His name:
The same His power, His grace the same;
The tokens of His friendly care
Open and crown and close the year."

The Pastor expressed his own personal gratitude to God for help given, and to the deacons and members generally for their loyal and loving support.

Brethren Galley and Mitchell followed with powerful and heart-stirring addresses.

Considering the inclemency of the weather the attendances were good and the collections satisfactory.

We face a new year with our hopes centred in the promises of God, and in the full assurance that He to whose praise we raise another "Ebenezer" will prove Himself our unfailing and all-sufficient help and strength.

Aged Pilgrims' Corner.

THE Autumn Sale of Work at the Hornsey Rise Home was well attended and the proceeds for the Benevolent and Maintenance Funds were larger than for several years past. The inmates and friends took tea together in the

Hall, and the evening sermon was preached by Mr. J. W. Dance, of Leamington, from Isa. xliiii. 10. The discourse was much appreciated. The winter months would be rendered more cheerful to many of the aged friends if visitors would make their way to the Home in larger numbers. The prayer-meeting on Saturday evenings at 6.30 needs strengthening.

The January *Quarterly Record* will be sent, post free, on application. It contains a portrait of the late Mr. J. A. Wallinger, of Brighton, with a sketch of his life and other illustrations, and a variety of interesting matter. The Committee are anxious to further increase the circulation of this periodical and of the Society's literature generally.

The Centenary Fund is about to be closed and any outstanding Collecting Books and Cards should be sent to the Office at an early date. Much fresh interest has been awakened by this effort and the result will tend to relieve the pressure of the Homes upon the general funds. 143 of the approved candidates have been placed on the £5 5s. Pension, and 99 of the £5 5s. Pensioners have been placed upon the £7 7s. Pension.

Through the kindness of Mrs. James Jones the inmates of the Camberwell Home have enjoyed a trip to Bexley, where tea was provided and cheerful addresses given. Such attention does much to brighten the pathway of our aged friends and is gratefully appreciated by them. A hearty welcome will be given to all visitors to this, the oldest of the Homes of the Society.

Gone Home.

MR. WALTER ABBOTT.

Our brother, who has so recently passed from us, was born in the small town of Witham, Essex, on October 10th, 1837. He came to London when quite a young man, with small worldly possessions, but, it is believed, with the fear of God in his heart. After a few years he commenced business for himself in the Goswell-road, and was led to attend Bethesda Chapel, St. Luke's, where the late J. S. Anderson was ministering at that time. Mr. Anderson baptized him and received him into the Church, where he continued in honourable membership until in 1890, Mr. Anderson having left Bethesda for some years, he united with the Church at Mount Zion Chapel, Chadwell-street, then under the Pastoral care of the late Mr. John Hazelton, where he continued until his removal to a higher sphere. In 1883 he was elected a deacon, which

office he held until about two years before his death, when he resigned owing to his inability to attend to its duties.

Our brother was well-known among the Churches in London. He was for many years a prominent member of the committee of the M.A.S.B.C. and occupied the presidential chair in 1899. For many years he was connected with the Strict Baptist Mission, and was its treasurer for several years, only relinquishing that office on removing into the country in 1903, and retaining a lively interest in its welfare to the last.

The Lord prospered him in business, and he became a generous helper of the Churches in need, and forward in every good work. The Aged Pilgrims' Friend Society had a warm place in his heart, and for some considerable time he was a member of its committee.

Retiring from active participation in business in 1903, he removed to Fairstead Hall, a quiet country place within four miles of his birthplace. About two years ago his health began to fail, and his visits to London, which had been fairly frequent, became few and far between. His doctor and a physician who was consulted pronounced him to be suffering from diabetes, and in consequence, from weakness of heart. He last visited London in the beginning of October, when he spent a week with friends, and the first Lord's-day in his own dearly-loved spiritual home. He was present at the prayer-meeting before morning service and engaged in the service, was at morning and evening services, and the communion following, and went into the Sunday-school in the afternoon. With his face radiant with happiness at the close of the day he spoke of the joy he had experienced; it had been emphatically a good day. We did not know then that we should see his face no more on earth—that it was really his farewell to us all at Mount Zion. About November 15th he had a heart attack, accompanied with severe vomiting. All that medical skill and affectionate nursing and attention could devise was done for his relief, but in vain. The attack continued and increased in severity until the heart succumbed on the 25th, and the ransomed spirit, released from the body, returned to its Redeemer and Lord. His sufferings during the last week were intense, but borne with great patience and resignation. He received a full assurance of His interest in Christ, an experience he had for years earnestly sought, a short time before the last illness, and in moments when the sickness abated with great fervour and thankfulness he praised His God. The words of the psalmist—"What shall I render unto the Lord for all His benefits

toward me? I will take the cup of salvation, and will call upon the name of the Lord"—were repeated by him with deep feeling many times. Expressions of gratitude concerning the Lord's mercies to him—"Who daily loadeth me with benefits" and kindred things—were often on his lips. His sun has sunk here, but only to rise in another hemisphere.

The interment took place in "All Saints" churchyard, Witham, on Friday, November 28th, in the presence of a number of sorrowing and sympathising friends. His Pastor, Mr. E. Mitchell, officiated, and deacons W. R. Fricker and J. Webb, together with Mr. H. S. Nunn and D. Butcher, represented the Church at Chadwell-street, and Mr. W. Bumstead and Miss Phillips the Aged Pilgrims' Friend Society.

Mr. Abbott has left behind him a fragrant memory. No man was more esteemed or deeply loved by the Church at Chadwell-street than he. Kindly, affectionate and cheerful, his face was a recommendation, as for many years he fulfilled his office and showed the people into their seats. Sympathetic and generous, his ear, heart, and hand were ever open to those who were in trouble. His peace-loving disposition diffused a peace-preserving influence around him. Diligent in the discharge of his office, his presence was rarely missed when the doors of the chapel were open. A lover of the Gospel, from an experimental knowledge of its value, he was emphatically a good hearer and ever ready to speak a word of cheer to his Pastor. His memory is endeared by a thousand acts of kindness. Our closing testimony, which sums up what we feel concerning him, is found in Acts xi. 24: "*He was a GOOD MAN.*" The Lord in his rich mercy raise up many more like unto our brother for the help of His Churches.

Our brother leaves a sorrowing widow and eight children to lament their loss. Our sympathies are with them.

E. MITCHELL.

JAMES CATTELL,

Minister of the Baptist Chapel, Bessels Green, Sevenoaks, Kent (1820—1907). Many will learn with sorrow that this greatly beloved minister of the Gospel passed home on November 13th, at the age of 87. Failing sight led to his retirement from the pastorate some twelve months since, but he otherwise retained an unusual amount of physical vigour almost to the end. His spiritual perception also remained not only undimmed but rather deepened, of which striking evidence was afforded by his prayers during his last brief illness.

Born just a year after our late Queen, he was the son of an esteemed deacon of the Baptist Church at Over, Cambs. He was called by Divine grace when in

his 20th year under the ministry of Octavius Winslow at Leamington, who, seeing that he was a young man of power and promise, endeavoured to persuade him to enter a Dissenting college and so prepare for the Christian ministry. This, however, was not the Divine plan. He continued for some years in business, while supplying many Churches round Cambridge and superintending the Sunday-school of the chapel in his native village.

After some years his steps were directed to East Grinstead, Sussex, and here, as a "bush parson," to use his own description, he continued in active service for his Master, doing much and effective work as an open-air preacher. At length his temporal circumstances changed so as to give him more leisure, and he became Pastor at Ramsey, Hunts. Here he laboured for nine years, and was universally respected. In 1876 he accepted the pastorate at Bessel's Green, where he laboured for some thirty years, beloved by all who knew him. A firm believer in Strict Baptist principles, an uncompromising advocate of temperance, a staunch Free Churchman, and ever the champion of the poor and the oppressed, his sterling and lovable character won the esteem of all. He was called to various public offices in his district, and his influence extended far beyond his own Church and village.

Striking proof of the esteem in which he was held was shown at the interment on Saturday, 16th, when Free Church ministers and Anglican clergymen alike took part in the service. We thank God for such a life. We pray that Divine grace and consolation may be given to his bereaved widow, and that his Church, which was so dear to him, may continue to receive tokens of the blessing of God.

HENRY N. PHILCOX.

MR. GEORGE SAVAGE,

Who was well known to many of our Churches where he has preached the Gospel and presided over gatherings, was called home last month.

He appears to have accompanied a friend to hear the late James Wells in 1859 and afterwards was a frequent attendant on his ministry. He joined the Church worshipping in Gee Street, Goswell Road, under the pastoral care of Mr. Cowley. After Mr. Cowley's death, the cause being discontinued, Mr. Savage attended Mr. Heath's ministry at the Haberdasher's Hall and subsequently united with the friends at Great Alie Street. Removing to Wimbledon he attended the Chapel in Merton Road, and from about that time he went out preaching in various places.

His son writes that his father was a strenuous thinker, a great worker and a firm believer. He often referred to his having taught himself Greek after business hours so that he could read a Greek Testament. His life was full of activity and energy to within an hour or so of his being called home. He lived justly and honestly, without cant and hypocrisy. He was wise in counsel and generous in assistance to those in need.

I shall never forget his preaching from Phil. iv. 8; the savour of the discourse remains to this day. At the funeral of the late Mrs. Garrad he gave an address at the grave from Eccel. xi. 3. Solemn but precious were his grace-given utterances on that occasion, long to be remembered by several young people who were present.

In private he was privileged to live what he preached, and his conversation every time I was in his company savoured of grace, and all present knew he had been with Jesus.

If my memory serves me rightly the last Sunday evening service at the Grove he specially deared me to commence with that blessed hymn—

"By me, O my Saviour, stand
In every trying hour,
Guard me with Thy outstretched hand,
And hold me by Thy power.
Mindful of Thy faithful Word,
Thine all-sufficient grace bestow,
Keep me, keep me, dearest Lord,
And never let me go."

May this be our happy lot.

J. B. LATHAM.

WILLIAM STRINGER.

On Wednesday, the 26th November, our beloved and much esteemed brother, William Stringer, after a short illness, entered into his heavenly inheritance in the 84th year of his age.

He was born in the parish of Orpington, Kent, and at the age of eight years was removed, in the providence of God, to Farnborough, where he attended the Church of England, joining the choir when twelve years of age, and to use his own words, "was truly wedded to the Church and was a proud Pharisee."

When fourteen years old his uncle, Mr. Thomas Stringer, a faithful minister of the Gospel of the Grace of God, and one who still has a place in the heart's affections of many who knew him, came to the village of Farnborough to preach, this being the commencement of his ministry, but the minister of the Church having described the doctrines of grace as preached by his uncle as dangerous, he, the youthful William, would not attend the chapel for some time. At

last, in the providence of God and in accordance with the Divine purpose, he was led to enter the despised meeting house, and there Jehovah the Spirit graciously met with him, and though at the first he disliked and argued against the doctrines of free and sovereign grace it was not long before he saw that the preaching of his uncle was the truth and quite in agreement with the Divine testimony of the 8th and 9th chapters of the Romans, his soul was set at liberty and the Bible now appeared to him a new Book. He continued to profit much under the ministry for some time; then he passed through a season of much conflict and soul depression, fearing that he had been deceived and had no interest in God's salvation. This continued for about six months, when his captivity was turned and even all things in nature seemed to have changed. He continued to sit under the ministry of Mr. Stringer until in the providence of God his uncle was removed to London, which he felt very much.

Sometime after this the subject of this memoir, in answer to much earnest entreaty, was brought to London and not long after was baptized by his uncle in the year 1849, and in the year 1852 joined the Church of God worshipping at Webb Street, Bermondsey, under the Pastorate of the late Mr. T. Chivers, where he was chosen a deacon and also conducted the singing.

About 1871 he went to Lynton Road, the Church removing there from Webb Street, when the late Mr. R. A. Lawrence was the Pastor. He continued there till 1887, having served the Church as a deacon for thirty-five years. From Lynton Road he came to the Surrey Tabernacle and in 1894 joined the Church, where he continued an honourable and most useful member to his death. Our brother, except through illness, was always in his place at the ordinary services and also at the prayer meeting, and as he was helped of the Lord supported all the Institutions in connection with the cause, and to quote his own words, "I have always prized the means of grace and have often been surprised when I have seen some of the Lord's children so neglect the house of God. Where should we go when we want a blessing but where our God has promised to bless us?"

From 1882 to 1904 he took the service once a month at the Aged Pilgrims' Asylum, Camberwell, and was often seen at the anniversary meetings of the Strict Baptists throughout London and in some country places near. The last

public meeting he attended was the Centenary of the Aged Pilgrims' Friend Society held at the Cannon Street Hotel on October the 18th.

He was a trustee of the Lynton Road Baptist Chapel and also of the Surrey Reformed Benefit Society.

During his short illness he was very much supported and enjoyed much of the presence of his Divine Lord and Master, and hoped he might be restored, observing to his niece that if he were they would magnify the Lord together in His house. On another occasion he said "How good the Lord is to such a poor, helpless sinner. What should I do without Him? He is my salvation and it is all of His grace that I am made to differ."

When he had very much difficulty in breathing it was said to him, "The Lord could relieve you." At once he replied, "If He does not we must not call His wisdom in question," repeating the lines:

"With feeble light and half obscure,
Poor mortals His arrangements view."

Also—

"Every dark and bending line
Meets in the centre of Thy love."

In earnest prayer he sought the Lord's blessing on his family, and that if it were His will they might be found at His right hand; also on the Pastor and the cause of God at the Surrey Tabernacle.

When visited by the writer he said, "Tell the people this is where I am spiritually"—

"Dressed in His righteousness alone,
Faultless to stand before His throne."

The last words he was heard to utter were, "Dear Lord Jesus, do give me an abundant entrance into Thine heavenly kingdom." Some of us had hoped that he would have been spared to the Church of God in which he was a pillar, but our God who worketh all things after the counsel of His own will had otherwise determined, and "after he served his own generation by the will of God, fell on sleep and was laid unto his fathers."

The interment took place at Nunhead Cemetery on Monday, the 25th November, when a good number of brethren and friends were present. The service was conducted by brother Dolbey, his Pastor, whose testimony had been much blessed to his soul.

J. M. R.

DEATHS.—We regret to have to hold over some Obituary Notices until next month.

THE EARTHEN VESSEL

AND

GOSPEL HERALD.

E. V., VOL. LXVI., No. 743. G. H., VOL. LXXVI., No. 902.

“ Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDMUND DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

“ He saith unto Peter, ‘ Simon, sleepest thou? Couldst thou not watch one hour?’—Mark xiv. 37.

“ Lighten mine eyes, lest I sleep the sleep of death.”—Psa. xiii. 3.

“ Quick as the apple of an eye, O God, my conscience make;
Awake my soul when sin is nigh, and keep it still awake.”

A SLEEPY DEVIL.

SLEEP is a gift of God. Money will not purchase it, or drugs procure it. It is denied to demons and lost souls in hell: It is often denied to men as one of God’s punishments for their sins. When enjoyed, it should therefore be regarded a mercy and evoke gratitude to its kindly Giver.

Nevertheless, it may be unduly indulged in, and suffered to rob us of precious hours which should be devoted to duty or devotion. Sluggards, or those who habitually sleep more than nature requires, are blamed in the Word of God; while Christians, who dissipate their energy in this way, incur His high displeasure.

Physical drowsiness is sometimes employed as a figure of the cold and careless condition of soul into which we are prone to fall. Hence *spiritual* wakefulness is enjoined on God’s children: “Be sober: be vigilant;” “Let us not sleep as do others;” “It is high time to awake out of sleep.”

To this Bunyan refers when he represents his pilgrim as sleeping in the arbour on the Hill Difficulty, which, as Cheever well observes, “was erected only for the refreshment” of true pilgrims “when weary” and for the relief of their *spirits*, and not as a place of repose and slumber, to afford ease to the *flesh*.

Physical drowsiness, or the tendency to actual sleep when the business of life or the calls of religion claim energetic attention, is, however, often a temptation to God’s living children. Who has not

been betrayed into sinful slumber in the house of prayer, even when an honoured pastor and teacher was delivering a message which our souls desired to receive with profit? Who has not felt *spiritually* rebuked for sloth by Solomon's warning to the sluggard (Prov. vi. 9—11), when in the light of the early day we have dozed at our ease instead of devoting our morning hours to prayer or the study of the Word of God?

To this William Huntington blessedly refers in his "Kingdom of Heaven Taken by Prayer:"—

"The best moments I enjoyed in prayer were generally early in the morning. This I experienced for nearly twelve months, a few intervals excepted; and the evenings with my Bible were almost as sweet. But I was suddenly bereft of these privileges by a state of lethargy, which quite overwhelmed me. As soon as I opened the Bible I grew drowsy. If I prayed, I fell asleep on my knees. In the morning I seldom woke till it was time for work, and then I could not stop to pray. This sent me to my work groaning at my hardness of heart. For many weeks I laboured under this lethargic frame and could not overcome it. I then thought I would retire at seven rather than lie so late in the morning at the expense of such sweet communion with Christ. Formerly I could wake at about three o'clock, but now I could not till six, and all my efforts to overcome this drowsiness were in vain. It then came into my mind to pray against it, but I thought it could not be a temptation, as sleep was the gift of God to His beloved (Psa. cxxvii. 2), and I had enjoyed it as such. This, however, was not such sleep, for I hated it. However, at last I prayed to be wakened at such an hour. This God did; but I found myself so tired that I could not rise. It was amazing how this troubled and foiled me, till this Scripture came to my mind, 'Without Me ye can do nothing' (John xv. 5). Indeed I found it so, and prayed the Lord to take this drowsiness away, which He accordingly did.

"Reader, beware of a sleepy devil, for he is as bad as any. When once you begin to cry, 'A little sleep, a little slumber, a little folding of the hands to sleep; then shall thy poverty come as one that travaileth, and thy want as an armed man' (Prov. vi. 10, 11)."

This occurred more than a century ago, but the essentials of religion remain unchanged.

"The long cloud of witnesses show the same path to heaven."

The identical trials which our fathers knew we also must experience—"That which hath been is now: and that which is to be hath already been."

This is amply confirmed by the next episode in the reminiscences of our late friend.

EARLY DEVOTION.

"About this time, one of Huntington's books was greatly blessed to my soul and opened up many things to my mind of which I had before been ignorant, especially the portion in which he speaks of the craft and subtlety of the devil in making out

natural drowsiness an instrument to divert us from spiritual diligence in seeking the face of our Heavenly Father. He there recounts a snare in which he was caught, and thus robbed and spoiled of much of his joy and zeal in the things of God. This he quaintly describes as having been beset by 'a sleepy devil.'" The reference, we need not say, is to the passage above quoted.

"This was just my case at this period of my life, though I knew not what was the matter. For instance, I would look forward to a nice quiet Lord's-day afternoon with my book, from which I often gleaned a scrap at meal-time and other odd moments, my time being much otherwise occupied in business. To my great mortification, however, it often happened that I had scarcely sat down thus, anticipating great enjoyment of the volume before me, when a heavy drowsiness would set in upon me and make me almost ready to knock my head against the wall with vexation. A similar experience was so well shown up in Huntington's narrative that I was led to cry to the Lord for help against the temptation. The next Saturday night, if I remember rightly, on retiring to bed very weary, I sincerely prayed that God, for Christ's sake, would be pleased to manifest His power in me by awakening me early on the coming morning. I begged Him to quicken my soul in His ways, and that, as a token that He had been pleased to answer my petition, if it were His blessed will, He would be pleased to awake me as *early* as six o'clock—about two hours sooner than was usual with me, after being engaged till very late on the Saturday night.

"Well, to my great astonishment, just before the clock struck the hour I had named, I woke with a start. I then recalled to mind what I had asked the Lord for, and I thanked and blessed Him in simplicity and sincerity, and then lay and wondered at His tender condescension.

"Something then seemed to creep into my mind suggesting that it was a delusion for me to think that this was the Lord's doing in answer to prayer, and insinuating that it was too early to rise. At last I found myself giving way and beginning to grow drowsy again, till, on a sudden, the thought occurred, Was this the way to act after so clear an answer to prayer? What must I expect in a similar case in the future?

"So I immediately and stealthily got out of bed, through fear of awaking my wife, and began hurriedly to dress, for I was tempted again and again to return to my bed and not think that the Lord would condescend to pay attention to such a poor, insignificant creature as I.

"But I groaned and persevered, and then fell down before the Lord, and had such a blessed time of loving communion as I believe I shall never forget, and in my simplicity I cried, 'O, Lord, what can I render to Thee for all Thy benefits? I will take the cup of salvation and call upon the name of the Lord.'"

Homely and simple as is the account of the writer's trial and deliverance, none that are wise in heart should pass it unnoticed.

It shows us how crafty is our great adversary in making the very repose which God in mercy grants our poor tired bodies an occasion of sin if we are not watchful.

It exemplifies the love of our covenant God, not only in our circumstances of moment and importance, but in life's little matters.

"He overrules all mortal things and manages our mean affairs;
On humble souls the King of kings bestows His counsels and His cares."

It reminds us that He hears and answers detailed prayer, and still grants tokens for good to His people. O how sweet when God's unseen hand is visible in what He does for us in response to our feeble cries!

It bids us entrust the care of our poor, frail bodies to Him. Alarm clocks and other devices are often resorted to by young Christians as aids to early rising. Far better were it to make it a matter of simple but earnest prayer that the Lord would "wake us," as He did the Saviour, "to hear as the learned" (Isa. l. 4). We might then more often cry, "My voice shalt Thou hear in the morning, O Lord: in the morning will I direct my prayer unto Thee, and will look up" (Psa. v. 3).

Let us then ask Him for relief from the terrible feeling of tiredness which often depresses us in the hour of worship, for physical strength to vocalise the desires of our hearts in comprehensive prayers when alone with Him, and for power to study His Word with full heed of heart. We fail to rise to a true conception of what spiritual prayer really is unless we realise that it includes this simple and holy trust in Him.*

(To be continued).

MINISTERS' CONFLICTS THE COMFORTS OF THEIR HEARERS.—I now see that the conflicts of my soul are the life of the flock and though I am at this time under the continual attacks of Satan, yet I am looking out for better days, and for glorious accounts of some poor souls in future, proportionate to the soul travail that I have waded through. Pray, but never faint.—*Huntington*.

THE GLORY OF CHRIST APPREHENDED BY FAITH.—The revelation made of Christ in the blessed Gospel is far more glorious, more excellent, and more filled with rays of divine wisdom and goodness, than the whole creation, and the just comprehension of it attainable, can contain or afford. Without the knowledge hereof, the mind of man, however priding itself in other inventions and discoveries, is wrapped up in darkness and confusion (John xvii. 3).—*Owen*.

* Edmund Dinham was one of the first members of the Church which worshipped in Eden Street Chapel, and some account of the origin of this with an impartial notice of Edward Blackstock, whose strange vacillations were, God, the occasion of its first existence, from hitherto unattainable sources, may (D.V.) be anticipated in future numbers. See "Memoirs of Hymn Writers," by John Gadsby, pages 59 and 155.

“FRIDAY’S” QUESTION, “WHY DOES GOD NOT KILL
THE DEVIL?” OR, SUGGESTED SOLUTIONS TO
THE MYSTERY OF EVIL.

By A. E. REALFF, LEICESTER.

“The Lord hath made all things for Himself; yea, even the wicked for the day of evil” . . . (“The ungodly *man** is kept for the evil day.”—*Septuagint Version*). Proverbs xvi. 4.

THE teaching of this verse is plain. In calling all His creatures into being, and in originating or permitting the events in which each has a part, God’s object is to magnify and glorify Himself; and though the presence and progress of his enemies may now seem to deprive His moral government of its lustre, His final treatment of the wicked at the last day will demonstrate the wisdom of His conduct in relation both to bad men, and the devil, and his angels.

“He sees the oppressor and the oppressed, and often gives the sufferers rest;
But will His justice more display in the last great rewarding day.”

In a well-known passage in De Foe’s masterpiece, the narrator relates how he instructed his man Friday in the rudiments of Christianity. Having informed him of the truth concerning God as the Creator, he proceeded to state how He sent His Son Jesus Christ to redeem sinners. He then taught him about the devil, God’s relentless enemy, and man’s powerful antagonist, to whom all evil was to be originally traced. In great astonishment the simple-minded black exclaimed, “*If God much strong, much might as the devil, why God no kill the devil, so make him no more do wicked?*”

Forthwith Crusoe explains to him, as far as was possible, that the Almighty has good reasons for permitting His great adversary to act as he does, but that “God will at last punish him with all severity, and that he is reserved for the judgment of the great day, when he will be finally cast into the bottomless pit, to dwell in everlasting fire.”

He concludes by expressing his desire that his faithful servant might experience the enlightening influences of the Holy Ghost, and that thus his conscience might be convinced and his soul saved.

A question similar to that of Crusoe’s Friday has stirred many saintly hearts—“Why did not God long since summarily put an end to Satan’s existence, and so terminate the sin and misery of which he is the originating cause?” To reply to this is the writer’s object.

* The word “man” is not in the original, and the adjective is in the singular number. The meaning, therefore, is that all ungodly moral agents, whether men, demons, or the devil himself, are, personally and individually considered, under the imperial sway of God. None act without His permission, though each appears to do so according to the volition of his own will; and all are, and will be, kept under His surveillance and control until the last day, when He will judge the secrets of their hearts by His Son Jesus Christ, and fully disclose their policy and proceedings to the wonder of the awestruck universe—and all will marvel at the enormity of their sin and the severity of their punishment.

The all-holy and benevolent Creator must have good reasons for His prolonged permission of Satan's existence and opposition. We are not, indeed, precisely and categorically informed what these are, yet they may with some certitude be inferred from what we read in the Sacred Word. For instance, Satan and his works are allowed to continue

I.

TO AFFORD A FULL VIEW TO MANKIND OF THE NATURE, EXTENT, AND LIMITATIONS OF THE EVIL WHICH HE EFFECTS. Sin, which results from his temptations, not only ruined humanity through the fall of our first parents in Eden, but since that time has destroyed thousands and dragged them to hell. Is it not needful that all who through grace are saved should have this continually in mind? Thus, in the present order of things, the moral havoc he is ever causing serves as a daily object-lesson and monition. Unhappy sinners perish as awful warnings to the elect of God, that their hearts may meditate terror (Isa. xxxiii. 18) and duly apprehend the nature of "the abominable thing which God hates" (Jer. xlv. 4).

The apparent licence accorded to Satan to work evil further exemplifies that all his malice and subtlety cannot effectually hinder the progress of the gospel or the ensured salvation of the redeemed. Neither has he ever succeeded, notwithstanding his tremendous influence for evil, in robbing Christ of one for whom His precious blood was shed. "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them *out of My hand*" (John x. 28).*

II.

THE EXCELLENCIES OF THE DIVINE CHARACTER ARE THEREBY MANIFESTED. Self-display in created beings is a detestable form of pride, sinful in itself, and foolish and injurious in its manifestations. In Jehovah, however, it exemplifies His goodness and it is most beneficial to mankind. To know "the only true God, and Jesus Christ whom He hath sent, is 'life eternal'" (John xvii. 3). The moral deformity and the persistent wickedness of Satan, like the dark background to a picture, by contrast set forth the beauty and goodness of God as disclosed by our Lord Jesus Christ (Zech. ix. 17). Every picture, and indeed every natural landscape, need the contrast of light and shadows to throw into greater prominence its beauties and brilliance. So in all Nature and Providence, the storm, the hurricane, the lightning-flash, and the cloud-burst; the shipwreck and the explosion, the volcano and the earthquake; adversity, sorrow, and death—all are needed, in this present-time state, to bring into relief the beauties of the land and the sea, or the blessings of health, peace, and prosperity, that we may learn to set a proper value upon these benefits. Satan's continued but ineffectual endeavours thus manifest (1) *God's power*.

* There is no word for "man" in the original, which the R.V. renders—"No one shall snatch them out of *My hand*," and Weymouth translates it, "Nor shall any foe wrest them," etc. See the similar note on page 41.

He is above the devil, and has no fear of him. (2) *God's omniscience.* He sees and knows all things. "Hell and destruction are before the Lord," and therefore His eye beholds the wicked one at all times and in all places, perceives his machinations, and effectually plans his final defeat. (3) *God's patience and forbearance are also in this way made known.* The wickedness even of Satan does not provoke Him to impatience or cause Him to hurry in the fulfilment of His purposes, either concerning man or the evil one.

III.

Satan is permitted to pursue His opposition to God and His people on earth TO AFFORD SCOPE AND OPPORTUNITY FOR THE GROWTH IN GRACE and the progress towards spiritual maturity to which it is His purpose that His loved ones should attain while here below.

All that are heaven-born and heaven-bound possess in the new nature the germ of every Christ-like grace; but this needs exercise for its development. Good must ever be in conflict with evil, not only that the actual existence of both may be made manifest, but because that which is good in the believer grows by the daily struggle against evil; and watchfulness against the approaches of the enemy keeps the believer awake, alive and earnest.

A naturalist, who was interested in watching the progress of insects through the three stages of their development, was somewhat grieved to behold the long and painful labour which his moths and butterflies had to go through before they could emerge from the pupa or chrysalis and fly away in perfect form. One day, in order to relieve one of his most beautiful moths of this labour, he ripped open the cocoon with a penknife, and so set the struggling creature prematurely free. But alas! it proved to be dwarfed and crippled, as its wings and the other parts of its body had not been properly developed by the struggle which nature had prescribed. It was mis-shapen, and unable to fly. His mistake was then apparent. The effort to be free from which he had sought to spare it was necessary to its perfection and fullness of life. In all His operations God's ways are wise; and if we still are compelled to "resist the devil" ere he will flee from us, it is that we may grow "strong in the Lord and in the power—not of our own—but of His might" (Eph. vi. 10).

IV.

This mysterious permission to continue on his course of perpetual and relentless evil is accorded to Satan for the final glorification of the everlasting Son of the Father, the Lord Jesus Christ. Every true believer will eventually, in the person and through the power of his exalted Saviour and head, "overcome the wicked one."

Thus the presence and power of Satan in this world are designed to EXALT JESUS AS THE RISEN AND GLORIFIED GOD-MAN. Every believer will, in the person and power of Christ, eventually overcome the wicked one. "God will bruise Satan under your feet

shortly." "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all (marg., having overcome all), to stand," says the apostle. Sin "shall not have dominion over you," and John, by the same Spirit, says, "I write unto you young men, because ye have overcome the wicked one." Thus "the seed of the woman" will bruise the serpent's head. Of Christ in all His members it is said that "They overcame him by the blood of the Lamb, and by the word of their testimony," and of these John further tells us, "I saw . . . them that had gotten the victory over the beast . . . stand on the sea of glass, having the harps of God."

This will be the glorious reversal of the primeval curse, as Milton so beautifully writes in the opening lines of "Paradise Lost":

"Of man's first disobedience . . . till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse."

This John Kent, the dock-labourer of Plymouth, reiterates:—

"When Adam to eat of th' fruit was inclined,
It answered the end that Jehovah designed;
No purpose of mercy was altered thereby:
'Twas all for the raising of Jesus on high."

While Ralph Erskine closes the chorus of triumphant song:—

"Sin for my good shall work and win, tho' 'tis not good for me to sin."

FAITH'S RELIANCE ON GOD'S WORD.—Where faith is in true and lively exercise, passing occurrences and the appearances of things do not affect it. Bright circumstances do not enable us to believe it any more firmly, nor do dark appearances at all shake its confidence. They are all nothing to it, for it depends alone on *the Word of God*: it has the Almighty Jehovah for its Object, whose faithfulness is pledged to give us all we require. And seeing all events and circumstances in His omnipotent hand, she laughs at every foe, while she holds most firmly the word of her faithful God.

"Faith, mighty faith the promise sees, and looks to that *alone*,
Laughs at impossibilities, and cries, It shall be done."

"THE FATHER LOVETH THE SON, and hath given all things into His Son's hands" (John iii. 35). Here is ground of encouragement to the faith and hope of sinners, that all things are given into such a wise hand; even His who is the wisdom of God, and knows how to give out of His treasures, when, and in what measure. "His understanding is infinite." He is a God of judgment. Blessed are all they that wait for Him," for "He waits that He may be gracious" (Isa. xxx. 18). He waits the best time, and therefore we would do best to wait His time, and we shall find it to be the best: "He that believeth not shall not make haste" (Isa. xxvii. 16), knowing that wisdom dwelleth with God.—*Ralph Erskine.*

ANOTHER OF OUR CHAPELS CLOSED!

A STRAIGHT TALK ON CURRENT MATTERS.

THIRTY-EIGHT years have elapsed since the Editor first cast in his lot with the Strict and Particular Baptists of London and its vicinity. About forty ministers of grace and ability were then the esteemed settled pastors of our Churches, and as we are enjoined to remember those "that *had* the rule over us" (Heb. xiii: 7, R.V.), it may be well to revive their once honoured names. W. Alderson, J. S. Anderson, C. W. Banks, J. Bennett, J. T. Briscoe, J. Davis, D. Crumpton, R. G. Edwards, W. H. Evans, W. Flack, J. Foreman, Samuel Green, D. Gander, H. F. Griffin, J. Griffiths, H. Hall, J. Hazelton, J. Haydon, E. Hewlett, T. Higham, S. Kevin, E. Langford, W. Lodge, W. H. Lee, C. Masterson, J. L. Meeres, S. Milner, Mr. Moyle, H. Myerson, W. Palmer, J. Ponsford, G. Reynolds, G. W. Shepherd, W. Stead, T. Stringer, G. Thurston, W. Waterer, G. Webb, W. Webb, J. Wells, P. W. Williamson, J. Wilkins, J. Woodard, and G. Wyard.* Four only of these survive, three of whom have long dissociated themselves with us. The majority died in faith, and to quote Bunyan, "made a good end."

These were personally known to us, and we gratefully recall that all—with more or less cordiality—extended to us as a young man the hand of kindly encouragement and fellowship.

Many chapels in which Churches of our faith and order worshipped have since been closed. The list of these is almost appalling. Little Alie-street; Artillery-lane; The Avenue, Camden Town; Bethel, Old Ford; Bethel, Hoxton; The School Room, Camden Town; Castle-street, Blackfriars; Cave Adullam, Stepney; Dorchester Hall, Islington; Garner, Kentish Town; Goldhurst-road; "The Tabernacle," Hayes; Jireh, East-road; Johnson-street, Notting Hill; Lavina Grove, King's Cross; Lever-street, St. Luke's; Keppel-street; St. Matthias-road, Stoke Newington; Meard's-court; one of our chapels in Pimlico; Trinity Chapel, Borough; Speldhurst-road, North Hackney; and Zion, Wilderness-row; beside others which were the transient homes of causes that failed, like that in which R. Bowles once preached at Poplar; and the abortive effort at Finchley.†

* Philip Dickerson had resigned, but was serving his former Church in the capacity of deacon. John Bloomfield had recently left us. I. Atkinson, J. Austin, W. Bull, S. Collins, W. Crowther, J.P., C. Hill, Thomas Jones, and Mr. Varder, of Yeovil, from the provinces, were welcomed when visiting London. G. Murrell's days of service were over through debility of age, and the veteran Charles Box, though his pastoral work had terminated, preached occasionally with much unction and power in different chapels. In this enumeration, dear brethren of the *Gospel Standard* connection are excluded—not out of disrespect to their memory, but simply because the writer never had the slightest denominational association with them. Then, as now, he was content to dwell among his own people.

† To these might be added chapels which are lost to us denominationally, as they no longer are the homes of Churches of our "faith and order." For instance, High-street, Ilford (once James Woodard's); Rye-lane, Peckham (once Mr. Moyle's); Ebenezer, Clapham (once Mr. Henry Hall's); Now Malden (once Mr. Henry Brown's); and Croydon (once Mr. Thurston's).

To these alas must *now* be added Carmel Chapel, Woolwich, and Dacre Park Chapel, Lewisham.

The loss to our section of the Church of this last-named sanctuary has given rise to this paper. The cause originated with Thomas Jones, then of Blackheath, a minister of peculiar versatility and vigour. In 1862 he strenuously endeavoured to induce the Earl of Dartmouth to grant a freehold site to himself and friends, but in vain; because they were dissenters. A plot of ground was, however, soon after acquired on a long lease, and a chapel erected. The Church was at that time strong and wealthy, its membership including the honoured names of Wood, Northover, J. Mote, Spencer, Cole, and T. M. Whittaker. Under the ministry of Thomas Jones and his successor, Mr. Cracknell, the cause thrived, while B. B. Wale, who followed him, crowded the chapel to the doors. In truth, as a scholar, an expositor, an original and eloquent preacher, a poet, a lecturer, and a popular writer he had no peer. His success continued until an event occurred in which the judgment of charity (as many still aver) was conspicuous by its absence. He retired and prosperity left the place. Others in turn laboured hard to revive the interest—the best known of whom were Dr. Usher, now of Tunbridge Wells, and our late most saintly brother, W. K. Dexter—but the tide of blessing had receded, never to return.

More recently many dear and devoted men have abode by the stuff and prayed earnestly and laboured indefatigably to regain the lost tokens for good; but it has not proved the will of the Lord that this should be vouchsafed, and the chapel has finally and for ever passed into other hands. Few facts are uninteresting, and our reminiscences of this epoch in our history might suggest solemn thoughts to the wise in heart.

Contrast the spheres of labour of the forty gracious, able, and God-owned ministers whom we have enumerated, so clear in their testimonies and so firm in contending for the truth, with the majority of our Churches in the present day.

Reflect on our lost sanctuaries, and while due allowance is accorded to such recently erected chapels as those at Limehouse, Brixton, Watford, Little Ilford, Soho, and others, must it not be conceded that while the population of the Metropolis has grown so marvelously, we have suffered our numerical accommodation to decrease in the most lamentable way?

Surely such matters as this demand consideration when our brethren meet as an Association, rather than the abstract questions discussed in the Papers which some affirm to be so edifying. Are there not causes for these things; and should it not be our business to discover these and seek in God's light for the remedy?

Truth is eternal and unchanging. Forms and expressions of truth may, however, be defective or faulty. We boast of our soundness, but the only soundness commended in the Bible is soundness of heart. The negation of error is not necessarily the assertion of the truth. The repetition of the gospel in its bare letter is by no means sufficient food for God's living family. A blind

following of custom and precedent is not necessarily adhering to the ways of God. Our closed chapels, our failing congregations, our lack of enthusiasm for our *home* churches and for our *home* interests—whatever may be said of our evangelical efforts elsewhere—surely emphasise the solemn affirmation that “that which decayeth and waxeth old is ready to vanish away.” God is evidently “shaking not the earth only but also heaven.” O for the downright honesty which in God’s sight will give unbiassed heed to what is transpiring! O that the divine words, “quit you like men and be strong,” were laid with unction and power on all holy hearts!

JESUS, THE GREAT HIGH PRIEST.

BY HORATIUS BONAR, D.D. (1807—1889).

Issued by Request.

THIS little-known lyric, which is not included among its Author’s “Hymns of Faith and Hope,” appeared in “The Bible Hymn Book,” 1845, its writer’s second book of sacred poetry. Some of its verses appear in modern Selections and Hymnals, but we believe in none that are in use in Strict Baptist Chapels. It has a beauty and what we might style an individuality not surpassed in any of its long sainted author’s subsequent compositions.

For we have not an high priest which cannot be touched with a feeling “of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. iv. 15).

FIRST PART.—APPEAL.

JESUS, my sorrow lies too deep
For human ministry;
It knows not how to tell itself
To any but to Thee.
Thou dost remember still, amid
The glories of God’s throne,
The sorrows of mortality,
For they were once Thine own.

Yes, for as if Thou would’st be God
E’en in Thy misery,
There’s been no sorrow but Thine
Untouched by sympathy. [own
Jesus, my fainting spirit brings
Its fearfulness to Thee,
Thine eye at least can penetrate
The clouded mystery.

And is it not enough, enough,
This holy sympathy?
There is no sorrow e’er so deep
But I may bring to Thee.

SECOND PART.—ASSENT.

It is enough—my gracious Lord,
Thy tender sympathy—
My ev’ry sin and sorrow can
Devolve itself on Thee.
As God, Thou graspedst e’en the
Of human misery, [whole
Thine own alone lay desolate
In Thine extremity.

Thy risen life but whets Thee more
For kindly sympathy.
Thy love unhinder’d rests upon
Each bruised “Branch in Thee.”
Jesus, Thou hast avail’d to probe
My deepest malady,
It freely flows, more freely finds
The precious remedy.

ASSURANCE PROMOTES SPIRITUAL ACTIVITY.—Paul’s assurance of obtaining what he ran for was a mighty strengthening to him in his race. Who so crucified to the world as Paul, so abundant in all kind of service, or more ready to die for Christ than he? who yet had the fullest assurance of holding out, and of receiving the crown of righteousness at last; and that nothing should separate him from it.—*Elisha Coles.*

JUSTIFICATION.

A Sermon delivered on Lord's-day Morning, December 17th, 1854, at the Baptist Chapel, Stoke Ash.—(Continued.)

BY CHARLES HILL.

“Them He also justified.”—Rom. viii. 30.

WE have thus dwelt on the *importance* of this great subject, and shown how it *differs* from the equally essential work of Sanctification. Spiritual distinctions, though frequently overlooked, demand close attention. Another distinction, equally momentous, now claims notice, and we observe that

III.—Between JUSTIFICATION and the DIVINE PARDON OF SIN, though often regarded as one and the same, a clear line of demarcation should also be drawn.

Whom the Lord justifies, He also pardons; but He does these by distinct acts. One is an act of justice, the other of mercy; one is founded on His authority as the Lawgiver and Judge, the other He performs as an exhibition of His paternal regard and love to the objects of His sovereign and distinguishing grace. It is impossible to justify the guilt of the offender, although he may be freely and fully forgiven his crime, pardoned, and his punishment remitted. Forgiveness cannot, will not, and does not annihilate the act of offence, or ignore its having existed as a procuring cause of deserved suffering and reprobation. It has been done, and it cannot by any possible means be undone. The tears of contrition for wrong-doing and an entire departure from it, however greatly these may prove the sincerity of a sinner's repentance and entitle him to sympathy and compassion, can neither justify nor revoke the deed. Thus it was with Peter, who, though forgiven by the kind love-look of his crucified Lord, could NOT JUSTIFY his base denial of his sorrowing and suffering Master. So also with David, who, though he received forgiveness with his spared life, found that his deeds of sin and murder existed to haunt him like ghosts, and were “ever before him.”

It is impossible to justify sin and guilt, and also as impossible to pardon an innocent person. It avails not what crimes have been alleged against him, what heinous acts may have been imputed to him, what black reproach and scorn may have blasted his reputation and defiled his name, however numerous and powerful his adversaries may be, or however deep and malignant their designs and desires, an innocent man cannot—in the nature of things—he be forgiven; his innocency prohibits and forbids it. Honourably justified and acquitted he must be, if justice is done him; but pardoned he cannot be, simply because he is not guilty. Pardon respects the guilty and not the innocent.

The streams of forgiveness can flow only in the channels of mercy to the objects of suffering. Sinless angels in heaven know not by experience the blessedness of those whose sins are pardoned, however greatly they participate and unite with them to celebrate the praises of Him that forgives. God has given them grace which maintains them in their primitive glory and standing, and justifies

their occupation and enjoyments of their high and exalted position and privileges; but He never bestowed on them the grace of forgiveness, simply because they never needed it, since they never sinned.

A plain illustration will elucidate our meaning. Suppose that some person robs you, and is detected, and you forgive him. Still his crime of theft remains; and neither you nor he, however you may both wish it, can erase it from memory, or destroy its existence, on his death-bed even if twenty years had passed away since he wronged you. If you survived, you would recollect that he once robbed you. Though you forgave him, you could not say he acted rightly in so doing. No; this would be to justify him. On the other hand, suppose some innocent person had been apprehended for the robbery, committed and cast into prison, and on his day of trial was proved free from the crime, however you and he might hate and wish to injure each other, you must justify and acquit him of this charge. Your forgiveness he would reject because he never was guilty; and you, on the same ground, could not extend it to him.

IV.—We next notice THE NATURE OF JUSTIFICATION, and enquire in what it consists. The meaning of the verb to *justify*, is by competent authority stated to be, to clear from guilt; to absolve; to vindicate; to declare one innocent and free from charges; all of which are maintained and exhibited in the Scriptural revelation of a sinner's justification before God.

In order, however, to see and admire the greatness of the grace which performs so vast a deed, it is necessary that we advert to the natural state of its favoured objects. On this point, how explicit are the affirmations of sacred truth: "Behold I was shapen in iniquity, and in sin did my mother conceive me." We have "gone away from the womb speaking lies." "God looked down from heaven upon the children of men to see if there were any that did understand, and seek God: they are all gone out of the way, they are altogether become filthy, there is none that doeth good, no, not one." "The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be." A host of similar passages might be produced. But we had better associate with these the statements of the godly. "Behold, I am vile," says Job. "From the crown of the head, to the sole of the foot, we are full of wounds, and bruises, and putrifying sores," says Isaiah. "Pardon my iniquity, for it is great," says David. "Oh wretched man that I am," says Paul. "When I would do good, evil is present with me," is the heartfelt acknowledgment of all who rightly know themselves and God.

Then gaze upon the scene which everywhere presents itself; and what appalling spectacles are to be seen; what daring wickedness is revealed! Sin universally prevails, iniquity abounds. Rebellion unblushingly appears; the old and the young, the rich and the poor, the learned and the illiterate, the master and servant are alike involved in the general revolt, and branded as traitors against God. In the cries of the cradle of infancy, in the curses

of the highway of life, and in the despairing groans of the death-bed of age, the solemn fact is presented that man is a sinner, a guilty, deeply guilty transgressor.

Nor is this all; for his guilt and his sin he is accountable to God, to law, and to justice; and however reluctantly, he must be arraigned to judgment, and meet the audit where equity prevails and righteousness resides. Transgressors shall fall. The wages of sin is death. The wicked shall be cast into hell where the worm dieth not, and the fire is not quenched. Such are the utterances of truth to the ungodly and guilty.

The claims of the law will not be ignored to exonerate him; the demands of justice will not be relinquished to rescue him. And what—what can the culprit do in order to escape the sentence and the suffering? We answer, *nothing*, absolutely *nothing*. Alike destitute of power, and resources, and will, he cannot save himself. As far as he is concerned his case is hopeless, his condition awful, and his condemnation certain.

But O the depths of the unsearchable riches of grace! The God against whom he has sinned, whose holy name he has blasphemed, whose laws he has violated, whose gifts he has prostituted to the service of sin, and whose Word he has spurned and contemned, appears. But how? As a consuming flame to take vengeance? to pour out His fury as a burning stream? to seal his destiny in endless despair? to consign him to the home and doom of devils? No; wonder, ye heavens, and adore ye earth; the Lord appears to justify, to put away the guilt, to destroy the sin, to vindicate, to absolve, to declare the guilty guiltless, to make him as though he had never sinned, to make him pure and perfect, holy, harmless, and happy, to raise him from his shame, and to give him a right—yes, a right to the heaven of heavens, and the inheritance of the saints in light.

I am aware that statements of this character are repudiated and hated. And why? Why, because they rend the muslin garments of an outside self-righteous system of religion into rags. They stop the vain tongue of self-laudation, and take the crown from the head of the hollow-hearted hypocrite. But, brethren, they are true; they will do to live by and to die by. They will do in summer and winter; in prosperity and adversity; in sorrow and joy. They remain the same like their great Author; they are “the same yesterday, and to day, and for ever.”

(To be continued).

EMMANUEL'S GROUND.—Between the two extremes of absolute perfection and total apostacy, lies the large field of believers' obedience and walking with God. Many a sweet heavenly passage there is, and many a dangerous depth in this field. Some walk near to the one side, some to the other; yea, the same persons may sometimes press hard after perfection and sometimes be cast to the very border of destruction.—*Owen*.

SECRETS: OR, HOMELY THOUGHTS ON MATTERS
OF MOMENT.—PART II.

BY CLARISSA.

ALL—as we have seen—are repositories of secrets which differ according to their temperament and circumstances. Locked in every bosom is the knowledge of matters which we cannot disclose, and which will never be divulged till “these failing lips grow dumb, and sight and memory flee.” “The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.” Hence all human existence is more or less isolated and lonely.

‘ There are those who deem they know me well
And smile if I tell them ‘ nay ’ ;
Who think they may clearly and carelessly tell
Each living drop in the heart’s deep well,
And lightly enter its inmost cell,
But little, how little, know they.’

This invests all our lives with peculiar pathos. A velvet slipper may cover an aching foot; a smiling face may hide an anxious mind; boisterous gaiety may disguise a careworn and tortured heart; assumed unconcern may be but the pretence of peace when the guilty soul is full of “fearful apprehension of coming judgment” (Heb. x. 27). Strenuous earnestness may wear the disguise of apathy, and real kindness assume the aspect of sternness or disregard.

Let us then not complain if we are misunderstood, and refrain from all harsh judgment of others. Thought-reading, though much vaunted, is exceedingly rare. Hearts will only be visible in eternity’s light. “We shall know each other better when the clouds roll by.”

Should we not again remember that men and women are not the sole repositories of secrets? God is the infinite Mystery, and has even adopted the word “Secret” as one of His august names (Judges xiii. 18). He also has His secrets and, as we read in Mrs. Alexander’s “Burial of Moses,” He

“ — hath His mysteries of love, things that we must not tell ;
But He hides them deep, like the secret sleep of him He loved so well.”

Many of the secrets of His love, His motives, His reasons, His preferences, and His purposes, have been disclosed in and by the Mediator, Jesus Christ, the true Zaphnath-paaneah, or Revealer of Secrets (Gen. xli. 45; Eph. iii. 9). Others will be hidden till the great day of revelation; while many, we cannot doubt, will remain deep hidden in His infinitely glorious mind for ever. To a great extent, however, He will eternally remain unknown and unknowable. “God is great and we know Him not.” “Who by searching can find out God, can find out the Almighty to perfection?” Yet while it is true that “no man hath seen God at any time,” yet “the only begotten Son which is in the bosom of the Father, He hath declared Him.” “The secret things belong unto the Lord our God, but those that are revealed unto us and our

children." Thus through the view of Him that we obtain through Christ, and the gracious teachings of the Holy Spirit, "the secret of the Lord is with them that fear Him."

We would add that He is the only Being who is entitled to retain His own secrets, for these none can bid Him disclose. If He "exalts neglected worms," or brings down "the mighty from their seats," "not Gabriel asks the reason 'why,' or God the answer gives," and faith cries, "even so Father, for so it seemed good in Thy sight."

Remember, too, that He fully knows all *our* secrets. "His eyes behold, His eyelids try the children of men."

"One glance of Thine, eternal Lord, pierces all nature through,
Nor heaven nor earth nor hell afford a shelter from Thy view!"

"He thus sets our *secret sins* in the light of His countenance," while our unfulfilled purposes and the nobler aspirations which we could not accomplish have His just and kindly estimate.

Solemn is the thought that in a coming day we shall all be compelled to disclose our most cherished secrets. "God will then judge the secrets of men by Jesus Christ." Then gracious men will appear at their *best*, and bad men at their *worst*. Shams will not outlive time; misapprehensions will die with our last hour. The flashlight of absolute truth will display us "exactly as we are."

Many fear that day. Others anticipate it with eager joy. This all should if "we are then found in Him, not having our own righteousness, which is of the Law, but that which is of the faith of Christ." Nothing will then occur which will pain the humble Christian. The blood of Christ will have removed all cause of shame (Isa. liv. 4). Noble deeds will then be commended. The gift of a cup of cold water to some famished pilgrim will be commemorated. The tiny coin, spared at great cost, like the widow's mites, will have its reward. Words spoken for Jesus with fear and trembling will have their lasting record. The resisted temptation, the secret victory won on the knee of prayer, or the burden silently borne for His sake—all will be recognised.

"And small will seem all sacrifice
And pain and loss
When God shall wipe the weeping eyes,
For suffering give the victor's prize,
The crown, for cross."

Finally, our subject suggests solemn reflections. Many have secrets which they would not, for the world, should be universally known in this life. Yet they are assured that, carefully as these may be guarded, they will cease to be secrets hereafter. Our children sing

"— must the crimes that I have done be read and published there,
Be all exposed before the throne while men and angels hear?"

And the answer is "they *must*," unless our sins are forgiven ere we die. Then it will be our happiness to stand with "boldness in the day of judgment," for "who aught to our charge shall lay?"

This thought has not unfrequently been used by the Holy Spirit to impress sinners with their need of the Saviour's grace, and to lead them to entrust the secrets of their burdened hearts to Him. Happily, wherever we are and whatever our life-story may have been, He may always be depended on as a confidant if we are drawn by His lovingkindness to His feet. "Tell Jesus" is the gospel for the anxious, condensed into two words.

The heartache of unrequited love, the loneliness which deplores those whom the grave has claimed, the friends who grieve us, the foes who scorn us, the circumstances we cannot control, the temptations we are not strong enough to resist, and sadder by far than all these, the mistakes we cannot rectify and the sin long concealed from any of our kith or kin, but a living fact to us, are all so many claims on His interest and attention.

He can understand our complicated nature as none else can, and is always full of sympathy for want and sorrow. He loves to be trusted. He welcomes a sinner's confidence, and never "despises the sighing of a contrite heart or the desire of such as be sorrowful."

Jesus keeps secrets. Hence we are told by Solomon that "it is the glory of God to conceal a matter" (Prov. xxv. 2). The exigencies of state may render it essential to a human monarch to inform his counsellors of matters which he would fain keep to himself, but it is the prerogative of the Lord to retain all confessions whispered in faith to Him. Under certain circumstances we might be obliged, though reluctantly, to tell what we know—as who really committed a crime with which an innocent person is charged. But our secrets are safe when confided to the Lord Jesus. What His ear receives His heart retains.

A woman whom the Lord when on earth graciously healed of a disease, the nature of which she at first shrank from disclosing, was finally brought, though with "fear and trembling," to tell Him "all the truth" (Mark v. 33). This illustrates how those whose lives are shadowed by such secrets as we have described, should treat the Master. If *she* could trust Him surely we may. A great load must have left *her* heart as her quivering lips voiced the admission of what His love had done; and how wondrous is the relief we may know if we are led to fully confide in Him.

Listen then as the children sing; and may their simple song carry its teaching to some troubled hearts:

"What a Friend we have in Jesus all our sins and griefs to bear;
 What a privilege to carry everything to God in prayer.
 Can we find a friend so faithful who will all our sorrows share?
 Jesus knows our every weakness—take it to the Lord in prayer."

As the Israelites were but once circumcised, so we are but once baptized only, because we are but once born only. As circumcision was the first beginning of Judaism, so baptism is the first beginning of Christianity.

THE VALUE OF A D.D. DEGREE.

AN ANECDOTE OF THE LATE C. H. SPURGEON.

It often happened that a distinguished visitor from home or foreign lands would visit the college on a Friday afternoon. I well remember a tall, good-looking American, who was invited by the President to say a few words to the students at the end of the Lecture.

The speaker referred to the admiration of his fellow-countrymen for our President, and threw a good deal of warmth into his eulogiums. As a brilliant climax to his speech he produced a roll of parchment, and intimated that he had been commissioned from a certain American University to confer the Doctor of Divinity degree upon Mr. Spurgeon. He then begged him to accept the document, and the distinction it was intended to impart. The students had the two faces in view at the same moment, and noted the earnest and serious look of the Yankee in contrast to the surprised and amused expression of the President.

We knew that something was coming soon. Words of great heartiness and evident sincerity told of the gratification with which the assurances of confidence and regard from across the water were received, and something like this came at the end: "I'm really much obliged to you, sir, and to the good friends you represent, for all the kind things you have said. I wish I deserved them all, but I am sure that I do not."

Then, as if suddenly recollecting the parchment which lay upon the table, and with a gentle, genial humour in his tone which put all rudeness or discourtesy out of the question: "But AS FOR THIS, to tell you the truth, my dear friend, I wouldn't give you TUPPENCE FOR A BUSHEL OF 'EM!"

Mr. Spurgeon always felt that a D.D. would be a dubious distinction for himself, whatever glory it might confer upon other men, although there were some for whom he readily recognised its appropriateness.—From "Personal Reminiscences of C. H. Spurgeon," by William Williams.

FEAR NOT; OR THE SHEPHERD'S VOICE.

"And the sheep follow him: for they know his voice" (John x. 4).
 "Fear not, little flock" (Luke xii. 32).

"Fear not, My little flock," He says
 (We recognise His voice)
 Who leads us on in Wisdom's ways,
 And in Him we rejoice.

"My Father gave you unto Me,
 And by His grace you stand:
 No power that is, or e'er shall be,
 Can pluck you from My hand."

When the old Lion's voice is heard,
 Who threatens to devour—

"Fear not!" is Christ's assuring
 word,
 While He restrains His power.

Oct., 1907.

When storms of sorrow, rising high,
 O'erwhelm us with alarm,
 "Fear not," says Jesus, "it is I;"
 And all around is calm.

When death would make our spirit's
 quake,

And fill us with dismay,
 "Fear not," says Christ, "I came to
 The sting of death away." [take

I came commissioned to fulfil

My Father's high decree;
 'Tis the good pleasure of His will
 That you should reign with Me.

JOSIAH BRISCOE.

FAULTLESS IN THE PRESENCE OF HIS GLORY.*

(Jude 24).

WE that are the Lord's are to be "kept from falling," and finally to be presented "faultless before the presence of His glory." Let us anticipate this presentation with hope and gratitude, and take the thought home, as far as we can, in all its fulness and in all its power.

There is a great detector in the universe which we call *light*. By it all objects are manifested. Many things may pass in the darkness which will not bear its searching test. Think of a sunbeam suddenly let through a shutter into an otherwise dark room. All the specks and molecules invisible before, quivering along this line of light, are at once made visible. Let the sun, or, as it has been called, the natural painter, who knows not how to flatter—let the sun flash down his strong light upon you, and the photograph will omit neither scar nor blemish; and the very strength of the light itself will sometimes compel your least amiable expression and present you with a rather unfavourable portrait "to soothe the winter of your discontent." Excessive light dazzles us, and even causes pain to the unprotected eye.

Alas! there are few of us who, if we had a window in our bosom could bear the scrutiny, or submit with ease to the inevitable detection of innumerable moral blemishes, now perhaps latent and invisible, like the specks of dust which the sunbeam so rapidly detects.

But hereafter we are to be "faultless"—with characters so perfect and transparent as to bear the most brilliant light of all, the light of "the presence of His glory." This we are assured will stream down on all the human souls which Christ will present to His Father in that day, and which will then be found "faultless," even when submitted to the process of detection which will not leave the smallest imperfection undiscovered.

Oh the contrast between *now* and *then*! Now, as the dazzling light pierces us through and through with its searching rays, its revelation is so dismaying that we cry aloud in the bitterness of our dismay. Then the saints in light will hail it gladly; its revelation will manifest nothing which will bring them shame or confusion. "Faultless in the presence of His glory," we shall await our presentation to the Father, not only without perturbation, but "with exceeding joy."

See! it is flashing, that strange and searching light—it is flashing in the temple at Jerusalem; it is "the presence of God's

* The above is part of a sermon which the Editor heard delivered by W. Morley Punshon, M.A., LL.D., in 1861. Apart from its instructive teaching, it appeared to him a marvel of sacred eloquence; nor has the impression it produced on him as a youth of nineteen ever left his mind. To young preachers who aim at forming their style on the best models, the study of such passages is warmly commended. Its deficiency doubtless is that it does not help to show *who* will thus be presented "faultless." It recurred to our mind from its resemblance to some portions of "Clarissa's" second paper on "Secrets."

glory." And there on the sacred floor, prostrate and sorrowful, is a man, beating his breast and crouching beneath the agony of a wounded spirit, and crying, "Woe, woe is me." What sinner lies there, mourning over a life of atrocity and rebellion against the Highest? What terrible audacity and blasphemy have constrained this passionate weeping? Of all sinners he is certainly the vilest. Nay, of all earth's holy ones this man is, perhaps, the holiest; than others a more faithful reprovcr of iniquity; than others more gifted with a Divine manifestation.

It is Isaiah, the prophet of the Lord. The light has shone upon him, and he cannot endure it, and in the agony of his contrasted vileness he breathes out his soul: "Woe is me, for I am undone, for mine eyes have seen the King, the Lord of Hosts!" This is the effect produced by this light on earth (Isaiah vi.).

But see, it is flashing—that strange and searching light—searching even in that land where there is no darkness at all; it is flashing in the court of heaven. It is "the presence of God's glory." The Father is on His throne, and on His right hand is His triumphant Son; and there, in the light's full glare, a mortal stands whom He has presented to His Father; once a darkened, once an alienated, once a degraded sinner; but now "washed, sanctified and justified, in the name of the Lord Jesus and by the Spirit of our God." The last test has now come upon him. The light is shining vertical, full, cloudless upon his soul; yet he blenches not. He is not servile, for the Son has made him a king. Erect and unabashed, even in the brightness of that searching light, he stands, and from him there shines out "the image of the heavenly." God the Father regards him and sees that the resemblance is perfect, and pronounces it to be very good. The Son, smiling on the spirit He has redeemed, rejoices in the "travail of His soul." Angels catch the sound, and the harpers burst forth in a chorus of irrepressible melody, the benison and burden of which are still the same. Anon the strain is caught up by ten thousand voices, till it swells through the azure fields and all heaven shares the gladness and rejoices with exceeding joy as the celestial choristers repeat the unending song, "Faultless, in the presence of His glory."

TRIBULATIONS OF BENEFIT.—Afflictions take us out of company; they gather our thoughts home; they serve to turn our eyes inward; they bring the child of God to book; they cast a damp upon earthly enjoyments, and wean the affections from a vain world; they lead to self-examination and to consider the one thing needful; and they often humble the mind, meeken the spirit, encourage faith, awaken fear, and perfume the soul, and make it more unctuous and savoury; they lead to watchfulness on the handy works of God, and to thankfulness where His goodness appears.—*Huntington.*

DIOTREPHES THE DEACON.

OUR Congregational brethren, as a rule, excel us in the character of their great denominational meetings. We, too often, are content to utter or to listen to banal commonplaces, pious platitudes, and trite and trivial truths which might, with equal propriety, be delivered anywhere and at any time. They, however, avail themselves of special opportunities to speak plainly on duties which claim attention, evils which demand investigation, and such phases of eternal truth as, in their judgment, call for present enforcement. We are far from accepting many of their sentiments. It is their fearless frankness that we admire. They "quit themselves like men," and so deserve admiration.

Witness the following remarks on the pastors and deacons of country Churches:—

The Rev. W. Charter Piggott at the National Fraternal of Congregational ministers, at Wolverhampton, observed "that there are poor causes that support their minister loyally, and where the meagre income on which he accomplishes so much, represents the best they can do. There are, however, small isolated Churches whose consciences in their responsibility to their Minister sadly need quickening, and yet by every motive of modesty and self-respect his own mouth is shut. The Deacon is not always kind and considerate; the bully is unfortunately a figure not unknown in the Church of Christ. And there is often no one to call him to book in a country Church, whereas in towns the example of other Churches, the current of public opinion and the greater likelihood of the minister's getting a call elsewhere, have a healthy effect. It is our brother in the country who often suffers the extreme penalty of our individual Church system."

 REVIEWS, LITERARY NOTES, ETC.

The Myrtle Tree, an Antidote to the pernicious "Brier Bush" Literature of Recent Years, by George Alexander, Birkenhead. London: Farncombe and Son, 30, Imperial Buildings, E.C. Price 3/6.

THE writings of George Macdonald, and more recently those of J. M. Barrie, S. R. Crockett and John Watson (*Ian Maclaren*) have done much to popularise a system of theology which our author rightly deems "pernicious," and to which he claims to have furnished an antidote in the book before us.

It however does little in the direction promised by its title—as the nature of the poison so craftily introduced into the fascinating literature of "the Bonnie Brier Bush" order, is hardly referred to; nor can we see how these bright and readable articles can act as a caveat to their readers to beware how they sub-

ject their minds and hearts to its influence. One article only—that in which a poem by Dr. Walter C. Smith, the author of "Olrig Grance," is criticised—has this for its object; while the majority of its nearly one hundred papers are devoted to ordinary evangelical subjects. Some of these are indisputably both ingenious and impressive; while here and there a savoury sentence bears the impress of the gracious teaching of the Holy Spirit.

"*Chimes for the Times*," by M. A. Chaplin, with a Preface by M. J. Tryon, editor of "The Sower" and "The Little Gleaner." Second Edition. Price, cloth, bevelled boards, 1/6, or gilt lettered, 2/-. Postage 3d. Farncombe and Son, 30, Imperial Buildings, and Banks and Son, Racquet Court, Fleet Street, E.C. To commend a volume of true poetry.

which has already obtained wide acceptance and stirred and stimulated many earnest hearts to holy resolution and godly enterprise, would surely be to "gild refined gold" or "to paint the lily." Evangelical in tone, bold in their persistent Protestantism, and winning in their gentle sympathy with hearts which sorrow has shaded, many of these verses claim, as they will obtain, wider admiration than has yet been accorded them; and we hail the issue of this new edition with pleasure.

The literary charm of these compositions lies in the fact their authoress has a perfect mastery over the melody of our beautiful language. Many of her lines "lit," in their ease and gracefulness, like fragments of the sweet old songs of the days of long ago. In this she is hardly excelled by such favourites as Eliza Cook, Jean Ingelow, Charles Mackay, or W. C. Bennett, whom she most resembles. The music of rhythm is as important as mere correctness of rhyme. Mrs. Chaplin is therefore not only a "verser," as George Herbert so modestly styles himself, but her lyrics often have a ring of musical cadence which renders them truly effective.

My Visit to Canada and the United States, by C. J. Farncombe. With nine illustrations. Cloth, lettered, 1/-, cloth, gilt edges, 1/6. Postage 2d.

THIS is a cheery account of a brief vacation scamper by the publisher of the "Gospel Standard" through the countries named. We have hitherto known him as a kind and courteous man of business. It now appears that he is an observant and thoughtful Christian, who possess the art of garnering "the harvest of a quiet eye," and of recording what he sees and hears in very clear and readable English. Of course his views of men and things are greatly affected by his upbringing and his spiritual surroundings; but they would not be his were not this the case. The book is dedicated to H. McColl, of Ontario, whose valuable booklet on "The Preacher's Message" has proved so suggestive to many in this country; and to whose generous hospitality our author does ample justice.

Altogether—remembering its modest pretensions—we can promise a reader some pleasant hours over Mr. Farncombe's pages. Their value is also enhanced by their quiet spirituality and savour.

The Faith that Failed, a Tale of To-day and To-morrow, by Evangelina Marsh, 1908. Price One Shilling. Elliot Stock, 62, Paternoster Row, London. WHETHER the cause of Evangelical

truth can be promoted by religious fiction is a question to which we will commit neither ourself nor our readers. Many whose judgment is sound strongly believe in their utility. Such will read with interest this clever book, which is designed to refute the strange views which are exciting so much transient attention.

It relates how a popular clergyman, after having been dissatisfied with his creed for twenty-five years (page 3), was at length induced to accept and preach the modern gospel.

His success was at first gratifying; and his unmarried sister and a medical man, between whom and herself there is a platonic attachment—the reason for which is rather gruesomely related—follow him in adopting the new faith. They, in their kindness and piety, proceeded to urge it on others. Ere long, however, they discover it to be useless to direct and console the sad, the sinful and the dying.

A fallen woman, a lady of fashion, and the doctor himself, in turn are compelled to admit its futility; and lastly the clergyman and his sister are led to retrace their wanderings and to return in confidence and peace to the old orthodox faith.

Scope is thus given for instructive theological disquisitions in the form of conversations; while the story itself, though somewhat bare of incident, is sufficient to engage the attention of intelligent readers and thus impress them with the real but oblique object of the book.

Verisimilitude, or "the appearance of truth," which is essential to the interest of such a work, is curiously violated; and improbabilities—short as it is—abound. The clergyman, for instance, is described as being "of almost boyish gaiety of manner;" yet he must have been at least fifty years old and an ordained priest for a quarter of a century.

Further, gentlemen who attend to the secular business of Episcopalian churches are churchwardens or sidesmen and not "senior deacons," which is a phrase used only in free churches. A district church, again, might indeed be popularly called "new," but it would be named at its consecration after some saint. And, once more, a cultured ecclesiastic is hardly likely to have made the delightful "discovery" which, for the time, revolutionarised his whole life, from the perusal of an article in "a halfpenny daily."

Such little things are surely worthy of the attention of an author whose possibilities are great if she will but take far greater pains.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

BETHESDA, IPSWICH.

THE annual tea and public meeting of the Sunday-school was held on January 1st. A fair number assembled at the tea in the schoolroom, whilst a large attendance was present at the meeting afterwards in the chapel. R. L. Everett, Esq., M.P., occupied the chair.

The well-known hymn "To the work, to the work" was sung at the commencement, and after the Chairman had read a few verses from Prov. iii., Mr. A. E. Garrard offered prayer.

The Secretary presented the annual report, in which he said that the gathering there that night reminded him that another twelve months had been completed. What an honour to be a worker in the Sunday-school, and at the same time what a responsibility. They felt so grateful to their unchanging Helper because He had been all that He had promised He would during the past twelve months. Changes there had been, but not in Him. He changed not, for Jesus Christ was the same yesterday, to-day, and for ever." But whilst He changed not they were in a world of change, for they had had changes during the year. On Sunday, March 16th, Miss Stammers, a valued teacher, entered her eternal rest. They thanked God for her work, and they thanked Him also for her godly and consistent life. The school had also sustained a loss by another teacher, Miss Pryer, leaving the town, and three others who had been compelled to resign, but he was glad to report whilst they had thus lost five teachers their places had been filled by others who had been constrained by God to take up the work. The distribution of prizes took place on January 27th, when 107 books were rewarded to the scholars for regular attendance. On this occasion one boy, Harry Nears (who was then leaving for service in the Salvation Army) was presented with a framed photograph of himself in memory of the six years and ten months he had been with them, during which time he had never once been absent or even late. God had also visited the scholars and taken home on Sunday morning, June 2nd, a dear young boy, George Sillett. Only the Sunday previous he was practising with the others the hymns for the anniversary, but the next found him singing with the angels on high. The Sunday-school anniversary and other special events he dwelt upon at some length, which gave evidence to the fact that God had been good to them. The Trinitarian Bible Society had made a grant to them of 150 Bibles during the past year. A donation had been sent to the Hope House Orphanage

again last year. They were hoping to start a Band of Hope in a few weeks. God had indeed been blessing their labours, as several young people out of the Sunday-school and Bible-classes had "put on their Lord" by baptism during the past year. On Sunday afternoon, November 24th, in response to an invitation from Mr. W. R. Lane, who was holding a week's mission in the town, a great many of the scholars attended, and blessing had already been manifested as the outcome of that meeting. During the year 70 new scholars had joined, and 35 from various causes had left the school. The infants' class had been well attended; there were 45 in that class, with an average attendance of 24 each Sunday. The Wednesday evening class, conducted by Miss Cattermole and Mr. Ernest Booty, had a total membership of 109, with an average attendance of 75. Bible-classes were conducted by the pastor and his wife. The register of Mrs. Chilvers contained 112 names, and showed an average attendance of 75; 52 men belonged to the Pastor's Bible-class, and they had an average attendance of 35, but the actual number averaged, including strangers or non-members, 47. The total number of workers was 36, and the actual number of scholars in school and Bible-classes was 531.

Mr. A. E. Grooves, the treasurer, then presented the balance-sheet, which showed the financial position of the school to be in a good condition and well managed.

The Chairman followed in a few well-chosen remarks, saying how thankful we ought to be to God for having spared us, and how life, while it was continued to us, was filled with many privileges, but none greater than being permitted to work for our Lord and Master, that blessed Saviour in whom we trusted, amongst the young, especially in the Sunday-school.

Other addresses were given by the Superintendent, and Pastors Welsford, Berry, and Chilvers.

GEO. E. DALDY.

HOUNSLOW.—The New Year's meeting was held on January 5th, when two sermons were preached. Pastor R. Mutimer in the afternoon discoursed sweetly and profitably from the well-known words, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be;" and in the evening Pastor E. W. Flegg was much helped in preaching from "He shall see of the travail of his soul and shall be satisfied." The messages were much enjoyed by the friends who gathered.

"PROVIDENCE," CLAPHAM
JUNCTION.

To record the past goodness of the Lord and to take courage for the future, special New Year's meetings were held on January 12th and 14th.

On the Sunday Mr. H. J. Wileman preached two sermons to appreciative hearers, his subject in the morning being "Elias prayed earnestly" and "He prayed again." In the evening he discoursed on Joshua and the lessons to be drawn from his character, particularly in the miracle of the sun standing still.

On Tuesday evening a public meeting was held, presided over by Mr. W. K. Perrott, a former deacon and who was for many years leader of the Young Men's Bible-class. Mr. W. B. Motum led the meeting in prayer.

The Chairman in his remarks spoke of the New Year often being commenced in great hope, but sometimes with some misgivings. Such misgivings often proved to be without cause. He gave some choice practical thoughts on the portion, "Jesus Christ, the same yesterday, to-day, and for ever."

Pastor H. J. Galley followed with wise words on things "novel" as compared with things "new," in the latter being mentioned new mercies, new communions with Christ, new beauties in Him.

Mr. J. P. Goodenough then spoke appropriately on "Beginnings."

Pastor H. D. Tooke spoke earnestly and practically on "The set time to favour Zion."

Pastor T. Jones gave some experimental thoughts on what Christ is to His people.

A letter of regret at inability to be present was read from Mr. G. Appleton.

Special anthems were rendered under the direction of Mr. W. Keeble, with Mr. A. Clewley as organist.

A hearty vote of thanks was accorded to the Chairman on the proposition of Mr. W. W. Davis, seconded by the Church Secretary.

On Thursday, January 16th, a lantern lecture was delivered in connection with the Band of Hope and Sunday-school. About fifty excellent pictures were thrown on the screen, illustrating the life of Christ as "the Light of the world." The schoolroom was filled and the young folk followed the lecture with the greatest interest and attention.

F. W. KEVAN.

ZOAR SUNDAY SCHOOL,
IPSWICH.

The annual teachers' and Bible-class tea and social evening was held on January 1st, when about sixty were present.

The after-meeting was presided over by the superintendent, Mr. J. Threadkell.

After singing, an appropriate portion of Scripture was read by Mr. G. Banks and Mr. Gardner sought the Lord's blessing.

The secretary (Mr. Forsdick) presented the Report of the past year's work in the school, showing an increase in scholars and teachers and a marked increase in the Young Men's Bible-class.

The finances of the school showed a good balance in hand. The Superintendent gave a report of the attendance of scholars and teachers, spoke encouraging words to the workers, and thanked all who had assisted, either practically or financially, to the success of the school.

Short, pithy addresses were given by Messrs. Howe, Banks, Baldwin, Gardner, Farrow, Wade, Garrard and Moss; while Mrs. Threadgall (Y.W.B.C.) and Miss Rust told of experience in their work in the classes.

Feeling reference was made in the Report and by the speakers to the loss of our late beloved Pastor (Mr. R. C. Bardens), whose loving face was missed.

A vote of sympathy was unanimously passed with our brother and sister, Mr. and Mrs. Garrod, who were unable to be present through affliction.

A. F.
TABERNACLE, DERBY ROAD,
WATFORD.

ON Wednesday, January 15th, we held our New Year's meeting and Pastor's fifteenth anniversary. At the request of the members of the Church our Pastor (Mr. G. W. Thomas) preached in the afternoon. He took the same text that he preached from on the day he commenced his pastorate with us fifteen years ago—Judges vi. 14. The heads of the sermon were:—

The Reason of the Divine Command.
The Deliverer's Commission.

That He was commissioned to do two things, viz., destroy the altar of Baal; to deliver Israel.

The Lessons:—

The parent of Misery is Sin.

That God will have no rival.

The Source of Gideon's strength was God.

A goodly company gathered and we felt it was "good to be there."

A very good tea was supplied and much enjoyed.

Our Pastor presided at the evening meeting. Brother W. P. Pickett read the Financial Statement and then our Pastor gave his address, speaking of the work of fifteen years, showing the great progress of the Church, and rejoicing because of the loving relationship which exists amongst us.

Mr. C. D. Jeffs (St. Albans) gave a good address from Rev. xvii. 14 on Obed, Chosen and Faithful.

Brother Scoones followed with some sweet words, "The Lord bless thee and keep thee," dwelling especially on the words, "The Lord give thee peace."

Brother W. Darham spoke well from Deut. xxxii. 11, 12, taking the thoughts, the prayer, the Author and the method.

The meeting closed with a few words from our Pastor, and we all felt we had been in the very presence of our Lord.

NORTH ROAD, BRENTFORD.

NEW YEAR'S services were held here Wednesday, January 1st, as usual. A prayer-meeting was held at 7 a.m., which was well attended, many earnest and fervent prayers being presented in the name of the Lord Jesus on behalf of the Church and Pastor, the Sabbath-school and all the other agencies connected with the Cause. Many petitions were directed to our Heavenly Father on behalf of those who were laid aside, suffering under God's afflicting hand. Just now we have a large number of these dear afflicted ones who need our prayers and sympathy.

Our Pastor read Psalm cxxi. and spoke some good and helpful words from 1 Peter ii. 7, "Unto you therefore which believe He is precious."

In the afternoon our brother J. E. Hazelton preached from John xvii. 11, "And now I am no more in the world, but these are in the world, and I come to Thee, Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." He noticed (1) that we have here a glorious declaration and (2) a prevailing plea.

In the evening our brother E. Mitchell preached from John ix. 11, "A Man that is called Jesus." He noticed (1) the Man, (2) His name, "Jesus," and (3) a few suggestions that we may gather from this portion of God's Word.

Both sermons were greatly appreciated by those who were favoured to be present, and we pray that gracious results may follow. Christ was very blessedly exalted and our hearts were made glad.

The congregations were good at all the services. The Lord is with us as a Church. His Word, as preached, is being owned and blessed to the ingathering and comforting of precious souls. To Him be all the praise.

E. FROMOW.

EBENEZER, GRAYS.

SERVICES were held on January 15th to commemorate the Pastor's second anniversary. There was a very fair attend-

ance at the afternoon service, when our brother, Pastor J. Bush, preached an encouraging sermon from Heb. xiii. 5 (latter part), "For He hath said, I will never leave thee nor forsake thee." Showing that in the original Greek this text contained five negatives, he referred to five memorable occasions when God made this promise and, from the characters to whom these promises were made, clearly showed that this was a promise for the whole of God's people, whatever their social state or standing might be. Many present were blessed by our brother's testimony and encouraged to go forward, trusting in the abiding presence of God.

Tea was then served, at which a goodly number were present.

The evening meeting commenced at 6.15, when the chair was taken by Mr. J. B. Collin.

After singing "Come let us join our cheerful songs," the Chairman read Psa. lxxxiv. and Mr. Wiseman (a deacon) sought the Lord's blessing upon the meeting.

Mr. Bush then gave a sweet address from Psa. lvii. 7, "My heart is fixed, O God, my heart is fixed; I will sing and give praise." He spoke most encouragingly, especially to the young friends, and said that although they had doubts and fears, the heart of God's people was fixed upon Him, and it was with the heart "man believeth unto righteousness."

The Chairman then spoke from the 4th verse of the Psalm to be read—"Blessed are they that dwell in Thy house."

Mr. Blackman followed, very blessedly basing his remarks upon Psalm lxxii. 23, "Nevertheless, I am continually with thee," showing that God's people were always with Him in His thoughts—by covenant relationship, by drawings of love, and made nigh by the blood of Christ. This address harmonised very sweetly with the sermon in the afternoon.

Mr. Hughes (Canning Town) spoke from Psa. xlvi. 13, "Mark ye well her bulwarks, consider her palaces." The power of the Holy Ghost was manifestly with him as he spoke of the strength of the Church's bulwarks, of God's faithfulness, predestination, election and salvation; also considering the palaces of communion, love, feasting and goodwill.

The Pastor followed with a few remarks upon the words, "Jesus only;" after which the meeting closed with the Doxology and prayer by the Chairman.

The collections, which were for the Pastor, were exceedingly good, and were supplemented by many tokens of love from friends at a distance, per Mr. Blackman. It was felt that this was

truly a day to be remembered. The blessing of God was so manifest and the goodness of God so apparent that the hearts of all were full to overflowing. G. S.

SOUTH INDIAN STRICT BAPTIST
MISSIONARY SOCIETY.

FAREWELL TO MR. AND MRS.
STRICKSON.

ON December 31st, 1907, a homely meeting was held in Rothsay-road Chapel, Bedford, to say "Good-bye" to Mr. and Mrs. Strickson. This meeting had a peculiar fitness, inasmuch as Mr. Strickson found his wife at Bedford. The allusions to the aged and beloved mother of our missionary's wife gave singular pathos to the meeting. Several friends gave loving speeches.

Pastor J. W. Wren (president) conducted the meeting.

During the evening a purse of gold was presented to Mr. Wren in recognition of his thirty years' service. Both Mr. and Mrs. Strickson delivered earnest addresses.

On January 1st, 1908, a public farewell of Mr. and Mrs. Strickson took place in "Providence," Highbury-place, London. In the afternoon Pastor J. Bush preached from Psa. lxxvii. 1, 2. The company of baptized brethren present sat with Mr. and Mrs. Strickson at the Lord's table, when our President gave an address, and conducted the sacred service. The emblems were conveyed by Pastors Winch and Parnell and Deacons Fricker and Armstrong.

A capital company sat down to tea and the evening assembly cheered us all. Addresses were delivered from the chair by President J. W. Wren, Mr. Walter G. Gray (missionary-elect) and Pastor H. Morris Winch.

The farewell address was delivered by Pastor S. Gray and the farewell prayer was offered by Pastor W. H. Rose. A special farewell hymn was sung. Mr. Strickson delivered a powerful good-bye speech. "God be with you till we meet again" was sung, and so the sacred meeting concluded. Prayer was offered by Mr. Armstrong and Scripture was read by Mr. Adams. The absence through illness of our beloved brother, Pastor A. E. Realf (of Leicester), was much regretted.

On January 2nd, 1908, the Committee of the South Indian Strict Baptist Missionary Society gathered around the hospitable table of our beloved treasurer, Mr. Catchpole, of New Cross, to tea and supper. During the evening business was conducted. Business over, Mr. and Mrs. Strickson and other friends joined the Committee, and a season of praise and prayer brought us very near to the Lord and very near one to another. Needless to say, our be-

loved missionary and his spouse were very tenderly and suitably commended to the Lord. A beloved sister who had joyfully offered us service in India or elsewhere was with us, but was not joyful, for her health had been somewhat impaired by the long nursing of dear ones who were "lifted up for ever." She was heartened on from the chair of our Committee meeting and was again and again remembered at the mercy-seat. About 8.40 the company entrained at New Cross for London Bridge, where quite a crowd had foregathered; it increased until quite a congregation sang by the carriage door "God be with you till we meet again." Handshakings with Mr. and Mrs. Strickson, loving adieus and a ringing cheer as the train steamed away, and the farewelling was concluded. By the favour of God, before this account is read, Mr. Strickson will have reached Koilpati (his station), where may God bless His honoured servant, bless him as heretofore, and bless him much more abundantly. S. GRAY.

CLAYGATE.

ON the evening of January 15th the chapel was filled with young people and friends of the Sunday-school. Special invitations had been sent out, which resulted in a good company being present to tea.

At the meeting subsequently after an address from a friend present upon "Remember thy Creator in the days of thy youth" about eighty prizes were distributed.

Mr. Stovold (the Church secretary) warmly thanked all for their manifested interest in the Cause and expressed a hope that it would continue.

REHOBOTH, BEDFORD ROAD,
CLAPHAM.

ON Tuesday, January 7th, our Pastor's twelfth anniversary was celebrated. Pastor E. Mitchell occupied the pulpit in the afternoon and preached to a good congregation from Joshua i. 9.

A public meeting was held at 6.30, when Mr. G. Appleton was in the chair. After reading the Scriptures he called upon Mr. Bawden to open the meeting by prayer.

The Chairman made a few remarks upon the 103rd Psalm; after which Pastor R. Mutimer addressed the meeting from "The Lord knoweth the way I take."

Pastor E. Mitchell spoke from "He hath not dealt with us after our sins."

Pastor E. White next addressed the friends from Acts xx. 24, "None of these things move me."

Pastor Thomas Jones followed with "God's greater and lesser gifts" and Pastor T. L. Sapay from Acts ix. 11.

The Pastor, after thanking the friends and the Chairman for their presence and help, announced the amount of the collection, £11 10s. 11½d., of which £3 11s. 2½d. was raised by the Farthing Fund. He then, in reviewing the past and looking at the present, made a few remarks upon the text, "My grace is sufficient for thee."

Fair congregations enjoyed the services, which were of a very spiritual character, and the Master's presence and blessing were realized.

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

SOUTH-WESTERN AUXILIARY.

A CONFERENCE of Sunday-school teachers and workers was held on November 30th, 1907, in the schoolroom, West Hill Chapel. The vice-president, Mr. F. W. Kevan (in the unavoidable absence, through illness, of Pastor T. Jones) occupied the chair, and read 1 Tim. iv. 8-16. Mr. Drane then implored the Divine blessing.

The Chairman briefly introduced to the meeting Mr. W. B. Motum (late of Bethesda, Ipswich), who read an ably written paper on "Our Sunday-schools and Their Requirements," in which he spoke of the necessity of Sabbath-schools, pointed out a teacher's qualifications—faith, love, sympathy, patience, a Christlike spirit, earnest study of the Bible, and prayer, exemplifying the last-named by Jesus Christ Himself, who went straight from prayer to service; with regards to which he gave some practical suggestions. A brief discussion followed.

Mr. C. H. Abbott, the esteemed superintendent of West Hill Sunday-school, then read another paper, entitled "Sunday-school Work, and How to Retain and Increase the Number of our Scholars." After a bird's-eye view of Sunday-school history from Apostolic days through Reformation scenes to the establishment of the English Sunday-school Union, he drew attention to the striking fact that 75 per cent. of those brought to know the Lord are first convinced under the age of twenty years. He told of the advantage of illustrations and anecdotes, emphasised love as the groundwork of a teacher's success, and that friendship must be created between teacher and scholar. He very beautifully dealt with the absolute necessity of bringing before the children the life, sufferings, death, and resurrection of Christ, especially the fact that Jesus was a living Friend. He spoke of carefulness in reading the Bible, and tact in dealing with elder classes. Strongly advised visiting scholars, especially after absence from school, also visiting houses where children do not attend a

school, and urging the scholars to bring other children, thereby making them feel that they are of some use. This also was followed by discussion.

After a few words by the Secretary, Messrs. Abbott and Motum briefly replied to the interesting discussion, the last-named speaking on "Bad Literature," suggesting a paper on the subject for the next conference.

The meeting was well attended and enthusiastic, and we trust the fore-runner of many happy gatherings under the auspices of our newly-formed auxiliary.

F. T. WALLER (*Secretary*).

ZION, NEW CROSS ROAD, S.E.

THE members' annual social tea took place on January 9th, and was attended by over 200, the Pastor presiding.

After singing "Kindred in Christ," the reading of Psa. cxxv., and prayer, Mr. Bush addressed them as a large family gathered together for spiritual intercourse with each other. A remembrance of the mercies received makes our hearts very tender, and leads us to exclaim, "How good God has been to us!" It is a comfort to realise that notwithstanding the desolation and decay witnessed in so many of our Churches, God is in our midst as the spirit of love and power. The year had been one of personal sorrow and affliction for your Pastor, but God had been the strength of his heart. It is a privilege to recognise that we have one Father, the God and Father of our Lord Jesus Christ. We are united by bonds that can never be broken. Baptisms were 26, by transfer 10, making a total of 98 received into membership in three years.

Brother F. J. Catchpole (the financial secretary) stated the income for the year amounted to £950, of which £237 had been given to the South Indian Strict Baptist Mission Society, £86 to Christmas Dinner Fund, and nearly £100 divided among the Tract and Benevolent Society, Poor Christians' Fund, Sunday-school, and Band of Hope.

Addresses followed by deacons Armstrong, Crisp, and Martin, and brethren J. Downing, J. D. Taylor, F. Young, and others.

Much regret was expressed at the absence of brother C. Taylor and others through illness.

A sweetly solemn time was enjoyed at the Lord's Supper service which brought this memorable gathering to a close.

"EDEN," CAMBRIDGE.

On Thursday evening, January 9th, the annual tea was held and, notwithstanding the inclement weather, nearly 120 sat down.

In the evening a well-attended public meeting was held, presided over by Pastor C. A. Freston. In his opening remarks the Chairman made sympathetic reference to the late Pastor (Mr. J. Jull), who, though unable to be present, sent a kind and cheering letter, from which extracts were read. The note contained a New Year's motto—"Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The meeting was then addressed by Pastor J. T. Peters (of Whittlesea) from the words, "Behold, I have graven thee upon the palms of My hands." The speaker was greatly helped and was listened to with rapt attention.

A short speech from Mr. R. Sturton (deacon) and hymn and Benediction brought a very enjoyable and profitable evening to a close. To God be all the praise.
C. A. FRESTON.

"PROVIDENCE," PRITTLEWELL, SOUTHEND-ON-SEA.

NEW YEAR'S meeting was held on Tuesday, 7th January, when an instructive and soul-comforting sermon was preached by Pastor T. Baldwin (of Hampstead) from 1 Tim. iii. 16.

After partaking of tea in the school-room, the evening meeting was presided over by Mr. W. Knight, of Southend. The Chairman's remarks on Isa. xxxv. were very savoury, and special reference was made to blessings received at "Providence," Prittlewell.

Our brother W. H. Lee was helped to speak very sweetly on Ephes. ii. 4 and his remarks were much enjoyed.

Brother Baldwin was very encouraging from Psal. lxx. 11 as he dwelt on Jehovah's faithfulness.

Our dear Pastor (J. Chandler) spoke upon Divine workmanship in Ephes. ii. 10.

A vote of thanks to the Chairman brought this interesting and encouraging meeting to a close. Considering the inclement weather and some of the friends living so far away, the attendance was good and the collections (between £3 and £4) were for the poor.

W. J. H.

LITTLE LONDON, WILLENHALL.

ON Sunday evening, December 8th, Pastor W. F. Edgerton preached from Col. iii. 17, "Whosoever ye do in word or deed, do all in the name of the Lord Jesus." The body of the chapel was well filled after the usual service, when a prayer-meeting was held to seek the Divine blessing upon the Sale of Work, the object being to clear off the remainder of debt due to the Baptist Building Fund, viz., £120. The Sale

was opened on December 10th and 11th, by Mr. A. Ennals (of Walsall) and I. Kidson, Esq., J.P. The Sale covered three days and the sum desired was realised.

A thanksgiving service was held on the following Lord's-day evening. The Church at Little London has during the past six months raised £18 for inside renovation and succeeded in removing the remainder of a debt which has been a burden for many years. The Church will celebrate its 116th anniversary in March next.

We are glad to record the fact that there are signs of the Divine presence and blessing. The Young Men and Women's Bible-class, Christian Band and Band of Hope are well attended and the congregation is larger. We have received some by baptism and others we believe are seeking the Lord. May the Spirit be poured out from on high. "'Tis life, 'tis fuller life we want."

R. M. TONKINSON, Sec.

BEDFORD, MIDDLESEX.

A MOTHER'S meeting is conducted here from week to week by Mr. Joseph McKee. On January 7th the annual social meeting was held, when a large company was present. At the table the Vicar of Bedford, Mr. Pilkington, gave a most appropriate address on "Woman's Work." The after meeting was presided over by Mrs. McKee (who made an excellent "chairman"). After a hymn and prayer Mr. W. S. Baker gave a suitable address which was listened to with interest. Several recitations were given and solos sung, and the writer also spoke a few words to the mothers. The meetings, we are glad to know, are well attended, and a good work is being done.—J. E. F.

STOWMARKET.

PRESENTATION TO PASTOR.

ON Lord's-day, November 24th, our Pastor (S. B. Stocker), who has laboured in word and doctrine for more than six years, preached farewell sermons to good congregations. In the morning his remarks were based upon 1 Peter v. 7—"Casting all your care upon Him: for He careth for you"—dividing it thus: (1) The believer's care and what he does with them; (2) God's care and how He shows it. The evening text was John i. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ"—(1) The law was "given" but grace and truth "came"; (2) Grace came—what to? (2 Cor. iii. 9); (3) Grace came; what grace brings (Titus ii. 11, iv. 4).

At the close of the evening service Mr. Abbas ascended the platform and on behalf of the Church and congregation

expressed their deep regret at the Pastor's removal, and in his usual tender and loving manner very feelingly wished his brother and dear Pastor to take this parting word from those who dearly loved him for his work's sake, dwelling upon the words in Rom. viii. 28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose," and to the congregation he gave a few cheering words of sympathy from Matt. xxv. 40, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Then, to the great surprise of the Pastor, he asked him as a token of their love and goodwill to accept of a Bible from them, with a purse of money and a magnifying glass for his dear wife. The subscribers' names consisted of practically the whole congregation.

Mr. Strickson rose and said that as one of the deacons he wished to state that no one more regretted the step taken by the Pastor than himself, and with all his heart wished him every blessing and happiness and trusted the Lord would soon open a door for him.

A letter was also handed to Mr. Stocker, which read as follows:—"As members of this Church and congregation, we beg your acceptance of these gifts as an expression of love and goodwill on the occasion of your leaving this pastorate. We regret that it must be so, and would part from you with the hope and prayer that God will overrule all for good and guide your steps to further usefulness in His service and for His glory. We cannot let this opportunity pass without giving our tribute of hearty appreciation to Mrs. Stocker; her uniform kindness of character and cheerful smile has endeared her to all. May the presence and blessing of our one dear Master cheer and bless her in all the future."

ONE WHO WAS THERE.

Aged Pilgrims' Corner.

THE aged pilgrims in the four Homes were remembered by many friends at Christmas and the New Year. Personal gifts, roll text almanacks and motto cards have brightened many a room and cheered many a weary heart, and opportunities of social intercourse have been much valued. The lady visitors at Hornsey Rise made their usual Christmas distribution of joints to the inmates and the Camberwell Asylum pilgrims have been entertained at tea by the Committee.

At this season of the year the Benevolent and Coal Funds are heavily drawn upon; the former are for the help of sick and infirm inmates and are in

special need of support. An excellent infirmary is maintained at the Hornsey Rise Home, where the most feeble are boarded and receive the attention which they need. Among the inmates is one who has been on the books upwards of thirty years and another over twenty-eight years.

Elections to the Homes and to the Ten Guinea Pension will take place (D.V.) in June; the names of pensioners desirous of becoming candidates should reach the office early in February. The elections will take place at the Cannon Street Hotel.

The closing of the financial year of the Society and of the Centenary Fund will take place on March 31st. Will all who hold collecting books kindly send them in a fortnight before? The Committee have been encouraged by the response made to their appeal, new members having come forward and much fresh interest manifested in the work.

The helpers of the Lord's aged poor little know what fervent thankfulness often burns in hearts made glad by their bounty. It is no light thing to have the prayers and blessings of those who fear the Lord, and by the grace of the King His promised welcome will be given to all who have for His sake remembered His poor. "Unto one of the least"—"Unto Me."

Gone Home.

MR. T. W. COLSON.

for many years connected with the Cause at Stoke Ash, passed away somewhat suddenly on December 27th, 1907.

On the previous Sunday, though not feeling very well, he was present at Stoke Ash, also at the Sunday-school anniversary meeting the next day when he resigned the presidency, which he had held for twelve years, to Mr. Morling, and spoke a few words of encouragement.

On the following Thursday about noon, not feeling well, he went to lie down, and was persuaded to go to bed. His last prayer breathed that Thursday afternoon was exceedingly sweet. The doctor visited him, and in reply to his inquiry Mr. Colson said he felt a little better, but his breathing soon became distressing owing to syncope, and shortly he gave two sighs, and all was over.

For about ten years he was deacon at the honoured Cause at Stoke Ash, a firm upholder of the doctrines of grace, a friend to the poor, and one who took a special interest in the children. He will be greatly missed, not only in the

home and in the Church, but by the neighbouring Churches, which he used frequently to visit.

He was laid to rest in the cemetery at Walsham-le-Willows by Mr. Morling and Mr. Marsh, the occasion being very solemn and sacred.

We commend the bereaved ones to the care of Him who cannot err.

"For ever to behold Him shine,
For evermore to call Him mine,
And see Him still before me;
For ever on His face to gaze
And meet His full assembled rays,
While all the Father He displays
To all the saints in glory."

EMMA COLLINS,

For many years a member of the Church which until recently met in Shouldham-street Chapel, departed to be with Christ on the 19th November last, aged 50. She was a consistent Christian and passed through much affliction. She was conscious to the last and was ready to go. Almost her last words were—

"I could from all things parted be
But: never, never, Lord from Thee."

Her remains were laid to rest by Pastor J. E. Hazelton, on 25th November, at Willedden Lane Cemetery.

MRS. S. T. DEBNAM,

the second wife of Mr. W. Debnam passed away on November 4th, 1907, after five months' severe illness, in which she manifested much patience, though oft she said, "Heavenly Father, take me home."

In early life she was brought to know the Lord and became a teacher in the Sunday-school, and for a time she attended the ministry of Mr. Bradbury, which she found profitable.

In the order of Providence she removed to Margate, where she attended Mount Ephraim Chapel, and was baptized by the late Mr. Wise. After a while she left Margate and returned to London.

At times during her last illness she was not conscious, but when able to do so would speak of the Lord's goodness and repeat many precious passages, and quoted the beautiful hymn, "On wings of faith mount up, my soul, and rise."

Her remains were laid to rest at Woodgrange Cemetery, Mr. J. W. Nugent officiating by her request.

MRS. SAMUEL GODFREY,

of Shardeloes-road, New Cross, passed away on December 17th, 1907, aged seventy years.

She was led by Divine grace to confess her faith in the Lord Jesus as her Saviour, and baptized by Pastor Leach at "Providence," Northampton, in 1867, whose ministry was much blessed to her during her stay in that town.

On removing to New Cross in 1883 she joined the Church at "Zion," and

stood in honourable membership until the home-call.

She was highly esteemed for her consistent Christian character, and ever ready to witness to the love and faithfulness of her covenant God.

Her daughter, Miss Annie Godfrey, attributes much of the success which has followed her teaching in the Sunday-school to the influence her beloved mother exerted over her girls.

Almost her last words were "The sands of time are sinking," &c., "My Father's at the helm," and "My life is hid with Christ in God."

Her remains were laid to rest in Brockley Cemetery, Pastor J. Bush officiating, the Church officers and a large number of sorrowing friends being present. T. G. C. A.

MRS. REBECCA GRIFFITH

Was the widow of the late Mr. James Griffith, Pastor of Hope Baptist Chapel, Bethnal Green, of happy and blessed memory. Our beloved sister was the child of godly parents, also having for her brothers the late Mr. W. and Mr. G. Webb, plain, earnest, and warm-hearted preachers of the Gospel, and Pastors of Churches in our beloved denomination for many years. Our dear sister was called by grace in early years under the ministry of Mr. H. Myerson, of Shalom, Hackney; was baptized by him and received into the Church; also became an attendant of the Bible Class conducted by our late beloved brother Mobbs, of fragrant memory, under whose expositions of the "Word" our sister grew in spiritual knowledge and understanding, thereby becoming fitted for future labours in the Sabbath-school, which were earnest and bright, also continuous, and by her efforts, mainly, a new baptistry was built and paid for at Shalom, but feeling rather lonely was led to follow her heart's desire to worship her Lord in company with her dear parents at Hope Chapel, and found a spiritual home and became active in the Sabbath-school of which the writer was secretary, also as sick visitor, and her diligence in minor movements given her to execute for the interests of the cause of God proved by success hers was heart service, and the dear friends appreciated her abundant labours and greatly esteemed and loved her for the same. After the death of her dear husband she was led to attend the ministry of Mr. Holden, of Limehouse, whose testimony was blest to her encouragement and comfort in the ways of the Lord, and united with the Church by transfer from Hope, Bethnal Green, and continued for several years, afterwards removing to Forest Gate, hoping thereby her health would improve. After hearing Pastor Marsh his ministry was very helpful and com-

forting to her soul at this time, so she desired full communion by uniting with the Church at Gurney Road, and expressed her regret when Pastor Marsh resigned his charge; but the settlement of Pastor H. D. Tooke, of Lowestoft, whose ministry caused her to rejoice as pardoned sinners only can rejoice in the fulness and freeness of the Gospel's message of mercy to poor sinners, which were her heart's delight, and comforting to her soul. But circumstances again arose causing her removal to Teddington, but she did not stay, the locality being so damp and cold. As her constitution had been so weakened by affliction, she thought it best, after laying the matter before the Lord, to try what country air and life would do, and so went to Hail Weston, near St. Neots, Hunts, to live with her niece, Mrs. Page. After residing there a little time her health did improve, but having no pastor at the village cause of "truth," she was wont to go to the Baptist Chapel, St. Neots (Pastor J. Hazelton), to hear the Gospel's joyful sound on Sunday mornings (weather permitting). The testimony rejoiced her heart, and her faith was confirmed in hearing her Lord exalted as the Saviour of sinners, being a firm believer in the doctrines of distinguishing grace. On Tuesday evening, December 3rd, she went to a cottage meeting in the village—it was a very happy time; her heart was full—closing with the hymn, "Blest be the tie that binds," to the old tune, in which she joined heartily. Wednesday morning found her not very well, and on Thursday morning the doctor was sent for, and he said it was an attack of acute gastric catarrh, and could not give much hope of recovery. Her niece read to her Psalm xxvii. She looked up and smiled, but soon after became unconscious. Pastor Hazelton called in to see her, and quoted some precious portions of the "Word" to her, but she took no notice, continuing unconscious, and gently passed away at 8 o'clock on Saturday morning to be for ever with her Lord. The interment took place on Wednesday afternoon, December 11th, at 3 o'clock, in the chapel ground at Hail Weston in the presence of a goodly number of sorrowing friends. The service in the chapel and at the grave was conducted by Pastor J. Hazelton.

PHILLIP HARROW.

"Sudden death—sudden glory." Truly this may be said of our dear friend, Phillip Harrow, who died instantly in his pew on Lord's-day evening, January 12th. He was for many years an active worker in the late Camden High Schools Cause, and leaves a dear wife and two children. May the Lord cheer them in this their hour of sorrow is the prayer of one of his fellow-labourers.—J. A. S.

MR. MARK HUGHES,

the father of Mr. J. Hughes, who has for the last few months been preaching with acceptance in some of the Churches and a member at Mount Zion, Chadwell-street, was called home on December 26th, at the age of sixty-four.

Born of godly parents on August 5th, 1843, he went to London when about twenty-two years of age. Though unconcerned about his own salvation he attended at Bloomsbury Chapel, then under the pastoral care of the late W. Brock. Soon, however, through an affliction of his mother his mind was seriously impressed, and he was made to feel himself a sinner. Finding his way to Meard's Court he profited by the ministry of Mr. J. Bloomfield. He was set at liberty by the Word being applied with power, "Let not your heart be troubled," and was soon after baptized by Mr. Thomas Hoddy at Salem Chapel.

Removing to Camden Town he found a home with the friends who worshipped in Avenue Chapel, Great College-street, where, under the ministry of the late W. H. Evans and R. Burbidge, his soul was blest. On Mr. Burbidge's retirement our friend, together with his wife and two of his family, united with the Church at Chadwell-street in March, 1901.

He was a consistent Christian, and on Sunday morning and evening filled his place in the sanctuary. At the close of the Lord's-day the writer used to visit him and converse upon the day's discourses, and our brother would observe: "The Pastor was alright to night. He went back to the beginning, which is what I like." His appreciation of the Gospel ministry is evidenced by a passage in a letter received by the writer last September, where he says: "I fear you do not get such solid food at the Isle of Wight as we get at Mount Zion."

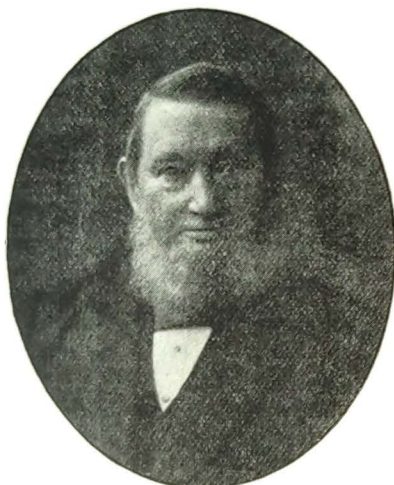
For some time past Mr. Hughes had been ailing, and a few months ago he was found to be suffering from diabetes, upon which dropsy followed. He took to his bed on December 23rd, on which day we visited him. His dear wife asked him if he loved the Lord, and he replied, as though surprised at such a question—"What! Yes, I *do* love the Lord." He passed away on December 26th, and was buried by Mr. Mitchell on December 30th.

The funeral sermon, much appreciated by the sorrowing family, was preached on January 12th from Rev. xxi. 4, the same verse being on the memorial cards.

He was a good master, and personally I have lost a very dear friend, but he is with Christ, which is far better.

D. BUTCHER.

THE EARTHEN VESSEL.



MR. JOSEPH BILLING

has gone from us, and is now at home with the Lord. Born in Bermondsey, he was the son of Mr. Thomas Billing who, for many years, was connected with the Printers' Pension Society. The fear of God was planted in early life in his soul, and we have heard him tell with that pathos that moved our hearts with a strange feeling of Divine fervour, how, as an earnest Churchman, he paid a visit to Bath on business, and whilst on the coach, just before reaching the city, he lifted up his heart in prayer to be guided to comfortable apartments, and how he was directed to the house of some godly Baptists, who during his stay, "They took him unto them, and expounded unto him the way of God more perfectly." Thus early in his Christian career he showed that strong belief in prayer which remained with him to the end. He was educated at St. Olave's Grammar School, Southwark. In 1843 he purchased a small printing business at Woking village, and many were the happy seasons he enjoyed in the little Baptist Chapel at old Woking. The business soon grew to such proportions that a move was necessary, and so in 1856 he came to Guildford and bought the property in the Railway Esplanade, and began, with between thirty and forty employees, the business that to-day is carried on in the very imposing building known as the London Printing Works, and engages some 250 employees.

As a citizen he earned the honour and respect of the community among whom he dwelt, as the wonderful demonstration at his funeral proved, being attended by practically his whole staff and representatives of every section of the town. For nearly twenty-five years he was deacon at the Old Baptist Chapel, and for about sixty-five years a consistent

member of our churches in this neighbourhood. He was a regular subscriber to the Strict Baptist Mission for many years, and also the Aged Pilgrims' Friends Society for nearly seventy years, becoming a subscriber when twenty-one years of age; and some years since gave a donation to secure the cases he nominated until their decease. Two outstanding features of his life and character have left their mark upon us all, and no doubt will be an inspiration to the many whom to-day mourn his loss. One was his tender care for the Christian poor, and the other his wonderful spirit of prayer. To the last the former was his concern; one of his last acts, the day before his seizure, to his sorrowing pastor, was a commission for them, and this interview closed, as all such visits did, with prayer, so sweet and heart-melting that it remains a sacred memory to us to-day. In the earlier days he was a preacher of much acceptance, and his prayer meeting addresses, especially those on Sunday afternoon, until a few years ago, were a source of much spiritual joy and help to us all. And right to the end of his days he was a pillar in the Church and a saint mighty in prayer. The denomination loses a good friend and a generous helper; he never tired of helping causes of truth in a quiet and unostentatious way, and many needy pastors have had occasion to thank God on his account.

His end came suddenly and unexpectedly: he was in his usual place at the old Baptist Chapel on the last Sunday in 1907, and as senior deacon announced the hymns. Through a slight cold his doctor advised he should not go out on the first Sunday in 1908, which was a disappointment to him; but he seemed nicely when we visited him on the Monday. He retired to bed as usual on Tuesday, after conducting family worship, and in the very early hours of Wednesday was attacked with an epileptic seizure and never recovered consciousness, and peacefully fell asleep in the presence of members of the family and pastor, at noon on Friday, Jan. 10th, 1908, in his ninety-first year.

The funeral took place on Wednesday, January 15th, and was conducted by Pastor W. Chisnall. The service was uplifting in character, and full of comfort to the bereaved relatives, and was attended by a very large company.

On Sunday, January 20th, a special sermon was preached by the Pastor to a large congregation, at which most of the members of the family were present. Mr. Billing leaves with us a fragrant memory—strong in faith, tender in love, generous in help, peace-loving in disposition. Our brother leaves a sorrowing widow, three sons, and one daughter to lament their loss. Our deepest sympathies are with them.

Guildford.

W. CHISNALL.

THE EARTHEN VESSEL

AND

GOSPEL HERALD.

E. V., VOL. LXVI., No. 744.

G. H., VOL. LXXVI., No. 908

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDMUND DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

“For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.”—Isaiah xxviii. 10.

WHILE all the chosen and redeemed people are “taught of the Lord,” great variety is manifested in His dealings with them.

“How hard and rugged is the way to some poor pilgrims’ feet;
In all they do, or think, or say, they opposition meet.
Others, again, more smoothly go, secured from hurts and harms;
Their Saviour leads them gently through or bears them in His arms.”

As a general rule, however, the above text is exemplified wherever there is a genuine work of grace in the soul. God makes His truth known to His people little by little. Precepts and promises are at intervals opened to the understanding or laid on the heart by the Spirit of God, and thus, in due course, each member of the blood-bought family is made sweetly conscious of possessing the unction from the Holy One and of knowing all things” (1 John ii. 20).

God, as our gracious Instructor, is never hindered or hurried—and as His time arrives, portions of His inspired Book are made to glow with new and indescribable lustre, and thus heaven-born men are led into “the mind of Christ.”

That this beautifully appears in the Lord’s dealings with this plain, simple-hearted tradesman of seventy years ago, few who are themselves in “the secret of the Lord” will dispute.

“THIS DO IN REMEMBRANCE OF ME.”

“When I said to myself, ‘I will take the cup of salvation,’ I really expressed my determination again to seek to join the Church at the table of the Lord. But remembering that I had applied for

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this and been put off some months before, I made this also a matter of prayer. 'Dear Lord,' I cried, 'men deny me this privilege; but may it please *Thee* to work for me, that I may join with Thy saints in commemorating Thy dying love.'

Thus, with the hymn of James Montgomery—the sweet Moravian singer—so well expressing the heart-thoughts of this dear child of God, we rejoice with him as he sings—

"According to Thy gracious word, in meek humility,
This will I do, my dying Lord! I will remember Thee."

In the forenoon of a subsequent Lord's-day, the pulpit of Gower Street Chapel was occupied by John Warburton, of Trowbridge; and the occasion proved one of special blessing to our friend. Fifty years have transpired since the death of this dear man of God, and few now living can have a personal recollection of his character and ministry. His interesting autobiography, with its accompanying portrait, however, presents him so faithfully as he was, that we seem to have known him. Though his sphere of labour was in Wiltshire, he never wholly lost the Lancashire dialect; and our friend loved to repeat the words which formed his text in the way in which they then, for the first time, fell on his ears: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad" (Prov. xii. 25). It is easy to surmise what such a preacher must have been led to advance on this theme. "Heaviness" he had indeed experienced, as the story of his life amply testifies, and of the gladness which the Holy Spirit imparts to heaven-born men, through the *applied* Word, he was equally empowered to tell.

How he handled his subject our friend never told us, but strange, sweet, solemn power accompanied the message.

"My heart"—we again copy his own manuscript—"overflowed with love and joy. Tears filled my eyes, so that I scarcely knew how to hide my face." Thus the text was exemplified in the experience of this favoured hearer.

His prayer that morning had been that it would please the Lord so to work that he might join with His saints at the Lord's table, and the sermon and what followed were—though he little thought it—the Divine answer to his petition.

It may be stated that the constitution of the Church at Gower Street had not at this time been determined on. A clause in the trust-deed had provided that its first stated minister should decide whether it should be a Baptist cause or not, but their deceased Pastor, Henry Fowler, had declined the responsibility of settling the momentous question, and the practice of the Church in relation to the Lord's Supper appears to have been anything but satisfactory. This will explain what at first puzzled us in his narrative.

"The service ended, on this memorable Sunday, we were preparing to leave, when to my astonishment the senior deacon came to me and said: 'Mr. Denham, you some time since expressed a wish to sit down with us at the Lord's table. This you can do to-night if you feel inclined,' and he handed me a card of admission (which I have by me to this day) as he said this.

“ My prayer that morning immediately recurred to my mind, and I knew not how to adore and thank the Lord for His wondrous mercy. My heart was filled with what I trust was gracious and loving emotion. That morning altogether was a high and holy one, long to be remembered to my poor soul.

“ In the evening, however, having taken a back seat in the centre of the chapel, I had to suffer a terrible fright. One of the deacons, as it appeared, was not present when it was previously decided that I should be welcomed as a worshipper that evening. He now rose, and coming to me said that as I was not a member of the Church I could not be permitted to partake of the ordinance with them. He therefore bade me remove to one of the seats reserved for spectators. I attempted to explain that I was present by special invitation, when the senior deacon beckoned to him and said something, which for the time settled the matter. I however found that there had been some unpleasantness previously on account of the suggestion that I should be allowed to sit down at the Lord's table without my first being received into membership by the consent of the whole Church.”

It will thus be seen that the influence of William Huntington as to Church order was already relaxing its hold on this body of Christians. His pastorate, as we have seen, was purely an autocratic one. All that was done depended on him, and after his death on the few that were in authority in the place. *Now*, we read of the Church as having the right to voice its own judgment and will, in accordance with the custom of the free Churches, which are democratic in their constitution and ruled, under Christ, by the decision of their members.

The episode under consideration also demonstrates the faultiness of any system of Church order and discipline in which the mind of the Master, so far as it is known, is not carried out to the full. An occurrence so distressing as the above *could* only have taken place where things were in a lax and unsatisfactory state.

Much has been advanced against the practice of Strict Communion causes and their adherence to the principles of the New Testament. We have been accused of bigotry and lack of charity and brotherly tenderness. This we cannot admit. Solon, it is said, “ wedded law to liberty,” and the Master's “ service ” proves “ perfect freedom ” nowhere so fully as where a living remembrance of His words is maintained.

Let our friend resume his story. “ A little while after this I was waited on by one of the deacons, who desired to converse with me on my experience and views of Divine truth. He expressed himself satisfied and finally requested my consent to be named to the Church for membership—to which I consented.

The ancient custom of giving an oral confession of faith was even then maintained at Gower Street Chapel, and our friend's consent to be nominated for membership involved compliance with it. In anticipation it was, however, no light ordeal, as he now informs us:—

“ But oh, the searchings of heart and trying exercises I passed

through previously to this Church meeting! I left my business without naming where I was going and paced the streets for about an hour before the time, crying to the Lord for teaching and help.

"While thus engaged, the words came solemnly and powerfully to my mind, 'What shall it profit a man if he shall gain the whole world and lose his own soul?' Ah, indeed, thought I, what would it profit me to have my name inscribed as a Church member if I should at last prove to have been wrong and deceived. Some of the things that I trust the Lord had shown me then came to my remembrance, but I put them away, thinking in the simplicity of my soul that I would get nothing ready, but would go hoping to be helped in time of need. In this I, however, afterwards found that I was wrong, for I should have tried to recall the way the Lord had brought me, and not have put it away from my mind. Thus at the meeting, what with the dread of being wrong, the fear of man, and nervous confusion I expressed myself so badly, as I thought, that I feared that if the Church were as honest as I took them to be they would not accept my poor statements. To my astonishment my fears proved groundless and they gave me the 'right hand of fellowship.'

"This again caused me much trial, as the suspicion crossed my mind that they were now looking at my ability to help in temporal things, as I was in a prosperous way of business. I sat up for some hours after bed-time writing a long letter to them respecting my troubles and apprehensions. But on the next Lord's-day (which was 'ordinance day') the deacons assured me that my fears were groundless, and that they sympathised with me in my exercises of mind, as they themselves knew from experience what these were and they requested me to take my seat at the table of the Lord as a member of the Church.

"Soon after this one or two of the Supplies, who were believers in Baptism by immersion, were led honestly to declare their sentiments on this ordinance. This caused no small stir among us. For my own part I was at first greatly opposed to what they advanced, but their ideas at length laid such hold of my mind that I could not get rid of them. With Mr. Shorter, a Baptist, I argued on one occasion most urgently against his views, only to be completely foiled.

"I became more and more concerned to be right in following the Lord in all His ways. Soon after this, on going to Zoar Chapel, Great Alie Street, to hear Mr. Tite (one of those who had honestly declared his mind on the subject at Gower Street), to my surprise the service was to be closed by the ordinance of Baptism. He preached from 1 Peter iii. 21—and to me the sermon was so convincing that I could not withstand it. Then it proved that the only subject for baptism was one of our Gower Street members.

"I returned home solemnly begging of the Lord to show me if I was a fit person, through His grace, to take up His cross and follow Him. This I did because I had for some time been in a low and dark state, with many doubts and fears. When I returned home I went to my Bible and looked out the Scripture text and

traced backwards, verse by verse, to find where the subject commenced, till I got back to the 21st verse of the second chapter. My heart and mind were then enlarged and enlightened to such a blessed degree that I was at once made willing to follow the steps and directions of my dear Lord and Master.

“Soon after I wrote to my friend Shorter (who was then supplying the pulpit at Zoar) telling him how the Lord had made me desirous of observing His ordinance and begging him to administer it to me while in town. In his reply (which I have preserved) he informed me that, glad as he was that the Lord had thus made me willing, a trial of my patience awaited me, as he was suffering from severe inflammation, through cold, and that there were other candidates as well who were waiting, whom he should be obliged to leave for the next Supply, as he himself could not perform this act of service.”

Thus our dear friend and those who shared his desire to be baptised by immersion were delayed. Meanwhile events occurred which affected not *his* future only but that of many *other* lovers of the truth of God in London. These we shall, if the Lord wills, relate in our next number.

BROTHERLY-LOVE DEMONSTRATES OUR RELIGION.—An earnest desire for the good of the brethren will flourish or fade much in proportion to the weight and power with which eternal realities press on our own soul. In this desire for the welfare of Zion, this love to the people of God for Christ's sake, this pure, disinterested, affectionate solicitude that the blessing of God might rest upon them, the grace of the Gospel shines forth conspicuously, and forms a noble contrast to the spirit of the world. *That* says, “All for me, none for you; all I get, I keep; all you get, I grudge.” But the unselfish principle of grace says, “Dear brother, I want you to be blessed as well and as much as myself; for the more the Lord gives me, the more I want Him to give you. We are partners, not rivals; friends and brethren, not antagonists and foes!” In nothing does divine grace more display its heavenly origin than in seeking the good of the brethren. Ministers seeking the spiritual welfare of their flock; members of Churches desiring the blessing of God upon those in Church fellowship; believers generally labouring in prayer and supplication for the power of God to rest upon His servants, His Churches, His people—how becoming the Gospel is this, how consistent with our profession, how in harmony with the example of the blessed Redeemer,

“Who spared no pains, declined no load, resolved to buy us with His blood.”

—*J. C. Philpot.*

HE that hath light thoughts of sin never had great thoughts of God (Psa. 1. 21).—*John Owen, D.D.*

GOD'S ELECT.

By EDWARD MITCHELL, Clerkenwell, London.

“Who shall lay anything to the charge of God's elect?”—Rom. viii. 33.

RHETORICAL challenges often arrest the attention and appeal to the feelings more effectively than any other form of address. They are therefore largely employed by effective writers and speakers. A series of such triumphant appeals is here found, to one of which attention is solicited. “Who shall lay anything to the charge of *God's elect*?” To these privileged *persons*, the *source* of their blessings and the *favours ensured* by this act of Divine grace, this paper will be devoted.

I.

Observe that SAVED SINNERS ARE GOD'S ELECT. Their salvation had its rise in His sovereign and unconditional choice. This, though a truth unpalatable to the carnal mind, is clearly stated in the Word of God.

Not a few hate and even openly decry it, and some, even, who profess to receive it tell us it should seldom or never be mentioned in public. God, however, has revealed it. It runs like a golden thread through both Testaments. Are we wiser than He? Dare we suppress or conceal any part of His revealed truth? Rather let us as little children receive what our Heavenly Father teaches. In God's school, gigantic intellects are not required, but child-like, teachable spirits. “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Of God's salvation we know nothing but what He has taught us in His Word. If we bring our own natural imaginations, and seek to make the Word square with them, we are sure to err, for “God's thoughts are not our thoughts, neither are our ways His ways.” Man would never have imagined God's election. It is altogether contrary to his natural conceptions of the Deity; but He has revealed it to us, giving us to see some of its glories and to rejoice even now in the blessings it confers.

II.

God's choice of His people is ANCIENT. The apostle says, “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” We here learn that *election* was before *creation*. Paul leads us back through time into eternity. God foresaw the fall in Adam, but determined that He would save unnumbered millions of a fallen race, and these were all chosen in His Son, our Lord, Saviour, and Head, and “predestinated to the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will,” before the world began.

III.

Election originated in the GOOD PLEASURE of God. If we inquire why we were chosen to salvation, the sole answer is found in

Saviour's words, "Even so, Father, for so it seemed good in Thy sight."

The figment that God chose His people for something that He foresaw in them is not only repugnant to Scripture, but would overturn the whole foundation of grace. It is thus cogently confuted by the great apostle: "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 (Rebekah), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." It is "according to the purpose of Him Who worketh all things after the counsel of His own will." The objection of the carnal mind, "Why doth He yet find fault? For who hath resisted His will?" he promptly meets with the unanswerable words, "Nay, but, O man, who are *thou* that repliest against God?"

IV.

ELECTION IS AN ACT OF DIVINE GRACE. Its opponents have called it harsh and odious, but it is an act of favour of the richest and freest kind. By those who dislike it, it is represented as a barrier set to oppose the salvation of men. Rather it should be regarded as the act of God's long arms of love and mercy outstretched to save innumerable sinners. It benefits millions—it injures none. It conveys blessings of the richest kind to a multitude that no man can number, while it simply leaves those it passes by in the same condition they would have been in if there had been no election at all. It is the spring of salvation, and in no sense the cause of condemnation.

God's determination to save those whom He chose, is, therefore, a matter for our profoundest gratitude and highest love. It both humbles and exalts, and stirs the souls of God's children to devout praise and thanksgivings, even as Paul addresses the Thessalonian saints: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."

V.

GOD'S ELECTION IS EVER EFFICIENT. "Whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." The chain is complete, and each link secure. God having chosen His people saves them. Election sent the Son of God into this world to die to save its chosen objects. It sends the word of salvation to these, wherever they may be scattered up and down the world, and sends the Holy Spirit to make the word effectual. Stony hearts are removed and hearts of flesh imparted. The stoutest rebels are subdued and changed into loyal subjects. The whole body of the chosen are brought to believe in the Lord

Jesus Christ. The called are kept by the power of God, and all are finally glorified "to the praise of the glory of His grace, wherein He has highly favoured them in the Beloved." What a striking illustration of this is found in the salvation of Saul of Tarsus—the great champion of God's sovereign, distinguishing grace. Election is the root of all real experience of salvation, and never fails to save those whom it embraces.

"Ne'er had you known the guilt of sin, or sweets of pard'ning love,
Unless your worthless names had been enrolled to life above."

VI.

Lastly, the ELECTION OF SINNERS to the salvation of God is UNALTERABLY ASSOCIATED WITH THEIR GRACE-UNION WITH THE LORD JESUS CHRIST. Some have spoken and written of God's choice of His people as if it were an act of His abstract sovereignty, having but little relation to the Son of His love; whereas Divine election and the all-glorious Saviour are continually associated in the scriptures of truth. "Mine elect" is one of His titles (Isa. xlii. 1), and He that is Head over all things to His Church is the Head in whom all for whom He became the responsible Surety were viewed of old. "The Father hath chosen us in Him" (Eph. i. 4). The ancient choice of the people of God was in another aspect their donation to *Him*, constituting them the Father's love-gift and the darling of His heart. "Thine they were and Thou gavest them to me."

Hence we Scripturally, and, it is to be hoped, feelingly sing,

"'Christ be My first Elect,' He said, then chose our souls in Christ, our Head;
Our characters were then decreed, 'blameless in love, a holy seed.'"

Thus, as John Stevens has well observed, "the elect are chosen *in Christ* to grace and glory, to be holy and acceptable unto God. Christ Himself being chosen as a public Head to His people, *they* are elected in *His* election. Whosoever, therefore, rises to deny God's free choice of His people must likewise deny His choice of Christ to be their Saviour, in contradiction to the eleven texts* which emphatically assert that the Father chose His only begotten Son to be the Head, Saviour, and Judge of His foreknown and beloved people.

"What *Christ* is, as the Head of His people, they become by being chosen in Him. If *His* election is absolute, theirs cannot be conditional (1 John iv. 17; 2 Cor. v. 21; 1 Cor. i. 30; and Rom. xi. 6)." Thus, as this great Divine elsewhere sings:—

"When Adam, our father, revolted and fell, mankind became guilty and dead;
Free grace still prevented from falling to hell the members who stood in their
Head.

This union eternal could not be destroyed, though ruin came in by offence,
For Love everlasting sent Jesus who died and bore their iniquity hence."

(To be concluded).

* Psa. lxxxix. 3, 4, and 19; Isa. xlii. 1; Isa. xliii. 19; Luke xxii. 22; Acts ii. 23, 24; Acts x. 42; Acts xvii. 30, 31; Rom. iii. 25; 1 Pet. i. 20; and 1 Pet. ii. 4-6. "THE WORDS OF TRUTH ARRANGED," pages 42-46.

“FAREWELL” TO A RETIRING COMRADE—JAMES
CLARK, OF HOPE CHAPEL, BETHNAL GREEN.

“Parting words must oft be spoken ;
Earthly unions here must end ;
Fellowships of heart be broken ;
Friend must bid ‘farewell’ to friend.
But to check our rising sadness,
And to hush our thoughts of pain,
Hear the message, fraught with gladness,
‘We through Christ shall meet again.’”

THE above beloved Pastor and teacher has long occupied a position of usefulness and honour among those ministers of the Gospel with whose names the majority of our readers are acquainted.

He comes of a worthy family. Before us is a pamphlet of thirty-six pages, entitled “‘The Everlasting Union of Christ and His Saints :’ A Sermon delivered on August 21st, 1831, at the Baptist Meeting, Ivinghoe, Bucks, by W. Collyer, occasioned by the Death of Mr. George Clark (many years Pastor of the Church), to which is added a Portrait and a Short Memoir of the Deceased.” Considering that the preacher was a plain and wholly unlettered man, without the slightest pretensions to scholarship, the discourse is most creditable, while its subject-matter consists of the savoury meat which our soul loveth.

The subject of the Memoir was originally a poor weaver, whose conversion to God was remarkable, and who was called to and sustained for twenty-seven years in the vocation of a Christian minister, and was summoned home in his 70th year in August, 1831, after having served this village Church for upwards of a quarter of a century.

This brave old champion of the cross was the grandfather of our dear friend, of whom it may be said as was said in this sermon of him whose name he bears—that “he began, he continued, and is ending *well*.”

His appointed spheres of labour have been many, no fewer than ten being enumerated in “The Baptist Handbook” for 1908—Buckland Commen, 1858-62 ; Stowmarket, 1862-65 ; Somersham, Suffolk, 1865-72 ; Chatteris, 1872-75 ; Dunstable, 1875-78 ; Heaton-road, Peckham, 1878-82 ; West Hill, Wandsworth, 1882-86 ; Bradford-on-Avon, 1886-91 ; New-street, St. Neots, 1891-96 ; and Norton-street, Bethnal Green, from which he is now retiring.

From this it appears that our brother has been an accredited Strict Baptist Minister for nearly fifty years, and it may be said that, without exception, he has left his several Churches in a better condition than that in which he found them, that he made warm and cordial friends wherever he was located, and that (to employ a venerable phrase) “seals to his ministry and souls for his hire” have invariably been vouchsafed him ; nor have the longed-for “signs following” failed to attend his faithful and earnest labours throughout his long ministerial career. Thus, after having been before the Christian public for well nigh half-a-century, he continues to command universal respect.

He is finally retiring from pastoral work, but not from the failure of his natural strength, mental vigour, or on account of weariness in his work, but from the results of an accident, with the particulars of which the readers of the Personal Paragraphs to be found month by month on our Covers are doubtless acquainted. Our sympathy—largely, we are assured, shared by many other friends—it is not our object to give expression to here. We will therefore close these words of fraternal appreciation of an honoured comrade by complying with the wishes of his friends and presenting our readers with the wise and weighty letter in which he tenders his resignation of the pastoral office among them :—

To my dear and much-loved friends, the Deacons and Members of the Church worshipping at Hope Baptist Chapel, Norton-street, Bethnal Green.

I had fondly hoped, my dear friends, by the blessing of God, that I should long ere this have been restored to your midst and again privileged to engage in my much-loved work amongst you, but the Lord has willed it otherwise, and, to all human judgment, there is no possibility of my ever being able to perform the constant duties of a Pastor again. This being so, I feel that it would not be right for me to retain the pastorate with little or no prospect of my being able to discharge its obligations ; therefore, under these circumstances, I have been painfully compelled to come to the conclusion to close our union on the last Lord's-day in March next. This to me is like tearing flesh from the bone, for I have spent eleven years of happy service amongst you, and the Lord knows how cheerfully I would have served you for another eleven years had it been His will ; but He has appointed it otherwise, and, though our hearts are sad and sore with grief and sorrow, yet we must not murmur. A Father's hand has done this.

Though the pastorate will be formally severed, the relationship will remain undisturbed, as we shall still continue with you ; and should the Lord be pleased in time so to restore the poor leg that I am able to occasionally supply the Churches, I shall be delighted to serve you all I can. "Hope" will ever be to me a sacred and hallowed place on account of the many manifestations of the Lord's presence I have been favoured to enjoy while engaged in my work amongst you.

I hope you will do all you possibly can to encourage the Deacons and to hold up their hands in the work of the Lord on your behalf. I am sure they will do their utmost to obtain the best supplies our denomination is able to produce at the present time. Should there be on any occasion, a supply, whom you cannot get on very well, do not, I pray you, turn your back upon the place by going elsewhere, as this would be very discouraging to them, but bear with it, especially as it will not be continued. I affectionately entreat the same continuance of interest in your prayers on my own behalf in my affliction, and I do hope the Lord will yet be pleased in His own good time to give a full answer to them.

Now, my beloved friends, I heartily pray that your future may

be as happy and peaceful as your past has been, and that each one of you may ever be led to "endeavour to keep the unity of the Spirit in the bond of peace."

"The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace," will ever be the fervent supplication for each of you, of your afflicted but affectionate Pastor—JAMES CLARK.

JUSTIFICATION.

A Sermon delivered on Lord's-day Morning, December 17th, 1854, at the Baptist Chapel, Stoke Ash.—(Continued.)

BY CHARLES HILL.

"Them He also justified."—Rom. viii. 30.

HAVING claimed attention to the great question of the *Justification* of God's people as distinguished from their *Sanctification* and the *Forgiveness* of their sins for Christ's sake, we proceed to enquire what is

IV.—THE WAY OF JUSTIFICATION. In other words, how it is that sinners are justified *by* and *before* God, while His equity and righteousness are maintained. It is not by either the works of men or of the law; for, saith the Scripture, "by the works of the law shall no flesh living be justified." Were it by works, it could not be by grace, for it is impossible that it should be by both. If it were by works, then the labours of the Son of God were needless and unavailing, and at the same time it would be a severe reflection on the character and wisdom of Jehovah. The best works of the best of men, however valuable to society and honouring to them, have, however, no meritorious claim in them on God, for saving grace and its consequent blessings. They are only what all men, at all times, are required to yield, in accordance with the requirements of the good and just and holy law of the Lord.

Morality of life and conduct, however refined and estimable, nevertheless differs as widely from spirituality and Gospel grace as life does from death; for many, like the Pharisee and the young ruler, trusting in their outward and moral integrity, have found themselves destitute of the one thing needful in a dying hour, while many with the thief, whose crimes had crimsoned them, have joyfully passed the passage of Jordan in the full assurance of acceptance with God through our Lord Jesus Christ. Moreover, the law was not given with the intent to justify men, neither has it the ability or power to do so; its office is to condemn the unjust and to acknowledge the justification of those who are just; but not in any measure is its office to effect or procure justification for the unjust, in order to their emancipation from its just and rigorous demands.

A man's own works are insufficient to his justification for many reasons, which might be assigned, had we time, from the fact that

they are *imperfect*. Their imperfection mars them, and God can and will not accept them as a substitute for that altogether perfect and sinless obedience which He righteously requires and demands.

Neither is faith the cause of our justification. Believers are indeed said to be justified by faith, but faith is never said to justify them, for the effect can never be greater than the cause. If faith were the cause, the consequent of faith would be greater than the cause; for faith is not eternal, but justification is everlasting.

Faith, as an eye, discerns the need of justification; as a hand, appropriates it to the needy soul; and, as a heart, joys and rejoices in it. By faith we receive the righteousness which justifies us and experience the safety and comfort which arise from it. Faith and its works may and do justify a man's profession of religion before his fellow-men, but can never justify his soul before God. Thus it was that Abraham and Rahab were justified by their faith and its fruits.

Let us, however, pass from what is *not* to what *is* the cause of justification. Paul says, "For as by one man's disobedience many were made sinners; so by the obedience of one, many shall be made righteous;" the evident meaning of which is that as many as stood in connection with Adam as their federal head (which all the world did) were by virtue of that union, by his act of disobedience, involved in ruin. And, in like manner, as many as stand connected with Christ Jesus as their Covenant Head (as the election of grace do), are, by virtue of that union, made to participate in the benefits of His obedience.

"He who knew no sin was made sin for us, that we should be made the righteousness of God in Him." He died, "the just for the unjust, that He might bring us to God;" and as the great Surety of the Church, He became responsible for their guilt and transgression, and by His deeds of obedience procured for them an everlasting righteousness. For this end He was manifest both in the cradle and on the cross. Mark Him through life. He violated no law, either human or divine. He injured no person, either friend or foe. He betrayed no trust reposed in Him, either by God or by hopeful and believing souls. He endured all things, trials unparalleled, temptations the most subtle, fierce and malignant; sorrows the most poignant; scorn and scandal; injustice and ingratitude. He performed the most benevolent acts; benefited His bitterest enemies; encouraged His followers when right and reproved them when wrong. He lived in a world of sin without being a sinner, and, by His life of continuous labour, fulfilled the law of God both in the spirit and letter and repaired the breaches His sinning saints had made; for it was their sins that brought Him from heaven and laid Him in a manger, that made Him "a Man of sorrows and acquainted with grief," that caused Him His agony and bloody sweat in the garden, that crowned Him with thorns, that nailed Him to the cross, and broke His loving heart.

This was the gall in the bitter cup which He had to drink and was the cause of that frown and stroke which extorted from Him the groans that shook heaven, earth and hell. O, believer, contem-

plate your justification in the light of the cross and its blood-stained victim ; and let it become enhanced in your estimation by the love and the grace which these reveal, and, in the strength of God, swear enmity, eternal enmity to sin, that caused your sinless Redeemer's sufferings.

Again, justification is ascribed to the righteousness of Christ, which is imputed to all who, through grace, believe in His name.

This, observe, is not that righteousness which He possesses as essential and eternal God ; for God, as God, could not redeem a sinner. The soul that sins shall die, either in itself or in the person of a Surety. God, as God, could not die and so yield the requirements the law demanded for the liberation of the guilty ; but Christ died, and triumphed in His death too, and by it effected the emancipation of His enslaved people. Thus He must be a Man, the God-man, a Mediator, bone of our bone and flesh of our flesh, a Brother, a Kinsman, that He might sustain such a relation in equity to us as to become our legally constituted Redeemer.

Oh the wonders of ransoming mercy and distinguishing grace ! " Forasmuch as the children are partakers of flesh and blood, He also Himself 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 life-time subject to bondage ; for verily He took not on Him the nature of angels, but the seed of Abraham." Mark this, of Abraham, not of Adam ! Abraham's seed was a seed of covenant and promise (Heb. ii. 14). So " when the fulness of the time was come, neither *before* nor *after*, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons " (Gal. iv. 4, 5).

And it was in this public character Jesus lived and laboured. He and His people are one. What He did, they did in Him ; and what He, by doing, merited, they possess through Him. Now, He wrought out by His obedience, as God's Servant and the " Mediator between God and men," a perfect righteousness, complete, durable, and everlasting, and with this He justifies and adorns His Bride.

" The Spirit wrought my faith, and love, and hope, and every grace,
But Jesus spent His life to work the robe of righteousness."

His people's sins were transferred to Him. Their guilt laid to His account, and their transgressions charged upon Him, and the " iniquity of us all " was, by imputation, laid upon Him, and that by God. He met the audit, pays in full the debt, received the discharge, and now He bestows the benefits on His saints, to whom He gives Himself, with all that He is, and all that He has as Mediator to bestow. He is " of God, made unto them wisdom, righteousness, sanctification, and redemption." The law is satisfied with His payment ; Justice declares their justification legal and honourable ; God is well pleased for His righteousness' sake ; and the saint under the shadow of the tree of life sits and sings.

" The terrors of law and of God with me can have nothing to do ;
My Saviour's obedience and blood hide all my transgressions from view "

The resurrection of Zion's Head and Husband is another element that mingles in the justification of the believer. He was "delivered for our offences and raised again for our justification." "Come and see the place where the Lord lay," was the angelic invitation to the terrified yet sorrowing and seeking friends of the Lord Jesus. And many a God-honouring and heart-pleasing thought arises from the survey of the empty tomb of our enthroned Master, like flowers full of sweet perfume which bloom in the regions and territories of death and the grave.

(To be concluded.)

SUCCESS IN THE WORK OF THE SUNDAY-SCHOOL: ITS SOURCE AND CERTAINTY.*

By C. HANSON ABBOTT, West Hill Chapel, Wandsworth.

"All works are good, and each is best as most it pleaseth Thee;
Each worker pleases when the rest he serves in charity;
And neither man nor work unblest wilt Thou permit to be."

—T. T. Lynch.

"'Tis not in mortals to command success,
But we'll do more, Sempronius—we'll deserve it."

—Joseph Addison.

SABBATH schools, though, as at present constituted, a modern institution, may be traced back to very early times. Mention is made in the New Testament of those who were catechised, or orally instructed "in the Word" (Gal. vi. 6). Cardinal Borromeo, of Milan (1538-84), though a cruel persecutor of Protestants, is stated to have inaugurated a system of instruction for the young on the Lord's-day. Joseph Alleine, the Puritan (1632-74), and many of his gracious contemporaries devoted much attention to the children of their congregation, as did Rev. David Blair, of Brechin, a century later. Almost at the same time, Hannah Ball, a poor needle-woman, of High Wycombe, conducted in her own humble cottage a Sabbath night-school, on the same evangelical lines as the Sunday Schools of the present day.

The system as a recognised institution was, however, originated by Robert Raikes, a Gloucester printer, who greatly deplored the ignorance and vice of the young of his city, and agreed to pay four old ladies a shilling per week each, to instruct as many of these neglected "street Arabs" as he might send them (1780).

It is strange that the idea was at first opposed by many religious persons; but in time the Churches became wiser, and all but universally accepted the gratuitous religious training of the young on the Lord's-day, as a branch of Christian service. It is estimated that, at the present day, seventy-five per cent. of

* A Paper read at a conference of Sunday school workers at the above chapel, and revised and re-written for this magazine (see page 63). A paragraph which would have been Section III., on the "necessity and value of diligent preparation," is omitted both from want of space and because it was felt to be less in harmony than the rest with the scope of the paper as a whole.

those whose hearts have been touched were impressed in their youth in Sunday schools.

I.

Some principles essential to efficient and successful teaching being our subject, we mention as the first—**ATTRACTION**, or the power which draws minds and hearts, and which should be constantly cultivated and exercised. All that is done should be kindly and winsome, and in the spirit of the Master. We should aim so to attract our scholars that they may feel a deep interest in coming, and that a friendship between us and them may thus spring up. We want them to feel that our position is altogether different from that of their teachers in their day schools. Ours is a connection based upon love; we should seek to make them feel the fact that we are interested in them for Jesu's sake.

Our object and motives should be clear to them—that we yearn to behold them growing up as workers in God's service, useful citizens, and just, kindly and good to all. We should impress upon them that none should live for themselves alone, but aim to render others bright and happy.

They should be made to feel that we are solicitous for their welfare not only while we are together, but that their future welfare is our object, and that we trust that in after years, they will communicate to others the good they have received when in association with us.

II.

A Sunday-school is a Gospel institution, and **THE BURDEN AND BASIS OF ALL OUR TEACHING SHOULD BE EVANGELICAL**. We should constantly bring home to our classes the atoning sufferings of our Lord and Saviour—that it was His great love which caused Him to leave the realms of glory, and to come to lead a life like ours here on earth—working with His hands for a livelihood, and giving us such a glorious example “that we should follow in His steps.” Love brought Him to the cross on which He was crucified, and He was “the same Jesus” on earth after His resurrection.

This latter point was strikingly exemplified in the words of a little one, seven years of age, whom I know. After reading Mrs. Mortimer's sweet book, “The Peep of Day,” he said to his mother, “Then Jesus did walk about after He was buried. I thought when He died on the cross and was buried He was never seen any more.”

Let then the resurrection of our Lord as a *vital point* be emphasised to the children.

III.

While **TACT AND PATIENCE** are necessary, **LOVE AND KINDNESS**, both of heart and manner, should ever be the ruling point. Scolding and fault-finding will never attach the children to us; but genuine Christian love and sympathy will make real headway toward winning their regard and their personal attachment to us.

IV.

Our numbers are inevitably continually diminished by removals,

etc., and it is important to obtain the help of our present scholars in obtaining ADDITIONS TO OUR RANKS. Stress should be laid upon these to bring their relations and friends in the neighbourhood who do not attend any other school, with them. We should impress points like these upon them—that they will serve God by so doing, and may bring glory to Jesus—that their friends may thus be saved from a life of misery and wretchedness through their being brought under the sound of the gospel—that many grow up to be bad men and women through their never hearing the Bible read and explained in their youth in the Sabbath-school—that no one realises the benefit of early Christian training like those who have themselves had to meet with the temptations of the world—that it will tend to strengthen them for the battle of life and to overcome the power of Satan “to mind religion young”—that many thousands owe their position in life to their Sunday-school training—that untold good may be done by this little action—and, lastly, that their teachers’ love in devoting so much time and attention to their welfare may be thus *most appropriately* repaid.

Real influence for good may be exerted over our children by urging such considerations as these to induce them to endeavour to increase our numbers.

V.

For many reasons HOME VISITATION is of high importance. It manifests personal affection for our children, and is sure to interest their parents in our “labour of love.” If these see that their children are followed up, they will tell others, and recommend them to send their children to friends so kind.

Through outside influence, the wickedness of their own hearts, or other and more alluring attractions, our children will occasionally stay away from school, and, if not promptly enquired after, may repeat their absence, till by-and-bye they altogether lose their interest, which once seemed so warm. My own idea is that their non-attendance should always have our serious attention, and that no time should be lost in ascertaining the reason. At times we may find on enquiry that their parents are unaware of their absence, or it may be that even the parents themselves have put obstacles in the way. Now, were all teachers to make a point of visiting absentees the loss to our schools would, I feel, be much less than it is. Sickness may be the cause. How a mother would then appreciate a call from a teacher! Relative trouble, or many other reasons, may keep a child away, and a home-visit in such circumstances affords an opportunity of so speaking to the parents as perhaps to induce them to come to the house of God. Many of our children’s parents never attend our chapels. This *may* be because they are *waiting* to be invited to do so. A word of welcome might induce them to come. This a teacher can give only when paying a social call.

VI.

JOY IN OUR SERVICE, which is so assuredly “perfect freedom,” is, lastly, incumbent on us, and a factor in our success. “The joy of

the Lord is our *strength*" (Neh. viii. 8), while weariness and weakness are felt if it is lacking. As then it is realised, we shall be of more use in the school, our colleagues will be benefited and encouraged, the chapel will be better filled, and the Pastor's heart cheered.

In the thought that we have tried to do our duty, consolation will be experienced, and God, for Christ's sake, will bless our efforts to His glory.

Let us, then, put sloth away, and set our hearts and faces to the work, confident that with earnest prayer for help, guidance and sustaining grace, we must succeed.

"Go, labour on, spend and be spent, thy joy to do the Father's will;
It is the way the Master went. Should not the servant tread it still?"

I WILL COME AGAIN.

"I will come again and receive you unto Myself" (John xiv. 3).

To the brightness of My glory, from the shadows dim and grey,
From the shrouds of midnight blackness, to the light of perfect day,
From the darkened view obscured, of the beauty of My grace,
To the vision clear unclouded, of the smilings of My face.
From the vale of tears and sorrow, to the land of joyous song,
From a life of strife and discord, to a peace for all time long;
To exchange thy sin-stained garments for a robe of purest white,
And the cross you long have carried, for a crown of splendour bright.
And thine every pain and weakness thou shalt then lay down for aye,
With the clinging cares and struggles which have wearied day by day;
To forget them in an ocean of eternal rest and joy,
Which no ages can diminish, and no rival powers destroy.
From the yearnings, and the doubtings, and the gloomy fears that rise
To o'erflowing satisfaction, in thine home beyond the skies;
From the gentle revelations of My everlasting love;
To the limitless outpourings of its fullest depths above.

KATE STAINES.

SHORT BUT SPIRITUAL PRAYERS APPROVED OF GOD.—There is in us all, by nature, a self-righteous spirit, which leads us into a dry, stiff, dead formality in prayer; and into peevishness and fretfulness if we cannot perform our task. But God requires not such long prayer, nor are we heard for our much speaking. The Bible is the best Prayer-book. God tells us to call upon Him in the time of trouble, and that He will deliver us, and we shall glorify Him. A few minutes in prayer, frequently put up, as our troubles abound, are best. To pray God to keep us from the evils we fear; to pardon us for the sake and satisfaction of Christ; to give us submission to His will, and strength and patience equal to the day; to teach and instruct us that we may know His mind and will concerning ourselves; that He would keep us from failing of the grace of God, or from coming short of the promised rest; that He would reveal His dear Son in us; that He would lead us into His own ways, and keep us by His power. We should likewise plead the promises and encouragements that He holds forth in Christ to sensible sinners, and above all, the appointment and great undertakings of Christ.—*Huntington.*

IN MEMORIAM.

HENRY AND CAROLINE BENTON, OF GREAT YARMOUTH,

February 10th and 12th, 1908.

"They were lovely and pleasant in their lives, and in death they were not divided."—2 Sam. i. 23.

THIRTY years ago the congregation at Eden Chapel, Cambridge, was a unique one. All present manifested receptive attention. The service of song, though without instrumental accompaniment, was unequalled in the denomination. The deacons—the brethren Beall, Dent, Favell, Rutterford and Wilby—welcomed their ministers with a cordial courtesy not always accorded to God's servants; while the more prominent worshippers—the Chapmans, Kimptons, Sturtons, Thodays and others, never failed by a few timely words to assure the "supply" that he was welcome in the Master's name. Foremost among these was sure to be the brother who, aided by his wife and some sweet-voiced young people, led the singing. He was the son-in-law of the senior deacon, Joseph Favell, who acted as Precentor and whose reading of the hymns was most effective.

If the minister were a stranger, he was almost sure to be asked to call and see the wonderful painted windows in the chapel of Peterhouse College, in which it would be intimated that the speaker held a responsible position.

Thus was it that in August, 1878, our acquaintance with these two dear friends commenced, which ripened into an affectionate intimacy.

Born in 1848 at Cambridge, he inherited many of the characteristics of the people of the Fens. His family were dissenters though, as is common in the Town, his beautiful voice procured for him an excellent education at Jesus College in return for his services as choir-boy in the chapel, in which he afterwards became lay-clerk or leader of the singers. It is singular that influence so powerful never induced him to change his religion. He indeed acquired a strong attachment to the ritual of the Church of England, and loved the offices of the prayer-book, but he continued a Nonconformist from inwrought conviction, and was always an unswerving Strict and Particular Baptist.

How he began life others must tell. He was, however, but young when some thirty-five years ago he became porter of the college, the interests of which he studied so faithfully for upwards of a quarter of a century. He served under three Masters and we know not how many generations of undergraduates. Though his onerous duties often involved what was unpleasant and uncongenial, he won the golden opinions of all. His influence was most salutary, and many a student, disposed to be unruly, was indebted to his timely counsel and remonstrances.

He married Caroline, the daughter of Joseph Favell—the senior deacon at Eden, to whom he was united for forty-one years. She was an amiable and saintly woman, most gentle and amenable, and their attachment was strong and tender. In fact, they seemed

happy only when together, their tastes and dispositions being in almost perfect accord.

While personally most generous, he was a strong believer in organised benevolence, and was a warm supporter of several charitable societies, the chief of which were the Cambridge Good Samaritan Society, a local charity ; the "Society for the Relief of Necessitous Protestant Ministers and their Widows," and the "Aged Pilgrims' Friend Society," the auxiliaries of the latter in Cambridge and Great Yarmouth, having been originated by him. For many years, with the help of his personal friends, he furnished the poor of his town with coals at a reduced price during the winter months. They both loved to do good, and with an enthusiasm and alacrity rarely manifested.

Like many others who lead a truly strenuous life he was full of kindly humour. Fun was born in him. Droll sayings and anecdotes abounded in his conversation, and he habitually saw things in a bright light and communicated his own genial cheerfulness to others.

"Eden" was, we believe, their first endeared religious home, and its minister, Samuel Marks, the preacher whom they both heard in their younger days. To the ministry of John Bunyan M'Cure, however, they attributed the deepening of spiritual convictions and the blessing and assurance which, after much searching of heart, led them to join the Church.

Their devotion to the Cause was great, and to promote its welfare the earnest wish of their hearts. The poor of the flock always found in them most generous and thoughtful friends ; and they were constantly devising plans for their relief and comfort. In course of time our friend was chosen deacon under his father-in-law, and his policy and proceedings were approved by all.

In recent years they both suffered much from prolonged and painful indispositions. More than once we have seen our dear sister so prostrated by an affection of the heart that it seemed as if she must succumb, while not unfrequently he also was laid aside. Nothing, however, ever interfered with their wonderful equanimity and calm, confident trust in their Heavenly Father.

Six years ago a tendency to diabetes, which high medical skill failed to subdue, became so dominant that the resignation of his post at the College and their removal to a more bracing locality were imperative, and with her father they made Great Yarmouth their home, attaching themselves to York Road Chapel and acting as the warm friend of our brother, J. Muskett, its minister. Here they rapidly formed friends. Very pleasant must life have then proved. Three years since, however, acute pain in one of his feet indicated the presence of gangrene, which often accompanies his prostrating disease, and mortification necessitated more than one operation of an agonising nature. Great as were his sufferings, the grace of patient endurance was so largely bestowed on him that, though some expressions of his acute pain could not always be repressed, he dropped no murmuring word, his main concern being for his dear wife, whose ministry of love must have been most trying.

For the last nine months they were both better. They visited Cambridge at Christmas and began the year under more favourable circumstances.

In our short-sightedness we had feared that great suffering would be their lot ere the end came; but God's mercy had a different future in store for them.

January passed, but on Wednesday, February 5th, both were gripped by influenza, and a ladies' working meeting which had been convened at their house in the interests of their Pastor had to be abruptly terminated. Their condition soon became so serious that little hope was entertained, and on the 10th our dear sister-friend left us, he following in forty-eight hours.

Their mortal remains await the morning of the Resurrection in their family grave in Histon Road Cemetery, Cambridge, in which also repose the bodies of their infant son, a beloved aunt, and our dear friend, Joseph Favell, following whose name and age on the tombstone, these lines from his own pen appear:—

" Calmly the vale of death he trod, nor feared nor felt an evil there;
His spirit's resting now with God, freed from the shadow of a care.
Redeeming Love, his theme—his soul
Shall sing while endless ages roll."

Thus with a sad heart, in both our own name and those of many other attached friends, we pen our last "adieu" on earth.

W. JEYES STYLES.

HOW THE SAINTS GROW IN GRACE.—By no other means, my dear brother, will you grow, but by being emptied from vessel to vessel; by ups and downs; by the horrible pit and the joyful mount; by clouds of darkness and rays of light; by the deepest sorrows and sweetest drops; by flames of jealousy and soul-dissolving love; by sad desertions and transient visits; by bitter sighs and sweet support; by hard thoughts of the best of friends, and self-abhorrence for them; by blasphemous temptations and wonderful preservations; by slavish fears and melting joys; by desponding thoughts and budding hopes; by quitting the field, and renewing the fight; by fainting away and pursuing the end; by sinking in hell and soaring aloft; by starving, for want of eating one's fill; by dying for love and kissing to death; by boldness in prayer and shame to look up; by urging our claim and doubting the same; by calling Him ours and confessing it is wrong.—*Huntington*.

PHILIP HENRY'S PRACTICE.—In the life of Philip Henry it is said, "He and his wife constantly prayed together, morning and evening." He made conscience of closet worship, and abounded in it. It was the caution and advice which he frequently gave to his children and friends, "Be sure you look to your secret duty; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostacy generally begins at the closet door."

THE IMMORTALITY OF THE SOUL.

BY E. C. SAYER, IPSWICH.

"AND shall the soul, the fount of reason, die,
 When dust and darkness round its temple lie?
 Did God breathe in it no ethereal fire,
 Burning and quenchless, though the breath expire?
 Then why were God-like aspirations given,
 That, scorning earth, so often frame a heaven?
 Why does the ever-craving wish arise
 For better, nobler than the world supplies?
 Ah, no! it cannot be that men were sent
 To moulder in ethereal discontent;
 That soul was fashioned to betrayful trust
 To think like God and perish like the dust!
 If death for ever doom us to the clod,
 And earth-born pleasure be our only god,
 Remorseless Time shall bury all we love,
 Nor leave one hope to re-unite above;
 No more the voice of friendship shall beguile;
 No more the mother o'er her infant smile;
 But vanishing like rain upon the deep,
 Nature shall perish in eternal sleep!"

THE OMNIPRESENCE OF THE DEITY. By *Robert Montgomery*.

Sir Oliver Lodge, in an important lecture on "The Immortality of the Soul," has said that he desired to make the distinct assertion that no really existing thing perished, but only changed its form.

"Can life," he said, "be a nonentity that has built up particles of carbon, and hydrogen, and oxygen into the form of an oak, or an eagle, or a man?"

It is something which is really nothing and soon shall be manifestly the nothing that an ignorant and purblind creature may suppose it to be.

Not so; nor is it with mind and consciousness and will, nor with memory and love and adoration, nor with all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge. These are by no means "nothing," nor shall they ever vanish into nothingness or cease to be. They did not arise with us; they never did spring into being; they are as eternal as the Godhead Itself, and in the Eternal Being they shall endure for ever."

February, 1908.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LAXFIELD.

WELCOME SERVICES IN CONNECTION WITH THE SETTLEMENT OF PASTOR C. T. DYKES.

DECEMBER 19TH was fine and favourable; the congregations were large; friends travelled long distances from various districts to attend these special and important meetings.

In the afternoon Pastor E. Mitchell, from London, preached a most appropriate sermon that was much appreciated and will not soon be forgotten.

Tea was provided in the chapel, of which a large number partook.

At the evening meeting Pastor R. Mutimer ably presided. The spacious platform was occupied by Messrs. Dykes (Laxfield), Dykes (Brentford), Ward (Brockley), Ranson (Somersham), Welsford (Horham), Roe (Fressingfield) and Knell (Huntingfield).

After singing, Mr. Knell read part of Rom. x., and Mr. Dykes (brother to the Pastor) offered an impressive and fervent prayer, earnestly pleading that the Lord would make the Pastor's ministry a great and growing power for good, not only to the Churches and to anxious ones, but likewise to those now in nature's death and darkness.

The Chairman felt very much at home, having years ago been a member at Laxfield and Mr. Dykes being a sacred seal to his ministry at Brentford. In a stirring address, brimful with tender, fatherly caution and counsel to his beloved son in the faith, bright and glowing also with a large-hearted solicitude for his well-being as the Pastor of the much-loved Church of his early days, he sincerely trusted by God's blessing that his pastorate might prove one of abiding peace and abounding prosperity. The sum and substance of his telling remarks was the important position the minister occupied as the sower of the sacred seed. He briefly dwelt upon the nature of the seed, the character of the soil, and the matchless grace of God in crowning the sowing of the precious seed with a bountiful harvest of sheaves and shocks of golden grain. He emphasized the absolute need for getting all the seed from the granary of God's inspired Word, and likewise for sincere and continued application for God's rich blessing to rest upon the sowing. The present sowing was connected with the future gathering. God's servants were not responsible for the salvation of the soul, but for faithfully preaching the Gospel of salvation. Sometimes the sower was surprised and delighted in finding gracious results in unexpected places.

The Pastor related his call by grace and to the ministry with much humility, unfolding the wonderful plan of God's gracious dealings with him in the changes of his eventful history—this from the first ray of heavenly light to the full summer sunshine of rest and rejoicing in the royal Redeemer of his soul. [A full account of these will be found in the E. V. for 1905, p. 20.] A special door of utterance was opened at Orford Hill, Norwich. After paying several visits Mr. Dykes was chosen Pastor, and continued so for three years. This Church had years ago passed through the floods and fires of great tribulation, causing the Church and congregation to be scattered. To leave the Church of his first love—to leave a people he had faithfully served—was to him a great grief; but he felt fully persuaded that God who called him to be His servant would provide a suitable sphere of labour for him and make his ministry successful. The clear and unmistakable evidence and proofs of this was seen by the Lord graciously directing him to the Church at Laxfield. This was abundantly proved by the hearty and unanimous welcome accorded him by the Church and congregation and, best and brightest of all, the sacred signs that followed, for precious souls were saved as seals to his ministry, thus confirming and crowning his call to the pastorate at Laxfield.

Deacon Clarke related how the Church was led to invite brother Dykes to the pastorate.

Pastor A. J. Ward, on rising to address them, received a most hearty welcome from his late Church and congregation. He expressed his delight in meeting them under such auspicious circumstances. His address sparkled with pithy and weighty remarks worthy of their devout consideration. He was not there either to congratulate them or condemn them, but to offer them a few words of kindly counsel and brotherly encouragement. Remarking that every true Gospel minister was God's servant—saved by God, called by God, sent by God—he exhorted the people to receive their Pastor as a man, not as an angel, sincerely in all true-heartedness, sympathetically with a generous appreciation of his ministry, and to receive his testimony as sent and taught of God; also lovingly to co-operate for the great Master's sake and to do well by him in every way, and at all times they should never forget they were fellow-helpers in this most exalted of works, chosen companions in this sacred ministry, fellow-soldiers in the holy war

How blessed thus to have but one mind, one heart, one aim, and one object—the good of immortal souls, the highest welfare of the Church of Christ, and the glory of the Triune God!

Pastor W. H. Ransom observed that he brought hearty greetings from his Church to the Church and Pastor at Laxfield. He selected two words from Deut. i. 38—"Encourage him." They should encourage their Pastor by their prayers. Prayer was power; it was a priceless privilege. To pray was to prosper. A praying Church was a prosperous Church. The prosperity of the Church could be gauged by the prayer-meetings. Even Paul exclaimed, "Brethren, pray for us." He was one of the brightest examples of wrestling supplication. What a high and noble estimate he placed upon it would be seen in his epistles. Further, by attending his ministry; those who attended least sometimes grumbled most. One such complained to him because he was often out preaching for others. He replied by saying, "When I go out I find a supply; when you are away you do not get anyone to occupy your seat." Another way of encouragement was to inform their Pastor when they were blessed under his preaching.

Pastor E. Roe said that he was deeply moved when the Pastor referred to the time when he enlisted into the army. This brought sorrowful remembrances to his mind for he did the same; but by the grace of God he was what he was. He called their attention to the words of Paul, "Unto me, who am less than the least of all, is this grace given" (Ephes. iii. 8). He noticed Paul's humble description of himself. By nature he was a proud Pharisee. By grace a lowly follower of his Lord, and experienced his dependence upon God, and was weaned from self-righteousness, self-importance, and self-glorification. Secondly, God's gracious designs concerning him—"That I should preach the unsearchable riches of Christ." He was set apart to testify of Christ, of His Person and work; to preach Christ in all His sufficiency as the only Saviour; to be a witness-bearer of Him as the Priest making a perfect and all-sufficient atonement for His people upon the cross, and as the exalted One—the Almighty King upon His throne. This Paul delighted to do, was determined to do, and did. His mission was bright with mercy and rich with blessings, for God, who called him by His grace, clothed him with humility and his labours with success. Thirdly, His sublime subject—"The unsearchable riches of Christ." His people are poor and needy, but He possessed everlasting wealth, and freely bestowed upon them the amazing riches of His grace here and of eternal glory in heaven. Its

effects were gracious, and its results glorious and eternal.

Pastor E. Mitchell expressed his joy in being present, and considered the Chairman the right man in the right place. He was glad to see several young ministers on the platform, and as an old servant took a loving interest in their welfare, and was pleased to hear of their prosperity. The text chosen was Rom. i. 16: "I am not ashamed of the Gospel of Christ." This was a triumphant declaration, full of holy confidence and glad assurance. But he also gloried in it because it was the power of God unto salvation. He beheld its mighty power in the salvation of vast multitudes; but he personally experienced its power in his own salvation, knew the sweet music of its love and peace, and the sacred melody of its heavenly joy and gladness, therefore not ashamed of it. No salvation without it—it stood alone. Nothing could or would ever take its place. It stood alone in all its greatness and grandeur in its all-sufficiency to save all who come unto God through Christ. The sovereign grace of God was seen in its saving not only the vilest but the weakest. He showed why he was not ashamed of the Gospel of Christ—it was the power of God unto his salvation; but his faith was tested in many ways. Paul was not ashamed of the sublime doctrines of the Gospel of Christ. He was not ashamed of their Divine Author, their heavenly origin, their substitutionary character, sovereign choice, effectual operations, nor the saving benefits and blessing received on earth, and the eternal bliss promised in the world to come. One who had made a profession but had departed from it pressed him to give him a proof of the realities upon which he based his belief. He gave him this—the great change it had wrought in him, and the joyous satisfaction he experienced by the witness of the Holy Spirit. One positive proof is of more value than a thousand negative sayings, for what are a thousand fancies arrayed against many millions of positive proofs of those who have received the pardon, peace, and joy of God's salvation. The loud harmonious chorus of the Church of Christ throughout all ages is—I know—I am persuaded—I am confident. Yea, we have tasted and proved that the Lord is gracious, and we are abundantly satisfied.

Pastor C. Welsford directed attention to the apostle's words—"We preach Christ crucified." In every ministry this was of paramount importance. First the preacher must have a clear and comprehensive conception of the central doctrine of the Gospel, namely, Christ crucified. This is the sum and substance of Gospel truth. We must

proclaim His completed atonement on Calvary's cross. It was not a purposeless sacrifice but one that must be crowned with eternal success, for He shall see of the travail of His soul. It is essential also for the minister to have a whole-hearted consecration for this work by the anointing of the Holy Spirit; without this we must fail. And likewise it is of supreme importance that he should preach Christ crucified at all times, under all circumstances, from the beginning of his pastorate to the end. In order to do this fully and faithfully he must be richly blessed with a large-hearted loyalty to the truth of God, and a cheerful willingness lovingly to obey the marching orders of his great and glorious King. An old member complained to his minister because he was always preaching Christ. He replied that he did this because he had no better subject to take its place. And who can? For is not Christ the Centre, the Source, and the Object of all Gospel truth? The Alpha and Omega of all covenant mercies? Yea, Christ is All-in-All; and Christ must be All-in-All in our preaching. From the Father's bosom in glory to Bethlehem's inn, from Bethlehem's inn to Calvary's cross, from Calvary's cross to the cold and rocky sepulchre, from the silent sepulchre to His imperial, eternal throne. Yes, the Lord Jesus Christ will be preached as All and in All when we are filled with the Spirit of God.

THE ASSOCIATION OF PARTICULAR AND STRICT BAPTIST MINISTERS.

The first annual meeting of the above was auspiciously held on Tuesday, January 28th, at Soho.

In the afternoon Mr. E. Mitchell (vice-president) preached (Mr. E. Marsh previously engaging in earnest prayer) a pure gospel sermon from Rom. i. 16, "I am not ashamed of the Gospel of Christ," &c., affirming (1) Paul proclaimed the Gospel of Christ, (2) He also professed it and lived it, and (3) Why we are not ashamed of it.

The usual tea afterwards took place—well provided, well attended, well appreciated.

At 6.30 p.m. the public meeting was held, the president (Mr. R. Mutimer) occupying the chair. Mr. J. Easter read part of Acts ii., and Mr. A. B. Tettmar sought the Lord's blessing.

The report of the secretary (Mr. S. Banks) briefly summarised it as follows: (1) The dissolution of the London Strict Baptist Ministers' Association and the formation on October 11th last of the new one; (2) The Articles of Faith were identical with those of the Associated Churches; (3) Its objects

were: "A common brotherhood of Particular and Strict Baptist Ministers for Mutual Edification and the Promotion of Spiritual Unity, Fellowship and Love amongst its Members; also to provide Churches and new Causes with suitable supplies;" (4) A Pastor's Conference, held quarterly, to which all Pastors and ex-Pastors in the Association were welcome; (5) At its monthly meetings papers on Scriptural subjects and the work were read and discussed.

The Benevolent Fund report was presented by Mr. S. J. Taylor (the secretary), and the balance-sheet by the treasurer (Mr. W. F. Waller). All these reports were subsequently adopted on the proposition and seconding of Pastors E. White and J. E. Flegg, each of the financial statements having the auditors' confirmation.

The President expressed his fullest sympathy with this new Association, and rejoiced that its aim was to spread *that* Gospel of which Mr. Mitchell spoke so well in the afternoon.

The remainder of the evening was profitably occupied in listening to weighty addresses on the subject of "THE RE-AFFIRMATION OF OUR FUNDAMENTAL PRINCIPLES."

To four qualified brethren were entrusted the following foundation truths to expound:—Mr. E. White (vice-president)—"Particular Redemption;" Mr. J. E. Flegg—"Final Perseverance;" Mr. J. P. Goodenough—"The Light of Nature Insufficient in Salvation Matters;" Mr. E. Rose—"The Deity of Christ." For ninety minutes the audience (a goodly representative one of many ministers, deacons and members) feasted not only on the doctrines of grace here affirmed, but also the *grace* of the doctrines and of the Spirit which rested upon the speakers as they delivered the true evangel.

Before the meeting closed the President testified to the feast of fat things we had had, and blessed God for it—a good augury for a prosperous future, God willing.

A vote of thanks to the deacons for use of chapel, &c., and to the friends who attended to the tea and tables, and prayer by Mr. J. R. Debnam, brought to a close a living and loving meeting. SAMUEL J. TAYLOR.

BRIXTON TABERNACLE SUNDAY SCHOOL.

ON January 12th and 14th the anniversary was celebrated. The Pastor (Mr. T. L. Sapey) preached morning and evening on the Sunday and also gave an address to the children in the afternoon on the word "Grace." At each service the scholars and friends sung special hymns. On the 14th Pastor R.

Mutimer preached to a good company from "Thy shoes shall be iron and brass," the sermon being much enjoyed. The evening meeting was presided over by Mr. F. T. Newman, who, after a hymn had been sung, read a portion of Scripture and Mr. Moule engaged in prayer. The secretary (Mr. Browning) presented the Report. The Chairman, having in his remarks adverted to some of the items of interest in the Report, called upon Mr. Aokland to deliver an address. This he did from Eccles. xi. 6, noticing "The work described," "The perseverance enjoined," and "The success implied." Mr. Moule, from B.T.S.S., spoke from—

Be ye followers of Me;
Train up a child in the way he should
go;
Serve the Lord with gladness;
Sow the seed,

in a very interesting manner. The Superintendent reviewed the past year's work and referred to their united desire for the children's good and the happy seasons spent in service. The Pastor, in a few words, thanked the friends who had joined to encourage the Sunday-school workers.

On January 22nd the annual tea and prize distribution took place. Several of the children recited and an enjoyable evening was spent.

R. GUILLE.

NAPIER ROAD, PHILIP LANE, TOTTENHAM.

THE twenty-first chapel anniversary services were held on Sunday, January 26th, when two sermons were preached by Pastor Albert E. Brown in the morning from the text, "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir" (2 Chron. xx. 22), and in the evening from the text, "And Peter followed afar off" (Mark xiv. 54). Both of these sermons were searching and helpful. At the close of the evening service the Ordinance of Believers' Baptism was administered.

These services were continued on Tuesday, 28th January, when a sermon was preached in the afternoon by Pastor J. Bush, of New Cross. Our brother was much helped in preaching from the text, "That the trial of your faith being much more precious than of gold that perished, though it be with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7).

The evening meeting was presided over by our esteemed friend, Mr. F. J. Catchpole, who, after reading 2 Pet. i., called upon brother Marks to engage in prayer.

The Church secretary (brother Little-

ton) then gave the Report of the past year's work.

The Chairman in his address congratulated us on our position financially, the work going on, and that so many had been led through our Pastor's ministry out of darkness into light. He also gave some helpful thoughts on precious faith, precious blood, and precious promises.

As none of our brethren who were expected to be with us were present, our two old friends, brethren C. West and W. Nash, gave us helpful addresses—brother Nash on "The joy of the Lord is my strength," brother West on "Things that are excellent." Our Pastor's text was "In all thy ways acknowledge Him, and He shall direct thy paths." He acknowledged the Lord's goodness to us as a Church and people, schools, &c., and thanked those friends who had helped us in our work in the past.

The collections, which were for the general funds, amounted to £10 2s.

LESSNESS HEATH, BELVEDERE.

THE friends here have had a series of services which will be looked back upon with gratitude. At the first of these Mr. Jarvis was the afternoon preacher, and delivered a savoury discourse from "It is a good thing for brethren to dwell together in unity." Mr. Jarvis also presided over the evening meeting, when suitable addresses were given by Messrs. West, Mountford and Abrahams.

The children's winter meeting this year was somewhat altered. The members of the Girls' Sewing Class had been busy making garments to the number of forty, and they had invited some of the very poor to tea and to receive a parcel of clothing.

In the afternoon Mr. E. White spoke well from "Ye have need of patience" to a very good company.

After tea the Pastor presided over a public meeting, and in his opening remarks drew some instructive lessons from a bird's nest. Mr. White followed with an address on the swallow and the wren, and Mr. Rose spoke from the word "Friend."

At the close the Chairman presented to the Secretary a copy of "Cruden's Concordance" and a pocket Bible, which came as a great surprise.

To close the month the Benevolent Society held its anniversary meeting. This also was very successful, the addresses of Messrs. Harmer and Hill being much appreciated.

D. C.

HACKNEY (SHALOM, THE OVAL).—On Tuesday, January 7th, special services were held in connection with the

commencement of the ministry of Mr. G. H. R. Higgins, who is devoting his services to this Cause of truth for three months. Mr. O. S. Dolbey preached in the afternoon from the words, "Having the everlasting gospel to preach unto them that dwell on the earth" (Rev. xiv. 6). His words were clear, definite and stimulating. A good number sat down to tea. The evening meeting, which was well attended, was presided over by Mr. Newman. Mr. Higgins, in his opening sentences, said he was happy, not because of his circumstances, for they were too changeable, but because he believed his text, "He hath triumphed gloriously" (Exod. xv. 1). He referred to the bondage of the children of Israel and the deliverance wrought for them by the power of God, and although now sometimes the forces of evil appear overwhelming, the cause of God will be maintained and His work proceed, until a full and final triumph is realised. Mr. E. W. Flegg made a few encouraging remarks from 1 Sam. vii. 32. Mr. H. D. Tooke spoke in very plain language from Acts xiv. 26 and other verses. Mr. E. Rose, whose address was based on John xi. 39-44, said that God would not do for us what we could for ourselves. Mr. Nash briefly explained how he first met Mr. Higgins, the opinion he formed of him after hearing him deliver an address at a prayer-meeting, the strange way in which he was led to Zion, Maynard-road, and after joining there, about eighteen months ago, how soon afterwards he was called to preach the Gospel, which he has been doing almost every Sabbath since. The meeting was very enthusiastic, and many friends from other chapels were present. The collections were very good indeed, but there is still £14 debt to clear, which has accumulated owing to necessary repairs and improvements being effected, etc. "Praise God from Whom all blessings flow."

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

THE annual meeting was held at West Hill, Wandsworth, January 21st. In the afternoon a sermon was preached by Pastor B. J. Northfield, being most helpful and encouraging. He based his remarks on Psa. lxxviii. 19 ("Can God") and Matt. iii. 9 ("God is able"). The evening meeting was presided over by Pastor R. E. Sears.

The Report was read by the Secretary, showing that eleven lectures and conferences had been given and many schools visited. The plea for visitors has been answered, our brother Vestey, senr., kindly promising to help in this good work.

It was cheering to note that five more

schools have adopted "The Young People's Mission Hymn Book;" also "The Junior and Senior Catechism" had found a place in several of our schools (this can be had of Mr. Loosley, Southwood-road, New Eltham). The treasurer (Mr. F. T. Newman) rendered a financial statement and balance-sheet of Hymn Book.

Brother Sears followed with a real stirring address, and brethren Jones, Galley, Tooke and Northfield gave most suitable and telling Gospel addresses, bringing under our notice many encouraging and helpful thoughts for our teachers and workers. The great need of a suitable magazine for our teachers and young people was voiced by one of the speakers; while others pleaded that, in the absence of such, those magazines now in circulation might do something to remedy this defect.

The hearty thanks of this Committee to our friends at West Hill brought a most encouraging and happy evening to a close.

CHADWELL STREET.—SUNDAY SCHOOL ANNIVERSARY.—The thirty-sixth anniversary of the Sunday-school was held on February 9th and 11th, Pastor H. T. Chilvers, of Ipswich, being the preacher both on the Sunday and Tuesday. On Lord's-day morning Psa. xc. 14 was the subject, when the preacher noticed—(1) the mercy of the Lord; (2) its adaptation to child-life; (3) its advantages to child-life; (4) prayer advocated for it. In the afternoon an address was given to the scholars, which will not soon be forgotten. In the evening a very helpful discourse was delivered from Rev. i. 10, "I was in the Spirit on the Lord's-day," &c. On Tuesday afternoon Mr. Chilvers preached from Matt. xxvi. 41, "Watch and pray," dwelling upon the words separately and together. He was greatly helped and the sermon was much enjoyed. After tea, the chair at the public meeting was occupied by Mr. F. J. Catchpole. The Chairman read Psa. xlviii. and prayer was offered by Mr. Vinall. The secretary (Mr. Wallis) gave a very encouraging Report, which showed that the school was in a flourishing condition, the chief items of interest being that two scholars had joined the Church during the year, and that at the prize distribution in the chapel on January 17th, 1908, when about seventy books were given away, no less than twenty were Bibles and sixteen copies of "Pilgrim's Progress," which was very gratifying. Regret was mentioned at the resignation of two lady teachers and Mr. J. Hughes, who has lately been called to serve the Churches, but they wished him God-speed. The treasurer (Mr. W.

R. Fricker) gave the financial statement. The Chairman expressed his great pleasure at being with us, congratulating our dear Pastor and his friends on their good work. He was pleased they had a mission band. Mr. Dadswell then moved the adoption of the Report and Mr. Prior seconded it, the last-named adding that, whilst he rejoiced at their success, there was still room for improvement. Both addresses were helpful. The Report was then put and carried; after which the collection was taken. Mr. H. Tooke spoke from the words, "Stir up the gift that is in thee," and Mr. Chilvers from the words, "Is it well with the child?" Our Pastor thanked the friends and ladies in his own genial way; after which the meeting terminated. Great praise was felt to be due to those friends who had had charge of the singing of the special hymns and anthems which were given by the children during the anniversary services.—D. BUTCHER.

WOOBURN GREEN.—New Year's services were held January 14th, when Mr. Mitchell preached in the afternoon an excellent sermon, which proved a word of help and encouragement to us as a Church. Evening meeting was presided over by Mr. Mitchell, and addresses were given by Messrs. Morling, Ives and Mayo, of High Wycombe. A statement was made by the senior deacon with regard to the roof of the chapel. There was a good attendance at both services, also at tea, the Sunday-school having their annual winter tea at the same time.

STAINES BAPTIST CHAPEL.—Services in connection with the twenty-sixth anniversary of the Sunday-school was held on 19th and 23rd January. On Sunday Pastor William S. Baker preached morning and evening to most encouraging congregations, the chapel being quite filled in the evening. A children's service was held in the afternoon, at which the superintendent (Mr. G. Higgs) delivered an extremely interesting address. Very good numbers gathered to the meetings on Thursday, in spite of a thick fog. Pastor R. E. Sears was much helped in delivering a sermon in the afternoon. Alderman H. Brand presided over the evening meeting. The Report was read by the Secretary (Mr. J. Holden), which showed there were about 160 scholars and 18 teachers. Three scholars had put on Christ by baptism during the year. The school collected over £14 for missionary work in 1907. Addresses were delivered by Mr. H. Brand, Pastors R. E. Sears and W. S. Baker. In all of these services the children took a prominent part by

reciting and singing in a manner that reflected great credit on themselves and on those who had taught them. The friends gave liberally to the collections taken at these meetings on behalf of the school funds.

WHITTLESEA (ZION SUNDAY SCHOOL).—The children's annual tea and prize distribution took place on January 27th. The tea for the children being free, needless to say, few were absent, and at tea-time the schoolroom presented a very animated appearance. Several parents and friends were present and, to all appearance, were as happy as the children. The meeting in the evening was very hearty and much enjoyed. The Pastor presided and, after reading and prayer, one of the secretaries gave an interesting report as to the attendance and punctuality. The senior Superintendent gave an address based on the words, "Who is this?" The books (to the number of 150) were then presented by the Pastor. Special hymns were sung and a very hearty and enjoyable evening was spent.—C. B.

LEWISHAM (COLLEGE PARK).—On Sunday, January 19th, was celebrated the twenty-sixth anniversary of the Sunday-school, when Mr. Staddon (of Watford) conducted the service, and in the afternoon gave an interesting address to the scholars and a good gathering of friends on the "One things" mentioned in Matt. x. 2, St. John ix. 25, and Phil. iii. 13. Much interest was taken in the address by all present. On Tuesday, January 21st, the annual scholars' tea was given, in which about fifty children, with their parents, participated. At 6.30 p.m. the evening meeting commenced, the Chairman being our esteemed friend, Mr. A. H. Riddle, who opened with reading Psa. xcvi. and prayer. The Annual Report and Balance-sheet were presented; after which the Chairman gave a few words of "caution" and encouragement. Very helpful addresses were also given by Mr. Abrahams on the word JOY, used as an acrostic showing that Jesus only yields joy, and by Mr. J. Jarvis on the words spoken by Moses, as seen in Numbers xxxii. 23, "Be sure your sin will find you out." He spoke of the sad consequences of sin and pointed to Jesus as the only Hope of salvation. During the evening eleven scholars gave recitations, which were much appreciated. Following these came the distribution of medals and prizes by the Chairman. Thus, after the singing of a farewell hymn ("Mizpah") by scholars and teachers and the Benediction, a very happy meeting was brought to a close. A hearty vote of thanks was passed to

the Chairman and speakers and to all who had helped to make our meeting such a success. The singing of the special hymns reflected credit on Mr. Copping, who had trained the children, and the teachers were encouraged by the good gathering of friends. The collections amounted to £6 0s. 8d.—W. J.

BLAKENHAM, SUFFOLK. — On January 28th the Sunday scholars and their mothers were invited to a free tea, to which the young people did ample justice. At 6 45 a public meeting was held, presided over by Mr. W. H. Berry, of Ipswich. An old scholar, Mr. J. C. Hurrell (who has been out as a soldier in India), was with us and implored the divine blessing. We wish him a long life of usefulness in the service of King Jesus. The children sang sweetly and recited several pieces containing Gospel truth. Mr. George Freeman spoke a few stimulating and encouraging words to the children; while Mr. Berry gave us an excellent illustrated address from the words Devil, Christ, Faith, Crown and Victory. Through the kindness of many loving friends the children—fifty-six in number—each received a useful present in the form of an article of clothing. The elements were against us, but we had a very happy time. Our cry still is—

“God of our fathers, be the God
Of their succeeding race.”

M. A. MOORE.

MR. W. S. BAKER'S CALL BY GRACE AND CALL TO THE MINISTRY

AS GIVEN ON HIS RECOGNITION AS
PASTOR AT BRIDGE STREET, STAINES.

BROUGHT up in a godly home, I was subject from my earliest days to serious impressions concerning eternal things. My first recollection of any word being definitely blessed to me was in my eighth year. I was at the time very anxious about my soul, but the thought came that this was not God's work, but simply the effect of being surrounded by Christian influence. My beloved Pastor (Mr. E. Mitchell) was at that time supplying at Mount Zion, and one Sunday morning said, “If you are seeking Jesus it is because He has sought you, and not because of your having a godly parentage.” That was the turning point in my life, and I began earnestly to long to know my interest in Christ Jesus. This continued for seven years, during which time the Lord many times spoke to me, and finally I found peace. I was then concerned lest after all I was deceiving myself, and regretted not having a deeper conviction of sin.

About this time my friend, Pastor H. T. Chilvers, was supplying at various Churches, and I occasionally accompanying him. In April, 1894, I went with him to Ponder's End. A lady who had attended the evening service travelled a part of the journey home with us, and told Mr. Chilvers some of her experience. She spoke of her husband, who had been baptised with her, but after their marriage he ceased to attend any place of worship. He then sought to dissuade her from doing so, and finally persecuted her because she would not yield to these suggestions.

That night I thought, suppose I was baptised as I intended to be, and then fell away as this man had done. The conviction of sin that I had sought then took possession of me. I could not pray, and feared to sleep at night lest I should be summoned to God's judgment bar, for I felt my end must be destruction. This agony of soul lasted for nearly three months, until I endeavoured to throw it off by giving up all thought of God, eternity, or my soul. But God, in His sovereign grace and matchless love, had a better way for me. On the day following this decision, being Sunday, I went to the Bible-class, thinking I would cease attending the house of God gradually, so as to make my non-appearance less noticeable. The leader of the class, Mr. Silvester, took for his subject the story of Naaman. During the lesson he told of a dream that someone had recounted to him. This man dreamed he was being held up by a number of supports, which one by one were being taken away until only one remained, but he then felt more secure than he had done at the first. Looking down at this support he saw the words written—“Jesus only.” These words came into my soul like a flash of light; every fetter was broken, and all darkness vanished, and the love of God indeed “flooded my heart by the Holy Ghost.”

I applied to the Church and was baptised, becoming a teacher in the school and secretary of Mr. Mitchell's Bible-class in the same year. In course of time I began to speak at public meetings, and received several invitations to take Sunday services, all of which I refused because I had experienced no call to such work. In 1903 I was requested to preach at Dacre Park, and was about to refuse the invitation, but was for some reason so uneasy about doing so that I sought God's definite leading in the matter. After much prayer the word came, “Now, therefore, go; I will be with thy mouth, and teach thee what thou shalt say.” On such a warrant I could not but go. Ere the day arrived the Lord graciously gave me His message for His people. I asked the Lord for a word for my own soul, and with

wonderful power He said, "Go in this thy might; have not I sent thee?" which words have been my stay and inspiration in preaching until now.

STOKE ASH.

ON February 12th a cheering and happy and well-attended New Year's meeting was held.

After tea, which afforded an opportunity for Christian converse, Mr. J. E. Hitchcock (the senior deacon) occupied the chair, and in a well-chosen speech reviewed the past, with thankfulness to God for special proofs of His goodness during the past year. He also made feeling reference to the loss the Cause had sustained by the death of Mr. T. W. Colson.

The treasurer (Mr. L. Moss) presented his balance-sheet, which showed a year's work very commendable to the Cause.

Mr. K. Cooke (superintendent) spoke of the work done in the school, and urged us all to prayer as well as work on behalf of the young.

After a speech by Mr. H. Cracknell (deacon), which contained many kind and helpful words, the Chairman presented to Mr. Morling (the Pastor), in the name of Church and congregation, a purse containing twelve sovereigns, the congregation present rising and singing the Doxology.

The Pastor, in thanking all, said he could not think why this had been done, as during the past year a large sum of money had been raised by them to secure his membership with the Suffolk Benevolent Society.

After singing "Blest be the tie that binds," prayer by the Pastor closed one of the happiest meetings held in Stoke Ash Baptist chapel.

ONE WHO WAS THERE.

BETHESDA, IPSWICH.

THE annual meeting of the Gospel Helpers' Society was held on Thursday evening, January 23rd. There was a good attendance. Pastor H. Tydeman Chilvers (the president) presided, and at the outset read a letter from Mr. J. H. Chapman, the former secretary, who wrote that he hoped God's richest blessing would rest upon the Society during the year, and joined in heartfelt praise to God for past mercies.

The annual report, presented by the secretary (Mr. Ernest Oxborrow), stated they had no better words to express their feelings when they reviewed the past than those contained in Acts xxvi. 22: "Having therefore obtained help from God, we continue unto this day." It referred in very fitting language to the changes in the Society caused by death and removal from the town to other parts of the country. They had lost a valued worker in the person of

Mr. J. H. Clapham, who had—in the exercise of the gifts bestowed upon him—been very useful in many ways, but who in the early part of last year was obliged to resign owing to removal. Others had been brought in, and helped by giving papers, and in various other ways. Therefore, they had much to encourage them. They had had some excellent papers and addresses on the Thursday evenings of the past year, based upon the Word of God, or upon some phase of His work. The President had given some interesting studies on Foreign Mission work. Mr. J. Wright (missionary from Brazil, and son of a former superintendent of the Sunday-school) paid a visit, and spoke of the Mission work there, which proved very encouraging, helpful, and interesting.

Miss Cattermole (the secretary of the "Sunshine" Committee) gave a little interesting report on their work—how the sick had been visited, and little gifts of fruit, flowers, &c., had been given away, thus showing how many homes must have been cheered by a visit and a talk from a good sister belonging to that committee.

Mr. Archer Howe (treasurer) presented the balance-sheet, reporting a good balance in hand.

Interesting and helpful addresses were delivered by Pastors W. H. Ranson, B. J. Northfield, A. Berry, and W. H. Potter.

GEO. E. DALDY.

NEEDINGWORTH, HUNTS.

THIS historic Strict Baptist Cause, which is the mother Church of the Churches for many miles round, was formed in 1767 by Thomas Ladron, who laboured here for upwards of fifty-two years with much success, and who, as recorded on the tablet in the chapel, was a strenuous advocate of the doctrines of distinguishing grace. This honoured servant of God was called home in March, 1819. Since then the pulpit has been occupied by many gracious men, whose ministry has been owned to the edifying and building up of the Church of God, especially that of Mr. Whiting, during whose pastorate the present building was erected.

About three years ago the Lord sent us our present esteemed Pastor, Mr. G. Folkard. Since he has been here the congregations have increased, fresh workers have come forward, and greater interest has been manifested in the Cause.

The New Year's meeting was held on January 15th. In the morning a Pastor's conference was held at the Pastor's house, attended by Messrs. Northfield, Newton, Peters, Winch, and Hazelton. This proved an interesting and profitable occasion.

In the afternoon a well-attended public meeting was presided over by

the Pastor, Mr. Folkard. In welcoming the conference to Needingworth the Chairman hoped it might be his privilege to welcome many more.

Psalm lxxxvi. was then read by Mr. Newton, whose comments thereon were enjoyed, and at the conclusion of the reading he engaged in prayer.

Mr. Winch, who followed, dwelt upon God's mindfulness in trial, trouble, and afflictions from the words, "The Lord hath been mindful of us; He will bless us;" hence all things work together for good, for His past favours ensured His future blessings.

Mr. J. Hazelton made the word "Ever" the basis of his address, noticing five different portions of Scripture. One could not but be impressed with the greatness of the Person and work of the Lord as the speaker opened up his subject, and rejoice in what the Lord had done and was doing for His people.

Mr. Northfield referred to his early associations with the Cause at Needingworth, referred to the Lord's dealings with them, showed that nothing was too hard for the Lord, and the lesson to be learned was to cast all care on Him.

After tea, to which a good number sat down, Mr. J. T. Peters preached from Jer. 1. 20, the sermon being much appreciated.

The collections were very good.

CALVIN.

CHELMSFORD.—The annual New Year's tea and meeting of the Church and congregation was held on January 29th, when Mr. H. G. Hurrell, of Norwich, presided. After reading and prayer by Mr. G. Jackson, Mr. J. W. Cottee, superintendent of Sunday-school, spoke of the importance and blessedness of work in the school in connection with the Church, pointing out that the lessons taught in the former often proved the foundation of a useful Church life. Mr. A. Thompson, secretary of the Young Men's meeting, directed attention to the words "Looking unto Jesus," expressing hope that the young men had a desire to always be found looking. Mr. Chilvers, who represented the Bible-classes, made a few remarks from the words "Follow Me," alluding to the many sweet paths in which the Lord leads and bids us "follow." Mr. Groves next spoke of the blessedness of realising "He will not fail." Mr. Hurrell gave an address on the words, "Christ for us"—(1) as Substitute and Intercessor, (2) In us, (3) To us, (4) With us, and under each heading Christ was exalted. Mr. Wm. White, representing the Dorcas Society, reported on the Society's work, and spoke appropriately on "Dorcas." Thus a profitable meeting was closed and the Doxology sung.

F. J. H.

LIMEHOUSE (ELIM).—The thirty-eighth anniversary of the formation of the Church took place on Lord's-day, February 2nd, when two appropriate sermons were delivered by the Pastor, F. C. Holden, to appreciative audiences; and on Tuesday, February 4th, we were favoured in the afternoon with a very timely and helpful discourse by Pastor E. Mitchell from the words, "Help, Lord." After a comfortable tea a public meeting was held over which our friend and brother, Mr. G. Ridley, kindly and ably presided. Brother A. Boulden (of Surrey Tabernaole) offered prayer, and very excellent addresses were given by brethren Ackland, White, Parnell, and Fountain. We were cheered by the presence and help of friends from other Churches. The presence and blessing of the Lord was realised. Collections totalled about £6.—Our customary New Year's service was held on Thursday evening, January 2nd, but not so well attended as it ought to have been, but the Lord was in our midst to help and bless. The Pastor presided, gave usual statistics, and brief address. Prayers were earnestly offered by brethren Baldwin, Cornelius, McCrow, Philips, and Wellstand; and two very suitable, spiritual addresses were given by brethren Cornelius and Wellstand. Verily it was good to be there.

IPSWICH (ZOAR).—New Year meetings were held on January 22nd, when Mr. Chilvers (of Bethesda) preached in the afternoon from John xv. 15, which was much appreciated. A good company sat down to tea, and at the evening meeting Mr. Chilvers presided. Mr. W. H. Berry sought the Lord's blessing. The Church Secretary gave a brief report of the circumstances of the past eventful year. Addresses were delivered by brethren Glasgow, Ling, Ranson, and Banks. The friends also had the unexpected pleasure of a visit from Mr. B. J. Northfield, whose presence and few choice words were greatly valued. Feeling reference was made to the late esteemed Pastor, whose genial presence was greatly missed. For all past help in times of trouble and sorrow, for present blessing, for the good addresses of our brethren, for encouraging signs that the Lord of Hosts is with us, we raise another Ebenezer. H. B.

Aged Pilgrims' Corner.

A FEW glimpses of the pensioners will speak for themselves and show the urgent needs which are met by the ministrations of the Society.

M. A. R., aged seventy, says: "I feel constrained to thank the Society for all its kindness through another year. I

have been a widow eight years; my husband was an invalid, but I can say, to the honour of the Lord's great name. He has not let me want any needful thing; I prove daily that He has all hearts in His hands, and can turn them like water." * *

W. B., an aged preacher in the North, aged seventy, has recently been placed upon the books, after many years of ministry, combined with daily business. His life has been a useful and eventful one, and its later years are being made easier by the Society's help. In narrating the story of his conversion, he says, "Like the sun from a dark cloud, peace broke into my troubled soul and all was joy." * *

J. H., in the Midlands, writes: "I am now halfway through my eightieth year; I have been brought down by affliction to the gates of death for the past two years, and am deeply sensible that my physical and mental powers are getting weaker; 'My strength faileth me; but the Lord has mercifully upheld me.'" * *

Among the recipients are some who have been blind from birth; one has never been able to walk; a married couple are on the books, one of whom is blind and paralysed, and the other has cataract on both eyes; women have striven by nursing, needlework, washing, and ironing to pay their way, and men by gardening, cab-driving and other labour have worked till they have, through utter failure of physical power, to say, "We can go on no longer." * *

Provision for the future they have never been able to make, but the God in Whom they have trusted is pleased to use this Society in ministering to the necessities of those whom, with Shepherdly love, He has cared for all their lives long. A country recipient writes: "The pension seems so sweet and free; it is such a little sewing I can do, for my sight grows worse." There are some hearts like evening primroses, opening more beautifully in the shadows of life, and such may be found associated with the Aged Pilgrims' Friend Society; aged believers ripening without shrivelling, reaching the calmness of age and yet keeping the warm and ready sympathy of youth.

"The downward to the upward leads,
Night harbingers the day;
The path of true life ne'er recedes
But tends to God alway."

Gone Home.

MRS. AND MRS. BENTON.

"And in death they were not divided."
AFTER forty-one years' companionship on earth, our esteemed friends, Mr. and Mrs. Benton passed away within forty-eight hours of each other. Mrs. Benton was a daughter of the late Mr. Joseph Favell, of

Cambridge, and her husband, who was born in Cambridge, from being a choir-boy at Jesus College became lay clerk and subsequently head porter at Peterhouse. They were married in 1866 and joined the Church at "Eden," Cambridge, in 1875, being baptized by the late J. B. McCure. These friends will be greatly missed by many. Mr. Benton was well known for his philanthropy. Besides devoting a great amount of time and labour to furthering the interests of the Good Samaritan Society and kindred associations, and establishing a branch of the Aged Pilgrims' Friend Society, he initiated and carried on a coal club and assisted in carrying on a soup kitchen.

About six years ago Mr. and Mrs. Benton took up their residence at Yarmouth, and, though retaining membership with the Church at Cambridge, they were frequent worshippers at York-road, being there for the last time on February 2nd, and helped the friends in carrying on the Cause. Mrs. Benton was president of the Ladies' Working Party. The members of this little Society met at Apsley-road on the 5th February, but, as both husband and wife were unwell, they retired early, hoping soon to be better. Mrs. Benton, however, grew worse rapidly and peacefully passed away on the morning of the 10th. Her husband appeared to bear up fairly well under the stroke and was able to attend to some matters of business on the 11th; but afterwards he grew gradually weaker and, becoming unconscious, followed on the 12th.

The funeral, which took place on the 15th February, was to have been conducted by Mr. Jull by request of the departed, but, as he was too unwell, Mr. H. Taylor officiated. The choir from Eden Chapel was present and, in compliance with the request of Mrs. Benton, sung

"Give me the wings of faith to rise."

Although there was a storm of wind and rain, many friends were present, some having travelled from Yarmouth to show their esteem for their friends.

It was the wish of Mr. Benton that there should be no cards, flowers, or memorial service, and so, simply the announcement of their home-call was made by Mr. Freston on the Sunday following the funeral.

MRS. PHOEBE JESSUP.

The beloved wife of Mr. Edward Jessup, of Petley's Farm, Downe, Kent, passed away on January 14th, at the age of 70. She was truly a "mother in Israel." Her life was an example to all with whom she came in contact. She was born in the village, but was baptized when she was 14 years of age at Greenwich and was a member of the Church at Downe for forty years. She was a great sufferer from cancer, but bore it all with resignation. Her hopes were built on nothing less than "Jesus' blood and righteousness."

It was a joy to visit her. She delighted in having the Word of God read to her, and the last hymn she quoted was "How sweet the name of Jesus sounds." She is now at rest, free from pain, sorrow and trial.

The funeral took place on Saturday, the 14th of January, and appeared to be attended by most of the inhabitants of the village. It was very simple but very solemn. The remains were carried to the grave by those who had known her from their childhood. A short service was held in the chapel and was completed at the graveside.

On Sunday, January 17th, the funeral

sermon preached by the writer was founded on Rev. xxi. 4. The husband, daughter and a son are all members of the Church, and great sympathy was expressed by the Church and congregation.

H. J.

ROBERT WILBEY.

The Church at Courland Grove, Clapham, has hopefully to mourn the departure of a faithful deacon to the company of the spirits of the just made perfect. Born of godly parents, he was arrested by the grace of God and brought to realise his need of a Saviour while seeking worldly pleasure on the Lord's-day. After a period under conviction of sin, he was set at liberty under a sermon by James Wells and was baptized by Mr. Henry Hall at Wirttemberg-street Chapel.

In March, 1880, he was received into fellowship by the Church at Courland Grove and a little more than four years later was chosen to the office of deacon. For nearly fifteen years—during the whole of the present pastorate—he held the position of treasurer faithfully and well. A short time since, under advice, he went into hospital for an operation that was successfully performed; but just as he was about to return home, before any friends or relatives could be summoned, a sudden seizure of the heart was the Master's messenger to call him home. He had known something of late what it was to walk with no bright shining, but the cloud lifted and he was favoured with more comfort and light as the end drew near. Faithful and firm in the truth of God, diligent and unassuming in the duties devolving upon him, the Church misses his presence, but rejoices in the good hope that he has departed "to be with Christ, which is far better."

H. D.

REBECCA COOK.

who passed away on February 5th, 1908, was born at Sudbury, Suffolk, 1824. She was brought up to attend the Established Church, but in Providence was many years ago removed to Braintree. Here her first impressions were received under the ministry of the late Mr. Warren, who then preached at the Strict Baptist Cause in this town. The Lord appeared in love to her soul through a sermon preached by the late Mr. Nichols, of London. Through the preaching of the late Isaiah Smith she was led to see the Ordinance of Believers' Baptism and was baptized by him at "Providence," Halstead, July 30th, 1862, and for many years since has been a consistent and helpful member, her house being a home for the supplies.

She was a sister of the late Thomas and John Wheeler—the latter who was well known at Peckham Rye, and other places.

It was the writer's privilege to visit her on the Sunday and Monday before death, when she gave testimony of the strong hold free grace had upon her. Her prayer was that her Lord would quickly take her home, and she repeated the hymn, "Nearer my God to Thee," etc., which was answered as she passed peacefully away on the following Wednesday morning, aged 84 years. Her remains were laid to rest at Braintree Cemetery—Mr. A. Baker, of Braintree, officiating by her request.

The above has for several years enjoyed a pension from that valuable institution, the Aged Pilgrims' Friend Society.

MRS. G. F. MARTIN.

the beloved wife of Josiah Martin, passed away on January 18th, having been in Church fellowship at Meopham since 1859

and for many years discharged the duties devolving upon a deacon's wife for the good of the Cause of Christ.

She was practically an invalid for several years, but about twelve months ago her health quite gave way, and it was feared the end was approaching; but towards the end of the year she seemed to improve somewhat, and on January 15th she was enabled to attend the New Year's meeting and enjoyed Mr. Galley's sermon very much. She got about among the friends on that day and attended to little duties better than she had done for many months. She went home and appeared very cheerful. After she had retired to rest she asked for a light, as she felt sick. She then laid still for about half-an-hour and quite suddenly expired. We feel it a great wretch after forty-two years of happy married life. She was a loving wife and mother, and is well known to many of the London ministers, who have at different times supplied at Meopham. We are thankful to God for the easy passage, and know that she is for ever with the Lord.

J. MARTIN.

SAMUEL MILLS.

Our beloved uncle was called home on November 14th, 1907, at the advanced age of 96. He was called by grace in his eighteenth year, during which period he suffered many privations. His early days were spent in Trowbridge and Malmesbury, Wilts, and often would he refer to the time and place when, as he used to express it, he felt the arrows of distress, and found he had no hiding-place. He recalled sermons preached by J. Warburton, J. Gadsby, J. Foreman, W. Palmer, and others, and his face would light up as he repeated texts and quoted parts of those discourses. In deep distress he walked from Malmesbury to London, and told his deep distress to an aunt who took him to hear "her minister." The set time to favour him had come, and he loved to tell of the opening up of the text (Psalm xxv. 9) and its effect upon him—how he was brought into the liberty of the gospel. During the remainder of his long career he was through God's rich grace kept faithful to the holy verities. He was for forty years connected with Commercial-road, where he was deacon. He was subject to much affliction, relatively and personally. Being bereaved of wife and children and alone in London, he in his 85th year, apparently weak and feeble, came to Cheltenham to reside with us, and frequently he praised the Lord for His kindness in these declining years. Truly of him it could be said, whose faith follow—considering the end of his conversation, Jesus Christ the same yesterday, to-day, and for ever.

He had lived under the reign of five sovereigns and preached the Gospel for over sixty years. He thus served one Sovereign who gives place to no successor. He will be greatly missed. He was signally instructed and well grounded in the truth. His intellect kept clear to the end, though for fourteen months he was confined to his bed. His last utterances were "Precious Lamb of God."

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see and I'll pursue
The narrow way till Him I view."

Whilst shortly before he had repeated—
"That Christ is God I can avouch,
And for His people cares,

Since I have prayed to Him as such
And He has heard my prayers."
This was his dying testimony upon the theme so dear to him. J. E. BRIGNELL.

“ Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDMUND DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

“ Unstable as water, thou shalt not excel.”—Genesis xlix. 4.

RELIGIOUS AND MINISTERIAL TRIMMERS: A DIGRESSION.

CONSISTENCY ranks high as a virtue. Those whose “yea” is “yea” and whose “nay” is “nay”—who at all costs adhere to their avowed principles, are universally esteemed.

On the other hand, men who are “everything by turns but nothing long,” however great their talents or amiability, are regarded with contempt. Their candour, or supposed openness of mind, may at first be admired, and their humility and docility appeal to the kind feeling of the unsuspecting. When, however, it is discovered that though “ever learning they are never able to come to the knowledge of the truth” (2 Tim. iii. 7), suspicion is aroused and respect is withheld. Their friendship is felt to be of small value; their advocacy is uninfluential; their co-operation is often worse than their opposition, and their promises and assurances are certain to be broken and evaded.

It will generally be found that self-interest is at the root of this failing, and that such changes in sentiment and practice are actuated by the desire of fickle men to make things easy and profitable to themselves.

Many will recall the vivid sketch in Macaulay’s Essay on Sir William Temple of the notorious Lord Halifax, whom he styles, “both by intellect and constitution, a *trimmer*,” or one who constantly fluctuated between opposite principles and parties. His many excellencies are admitted, but what was lacking in this respect spoiled his whole character.

Thus it is always. Such men are dangerous, and should be shunned. What is commendable in them in other particulars, increases their influence for evil on the whole.

Faulty good men often, in the long run, do more harm than those who are absolutely bad. Such a person was now chosen to be the Minister of Gower Street Chapel.

EDWARD BLACKSTOCK (1791—1852),

the son of godly parents, was born at Manchester. Early imbibing Atheistic notions, he finally called himself a Deist until his twenty-fifth year, when through William Roby, an eminent Congregational Minister, he was converted to Christianity and joined his Church. He was afterwards attracted by the more evangelical ministry of William Gadsby, by whom he was baptised in 1820. Soon after, he began to preach, became a settled Minister, and accepted in quick

succession pastorates at Market Drayton, Devizes, Potton, Wolverhampton, Lakenheath, Leicester, and again at Wolverhampton—all in eighteen years.

A bulky volume, published after his death, records the events of this period, 374 pages of which contain his autobiography to his fifty-first year. This some admire. To us it is most unsatisfactory.*

That he was a tried Christian, that he was honest and upright as a man, that his darker experiences were singular and solemn, and that he was a taking preacher, is not denied. His ministry seems always to have proved attractive at first, but men of spiritual discernment invariably felt that there was *something* untrustworthy in him, and ultimately withdrew their confidence from him.

In 1842 he came to London to minister in Soho Strict Baptist Chapel, after the death of the saintly George Comb, but was not, as he had hoped, called to the pastorate.

Shortly afterwards he was asked to supply in Gower Street Chapel, all, *at first*, being favourably impressed with him. He, therefore, became sanguine that this would be his future sphere of labour. A difficulty was, however, in the way. At Soho he had professed to hold Strict Communion, while the Cause over which he now wished to settle was composed of both Independents and Baptists. In a word, it was an Open Church, the influence of the Pedobaptists predominating, and his election largely depended on their suffrages.

This difficulty, an applied text—as he stated—most conveniently removed.† He was led to notice that the word “ordinances,” in

* The book is entitled “Mercy Manifested to a Chief Sinner, or Autobiography and Letters of the Late Edward Blackstock,” 1853. It is anonymous. The author of the very objectionable Prefatory Sketch, or Introduction, not only withholds his name, but gives no account of the way in which the manuscript came into his possession, who authorised its publication, or whether it is presented as written. “I speak deliberately,” says John Gadsby, “when I say that Edward Blackstock was not honest enough to issue it during my father’s or his own life. For in it he charges Mr. Gadsby and others with persecuting him, whereas all they did was to decline to countenance him by preaching where he preached on account of his inconsistency.” This is strong language, for in John Gadsby’s opinion “Mercy Manifested” was an act of posthumous spite.

† This subject demands close thought. Andrew Fuller, in his Autobiography seems to depreciate the special application by the Spirit of texts to favoured persons. “The suggestion of a text to the mind, especially if it came with power, was (then) generally considered by the religious people with whom I associated as a promise coming immediately from God.” This, as the context shows, was not his own matured opinion; and, indeed, it involves what is contrary to the sentiments of the work in which his system was first broached—“The Gospel worthy of all acceptance.” On the other hand, that the Gospel *in its mere letter* is not a “power” and able of itself to “make men wise unto salvation,” is a distinguishing doctrine of men of truth, such as Hart, Huntington, Gadsby, Stevens, Wells, Foreman, Hazelton, etc.

Still it is a doctrine capable of grave misuse by professors who walk, not by faith but by visionary voices, impressions, etc., which are either the fruit of human and morbid emotion, or are altogether imaginary. In many cases they are mere inventions—lies made up to deceive others. Huntington himself was suspicious of persons who claimed to have had texts specially applied. “I have been bothered with one talker and her applied texts,” he once said to a caller; “I suppose you are another” (Hooper’s “Celebrated Coalheaver,” page 14). Yet who more favoured than he to have (like Hart) “passages of Scripture laid on

1 Cor. xi. 2, is in the margin rendered "traditions." This, if we are to believe him, convinced him that Strict Baptist principles were unscriptural, and caused him to adopt those of the party whose support he desired.

John Gadsby has fully shown that this was a mere device of a time-server and trimmer, as, unfortunately for his veracity, this was not the first opportune conversion of the kind of which he had been the subject. He joined the Church at George Street Chapel, Manchester, of which William Gadsby was Minister, as a Strict Baptist. As such he had accepted his pastorates at Market Drayton, Devizes, and Potton. At Lakenheath, however, the principal and more wealthy supporters were Huntingtonians. His views of Church order accordingly changed, and he turned the Cause into an Open Communion one. Ere long the two wealthiest of its members died in one week, and he had to leave. For reasons best known to himself, he again professed to regard Open Communion as an error. This, during his ministry at Soho, he had stated most positively, assuring the deacons that he would "rather lose his right arm than again change to Open Communion."

At this time he wrote to William Gadsby informing him of his return to his first convictions, but received no reply. They, however, subsequently met at a friend's house, when he was supplying at Soho, with the full expectation of settling. He renewed his assurances in strong terms, but the wise and wary old man replied: "I give you my hand upon your confession; but, at the same time, I stand in doubt of you. I believe if the people at Gower Street gave you a call on Open Communion principles, you would accept it."

"Oh, Mr. Gadsby," he replied, "you do not know what I have suffered, or you would think differently."

"Time will show," was the cautious rejoinder.

Shortly after, having been rejected at Soho, the prediction was verified, and he became Minister of Gower Street Chapel on the very terms which he had so vehemently repudiated.

This, however, strange to relate, proved one of the "all things" which work together for good to God's people, as we learn from our friend's statement, to which we now return.

"Before the way was clear and open for my deferred baptism, a sad affair occurred in our Church. Mr. Edward Blackstock, a Baptist, was invited to supply our pulpit, and was at first heard with great acceptance. He was, however, tampered with by three of the younger deacons and some of the members, who persuaded him to relinquish the principles on Baptism which he had hitherto

his heart (a choice expression!) or opened to his understanding?" He, however, evidently knew that to claim such an experience was a common device of hypocrites, against whom he desired to be on his guard.

That Edward Blackstock, after ransacking his New Testament, found that the marginal reading of 1 Cor. xi. 2 might be twisted to suit his purpose we do not doubt. The experience he connects with this we, however, believe to have been fiction, invented to account for his detestable trimming.

professed among us, and to accept the pastorate, if they could induce a majority to vote for him.

"This, after much labour and controversy, was accomplished, but it resulted in a division in the Church. Two of the elder deacons resigned, and many of the members withdrew. Of these I was one, for though I had previously heard Mr. Blackstock with pleasure I could no longer do so, as I considered it a great want of honesty to relinquish a principle which—as he had assured us—God had taught him."

Nor was Edmund Dinham alone in thus thinking. William Gadsby positively refused to preach in Gower Street Chapel anymore, feeling unable to sanction so unstable a man. All must, we think, agree with his son, to whom we are indebted for these particulars. "To me, whether in the character of a Christian or a biographer, it matters not whether a man be a Churchman, a Baptist or a Pedobaptist, if he be truly a child of God and consistent in his profession; but a time-server calls for and must experience the displeasure of God" (James i. 8).—*Memoirs of Hymn-writers*, page 59.

Little to his credit, in Chapter XXXI. of his Autobiography, he gives a wholly different and not strictly true account of the above occurrences. Many things he suppresses, and states that he had been led of the Spirit, as we have related, to embrace Open Communion principles. He had, however, temporarily professed these four years previously. Hence the inevitable conclusion that our old friend's estimate of his character was just.

"But, poor man," he continues, "he was greatly to be pitied. He had a large family, and it seemed that he had not sufficient faith to trust the Lord to provide for them."

"The Cause, however, did not prosper under his ministry; and in 1847 he resigned, and the chapel had to be sold to pay the mortgage thereon."

Failure seems to have attended his closing days. It is stated that on leaving Gower Street, he had a pastorate at Watford, but no record of this ministry survives. His last sphere of service was Salem Chapel, Fitzroy Square, which a few of his admirers hired for him. While there he died, in his sixty-second year, almost in the attitude and act of prayer.

This is not penned with a desire to draw a dead man's "frailties from their dread abode" in Highgate Cemetery, but to point the moral of a career which would have been eminent but for his vacillation and unreliability.

His life is a strange psychological study, and worthy the attention of those who would be wise in estimating Christian and ministerial character.

It enforces caution on the part of all on whom the election of a Pastor devolves, and warns us that mere ability to preach is by no means the only essential for those who have "to feed" and to "be ensamples" to "the flock of God."

Men of this type are still not uncommon. The writer, were it expedient, could name several, and recount the evil they have done in Causes which he has known.

What now concerns us, however, is that some important lessons in religious consistency and reliability were received by Edmund Dinham by means of Edward Blackstock.

CHOSEN AND CALLED.

BY EDWARD MITCHELL, CLERKENWELL, LONDON.

“Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”—1 Thess. i. 4, 5.

Few intelligent and reverent readers of the Bible who admit its inspiration and bow to its authority, question that the doctrine of God’s eternal choice of His people in Christ is taught in the inspired pages.

Many, however, who are persuaded that election is a vital branch of salvation, are solemnly anxious to know whether *they* were “chosen in Christ before the foundation of the world” (Eph. i. 4). To be assured of this would cause them unspeakable joy. While a doubt remains on this momentous fact, their solicitude is, however, great. Hart’s well-known verse well expresses their feelings:—

“Though God’s election is a truth small comfort there I see
Till I am told by God’s own mouth that He hath chosen me.”

—Denham. 428.

Hence their plaintive prayers—their anxiety when hearing the word that something might be said to meet their case—and the oft-repeated cry: “The companions hearken unto Thy voice; cause *me* to hear it.” To help such, were it God’s will, is our present object.

I.—We observe, then, that a KNOWLEDGE OF OUR ELECTION IS ATTAINABLE. Were this not so, no satisfaction could be derived from this grand truth. Peter exhorts us to “give diligence to make our calling and election sure.” This knowledge is therefore not only desirable but *attainable*. How shall we attain to it? We cannot climb to heaven or peer within the folded leaves of the heavenly register to see if our names are there. No mystic voice from heaven will inform us that we are among the chosen. True it is that God does assure *some* that they are chosen vessels by sealing some word that carries this in its bosom, upon their hearts. But this is not the privilege of all, nor is it promised, or even necessary to the knowledge of our election. It is a good sign when a sinner becomes truly anxious to know whether he is interested in the salvation of God, but some seek the knowledge in an unscriptural manner and often with sorrowful results.

II.—ELECTION IS MADE KNOWN BY CALLING. “Whom He did predestinate, them He also called.” The earlier links of that

glorious chain are concealed in the depths of the Divine foreknowledge ; calling is the visible link that connects us with the whole chain of covenant blessings.

Let us prove our calling, and we shall have proved our election; for these are indissolubly connected. Election is the root, and calling the fruit. The root is hidden, but the fruit is manifest ; and we know surely that the root is there, when we behold the fruit. God chose the Thessalonian saints in eternity, but their election lay hidden until they were called by the Gospel, when it became apparent, as we read in the verses which form the motto to this paper.

III.—Yet, further, so indissoluble and intimate is this connection, that CALLING AND ELECTION ARE OFTEN USED INTERCHANGEABLY. “For ye see your *calling*, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are *called* : but God hath *chosen* the foolish things of the world to confound the wise ; and God hath *chosen* the weak things of the world to confound the things which are mighty : and base things of the world, and things which are despised, hath God *chosen*, yea, and things which are not, to bring to nought things that are.” The *called* are the *chosen*, and the *chosen* are the *called*. If God has “called us out of darkness into His marvellous light ;” if by the Spirit’s grace, the Gospel has become “the power of God unto salvation” to us ; if we are wholly and truly depending on the Lord Jesus Christ, and grace brings forth its fruit in our lives, then we may know assuredly that we are among the elect of God, and the comfort contained in the Gospel is ours.

Evidential tests are important and precious ; nor will they be finally sought in vain by any who truly desire them” (Prov. x. 24). Wait for them, then, in hope ; and when favoured with them by the Holy Spirit shrink not to sing with Toplady—that distinguished champion of free and sovereign grace—

“Loved of my God, for Him again with love intense I’d burn ;
Chosen of Thee ere Time began, I’d choose Thee in return.”

“THE EAR TRIETH WORDS AS THE MOUTH TASTETH MEAT” (Job xxxiv. 3).—“At your request I have heard Mr. B. His exposition was ingenious ; his sermon elaborate and well illustrated ; his manner most earnest. Did I then enjoy his ministry ? Far from it. When he expressed a good thought, it was as if he would say, ‘See how clever I am !’ When he raised his voice and banged the book I could but feel that it was to impress us with the idea of his earnestness. There was no tenderness, unction, power. The man, though doubtless sincere, had never travelled by the road I have ; had never known my sorrows ; never tasted my joys. I wish him well, but he could never touch my heart or do my soul good.”—*Extract from a Letter.*

MY PORTRAIT ALBUM, AND SOME OF ITS
CONTENTS.

No. 1.—LILY'S LIFE STORY.

"The trivial round, the common task afford us all we ought to ask ;
Room to deny ourselves ; a road to bring us daily nearer God.
Seek we no more ; content with these, let present Rapture, Comfort,
Ease,
As Heaven shall bid them, come and go—the secret this of Rest below."
Keeble's "Christian Year."

My Portrait Album contains many likenesses, but they were not taken by the sun's light on photographers' plates. I myself see them clearly ; but I cannot show them to you, though I may interest you by describing them.

My portrait album is my *heart*. The likenesses are my memories or reminiscences of the loved and lost. They become visible "to my mind's eye"—as Shakespeare calls it—when I recall "the touch of vanished hands" and "the sound of voices" hushed in death.

I would speak of one who is now with the Lord. Her "new name" given her with the "white stone" of her acquittal through the blood of the Lamb, by which she is *perhaps* known in her present home (Rev. ii. 17), I cannot tell. We were wont to call her—and I shall speak of her—as Lily.

Her fair, sweet face is before me. Her bright eyes beam with love's soft lustre. Her features are regular. Her expression betokens far greater solicitude for the welfare of others than anxiety for her own. A winsome smile rarely leaves her lips. Yet her countenance bears signs of life-long repression, of weariness and pain borne in uncomplaining silence.

It, as many faces do, tells her story truly. Something which befell her when a little child—a fall, I think—affected her spine, which ached always and at times severely. She had therefore to lean heavily on the crutched top of an ebony stick—a greatly prized gift—and though the effort was often great, she seemed to walk as well as you or I. Never was she known to lag behind or plead for consideration on account of her infirmity.

Her low, soft laugh rippled like a mountain stream ; and was as joyous as the matin of a lark "high towering to the sky."

Determined that nothing should put her at a disadvantage, she enriched her mind by reading, and her conversation was intelligent and interesting. Not a *genius* in music, she appreciated the grand old composers, and interpreted some of their masterpieces with good effect. Recognising that none of us live to ourselves, she was always "as busy as a bee," as bright as a sunbeam, a true "mother's help," and "her father's joy"—and such a sister as none can tell, but those who were the objects of her home-love. Too strenuous to be inactive or dependent on others, she chose an avocation, and more than satisfied her somewhat exacting employer.

The work of a hot summer, some years since, greatly enfeebled her; and rest and change by the Sea were imperative. There—while with loving friends—the home-call quite suddenly came.

Effusion of blood from the nose—at first thought lightly of—could not be arrested by medical skill, and proved God's summons to the Land where there is "no more pain."

Her coffined form was so life-like that it was hard to realise that she was not asleep; and love was loth to credit that her spirit was no more with us.

We left her "in sure and certain hope," yet not without the *unexpressed* wish that she had been permitted to utter a word of assuring "adieu."

But it came. At the Sunday School, of which her father was, and still, is Superintendent, she had learned the "Sweet Story of Old," which ever proves "the power of God unto salvation to every one that believeth." It also transpired that a Minister of another persuasion had sought to win her precious soul for the Saviour. Nor had this labour of love proved in vain; and her eternal election was followed by her call by grace.

This, however, was almost a secret while she was with us; but when those "failing lips were dumb," she "being dead," spoke in another way. The faith of many whom Jesus loves finds expression in the confession of the *mouth*. Others "subscribe with the *hand* unto the Lord" and tell what His grace has done in *writing* (Isaiah xlv. 4). Thus was it with Lily. Hidden in her desk after it had ceased to be hers, two scraps of papers were found, which told the story of her inner life.

"On the twenty-fourth of June, 188—, I gave my heart to the Lord." Signed, "Lily."

A yet smaller scrap bore somewhat similar words, pencilled at a later date:—

"I gave my heart to Jesus, fully trusting Him, in March, 189—."

This was all. They are both the loving responses of a soul which Christ had redeemed and claimed—the answer of a gracious spirit to the Father's appeal, My child, "Give Me thine heart." *

Under what circumstances these were written, we do not know. Possibly the one records the time when she "heard the voice of Jesus" speak and say "seek ye My face." The second may tell of a subsequent time of love, when she again "heard Him inly speak,"

* "My son, give Me thine heart, and let thine eyes observe My ways" (Prov. xxiii. 26.) We should not shrink from employing this verse because of its frequent misuse by Arminian preachers. It is not addressed to the unregenerate, who are never bidden in the Scriptures to give their hearts to God, and the expression is utterly at variance with "the word of the truth of the gospel" (Col. i. 5). The first action of a heaven-born faith is "receiving Christ the Lord" and not *giving* Him a wretched, sinful heart (Col. ii. 6), "My son, give Me thy heart" is the appeal of our Heavenly Father to one of His dear children conscious of possessing the grace of adoption, and enjoins saved sinners to make Him the object of their fullest and most unreserved trust and love. If made the subject of a sermon, the preacher should dwell on (I.) The relationship stated, "My son"; and (II.) The request urged, "Give Me thine heart."—[EDITOR.]

and was enabled to respond in the language of yet fuller and more unreserved trust.

Some words from a letter to a friend penned long afterwards, shortly before her home-going, express her faith when "to fuller blossom grown": "God is very good to me, and I have been very happy lately, with a calm sort of holy happiness which can come only with a knowledge of His love. I have felt as you tell me you have, as if I were just resting in His arms and waiting His holy will."

The settlement of a new pastor from whose ministry great things were anticipated, was impending; and full of joy and hope she goes on to say that she intends to be one of the first that he should baptise.

But this was not to be: for ere he came "God's finger touched her and she slept."

From what I have told you, you will have learned the secret of her beautiful character—and what cause she had to say, "All my springs are in Thee."

Her natural amiability and her inbred calmness and patience were great. She was, however, what we knew her, because of the Christ-life which made her every step respond to the music of Heaven—because "the love of God was shed abroad in her heart by the Holy Spirit which was given unto her."

Such religion is the fruit of Divine mercy—sovereign, all-sufficient, and free—which all obtain who are led to ask for it in faith, "for the same Lord over all is rich unto all that call upon Him."

BASIL ARNOLD.

WITH CHRIST.

"Having a desire . . . to be with Christ; which is far better."—1 Philippians i. 23.

LIKE as the hart for the waterbrook panteth,
So pants, Lord, my soul after Thee;
It finds in the desert no restful retreat,
No sure satisfaction, no pleasure complete,
Nor will till Thy glory I see.

More eager than anxious ones wait for the dawning,
Through the watch of the lingering night,
I wait till the Dayspring from high shall appear,
Dismissing earth's sorrows, dispelling earth's fear,
And calling from darkness to light.

Impatient as hearts for the glad reuniting
Of some loved one absent so long,
I yearn for the bliss of thy loving embrace,
The Word of Thy welcome, the smile of Thy face,
And the joy of thy triumph song.

Intent as the prisoner lists for his footstep
That comes from his bondage to free,
I wait for the message that calls me above,
Unfettered to serve Thee, untainted to love,
And Thee in Thy beauty to see.

KATE STAINES.

IDEAL CHURCHES AND IDEAL PEOPLE.

An *Abridgment of the Inaugural Address delivered at the Thirty-sixth Annual Meeting of the Metropolitan Association of Strict Baptist Churches.*

BY THE PRESIDENT, PASTOR THOMAS JONES.

ALL who would excell must aim at high ideals. A poet should emulate the grand old masters, the bards sublime :

“Whose distant footsteps echo through the corridors of time.”

The artist must study the productions of the past to wrest from them the secrets of form and colour which have rendered them immortal.

The orator must turn to the pages of Demosthenes and Cicero, or the reported speeches of men who were the glory of the British Senate in their day, to learn from their eloquence and rhetoric how to sway the minds and hearts of their fellow-men.

The architect who aspires to eminence must remember that

“In the elder days of art, builders wrought with greatest care
Each unseen and secret part, for the gods see everywhere,”

and follow those who reared the magnificent structures which have stood for ages and still court the world's admiration and wonder.

“Aim at the highest.” This appears to express the *motif* of this Address, the full title of which is, “An Ideal Church and its Power to Produce an Ideal People.”

An ideal Church would of course be a Christian assembly which, in all particulars, corresponds with those portrayed in the New Testament. To exhibit the main features of such a holy and earnest community, and to compare and contrast it with those of present day Churches forms the principal subject matter of this Presidential Address.

It is given *in extenso* in the Association's Report for 1907-8. This is so widely circulated that we need here present the salient points only. These, however, will doubtless induce our readers to “read, mark, learn and inwardly digest” the whole.

It starts from the position that a Church in which the pristine ideal is actualised, “shows to the world a religion which is not merely a creed but an experience, not a restraint but an inspiration, not only an assurance for the next world but a programme for the present one. From these remarks you will gather that an ideal Church is not built of gold and silver, or worldly power ; not of wood or stone—mechanical service ; not of parchment containing creeds and governments ; but of living hearts cemented by the cardinal virtues of faith, hope and love.”

AN IDEAL CHURCH IS A LIVING CHURCH.

“The distinguishing badge of separation between the Church and the world is clearly defined. The one is spiritually dead, the other spiritually alive. The Church is a living organisation in which life throbs, pulsates through its very being, reaches its inner fibres and extends to its utmost bounds. In and all round her is life, energy,

power, operation, and holy enthusiasm. The Church springs *from* life; its foundation is laid *in* life; its structure *is* life—not merely existence, but exuberant and abundant life. Its choicest possession is eternal life; it lives by faith upon the Son of God. The living Church abounds in great activities and noble efforts, it claims grand possibilities, and is assured of great triumphs. It is destined to defeat its enemies, to be victorious over all opposition, and to gain the ascendancy over all its difficulties. This life is so strong, so powerful, that many waters cannot quench it, nor floods drown it, neither can all the combined forces of earth exterminate it.”

The spring and source of Church activity are then stated.

“To do more, we must be more. To be more, we must see more of God. It is the Divine appearing that liberates and reveals the forces of the soul. Divine manifestations give life, power, vitality, and force to one’s spiritual actions. Such is the abundant life Jesus came to give, and His Word is that His Church may possess it more abundantly.

AN IDEAL CHURCH IS A UNITED CHURCH.

“Just as there exists a Divine unity between the Old Testament and the New, forming an inseparable bond, making one organic whole in which are completeness, harmony and perfection, so there exists a spiritual unity—a bond of brotherhood, a common faith uniting into one organisation the generations of saints in every age. The Old Testament saints believed the promise of a coming Deliverer; the New Testament saints rejoiced in the advent of the Lord’s Anointed; and the saints of to-day, taking their stand by those men of faith, are looking for the glorious appearing of our Saviour Jesus Christ. Such is the broad outline presented to us. We confess that we do not plead for conformity, but rather for uniformity of purpose and object like that of the Churches of the third century.

AN IDEAL CHURCH IS EVANGELICAL IN ITS OPERATIONS.

“Our armoury is the New Testament; the world is our parish; our commission is to every creature; our credentials the Divine call and separation. To give an exposition of the cardinal doctrines of the Gospel of Jesus Christ, we want a new Puritanism, more elastic, but not less definite, in its expression of the highest ideal. What is wanting is not a new theology, but a new presentation of its glorious truths, and for the fulfilment of this holy mission the most urgent need is to be filled afresh with the Holy Spirit. The Gospel of “good tidings” must be fully declared and its truths widely proclaimed, so that the lost sheep may be found and the prodigal reclaimed to the father’s embrace and installed in his place—that of son. There are grave questions confronting one’s mind—*e.g.*, What is the Gospel preached in our pulpits? Are we quite certain that the heinousness of sin is duly enforced and fully emphasized? Do we pay sufficient heed to the fact that Jesus everywhere exposed sin? His life, work and awful death furnish us with His judgment of sin and its fearful consequences. Are sinners faithfully warned of coming danger and eternal separa-

tion, which must follow a life of impenitence? Have we any legitimate right to pass by the example of our Lord and His apostles? They did not hesitate to warn men and to call them to repentance. They boldly declared that without repentance men must perish. We firmly believe that if the Church fulfils its mission, and fully accomplishes the end for which it exists, there will be an earnest desire—a prayerful anxiety that from our pulpits words of warning, rebuke and direction shall be given to men—as men who are intelligent and accountable beings. My brethren, the Bible is a grand field—a deep mine, full of variety and harmony. Take a comprehensive view of the broad landscape: throw on your canvas the wide acres, and not a tiny nook. Let there be such a presentation of the good news that sinners may be duly warned, directed and encouraged.

TWO EVILS—A POLITICAL SPIRIT AND REVIVALISM.

“There are two things we would do well to observe. (a) That which checked and practically paralysed the progress of the Reformation was its alliance with politics.* That which has contributed to produce the present appalling declension in Church life and work is largely due to the same cause. (b) That which has, humanly speaking, shorn the Gospel of its strength and considerably crippled Christian efforts is the fact that men have taken a false position and assumed an attitude which, to say the least, is unscriptural. We refer to this—is it not a fact that men have fostered and advanced the theory that their work is to convert the world—to proclaim what they call a “full gospel?” This is a false position, a wrong interpretation of the functions of the ministry. Neither prophet nor apostle assumed this. The prophet came with a “Thus saith the Lord.” The apostle preached Jesus Christ. In our evangelical ministry we have to preach the Gospel of the Christ, to set forth the plan and purpose of salvation. To carry out our programme we need neither a German theology nor American methods. Our object must be to move the judgment, not the passions—the conscience, not the imaginations—always bearing in mind that to convince the mind, to convert the man, is absolutely the Spirit’s work.

AN IDEAL CHURCH IS A DOCTRINAL CHURCH.

“It has become the fashion to ignore historical confessions, to dismiss creeds with impatience, to bow them out in order to bow the world into the Church. With what deplorable results let the present condition of the Churches testify. Let us remember that our doctrines are the noble inheritance our predecessors bequeathed us. They were firm believers in Divine Sovereignty, eternal foresight, and pre-ordination of Divine plans, purposes and operations, including the covenant of Divine favour, unconditional election, effectual calling, cleansing and adoption of the heirs of promise, all of whom were predestinated to be conformed to the image of His Son. Predestination, divested of

* The reference is to Luther’s time.

fatalism, inspired courage, pointed to activity and effort. Predestination, which is the means to an end and arranges that the one shall be reached only through the other, is to make the person feel that he is working alongside a power that cannot be baffled, that he is pursuing the same ends which that power is prosecuting, and that therefore he must and shall finally be crowned with victory. This has been exemplified in nations and individuals in past generations. Within the mighty circles of this grand doctrine there is ample room for Christian enterprise and operation. Believing this doctrine, we are encouraged to emphasize the cardinal truths of the eternal Word, such as redemption in its completion and perfection, the infinite value and efficacy of the precious blood of Jesus—His marvellous substitution as the Innocent suffering for the guilty, the free and full pardon of the sinner and his justification, together with many other most blessed doctrines set forth in the infallible Word of God.

AN IDEAL CHURCH IS LOYAL IN ITS ALLEGIANCE TO ITS KING AND LAWS.

“The laws laid down are the Charter, the fundamental principles by which the subjects of the kingdom are controlled, regulated and governed. Those Divine laws must be obeyed, upheld and maintained in spite of severest opposition from friends or foes. There must be no equivocation, no compromise, no alteration. Baptism by immersion is the *only* way into the Church. Close communion is the New Testament order. For these divinely instituted ordinances we are banded together to maintain. Let our Churches, Pastors and Deacons see to it that no innovation be introduced, no alteration made.

THE WELSH REVIVAL AND THE TORREY ALEXANDER MISSION.

“Our methods may not be up-to-date, but we have a glorious record behind us. We need to get rid of the false charity that abounds, to clear away those who are undermining our Church life—to be united in resisting modern methods, which are so delusive if not destructive. I ask, Where are the multitudes of converts of the Welsh revival? Let the returns decide which show a large decrease in Church membership. Where are the converts of the late huge mission conducted at enormous expense? Are not these organised methods followed by a great dearth in the Christian world? Be it ours to abide by purely Scriptural methods, and, if the power of the Holy Spirit be withheld, then let us clothe ourselves in sackcloth, humble ourselves, and fully confess our sins before God. Let us unite in very earnest and heartfelt supplication for special blessings to come down upon all our Associated Churches; but Heaven save us from building with ‘untempered mortar.’ We are persuaded that if our people would only be firm, consistent and true to their principles, loyal to truth, and seek more earnestly the abundant life—the real living, spiritual life; if they cultivated the holy principles of unity and brotherly love—if they sought to be more Scripturally evangelical in their operations; if they were more pronounced in their doctrines upon which the Churches

are founded—we are fully convinced that our friends would respect us, and ‘God, even our God, would bless us.’ Then the little one would become a thousand, and the small one a strong nation; for real good done is like a nail in a sure place; nothing can weaken it, it is fixed in God’s eternity. There is no reason why the Church to-day should not fulfil the ideal of its life and its activities, for God still lives.

“O for the Spirit that quickens—the word that inspires—the love that constrains—the grace that sustains—the power that keeps—the baptism of holy fire to come down upon us and remain with us an irresistible and renovating reality!”

GOD’S PRESENCE IN THE STORM.

“Go not far from me, O my Strength, whom all my times obey;
Take from me any thing Thou wilt, but go not Thou away;
And let the storm that does Thy work deal with me as it may.”

“Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known” (Psalm lxxvii. 19).

“Dark is the night and lonely,
The way is cold and drear,
And the shadows deepen faster
In this time of death and fear.
They say that God is everywhere,
But surely He is not here.

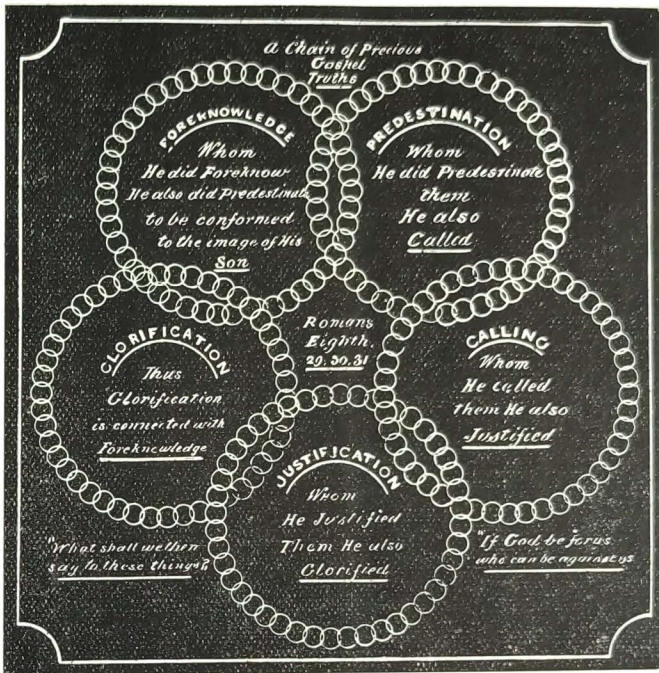
Yet listen! God is everywhere,
E’en though it darker grows;
And the night winds wail their dirges
And the ocean swells and surges
As o’erhead the thunder rolls.
But do you not hear, in the night, His voice?
‘The darkness is His!’ He knows.

And so there is calm amid the storm,
And peace in the hour of strife;
And God to His children draws strangely near
In the darker paths of life.
And the night winds bring their message clear,
In their deep tones a voice we hear—
‘Tis His—the voice of God.”

Lowestoft, March, 1908.

NANTHAN BARBER.

HOW GOD TRAINS HIS CHILDREN.—A mother whose child is learning to go sets it down, and stands some distance from it, and bids it come to her. The child, feeling its legs weak, cries for her help, but she steps back on purpose that the child should put forth all its little strength in making after her. So, when a poor soul come and prays against such a sin, God seems to step back and stand at a distance, while the temptation increaseth, and no visible succour appears. This He doth on purpose that the Christian, though weak, should exercise that strength he hath.—*Gurnall*.



A MEDITATION ON ROMANS VIII. 28.

BY I. C. JOHNSON, GRAVESEND.

“All things work together for good to them that love God,” etc.

THE writer of the following thoughts has been for about three-quarters of a century much engaged with machinery, and whilst meditating on the above Scripture it presented itself as a series of wheels, geared into each other, designed and put in motion by the God of love, having for its end His own glory and the eternal welfare of His own people.

It is a part of the machinery of grace as manifested in the daily life of those who are born of God; for where there is life there is motion, and the Author of this spiritual motion is the same as that which is causing the earth and all the other planets to move in their appointed orbits.

The natural law of motion has its counterpart in the spiritual, for as matter at rest would remain at rest for ever unless put in motion by a power out of itself, and matter in motion would remain in motion always, unless a retarding power be exercised to bring it to a state of rest. So the sinner in the quarry of nature is dead to every spiritual emotion until quickened by divine grace, and when life is imparted spiritual emotion begins, for where there is life there is movement; as in the case of the newly-born child,

life is manifested by motion, and a sense of need by crying, fulfilling the Scripture, "Man is born unto trouble as the sparks fly upward" (Job v. 7). But when this spiritual life is given it can never come to an end, because it is eternal life, although the possessors of it will be, whilst here on earth, the subjects of many vicissitudes as the text implies; the first of which is

TRIBULATION.

Where is the believer in the Lord Jesus who does not know something of this? He is the subject of troubles that the world knows nothing of, for when awakened from a state of death in sin there is a sense of God's anger against sin and sinners, which continues until the Holy Spirit is pleased to show unto him the only way in which he must be saved, and enables him to embrace the Rock for want of a shelter; and after having received some comfort from the thought that he has passed from death unto life doubts and fears will arise and darken his pathway, producing soul trouble. In addition to this he becomes the subject of "the ills all flesh is heir to"—loss of friends, loss of property, loss of health and misrepresentation, but chiefly from the hidings of God's countenance, and says, as does the Psalmist, "Why hidest Thou thy face from me?" (Psa. lxxxviii. 14). Under these circumstances it requires great faith to enable him to believe that all this trouble is the result of God's love, and unbelief would help him by Scripture itself, for is it not said "Like as a father pitieth his children, so the Lord pitieth them that fear Him?" But when faith is in the ascendant it argues thus: this is the way the Lord shows His pity, for He knows the state of wrong that I am in and desires to make me right. The Apostle (James v. 11) says, "Ye have seen the end (design) of the Lord (in the afflictions of Job) that the Lord is very pitiful and of tender mercy."

God so deals with His people to humble them, to keep them in His fear, for He knoweth they are dust, and will not allow them to forget it. "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." So if there be any without this discipline the evidence of sonship is awanting. Is it then not evident that it is God's love to His children that from time to time they are in tribulation, that they may learn their need of divine help? No affliction for the present seemeth joyous, but grievous; it is afterwards that it yieldeth the peaceable fruits of righteousness in them that are exercised thereby. The apostle, who had a thorn in the flesh, the messenger of Satan to buffet him, declared that "our light affliction, which is but for a moment, *worketh* for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). The apostle had great faith, which enabled him to glory in tribulation, knowing that tribulation *worketh*

PATIENCE,

a very precious grace which all require, especially in times of affliction and sorrow. "Ye have need of patience that after ye have done the will of God ye might receive the promise" (Heb. x. 36).

The Apostle James exhorts believers to let *patience* have her perfect *work* that ye may be perfect and entire, wanting nothing; but there would be something wanting if this wheel in the machinery were absent. In affliction it is a grace to be prayed for rather than for the immediate removal of the trouble. James also says, Is any among you afflicted let him pray, and presents Job as an example of *Patience*, under severe trouble—personal, relative and circumstantial; but the love and favour of God were underneath all of it, as the end of the record plainly manifests. The Psalmist David was blessed with this grace, which enabled him to say, "I waited patiently for the Lord and He inclined unto me and heard my cry" (Psa. xl. 1). If it were possible for a child of God, whilst in this world, to live without tribulation, there would be no need of patience, and he would lack that necessary part of the machinery—even

EXPERIENCE.

Laban had to confess to Jacob, saying, "I have learned by experience that the Lord hath blessed me for thy sake" (Gen. xxx. 27). So Christians have to learn by experience that they are blessed of God for Christ's sake.

That which is learned by experience is not easily forgotten; Jeremiah says, "Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me" (Lam. iii. 19, 20). Thus experience is gained of creature helplessness and creator power. It is one thing to read of stormy seas, and another thing to be on them. They that go down to the sea in ships, that do business in great waters, these are tossed about and are full of trouble; they cry unto the Lord, He quells the storm, He bringeth them to their desired haven. They have a personal deliverance from their fears (Psa. cvii.) and are glad.

"Believers thus are tossed about on life's tempestuous main,
But grace assures without a doubt they shall their port attain."

Experience of the Christian is gained also in the fire, as Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you" (1 Peter iv. 12), and he says "The trial of your faith is much more precious than gold" (1 Peter i. 7). Malachi iii. 3 describes the Lord sitting as a refiner and purifier of silver, who should purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.

Silver is obtained in connection with lead and other metals, and must be separated therefrom, and to ascertain whether or not the native ore is sufficiently rich in silver to warrant its extraction, a small quantity is weighed, and put into a cupel made of phosphate of lime, and heated in a muffle until the whole is melted, and it is very interesting to notice the diminution of volume, for the phosphate absorbs the lead, and leaves on the cupel a globule of sparkling silver, the which when cooled and weighed, and its weight being deducted from the former weight, determines its

value, and if on being so "weighed in the scales it is found wanting" it is rejected. "Reprobate silver shall men call them, because the Lord hath rejected them" (Jer. vi. 30). Silver was formerly called a perfect metal because it would pass unchanged through fiery trials, which apparently destroyed most other metals (Dr. Ure Dict). Wherever there is true faith, there will be the trial of faith, to prove whether it be merely historical faith, or even the faith of miracles; or whether it is "the faith of God's elect," the faith that works by love and purifies the heart, and will be found unto praise and glory at the appearing of Jesus Christ. Thus experience is gained through the *working* of Tribulation and Patience, and in its motion gives exercise to

HOPE,

for the soul on a retrospect of past trials and deliverances by the Lord Jesus, is enabled to *hope* for the future, having experienced so many mercies, and knowing the faithfulness of God, possesses a good *hope* through grace which is spoken of as "an anchor of the soul both sure and stedfast," and its possessor is enabled by grace to give a reason of the hope that is in him.

Hope is composed of two elements, expectation and desire. Now a large portion of mankind have no desire for spiritual things; they are distasteful to them, "having no hope and without God in the world" (Eph. ii. 12), but the Christian in giving a reason of the hope that is in him, if asked, Why do you *desire* fellowship with God here and heaven hereafter? will say that it is because grace has made an aching void the world can never fill, for if I could possess the wealth of this world, and all the honour it could confer, these could not satisfy me; and if further asked, Why do you *expect* these blessings? the reply would be, Because God hath promised them. "He will give grace and glory and no good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11). Thus hope is kept in exercise, for it is by patience and comfort of the scriptures that we might have *hope* (Rom. xv. 4), not only hope of deliverance from present trouble, but hope in Christ for eternal salvation, which hope is "built on nothing less than Jesu's blood and righteousness." But this grace of *hope* like other graces fluctuate as to their *working*. Job xix. 10 says, "Mine hope hath He removed like a tree." Jeremiah says, "My hope is perished from the Lord" (Lam. iii. 18). Peter and the other disciples lost hope, as it were; when Jesus lay in the grave they said, "We trusted that it had been He which should have redeemed Israel" (Luke xxiv. 21), but when they knew that Jesus was risen again, they were "begotten again to a lively *hope*." So whatever disturbances there may be in this dark world of the hope of the believer in Christ, the object of hope remains the same, which is a mercy, and although the hope of the Christian may be disturbed at times, it can never fail, and when in exercise it produces

CONFIDENCE,

as the Apostle to the Philippians wrote, "Being confident of this

very thing, that He which hath begun a good *work* in you will perform it until the day of Jesus Christ."

And this confidence is founded on the promises of the Immutable Promiser, for they are yea and amen in Christ Jesus (2 Cor. i. 20). The child of God therefore having been instructed by *tribulation, patience, experience* and *hope* obtains a measure of boldness, and is not ashamed to stand out a clear and unmistakable contrast to the world that lieth in wickedness. And like Paul he is not ashamed of the Gospel of Christ, nor of being a follower of the meek and lowly Jesus, and so the love of God is shed abroad in the heart by the Holy Ghost which is given unto him. Thus the machinery is kept in constant motion, started and kept going by the Love of God to His loved ones, and resulting in their love to Him. The Apostle's argument is that *Hope* maketh not *ashamed* because the love of God is shed abroad in the heart (Rom. v. 5). This series of exercises may be gathered from the Lord's dealings with David. He was in *Tribulation*. "Out of the depths have I cried unto Thee, O Lord" (Ps. cxxx.). "He was in a horrible pit and in miry clay" (Ps. xl.). But he says, "I waited *patiently* for the Lord" (Ps. xl.). "He inclined unto me and heard my cry" (Ps. xl.), so obtained an *experience* of his own misery and God's mercy, and was enabled to *Hope* for the future. "Hope thou in God, for I shall yet praise Him" (Ps. xlii.). *Confidence* is expressed in Ps. xxiii.: "Surely goodness and mercy shall follow me all the days of my life," and so putting all his exercises together he exclaims (Ps. cxvi.): "I love the Lord because He hath heard my voice and my supplication."

MODERN MILLENARIANISM REFUTED.

"And He shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things."—Acts iii. 20, 21.

BY THE LATE G. W. SHEPHERD.

ONE of the worst features of modern millenarian schemes is the discredit thrown upon the Gospel. It is suggested that God has been making a series of experiments. He tried how man would get on in the Eden state. That was a failure. He tried a new course in the patriarchal age. That was a failure. This He superseded by the laws of Moses and the priesthood of Aaron. These proved failures; and now the Gospel is a failure too, and no substantial good will be effected until Christ comes to reign in person on earth.

To say that this is *nonsense* would be to use a mild term. We yield to none in the fervent belief that the kingdoms of this world will become manifestly, as they are now already, as to His power and authority—the kingdom of our Lord and of His Christ. But we steadily set our face against the idea that Christ could do anything by living on earth that He cannot do by reigning in heaven. He Himself declares, "It is expedient for you that I go away." And if this were so—and it were blasphemy to call it in question—then, for the same reasons, it is expedient that He should stay where He is, clearly, as his words imply, because He can better administer His kingdom there than here.

REVIEWS, LITERARY NOTES, ETC.

The Life, the Walk, and the Triumph of Faith, by W. Romaine, M.A. Complete in one volume. Cloth lettered. Price 2s. 6d.; postage 4d. Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, London, E.C.

THESE books were once great favourites with those who loved God and His Truth, and were to be found in almost every Christian home. They have, however, long ceased to be obtainable, and many will welcome this new edition of the three in one volume, which does equal credit to its enterprising publishers and to its printers and binder.

The title describes the contents very happily. It deals with the life of faith from its commencement by the grace of regeneration, its course amid the sundry and manifold trials of this present evil world, and its final triumph through Him to whose grace "our all we owe."

It is, however, we think to be regretted that it is a mere *reprint*, and that a few pages were not added to introduce it to present-day readers. Romaine was no common man. His life story is a most stirring one, and if briefly retold would surely add greatly to the value of this, his best known book, which contains the cream of his thoughts on Christian doctrine and experience.

The Table of Contents would also have been far more useful had it included the titles to the fifteen chapters in "The Walk of Faith," which is by far the longest and most elaborate of the three treatises; and also those of the eleven chapters of the last, which brings the whole to an end with a burst of joyous praise.

How valuable, too, would an Index of the topics discussed have proved, that passages which impressed on a first reading, might again be turned to with facility.

Rev. A. B. Grosart is admitted to have been the most successful Christian editor of the last century, and all readers of Nichol's editions of the Puritans are aware of the care he bestowed on this department of his work.

Surely this ancient body of ex-

perimental divinity, with its wondrous wealth of helpful teaching, was also worthy of the little labour which would have so increased its interest and usefulness, and rendered this an ideal edition of a work which we trust will again be largely read, greatly loved and widely owned of God.

The Devonshire Road Pulpit, No. 3, New Series. *Jesus the Resurrection and the Life*. A sermon on John xi. 25, by Joseph Jarvis. One penny.

IN this very savoury discourse the esteemed preacher refers his text, with which, it will be remembered, the Burial Service of the Church of England is opened—not to the resurrection of the body, but to the resurrection of the souls of elect and redeemed sinners; in other words, to the quickening which is the initial act of the Holy Ghost when dealing graciously with the beloved of God. With this we do not agree, and while we are thankful that our brother was helped to so gracious a deliverance of vital truth, we can but wish that he had taken John v. 25, Eph. ii. 1, or some other portion obviously referring to the subject which had been laid on his heart.

The Gospel Magazine, March, 1903, 6d.

THIS, the oldest British religious serial, has gradually become the organ of the more pronounced Evangelical party of the Church of England, and the sound and scholarly contributions of clergymen of this school render its contents of unique value and importance. The gem of the number before us is an article by a Scotch Episcopalian minister on "British Legislative Concessions to the Papacy." "The man in the pew" has, as a rule, the vaguest ideas of the legal relations of Roman Catholics to our King and Constitution; or how they are affected by the enactments of the last hundred years. The pages of *Hansard* would inform him, but in all probability he is altogether in the dark as to what this word means. *Manooth*, again, is a subject on which most peoples' ideas are hazy,

and not one Protestant in one hundred is aware of the nature of the Catholic *Emancipation Act* of 1829. Readers who desire information on these and other cognate matters, if not regular subscribers, should procure this number and preserve it for reference as replete with the information which so many need on these points.

The Faith that Failed.

IN our Review of this really interesting and instructive story in our February number, we referred to one of its prominent characters, the Rev. Christian, as a clergyman, being led to this opinion because the question was raised whether he or the Vicar of a certain parish should conduct a funeral, evidently in the way prescribed in the Prayer-book, which Dissenting ministers do not as a rule use on such occasions. Two correspondents, however, deem that we were mistaken. One reminds us that the New Church (spelt with capital letters) is the recognised title of the followers of Emmanuel Swedenborg, and contends that the minister in question was a Swedenborgian priest whose relapse into heresy and conversion to orthodoxy the book is designed to describe. Again, we have been told that the authoress's "Mr. Christian" was a Dissenting pastor, and that anyone who knows the free churches of London could have told us that his prototype is a well-known and much-esteemed Baptist minister at Norwood, to whom the fictitious minister of the story bears close resemblance.

The book is really clever and valuable as a counterblast to the New Theology. Dear reader, get a copy, and let us know whose opinion in your judgment is the correct one.

A Godless Socialism. By Frank G. Jannaway. The Walter Scott Publishing Co., Ltd. Price 3d.

A PERSONAL attack upon the editor of a well-known Socialist weekly. It is not, however, clear whether the author charges Socialism generally with being Godless and anti-Christian. To our mind some of the movements of the present day towards social reconstruction and emancipation owe their strength to the fact that so many Christian

men and women are engaged in them. To many readers the author's method will be distasteful, as he, admittedly, adopts the style and phraseology of the person whom it is his purpose to criticise. F. J. D.

Reasons from both Scripture and Nature against Marrying the Sister of a Deceased Wife. No price given.

THIS pamphlet appears to have been circulated in MS. form in the early seventies, when public opinion was much exercised by the question dealt with. The author (whose name does not appear on the work) it seems, is now dead. We are at a loss to understand what can have induced his friends to print this objectionable contribution to a controversy which has been settled by the general consensus of the community and by Act of Parliament. The work is distinguished by lamentable ignorance and shocking vulgarity, descending at times to the coarsest indecency. It is tautological to a wearisome extent, and Holy Scripture is used and wrested to a painful degree to support the author's views. But he is dead; and it would have been far kinder to his memory if this production of his pen had been allowed to die with him.

F. J. D.

A Book of Daily Portions for Children. By F. W. Published by W. Stanley Martin.

THIS is a little book evidently written with the best intentions; but we doubt whether it will appeal to many of the class for whom it is designed. Children ever crave for pictures, either visual or mental, and the way to reach their hearts is through the eye and the imagination. The narratives of Holy Scripture, unadorned or wisely paraphrased, are wondrously attractive to the child-mind, and we cannot serve our children better than by fostering the habit of regular reading of the Bible. Their whole lives may be the happier for it. But to expect them daily, in the same calm spirit in which their elders take their Hawker or Bogatsky, to assimilate a little theological disquisition is, we fear, asking too much.

F. J. D.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT THE BRIXTON TABERNACLE.

FOR so many years the scene of the labours of Pastor Charles Cornwell, the Brixton Tabernacle may well be regarded as his monument. Many times it fell to his lot to welcome the Pastors and delegates to that commodious sanctuary. One of the founders, he always took a keen interest in the work of the Association.

On the 10th of March the spacious building was well filled at the morning meeting, when the president, Pastor John Bush, occupied the chair. Having read a portion of the Word of God, he expressed the pleasure all felt that Mr. Mitchell was sufficiently restored to be present, and called upon him to seek God's blessing.

The various Reports were presented and adopted.

Referring to the observation in the General Report as to the number of deaths, the President in touching tones expressed the sympathy of the assembly with a delegate, Mr. Martin, of Mecpham, and it was resolved to send letters of condolence to Mr. Applston, Mrs. Hewitt, and Mrs. Baxter, of Eastbourne.

The newly-chosen Pastor of the Church at Staines (Mr. W. S. Baker) was cordially welcomed by the Chairman into the Association.

Mr. Bush having gracefully introduced the president (T. Jones) and vice-president (James E. Flegg) for the ensuing year, a hearty vote of thanks was accorded him for his services during a year which to him had been a very trying one.

Amended Rules for the Pastors' and Widows' Retiring Fund were adopted. These will be found in the Annual Record, which can be had of the Secretary.

The president (Pastor T. Jones) and Pastor E. D. Tooke were appointed as a deputation to the Norfolk and Suffolk Association.

The Association was invited to Brentford for the Half-yearly Meeting, and the invitation was heartily accepted.

Pastor T. L. Sapey and his helpers left nothing undone to secure the comfort of the friends and their hospitality was heartily appreciated.

Under the presidency of Pastor T. Jones, the afternoon meeting commenced at 2.30, Pastor W. S. Baker reading a portion of Scripture and Pastor J. N. Throssell offering prayer. A digest of the letters was given.

A thoughtful and interesting address was given by Pastor F. Fells (Oshesham) on "The sinlessness of Jesus." He felt that in the short time at his disposal he could but touch the fringe of his subject. He then went on to point out the claims made by the Lord himself to sinlessness. He referred to the testimony of his disciples to the same fact and pointed out the testimony borne by his enemies—yea, the very demons had to own it—and he concluded by dealing with the testimony of the Father.

Pastor H. T. Chilvers, who, though a delegate from Suffolk, was like a child at home, was warmly welcomed on rising to address the meeting. Having expressed the hearty wishes of the Suffolk Association for the prosperity of the Metropolitan Association, he referred to the work of the Churches in the former Association. He felt the prospect was brighter. Referring to the address of the previous speaker, he was glad of such a positive note, and pointed out the absurd position of those who professed to admire one whose words they questioned and whose claims they denied. Though the days were dark, God was in the midst of His people. Proceeding to speak from the words, "There is the sound of abundance of rain," he reminded the friends of the promises of God and the faithfulness of the Promiser; His word was, "There shall be showers of blessing." He emphasized the need for the proclamation of the Gospel, asserting the attractive power of the truth, which God would ever bless. Present-day worldliness would not lift up the people. They might glory in the promise—dig the trenches—for there was the sound of abundance of rain. The tide would turn, the ghost of New Theology would depart, and the Gospel would be the power still by which the world was turned upside down.

Pastor S. Hawes, of Oooold, confirmed the testimony as to the brighter outlook in Suffolk. Though the speaker was not so well known to the London Churches as his colleague, his address was heartily appreciated, and it is hoped he may be heard again in London. His remarks were based upon the words, "We shall be like Him, for we shall see Him as He is." This was the grand reward for toil and service. To this they looked forward. The saints would see Him in His glory. Mr. Hawes dwelt upon the contrast between the humiliation and the glory and the contrast between the believer's present and future.

Pastor E. Rose, of Walthamstow, followed, and in opening his address

referred to the character of these gatherings—Association meetings—in which he felt there should be rejoicing with those who rejoiced and weeping with those who wept. His address was based upon the words of the apostle, "Endeavouring to keep the unity of the Spirit in the bond of peace." After referring to an article which appeared recently in this magazine in regard to the closing of a chapel, he dealt with the present condition of some of the Churches and applied the passage in an effort to suggest a remedy.

The closing address at the afternoon meeting was by Pastor E. Mitchell. Although having but recently recovered from an attack of influenza, there was fire and force in his observations as he emphasized the apostle's declaration in pleading for the power of the Gospel, "I determined to know nothing among you, but Jesus Christ, and Him crucified."

A very large number partook of tea, after which the evening meeting, presided over by Pastor T. Jones, was opened with a song of praise.

Psalms cxxii. and cxxiii. having been read by the Vice-President, Pastor J. Bush implored God's blessing.

The Report was read by the Secretary (F. T. Newman). This furnished reasons for rejoicing and food for reflection.

A hearty and well-merited vote of thanks was accorded the friends at Brixton Tabernacle for their hospitality.

The presidential address which followed will be given *in extenso* in the pages of the E. V., and also an excellent Paper by Pastor E. White on "The Attitude of the Believer towards Christ, the Church, and the World."

Following these, Pastor J. E. Hazelton delivered in earnest tones a timely address. He commenced by asking several pertinent questions—Is the condition of our Churches satisfactory? Are we spiritually healthy and strong? Is vital godliness growing amongst us? Are our congregations increasing?—and proceeded to answer these questions. He contrasted the present with the past, pointed out the position occupied by us as a denomination, and urged a clearer enunciation of covenant truth.* The collection amounted to £15 18s. 8½d.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

THE second conference of Sunday-school workers was held on February 29th at Courland Grove, when a large company gathered.

The President (Pastor T. Jones) occupied the chair and was supported by Pastor H. Dadswell.

* We hope to give this address in full in next month's "E.V."

After Psa. xix. had been read by the Chairman, Mr. Wybrow sought God's blessing on the meeting.

Mr. F. Drane, of West Hill, Wandsworth, then read an able and instructive Paper, entitled "Literature and the Child: The Teacher's Privilege and Duty," in which he commended all good books as helps to teaching, furnishing not only recreation but mental culture for the teacher, dealing with biography, history, poetry and fiction.

A lively discussion followed, in which Pastor H. Dadswell took part, speaking very earnestly on the Word of God—the teachers' text-book—and its literary value. He pointed out the folly of saying to children, "Don't read this book, or that paper," believing it only tended to excite their curiosity to do so.

Mr. Drane in his reply spoke of the purity and high literary standard of the *Boys' Own Paper* and the *Girls' Own Paper* as cheap periodicals for the young.

Mr. Walter Edwards then opened a discussion on "Bands of Hope: how should we conduct them?" In a stirring and thoughtful address he said it was no longer necessary to defend a Band of Hope as an agency for good, moral good being but a halfway house, with spiritual good as the ultimate goal. He maintained that total abstinence was but a part of the programme; other moral and Christian virtues should be taught. He was very severe on fanatics, who presented dark and lurid pictures of drunkenness and its effects to the young mind, and said that the Word of God should be the basis of the teaching and love to Christ the greatest qualification of a temperance worker. He commended industrial exhibitions as a means of practical Christianity and believed that encouragement should be given to the members themselves to speak, recite and help on the work in all possible ways. Kindness and an even temper should be manifest in a superintendent, who must not, however, disregard discipline, but as far as possible should rule with his eye rather than his hand.

Mr. H. Sears, in a brief but earnest address, condemned theatricals and such-like deteriorating amusements and upheld Bible-teaching in a Band of Hope. Other friends took part in the discussion. Mr. Edwards briefly replied and the happy meeting was closed by Pastor T. Jones.

The large increase of attendance over the previous conference was a particularly gratifying feature of the evening.

F. T. WALLER.

HORHAM.

THE Bible-class and teachers of the Sabbath-school held their annual tea and social gathering on February 18th. In spite of unfavourable weather, a goodly company gathered to tea, and more were present at the after-meeting. The hymn, "Kindred in Christ for His dear sake," having been sung, the Chairman read the 19th Psalm and Mr. Rodwell, deacon, asked the Divine blessing.

The Report of the Bible-class showed steady and growing increase both in attendance, numbers and interest manifested therein. The Superintendent of the school gave an account of the work carried on amongst the young, which showed great cause for thankfulness as eleven from the school during the past year had openly declared themselves on the Lord's side, joining themselves to the Church below. There were twenty teachers and 135 scholars, the teachers all Church members with but one exception.

Pastor Lock, of Hoxne, addressed the meeting from Zech. ii. 10, noticing—"God's method of salvation is wide, yea, wider than all others, and that God's measurement is right."

Pastor Butcher spoke upon the scarlet line which Rahab put in her window.

A letter was read from brother J. Knights, senior deacon, who, although unable to be present, desired a successful gathering and much blessing to result therefrom.

Pastor S. Hawes (Occold) spoke briefly from Prov. xviii. 10.

Pastor Dykes spoke upon the Word of God, noticing our relation towards the same, that the Word must be engrafted, must also be our standard of opinion, and we must ever seek to hold forth the Word by our lives.

The Pastor, who presided, gave out the hymn, "All hail the power of Jesus' name," and afterwards concluded with the Benediction a truly profitable and soul-stirring meeting.

J. A. F., Sec.

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ZOAR SUNDAY SCHOOL,
HOUNSLOW.

ON Sunday afternoon, February 23rd, the Pastor (James E. Flegg) presented the prizes to the junior scholars for good attendance and gave an interesting address on the Bible as the best of all books.

On the following Wednesday the annual meeting of the school was held, the Pastor presiding.

Mr. Denly (formerly a deacon at Zoar) asked God's blessing on the meeting.

The secretary (Mr. W. Grimmett) read the Report of the past year's work in the school, which was of an encouraging nature. The number of

scholars on the books was 200, with 18 officers and teachers; the average attendance—morning 55, afternoon 156. The Band of Hope had increased its membership from 20 to 60 during the year. The branch of the International Bible-reading Association had 94 members, and the school had subscribed £3 0s. 9d. to the Strict Baptist Mission.

On March 8th fifteen scholars gained certificates and one a prize in the scholars' Scripture examination in connection with the Sunday School Union. During the year two of our teachers have shown their love to Christ by public profession, being baptized by our Pastor.

Several of the scholars gave suitable recitations in a very creditable manner. Splendid addresses were given by Mr. W. S. Baker and S. Hutchinson, which were much enjoyed by all present.

The Pastor then presented the prizes to the elder scholars.

After singing, this happy meeting was closed with prayer by the Chairman.

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PROVIDENCE, GLAPHAM
JUNCTION.

ON February 23rd and 25th, Sunday-school anniversary was celebrated. Mr. H. J. Wileman on the Sunday preached appropriate sermons and in the afternoon gave a splendid object address, with the aid of five scholars, to illustrate the name of JESUS.

Much regret was expressed at the Tuesday meeting at the absence of Mr. G. Appleton, who was expected to preside, but was prevented by the serious illness of his beloved wife. A vote of sympathy with him was passed by the meeting. Mr. F. T. Newman very kindly and ably acted as Mr. Appleton's substitute and gave us some interesting reminiscences, he being superintendent of the Sunday-school thirty-seven years ago.

After reading the 19th Psalm, Mr. Wilfred Acworth invoked the Divine blessing.

The Secretary read the Report of the past year's work, which showed there were 195 scholars on the books, with an average attendance of 134, and a Young Men's Bible-class; nine scholars sat for Sunday-school Union Examination and eight of them passed successfully; I.B.R.A., 46 members. The school collected £2 9s. for missionary enterprise during the year, which was equally divided between the Strict Baptist Mission and the South Indian Strict Baptist Mission. The aim of the teachers is, by the help of the Spirit of God, to lead the scholars to a knowledge of the Lord Jesus as their own Saviour and also to open to them the wonders and beauties of God's Word.

Pastor W. H. Rose gave an object-

lesson, basing his remarks on the word "SIN."

Pastor H. J. Galley followed with an excellent address on the "Bible," comparing it with other books in a striking and impressive manner. At the conclusion of his address he gave out a sentence which was repeated by all the scholars on one hand—five letters to each seven words—"Jesu's blood alone makes young folks clean." This harmonised with Pastor Rose's remarks, and we pray may abide in the heart and mind.

Mr. W. B. Motum, first-class boys' teacher, gave all encouragement. His message from 1 Chron. xix. 13, "Be of good courage," and Psalm lx. 12, "Through God we shall do valiantly," gave a "lift up" by the way from a worker to fellow-workers. May all the words spoken be remembered.

Special hymns and anthems were rendered at all the services, Mr. Albert Clewley ably presiding at the organ.

MORDAUNT WM. KEBBLE,
Hon. Sec.

REV. A. J. BAXTER, OF EAST-
BOURNE.

A VALEDICTION.

A TRIBUTE of our loving appreciation is, we feel, due to the memory of this distinguished minister of the section of the Independent denomination which is in such close affinity with ourselves.

Though the devoted Pastor of the Church at Cavendish Place Chapel, in which he "fed the flock of God" faithfully and assiduously for forty years, he was the willing servant of all to whom the truth is dear. To these he lovingly ministered by voice and pen, with intelligence and assiduity, proving himself "a workman that needed not to be ashamed" in many departments of the Lord's sweet service.

As a preacher, he was the firm and unflinching champion of the grace of our Triune God in its sovereignty and freeness. He invariably spoke as one to whom the Saviour was "a loving, bright reality" intensely precious to him, because endeared by the Holy Ghost, to Whom he delighted to ascribe all the glory.

For thirty-seven years he conducted "The Gospel Advocate Magazine," the entire profits of which were devoted to the cause of Christian benevolence. We remember a series of articles on the hymns of Joseph Hart, which displayed no small critical talent as well as gracious appreciation of these wonderful compositions and the truths they express. "His Great Phantom of the Age," an allegorical work, also manifests high ability to deal with prevalent errors and delusions in an able and fascinating way.

His large and loving heart delighted

in practical and active ministry on behalf of the afflicted and poor of God's living family. "The Aged Pilgrims' Friend Society" found in him a generous and assiduous friend. "The Gospel Advocate Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans," which was named after his magazine, was deeply indebted to him and, in fact, owed its inception to him in conjunction with Ebenezer Vinall, W. Heathfield, John Vaughan, and others, whose names we shall always remember with affection and gratitude to God.

A firm Protestant, he deemed this no time to be silent on the insidious errors of the Church of Rome. He was one of the founders of "The Calvinistic Protestant Union," in whose interests he frequently lectured, and with telling effect.

Thus for more than fifty years he "served his generation by the will of God," and through the grace which he loved to extol "continued Christ's faithful soldier and servant unto his life's end."

After some months of suffering he was called to the fatherland on Feb. 29, 1908. Devout men "carried him to his burial" on the following Friday, our brother Martin (minister of the Chapel at Five Ash Down) conducting the solemn and appropriate service.

On Tuesday, March 10th, a large and representative congregation assembled in Grove Chapel, Camberwell, when a Memorial Service was conducted by his long-loved friend, Rev. W. Sinden, whose discourse was based on 2 Tim. iv. 7, "I have fought a good fight; I have finished my course; I have kept the faith."

With great tenderness he dwelt on the three aspects of the termination of a gracious man's life on earth—a *soldier* who has won the victory in a well-fought fight, a *traveller* whose journey is safely ended, and a *steward* who has faithfully fulfilled his trust. Interesting passages abounded, especially that in which the preacher "endeavoured to trace the operations of the blessed Spirit in separating our deceased friend to the Gospel of Christ and constraining him to lay his great intellectual gifts at the throne of mercy, as a praise-offering for the covenant grace bestowed in unfolding the mystery of sovereign and redeeming love to his soul, so that with unbending and unyielding earnestness he pursued his 'course' to the end."

Reference was also made to his ripe and reliable scholarship in spite of the few educational opportunities he had enjoyed. Though so largely self-taught, he was not only a master of lucid and forcible English, but he also possessed a considerable knowledge of the ancient tongues. He did not receive

a college education, "yet"—as he himself stated at his jubilee meeting some years since—"he had been able to acquire such linguistic proficiency that he could read the Scriptures in Hebrew, Chaldee and Greek."

But scholar as he was, "he would have none of the so-called 'higher criticism,' nor did he for a moment accept the transatlantic novelties so popular in these days."

"Thus another faithful and honoured witness for the truth has entered into the joy of his Lord."

Our thanks are due and are hereby tendered to our dear friends—J. T. Doggett, of Grove Chapel, and W. Sinden, of Holloway—for their kindly and welcome communications.

THE EDITORS.

ZION BAPTIST CHAPEL, NEW
CROSS ROAD, S.E.

THE month of February, 1908, will long be remembered in the annals of this Church as a time of much spiritual blessing and ingathering of precious souls.

On the initiative of the teachers, heartily supported by the Church, a special mission to young people was carried on for eight days under the presidency of Pastor John Bush, the missionary being Pastor H. J. Galley (West Ham). The mission was preceded by a week of prayer, a goodly gathering taking place each evening to invoke the Divine blessing. In addition to this, a band of ninety workers canvassed the neighbourhood, visiting over 7,000 houses, distributing invitations and making personal appeals to the people to come. The service each evening was preceded and followed by prayer. The addresses were of an evangelical character, ruin, redemption and regeneration being set forth on each occasion, and the Holy Spirit fastened the truths on many a mind and heart.

Some twelve or fourteen young people were led to trust in the Lord Jesus for salvation and to express a desire to be united to His people after baptism, which is fixed for March 29th.

In order to find a sphere of labour for the many willing workers in connection with the Church, another mission hall was to be opened on March 27th.

On Lord's-day evening, March 22nd, a characteristic sermon was preached by Pastor John Bush on the words, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. xli. 10). The occasion was the impending removal of Deacon James Crush to Scotland, after a membership

of twenty-nine years, during fourteen of which he had been in the diaconate.

At the close of the service a purse of sovereigns was presented to him by the Pastor as an expression of affection and esteem from the Church and congregation.

The Church secretary (Mr. T. G. C. Armstrong) voiced the feelings of his fellow-deacons in losing one who had laboured with them so earnestly and efficiently and in the spirit of love and unity.

Brother A. H. Riddle spoke on behalf of the Church and congregation, and Deacon James Martin commended him and his wife and family to the guidance and safe keeping of our gracious God. The hymn commencing "Blest be the tie that binds" was then sung and the Pastor closed with prayer. It is a cause for devout thankfulness that the whole of the family of six children are in membership with the Church and active workers in the Sabbath-school and mission.

TOTTENHAM (EBENEZER).—The prize-giving meeting was held on February 19th, when over 230 children were given a tea, followed by a public meeting, the number exceeding that of last year, the chapel and aisles being quite full. Brother Vinnal occupied the chair, and gave some excellent advice to parents on the home influence and training of the young as being a splendid supplement to the teaching in the school. Mr. Stanley Martin obtained rapt attention as he delivered a good address on "The Golden Key." After reference to several kinds, makes, and shapes of keys, he noticed particularly, and drew important lessons from, Peter in prison. That whilst he was shut up there the people were praying—using the golden key. There is reason to believe this address will long live in the memories of the children, and, it is hoped, be made a blessing to them. An important feature of the meeting was a report from the Examiner of our own special Scripture Examination, which proved that many of the scholars have a good insight in the Word of God. The examination was divided into three parts:—1st, The Life of Paul; 2nd, Life of Elijah; and 3rd, Life of Joseph. Ten special prizes were given for those who had obtained the greatest number of marks, and eighteen certificates for those who had obtained fifty per cent. The Pastor distributed 104 prizes for attendance and good conduct. On Wednesday, March 11th, brother Good-enough conducted a conference in connection with our school and Young People's Society, and gave an interesting and effective address on the Baptism of Jesus, and followed this with a paper on "Religious Red Tape, and the Danger of Officialism in

Religion;" the whole being backed up by the Word, and proved very helpful and encouraging. A friendly discussion followed, and an enjoyable meeting brought to a close by prayer.

BRIGHTON (SALEM CHAPEL SUNDAY SCHOOL).—The 90th annual meeting and winter treat of the above school took place on Wednesday, Feb. 26th, when a sermon was preached by Mr. Jarvis (of Greenwich) in the afternoon, the text being Exod. xii. 27: "That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped." The evening meeting was presided over by the Pastor. Encouraging addresses were delivered by Pastors W. W. Sturtz and J. Jarvis, the former basing his remarks on Psa. cxix. 105, "Thy Word is a lamp unto my feet, and a light unto my path;" the latter on Psa. xc. 14, "O satisfy us with Thy mercy." The children sang special hymns, and at the close of the meeting prizes were distributed to the most deserving scholars. Although comparatively few in number we all felt encouraged and strengthened, and it is the desire of the writer that the Lord may grant many repetitions of the like happy meeting in Salem Chapel.—**ONE WHO WAS THERE.**

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

MEETINGS to welcome home on fur-
lough Mr. and Mrs. F. Cook, our missionaries, were held in Zion, New Cross, on Friday, February 28th.

In the afternoon Pastor S. Gray preached from the text, "Who is she that looketh forth as the morning?" His subject was *The Morning-like Church*. He noticed, first, the Divine illustration, "as the morning;" and, next, the Divine exclamation, "Who is she?" The morning-like Church is a missionary Church, being represented as "an army with banners"—characteristically, attitudinally, and enthusiastically aggressive. Like the morning, the function and ideal of the Church of God is to irradiate every shore, as the morning light flits onward, ever onward, girdling the earth. A thousand millions are waiting in gross darkness that may be felt for the shining of the Church! Christ said, "Ye are the light of the world!" One feels more like a firefly than a sunrise, yet what light is shed by the testimony of the truth as it is in Jesus! Would to God that the Church moved as on the swift wings of the morning rather than crawled along at a snail's pace!

The evening meeting was conducted

by the president, Pastor J. W. Wren, who insisted upon being in line with the Word of God and upon being scrupulously godly in order to missionary usefulness.

Pastor F. Fells (of Chesham) spoke cheerily, attesting his loyalty to the S. I. S. B. M. S., and welcoming our missionaries.

Mr. W. G. Gray (missionary-elect) spoke quite to good purpose.

Mr. and Mrs. Cook gave interesting and fervent addresses, detailing many things pertaining to the glorious work.

Pastor J. Bush occupied the chair during part of the evening, and very cordially greeted the toil-worn brother, with his gracious companion in life.

It transpired that a large new sphere had been opened to the S. I. S. B. M. S. at Panruti, South Arcot, about 120 miles South of Madras—a work having been conducted upon exclusively Baptist lines for thirty-two years by Miss Reade, who offers the work. The S. I. S. B. M. S. thus comes into absolute and free possession of a commodious bungalow; a capacious chapel, with seats, lamps, and baptistery; a large girl's orphanage; a Panchama school-building of ample proportions; a hospital and dispensary; a cemetery with a very sacred history; several native workers' houses; a lace room; a coach-house and stabling; about 100 cocoanut trees which, together with the produce of a piece of cultivated land, yield several pounds yearly. The mission work represented by these outward and visible signs has a grand history, which will, in part, be detailed in the Society's magazine, *Rays from the East*.

The welcome meeting proper was opened by prayer, offered by Pastor J. Parnell, the Scripture being read by Mr. Cook.

The eyes of the Society are toward still another sphere of work, and the pleasure of the Lord is awaited.

CHELMSFORD (LONDON ROAD).—A deeply interesting lecture upon Martin Luther was given in the above place on Wednesday evening. The lecturer, Pastor H. Tydeman Chilvers (of Bethesda Chapel, Ipswich), in a most able manner led his audience through the various events of the life of the great Reformer. He maintained that the Reformation of the sixteenth century was born of God, and that Martin Luther was a man for the times. He also enforced the thought that the characteristics of Luther—conviction, faith, and courage—were the great needs of the present day; also that Christendom flourished only in proportion to her maintenance and declaration of the doctrine of justification by faith. There was a good attendance. Pastor H. G. Hurrell presided.

SAFFRON WALDEN (LONDON ROAD).—An interesting meeting was held at the above chapel on Thursday evening, March 19th, when a concise history of the Cause was given from its foundation in 1818 to the death of its first Pastor, Mr. John Dane Player, in 1850. Several time-stained documents and autograph letters by Mr. H. Player, Mr. John Stevens, John Foreman, John Searle, and other early friends of the Cause, were read, also portraits of several of the above, with those of George Murrell, J. A. Jones, &c., were shown. Original hymns by the late Mr. J. D. Player (printed for the occasion) were sung. A beautiful lithographic framed portrait of Mr. James Castleden, the first Minister who preached to the people, formed the Church, and was in many ways a friend to the Cause, was presented by T. S. Ekine, Esq., of Southwold. The roll-call was glanced at between those periods when one solitary veteran, in the ninetieth year of his age and sixtieth of membership, was found still on the battle-field. A feeling of unity prevailed, and a desire for the future prosperity of the Cause expressed, whose faith follow, considering the end of their conversation, "Jesus Christ, the same yesterday, to-day, and for ever." R. F. R.

THE THREE RESTS.

THERE is something specially sweet and constraining in the words of the Lord Jesus: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." What a melting melody falls upon the ear of the poor sinner who finds this rest. His whole soul is swallowed up in the music of its pleading eloquence. He is become a new creature in Christ Jesus. Everything is changed. The little world in which he moved is turned upside down. Before, all was death, darkness and unrest; now he has life, light, rest, and joy in the Holy Ghost. And all these glorious things are obtained by believing in Jesus. Yet how many are there who go mourning all their days. Poor souls! they do not heed the voice of that loving, tender One calling to them in such sweet accents, "Come to Me." Cries some afflicted soul, "Who can deliver me?" Says Christ, "Come to Me." Cries another, "Where can I find rest?" Says Christ, "I will give you rest." Weary of vanity, tired out with the world's unsatisfying pleasures, and writhing under the lashings of conscience, the heavy laden sigh for rest and the weary for repose. But in vain is it sought apart from Christ. If you, dear reader, are longing for this rest, this quiet of conscience, pardon of sin, even salvation, be assured you will get it only by believing in Jesus.

"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."

And now a word to the faint and weary on their pilgrimage, to those who know themselves saved from eternal wrath, yet are in bonds of their own forging. It may be that some of His dear ones are shrinking from a cross which they are afraid to take up, or some yoke which they think will be irksome, or some burden too heavy to bear. Ah! beloved, submit that will of thine to His; the cross will become a crown, the yoke a pleasure, and the burden a delight. Says Jesus, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your soul." Perhaps afflictive circumstances—some of the thousand and one trials which beset our path—are now weighing the heart of my reader down. But do not despond, beloved, the Lord is above all circumstances. His loving heart is still the same. He is touched with a feeling of our infirmities. He enters into the minutest details of life. And He knows, too, blessed be His name, exactly how to sooth thy troubled heart, and to pour the oil and wine into thy wounded spirit. His heart is as full of love as ever it was; He does desire you to rest, to confide, and to repose fully in it. Then shall you find rest unto your soul.

And now remains one more rest for the children of God, even the heavenly Canaan. There, indeed, is the sweet rest. It is there that all His blood-bought saints will share in His glory. We shall there rest in His love; we shall see Him as He is; our eyes shall behold the King in His beauty; we shall gaze upon Him who was once pierced for us, and upon His brow once crowned with thorns. How sweet will be the song unto Him that loved us. How radiant will be the victor's palm and the crown of glory on each head. Fain would we antedate the time, fain would we have a sight of the glory which shall follow. But all is well, O believer; tarry thou the Lord's leisure. You shall soon be introduced into this world of glory. Fight the good fight of faith; play the man; work while it is called to-day. Thine is an evil day, and calls forth all thine energies. For upon us surely are the ends of the ages come. Look up, your redemption draweth nigh! for shortly you will enter into that rest prepared for the people of God.

FRESSINGFIELD.

WELCOME TO PASTOR E. ROE.

THE annual services, coupled with welcome services in connection with

the settlement of Pastor E. Roe, were held on February 11th. The occasion was very happy and, it is believed, profitable.

Mr. J. B. Northfield preached an excellent sermon in the afternoon from Acts xvii. 18. Many hearts were gladdened by this message.

After tea, to which about 200 sat down, Mr. Northfield presided over the evening meeting. He referred to the former esteemed Pastor, the late G. W. Fairhurst, who was one of the chairman's spiritual children, and now their present Pastor had come from the same Chnrob.

The new Pastor (Mr. Roe) related the Lord's dealings with him from his call by grace to his going to Fressingfield.

Mr. Rouse (deacon) traced the steps taken by the Church.

These statements were followed with earnest words of counsel, encouragement, and exhortation by Pastor C. T. Dykes, who drew attention to 2 Cor. v. 20; Pastor Welsford, who opened up Neh. iv. 6; and Mr. Watts, who spoke from 1 Cor. xv. 10.

VISITING THE SICK

Is a Christian duty, the discharge of which requires much tenderness, sympathy, tact, and heavenly wisdom on the part of the visitor if the engagement is to prove acceptable and profitable to the visited one. The following suggestions relative to this important but difficult department of "pure religion," by the late Canon Milles, are calculated to be very useful to those who are called to engage in it.

In all cases seek Divine guidance and blessing. Never cross a sick man's threshold without lifting up your heart in prayer that God, by His Spirit, may give you a word in season for this individual case. Remember that in visiting the sick, *tenderness* is essential. Enter the chamber very quietly; tread noiselessly; get near the sufferer. Speak as softly as may be. Remember his nerves—noise may be a torture. Sympathise with his weakness, restlessness, and pain. Enter into his symptoms and his sufferings; avoid a professional, official, conventional air. Avoid fussiness—the case may be too grave for cheerful words; but if otherwise, let your face carry a little sunshine into the sick room. Go with a brother's heart. Always take the sick man's hand if he can bear it. *Be brief*—brief in your talk, brief in your reading, brief in

your prayer, your whole visit brief. Take up one point. A sick man's brain is soon overtasked, his nerves soon jar. Leave a well-chosen text behind you as you say good-bye. Let your good-bye be God bless you! Let your last look be one of tenderness and love.

Aged Pilgrims' Corner.

A MEETING has been held at Enon Chapel, Woolwich, by kind invitation of the Pastor and Deacons. Mr. A. G. Blackman ably presided, and addresses upon the Society's work were given by the Chairman, the Secretary and Messrs. White and Abrahams. The financial results were very encouraging. During the greater part of the Society's history the Church at Enon has rendered valuable help.

* * *
The new *Quarterly Record* is ready. It contains a portrait and sketch of the late Sir William Muir, particulars of the forthcoming Anniversaries, and a variety of articles likely to interest their readers on the Society's work for the poor and the aged of "the household of faith." Copies will be sent upon application.

* * *
The annual meeting will (D.V.) be held at the Mansion House on Monday afternoon, May 4th, at five o'clock. Full particulars next month. Tickets can be obtained at the Office. The Voting Papers for the June Election will be issued at the end of April. Thirty pensioners will be elected to the £10 10s. pension, and thirty as inmates of the Homes.

* * *
The Old Age Pension Movement dates from thirty years ago, and has more or less engaged public attention ever since; many plans have been suggested, but grave difficulties surround the subject, not the least being how to differentiate between the deserving and the undeserving poor; or, to use the language of Bishop Ridley's Committee of 1551, between "the poore by impotence," "the poore by casualtie," and the "thrifless poore." Such problems do not, however, occur in the work of this Institution, which may claim on its own lines to have provided a simple and safe system of Old Age Pensions for God's poor.

* * *
During the 101 years of the Society's existence more than 8,300 aged pilgrims have received life pensions, amounting in the aggregate to upwards of £388,000, and who can gauge the burdens that it has, by Divine blessing, lifted from the minds of weary ones, the misery averted, and the light and cheer introduced into life's eventide!

Gone Home.

CAROLINE MARSH.

the greatly beloved wife of Mr. J. J. Marsh, of Hawkedon Hall, Suffolk, passed to her eternal rest on Thursday, February 27th.

She was called by grace at a very early age through the text of a funeral sermon—"Precious in the sight of the Lord is the death of His saints," and despite opposition from her family, who were members of the Church of England, she was shortly after baptised, and became (as with slight breaks she remained) for more than forty years a zealous and devoted member of the little Church at Brookley.

With her the Christian life and profession were no dead letter; visiting and tract distribution, with Sunday-school teaching, occupied her spare time, while many still living, and yet more who have now welcomed her arrival in the homeland, can testify to her faithful, loving words spoken in due season. She, indeed, knew what it was to

"Spend and be spent,
Her joy to do her Master's will."

She was never actuated by desire for the applause and admiration of men. The love of Christ constrained her to a deep, fervent love for the salvation of souls, which never knew discouragement in failure or hopelessness in effort, for she was content to give His message and leave the result in His hands.

At the age of twenty-four she married one like-minded with herself, and commenced her happy wedded life of forty years at Hawkedon Hall. Here, amongst the many duties of a farmer's wife, she carried on her visiting and also started a class for boys of the village, forty of these lads meeting with her on Sunday and other evenings for reading, singing, and prayer.

After the births of six children the family removed to Wattisfield Hall, near Diss, where, despite straitened means, delicate health, and the care of a large household, even the children (all under the age of ten) noticed that "mather" was almost invariably happy and cheerful, as she well might be, for then, as afterwards, she "dwelt in the secret place of the Most High."

After a severe illness, which undoubtedly undermined her always frail constitution and increased the asthma and heart weakness, which were her "thorns in the flesh" for nearly thirty years, they returned to Hawkedon, and soon after resumed the work at Brookley. For more than twenty years she worked in the Sabbath-school, presided so long as strength permitted at the instrument, and led the singing. Beautiful as her voice was here she "Sings more sweet,

more loud' now; and Christ is, as He was on earth, "all her song."

In the "pastorate" intervals the supplies were generally entertained at Hawkedon Hall, and some dear ministerial friends will recall happy conversations with her.

Reluctantly, yet submissively, the loved work had to be given up, the breath and heart trouble greatly increasing, and making all exertion painful and difficult. So long as she could, even at the cost of great suffering, she still "went with the name of Jesus to the dying."

For many years she found great solace and delight in committing Scripture to memory. The whole of the Psalms, nearly all the Epistles, and many chapters in the Gospels had been perfectly learnt, and were an unspeakable comfort to her in the long wakeful night-watches.

A severe illness last year made us greatly fear that God was about to take down her frail tabernacle, but He graciously restored her so far that she was able to take short drives, to sit in the garden, and once more join the family circle, and we cherished the belief that our dear one had taken a new lease of life, but God had prepared "some better things for her;" she was (as her invalid son has suggested) in the Beulah land.

Just before Christmas she developed an attack of bronchitis (it had been a winter trouble to her for some years), and no unusual alarm was experienced, but the long-trying heart was worn out. There were a few weeks of brave endurance, of great spiritual enjoyment, and loving intercourse with husband, children, and pastor, and then—the home-call.

On the 24th of February the doctor spoke of failing strength. On the 27th he warned us that the end was probably very near and would come suddenly. An hour later an alarming attack of faintness induced us to summon the four dear boys within reach (the other was wintering at Bournemouth through ill-health). The dear father, who was Divinely supported throughout in a wonderful way, said:

"You are going to the home where Jesus leads the song."

"Yes, but not yet," she said clearly.

"Have you any pain?"

"None, bless the Lord."

It was noteworthy that although she mechanically obeyed the suggestion that she should bid each one "Good-night," she voluntarily repeated, "Other Refuge have I none." One of the daughters repeated the other three lines and paused, when she said at once: "'All my strength on Thee is stayed,'" showing that it was only the mortal power, neither memory or Divine comfort that was failing her.

Two more voluntary utterances: "God bless all the people around, and send a great revival;" and then, "Tell—life is short; eternity so long"—a loving farewell (suggested) to the absent son—and at three minutes past seven her redeemed spirit entered the presence of the King.

On Thursday, March 5th, her mortal remains were laid to rest in the little burial ground attached to Brockley Chapel in the presence of four hundred persons. An impressive service was conducted by the pastor, A. J. Ward, and Pastor A. Morling, of Stoke Ash. The hymns, which had been specially printed for the occasion, were:—"Hear what the voice from heaven proclaims," "In vain our fancy strives to paint," "Come, let us join our friends above;" and at the grave-side, "For ever with the Lord."

On the following Sunday the pastor, for whom much sympathy is felt, for he has lost one whose prayers upheld his hands, was greatly helped in preaching from two texts which struck the keynote of her beautiful, unselfish life: "The love of Christ constraineth us," and "She loved much."

May we who are left "Still journeying o'er the plain," and all who read this brief memoir, be enabled by the grace of God to keep in heart and thought, both as encouragement and admonition, her solemn death-bed warning—"Life is short; eternity so long."

SUSANNA MARY APPLETON

(the beloved wife of Mr. G. Appleton, of West Norwood) passed peacefully to her rest on Monday, the 9th March 1908.

She was born of godly parents at Bungay, in Suffolk, and during her early life sat under the ministry of the late Mr. Brand. Of late years she suffered with a weak heart and finally succumbed to a complication of diseases.

She was a devoted wife and mother, and a woman who said little about herself, all her care being for others; but from the few words that dropped from her lips at times (both in health and in her last illness) it was evident she felt herself a poor, helpless sinner and desired to be found washed in the Redeemer's blood and clothed in His righteousness.

During the last few weeks she often asked for the Word to be read to her. When asked if she was happy in her mind she replied, "Yes," and wished her sins might be all pardoned and then taken to glory.

Her mortal remains were interred in Norwood Cemetery, there to wait the resurrection of the just, by Mr. J. Bush,

who was enabled to make some very sympathetic and comforting remarks.

ELIZABETH JANE WHITTERIDGE.

On Sunday, February 2nd, 1908, at 8, Brownswood Park, N., Elizabeth Jane, aged 81 years, wife of the late Jabez Whitteridge, Minister of the Gospel, passed peacefully away, after a few days' severe suffering with bronchitis and congestion of the lungs.

Our beloved mother was formerly a member with father at the Surrey Tabernacle when Mr. Wells was Pastor until father commenced preaching. Of late years she has attended Mount Zion, Chadwell Street, and greatly benefited under Mr. Mitchell's ministry. It has been her great delight to attend the early morning prayer-meetings, which she did until the last two or three Sundays of her life. She has often said she looked forward to the prayer-meeting like a child did to its meal. She, like John, was highly favoured in living near her Lord, and in the midst of her many trials was enabled to cast her burden on the Lord.

On January 1st I took dear mother to the farewell meeting of Mr. and Mrs. Strickson at Providence, Highbury; in the afternoon, ordinance of the Lord's Supper. When dear mother saw the table spread she said, "How nice! She felt it a solemn, sacred time, and stood and sung the hymns heartily. Little did I think in one short month she would be enjoying to the full the hymns around the throne. How often she has sung with such feeling:

"But when this lisping, stammering tongue
Lies silent in the grave;
Then in a nobler, sweeter song,
I'll sing Thy power to save."

In wishing Mrs. Strickson good-bye she said, in her loving way, "You are going to leave your dear mother in the hands of Him Who has taken care of her all her life long and will to the end," and then commended Mr. and Mrs. S. to the Lord. Mrs. Strickson said, "How beautiful!"

She was a true mother in Israel, and loved by many friends for the truth's sake.

On Tuesday, January 28th, she was taken suddenly ill. From the first the doctor gave us little hope of her recovery. On Thursday a dear friend called, but dear mother was too ill to see her, and with great difficulty in breathing said, "Give my love—tell her

"I'm on the Rock of Ages founded;
What can shake my sure repose?
With salvation's walls surrounded,
I shall smile at all my foes."

On Friday Mr. Mitchell called. How pleased she was to see him, and told him how she loved the house of God, and while reading and in prayer she,

with clasped hands, assented and said "Amen." When Mr. M. left she said, "What a sound man of God!"

On Friday one of her dearest friends from the chapel called. Dear mother said, "I must see her." She was very weak, and it was some time before she could speak; at last she took her hand and said:

"The few that I can call my friends
Are, like myself, in fetters bound;"

and,
"His love in times past forbids me to think—
He'll leave me at last in trouble to sink,"
which was blessedly fulfilled, for she died praising her Lord and blessing her children. Her last words were: "On the border—Let me pass—Soon be there," and sweetly fell asleep.

We have lost a godly, praying mother, but our great loss is her eternal gain.

L. MOYINHAN.

CHARLES HEWITT, DIED FEB. 9, 1908.

From the pages of our late brother's journal we find that he was born of comparatively poor parents, on May 1st, 1837, at Oakham, in Rutland. His father was a postillion at the Crown Commercial Inn of that town, and as to religion, was not an attendant anywhere until he partially lost his eyesight, and then leaning towards Church people of distinction. Unfortunately he rested too quietly by going to the dead, formal parish church. Our late brother writes: "I was from my earliest recollection thoughtful at times about my soul, and on one occasion when very young I overheard one of my brothers swearing, and ran to tell my mother of the fact. I was sent to the "Old Bell National School," and used to march every Sabbath morning from the school situated at the top of Northgate Street down to the church. I eagerly drank in the bitter soul-poison of Church doctrines, which mainly consisted in parading the contents of the Catechism before the class and denouncing and setting at a disadvantage Dissenters generally. By this method I became prejudiced against all who differed from the Infallible Establishment, as we were taught to believe it was. My soul was kept in bondage and blindness, and my heart remained in enmity to truly spiritual things during those years. Yet there was an earnest desire often felt while in church, and during the gabbling of read sermons, to do better and to be

right with God. When I sinned I felt within a monitor upbraiding me and making me uneasy and miserable. I would resolve and re-resolve and do the same thing again. I would determine in the morning to preserve myself holy and unblemished from sin in mind and thought and words and deeds through the day, but sin beat me, outwitted and outmatched me. I was caught un-awares. I was drawn into its toils. Sin—Sin—Sin. The more I strove against its power, I sinned and stumbled but the more. The more I tried to square myself in the sight of God, the more crooked and irregular I became. The law gave me no comfort, and as for the flimsy robe of righteousness I eagerly day by day tried to weave, that went to pieces, was torn and scattered to the winds as fast as it was manufactured."

It is here that we discover the gradual work of God in the soul of our late brother. When about 14 years of age the Bell school was being closed, and a new school under the shadow of the church was being erected. In company with a school-fellow he was induced one Sabbath morning to attend the Baptist Chapel in Melton Road, of which Mr. Jenkinson was the Pastor. Struck with the simplicity of the service, he maintained a regular attendance, became interested in the message of the gospel, and a conviction of sin laid hold of him. In a broken-hearted, lost, miserable state and condition, for weeks and months he appears to have sighed and prayed until at last the light broke in upon his soul and he was led to look only to Christ for pardon and salvation, to see Him as the sinners only hope, that from first to last Salvation was all of free, loving, sovereign grace. He says, My joy became unbounded, my love to Jesus excited, that I, a lost, ruined sinner, should be singled out of my family, and cause me to become the object of Divine love and mercy. In May, 1854, our brother was baptized at Oakham, although opposed in this duty by his father and brother. About this time a sister of his was brought to the Lord, which caused him much joy.

(To be continued in our next.)

An Heroic Challenge.

BY EDWARD MITCHELL, OF CLERKENWELL.

“The best obedience of my hands dares not appear before Thy throne;
But faith can answer Thy demands by pleading what her Lord hath done.”
“Who shall lay any thing to the charge of God’s elect?”—Romans viii. 33.

“ESAIAS,” as the Great Apostle affirms, “is very bold” both in predicting that the mercy of God would be extended to the Gentiles, and in rebuking God’s ancient people for their disobedience and gainsaying in rejecting His gracious offer to them as a nation (Rom. x. 20, 21). Might we not also say that Paul in this place is “very bold” in employing the language of the text before us.

It is one of a series of what we may call triumphant challenges, designed to strengthen the faith and confidence and increase the joy and comfort of believers in Christ. “If God be for us who can be against us?” “Who shall lay anything to the charge of God’s elect?” “Who is he that condemneth?” “Who shall separate us from the love of God which is in Christ Jesus our Lord?”

In this last interrogation the Apostle rises to a sublime and almost unequalled climax, as he exultingly asserts the security and blessedness of the people of God, which to him was no mere dogma but a blessed and glorious truth in which his soul exulted.

I. We notice that *God’s elect may successfully challenge all their enemies*. “Who shall lay anything to the charge of God’s elect?”

We rejoice that it was such an one as Paul that wrote these words. Ignorance not unfrequently throws down the gauntlet, only to retire discomfited if the challenge is accepted. Paul was neither ignorant, rash, nor carried away with mere enthusiasm. No one knew better than he the many charges that might be laid against a sinner. Well acquainted with the spirituality of God’s holy Law and the strictness of Divine justice, he was no stranger to the depravity of human nature, and well knew how immeasurably short the best of God’s saints continually fall of His most just requirements. Yet, assured of his position, with holy boldness he flings down his gage, and challenges every enemy of the elect of God, knowing full well that he could and would triumph over them all.

Let us endeavour to apprehend with clearness the ground he here occupies. Observe that he meets every charge with, “*It is God that justifieth.*” God alone, he reasons, is the Judge. And if *He* justifies, it matters nothing what others may say. Justified by God we can boldly confront His holy Law, admit to the full its awful demands, and even rejoice in its holiness. Its claims have all been met by our beloved Lord and Substitute. On the ground of His finished work we are justified freely by His grace through the redemption that is in Christ Jesus.

The Law itself commends the sentence, and Justice approves and smiles. In God’s procedure all is righteousness. To us, all

is grace. This realised by faith gives peace in the conscience, so that while daily conscious of sin and groaning under its burden, we can rejoice that there is "no condemnation" to us, as we stand in Christ Jesus. With this truth we can rebut all accusations of our great adversary and sing—

"I hear th' accuser roar of ills that I have done ;
I know them well and thousands more—Jehovah findeth none."

II. Further, should the *accusers of God's elect challenge the justice of God* the same truth avails. "It is God that justifieth," and not we that justify ourselves. Then any charge against us must traverse God's decision. Has He not righteously decided our case, cleared us from our sins, and pronounced us justified? Then any charge laid against us is in effect a charge against God. We may leave Him to uphold His own sentence, and take up the challenge and say, "Who shall lay anything to the charge of God's elect?" Who shall be daring enough to impugn the righteous decision of the Almighty? We perceive that Paul occupied secure ground when he threw out his bold challenge.

III. Once more. *To bring charges against God's elect whom He justifieth is to attempt to overthrow God's gracious purposes.* He has chosen them to salvation—the enemy would procure their perdition. All such attempts are fore-doomed to final and absolute failure. Listen. The adversary is accusing Joshua, the high priest, who represents the people, and stands before the Lord clothed in filthy garments. Our Advocate then speaks: "The Lord rebuke thee, O Satan, even the Lord that hath *chosen* Jerusalem, rebuke thee" (Zech. iii. 1—5).

It is a dangerous thing to bring charges against God's elect. Will He allow His purposes of grace to be thwarted? Such charges strike also at the merit and ability of our glorious Head, Lord and Redeemer, and must recoil on the head of the accuser.

IV. It perhaps may be thought by some that we have taken high ground. Yes, but not higher than the truth affords and warrants. Paul here "walks on his high places, and sings his song to his stringed instruments." Most of us, it may be, live too much in the lowlands where the mist and fog of doubt abound, and it were good for us to be led up into these higher latitudes where the sun of God's favour shines blessedly, and the air is clear, reviving and bracing. More frequent visits to these heights, and longer sojourns there, would exercise a beneficial influence on our spiritual condition, and cause us to give glory to His Holy Name. God grant us grace and the teaching and leading of His Spirit, that we may go in and possess this good land which the Lord our God giveth us, and to His Name shall be all the praise. That to this we may attain should be our prayer to Him who died and rose again.

"Grant me the visits of Thy grace that, sheltered in Thy side,
I may the fierce accuser face and tell him Thou hast died."

We are promised that hereafter we shall see Him and be

changed into His likeness. Meanwhile a long-loved verse may help our present praise.

"No condemnation, O my soul, 'tis God that speaks the word;
Perfect in comeliness art thou in Christ, thy risen Lord."

"TAUGHT OF THE LORD."

EPISODES IN THE LIFE AND EXPERIENCE OF EDMUND DINHAM

(Continued.)

TRANSCRIBED BY THE AUTHOR OF "A MEMOIR OF RICHARD KNIGHT."

"How thou oughtest to behave thyself in the house of God which is the Church of the living God."—*Received Version.*

"How it is needful in a house of God, to be behaving oneself, which indeed is an assembly of a living God" (*Rotherham's Translation*).--1 Tim. iii. 15.

"His institutions would I prize—take up my cross, the shame despise;
Dare to defend His noble cause, and yield obedience to His laws."

"EVERY true Christian Church," as John Hazelton taught us, "is a creature of God, and is originated and continues to exist solely through His pleasure and power. No man or body of men can call one into being. Wealth, prestige or denominational influence cannot bring God's living children into this holy state of association and fellowship, or maintain such an Assembly without the continued grace of the Spirit."

Failure is certain, if God does not smile on it. Change and decay will bring things to an end if He withholds His aid. It will cease to be light if He "removes the candlestick out of its place" and relaxes His mighty grasp of the star or angel whose testimony has been the means of its gathering and guiding.

On the other hand, a Church favoured by the Most High is a deathless organisation, and He to Whom it owed its origin perpetuates it by a power which no "adversaries can gainsay or resist." "Men may come and men may go." Localities may alter and poverty intrude where affluence and fashion once reigned; but while maintained in loyalty and love to God and His truth, His causes will continue living witnesses to His power and grace Who maintains them for His glory. Churches, like individual believers, are thus "immortal till their work is done" and their mission on earth fulfilled.

If these remarks are true, the story of the rise and progress of a true assembly of God—a "congregation of faithful men" gathered together for His worship and service—cannot fail to interest all who love their Lord.

Our record of some episodes in the life and experience of Edward Dinham has brought us to the year 1842, when he, with others, had felt compelled to withdraw from Gower Street Chapel in consequence of the appointment of a stated minister whose vacillations rendered it impossible for them to respect him or receive his testimony.

These—like a few scattered sheep with neither fold nor

shepherd—made their condition a matter of frequent and fervent private prayer for guidance. They also sought the advice of several eminent servants of God who were esteemed very highly in love for their work's sake and on whose judgment it was felt that reliance could be placed, among whom were William Gadsby, to whom all deferred, John Warburton, William Tite, John Kershaw, and many others.

At length an informal gathering was held at the house of one of their number (we believe our late friend's), when all hearts were conjoined in asking, "Lord, what wilt *Thou* have us to do?"

This led to their meeting on a subsequent occasion in a school-room hired for the occasion at No. 50, Tottenham Court Road, opposite our friend's shop—a place destined to be full of interest in the future; for here it was that the Church now at Gower Street sprang into existence.

Prayer and conference were the object of their first assembly. As they tarried together they saw their way more clearly in God's vouchsafed light (Psa. xxxvi. 9) and deputed seven of their number to act as a Committee in arranging for their future movements.

From the first they saw that a Church of the Lord Jesus should be based on Scriptural principles. Its members must be in the truth. As it is composed of believers, all should know what must be believed as the basis of their holy fellowship.

The attraction of a building in which blessing has been experienced, attachment to a ministry which has been made spiritually profitable, or love for one's fellow-worshippers, are powerful reasons for connecting ourselves with a people and remaining in fellowship with them; but if there is not also hearty unanimity in the truths of the Gospel, links will snap, the bond of brotherhood will sooner or later fail to bind spiritually-minded men together, and the pleasant melody will end in jarring and distressing discord. One of the first proceedings of this Committee was therefore—doubtless after full conference with the above-named ministers—to prepare a simple statement of "the things most surely believed among them" to be signed by all as embodying the principles of the cause which they desired to form.

A place in which they might worship God was now their great need, but none could at the time be obtained but the large room in which they had assembled, which would accommodate about three hundred persons. Here accordingly for a time they stately met.

But we must return to our friend's statement, who now relates how "the Lord raised up a Strict Baptist Cause" through those who, with many of the congregation, had forsaken their dearly-loved sanctuary rather than compromise with consistency and truth.

"Now commenced one of the most anxious and solemn epochs of my life. Most heartfelt were my cries to the Lord for His teaching and help and that He would hold me up and give me grace to hold on.

"It was settled that I should be one of the leaders in this most

important movement, at which I was frightened beyond measure. That we should be formed into a Church was universally agreed, and that it should be composed only of Strict and Particular Baptists."

We pause to observe how well these dear Christians learned the necessity of implicitly abiding by the words of their Lord Jesus in all their steps. Their recent experience had shown them the evils of open communion and the trouble which it has a tendency to occasion. Henceforth they therefore determined not only to adhere to the doctrines of sovereign grace, but to be loyal to the Church order instituted by their Divine Master.

Their proceedings were fully sanctioned by William Gadsby, who would have preached the first sermons in the schoolroom to the newly-formed Church, but was prevented by his advancing age and the season of the year. This was, however, done by John Kershaw, who ministered to them in November and December, his opening sermon being based on the words, "Whatsoever ye do, do all to the glory of God."

Some of their number—Edmund Dinham for one—"were Baptists in principle, but had never walked in obedience to the Divine ordinance. These, it was decided, should at once do so in order that a Church, modelled after God's own pattern, might in due time be formed, and the use of Keppel Street Chapel, which was near to their old home, was sought and most courteously and kindly accorded for this purpose.

This once well-known sanctuary has now ceased to exist. In its day its congregation was one of the wealthiest and most influential in the West End of London. Thomas Chevalier (Serjeant-Surgeon to George III.), John Linnell (the landscape painter, whose "Wood Scene" in the National Gallery attests to his artistic ability and fidelity to nature), William Ashlin (through whose liberality the chapel was built), and many eminent members of the commercial class, were associated in loyalty and love with their eminent minister, John Martin, who, though an experimental preacher and staunch dissenter, was a bold Conservative, daring with the Clayton family among the Congregationalists to plead for the maintenance of our national Constitution at a time when very different principles were prevalent and popular. He, however, had died in 1820, and his successor, George Prichard, though eminent for his literary labours, was not numerically successful as a preacher, and the Cause in 1842 had undoubtedly seen its best days. He was its minister at the time to which our narrative has brought us, and it is pleasing to remember that of him Edward Dinham invariably spoke with the utmost respect.

AN OLD-FASHIONED BAPTISM.

We, as Baptists, should doubtless be grateful for the extension of our principles and the frequency with which the ordinance, by which it has pleased others to designate us, is observed in our places of worship. It may be questioned, however, whether it is still regarded with the solicitude and solemnity of past times. How it was viewed by our friend he shall tell us.

On the matter of our baptism, his narrative continues, I and the seven others met Mr. Kershaw, our first supply, at the house of one of the brethren to tell him what we believed and hoped the Lord had done for our souls, that he might baptize us according to Gospel order. He accordingly received us all as proper subjects for the ordinance.

To my great dismay, however, it was proposed and carried that the friends of Keppel or Lower Store Street Chapel (at the corner of which I lived) should be asked to allow us the use of their baptistry for this purpose. This was contrary to my poor, cowardly mind (being so close to my home), whereas I had before planned, some time before, that it should be on the other side of the town. To be obliged to take up the cross now in my own neighbourhood was dreadful to anticipate. I considered that I was not only going to make an open profession of my faith before God's people, but that others of the world would be there who resided in the locality, and who, I was aware, had manifested displeasure at my religious profession. These I knew were watching for my halting and would certainly be present. The dreadful trouble and dismay I sank into I cannot describe, principally through the fear of falling at a future time and thereby bringing a disgrace not only on my profession, but on the Church of which I was about to become a member.

The solicitude that this brought upon my mind I cannot describe. Early one morning, as the time was drawing near, I lay awake, crying with my whole heart to the Lord for help and support. In this, my time of extreme trouble, the words, "I will be with thee" (Isa. xliii. 2) came with such wonderful and blessed power to my mind and heart that I lifted my head from the pillow, almost thinking that I had heard them uttered audibly.

For a time my hope and comfort prevailed, but not for long. I soon got into "the horrible pit and the miry clay" again (Psa. xlii. 2), and by the time that the evening drew near I was as wretched through fear as ever a poor mortal could be. I went to the chapel like a felon going to the stocks, and was so encompassed with timidity and misery that the sermon by Mr. Kershaw (which it was said was very excellent) was lost upon me, and I went into the vestry to prepare in a state it were useless to attempt to tell. On coming out to stand before the Church and the world, however, a burst of glory broke forth. This I can only describe by likening it to the passing away of a dark thundercloud, and the shining forth of the glorious sun in his full splendour on me. I then felt "like a giant refreshed with wine" and that I could stand and witness "a good confession" of my dear Lord and Master's institution before a world in arms.

So that from that time to the present I have, through the Lord's help, been a Strict and Particular Baptist.

NO NEW CARTS. "They set the ark of God upon a new cart"
(2 Sam. vi. 3).

THE STATE OF OUR CHURCHES.

AN ADDRESS BY PASTOR J. E. HAZELTON.

THE following was delivered on the historic occasion of the annual meeting of "The Metropolitan Association of Strict Baptist Churches" at Brixton Tabernacle, on March 10th, 1908. The keynote was struck by the President in his address on "Ideal Churches and Ideal People"—which will be found, in substance, on page 110—and the proceedings were terminated by what was universally felt to be a most timely and appropriate deliverance from the Secretary of the Aged Pilgrims' Friend Society.

After a few introductory remarks—in the course of which the President's animadversions on the introduction of party politics into sermons and religious addresses were warmly endorsed—the speaker propounded

A SOLEMN QUESTION.

I commence with the enquiry *whether the present state of our Churches is satisfactory?* Our reply must surely be that the condition of things among us is such as should cause "great searchings of heart." Is the spirit of hearing what it was in past years? When I see many Churches decaying and think of others which have been dissolved, I am conscious of intense sadness and weariness of spirit. Of how many is their love "waxing cold!" There is also an evident lack of spiritual judgment, which, if God prevent not, bodes ill for the future.

OUR PRESENT AND PRESSING NEED.

How greatly do we need a more abundant outpouring of "the spirit of grace and supplication," which would cause us to bend low before our God, earnestly imploring Him to show us what is wrong in ourselves and to reveal to us what is wrong (if aught there be) in our Churches. This surely would evoke the cry: "Search us, O God, and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting."

We need, too, individually and collectively to be revived, renewed and restored by the blessed Spirit. Thus only can the decaying Churches, which now cause us such concern, again bear fruit to the glory of God. Thus only can we hope to see our ministry clothed with new power, to the upbuilding of God's people and the conversion of sinners unto Him.

A RETROSPECT AND A REVIEW.

Compare our Churches as they are to-day with their condition fifty years ago. Let memory recall the men of God who then occupied our pulpits. I love the truths which they proclaimed as I revere their memories. C. W. Banks, Philip Dickerson, John Foreman, John Kershaw, J. C. Philpot, James Wells, George Wyard, my dear and honoured father, John Hazelton, and a host of others who were then in their prime. I name Mr. Kershaw and Mr. Philpot because they were substantially one with many of us. They were

preachers of wonderful power on whose ministry the dew of the Spirit largely descended.

Our chapels were then for the most part well filled, and our prayer-meetings encouragingly attended. There were conversions not a few. Why is it not so to-day?

DENOMINATIONAL DECLENSION—ITS CAUSES SURMISED.

Many reasons for the existing state of things among us have been assigned. One repeatedly advanced is the multitude of smaller Churches which have come into existence since those days and that our congregations are consequently more scattered. To this idea some weight is perhaps to be attached, but, in my personal opinion, *not much*.

The *week-end habit* affects some of our Churches. How often do we see people with us one Lord's-day who on the next are absent, leaving their minister disappointed and saddened as he contemplates their seats empty. More holidays are taken in the present day than people really need. It is a pleasure-loving, pleasure-seeking age. Not a few are glad of any excuse to get away from town on the Lord's-day, and to leave the chapels in which their presence is really needed.

OUR MISSION AND MINISTRY.

God, as I conceive, has set our own causes to be witnesses for His pure truth; and if our testimony ceases or becomes hesitant and uncertain, "Ichabod" will be written over us as a section of the Church of Christ.

You will acquit me of personal allusion when I say that from time to time I have been really distressed when those of whom I had hoped better things have not only attended their own places of worship irregularly but have frequented popular places in which the truth is not preached.

The older I grow, I can, I trust, say that the more precious does the truth of God become to me. I cannot understand how any who have professed to receive it in its love and power can deliberately go where the ministry is a mixture—neither law nor gospel. This practice must surely do mischief to their own spiritual life as well as bring weakness upon the Churches with which they are associated.

WHAT THE TRUTH IS FOR WHICH WE CONTEND.

I have ventured to assert that our causes exist as witnesses to *God's pure truth*, and I would now enquire what meaning we should attach to the expression, "the truth of God."

Here I would say that I wish that the once-loved phrases, "a man of truth," "a cause of truth," had not fallen into disuse among us. It is easy to utter witticisms upon these and similar expressions. They are, however, substantially scriptural, and God has promised that "His eye shall be on the faithful of the land" (Psa. ci. 6), and they are censured who are "not valiant for the truth upon the earth" (Jer. ix. 3).

The truths to which we testify may be summed up thus:—

WE WITNESS to God's Sovereign and Discriminating Grace, to Particular Redemption and to the absolute necessity of the Work of the Holy Spirit.

WE PREACH a *Covenant* salvation, planned by our *Covenant* God, in which a *Covenant* people, who are travelling by a *Covenant* way, are interested and who will, in God's good time, enter into a *Covenant* rest.

Nothing is so suitable either to an anxious enquirer or a tried believer as these truths, and I would that they were more prominent in the ministry to-day; and that more was said by our present preachers about the *Covenant* and its immutable promises and performances, which are the glory of the Church of God.

DO WE PREACH TO SINNERS?

Our predecessors, it was said, did not preach to sinners, and a like charge is made against us. We reply that perforce we preach to sinners, having none others to preach to. When, however, new covenant truth is proclaimed in its fulness and power, no place is left for "duty-faith" and that which it involves and implies. No one can consistently contend that spiritual faith is a legal and natural duty and at the same time preach a *Covenant* salvation, which is wholly, from first to last, of free and sovereign grace. Let us, then, hold fast the great truth that saving faith is more than mere notion and name—but that, as Hart says, "The work of God's Spirit it is." What our President observed respecting the scripturalness of warning sinners I earnestly endorse; but to exhort dead sinners to close with Christ is both contrary to the inspired Word and to the principles of this Association.

WORLDLY ATTRACTIONS SHOULD BE AVOIDED.

Carnal expedients in place of the work of the Spirit are absolutely useless. Mere machinery we do not require. I view with alarm many practices which create an appetite which grows on that upon which it feeds. Such originate in unbelief and mistrust of the means and agencies which God has ordained.

From the singing of solos at public worship, cantatas and similar things, when introduced into our services, mischief and weakness will certainly accrue. "Power belongeth unto God," and let us wait on Him to impart it to His sent servants that through them the Holy Ghost may speak to the Churches. At Pentecost they prayed and waited. Then the promised blessing came. Let us likewise pray and wait and not have recourse to what savours of the world and not of God.

THE EVIL OF WAVERING.

A false delicacy in these days would obscure Divine distinctions, and surely the question should ring in our ears, "Shouldest thou help the ungodly and love them that hate the Lord?" (2 Chron. xix. 2). Of all His people the Master declared that "they are not of the world even as I am not of the world." In Him there was no wavering. He was "holy, harmless, undefiled and *separate from*

sinner;” and “He that saith that he abideth in Him ought himself so to walk even as He walked.” May the love of Christ constrain us to keep to the strait line of obedience and service which has the direct sanction of His revealed will and Word.

We need to seek more tenderness of conscience, contrition of spirit and softness of heart; to tarry at our Master's feet that there may be more reality, unction, savour and grace in all our ministries. In a word, we need the sovereign and invincible influence and power of the blessed Spirit. If this be vouchsafed, solemn and perilous as these the last days are, God will vindicate and honour the Gospel that we so love—for as William Cullen Bryant long since taught us:—

“ Truth, crushed to earth will rise again, the eternal years of God are hers ;
But Error, wounded, writhes with pain and dies among his worshippers.”*

TO-DAY'S SERVICE.

“ Go, work to-day.”—Matt. xxi. 28.

Not to-morrow, when the sky grows brighter,
When the briars hinder not the way—
Not to-morrow, when the toil grows lighter—
Hark! The Master calleth—“ Go to-day!”

Not to-morrow, when the golden harvest
Ripens o'er the field by others sown ;
Go to-day, before the shadows lengthen—
Go to-day—and make the toil your own !

Say not that the call is for another
Better fitted for the work than thou,
Linger not—the precious hours are passing—
Hark! again He calls thee—calls thee Now !

O! my soul, remember thou and speed thee—
Spurn each clogging hindrance from the way ;
Serve thy Lord—the Lord that hath redeemed thee ;
Hark! the Master calls thee—“ Go to-day !”—C.

READER, WHERE ARE YOU? Under Law or under Grace? If your soul has never been led to fly for refuge to Jesus, the Law-fulfiller, you are under the Law, and under the awful curse of God for your sins. If your soul through grace has been led to Jesus' cross for salvation, you are under Grace. Through eternity every one of us must be dammed under law, or saved and happy under grace. O reader, ponder these solemn truths.—*Penrose Street Sunday School Magazine.*

GIVE THEM NO QUARTER.—Self-love and self-pity are two liars and thieves, who should be crucified, and thus receive the due reward of their deeds.—*Rufus.*

* Reported by Pastor James E. Flegg, of Hounslow, and revised by the speaker.

THE BELIEVER'S ATTITUDE TOWARD HIS LORD AND
MASTER.

BY EDWARD WHITE, CARMEL CHAPEL, WOOLWICH.*

"How sweetly doth 'my Master' sound! 'My Master!'
As ambergris leaves a sweet scent
Unto the taster,
So do these words a sweet content—
An Oriental fragraney—'My Master!'"

"Ye call Me 'Master' and 'Lord,' and ye say well; for so I am."—
John xiii. 13.

Of holy Mr. George Herbert, the author of the above verse, it is related that "to testify his independency upon all others, and to quicken his diligence in this kind, he used in his ordinary speech, when he made mention of the blessed name of our Lord and Saviour, Jesus Christ, to add

'MY MASTER.'

This may serve to exemplify what should be the believer's attitude toward Christ. Looking up earnestly for Divine help, let us prayerfully approach this as our subject. Our attitude to our dear Redeemer should be

1st. *That of Reverence.* The greatness of His Person should command our respect; the dignity of His position as co-equal with the Father, the lofty titles He possesses, and His Omnipotent sway over all worlds, demand our highest homage to His great and holy name. I fear in the present day there is too much bold and presumptuous criticism of His rightful claims, and too little reverence for His sacred Majesty. To the believer He should ever be "the King of kings and Lord of lords," who holds undisputed sway in heaven and earth, while hell trembles at His awful name and glorious power. Bow down, ye seraphs, before Him; ye ransomed hosts redeemed by His precious blood, fall down in lowly reverence, and worship at His feet, which once were nailed to the accursed tree for you.

"Worthy the Lamb of boundless sway,
In earth, or heaven, the Lord of all;
Ye princes, rulers, pow'rs obey,
And low before His footstool fall."

2nd. *That of Confidence.* If He is as great and glorious as we have asserted—and He is far more so than we can describe—surely He should be trusted with our mean affairs. We may commit our souls, our life, our all, our circumstances, all into His hands. We may rest confident that "He will keep that which we have committed unto Him against that day." How much unnecessary anxiety we should save ourselves if we trusted Him more implicitly. The believer's should be a growing confidence in His Word, having proved Him so faithful. Time and circumstances change all things

* The above, which is here given with the author's kind permission, consists of the first portion of a Paper which was read at the thirty-seventh annual meeting of the Metropolitan Association of Strict Baptist Chapels at the Brixton Tabernacle, March 10th, 1908.

earthly, but there is no change in Him. The foundation of the believer's faith standeth sure. Christ is ever the same in His attributes, His offices, His merits, His sacrifice, and His ever-prevalent intercession at God's right hand for them.

"Then trust in His Name, and rest on His Word,
He's always the same unchangeable Lord;
His wisdom's Omniscient, His pow'r is supreme,
His grace is sufficient His flock to redeem."

3rd. *That of Affection.* Love grows out of confidence: "Whom not having seen ye love: in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." The believer has abundant cause to love his Lord. His marvellous condescension in His incarnation, His unparalleled sufferings on his behalf, all endear Jesus to the believer. That cross which broke the Saviour's heart should ever melt the believer's heart into love and grief as he contemplates his suffering Lord so willingly enduring the shameful cross for him. Can he ever view that mournful scene without a tear of gratitude falling from his eye? Can he read his pardon written there in crimson lines of blood without a thrill of affection stirring his heart to its very depths for Him who bore his load of guilt on that accursed tree? Here the love of Christ to His Church reached its floodtide, and here the believer is caught in the sacred current and borne along as he with rapture and ecstatic delight and cries, as he muses on his Lord's infinite love to him. "He loved me, and gave Himself for me." Here the believer's heart is for ever bound fast to his Lord. Amid all the changing experiences he passes through, he cannot cease to love his precious, redeeming Saviour.

"Can I survey this scene of woe,
Where mingling grief and wonder flow,
And yet my heart unmoved remain,
Insensible to love or pain?

Come, dearest Lord, Thy grace impart,
To warm this cold, this stupid heart,
Till all its pow'rs and passions move
In melting grief and ardent love."

4th. *That of Obedience.* The first words of the astonished, arrested Apostle Paul were: "Who art Thou, Lord?" The next were: "Lord, what wilt Thou have me to do?" This was the keynote of the whole of his after life. This should be the attitude of the believer's—first to know his Lord, and then to serve Him. His obedience should be unquestioning, wherever his Lord bids him go. He has enlisted under His banner; he is not his own master, but his Lord rules his heart and life. With the Bible as his guide his steps should be unflinching in a straightforward course of loyal obedience to all the mandates of his King. His course must be as constant as the sun until he has finished his life-work here below, until he is called to exchange his pilgrim's staff for the harp of praise, and the eternal songs of victory with the blood-washed gathering hosts of the redeemed servants of Christ before His everlasting throne of glory.

Reverence, confidence, affection, and obedience thus indicate the posture of the believer who, through grace, can adopt as his own the apostle's well-known words, "Whose I am *and Whom I serve*" (Acts xxvii. 23).

"How blessed from the bonds of sin and earthly fetters free,
In singleness of heart and aim, Thy servant, Lord, to be."

"Thus may I serve Thee, gracious Lord! Thus ever Thine alone,
My soul and body given to Thee—the purchase Thou hast won.

Through evil or through good report still keeping by Thy side,
By life or death, in this poor flesh, let Christ be magnified."

MY AIN COUNTREE.

"For they that say such things make it manifest that they are seeking after a country of their own."—Hebrews xi. 14, R.V.

It is remarkable that while the ballad songs of Scotland are so influenced by the speech, ways, and sentiments of that country, Scottish hymnody, though often most sound, sweet, and tender, has no national characteristics. "The sands of time are sinking" is, perhaps, the only really *Scotch* hymn known to the Christian public.

The following, which appeared anonymously in "The King's Highway"—a long defunct magazine published by Morgan and Chase in 1862, is, therefore, unique. It breathes of the "land of the heather," and will, doubtless, be peculiarly acceptable to any of our readers who hail from the north, as well as to others for whom "Annie Laurie," "Auld Robin Grey," "Ye shall walk in silk attire," etc., though secular songs, have a charm all their own. As a devotional composition it needs no commendation.—EDITOR.

I am far frae my hame, an' I'm weary oftenwhiles
For the langed-for hame-bringing, an' my Father's welcome smiles;
I'll ne'er be fu' content until mine een do see
The gowden gates o' Heaven an' mine ain countree.

The earth is flecked wi' flow'rs, mony tinted, fresh an' gay,
The birdies warble blithely—for my Father made them sae;
But these sights and these soun's will as naething be to me,
When I hear the angels singing in mine ain countree.

I've His guide word of promise that some gladsome day the King
To His ain royal palace His banished hame will bring;
Wi' een an' with hearts running owre we shall see
"The King in His beauty" an' our ain countree.

My sins hae been mony, and my sorrows hae been sair,
But there they'll never vex me, or be remembered mair;
His bluid hath made me white, His hand shall dry mine ee,
When He brings me hame at last to mine ain countree.

Like a bairn to its mither, a wee birdie to its nest,
I fain would be gaung noo unto my Saviour's breast;
For He gathers in His bosom witless, worthless lambs like me,
And carries them Himself to His ain countree.

He's faithful that hath promised—He'll surely come again—
He'll keep His tryst wi' me—at what hour I dinna ken;
But He bids me still to watch, an' ready aye to be
To gang at ony moment to mine ain countree.

So I'm watching aye an' singing o' my hame as I wait
 For the soun'ing of His footfa' this side the gowden gate ;
 God gie His grace to ilk ane wha' listens nae to me,
 That we may a' gang in gladness to our ain countree.

MARY MO'DERNOREST.

GLOSSARY.—Verse 1 : Free, *from*. Hame, *home*. Langed-for, *longed-for*. Fu' content, *fully contented*. Mine een, *my eyes*. Gowden, *golden*. Ain countree, *own country*. Verse 2 : Fleeked, *dimpled over, or varigated*. Flow'rs mony tinted, *many coloured flowers*. Sae, *so*. Soun's, *sounds*. Naething, *nothing*. Verse 3 : Guide, *good*. Owre, *over*. Verse 4 : Mony, *many*. Sair, *sore*. Mair, *more*. Bluid, *blood*. Verse 5 : Bairn, *child*. Mither, *mother*. Wee birdie, *little bird*. Fain would be ganging noo, *would willingly be now going*. Witless, *imprudent or thoughtless*. Verse 6 : Tryst, *appointment*. Dinna ken, *do not know*. Ready aye to be, *to be always ready*. To gang at any moment, *to go at any moment*. Verse 7 : The soun'ing of His footfa', *the sounding of His footfall*. Ilk ane, *every one*. Wha listens nae, *who now listens*. That we may a' gang, *that we may all go*.

WILLIAM TENNANT,

Of Freehold, New Jersey, 1705—1777.

AN OLD STORY RETOLD.

DURING the glorious days which closed the eighteenth century, when the Church of God was served so faithfully by great and gracious men both in Great Britain and America—few ministers were more illustrious than he whose name heads this paper.

His father was an Episcopalian clergyman in Ireland, who emigrated to Pennsylvania in 1718 with his wife, daughter and four sons, the second of whom, William, was the subject of this remarkable story.

When very young he was converted to God, and soon after determined to devote himself to the ministry, for which he commenced to study under the direction of his eldest brother, Rev. Gilbert Tennant, the pastor of a Presbyterian Church in Philadelphia.

Close application, ere long, affected his health ; symptoms of decline manifested themselves, and he became so depressed as to entertain doubts of his call by grace and his final happiness. The aid of a young medical man, who was tenderly attached to him, was therefore secured.

One morning, while conversing with his brother on the state of his soul, he became greatly excited, swooned away, and to all appearance *died*. He was, therefore, laid out for burial, the day of his interment being fixed.

On the previous evening, his doctor, who had been absent, returned. Learning that a slight tremor had been observed in the region of the heart of the supposed corpse, he was much concerned, and having held his hand in warm water to render it sensitive, he affirmed, after a careful examination, that life was not extinct. The funeral was, of course, postponed, and for two whole days the usual means were adopted to recover suspended vitality, but apparently in vain.

Hope was now abandoned by all save himself, and the funeral was appointed for the following day. It arrived; the doctor still pleading for delay. Fifteen minutes were ultimately granted, which had almost expired, when the body groaned, opened its eyes, and once more subsided into apparent death. Vigorous efforts were again made for its resuscitation, which were crowned with success, to the wonder and joy of all concerned.

In twelve months, his health was re-established, though it was painfully evident that, in some essential respects, he was greatly changed.

One Sunday, he was alone with his sister, who was reading the Word of God. He appeared interested, and she informed him how she was engaged. "The Bible," he exclaimed; "I do not know what you mean." It then transpired that his whole former life was a blank to him, and that he was as ignorant as an untaught child.

His education was, therefore, recommenced. So rapid was his progress, that before long he was able once more to study Latin under his brother's tuition. One day, when translating Cornelius Nepos, he started as if hurt, and after a pause exclaimed that he recollected reading the passage before.

From that time, his mental vigour gradually returned. His personal consciousness was restored. His memory of his past life revived, and he was again able to speak fluently in Latin. It also appears that his religion was renewed, and his soul received into close and abiding communion with God.

This event excited widespread attention and afforded matter of serious contemplation not only to devout Christians, but furnished a subject of deep investigation to many of the physiologists and psychologists of that day.

His own account of what occurred was as remarkable as the actual incidents. He related that while conversing with his brother on the state of his soul, he found himself in an instant in another state of existence, under the guidance of a celestial being, by whose direction he proceeded till he beheld at a distance an ineffable glory, around which an innumerable host of happy beings were engaged in worship. He heard with unspeakable rapture their glad strains of holy song; and requested his conductor that he might join them. This, however, he was told, could not yet be allowed, as it was needful that he should return to the earth. Immediately the vision left him, and he found himself in the presence of his brother and the physician, at the moment in which his consciousness first returned; and it was the shock of realising that his spirit had indeed been recalled to this world of sorrow which caused him again to faint in the way related. The time during which he was unconscious seemed to have been no longer than a few minutes.

Readers are left to their own reflections on this extraordinary occurrence. The facts stated are unquestionable; * and the future

* Our account is abridged from two Articles in the June and July numbers of the "Evangelical Magazine" for 1807. Of this, our uncle, John Styles, D.D., was at that time one of the Managers, and we have reason to believe that the emanated from his facile pen.

life of this distinguished man fully warrants the re-telling of his singular story.

In October, 1733, he was ordained to the pastorate of the Church which he faithfully served for forty-four years. He died, beloved and regretted, in his seventy-second year; and to this day his bones lie beneath the chapel in which he preached, and his monument still records his resting place.

The order of his mind seems, like those of Samuel Pearce, of Birmingham, and Joseph Swain, of Walworth, to have been pre-eminently seraphic; and he was favoured with a measure of close and rapturous communion with God, experienced by but few of the saints on this side of heaven. It is of him that Austin Phelps—in his admirable book “The Still Hour”—relates that “once when engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and with such augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable joy as from pain, and besought the Lord to withhold from him further manifestations of his glory.” This preceded a preaching engagement—and the sermon which followed is stated to have been very extraordinary.

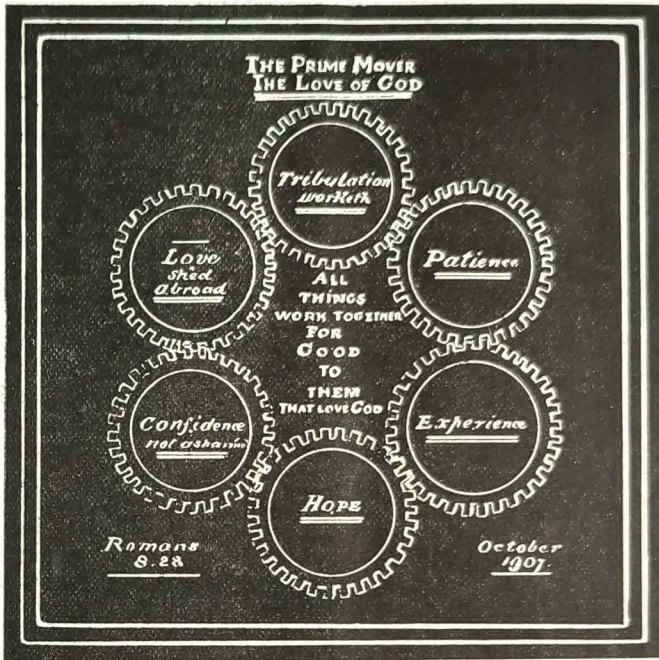
Many anecdotes of his tenderness as a preacher, his unreserved faithfulness in rebuking sin, and his sedulous regard for the negro slaves who were owned by men of wealth, both Christian and otherwise, are recorded. “In season and out of season,” he was always vigilant as his Master’s servant.

One story shall close our paper. George Whitefield, not long before his death, and William Tennant dined together at a gentleman’s house in New Jersey, many other ministers being present. In the afternoon the difficulties and discouragements of the Christian ministry engaged their conversation; and many gloomy things were said. Even the lion-hearted evangelist confessed that so weary was he of the burden of a work which, after all, too often seemed to avail so little, that he rejoiced to think that his day of service would ere long close, when he should depart to be with Christ. All the rest assented but *one*, who remained silent as if not sympathising with the remark. Observing this, Whitefield, laying his hand on his knee, challenged his “brother Tennant” for his opinion, as “the oldest man present.”

“No, sir,” was his reply, “it is no pleasure to me that my time is so near at hand, and if you knew your duty it would be none to you. I have nothing to do with death. My business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until He shall think proper to call me home.”

We recall that Whitefield “was taken to Emmanuel’s bosom on September 30th, 1770,” and that Tennant “entered into his Master’s joy,” on March 8th, 1777. In the light of the Homeland they have long seen eye to eye.

“BLESSED IS THE PEOPLE that know the joyful sound.” What God *ordains* He owns. Happy are they to whom nothing is so acceptable as plain and savoury Gospel preaching.—*Rufus*.



We regret that by an unfortunate misunderstanding the wrong illustration was inserted in our last issue above the article "A Meditation on Romans viii. 28." The above is the design that should have appeared. Please compare this with the article on page 115.

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AFTER THE SERMON.

Sweet the words which have been spoken,

Of salvation full and free :

But my soul desires a token

Of her interest in Thee.

Lord bestow it,

And the glory Thine shall be!—*Rufus.*

NO NEW CARTS. "Make a new cart" (1 Sam. vi. 7). "They set the ark of God upon a new cart" (2 Sam. vi. 3). "The followers of our all-conquering Captain 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."—*President Thomas Jones.*

JUSTIFICATION.

A Sermon delivered on Lord's-day Morning, December 17th, 1854, at the Baptist Chapel, Stoke Ash.—(Concluded.)

By CHARLES HILL.

“Them He also justified.”—Rom. viii. 30.

“The conquest Jesus won o'er Satan, sin and hell,
With all the wonders He hath done His saints shall sing and toll.”

ON this delightful theme we love to expatiate, and to contemplate the immortal honours which have accrued to Him as the result of His matchless victory on earth.

Perfection stamps the entire mediatorial work of the great Christ of God.

Had His labours not availed to the total removal of sin; had the slightest flaw or imperfection stained His work; or had one of the demands of God or His law been passed by unnoticed and unfulfilled, He had never left the cold, damp grave, or shaken the dews of death away in honour and in victory. But in spite of seals and soldiers, the watching and the fears of guilty men, His word and promise must be fulfilled. He arose, and by His resurrection proclaimed the completeness of His work, the triumph of His love, the virtue of His atoning sacrifice, and the destruction of sin and Satan's empire; heaven's approval and satisfaction with His deeds, and the earnest of His people's full and final justification from all things from which they could not have been liberated in any other way. He left His weakness on the cross, and His dishonour in the grave. His humiliation and His sufferings terminated with the tomb. The hour of His eclipse was past, and in majesty, power and righteousness He rose like the sun to scatter the dark clouds away, to manifest Himself in His own light as mighty to save to the uttermost all that come unto God by Him.

He then ascended into Heaven to claim glory and honour, to take possession of His throne, to conduct the state affairs of His kingdom, to conquer His people by His love, to make the wrath of men and devils advance His praise, to see His seed, for whom He travailed in soul agony, brought into spiritual life, educated in heavenly wisdom and gospel mysteries, defended by Himself and His angelic guards through their earthly pilgrimage, supported and supplied with every needed grace, and, finally, to be gathered out of their graves with their dew, as the dew of herbs, dressed in immortality and righteousness, and publicly declared by Him to be by heaven, earth and hell, by God, by men and by devils, altogether fair, without spot, blemish, wrinkle, or any such thing.

Such, brethren, if the Bible is true, is the manner in which our Justification was accomplished. “He was delivered for our offences and raised again for our Justification.” Who dares to deny this? None here, I hope—for those that despise the way of God's salvation shall fall and perish; while those who love it and seek it shall prosper and live, both here and hereafter.

In conclusion, we will notice the PRACTICAL AND EXPERIMENTAL

RESULTS OF JUSTIFICATION by the free and gracious imputation of our Saviour's righteousness, without money, and without price.

Personal and practical holiness. Not unfrequently are the lovers of the great and distinguishing doctrines of grace charged with being licentious, totally indifferent to moral obligations, lawless and reckless beings, and unconcerned about the advancement of the Redeemer's kingdom in the earth, and the spiritual welfare and interests of others, and satisfied with the belief that they themselves are elected and saved, it matters not how they live or what they do; all will be right at last. But is this true? Can it be in any way sustained? We deny it, and hurl it back with contempt on those that make it, regarding it as a charge worthy only of its promulgators. God forbid that we should sin that grace may abound; or that we should make a profession of Divine truth a covering garment for iniquity. We are conscious of many faults and many imperfections; but, nevertheless, we would venture to measure ourselves and our doings with those who profess so loudly the possession of universal charity, and the delusive dogma of universal redemption; nor do we fear regarding the test.

Who is it thread their way through dirty roads and lanes in wintry evenings to carry the testimony of truth into the villages around them? Is it the advocates of a system of universal salvation? You know that it is not. See if their Churches are more peaceful and prosperous, with all their mixing up. And are their labours more sanctioned and owned of God than ours? Is their declamation and bitterness against the sovereignty and truth of God an evidence of their spirit of universal love? If it is, from all such, the good Lord deliver us. No, brethren, of this be assured, that if there is one more than another that wishes to spend, and be spent, in the service of God, that earnestly prays for and desires the welfare of Zion, and the salvation of souls, that would rejoice in the spread of the gospel, and in the spiritual and moral advancement of all peoples and nations, it is the man who has felt the sanctifying power of Divine love, who laments his own unworthiness, whose daily prayer is, "Keep me from evil that it may not grieve me," and who receives and rejoices in that salvation that saves him as much from himself as from his sins, without respect to anything that he is, or has, and may do; a salvation that reveals and exhibits divine and uncontrolled sovereignty connected with justice and mercy in the redemption of a guilty, helpless and hell-deserving sinner.

Peace is an experimental result that flows from justification. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Peace is a blessing of no small moment; for just as war and discord are a bane and a curse; so, in proportion, is peace a privilege and a favour. We are now as men suffering from the effects of war;* and the curse is written in the soldier's death, the mother's tears, the widow's grief, and the orphan's destitution; whilst the blessedness of national peace is

* The Crimean War commenced March 27th. 1854.

shown in the flourishing commerce, and the social and intellectual advancement of the masses.

How valuable is peace in the family! There is no happiness without it; no comfort in its absence.

So also in the Church of Jesus: peace is the greatest blessing it can possess; without it there is no real prosperity, no commingling of spirit, no interchange of brotherly love, no reciprocity of Christian sympathy, and no real and substantial communion among the saints.

But who can tell the worth of peace of conscience before God? Myriads of diamonds were dross in comparison, and the wealth and glory of the world but as the small dust of the balance. To know that all is right between God and the soul, for life and death, and for judgment and eternity; to be able to rest simply and confidently upon heaven's throne, to leave all matters to the ruling and over-ruling wisdom and power of a heavenly Father, and cheerfully say "Thy will be done," is to possess a peace that passeth understanding, and full of glory. Peace is the evidence of conformity to Christ the Prince of peace, the earnest of heavenly enjoyment, and the sure pledge of final possession. But remember peace is enjoyed by the saint of God only; and to him the only channel through which it flows is the justifying righteousness of the Lord Jesus Christ. No unjust sinner can have peace, for there is no peace to the wicked, saith my God.

3. Access to God is another result of justification. It is an unspeakable mercy to the godly that they are permitted at all times, and under all circumstances, to make God's throne their resort. To whom could they go but unto Him in the times of their trial, temptation and sorrow? Who else would listen to their tales of woe, oppression and misery? Who else could sooth their troubled bosoms, redress their wrongs, relieve their wants, undertake their case, and successfully plead the cause of their souls? A human arm would be too feeble, nature's resources too limited, and reason's wisdom too dark to afford them real comfort; but, in the Lord Jehovah, they have everlasting strength; a refuge is His throne, and to Him they are constrained to come, to seek guidance in their perplexities, gracious support under their burdens, and God's spoken words of power and promise to still the raging of the storm, both within and without. But how do they approach and gain access to Him? Again we turn to the blood-sprinkled paths of justifying favour, to find the way to the throne and to the mercy-seat.

4. Acceptance with God is the last matter we glance at; and this we can find only in the Lord Jesus Christ. "Ye are accepted in the Beloved." We have often tried to imagine the scene that will take place in the last great day when God shall make up His jewels, and call them from their dusty beds to give them the full inheritance of the saints in light.

It will be the joy of our saving Lord to take the blood-washed and perfectly justified Bride of His heart's love by the hand, arrayed in His beauteous, bright, massive, and exquisite needle-

work garment of righteousness, and with a Bridegroom's delight present her to His Father God, amidst the vast assemblage of all who ever lived in heaven, and earth, and hell. What a spectacle it will be; and what shouts will rise, when, for the sake of His beloved Son, God shall pronounce her faultless, holy, and perfect in beauty; and welcome her to the home and happiness and honour of heaven's reigning Monarch. Oh, may we share in the glory of that illustrious day! Keep, then, your eye on the *fact*: no religion is worth having that is not *steeped in the blood and righteousness of our Lord Jesus Christ*. To Him be glory and praise, now and ever. Amen.

REVIEWS, LITERARY NOTES, ETC.

The Vanguard and Crusader. A Christian and Protestant (Monthly) Magazine. Edited by Pastor W. H. Rawlings, Farnborough, Hants. London, A. Holness, 13, Paternoster Row, E.C. One penny.

THE gracious conductor of this most interesting serial evidently feels that "he is set for the defence of the Gospel," and he and his colleagues are doing yeoman's service to the truth by devoting its issues to earnest contention "for the faith once delivered to the saints." Current and popular errors are opposed in no half-hearted spirit, and Mormonism, Spiritualism, Campbellism, or the New Theology, and the errors and devices of Ritualists and Romanist are exposed and refuted in a way that cannot fail to be helpful to all religious readers, whatever their creed or denomination. Space is also found for evangelical articles of more than ordinary interest and value by writers of ability. Altogether we unhesitatingly commend it as certain to be serviceable to all who would serve the Lord Jesus intelligently and successfully, and to whom, therefore, it is a matter of urgency to be *au courant* with the practices and principles of the enemies of God and His truth in these solemn times. We therefore venture to assure our brother of our hearty desires that he and his labours may be owned and blessed of "the Lord of heaven and earth," and advise our friends to order their bookseller to furnish them with its monthly numbers, at least to the end of the year.

The Australian Particular Baptist Magazine.

THIS—in the hands of our brother,

Pastor F. Fullard—is fully as interesting and instructive as in the days that are past. The Editor himself has a facile pen, and his articles, while doctrinally sound and clear, are redolent of the experimental unction and savour without which all such compositions are dry and insipid to God's true and tried children. That there are but few such in this distant part of the world is generally allowed. May this monthly messenger minister grace to many, and aid them to give bold testimony to the truths we love, is our affectionate and earnest desire.

Our Magazine. Price One Halfpenny. Issued in the Interests of the Strict Baptist Sunday School, Penrose Street, Walworth, and to be obtained of E. S. Holmes, 16, New Street, Kennington, S.E.

THIS is a living and lively monthly brochure of eight pages which, though nominally *sold*, is evidently meant for free circulation in the locality of the Sunday School so long and so well maintained by members of the Church at the Surrey Tabernacle, with Mr. John Green as their devoted superintendent. It is a neighbourhood in which such an institution is greatly needed, and which cannot fail, with God's blessing, to effect great social, moral and religious good. It is said that persons who ride bicycles must either keep going on or fall off, and these pages express the determination of our dear friends to keep on the go—to the glory of God. Perhaps the articles might be a little more popular and enticing, but sound and good magazine matter is not easy to obtain, and the majority of the articles are above the average. We thank

our brother Stockwell for forwarding us "Our Magazine," and heartily wish him and his colleagues "well in the name of the Lord."

A Primer of Free Church History, by A. Johnson Evans, M.A., London. H. R. Allenson, Ltd., Racquet Court, Fleet Street, E.C. Sixpence net.

THIS is one of "the sixpenny series" issued by this enterprising firm. It attempts in the compass of 139 pages to give an epitome of Nonconformist history in Great Britain from the reign of Elizabeth to the present day. It is, of course, very much compressed and condensed—so much so, indeed, that we fear its brevity will be a hindrance to readers to whom the "o'er true tale" that it tells is altogether unknown. Still many such will find it of interest, and if so will be sure to seek further and fuller information elsewhere. It will be of rare use also to others who have studied the subject by helping to recall and clarify their previous knowledge. We wish that the book was in the hands of all our thoughtful young people.

Notes by the Way while Travelling Through the Wilderness. By R. Wilson. Cloth, gilt sides, 1s., post free. Published by the Author, Howgill Lodge, 51, Part Street, Southport, Lancashire.

THIS is the drollest religious book we ever read; more so even than the autobiographies of our deceased brethren, John Dixon and J. Flory. The writer, who has lived all his life in the North-West Riding of Yorkshire or its neighbourhood, was a purveyor of milk, which "he made conscience" of supplying free from "all adulteration of every description," and he claims our admiration for "dear old Dolly," "that ancient looking quadruped, the dairy cow," with whose portrait he presents us from a somewhat primitive woodblock. His pages, however, are mainly devoted to his personal history, and how he spent his childhood and youth; how he married "a neighbouring farmer's youngest daughter," who "was a most virtuous, frugal, industrious woman;" how they had many trials both in the family and in their business; how this amiable lady was taken from him by death; how he was afterwards advised to marry a widow, to whom he engaged himself somewhat

rashly, and who "brought a breach of promise against him" when he sought to back out of the affair, but was induced to accept a sum of money in compensation for her wrongs, which he paid to escape an assize trial; and finally how he was able to build himself a very commodious house at Mossley Hill—are all told with a naivete and simplicity which command a reader's attention and respect.

The good old gentleman also furnishes an account of the Lord's dealings with his soul, which few true Christians will deem unedifying, and which we confess has in places touched our own heart. In a word, while we have at times laughed at his quaintness and his curious way of looking at things, we could not deny that here and there are passages of real power. Altogether in these "Notes" of the life and experience of a plain, honest and hard-working, but not always very wise man, we may see how the Lord

"overrules all mortal things
And manages our mean affairs.
On humble souls the King of kings
Bestows His counsels and His cares."

Readers who are induced to expend a shilling on this little volume will not, we are sure, regret the investment.

Memoir of Ebenezer Wilmshurst.

Cloth, 1s. 6d.; leather gilt, 2s. 6d.; postage, 3d. extra. Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. 1908.

THE subject of this memoir will be chiefly remembered by his interesting and useful books for children, "The Morte Stone," "The Sack and Its Treasure," &c. He was particularly gifted, too, in the art of addressing children's gatherings, and the perusal of the sermons and addresses at the end of this book show that he was an all-round preacher. There are quaint and homely similes which are very telling, and, in the sermon on "The Potter" there are some singularly beautiful analogies. We commend this book; it is very neatly bound. There is a good portrait, and the writer of the Memoir has, very wisely, given us as much as was possible in the space at command of Mr. Wilmshurst's own words. Thereby "he being dead yet speaketh," and we are enabled to appreciate more fully "what manner of man he was."
—F. J. D.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CHESHAM.

THE first anniversary of the pastorate of Mr. F. Fells was held on Easter Tuesday, when Mr. E. Mitchell preached a sermon, which was much enjoyed by the good company assembled, from 2 Cor. iv. 7. A large number partook of tea. The evening meeting was presided over by Mr. H. Adams, of Highbury. The Chairman expressed the great pleasure he felt to be once more with the friends at Townfield Chapel. He had been for several years, and was glad to preside at the anniversary of their present Pastor, who was formerly his own Pastor.

The Church Secretary read the following Report:—

"The history of the Church during the past year may be summed up in one word—progress. Since the settlement of the Pastor a year ago, every step had been forward, and we believe that there are not wanting those signs which prove that we have been divinely guided. There is an increase in the regular services on Lord's Day, and this despite the fact that the position of the chapel makes it well-nigh impossible for any but the natives to find it. The prayer meetings are seasons of real power and blessing, and lead us to believe that the best is yet to be. The mid-week preaching service, instituted by the Pastor, is fast becoming a centre point for Christian workers of all creeds, and on every hand one hears testimony of blessing received. The work among the young is being maintained and blessed, and we believe that among the sixty scholars in our school there are many young disciples. We recognise the good hand of God in providing all that has been necessary in carrying on the work. When a year ago we launched forth, there were not wanting those who 'made muck at the mad little craft,' and spoke of rocks, and sandbanks, and many other things that never happened, but we sought first the kingdom of God and His righteousness, and all other things came rolling in.

"The angel of death has been busy in our midst, and on nine occasions the Pastor has committed to the grave those who in some way have been connected with this Church, but the falling ranks have been renewed, and if we miss the faces of those who have borne the burden and heat of the day, we welcome those whose presence speaks of life and hope and a bright to-morrow, and who realised in the words of the late O. H. Spurgeon 'that there is a lot of work to be done, and that we are the boys to do it.'

"On three occasions the Pastor has

had the joy of leading young people through the waters of baptism.

"It is doubtful whether during the ninety years of its existence the little Church has ever been better known or more appreciated than it is to-day.

"Such, in a few brief sentences, is the record of the past; the future is kindly veiled, but we go forward with confidence, believing that continued loyalty to truth and to each other will bring up clouds of mercy, which shall break in blessing on our heads, and that the things which have been shall be small when compared with the things that are to come." Addresses appropriate to the occasion were given by Messrs. Wood, Easter, Sears, Mitchell, Collis and Flegg. The collections were over £17.

WANDSWORTH COMMON (CHATHAM ROAD).—The 13th anniversary of the opening of the above place of worship was celebrated on Easter Sunday and Monday, when a good number assembled on each occasion to hear the gospel of the grace of God. Our esteemed Brother Beecher was the preacher on Sunday, and was heard to much profit. It was on Easter Monday that the largest gatherings met to hear Pastor J. E. Flegg and Pastor J. E. Hazelton, and we are sure that their anticipations were fully realised as their Lord and Saviour were extolled. Taking for his text in the afternoon Acts i. 11, our Brother Flegg dwelt more especially on the words: "This same Jesus," which he said gave him a real, deep joy, because of the connection in which the words were found. "This same Jesus" is coming again, sudden and unexpected; the influence of this anticipation on the believer's life was also dealt with. In the evening Pastor J. E. Hazelton took for his text Judges xvi. 3, and expounded it in the light of Samson being a type of Christ. He said the Old and New Testaments constitute one Book, which we must not divide. Underlying the Old Testament history is the mystery of Christ and His Church. Samson was a saviour, raised up for the temporal deliverance of Israel. Our great Samson, Jesus, was raised up for the eternal and spiritual deliverance of all the Israel of grace. The numbers at tea were not so large as previously, but the collections were good. For all Thy mercies, Lord, we thank Thee. H. R. M.

NEW CROSS ROAD (ZION).—The Teachers' and Bible-classes' "Social" was held on March 30th, when about 150 were present, and a very enjoyable evening was spent. Miss Gertrude Crush was the recipient of a handsome

India paper Bible and a Morocco writing-case, presented to her by Pastor J. Bush as tokens of love and esteem from her fellow-teachers, and a Swan fountain pen, handed to her by Mr. T. G. C. Armstrong, from the committee of the Band of Hope, as an acknowledgment of two years' service as minute secretary. On the following Sunday afternoon, at the meeting of the United Bible Classes, Mr. Sydney Crush was presented by the Pastor with a silver inkstand, from the Y.M.B.C., of which he had been Secretary for several years. Prayer was offered by Messrs. T. G. C. Armstrong (Superintendent), F. J. Catchpole (Leader Y.M.B.C.), and J. Driver, closing with the hymn, "God be with you till we meet again," and prayer by Pastor J. Bush. On Thursday, about twenty friends escorted Mrs. Miss G. and Mr. S. Crush to Euston Station, *en route* for Glasgow.

THE STRICT BAPTIST MISSION. THE HALF-YEARLY MEETING.

"THE most successful of Half-yearly Meetings" was probably the comment of the majority of friends present at Hill-street on Tuesday, March 31st. A very earnest missionary sermon in the afternoon, speeches in the evening which deepened the impression already made, the introduction and experience of our new missionary, large congregations and generous collections, fully justified the opinion.

Gatherings like these, drawn neither by a prospect of controversy nor by news of disaster, are indicative of growing missionary feeling and express an interest in the progress of our Lord's kingdom, which is one of our most hopeful signs.

Mr. Tooke, taking for his text Acts xxviii. 28. "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it," reminded us that the salvation of God was the supreme theme of every ministry at home and abroad, and that it was the test by which every ministry must stand or fall. This salvation centred in the person of Christ Himself, and it was not merely the plan or the story of salvation which we were charged with, but salvation itself—a salvation throbbing with Divine energy and power. In harmony with this fact, Mr. Tooke pointed to the deeper meaning of the word "sent." The Gospel was sent not merely by the Church, but by Him who said, "So shall My word be that goeth forth out of My mouth." "This is the only foundation and hope of our missionary work in India. You have sent Booth, Morling, Brand, and we are going to send a lady out soon. Is that all? They are to carry the Gospel of the salvation of God and their message is

sent, directed, going somewhere by the direction of the Holy Spirit. This is a grand conception of missionary work, and the greater our conception of the power and purpose of the Gospel the greater the importance of our work will appear to us." The success of this great sending was assured—"they will hear it." "God has no failures in His purposes and no non-successes in His work." The effect of all this upon us should be to save us from being discouraged and to prevent any lessening of our activity because of apparent failure or because of our limitations. "The Lord will have His own"—yes, but He will have them through the service, the energies, the tears and the prayers of His servants."

The evening meeting was opened with praise, and Brethren Galley and Belcher read a portion of Scripture and offered prayer.

A new and interesting feature of the meeting was the appearance of Miss Elliott on the platform for a few minutes, when she was welcomed and introduced to the audience by our President. Invited to speak, she did so in a few suitable words, expressing her unworthiness of the work, her inability to do anything without her Lord and her desire that our prayers might follow her. The statement of her call by grace and to foreign missionary work—so "transparently genuine," as one friend has said—was then read for her and received with very deep interest and feeling, giving occasion to the President's remark "that all our missionaries have been brought up among us, and we trust they will remain as faithful to our principles abroad as they have been at home."

An important aspect of mission polity at home, and one which has not yet had the attention it demands, was touched upon by Pastor H. G. Dann, of Reading, in the course of his address, viz., the inculcation of missionary principles in Sunday Schools. "May we have the wisdom to realise," he said, "that the children will soon be adults, and may they become missionary adults, having the interests of the S.B.M. at heart." Various characteristics of a Missionary Church were portrayed by Pastor L. H. Colls. Missionary work, as the supreme work of the Church, was illustrated by a story of a lighthouse-keeper whose reply to an enquiry whether he was not anxious about his safety during a storm was, "My anxiety is to keep the reflectors bright." The sovereignty of God was happily referred to in its relation to this work. "I believe in the sovereignty of God; but He is sovereign in the kind of instruments He chooses as well as in the gift of His blessings, and unless we as Churches are what the New Testament would have us be—in harmony with God and

His will, living sacrifices laid upon the altar, ready not only to talk but to do—we cannot expect the electricity of the Spirit's power to flash along our lives."

Pastor Frank Fells gave expression to the effect produced by Miss Elliott's statement. It had diverted the current of his thought, and, instead of delivering the address he had prepared, he spoke of the impressions he had received. Referring to the infinite mercy of being called by grace, he said we should not be able to rest content without going or sending to spread the Name and fame of Christ. In proportion to our growth in missionary spirit, our souls and our Churches would be healthy. But we must not slacken in our efforts nor be easily discouraged—a point which was effectively illustrated with an amusing story of a little child's persistency. We must not rest till India—the whole world—had heard the message of the Gospel of Christ.

At this point the President made a strong appeal for more efficient and regular support of the General Fund. Having reviewed the circumstances under which he accepted the presidency, he showed that in consequence of the financial disaster we had been so intent on replacing the money lost that the General Fund had been neglected. He then explained the great and unexpected difficulties Mr. Booth had had in regard to the Madras Chapel site owing to the rise in the value of property consequent upon the Bank failure, and also Mr. Morling's urgent need of a camping outfit in order more efficiently to evangelise the numerous villages around Sendamangalam. Reminding the audience of their pledge given at the Surrey Tabernacle to support this forward movement, he earnestly urged the Churches, now that God had opened the door, to give according to their several ability, in order that the Committee might not have to bear all the burden.

Mr. Chianall also urged the Circular Appeal and the accompanying promissory forms and cash envelopes which had been distributed and asked for £300 in order to enable the Committee to carry on the work.

We were glad to see another of our country Churches represented in the person of Pastor John Hazelton, of St. Neots. As he said, "there never was so much interest taken in the S.B.M. throughout the Churches as there is to-day," a fact which he traced to the Deputation work of our missionaries, instancing the effect of Mr. Booth's visit to St. Neots. "It is suspicion that kills," he remarked, but went on to show that the killing suspicion had itself been killed. He gave an interesting description of the way in which the

St. Neots folk had helped at the time of the Bank failure, concluding with an almost pathetic account of the contribution of an agricultural labourer's widow who brought a collecting box containing over 7s.

Pastor R. E. Sears, who, in spite of his recent accident, said he felt very young, proved it by an enthusiastic speech, the burden of which was "Keep your lower lights burning." On our coasts there was a higher and a lower light by which, when seen in proper conjunction, a captain could safely steer into harbour; but if the lower light was extinguished the vessel would be in danger of foundering. Our Lord was "the Light of the world"—the *higher* Light—and could never be extinguished; but He said to His Church, "Ye are the light of the world"—the *lower* light. Let us see that the lower light was ever shining by abiding in fellowship with Him. Mr. Sears made an earnest appeal to young men for holy enthusiasm in the missionary cause, saying, "What enthusiasm our young men show on the football field! I feel that the Master deserves more enthusiasm than football," and concluded with an appeal to the Church: "For the Saviour's sake, for the Church's sake, for your own sake, for the heathen's sake, keep the lower lights burning."

Praise was offered and the meeting closed with the Benediction by Pastor Thomas Jones.

There were between 300 and 400 present in the afternoon and upwards of 500 in the evening. The collections amounted to £60 9s. 2d., collection at tea £5 10s. 6d., sale of literature 16s. 0½d.

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

A CONFERENCE of Sunday School workers was held on March 17th at "Zion," Maynard-road, Walthamstow, when Pastor E. Rose presided. Mr. J. P. Goodenough read a Paper on "Religious Red Tape, or the Danger of Officialism in Religion," the subject being well worked out, giving good sound advice to our workers.

Another Conference was held on the 20th at "Salem," Richmond. Mr. W. Fromow occupied the chair. Pastor E. Rose then read a very instructive Paper on "Suggested Helps for Securing Attention." Among the many points dealt with was the need for a quiet and reverent atmosphere at the commencement of school, that teachers should be in their places at the opening; also to be of real good we must gain the affections of our scholars, not omitting the need of coming fully prepared with the lesson, giving plenty of room for improvement both in superintendent and teacher.

ZION, NEW CROSS ROAD, S.E.

The third anniversary of Mr. J. Bush's pastorate was celebrated on April 7th 1908.

In the afternoon a thanksgiving service was held, Pastor J. Bush presiding and several brethren offering prayer. At 4 p.m. Pastor H. T. Chilvers preached to a full congregation from Eph. i. 6, "Accepted in the Beloved."

He noticed how it was the apostles' delight to take his flight into the highest regions.

Where is the Beloved in whom we have acceptance? At the right hand of God the Father, in heaven. We do not realise the fullness of the redemption we have in Him!

It would have been marvellous grace on the part of God if He had taken us back to the place from whence we had fallen, to that primitive position where Adam walked and talked with God. But that was not high enough for the God of all grace to place us in a position from whence we might fall again. Wonderful if He had placed us among the angels, but that is not high enough. Beyond Gabriel and the angel host! It is not recorded that their names are borne upon the breast of the Redeemer or written on the palms of His hands! The great end of the death and resurrection of the Lord Jesus was that we might be "accepted in the Beloved." Behold what manner of love the Father has bestowed upon us that we should be called the sons of God.

"As He is so are we in the world." He occupies a position of dignity and power, and is there for us, above all principalities; for He has defeated all His foes. Our standing is in Christ Jesus in the heavens. We are not at home here but we dwell on high! His position is established *by* and *on* sacrifice, and our faith finds its standing on the finished work of the Lord Jesus. His position is one of prevailing intercession. "He ever liveth to make intercession for all who come unto God by Him" and this is the way we would come. "Chosen in Him before the foundation of the world" has often been made a stumbling block by young seekers after Him. How do I know I was chosen in Him? Because I have chosen Him for myself. Are you coming to the Lord Jesus? If so, you will afterwards read, "All that the Father giveth to Me shall come to Me." His choice is not established on mine, but mine on His. We have redemption through His blood. As our spiritual Aaron, He bears the judgment of His children, and also the iniquities of their holy things. God has raised up now to heights almost divine, but by-and-bye we shall enter that blessed state and be for ever with the Lord!

Tea and public meeting followed, when the chapel was again well filled. Mr. T. Daynes Wood presided and read

1 Cor. xiii., and prayer was offered by Mr. Waters. Letters of congratulation and regret at enforced absence were read by Mr. T. G. C. Armstrong (Church Secretary), who also gave a brief account of the year's work, which had been one of peace and prosperity and characterised by the love spoken of in the chapter read. All the institutions in connection with the Church were in active operation. An eight day's mission for young people, under the Presidency of the Pastor, and addresses by Pastor H. J. Galley (West Ham), had been successfully carried out, with the result that ten Sunday scholars had been baptised. Through the kindness of Brother F. J. Catchpole, a new mission station had been opened and a band of earnest workers engaged in this good work.

Pastor W. H. Rose (Highbury) spoke from the words "There was a man sent from God whose name was John" (John i. 6).

All prophets, evangelists, teachers and pastors must be sent from God if they are to do His work. John the Baptist was sent to bear witness. The judge asks the witness to speak of that which he knows and sees. If a minister has been to Jesus he will overflow with love and show it in his ministry. A proof of a man being sent from God is that he is used to espouse souls to Christ.

Mr. Thomas Carr spoke of his acquaintance for sixty years with the Church and Pastors who had laboured there.

Mr. Bush was not only a minister but a Pastor in very deed. "Ministering the gospel of God" was the work of the Pastor and it was a glorious gospel in its origin, purpose, and results!

Pastor H. T. Chilvers spoke from the words "I will go before thee," which while true of every believer, was more particularly true of every minister of the gospel. God takes the leadership, exercises patience and bears the responsibility. There must be willingness to follow; to be led by another; a full surrender of oneself; faithful obedience and a glorious ending.

Pastor E. White (Woolwich) spoke on the secret of a successful ministry, and gave a triple acrostic on the name of the brother they delighted to honour.

Brings sinners to Christ.
Brings out things new and old.
Brings glory to God.

Union with believers and God.
Union with the Church.
Union in the Church.

Salvation, his theme.
Spirit, his power.
Sanctification, his aim.

Humility, his character.
Happiness, his desire.
Heaven, his home.

Pastor J. Bush said all the praise for the success of his ministry was due to the great Head of the Church. The love of and love to the Lord Jesus was manifest in their midst and, therefore, there was not a jarring note in all the work carried on. God was still in their midst and blessing them abundantly. During the year forty had been baptised and forty-five received into fellowship, making a total of 112 since he entered upon the pastorate. He proposed a hearty vote of thanks to the Chairman, the speakers, and the ladies for ministering to their temporal wants at the tea tables. This was seconded by Mr. Armstrong and unanimously accorded. The collections realised £10 13s. 6d.

BETHERSDEN.— Interesting services, profitable alike to old and young, were held on Good Friday, in connection with our Sunday School Anniversary. At two o'clock the chapel was well filled. The Pastor presided in the unavoidable absence of the anticipated Chairman, Mr. H. J. Walter, through influenza. Mr. Walter's letter explaining his absence was read, and his hearty words of goodwill and encouragement for teacher and taught was a stimulus to the meeting. Twenty-three recitations were creditably rendered by the scholars interspersed by hymns from "The Young People's Mission Hymn Book." Mr. Knights, of Folkestone, gave a deeply interesting address on the idolatry of the Papacy, illustrated with object lessons which the youngest could understand. A gospel address was given by our Brother Jarvis, Pastor of Smarden. Tea followed, and ready helpers made the large company of friends thoroughly at home. The chapel was again well filled for the evening service, and our Pastor was graciously helped to preach the everlasting gospel and stimulate all who loved the old theology, ever new, to spread the glad tidings among the children. It was a day long to be remembered.

CANNING TOWN.

On February 9th and 11th, the Sunday-school Anniversary was favourably held. On the Lord's Day Mr. W. Morgan preached two sermons from Luke ii. 34 and Matt. xii. 21, also giving an address in the afternoon; Mr. Hughes, the late Superintendent, also speaking to the children from 1 Sam. ii. 19.

On the following Tuesday the public meeting was presided over by Mr. David Catt, who read Matthew xiii, and spoke to teachers and scholars of the Sower of the Seed. The report was presented by Mr. David Golding, which showed an average attendance of fifty children—a good number for so small a cause. The children's social and spiritual needs had been well cared for throughout the

year. Addresses were then delivered by Brethren H. J. Galley on "An Inspired Book, An Inspired Message, and an Inspired Worker"; A. Hughes on "God is Love"; W. Morgan on "Patience and Forbearance, and the lasting effects of Sunday School labour"; and S. J. Taylor on "Encouragement and Hope."

During the evening the scholars rendered good recitations well said, and sung as excellently special hymns. Prizes for attendance and conduct were also distributed, including a gift book to Ivy Davis, a young scholar, for her services as organist in the school and chapel services.

Thus another Ebenezer is raised, another token of help given, and another year of service in love and hope commenced. The Lord is on our side; whom and what shall we fear?

S. J. T.

REHOBOTH, BEDFORD ROAD, CLAPHAM.

THE fifty-first anniversary services in connection with this cause of truth were celebrated on the 22nd and 24th March. Sermons were preached on Sunday by the Pastor (W. Waite). On Tuesday afternoon Pastor John Bush, of New Cross, delivered a helpful discourse from John xvi. 33, "These things have I spoken unto you that in Me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Mr. J. M. Rundell (Surrey Tabernacle) presided, as usual, at the evening meeting. After prayer by Brother Wybrow, an encouraging report was read by the Church Secretary (Brother Arnold), which was followed by several addresses.

The Chairman spoke of the blessedness of being kept faithful to the truth of God; Pastor Holden expounded Ephes. iii. 21, "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen"; Mr. J. P. Goodenough drew attention to the two thieves mentioned in Matthew xxvii. 37, "Then were there two thieves crucified with Him"; Mr. H. Aokland took as his text Psalm lxxxi. 10, "I am the Lord thy God which brought thee out of Egypt; open thy mouth wide and I will fill it"; Pastor Dadawell reminded us that the Lord, and the Lord only, is "our Keeper" (Psalm cxxi. 5); and Pastor Waite made a few concluding remarks, expressing gratitude to all who had co-operated in making the services a success and to God for His goodness to them as a Church. The collections (taken on Tuesday only) amounted to £6 1s. 4d. Several friends from other Churches were present, and a happy meeting was brought to a close by the singing of the Doxology.

A VISITOR.

WOOLWICH (ENON).—On March 24th was celebrated Pastor E. White's fourteenth anniversary. A searching and appropriate sermon was preached by Pastor R. Mutimer in the afternoon from Neb. vii. 64, 65, a good company being present. The evening meeting was presided over by Mr. T. Green, who read and commented on the 103rd Psalm; Pastor J. Parnell spoke well on "God is able to make all grace abound toward you"; Pastor R. E. Sears followed with a stirring address on Psalm xci. 2, which was full of encouragement; Pastor C. West gave utterance to words of sympathy and cheer, and Pastor T. Jones emphasized the Lord's word to Moses, "Thou shalt make all things according to the pattern showed thee in the mount." "The blessing of Aaron" (Num. vi. 24—26) was dwelt upon by Pastor H. Mountford who, in an acrostic, wished the Pastor might enjoy the same. Earnest prayer for Pastor and people was offered by Mr. A. Brooks. It was a good day; collection £12.

NOTTING HILLGATE (BETHESDA)—Services in connection with the 34th Anniversary of the Sunday School were held on March 15th and 19th. On the Lord's-day, Mr. F. Grimwood preached morning and evening, and gave an address to the children in the afternoon. On the Thursday, tea was provided at 5 o'clock, about 120 sitting down to the same. Shortly after tea the public meeting began, Mr. F. Grimwood occupying the chair. Prayer was offered by Mr. H. Ackland, once Superintendent of the school. The Report read by the Secretary showed cause for much gratitude to God: one from the school had been added to the Church, sixteen had obtained medals for regular attendance, the funds had been well maintained, and the attendance at the children's service, begun in the autumn and held on Thursday evenings from 6.15 to 7.15, had been good; another pleasing item also was that each teacher was a member of the Church. As the service proceeded, the chairman spoke several encouraging words to both scholars and teachers; the Superintendent (Mr. H. T. Thielton) gave a short address, speaking of the joy it gave him in occupying the position that he did. The singing, reciting, and the behaviour of the children reflected much credit upon them. At the close, medals and prizes were distributed, and on leaving for home a bun and orange to each child. The attendances throughout were good, and we hope that the services redounded to the glory of God.

STEVENAGE (ALBERT STREET).—On Good Friday special services were held in the above place of worship, when two sermons were preached by

Mr. E. White, of Woolwich, who was graciously helped in proclaiming the unsearchable riches of Christ, to attentive congregations, which with the collections were about the same as last year. Friends from neighbouring causes cheered us by their presence.

J. P. P.

SOMERSHAM.—Special services were held on Good Friday, when Pastor W. H. Ransom preached on the healing power of Jesus. The evening meeting was presided over by Mr. Death. Mr. G. Banks read Psalm cxvi. and prayer was offered by Mr. T. Reynolds. The Chairman in his opening remarks spoke of the great soldier (2 Tim. iv. 6, 7); how he started, how he finished, and the victory and crown. Very helpful addresses were delivered by Messrs. G. Banks from Eph. ii. 13, T. Reynolds from 1 Cor. ix. 24, S. E. Garrard from John v. 39. The Pastor, W. H. Ransom, concluded with a few words.—E. T. O.

NORTH ROAD, BRENTFORD.

The 90th Anniversary Services of the Church of Christ worshipping here were held on Easter Monday, April 20th, when three sermons were preached. In the morning, Mr. E. Mitchell took for his text, "Come, see the place where the Lord lay" (Matt. xxviii. 6). He dealt with the text thus: 1. The title given to the Lord Jesus, "The Lord"; 2. The invitation given, "Come, see the place," &c.; 3. A few suggestions to be drawn from the subject, i.e., a finished and completed work; the debt paid and Justice satisfied. The resurrection of Christ has secured ours. His resurrection is a pattern of ours. "But now Christ is risen from the dead, and become the first-fruits of them that slept."

In the afternoon our brother Mr. J. E. Hazelton preached from Heb. vii. 1: "This Melchisedec, king of Salem, priest of the most high God." He noticed Melchisedec as a man, as a priest and king, and as a type of Christ. 1. He was without descent or of unknown pedigree; 2. He was without father, no mention of his father given; 3. He was without mother, no mention made of his mother; 4. He was a king-priest. He showed us how Melchisedec is set forth in the Word of God as a fit and beautiful type of the Lord Jesus Christ in all of these particulars.

In the evening our own Pastor, Mr. R. Mutimer, preached from Heb. xii. 27: "And this word, yet

once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." He referred to Haggai ii. 6, 7, and divided his subject into two: 1. Passing things, or things that can be shaken, and that will not remain; 2. Permanent things, or things that abide and cannot be shaken.

I. The Jewish dispensation and all its ceremonial cannot remain, neither the Jewish temple nor altar. Aaron and his priests are gone. Outward systems of religion are shaken but the truth remains. Temporal things may be shaken but the great possessions of the soul remain. He takes away the minor that we may more fully enjoy the major. The bodily frame of man must be shaken, but the soul remains. Can we say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1). The whole system of nature shall be shaken but the kingdom of Christ remains. II. The eternal Priesthood of Christ remains—"He abideth ever." The atoning virtue of the blood of Christ remains. The justifying merits of the Lord Jesus remain. The binding force of the promises of God remain and abide. The promises of God are like the Promiser, abiding. His relationships to the Church still abide and remain. The great covenant of grace remains. This is sure and true. The Church of God remains, and the gates of hell shall not prevail against it. The Spirit's work is among the permanent things that shall remain. The Word of God abides, the more sure word of prophecy. "He cannot deny Himself." God Himself remains, the voice that will shake all things is the voice of the eternal God—the one Mediator.

All these sermons were very precious, and most helpful, and we pray that lasting blessing may result to the praise and glory of a precious Christ, and for the good of never-dying souls.

The attendance was not so good as on some previous anniversaries owing to the severity of the weather.

E. FROMOW.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

ON Saturday, April 4th, Young People's Spring Gatherings were held in "Providence," Highbury Place, London. An altogether enjoyable afternoon repaid the large company of comers, younger and older. The sojourn of Mr. and Mrs. F. Cook in the homeland on furlough made it possible for them to be present, and they were present to right good purpose. They sang, as a duet, in Tamil, a really musical lyric, the essence of the lyric being the honey-like sweetness of Jesus' dear Name! That lyric was (as Mr. Cook explained) a composition of the gifted father of glorified Pastor Marian, whose decease was such a loss to the Society. The talented lyricist contributed largely to the psalmody of all Tamil-speaking Christians. His choice efforts are used by all Indian Christian denominations. Pastor Marian, of sweet memory, was a worthy son of a worthy sire.

Mr. Cook explained the nature and use of several objects brought home by him from the Mission Field. There was not a wearisome moment while he was upon his feet, for all were absorbingly interested.

And there was no flagging of interest when Mrs. Cook was summoned to occupy the desk. She spoke so that the feelings of sanctified womanhood had a hearing! Her address was embellished by some bangles which she showed, that by eye and ear she might reach all hearts—and she did not fail! These bangles were once worn by lads who had come from Tinnevely villages to the S.I.S.B.M.S. Koilpati Orphanage and Boarding School. The Spirit of God was very, very gracious to those lads last year, who discarded the bangles as unfit to be worn by young followers of Christ Jesus, seeing they were signs of idolatrous love and life! Some of those bangles are still on sale for the benefit of the Lord's work conducted by this Society, and may be purchased from Mrs. Cook, 127, Sharde-loes Road, New Cross.

The opening petition for favour from on high was presented by Mr. H. Adams and abundantly answered; and the concluding prayer by Mr. Ernest S. Gray, breathing gratitude,

thanksgiving, and praise, was a suitable ending to such an afternoon. Our beloved vice-president, Pastor W. H. Rose, conducted the meeting, giving joy and finding joy.

The tables were crowded at tea, and an animating company listened to a lantern lecture by Pastor S. Gray, illustrating the work of S.I.S.B.M.S. At several points Mr. Cook interlarded a sentence or two, giving finishing touches to stories of the Society's success, which were narrated by the lecturer. Mr. W. J. Watson, of Wilton Square, prayed as the meeting opened, and prayed so that he gave his sympathetic heart full play. Mr. Gray remarked during the evening that he was quite hoping that very soon he would have most joyous news to communicate, for another kind and solid favour from the Lord was almost in sight! It was regrettable that through rush of work at Livingstone Medical College, Mr. Walter G. Gray, missionary-elect, was unable to be at the afternoon meeting, but he acted as lanternist at night.

Juniors and Seniors alike would relish other such gatherings as those of April 4th. During the evening, a recent death-chamber scene was storied by Mr. Gray. "*My father is dying; please, sir, come and see him*"—such was the request addressed by a young fellow of nineteen summers to Mr. Strickson. Our beloved missionary hastened away and found the sick man quite conscious, though unable to speak above a whisper. Written in large letters of chalk right across the wall, so that the dying man could see them, were the words, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" At the father's request the son very tenderly sung a Christian lyric, and Mr. Strickson read, prayed, and talked with the sick man, exalting and extolling Jesus, who gives victory over death and the grave to all who believe in Him. His eyes rested upon the text on the wall, and our missionary asked him "if he believed?" Placing his hand upon his heart, and looking upwards, he whispered, "*I am trusting, trusting Him!*" A few days afterwards he passed peacefully away, to be with Jesus. Mr. Strickson's yearn-

ing desire is that the "glad tidings" may be written not only with chalk on the walls of many more mud huts in Tinnevely district, but with the Spirit of the living God, in the fleshy tables of the hearts of those who are still ignorant of Him. The Lord grant this desire—his and ours.

S. G.

Aged Pilgrims' Corner.

PARENT SOCIETY.

THE 101st Annual Meeting will (D.V.) be held on Monday afternoon, May 4th, at 5 o'clock in the Mansion House, by permission of the Lord Mayor. Ernest Noel, Esq., J.P., D.L., will preside, supported by the Dean of St. David's, Messrs. W. Brooke (of Croydon), W. R. Mowll, M.A., and J. H. Hallett, Sidney Collett, Esq., F. A. Bevan, Esq., and A. Hayles. Tickets can be obtained at the office.

* *

A Sermon will (D.V.) be preached on Thursday evening, May 21st, by the Rev. James Ormiston, Rector of St. Mary-le-port, Bristol, and Editor of "The Gospel Magazine," in St. Stephen, Coleman-street, City. Service to commence at 7 o'clock.

* *

CAMBERWELL ASYLUM.

The 73rd Anniversary will (D.V.) be held on Thursday, June 25th, at the Asylum. In the afternoon Mr. J. W. Dance, of Leamington, will preach in the Chapel at 3.30 o'clock. Tea at 5, tickets 1s. each. In the evening, at 6.30, a public meeting will be held, presided over by J. Lane Densham, Esq. Messrs. J. W. Dance, O. S. Dolbey, J. Grundy, Thomas Jones, and other friends will give addresses.

* *

HORNSEY RISE ASYLUM.

The 37th Anniversary will (D.V.) be held on Friday, July 3rd, at the Asylum. In the afternoon Mr. E. Doveton, M.A., of Aston-sub-Edge, Worcestershire, will preach at 3.15 o'clock. In the evening, at 6.45, a sermon will be preached by Mr. J. Stephens, M.A., of Highgate-road. The Lady Visitors will also hold their Sale of Work on behalf of the Benevolent Fund. Gifts will be thankfully acknowledged. As some friends may not be able to send work or to be present, the Secretary will be happy to receive from them any pecuniary contributions to include in the day's results.

* *

ANNUAL REPORT.

Copies of the Annual Report, as presented at the meeting, will be sent to any friends who will circulate them. A full account is given therein of the Society's work during the past twelve-months.

Gone Home.

CHARLES HEWITT.

(Continued from page 132).

Entering into the service of Christ with the warmth and zeal of a first love, he was useful in the Sabbath school, and also preaching the Gospel in the adjacent villages. He felt called of God to preach the everlasting gospel, and was desirous of becoming a minister, and to this end in the process of time he was led to seek for admission as a student into the Pastors' College, which he appears to have entered about May, 1863. He held pastorates at Toddington, Breechwood Green, and Burwell. For a period of 22 years he was a stated minister of the Open Communion section of the Baptist Denomination. Our dear brother seems to have had many difficulties, and endured much opposition from friends for faithfully preaching the doctrines of discriminating grace, which ultimately led to a decision of resigning his connection with that system. In the providence of God, he removed to Ponder's End towards the end of 1896, and in November, 1897, was received into fellowship by the Church at Waltham Abbey, together with his beloved wife and wife's sister. Mr. W. Winters, at that time Pastor, our brother found to be a true friend and helper, which resulted in his being introduced to strict Baptist Churches, and receiving invitations to supply from many parts of the country. From that time until the end of 1907, our departed brother continued to minister as a supply to many of the Churches, although his name perhaps is more particularly connected with the little cause of truth at Ponder's End. He was a much-tried and afflicted man, but lived near to God, and by a large circle of friends in various parts was much respected and esteemed. An affliction of long standing caused him much suffering at intervals, when he would be laid aside for a considerable time.

He was a good soldier of Jesus Christ and a faithful minister of the gospel, zealous for the truth, and I believe he will stand in his lot at the last day in a high place.

The origin of the Strict Baptist Cause at Ponder's End: Under God, our brother was instrumental in raising this cause of truth, an account of which appeared in THE EARTHEN VESSEL for November, 1891, page 357. The day of small things was when a few friends gathered together in a room of a private dwelling-house, who loved the gospel of God's grace. Brother Hewitt preached from Exod. xxxiii. 14, "My presence shall go with thee." Encouraged from the first, our brother worked hard, soliciting help for the erection of a suitable place of worship. In going over old ground it may be recorded that two plots of land were purchased. The foundation stone was laid on August 6th, 1891, and the opening services held in the new chapel on May 26th, 1892. Although in this way connected from the first with the cause at Ponder's End, it was not until September, 1896, that our brother was recognised as the stated Pastor. The payment he received was small. He supplied the pulpit on two Sundays of the month only, but otherwise took upon himself much of the responsibility of the place, and acted in the capacity of Secretary and Treasurer, and continued to work hard for the extinction of the debt upon the building, which has been accomplished. In May, 1907, he resigned the pastorate, and with feelings of regret the Church accepted it. Assistance was then rendered him by the Pastors' Retiring and Widows' Fund, M. A. S. B. Churches.

In failing health for a considerable part of last year, our brother was stricken down again for the last time in January of this year. After five weeks of pain and suffering he passed away on the morning of February 9th, 1908, "For ever with the Lord." A beloved wife is left to mourn his loss, which loss she recognises is his eternal gain.

His mind appeared to be very clear, and he recognised his wife and friends who visited him, and now and again was able to give expression to a few comforting words. His hope was built on nothing less than Jesu's blood and righteousness. Only a few days before he died I was privileged to listen to a sweet testimony from his quivering lips,

concluding with "Other refuge have I none."

He is now with Christ, which is far better. May the lonely widow be cared for. —H. M. A., Ponder's End.

MRS. ELIZA NEWMAN,

the beloved wife of the senior deacon at Zoar Chapel, Cricket Hill, passed away on March 13th last. She was called by grace in early life chiefly through the instrumentality of her Sunday-school teacher who wrote to her as to her state and standing. From a diary kept in her early days it appears that she moved from place to place, but when attending at Frimley-road Chapel, York Town, Surrey, she spoke to the minister, Mr. Gates, about her soul's welfare, and was ultimately baptized by him on June 21st, 1857. She attended anniversaries at Farnham, Chobham, and Cove, when she heard, profitably, Messrs. Wells, Bloomfield, Stringer and Ball. In September, 1859, she heard Mr. Perritt at Cricket Hill preach from the words, "First the blade, then the ear, then the full corn in the ear." The word was much blessed, and she felt at home with the people. After tea on that day she went with Mr. Perritt and another friend to visit her grandmother, who was near her end, and found the conversation of Mr. Perritt to be what she delighted in, and at the close of the day's services we find her saying—

"Let Zion songs of triumph sing,
Gladness hath crowned this day;
Jehovah is my God and King—
He hates to put away."

From then until her last day her attachment to Zoar never abated—sunshine and shadow alternate—and she tells of trying days and of days of rejoicing. Our friend seemed to live close to the Master, was ever ready to defend His cause and speak a word to those she came in contact with. The writer recalls words of encouragement and counsel which she was ready and able to give.

During the last twelvemonth Mrs. Newman seemed to live above the world. For some time she had been unwell, and about Christmas time was taken worse and confined to her bed. She was willing to tarry if the Lord had further work for her to do; if not, she was ready to go. She requested the prayers of friends visiting her that she might have grace to be passive in the Lord's hands.

On March 12th the doctor expressed surprise at finding her so low and did not think she could survive the night. This proved correct, and about 2.30 a.m. she quietly breathed her last.

On March 18th her remains were laid to rest at Cricket Hill, the funeral service being conducted by Mr. Medhurst,

according to her request. The Church has lost a mother in Israel. Earth is the poorer, heaven the richer; for we are sure our loss is her gain.

H. J. PARKER.

JULIA REBECCA FEILDER,

our dear mother, was the child of godly parents, Joshua and Rebecca Pegrum, of Waltham Abbey. When twenty-two years of age she was baptized by Mr. Gorton and joined the Church at Ches-hunt, under the pastorate of Mr. S. K. Bland. She often remarked on the text of March 8th in Dr. Hawker's Portions (the date of her baptism): "From this day will I bless Thee." It is also interesting to note that the date of her burial (April 2nd) was the fifty-fourth anniversary of her first joining in Church fellowship. After some time she was transferred to Hanover Chapel, Tunbridge Wells, and in October, 1866, she was married at Keppel-street by Mr. S. Milner to our dear father, who was already a member of that Church, she joining on the first Lord's-day in November and continuing in membership there until she joined the Church above. Her Bible was her chief companion—next came Dr. Hawker's Portions. She was not a great talker. Could not converse as some can; but her gentle character and Christianity has left a savour behind which will not easily be forgotten. Friends who came to see her during her long illness often learnt lessons from her patient and uncomplaining life. Though she suffered long she was constantly referring to her many mercies. Since last Christmas her illness has been very changeable. On Saturday, March 29th, she told us that early in the morning she had seen a brightness filling the room, but there were other beings who terrified her. We said, "But they could not hurt you?" "No," she said, "I know they could not—and here is my Bible—that is a safeguard between them and me." The knowledge of having her Bible between the enemy and herself seemed to bring her comfort. During Saturday she seemed very tired and sleepy, and about 7 o'clock the next morning she quietly passed away in her sleep to awake in heaven, where "Sabbath has no end." We are left to mourn her loss, but we rejoice that she is now quite well and has bid adieu to pain and weariness. Mr. J. Easter, our former pastor, conducted a service in the house and also at the grave, where we laid her to rest with our dear father, there to await the resurrection.

The following accounts have been unavoidably held over—Martha Dunnell, Henry Brown, John Beck, Ann Ekins and James Attree.

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDWARD DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

THE profession of his faith, with which our last paper concludes, brings—we are sorry to say—our old friend’s account of his early experience to a close. The few remaining incidents we have to relate are therefore derived from other sources. Meanwhile we will glance at the history of the Cause which he was so largely instrumental in establishing.

Pictures of the past are generally acceptable. A copy of the small window-bill which announced the opening of the room we have mentioned, for the worship of God, will therefore be regarded with interest.

CONGREGATION OF CALVINISTIC BAPTISTS,
Gadsby’s Yard, 50, Tottenham Court Road.

MR. KERSHAW, OF ROCHDALE,

Will preach (D.V.) at the above Rooms,
Lord’s Days, Nov. 13th, 20th, and 27th, and Dec. 4th, 1842,
At eleven o’clock in the Morning and six in the Evening,
And on Wednesday Evenings at Seven.

During his sojourn in London this good man baptised the seven believers, as we have related.

A STRICT AND PARTICULAR BAPTIST.

For Edmund Dinham to avow that these words described him as a religious person, meant much. Though unobtrusive and retiring, he was an *intense* man. His convictions, once formed, were strong and abiding. “Just and tenacious of his purpose,” to quote Horace’s noble words, he did what he felt to be right with quiet determination and persistence. Such men are the strength of the Churches to which they belong. Had we, through God’s goodness, more of them in our communities to-day, there would be less of the feebleness and decay which all deplore.

To this congregation of faithful men, truth-loving and experimental ministers in their turn preached, and it was, from the first, obvious that the limited accommodation of the room was insufficient.

It happened that a chapel in Eden Street, Hampstead Road, was vacant, the lease of which could be purchased, though at a somewhat high price. The building would also have to be altered and renovated at no small expense. Many hearts at first sank at the responsibility. The outlay was, however, decided on, and the people were moved to contribute the sums required.

Five months after their first meeting they accordingly migrated to their new Sanctuary, which John Warburton, of Trowbridge, opened on April 9th, 1843.

It was now deemed the fit time for their formation into a Church. This was done in June, and on Sunday, the 11th, William Gadsby, who was then serving them, administered the Lord's Supper to the little assembly, which then numbered about twenty living and baptised Christians.

WHERE SATAN'S SEAT IS.

Few localities have been less appropriately named than Eden Street, Hampstead Road, at this time. Its inhabitants were persons of the lowest class, and if they did not actually molest, they obstructed and annoyed the worshippers at the little chapel, until it was necessary to obtain special constables to protect them, and enable them to come and go in peace. This continued through the whole ten years of their tenure, at the expiration of which it was stated that nearly £10 *per annum* had to be paid for the special attendance of the police to keep the door moderately quiet.

But where Satan's seat was, God maintained His sanctuary; and "unity, peace, and concord," combined with the "testimony" which He gave "to the word of His grace," made all hearts happy.

A settled pastor they do not seem to have thought of, but the able ministries of such men as Messrs. Gadsby, Isbell, Cowper, Kershaw, Warburton, Tite, Septimus Sears, and others—all competent to bring "the finest of the wheat" to God's living family—proved all they could desire.

A preacher greater than all these came to serve them, and from his lips they heard many discourses, which in their printed form are allowed to have been, considered merely as sermons, among the finest that have ever been published. It is not our purpose to refer further to Joseph Charles Philpot. We regard his character with strangely mingled feelings. For many reasons we revere his memory, while some of his proceedings fill us with sorrow and wonder. His scornful contempt of C. H. Spurgeon, his review of James Wells's Rahab sermon, his treatment of those with whom he did not agree in a certain notorious controversy, are to us inexpressibly sad. At this period, however, and for long after, the friendship between him and Edmund Dinham—now senior deacon of the Church—was close and confidential.

Thus ten happy years passed, when their growing numbers and the unsuitability of the locality rendered it imperative that another Sanctuary should be obtained. Ere, however, we continue their story we will glance at what during this time had occurred at

GOWER STREET CHAPEL.

Elated with his election to the ministry of this prominent and important sphere, Edward Blackstock, with almost inconceivable effrontery, appears to have solicited William Gadsby to minister in his pulpit. A copy of the reply he received (made by its venerated writer himself) is now before us.

A LETTER FROM WILLIAM GADSBY.

"MR. BLACKSTOCK. Sir,—Learning that you have given the people in London to understand that you are upon the mixed communion

plan, I have been led to reflect upon what you told me about the state of your mind upon this subject.

"I feel obliged to declare unto you, in the name of the Lord, that—taking into account the solemn statements you made and your since acting so contrary—you have put it out of my power to believe anything you may be induced to say, either about your misery or your joys, distresses or deliverances.

"I really feel as though I can never trust you again, but am compelled to believe that all the movements you have made of late years are grounded upon self; and that money has been your main object.

"As such, I wish to bid you a final 'farewell'; nor can I ever think of supplying at any place where you may be settled as Pastor.

"Observe. It is not merely your maintaining mixed communion which has led me to this conclusion; but your various changes, and the solemn declarations you have made and your acting contrary to them.

"So that I cannot believe that you act either under the influence of the fear of God, or in the least degree with tenderness of conscience, but purely 'for filthy lucre's sake.' Yours much grieved,
WM. GADSBY.

"P.S.—I mean to send a copy of this to a friend in London."

This friend was Edmund Dinham, who was informed on the same sheet that "the writer's object in forwarding him this copy was to give him and others an opportunity of judging the case, as many were unaware of the facts."

O that brethren so manly and truthful were multiplied in our day! "The wisdom that is from above is *first* pure, then peaceable"—but alas how rare now is the "sound speech that cannot be condemned" (Tit. ii. 8.)

Conduct which this gracious man could not sanction, God assuredly could not bless. No prosperity attended the new Pastor's ministry. The Church were increasingly unable to pay the interest of the £1,400 for which the chapel was mortgaged, and in 1847 their minister left them, "unwept, unhonoured and unsung," while as a Community they appeared to have been disbanded.

The mortgagee now foreclosed, and "having a full power of sale," directed that the lease of the chapel should be disposed of by auction on November 26th of that year. Thus, mainly through one man, the £2,600 which had been so cheerfully subscribed, was entirely sacrificed, and the premises become private property.

However, as we shall see, God had thoughts of love to the Eden Street friends, and His ripening purpose was in due time disclosed.

The Particulars and Conditions of this Sale, which are now before us, are curious. The chapel is stated to have "been open for a considerable period under the ministry of the Independent Methodist persuasion" (!) and to be calculated to "accommodate a numerous congregation, which would command at all times a handsome annual income from the pew-rents." Edmund Dinham was present at the Mart and recorded the sums bidden. The property

was, however, finally bought in by an agent of the mortgagee at £1,990 and declared *not sold*.

It was subsequently purchased for £1,700 by Arthur Triggs, who possibly had in view the handsome income from the pew-rents at which the auctioneer had hinted.

He was a truth-loving preacher of some ability, but his doctrinal extravagances and the verbosity of his style impeded his popularity and usefulness. Tobias Crisp was not more extreme than he, while his long, laboured and involved sentences were often bewildering. Nevertheless, J. C. Philpot, who knew him, wrote of him: "I have a great respect for Triggs" (Letters, page 163). Though an oddity he must therefore be deemed to have been a good and a God-sent man.

As time went on, it however became apparent that his hope to draw a remunerative congregation would not be realised. It was well that it was so. The enterprise had too much the appearance of a speculation to win the confidence of simple-hearted dissenters. Towards 1847 it was thus whispered that Gower Street Chapel would soon again be in the market. Thus "the cloud" was leading the Church, in the fortunes of which we are interested, to what has so long been its home.

(To be continued.)

BROTHERLY LOVE EXPRESSED AND EXEMPLIFIED.

BY PASTOR EDWIN WHITE, WOOLWICH.

"Let brotherly love continue."—Heb. xiii. 1. "Finally, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Cor. xiii. 11.

MUCH of the happiness and prosperity of the Causes of God on earth, depends on the conduct and deportment of the members of God's one family toward each other.

This is evident from the commandments of our Lord and the injunctions which abound in the inspired Epistles of the New Testament. The subject is therefore of high importance; and no apology will be needed for craving the spiritually minded reader's attention to what should be

THE ATTITUDE OF THE BELIEVER TOWARD THE CHURCH.

1st. *That of Union.* Every believer should be attached to a New Testament Church, but, alas! this is not the case. There are many spiritual gipsies roaming about without any Church home. They wander from place to place, never settling long anywhere. They spend about three months in one place, until the good Deacon announces, "The time has arrived to renew the quarterly sittings," and perhaps he may cast a significant glance their way. Then they are off again to seek "fresh woods and pastures new." They say that they no longer feel any union to the people. They do not seek to cultivate any union themselves, is the fact. It is no use bewailing the state of the Churches—that they are not what they were

in the past—unless each believer seeks to bring about that union, that cohesion and love, which were in former days. It is this isolation on the part of many which is the great weakness of our Churches. If all were banded together, the Church of Christ would soon be “Looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

2nd. *That of Helpfulness.* And here we touch upon another source of great weakness in our midst. Many who are in union with the Churches are only members in name; their real energies are not devoted to the Church of which they are members, nor do they seek heartily, prayerfully, and earnestly its best welfare. We would not judge any believers harshly. God knows their circumstances and how they are placed. But let everyone ask the question of himself, and answer it honestly as in the sight of God—“Am I doing my very best to help my brothers and sisters in Christ and the cause of God?”

Let all remember that if they do not help they hinder. They are an obstruction in the way of all spiritual progress; a cause of deep sorrow to the more active members of the Church. They damp their courage and impede their efforts in the Lord's service. The apostle mentions among the offices which God hath set in the Churches that of “helps.” Paul sends loving greetings to “Priscilla and Aquila, my helpers in Christ Jesus.” And, again, “Salute Urbane, our helper in Christ.” Let each believer seek to emulate the zeal and helpfulness of these godly men and women of olden time, and the Churches of Christ will be in a far more strong and healthy condition than they are to-day.

3rd. *That of Watchfulness.* Let all believers watch over their own conduct carefully, also that of their fellow-members; but, alas! few will bear reproof, even from their Pastor, much less from their fellow-members. They look upon it as a gross piece of impertinence if they are kindly told of a fault, and will leave the Church rather than own themselves in the wrong. This ought not to be. We ought to watch over one another for good. “Paul rebuked Peter to the face, for he was to be blamed,” he said. Every believer is a weak, fallible creature, and liable to err. “Let those, then, who are strong bear the infirmities of the weak, and not seek to please ourselves;” and let the erring brother be admonished. “Be not offended if your feet need washing, at the brother who comes in the spirit of the Master to perform that office for you.”

There is a lack in our Churches of this faithful watchfulness over one another, and there is certainly a great lack in believers of the right spirit in receiving any reproof, however kindly it is given. The Churches suffer through this. Members, if they are admonished, if they remain, they stand aloof with an aggrieved air, as much as to say, “They can never forgive the insult which has been offered to them.” The Church should be a loving family circle, where each one seeks the other's good; where there should be no jealousies, no heart-burnings, no unforgiving spirit ever cherished, but each one treated as a beloved brother or sister in Christ, as

though the best welfare of every member of the Church was of supreme importance to each of the others.

“ Make us of one heart and mind,
Courteous, pitiful, and kind ;
Lowly, meek in thought and word,
Altogether like our Lord.

Let us each for other care,
Each another's burden bear ;
To Thy Church the pattern give,
Show how true believers live.”

4th. *That of Adherence.* It is sad to ponder over the slight causes for which some believers will sever their connection with a Church. Someone has been appointed to an office which they felt that *they* were better able to fill, therefore they must carry their superior talents elsewhere, where they will be appreciated at their proper value. Some grow weary of their Pastor's ministry, though once they would have plucked out their own eyes for him. They imagine they have been slighted by some of their fellow-members. They will seek out a more congenial place where there is more warmth and love. The fact is their own hearts have grown cold ; the change is in them. “ They did run well, but now something hinders.” Some, God has prospered in earthly things, and now the house of their fathers is forsaken ; they seek a more fashionable company.

But ought these things to cause believers to sever their connection with a Church where, perhaps, they were brought to the Lord under the faithful ministry of that same Pastor, who travailed in birth for their souls, rejoiced in their conversion, baptised them, and received them into the Church of Christ ? Do they hold the sacred ties of Church-fellowship so lightly that they can sever them for any whim without the slightest compunction ? Did they not solemnly first give themselves to the Lord and then to the Church for His sake ? These bonds should be sacred and binding. They are as a marriage covenant between the believer and the Church, made as in the sight of God, and ratified again and again at the Table of our Lord.

“ When any turn from Zion's ways,
(Alas ! what numbers do ;)
Methinks I hear my Saviour say,
‘ Wilt thou forsake Me, too ?’

What anguish has that question stirred,
If I will also go ?
Yet, Lord, relying on Thy word,
I humbly answer, No.”

WHAT GOD TEACHES. When the Lord makes a true believer He makes a sinner feel that “ sin has reigned unto death ;” and that he is dead in sin by nature, and in the eye of God's law. He thus makes the sinner see and feel that he has but three things belonging to him—sin, death and hell. My hearer, what knowest thou of this ?—*James Wells.*

IDEAL CHURCHES AND THEIR EFFORTS FOR THE CONVERSION OF SINNERS.

"I ceased not to warn every one, night and day, with tears."—Acts xx. 31.

"Who can describe the joys that rise within the courts of Paradise
To see a prodigal return—to see an heir of glory born?"

"It is 'the everlasting Gospel,' and *not to be criticised.*" So Robert Hall is reported to have replied when pressed for his opinion on the preaching of James Parsons, of York.

All candid persons would, we think, express themselves similarly concerning the "Annual Records of the Metropolitan Association," with their accompanying Addresses and Papers. It would be unjust to parade the grammatical errors and incorrect expressions of men who have done their best, but to whom the advantages of early education have been denied; or to expect doctrinal precision from those who make no pretension to be accurate theologians—like John Stevens, William Palmer, Israel Atkinson, or John Hazelton.* The honest and earnest endeavours of those who do their best always demand a kindly and generous reception.

This conceded, we submit that we are not, therefore, precluded from a close and careful examination of these our brethren's deliverances. The public have a right to express an opinion on what is *published*, and therefore addressed to them.

The subject proposed for consideration on March 10th was *ideal Churches*. This necessitated, *as it received*, the presentation of a Gospel Church as portrayed in the Acts of the Apostles and the Pauline and other epistles, from which alone this ideal is to be gathered. No fault is found with what was advanced, but the omission of *one* topic, and the cursory and casual references to *another*, have caused some "great searchings of heart." To the latter, which is of present and pressing importance, attention is here sought. It is

THE CONVERSION OF SINNERS THROUGH THE MINISTRY OF OUR CHURCHES.

An *ideal* flock must receive the addition of lambs. An *ideal* family is gladdened with the birth of children. An *ideal* garden, besides its stately trees which "are full of sap," has its saplings and growing flowers. An *ideal* Church also, has frequent additions from the world by the conversion of sinners to God.

By sinners, here, it is not so much intended persons who have long been religiously and devoutly disposed, and to whom God, in rich grace, "has set His hand the second time" (Isa. xi. 11) by the ministry of the Word, and thus induced them to be baptised and to join the Lord's people.

* It should be remembered that these rose from low positions and acquired their knowledge, with God's good aid, after their call to the ministry, by hard and honest work. Stevens was a country shoemaker, and so bad a one that, like Dr. Carey, he never made a pair of shoes in his life. Palmer was a brick maker at Great Paxton, near St. Neot's; Atkinson a sawyer; and John Hazelton, as we relate in his Memoir, a journeyman wheelwright.—EDITOR.

For these we are abundantly grateful, but we here intend *conversions* in the good old evangelical sense of this grand word—such as Paul described as that of those who “had turned to God from idols to serve the living and true God, and to wait for His Son from heaven” . . . who “had saved them from the wrath to come” (1 Thes. i. 9, 10), and others who *had been* “the servants (or bondmen) of sin,” but now “obeyed from the heart the form of doctrine which had been delivered them,” and who had become servants (or, again, “bondmen”) to God, and had their “fruit unto holiness” (Rom. vi. 17, 22).

We have thus in mind real, right-down conversions—like those of Augustine, John Bunyan, or John Newton, the first Thorpe (who was saved in the act of mimicking Whitefield), or Wilson, the first Strict Baptist minister in Madras, who, like Huntington, had to abscond to avoid the legal consequences of his sin, or Lady Anne Erskine—persons who would assuredly have gone to Satan’s hell and been everlastingly damned but for the urgency of those who had preached Christ to them “with the Holy Ghost sent down from heaven.”

Of such conversions our fathers loved to sing—

“Lions and beasts of savage name put on the nature of the lamb;
While the wide world esteems it strange, gaze and admire and hate the change.”

No blame is attributed to our brethren in the ministry if such results are not more frequent in the present day. Our reverence for the sovereignty of God, and our conviction of the impotence of the Gospel, however faithfully preached, unless He makes bare His arm, repress the suggestion of unkind reflections upon them. Our point, however, is that no assembly is *an ideal Church* unless it receives additions from the *world*, of men and women who were unmistakably sinners, and whom the Lord has been pleased to save by Jesus Christ.

Nothing in our creed and practices as Strict and Particular Baptists need impede direct effort for the salvation of sinners. We hate duty-faith with positive loathing. We deny, with all emphasis, that the invitations of the Gospel are addressed to men as men, and we press them only on the consciously guilty and needy. We regard it as rank heresy to represent that the salvation of sinners depends on the will of man instead of on the immutable determination of God, and would not for worlds do so. But nothing in the negations which we are constrained to make, and the facts on which we must insist, need close our hearts to the tenderest pity for the lost, and the fullest and most faithful utterances of all that is solemn in the Law and alluring in the Gospel.

George Wright, of Beccles, we have been told, was wont monthly to preach a “hell-fire sermon,” and as his hearers gazed on his gaunt figure and pale face, dimly illuminated by the two pulpit candles, sobs and groans would be heard from many, as the reality of future perdition was insisted on by that faithful man of God—and with richly productive results.

We have known Charles Hill, when on fire with his message,

describe "the sinner's coffined corpse lowered into its dishonoured grave beneath the daisied sod, while the doomed and damned spirit hurried in the agony of apprehension to the hook and bar of its justly incensed God," till the strain of listening longer, was well-nigh unbearable.

These, of all men, were prompt to "contend earnestly for the faith once delivered to the saints," and suffered much in defence of the truth. Yet they were bold in rebuking sin and mighty in seeking to "turn many to righteousness."

We ask whether such preaching is not essential to the ministry of an *ideal* Church, though so rarely to be found in our own causes? Ideals are of high importance. If they are low—if the accepted standards fall beneath God's requirements—is not failure certain? This partly accounts for the terrible apathy of our congregations and the lack of interest in the welfare of Zion. It almost seems as if many of our congregations had ceased to desire and expect definite blessing.

Meanwhile, how poor and attenuated is our conception becoming of the greatness, grace, and glory of the Lord Jesus, through our attenuated conception of the eternal hell from which His blood delivers, and the joys which await those whom He saves.

O that God would increase the interest of our Churches in the salvation of the lost! O for the realisation of our highest ideals of preachers—for ministry in our pulpits that shall once more, as in the days of old, point lost sinners to the lost sinner's Saviour!

Brother in God's high service, When do you *know* that your ministry was last blessed to the conversion of a sinner? And is it your agonising prayer that men, through you, may "flee from the wrath to come?"

Dear Christian reader, are you praying God that in the pulpit of your chapel words may be spoken which shall be owned to the bringing of lost men to Christ?

Till such prayers are wrung from living hearts, little will be effected by our talking about *ideal Churches*.

GOD EITHER PUNISHES OR PARDONS SIN.—God ever stands to His purpose and promise; and appears righteous in His works, either in conquering a sinner by His justice, or overcoming and removing his sins through grace by faith. Thus He saves the sinner, and orders the very sins of the elect to exalt His mercy; though sin is not in its own nature, but by divine wisdom, the cause of glorifying God's grace. And so He most justly punisheth the sinful world for their own sins, and the sins of the elect in their Mediator.—*Dorney's Divine Breathings*.

THE DEVIL CAN QUOTE SCRIPTURE, as recorded in Luke iv. 10. Yes, but he often mis-quotes and mis-applies it, as when seeking to tempt the Saviour to presumption. Brethren, be sure to quote God's words correctly. Be as unlike the devil as you can.—C. H. S.

IS THE READER "ALMOST" OR "ALTOGETHER"
A CHRISTIAN?

BY MATTHEW MEAD, 1672.

WE are apt to make mistakes as to the times that are past. Many, for instance, imagine that in the days of our Puritan forefathers pure and undefiled religion was all but universal and that the form of it, which is a mere hollow and empty profession, was comparatively unknown. The published sermons and the other writings of the godly preachers of the period, however, reveal the fact that things were then much as they are now. There *was*, as there always will be, "a remnant according to the election of grace." Many, however, claimed to be spiritually minded who lived in sin. Many waved the banner of profession high who were not true soldiers of "the Great King."

To warn these of their danger and expose their delusion was, therefore, no small part of the duty of a faithful minister of the Gospel.

Matthew Mead, a Congregational Minister at Stepney, was the author of a once famous treatise on this subject, entitled "The Almost Christian Discovered, or The False Professor Tried and Cast." An early copy of this is before the writer as he pens these words, and he can but think that a few paragraphs may, with God's blessing, be useful in these sad days of shallow, hollow, empty profession, when so few who profess to be pious appear to know anything experimentally of the power of godliness.

No further introduction is needed.

THERE are very many in the world that are almost, and yet *but almost* Christians; many that are near heaven, and yet are never the nearer; many that are within a little of salvation, and yet shall never enjoy the least salvation; they are within sight of heaven, and yet shall never have a sight of God.

There are two sad expressions in Scripture, which I cannot but take notice of in this place. The one is concerning the truly righteous. The other is concerning the seemingly righteous. It is said of the truly righteous, he shall "scarcely be saved" (1 Pet. iv. 18); and it is said of the seemingly righteous, he shall be *almost saved*: "Thou art not far from the kingdom of God" (Mark xii. 34).

The righteous shall be saved with a *scarcely*, that is, through much difficulty; he shall go to heaven through many sad fears of hell. The hypocrite shall be saved with an *almost*; that is, he shall go to hell through many fair hopes of heaven.

There are two things which arise from hence of very serious meditation. The one is, how often a believer may miscarry, how *low* he may fall, and yet have true grace. The other is, how far a hypocrite may go in the way to heaven, how *high* he may attain, and yet have no grace.

The saint may be cast down very near to hell, and yet shall never come there; and the hypocrite may be lifted up very near to

heaven, and yet never come there. The saint may *almost* perish, and yet be saved eternally; the hypocrite may *almost* be saved, and yet perish finally. For the saint at worst is really a believer, and the hypocrite at best is really a sinner.

My design—continues this author—is not to make sad the souls of those whom Christ will not have made sad: I would bring water not to “quench the flax that is smoking” (Matt. xii. 20), but to put out that false fire that is of the sinner’s own kindling, lest walking all his days by the light thereof, he shall at last “lie down in sorrow” (Isa. l. 11). My aim is to level the mountain of the sinner’s confidence, not to weaken the hand of the believer’s faith and dependence; to awaken and bring in secure formal sinners, not to discourage weak believers.

I would premise, that though many may go far, very far in the way to heaven, and yet fall short, yet that soul that has the least true grace shall never fall short: “The righteous shall hold on his way” (Job xvii. 9).

Though some may do very much in a way of duty, as I shall show hereafter, and yet miscarry; yet that soul that doth duty with the least sincerity shall never miscarry; “for He saveth the upright in heart” (Psa. vii. 10).

A RELIGION WHICH WILL NOT SAVE DESCRIBED.

See what God saith of His ancient people; He gives them a high character for a choice people, one would think: “They seek Me daily; they delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinances of justice; they take delight in approaching to God” (Isa. lviii. 2).

See how far they went. If God had not said they were rotten and unsound, we should have taken them for the “he-goats before the flock” (Jer. i. 8), and ranked them among the worthies. Pray observe,

They seek God.—Now this is the proper character of a true saint. True saints are called “seekers of God.” “This is the generation of them that seek Him, that seek thy face, O Jacob” (Psa. xxiv. 6), or, O God of Jacob. Lo, here a generation of them that seek God; and are not these the saints of God? Further,

They seek Him daily.—Here is diligence backed with continuance, day by day; that is, every day, from day to day. They did not seek Him by fits and starts, nor in a time of trouble and affliction only, as many do. “Lord, in trouble have they visited Thee: they poured out a prayer when Thy chastening was upon them” (Isa. xxvi. 16). Many, when God visits them, then visit Him, but not till then; when God pours out His afflictions, then they pour out their supplications. This is scamen’s devotion: when the storms have brought them to “their wits’ end, then they cry to the Lord in their trouble” (Psa. cvii. 27, 28). Many never cry to God till they are at their wits’ end; they never come to God for help, so long as they can help themselves. But now these, whom God here speaks of, are more zealous in their devotion: the

others make a virtue of necessity; but these seem to make conscience of duty; for, saith God, "they seek Me daily." Surely this is, one would think, a note of sincerity. Job says of the hypocrite, "Will he always call upon God?" (Job xxvii. 10). Surely not; but now this people call upon God always, "they seek Him daily;" certainly these are no hypocrites. Yet further the Lord says,

"*They delight to know My ways.*"—Surely this frees them from the suspicion of hypocrisy; for they say not unto God, "Depart from us; for we desire not the knowledge of Thy ways" (Job xxi. 14).

They are "*as a nation that did righteousness.*" Not only as a nation that spoke righteousness, or knew righteousness, or professed righteousness; but as a nation that did righteousness, that practised nothing but what was just and right. They appeared, in the judgment of the world, as good as the best.

They seem true to their principles, constant to their profession, better than many among us, that cast off duties, and forsake the ordinances of God; but these hold out their profession: "*they forsook not the ordinance of God.*"

"*They ask of Me,*" saith God, "*the ordinances of justice.*" They will not make their own will the rule of right and wrong, but the law and will of God; and therefore, in all their dealings with men, they desire to be guided and counselled by God: "They ask of Me the ordinances of justice."

"They take delight in approaching to God." Surely this cannot be the guise of a hypocrite. "Will he delight himself in the Almighty?" says Job—no, he will not (Job xxvii. 10). Though God is the chief delight of man (having everything in Him to render Him lovely, as was said of Titus Vespasian), yet the hypocrites will not delight in God. Till the affections are made spiritual, there is no affection to things that are spiritual. God is a spiritual good; and therefore hypocrites cannot delight in God. But these are a people that delight in approaching to God.

I hope by this time the truth of the point is sufficiently avouched and confirmed, "that a man may be, yea, very many are, *almost*, and yet no more than *but almost* Christians." Therefore,

"Let us ask the important question, brethren, be not too secure,
'What is it to be a Christian?' How can we our hearts assure?"

THE USES OF ADVERSITY.—One great design of God in the troubles He sends upon His people, is effectually to teach the exceeding vanity of the creature, and thus to embitter the things of this world to them, to wean their hearts from them, to bring earthly things out of request with them, to make them see that there is no true contentment nor solid satisfaction for the soul to be found in them, and to make them see where true happiness and contentment are to be had—even in God and in Christ alone, for whom their souls were created, redeemed, and sanctified.—*John Bunyan.*

RECONCILIATION.

BY ALBERT VINE, COURLAND GROVE CHAPEL, CLAPHAM, LONDON.

OUR subject suggests a condition of enmity, which has caused estrangement and alienation and which requires a complete healing of the breach to bring about mutual peace and harmony. It involves the great mystery of Christianity—the intervention of our Lord Jesus Christ, acting as Mediator between a righteous and holy, yet offended, God and fallen and guilty men. We have therefore before us this great subject in a twofold aspect, and will endeavour to show, as briefly as possible, what it really means.

BY RECONCILIATION is meant the full and complete satisfaction of the claims of the law on the sinner by the infliction of its penalty on the Lord Jesus Christ as the sinner's Substitute. Our first business will therefore be to consider the principle in which the whole originates. This is—that the authority of the Law must be maintained by the Lawgiver, and that when the guilt of law-breaking is incurred, its sentence must be carried into effect.

In common life, utter confusion follows if the Law is defied by those who should obey it, or allowed by those whose place it is to maintain it but fail to do so. If its dignity and authority are not upheld, anarchy follows. Thus the universal principle of Law is that expressed in 2 Sam. xxiii. 3, "He that ruleth over men must be just, ruling in the fear of God."

If, however, this is inflexibly done, it will lead in many cases to a conflict between law and love.

This was the conflict experienced in the mind of Brutus* when his sons were convicted of conspiracy against the Roman Republic. The judgment of the law was that they must die; but the plea of love was "Let them live." The law cried, "Condemn." Love said, "Have mercy." Nor is it hard to realise the conflict which raged in that father's heart and the struggle which it cost him to sentence them to death.

This conflict between law and love is also exemplified in the case of David. Absalom, who had murdered his brother Amnon, fled to Geshur, where he remained in banishment for three years. Then arose a conflict in David's mind between law and love. He was comforted concerning Amnon and he loved Absalom, whom he longed to have back. "The soul of King David longed (or was consumed) to go forth unto Absalom." Love therefore would have restored him, but law forbade his restoration. David was king; he was therefore responsible for the administration of justice and bound to uphold the righteousness of the government, and not to allow it to pass unvindicated through the tenderness of a father's

* Not Marcus Lucius Brutus, by whom Julius Cæsar was murdered, but Marcus Junius Brutus, one of the founders of the Roman Republic in the 6th century, B.C. When First Consul his two sons were brought before him charged with conspiring against the Government, and condemned to death by him—

"The *public* father who the *private* quelled,
As on the dread tribunal sternly sad."

—Thomson's "Winter."

heart. He was compelled, therefore, to forbid Absalom's return, though his own soul was consumed by his love for him.

Now, cannot we believe in exactly the same conflict between love and law in the mind of a perfectly holy God? There is in Him a righteousness infinitely more righteous and a love infinitely more tender than ever was known in man, nor can we be surprised that His law cannot be set aside, or that His love yearns over the sinner even while He passes His just sentence upon him on account of the sin?

We sometimes hear the punishment of sin mentioned as if it were fierce and cruelly pitiless. It should rather be regarded as an imperative necessity imposed upon an impartial Judge by the righteous claims of a violated law. In passing sentence he does not act vindictively. Indeed, some have suffered more acutely at the moment than did the criminal before them. Nor when the Home Secretary signs the warrant for the execution is he to be deemed unfeeling. Both are simply maintaining the law, as they are bound to do, whatever their sorrow or compassion.

Why, then, should it be thought strange if there is the same combination of attributes in God? He is the Head of the universe; nor do we know how many worlds are under His control and observant of His government. Beyond a doubt, millions are dependent upon His rule. Are, then, presumptuous men to impute it to defective love in Him if He does not allow the law to be played with at their pleasure? So far from its indicating this, it is obvious that to give a loose rein to the violation of law would be to act most unlovingly to the creatures whose Creator and Benefactor He is. The tenderness of a compassionate heart might urge that transgression should pass unnoticed, but the imperative claims of an impartial government absolutely require that "the Judge of all" should never make light of sin.

This, then, brings us face to face with the great difficulty that has called forth the Gospel, viz., in what way can the law be vindicated, and yet the sinner who has broken it be saved? The woman of Tekoah, when she went to King David respecting the restoration of Absalom, employed remarkable words when she affirmed of the Most High that "He does not respect any person, yet doth He devise means that His banished be not expelled from Him" (2 Sam. xiv. 14). According to this, He shows no partiality and "respects no man's person," and yet without partiality has contrived that offenders may be fully and irrevocably forgiven. How this is effected we reserve for a second and concluding paper.

OUT OF DEBT AND IN DEBT.—"Owe no man anything," says the holy Apostle. This I would seek to carry out, nor would I purchase the smallest thing without being sure that I shall be able to pay for it. With my Lord it is, however, different. To Him my all I owe; nor shall I ever be able to pay Him anything in return. Happily it is no dishonour (but rather the reverse) to be deeply in debt to Jesus Christ.

THE SAVIOUR'S INTERVENTION.

BY FRANCIS QUARLES (1592—1614).

THIS is a fine example of what is styled Personification—a bold and beautiful figure of speech in which inanimate objects or things which exist only as ideas in the mind, are spoken of as if they were human beings. Thus in the Bible the fields at harvest time are said to “sing and shout for joy,” and the year to be “crowned” with the goodness of God (Psa. lxxv. 11, 13), and “mercy and truth” are affirmed to “have met,” and “righteousness and peace to have kissed each other” (Psa. lxxxv. 10).

The introduction of the Saviour as a person into the poem, perhaps, goes to the utmost limit of the reverence due to the Son of God, but the strain of the whole is so evangelical and devout as to plead that it be not forgotten. Its similarity to the admirable paper on “Reconciliation” in this number suggested its insertion here.

It was a great favourite both with John Hazelton and Charles Hill, the former of whom more than once observed that it first suggested to him the use of this figure in preaching, and that, when judiciously used, he deemed it a most effective style of address.

The book from which it is taken is called “Emblems (or Pictures), Divine and Moral,”* because each poem is based upon what is depicted in the quaint and curious engraving which precedes it.

“Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified” (Psa. cxliii. 2).

Jesus. Bring forth the prisoner, Justice.

Justice. Thy commands

Are done, just Judge; see, here the pris'ner stands.

Jesus. What has the pris'ner done? Say what's the cause
Of his commitment?

Justice. He hath broke the laws

Of his too gracious God; conspired the death
Of that great Majesty that gave him breath,
And heaps transgression, Lord, upon transgression.

Jesus. How know'st thou this?

Justice. E'en by his own confession;

His sins are crying, and they cry aloud;
They cried to Heaven; they cried to Heaven for blood.

Jesus. What say'st thou, sinner? Hast thou aught to plead
That sentence should not pass? Hold up thy head
And show thy brazen, thy rebellious face.

Sinner. Ah me! I dare not; I'm too vile and base
To tread upon Thy earth, much more to lift

* It was recited on a Sunday-school anniversary occasion many years since by three boys, one of whom was George Ruffell, our esteemed contributor, Rufus, and another, Rev. John Jackson, J.P., formerly of Sevenoaks. It produced a profound impression on the congregation and (so our friend Hill told us) was spoken of for many years afterwards in the locality of Stoke Ash Chapel.—EDITOR.

Mine eyes to heaven; I need no other shrift*
 Than mine own conscience; Lord, I must confess
 I am no more than dust, and no whit less
 Than my indictment styles me. Ah! if Thou
 Search too severe, with too severe a brow,
 What flesh can stand? I have transgressed Thy laws;
 My merits plead Thy vengeance: not my cause.

Justice. Lord, shall I strike the blow?

Jesus. Hold, Justice, stay!
 Sinner, speak on; what hast thou more to say?

Sinner. Vile as I am, and of myself abhorred,
 I am Thy handy-work, Thy creature, Lord,
 Stamped with Thy glorious image, and at first
 Most like to Thee, though now a poor accurst,
 Convicted caitiff† and degenerate creature
 Here trembling at Thy bar.

Justice. Thy fault's the greater;
 Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;
 Speak, sinner; hast thou nothing more to say?

Sinner. Nothing but Mercy, mercy! Lord, my state
 Is miserably poor and desperate;
 I quite renounce myself, the world, and flee
 From Lord to Jesus, from Thyself to Thee.

Justice. Cease thy vain hopes, my angry God has vowed;
 Abused mercy must have blood for blood;
 Shall I not strike the blow?

Jesus. Stay, Justice, hold;
 My bowels yearn, my fainting blood grows cold,
 To view the trembling wretch; methinks I spy
 My Father's image in the prisoner's eye.

Justice. I cannot hold.

Jesus. Then turn thy hasty blade
 Into My side; let there the wound be made;
 Cheer up, dear soul; redeem thy life with Mine:
 My soul shall smart, My heart shall bleed for thine.

Sinner. O groundless‡ deeps! O love beyond degree!
 Th' Offended dies to set th' offender free.

PREDESTINATION AND PRECAUTION.—C. H. S. once told his students of two Turkish soldiers who were on the eve of an engagement. As one busied himself to put his gun in good order, the other laughed at his pains. "If," said he, "it is ordained that a man is to shoot you, all your trouble will be of no avail." "True," was the reply, "but if it is ordained that I am to shoot a man, and my gun won't go off, it will be awkward. I think I had better be prepared for what may happen."

* *Shrive* is the old word with Papists for confessing sin to a priest and giving absolution to a penitent. *Shrift* therefore means confession and also absolution, especially to a dying man, the latter sense being the more general. Here *shrif* means confession. "I need no other consideration to enforce my confession of sin than my own accusing conscience."

† *Caitiff*, ordinarily a mean, worthless person, but here to be understood to mean, as in Spencer, one who has been taken captive—an accused man who has been captured by a constable.

‡ *Groundless*. Having no ground, or bottom—unfathomable.

COME YE TO THE WATERS.

“The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—Revelation xxii. 17.

The phraseology of this highly figurative passage is based on an experience familiar to all who have travelled in African deserts.

The stock of water with which they had provided themselves is exhausted and their thirst has become great. No cluster of palm trees is in sight to indicate the locality of an oasis and their condition is becoming serious. Perhaps also the delusive mirage has mocked their misery.

In their extremity they depute three or four detachments of their company—men with keen vision and experienced to explore such localities—to go in different directions in search of water.

At length, after long quest, one of these parties of pioneers, to their joy, discover “waters in the wilderness,” and shout “Water, come!” to intimate this to the rest. Those that are first to hear them, repeat the cry, that others may hear them; till at length the whole of the pioneers echo the rallying words and the entire company find their way to the newly-found Elim, and “drink and live.”

What vigour and vitality does this impart to this blessed and long-loved passage.

“The Spirit and the Bride say, Come.” The Holy Spirit goes first. When He teaches a sinner, and convinces him of what he is, and he feels sin to be as a fire in his bones, and the law of God to be as a fire in his conscience, he is solemnly moved by an apprehension of eternal damnation. Now the Holy Spirit to such saith “Come.”

And where the Bride sees such, she also says, “Come.” Come and tell us what the Lord has done for your soul. Tell us how you came into this condition and what your soul-troubles are. Not inviting those whom the Holy Spirit has not first touched, which would be taking God’s place. If I invite a man whom God has not invited, and whom God hath not touched; if I go and tell a man whom God has not called to come; if I do this I take God’s place. I thus usurp the prerogatives of the Most High.

All the invitations of the Bible are marked by characteristic distinctions. It is him that *thirsteth*, him that *hungereth*, and him that labours and is *heavy laden*. If I invite those the Lord does not invite, I certainly take the Lord’s place.

So then it is the Spirit first, and the Bride next. “And let him that heareth”—that is, the minister, the friend of the Bridegroom—“let him say, Come.”

“And let him that is athirst come,” And whosoever will—then here is the *will*—“let him take the water of life freely;” referring to the freeness of God’s grace in the salvation of a sinner from first to last.—*James Wells*.

THE VALUE OF TRIALS.—Emergencies have usually a double effect. They bring the soul to God *in prayer* and God to the soul *in pity*.—*Rufus*.

NOT APPOINTED TO WRATH.

AN ANECDOTE OF THE LATE C. H. SPURGEON.

THE great Preacher never wearied of ascribing his early religion and his passionate devotion to the Saviour, under God, to his loving and gracious mother, especially to her prayers *for* and *with* her children on Sabbath evenings—after she had read to them a portion of “Alleine’s Alarm to the Unconverted,” or some other book containing direct appeals to the consciences of unconverted persons.*

She rejoiced in his conversion, though regretting that he became a Baptist. Her tenets were moreover Arminian, while he almost from the first was a decided Calvinistic. This, as might be surmised, led to occasional discussions between them.

In her husband’s frequent absence, she often entrusted to her eldest son the conduct of their family devotion, leaving it to him to select a portion and offer the prayer, as she did herself at other times.

One morning she made choice of 1 Thess. v. and, for his special edification, laid stress on the 9th verse. This she read thus:—“God hath NOT appointed us to wrath,” and she gave him a searching look as she emphasized the adverb of negation.

At evening worship it was Master Charlie’s turn to act as domestic chaplain. He also selected the same chapter, but gave another turn to the verse in question. “God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.”

He thus made it plain that the inspired words are not a denial of God’s decree of predestination, but affirm that salvation results from the favour of God to His own people in accordance with His ancient and sovereign appointment.

The lad was but sixteen years of age, though so evidently taught of the Lord.

This we heard from the lips of our beloved President in 1863, at one of his delightful Monday afternoon meetings with his Students, which were discontinued in after years.

Reader, endless woe will be my portion and yours unless we obtain salvation by Jesus Christ through God’s predestination. Then, if He so favour us, we shall turn to Him, serve Him, and wait for His Son from heaven—“even Jesus,” who by the agony of His soul and the blood of His broken heart “delivered us from the wrath to come.”

RENEWED CONFIDENCE often comes during the act of prayer. Thus in Psalm lxii. 2, David says “He is my defence. I shall not be *greatly* moved.” In verse 6 his faith has received strength; his fear has left him, and he declaims “He is my defence, I shall not be moved,” for he now felt sure that nothing could disturb his heart.

* See Chapter IX. in C. H. Spurgeon’s Autobiography, published by Passmore and Alabaster.

THE DAY OF POWER.

"Thy people shall be willing in the day of Thy power."—Psalm cx. 3.

DEPRAVED by nature, heart and will,
And lost in Adam's fall,
We love the broader way until
We hear Thy gracious call.

When Satan saw God's image fair
In our first parents' face,
He subtly then did lay the snare
That image to erase.

Still Satan walks a garden fair,
Bedecked with treacherous skill,
And tempting fruits are ever there
To gratify the will.

His power, though limited, is great,
To ensnare th' unwary feet;
Since we have lost our first estate
His victory is complete.

Coggeshall.

Until the Lord with mightier power
Convinces us of sin;
When leper-like and from that hour,
We cry, "Unclean! unclean!"

How willing, then, he only knows
This willingness who feels,
Which Jesus gives alone to those
He wounds before He heals.

With supplications to His throne
He brings the contrite heart,
And there His mercy He makes known—
Peace, perfect peace 't impart.

For oh, He died new life to give.
New will, new thoughts, new aims;
And all who come to Him shall live,
His holy Word proclaims.

"ALICIA."

THE CARPENTER OF NAZARETH.

"Is not this the carpenter's son?"—Matthew xiii. 55.

I LOVE to think that He who left His home of light in heaven,
And sojourned in this world of sin that we might be forgiven,
Before He entered on His course of sorrow and of strife,
Had numbered thirty patient years of unobtrusive life.

The "Carpenter of Nazareth!" Come, stubborn heart of mine,
And learn what all should surely learn from this dear Lord of thine,
Who knew Himself the Lord of all—of all the living Head,
Yet toiled as other workers toil to win His daily bread!

I trust no legendary lore—I know His face was fair,
But human eyes could never see a shining halo there;
'Twas truth and patience, love and grace, and sweet humility,
That gave the radiance to His face and beauty to His eye!

I know He loved life's simple ways and filled His lowly place,
Through all those busy, toiling days, with winsomeness and grace.
I know He loved His mother—aye, I know she loved her Boy,
And marked His course from day to day with deep and thankful joy.

And quiet word and patient deed, and thoughtful love and care,
And silent help for others' need, went with Him everywhere:
And tender balm for others' woe and help for others' ease,
Through all His gentle life I know were daily ministries.

And I?—I fret and strive and long through all my quiet days,
And pant to join the busy throng and tread the wider ways;
I miss the duties lying near, forget that God knows best,
While hearts are sad that I might cheer, and tired that I might rest!

God grant me of His wondrous grace! God teach me to be still,
Content to fill a lowly place, so I but do His will!
And thus, through all the coming days, in sun or shadow dim,
My life shall be a psalm of praise that rises up to Him! C.

WEARYING TRIALS.—The slights of friends, the shots of Satan,
and the Lord's silence make one feel, "Oh! that I had wings like
a dove, for then would I fly away and be at rest!"—*Rufus*.

REVIEWS, LITERARY NOTES, ETC.

Amor Patriæ and other Poems, by Mercie L. Brand. To be obtained only of M.L.B., Belgaum, Guildford. Price 3d.

A LITTLE book of unpretending verses of rare sweetness, which manifest a facility in correct scansion and accurate rhyming which is very uncommon. Emma Tatham wrote her wonderful "Dream of Pythagoras" before she was twenty. Esther Pearson's "Buds of Hope" was the production of one who in her childhood *literally* "lisp'd in numbers and the numbers came," and equal spontaneity is apparent in the few pieces before us, which are also the production of a juvenile singer who has not yet attained her majority. Of the twelve poems—though all are good—the first manifests the highest metrical ability. It is the song of a patriotic young lady who, after sojourning abroad, is crossing the Channel on her homeward voyage. She thus greets the white cliffs of old England as they first appear into view:—

"My Land! My Land! on thy
silver strand
I can hear the breakers roar;
And the gay white foam, as it
dances home,
Is bearing me to thy shore.
In the misty morn ere the day
is born
I shall cross the harbour bar;
And my barque will rest in thy
haven blest,
By the light of the Morning
Star."

The remaining eleven, though less meritorious, are more distinctly religious, and thus this collection will gratify, and we hope edify, many readers of different orders of mind.

The A.B.C. London and Suburban Church and Chapel Directory. Banks and Son, Racquet Court, Fleet Street, E.C.

ANOTHER of our publisher's marvels. Here we have ample particulars of all the places of worship in and near London, with the full names and postal addresses of their respective clergymen or ministers. Surely this must be a dear book—five shillings at least, and cheap at that! Messrs.

Banks and Son, however, modestly reply—after the fashion of store chemists—"No, our price is twopencc." We are really much obliged to them for again issuing this long-valued annual.

The Origin of Evil, and other Sermons, by the late Rev. A. W. Momerie, M.A., Prof. of Logic and Metaphysics, King's College, London. First cheap edition, 6d. London: H. R. Allenson, Ltd., Racquet Court, E.C.

THIS book is a cheap reprint of a class about which it is hard to give an opinion. Their writers, who were men of broad sympathies and philanthropic purposes, aimed at the propagation of "common-sense religion," which, being interpreted, is a religion into which the principles of rationalism largely enter. Differing greatly on some points, they are agreed in hating Calvinism; they regard God's natural relation to mankind as paternal rather than that of a Creator, Preserver, Benefactor, and moral Governor who will be the Judge of all. That Christ is, in a sense, Divine they believe, but what He effected on earth and how this benefits men seem to them a matter of grave uncertainty. They have faith that a beautiful future will compensate for the ills of the present and the past, and trust with Tennyson—

"that somehow good
Will be the final goal of ill."

All this we regard as error, and deem Robertson of Brighton, Charles Kingsley, F. D. Maurice, Llewellyn Davies, the author of this book, and others as men to be regarded with extreme caution. On the other hand their writings are often fresh, forcible, and suggestive, and contrast greatly with the tame and conventional productions of many evangelical authors. Shall we therefore recommend young and inquiring men to read or to eschew such books as this before us? We would reply—not unless they are at peace with God through Jesus Christ—not unless they are favoured with a clear and comprehensive view of the plan of Salvation—and not if such miscellaneous reading will absorb time

which should be devoted to the Bible and the great Christian classics, which should ever have foremost attention. *Then and only then*

will it be wise to read such literature as this. This book is excellent of its class and a wonder of good getting-up and cheapness.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. H. G. HURRELL AT CHELMSFORD.

THE Recognition Services in connection with the settlement of Pastor H. G. Hurrell were held on Easter Monday, April 20th.

In the afternoon Pastor T. L. Sapey, of Brixton, presided, and after reading two short Psalms called upon Mr. Garrard, of Ipswich, to ask the Divine blessing upon the meetings.

Pastor H. T. Chilvers, of Ipswich, delivered an earnest address upon the "nature of a Gospel Church." The Pastor then related his call by grace, which was as follows:—

"I am standing before you to-day under very different conditions to what has been my wont since I have been in Chelmsford, and feel it is no easy matter to talk about myself. I was born of godly parents in 1884. In the providence of God they removed from the place of my birth to a village about six miles from Norwich. It was while living here that I and my brothers and sister were sent to Sunday-school at the Baptist Chapel at Claxton, over which Mr. Sapey was then Pastor. I remember no serious impressions in those days, excepting that I was very fond of going to Sunday-school.

"The first serious impression I remember was after I had left school and was engaged by my grandfather 'keeping sheep.' One summer's day, about half a mile from the village, I heard strains of music, and being very fond of music I went across the field in order to hear them better; it proved to be a 'German band' playing one of Sankay's well-known hymns—'Bright, beautiful Home.' I listened until it was finished: how I felt I really cannot tell; but I know I was filled with one thought, 'Shall I ever go to this home?' Answer the question I could not. I sat down in the field and gave vent

to tears; I selected a corner where I felt I should not be seen, and without any covering for my head, save the sky, I knelt down and asked God if He would help me to be a Christian, so that I might go to this beautiful home when I died.

"When about 14½ years of age my parents sent me to Norwich to learn the 'harness-making,' and to lodge with my uncle. In the workshop my lot seemed cast among those who cared not for God, but were continually blaspheming His holy name; and now that the restraints of a Christian home were no longer about me, I gradually left off attending God's house, and mixed with those who abused the Sabbath. This went on for nearly a year, although I was during that time continually suffering from the torture of a guilty conscience. I thought I would like to see what some of the Norwich Chapels were like, so Sunday after Sunday I went from place to place, not caring very much for any, until one Sunday evening my uncle asked me to go with him to hear Mr. Phillips, then Pastor of St. Mary's Baptist Church, Norwich. I went, and went again the next Sunday morning by myself, and although I could not explain to anyone the reason, I felt I must continue. So I did, sometimes by myself, and sometimes by my uncle's advice. The preaching of Mr. Phillips seemed to revive the memory of the music I heard in the field, and I became very anxious about my state before God, and I felt that should I die hell would be my lot. One Sunday evening Mr. Phillips, during his sermon, quoted two lines of a hymn which went home like an arrow—

"To-morrow's sun may never rise
To bless thy long-deluded eyes."

During the rest of the service I sat and trembled. At the close Mr. Phillips invited 'anxious ones' to his vestry. I resolved that I would

go before I had left the Chapel. However, the enemy of souls persuaded me it was no use, and I felt he was right, and concluded I would not go. However, just as we left the Chapel my uncle told me he had been watching me, and felt I ought to go round and see Mr. Phillips. After a little persuasion I went. I remember nothing much of the interview, until Mr. Phillips went down upon his knees and prayed; and as he prayed, the light came; I saw Jesus as the Saviour of lost sinners, and felt I could believe and trust; a burden seemed to have left me, and I felt a calmness come into my soul as I said inaudibly, 'Lord, I trust Thee with my soul.' I shall never forget my uncle's prayer when we reached home, how he prayed that I might be kept from falling.

"When I was at work next day I did not say much. I felt I wanted to be quiet and think about the past evening; I felt happy and wanted to be undisturbed, so I did not enter into conversation with my work-mates. This peace I did not long enjoy; the very next day the question was put as to whether I had got saved. I replied that I felt I had through God's grace and mercy, and I thank God that I was thus able to confess Him before my fellows at the beginning.

"This was in December, 1900. A month or two elapsed, and I felt I must join the Church as I was so happy under the ministry at St. Mary's; accordingly I sought membership and was accepted, and was baptised by Mr. Phillips in March, 1901.

"About a year after this I went to London and worked at my trade in *Newington Butts*, almost opposite the Metropolitan Tabernacle, which place of worship I attended during the ministry of Pastor Thomas Spurgeon. Up till this time I was a stranger experimentally to the doctrines of free and sovereign grace. One Lord's-day morning Mr. Spurgeon preached from the words '*Ye are bought with a price.*' This sermon opened my eyes, and I saw clearly that God was not only a Sovereign but that redemption was a sovereign act and was absolute. I went to the Scriptures and wondered I had not seen it before.

"About this time Mr. Sapey accepted a call to the Baptist Church at Soho; I therefore went over to hear him, and continued so to do while I stayed in London, and felt very much blessed under his ministry.

"A few months later I returned to Norfolk, and went to live with my parents at Ashby St. Mary, working at home in my trade. I attended the Baptist Chapel at Claxton, the scene of my childhood days, and in November, 1904, was received into Church fellowship after stating my call by grace."

(To be continued).

LIMEHOUSE (ELIM).—On Easter Sunday the anniversary services of the Sunday-school were held, when Pastor F. C. Holden preached in the morning from Prov. iv. 7, 25, 26, 27, especially emphasising the truth taught in verse 7, and showing *how* and *where* wisdom is to be found. In the afternoon the Superintendent gave a scriptural address to the scholars, dealing with the respective letters of the word wisdom. The evening service was conducted by Mr. E. White, who discoursed very acceptably upon 3 John 4, speaking firstly of the subject, "Truth;" secondly, concerning "The Action"—walking in Truth; thirdly, "The Relationship"—My children; fourthly, "The Experience." This service was concluded with a special prayer-meeting, the answer to which was realised on the following day in good attendance of friends from other Causes far and near. Mr. E. Rose preached in the afternoon from Col. iii., last clause of 24th verse, noticing first "The Lord"—"Ye serve the Lord Christ;" secondly, "The Servant"—"Ye;" lastly, "The Service." In the evening, being joined by other friends, a very enjoyable time was spent, when short addresses were delivered by Messrs. W. H. Abrahams, E. Rose, S. J. Taylor, and the Pastor, special singing and recitations also being rendered by the scholars and young people. Mr. G. S. Fauch occupied the chair, and in his reading and remarks made special reference to the same topic as mentioned above as being dealt with on the Sunday morning—Prov. iv. Mr. J. Dent, leader of the Bible-class, offered prayer. The Report of the Superintendent showed a steady continuance of the all-important work throughout the year as regards both teachers and scholars, the former numbering 10 and the latter 100, with an average attendance of 8 and 70 respectively. One teacher, previously a member of the Bible-class, had been baptised and added to the Church. The

meeting concluded with the distribution of some 40 prizes and 20 special text cards. The subscriptions and collections amounted to £6 7s. 7d., which enabled us to meet all expenses due, leaving a balance of a few shillings in hand.

OLAPHAM JUNCTION (PROVIDENCE, MERRICK ROAD).—On April 26th and 28th was celebrated the thirty-sixth anniversary of the formation of the Church. Mr. Chas. A. Guy preached on the Sunday morning from the words "Thou remainest," and in the evening, to a good congregation, he spoke from the text, "Behold the Lamb of God." It proved to be a time of good things to many present. On the Tuesday Mr. T. Dean very kindly presided, in the absence of Mr. J. Cooper through illness. A brief retrospect of the past year was given by the Church Secretary, which showed that the preaching of the Word had been maintained. Blessings had followed, and candidates for membership were before the Church. The service of praise had been joyously maintained. A monthly leaflet had been distributed. After some encouraging words from the Chairman, Pastor J. E. Flegg gave us some practical remarks on the importance of individual and personal service on the part of members of our Churches. Pastor T. Jones followed with an earnest address on the determination of the Apostle Paul to know nothing among men save Jesus Christ and Him crucified. Pastor H. Dadswell then gave an experimental address on the words, "Preaching peace by Jesus Christ; He is Lord of all"; and Mr. H. J. Wileman closed with an exhortation to follow the example of the apostles in the use of the weapon of prayer. A vote of sympathy with Mr. Cooper in his illness and a vote of thanks to the Chairman and speakers were unanimously accorded by the meeting. The very unfavourable weather interfered with the attendance on the Tuesday, but it was felt to be a spiritually profitable gathering. —F. W. KEVAN.

EBENEZER, GRAYS.

SPRING meetings were held on Easter Monday, April 20th. In the afternoon a sermon was preached by Pastor H. D. Tooke, of Gurney-road, from Jer. xxxiii. 3. It was a most searching and at the same time most encouraging discourse. Tea was then served, after which Mr. Birkett, of Hope, Bathnal Green, presided at the evening meeting. After the opening hymn the Chairman read Isa. liii., and brother Layzell, of Barking, sought the Lord's blessing upon the meeting.

The Chairman having expressed pleasure at being once more among the friends at Grays, Mr. Tooke followed up

his afternoon discourse, speaking from Gen. xxii. 12, "Thou saidst, I will surely do thee good," showing that this incident in the life of Jacob was an illustration of a God-given faith, by which we were enabled to plead the promises and rest upon God's Word.

Mr. Welstand spoke from the words, "Jesus Himself stood in the midst."

Mr. Rayfield, of Gravesend, delivered a sound, Christ-exalting Gospel address; and the Pastor made a few remarks from the text, "The Word of the Lord endureth forever."

In spite of the wintry weather a goodly number gathered. The friends were much encouraged by seeing friends from other Causes, and felt it good to be in the courts of the Lord's house. A spirit of unity and peace and the power of the Holy Ghost was manifest.

EBENEZER.

STEVENAGE (ALBERT STREET).—On May 6th, anniversary services were held, when two sermons were preached by Mr. E. Mitchell, of Chadwell-street, which were listened to with great attention and much appreciated. There was a public tea between the services, and the collections were about the same as last year. Congregations encouraging, including many friends from Hitchin, whose presence greatly cheered us.—J. P. P.

LESSNESS HEATH, BELVEDERE
—The meetings held on Good Friday showed the interest which is being taken in this little Cause. Pastor H. Mountford preached to a full house. The message proved to be one very suited to the cases of many present and was taken from the first text Mr. Mountford spoke from in this little house of prayer many years ago, "Salvation is of the Lord." A precious Christ was exalted, and storm-tossed pilgrims were helped. A good number sat down to tea, and a large congregation listened to the continued message from the same words in the evening. The collections proved very satisfactory, and greater rejoicings were in store when the bleating of the lambs was heard with a desire to follow the Great Shepherd and be folded in the midst of His Church, four having expressed a wish to join the Church and one from another Church.—D. O.

WOOBURN GREEN.—Services of a very encouraging nature were held on Easter Monday. Mr. Dearing preached in the afternoon from the words, "If ye, then, being evil, know how to give good gifts unto your children," &c. He was graciously helped to show the evidences and marks of those possessing the Holy Spirit. Mr. J. P. Barradell presided over the evening

meeting. Mr. Mayo, of High Wycombe, led in prayer. The Chairman read the Word and gave a very encouraging address. Mr. E. Gentle based his remarks upon the words, "If so be that ye have tasted that the Lord is gracious," which made the friends long for more of these precious tasting times. Mr. Dearing gave an address from "Buy the truth and sell it not." Mr. Chapman dwelt upon "It is finished." Mr. Elnaugh gave a report of the Repair Fund and spoke of the Lord's great goodness to this little Church. Mr. Ives also gave a short address. Collections were taken for repairs. The Chairman announced that sufficient money was now in hand to complete the repairs, and asked the congregation to rise and sing "Praise God, from Whom all blessings flow." The friends seemed sorry when the meeting concluded; they were amongst the best ever held in Ebenezer.

RECOGNITION OF PASTOR W. R. C. LEGGETT. AT OTLEY, SUFFOLK.

APRIL 29th dawn. It is a beautiful bright day in the midst of showery days. Many from all parts are wending their way to Otley Chapel, when Mr. W. R. C. Leggett (grandson of the late Samuel Collins, of Grundisburgh) was publicly recognised as Pastor of the Baptist Church.

The afternoon service, at which it was estimated there were 350 people present, was ably presided over by Pastor H. T. Chilvers. Mr. Flavell implored the Divine blessing. Pastor A. Morling stated the nature of a Gospel Church. The Pastor-elect related his call by grace, call to the ministry, and a summary of the truths he believed in and intended to preach in a most satisfactory manner. The senior deacon, Mr. Dunnett, related the leadings of divine providence in connection with Mr. Leggett. Pastor Chilvers then united the hands of the Pastor and Deacon on the behalf of the Church, and Pastor L. H. Colls offered the Ordination prayer.

Tea followed, at which about 250 sat down.

At the evening meeting, Pastor Frankland presided, and gave a very helpful address. Pastor Chilvers gave the charge to the Pastor, and Pastor L. H. Colls the charge to the Church, both being very stimulating addresses. About 500 were present at the evening service. Ministerial brethren present were: Messrs. A. Morling, L. H. Colls, H. T. Chilvers, S. B. Stocker, Flavell, Frankland, W. R. C. Leggett, and Barker (Congregational). Wickham Market. People were present from Ipswich and Churches all around.

Pastor Leggett thanked all visitors and workers, and any who had tried in any way to make the service a success. The singing of the hymn, "All hail the power of Jesus' Name," and the Benediction brought these happy services to a close, and many returned to their homes grateful and refreshed, saying,

"Blest Jesus! what delicious fare!
How sweet Thine entertainments are."

May the Lord command His blessing upon Pastor and people at Otley, and send on all His Churches "showers of blessing."
M. A. MOORE.

BRIXTON TABERNACLE. ANNIVERSARY OF OPENING AND UN- VEILING OF LATE PASTOR'S MEMO- RIAL

THE twenty-fourth anniversary of the opening was held on May 10th, when the Pastor, T. L. Sapey, preached both morning and evening. The morning's discourse was upon Psa. cxvii. 1, "I was glad when they said unto me, Let us go into the house of the Lord," and we were led to notice:—

(1) The gathering—a company of those (ver. 6) who prayed for the peace of Jerusalem.

(2) They were distinguished and separated ones who invited the psalmist to go with them—Let us go.

(3) They found the house somewhat at a distance, for they said, "Let us go"—demanding effort and probably contention with surrounding circumstances. Do we?

(4) The house of the Lord—a place erected for the purpose of preaching His own Word and in which His ordinances were to be observed.

(5) The acknowledgment of comradeship, fellowship, communion, and brotherhood.

(6) The things produced in the house—good fruit, joy in the Holy Ghost, honour ("Those that honour Me, I will honour), the well-being of Jerusalem. There is the place of revelation: the arm of the Lord is revealed and all His glorious achievements proclaimed.

The evening's service was also profitable, the Pastor bringing to our notice two solemn portions of Scripture—Isa. lxiv. 11 and 2 Cor. v. 1.

On Tuesday afternoon, May 12th, Pastor E. Mitchell preached a sermon from Psa. ciii. 15—18 and extolled the mercy of God so sweetly unfolded by the psalmist therein, speaking more particularly of its expansiveness, its wonderful tenderness, and its durability, adding that the declaration of God's mercy being from everlasting to everlasting "filled the cup right up." After treating on the solemn subject of the vanity of "time things," the speaker declared that whilst he did not wish to appear to be in a hurry, he did not want to think he was yet a great way from his

Master's house; he would be content to stay so long as He was pleased to make him useful. He felt very much what mercies he had been the recipient of all his days, and he loved to see the truths which our fathers held so dear to be laying hold of the children. He could count five generations of his own family who were subjects of divine grace, and the Lord's people had every encouragement in training the young to read and study the Word of God.

Mr. J. M. Rundell presided at the public meeting in the evening. He read Psa. cxlvii., and Mr. J. Cattell, one of the deacons, engaged in prayer.

The Chairman then unveiled the mural tablet, remarking that it was a privilege to be associated with the late beloved Pastor, who, "though dead, he yet speaketh." God had honoured him in the preaching of new covenant truth to the ingathering of precious souls. The tablet being unveiled, the inscription was read, as follows:—

"Thy Word is truth."

In loving memory of
CHARLES CORNWELL,
Who entered into rest April 30th, 1907.

He was the honoured Pastor of this Church for 36 years—a devoted student of the Word of God and an able exponent of the doctrines of free and sovereign grace, a firm adherent of the scriptural ordinances of Believer's Baptism and Strict Communion.

This Tabernacle was built through his untiring energy, and for 23 years he fearlessly and faithfully preached the Gospel within its walls.

He was not, for God took him.

The Chairman expressed very great pleasure at the workmanship and execution of the work and then addressed the meeting on the words, "The memory of the just is blessed." He had just come from another meeting (Bethnal Green), where another aged and faithful servant of God (Mr. James Clark) had laboured so long, and he felt the solemnity of both meetings. He declared it was the work of God to make a just man, and he prayed to God to bless Mr. Sapey and the Church and lead them into the sacred mysteries of divine truth and grant them the spirit of grace and supplication.

Mr. Guille thanked the Chairman for so kindly presiding that evening. He said the memory of the departed would never die. Words failed to express his worth. He remembered the dear Pastor used to speak of His Lord as "my blessed Master," and now he saw His face and enjoyed His smile. In thinking about the sad state of the Churches—God's servants being laid aside and others taken away—he could not help

taking up the words of Exod. xiv. 13, "Stand still and see the salvation of the Lord." He desired to see those that remained supported and made strong, and that, like our late Pastor, they would never apologise for the Word of the Lord. He was glad to bear testimony that Mr. Sapey was of the same spirit, and they were looking forward for manifestation of the fruits thereof. He thanked those who had shown their love to the Cause and enabled the memorial to be unveiled free of cost.

Suitable and profitable addresses were then given by Messrs. Mutimer, Mitchell, Waite and White.

After a few words from the Pastor, who announced that the collections (with the kind help of a lady member present) had realised £17, the amount owing to the Treasurer, the Chairman closed the meeting with a few words of prayer.

IPSWICH (BETHESDA).—Services in connection with the seventy-ninth anniversary of this Church were celebrated on Sunday, April 26th. Pastor Philip Reynolds, of Huddersfield, was the preacher morning, afternoon and evening. There were large congregations at the three services, especially in the evening, when the chapel was filled to overflowing. At the evening service Mr. Reynolds preached an excellent sermon from Hosea ii. 14, 15. This and both afternoon and evening messages proved very helpful and profitable, and we pray God's richest blessing may follow up the Word so earnestly proclaimed there that day, that some soul may have indeed been taken by the Divine Lover into the wilderness and there found rest and peace.—G. E. D.

"HOPE," BETHNAL GREEN.

SPECIAL services were held on May 12th in the interest of the late esteemed Pastor, Mr. Jas. Clark. At the afternoon meeting Mr. Rundell presided. Prayer having been offered by Mr. Johns, the Chairman said it was with mixed feelings of joy and sorrow they were met, and he wished that it might be God's will even yet to spare Mr. Clark, and that he might now realise that underneath were the everlasting arms. He thanked God for his faithfulness and long life of usefulness.

Mr. Thos. Carr spoke very encouragingly upon the words, "Looking for that blessed hope"—(1) the precious promise awaiting those who are waiting His appearance: eternal life; a crown of righteousness; (2) what He did when He appeared (Heb. ix. 26)—"put away sin;" (3) at His future appearing (1 John iii. 2) "we shall be like Him."

Mr. O. S. Dolbey made some very profitable remarks from Psa. xlv. 4—"a river." He said there were three

thoughts, and taking the text with its context he asked, Is God dead? Nay. (1) We have a living God; (2) we have a living Christ; (3) we have a living Holy Ghost—"There is a river; the streams thereof shall make glad the city of God."

In the evening Mr. A. Boulden presided. Mr. W. R. Lowrie sought the blessing of God.

The Chairman spoke very encouragingly, basing his remarks on and using principally the words in the chapter read. He sympathised very deeply with Mr. Clark and also wished that the Lord might restore him again. In the meantime he exhorted the Church to tarry the Lord's pleasure concerning her future.

Mr. F. C. Holden said "Hope" does not seem like "Hope" without brother Clark. He spoke from (fellowship with God and with the saints) 2 Cor. vi. 9, 10, "As sorrowful, yet always rejoicing," comparing Matt. v. 11, 12; John xvi. 33; 1 Peter i. 6. iv. 12, 13.

Mr. J. E. Eisey based his remarks on John iii. 5, which he said had always been the desire of "Hope."

Mr. J. W. Clark spoke from Isa. lii. 7, "Thy God reigneth," showing how by the lives of four persons in Scripture, whose lives were set out in detail—Moses, Jacob, Joseph, and David.

"All shall come and last and end,
As shall please our Heavenly Friend."

Mr. Parnell gave a few thoughts on Phil. iv. 19. "My God shall supply all your needs."

The meetings were well attended and a good sum collected; so that, through the kindness and generosity of friends far and near, the very substantial sum of fifty guineas was presented to Mr. Clark, for which he desires to convey his warmest thanks to all friends for their expression of affection and sympathy.

A vote of thanks was accorded the Chairman and speakers both afternoon and evening, and Mr. W. H. Abrahams closed a very enjoyable day with prayer.
W. R. JOHNS.

LEE (DACRE PARK).—The Church anniversary services were held on Sunday, May 10th, when Mr. W. A. Tooke preached two sermons, which were much appreciated. The attendances were encouraging. On Tuesday a public meeting was held, presided over by Mr. F. J. Catchpole. Stirring addresses were delivered by Messrs. J. W. Davie, T. Henson, W. A. Tooke, and E. C. Clark. The Annual Report was read by the secretary, Mr. E. W. Thomas, who, in reviewing the past year, mentioned the tremendous difficulties the Church had had to meet, and how they had been helped to surmount them all. Their determination for the present was to go

forward. The financial statement was read by Mr. T. J. Webb, and showed a balance in hand of £1 10s., which, under the circumstances, was considered most satisfactory. The attendance was very good. The meeting was hearty and most sympathetic. It was decided to thoroughly clean the chapel and renew the Sunday services—which have been held during the winter in the school—there the first Sunday in June.

OCCOLD.—On May 17th the Sunday-school anniversary services were held and will be long remembered. Pastor E. W. Flegg, of Homerton Row, London, conducted the services, and, although it was his first visit to us, he was evidently quite at home and at great liberty. The chapel was well filled in the morning, and the friends rejoiced under the sound of the old Gospel. Mr. Flegg's address to the children in the afternoon was greatly enjoyed by all; the children sang the special hymns very heartily. But the evening service crowned the day; every available seat was occupied, including forms in the aisles, and several were unable to gain admission, the Churches at Stoke Ash and Rishangles having closed their chapels for the evening and other Causes being also represented. Pastors A. Morling and Dennee were among our congregation. Our brother Flegg was again greatly helped, and we felt it good to be there while he spoke of the importance of the work of Sunday-school teaching and the teachers' responsibilities, difficulties and encouragements. It was one of the best anniversary services we remembered, financially and otherwise, the presence of the Master was realised, and it is hoped that under the Spirit's power the proclaimed Word may bear fruit to the glory of His name.—S. HAWES.

TOTTENHAM (EBENEZER).—The Sabbath-school anniversary was held on Easter Sunday and Monday. The Pastor, Mr. A. E. Brown, preached on Sunday morning from Gen. xlviii. 15, 16, the message being appropriate to the occasion. In the afternoon Pastor E. Rose gave an interesting address to the adults, which was alike instructive to the children, on "The Looking-glass," as mentioned in Exod. xxxviii. 8 and Jas. i. 23—25. In the evening our brother was much helped in delivering a well-thought-out sermon from the words, "Ye serve the Lord Christ." The services were continued on Easter Monday, when Pastor J. Chandler delivered a soul-comforting sermon from Matt. xii. 21, 22, which was a means of much encouragement to the labourers in this little corner of the vineyard. The evening meeting was presided over by Mr.

Moule, and after the Chairman had read and commented on the "Prodigal son," Mr. Pallett, of Waltham Abbey, prayed. The Report followed, which showed that our numbers were well maintained, 260 being on the books, with an average attendance of 220, five having been added to the Church by baptism; a good library, well stocked with sound literature and well used. A special item was the Scripture examination arranged amongst our own scholars, with three subjects and three grades, a number of questions being set by Mr. Marriott, of Gower-street Chapel, who also examined the papers. This proved not only interesting to the thirty-five scholars who took part in it, but also helpful and instructive. Special prizes and certificates were awarded. The Treasurer's statement showed that over £55 had been raised during the year for the school work. Addresses were then delivered by brethren Chandler, Easter, and our Pastor, which were very helpful and encouraging. Our superintendent, Mr. Harriss, made an appeal for more teachers at the close of the meeting. This happy gathering terminated and another "Ebenezer" raised to the honour and glory of God.—E. J. V.

NOTTING HILL GATE (BETHESDA).

—On May 10th and 12th the forty-second anniversary of the formation of the Church was held. On the Sunday Mr. F. Grimwood preached in the morning from Psa. xlviii. 14 and in the evening from Rom. viii. 31. These services were continued on the following Tuesday, when Mr. W. Jeyes Styles preached most encouragingly from Heb. vi. 10, his subjects being "A gracious ministry," "A holy motive," and "God's remembrance." Those who were present testified to the strengthening and uplifting power of the sermon, as it appealed to the hearts of those who were labourers in the Master's vineyard. After partaking of tea, a public meeting was held, Mr. W. P. Goodley presiding. The meeting opened with prayer. The Chairman read Psalm xc., at the close of the same calling upon Mr. Simpson to engage in prayer. The Report was then read by the secretary, Mr. Thiselton, which was of a most encouraging nature, testifying of God's goodness and mercy in prospering the work so abundantly in both temporal and spiritual matters. The Chairman then made a few remarks, speaking most feelingly of the past and referring sympathetically to the recent decease of brother Boddington. He also expressed his great pleasure at the flourishing condition of the Church. Brother Ackland spoke from Ool. i. 13; Pastor J. E. Flegg from Luke vii., taking as the basis of his remarks the

funeral at Nain, and showing the lessons to be learnt therefrom. Mr. R. E. Sears addressed the meeting from Prov. xviii. 13. The collection was then taken, which, with that of Sunday's, amounted to £7 5s. Mr. Grimwood opened up Psalm xlvi. 11; after which a hymn was sung. Prayer and benediction having been offered, Mr. F. Grimwood thanked all present for encouraging him, particularly those who had come from his late pastorate at Streatham, desiring that we with him might renew our supplications at the mercy-seat, tarrying for the Lord's appointed time. The Doxology was sung, and thus a very happy day spent in God's house came to an end.—HARRY THISELTON.

—**IPSWICH (ZOAB).**—Special services were held on Good Friday, when the friends gathered were favoured with two excellent sermons by Pastor T. L. Sapey, in the afternoon from John i. 29, and in the evening from Job viii. 20. Splendid congregations assembled, the chapel being well filled at both services with friends from Bethesda and other Causes, who joined in the services, and all were cheered and sent away rejoicing in the precious truths which had been so beautifully and clearly set forth. H. B.

EAST HAM (STAFFORD ROAD).

—Very encouraging services were held on Good Friday, April 17th. In the afternoon Mr. F. C. Holden (of Limehouse) was helped to preach from Psa. cxi. 3. A good company sat down to tea. In the evening a public meeting was held, which was presided over by Mr. G. J. Applegate. He having read a portion of the Word, brother Birkitt sought Divine blessing. The following ministerial brethren addressed the meeting with profit:—G. Smith, A. Licence, A. Tettmar, and E. Welstand. A happy meeting was brought to a close with singing and prayer. A. R.

BRIGHTON (SALEM, BOND STREET)

The 68th annual meeting of the combined societies, Maternal and Dorcas, Good Samaritan and Tract, were held on Easter Monday, April 20th. The Pastor presided, and, after reading Psa. xli., brother Sturtt asked God's blessing. Following this the Reports of the respective Societies were read, showing a deal of good work accomplished throughout the past year. The statement of accounts showed a balance in each case on the right side, thanks to the liberality of our friends. A most appropriate address was delivered by Mr. Sturtt from Heb. xiii. 16. Pastor G. W. Thomas, whom the friends were glad to have with them, spoke upon "Brotherhood," connecting therewith

the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Mr. Olliver, in a few remarks, exhorted his fellow-workers to continue in the work of the Lord, and expressed a hope that in the ensuing year God would make them still more useful in doing good unto all men, especially "the household of faith." The Pastor then spoke of the work of the Societies in general, and thanked all friends for their practical sympathy, inviting others to come and join in this good work, promising all such a hearty welcome. At the close of the meeting it was truly with heart and voice we sang the Doxology.

F. J. B.

CALVINISTIC PROTESTANT UNION ANNUAL MEETING.

THE twenty-first anniversary was an occasion of real rejoicing, and if the weather wore a wintry mask, there was sunshine and warmth in all the gatherings on Easter Monday. Almost the first of the May Meetings, it was amongst the first to feel the loss of the old historic meeting-ground in Exeter Hall. The hall selected was in the Baptist Church House in Southampton Row, Holborn. There was an early arrival of friends, and at 1.30 p.m. there was a sale of work, under the superintendence of Mrs. Catt, Miss West, Mrs. Lloyd, Mrs. Kerscheling, Mrs. Galeworthy, and Mrs. Webb.

The Conference opened at 2.30, when the chair was taken by Mr. F. Thornton Gregg, M.A., of Willesborough. The opening hymn was "O God, our Help in ages past," after which Mr. F. Harrison (Richmond) led the meeting in prayer. Mr. W. Sinden gave a brief sketch of the history of the Union, and told of its first meeting in the Aldersgate Street Y.M.C.A. twenty-one years ago. Its birth was due to the great growth of Romanism, Ritualism, Materialism, and Atheism, and these foes of true religion and liberty were still strong to-day, so that if there were a need for the existence of the Union in those days there was a still greater need to-day. Their Society was formed to stand in the breach for the defence of God's Word. They engaged in their work because they were patriots and knew what the principles of the blessed Reformation had done for themselves as individuals and for their country as a whole. Their attainments might be judged to be small, but they knew little of the results of their work.

Mr. Gregg, in his remarks from the chair, said that to-day they had a greater scientific basis for the absolute truth of Calvinism than they ever had. An Atheist looked simply to see which system was going to give the most liberty. Liberty in worship appealed to

men apart altogether from their own personal views. Whilst men ignored and were bothered by the difference between Romanists and Protestants, they could see the one fact that the men who simply took the Word of God as a standard were giving to other men the liberty to worship as they thought best, whilst the men who took the Roman Church were bound and crippled and bound and crippled others.

The Conference sermon was preached by Mr. J. C. Smith, of the Trinitarian Bible Society. The text was from Heb. xiii. 5, 6: "For He hath said" and "We may boldly say."

After tea a public meeting was presided over by Mr. C. W. Wood, of Haywards Heath, who reviewed the work of the Union during the past year, which had been, he said, very extensive, notwithstanding the inadequate financial support accorded to the Union.

Mr. W. Sinden then presented the annual report, and Mr. Catt gave details of some of the work.

Addresses were given by Messrs. Barraclough, Hayles, Harrison, and Killick.

The collection amounted to £10 3s.

ST. NEOTS (NEW STREET).—Anniversary services of the Sunday-school were held on April 26th and 28th. Mr. C. A. Freston (Cambridge) preached on Lord's-day morning and evening and gave an address to the children in the afternoon. The services were well attended and much appreciated. On Tuesday the incessant heavy downpour of rain prevented many from attending, but the gatherings were as large as could be expected. Tea was followed by a public meeting, when addresses were delivered by Messrs. Hazelton, Peters and Freston and the Annual Report was read. A hearty, genial spirit prevailed and we felt there was much cause for gratitude. The collections amounted to about £9.

AGED PILGRIMS' FRIEND SOCIETY.

THE Centenary year of the Aged Pilgrims' Friend Society has now come to a close, and it has proved to be a remarkable year for the Society in many respects. In one sense it was certain to be so, because of the abounding joy created in the hearts of the well-wishers of this noble work for God's aged saints, arising from the fact that the Centenary had been safely reached. Lovers of the Truth, as exemplified in the foundation principles of the Institution, felt that their covenant God had most surely given tokens of His Divine approbation in the marvellous manner in which the work had extended during the century. While, as the new Annual Report says, "the Society is now 'an aged pilgrim,' it shows no trace of

languor or decrepitude, but rather gathers new strength and energy amid so many things which wax old and are ready to vanish away." The joy thus felt found a natural outlet in a Centenary Thanksgiving Meeting, which was held, it will be remembered, in the Pillar Hall of Cannon Street Hotel in October last, General Sir Robert Biddulph presiding. Praise was the theme of prayer and song, and a suitable motto might have been "The Lord hath done great things for us, whereof we are glad." This might most appropriately be said, too, of the Centenary Thanksgiving Fund. The Special Fund was started in the autumn of 1905, and has just been closed with a noble donation of £1,000 from "Last of All," for which the Committee are deeply grateful. The sum of more than £6,160 has been collected, and the Committee think this satisfactory, having regard to the multitudinous and increasing claims upon their friends, and to the encouraging fact that the general income of the Society has not been unfavourably affected. The sum has been applied to the support of the Hornsey Rise Home, which was in great need of help, and to urgent repairs at the Stamford Hill Home, which is now practically self-supporting. In June last, "Inasmuch," the history of the Society, written by the Secretary, and fully illustrated, was published, and the entire edition of 1,500 copies disposed of, and through the generosity of the publishers, Messrs. R. Banks and Son, the profits have been devoted to the Centenary Fund, which has benefited to the extent of upwards of £94. The one hundred and first Annual Meeting was held, as usual, by the kindness of the Lord Mayor, in the Egyptian Hall of the Mansion House, when Mr. E. Noel, son of the late Hon. and Rev. Baptist Noel, presided, and proved a most sympathetic chairman. With him on the platform were the Dean of St. David's, Messrs. W. R. Mowll, J. H. Hallett, J. Bush, O. S. Dolbey, W. Sinden, F. A. Bevan, A. Hayles, Sidney Collett, H. Gruber, J. S. Clayton, J. E. Hazelton (secretary), and a number of the members of the Board of Management.

After the opening exercises, Mr. Hazelton presented an abstract of the Annual Report.

The Chairman referred to the question of State "Old Age Pensions," and pointed out that whatever might be done in that direction there would still be room for the Aged Pilgrims' Friend Society. The word "pilgrim" stamped it as Christian. They sought the good of "aged pilgrims." When the shadows of the eventime of life were falling, then oftentime came anxiety. But their Heavenly Father knew they had "need of these things," and the sup-

porters of the Society were the hands which the Heavenly Father designed to use for the purpose of dispensing His gifts. "All ye are brethren," He said, and the call came to them to help the needy in their old age.

The Dean of St. David's then moved the following resolution:—"That the One Hundred and First Annual Report of the Aged Pilgrims' Friend Society, including the Reports of the Homes, be hereby adopted, with thanksgiving to our gracious covenant God for His un-failing goodness to the Institution, and for the tokens of His approbation which He has vouchsafed throughout the past twelve months." This was the first time, he said, that he had had an opportunity of publicly and actively supporting the Society, but he did so now with the sincerest pleasure. While it was a pleasure, it was also a duty. He agreed with the principles of the Society, which, as the Report stated, were drawn from the inerrant Word of God. He believed every word of it from beginning to end. In regard to the work of the Society in helping the aged, he was reminded of the story of the Patriarch Jacob being introduced to Pharaoh; the latter, he believed, took a delight in helping the father of his faithful servant. Their aid was given to aged Christians, in doing which they were carrying out the Apostolic injunction to do good, "especially to those of the household of faith."

Mr. J. H. Hallett rejoiced in the knowledge he had of the Society, and that he had been associated with it. It had just completed one hundred years of honourable service, and as they looked back they could see how honourably and wisely and on what business-like principles it had been managed. The Society had been honoured to stand in defence of the Truth, and now, as they were entering on a new period, he rejoiced that their dependence was upon the unchanging, inspired, and unchangeable Word of God. Looking to the future, he had dark forebodings of declension from the Truth.

Mr. W. R. Mowll supported the resolution, and ranged himself closely with those who believed in the verbal inspiration of the original Scriptures and stand by God's Word in every letter. One of the things that commended themselves to him in connection with the work of the Society was the manner in which the pensions were distributed. It was not a mechanical operation, nor an official act, but was performed by kind friends who prayed with the recipients, and apparently went with the prayer "God help to make this heart happy." The resolution was carried unanimously.

Mr. Sidney Collett, Mr. F. A. Bevan, and Mr. W. Brooke spoke to the follow-

ing resolution, which was carried:— "That the Aged Pilgrims' Friend Society, with its century of service for the Lord's aged poor and its widely-extended and increasing work, is hereby commended, without denominational distinction, to the sympathy and support of all who receive the truths which are its foundation as set forth in the inerrant Holy Scriptures, and upon which it has always been maintained."

A vote of thanks to the Lord Mayor for the use of the Mansion House, and to the Chairman, was moved by Mr. A. Hayles and seconded by Mr. Thos. Carr. This was carried, and the proceedings then terminated.

YATELEY (CRICKET HILL).—Amidst alternating snowstorms and bright sunshine the anniversary services of the above Church were held on Easter Monday. In spite of the weather there was a good company to listen to the "Gospel of their salvation," as expounded by Mr. Dann, of "Providence," Reading, the text in the afternoon being Rom. xi. 33. This meditation on the "depths," "riches," "wisdom," and "knowledge" of God proved to be humbling, edifying, and comforting to those who had obtained like precious faith with Paul. The evening's discourse was based on John i. 16, presented as the emphatic testimony of an aged and much-loved disciple of his Lord, of the reception of the fulness of grace which he and his brethren had received. Enlarging on this point it was shown that to each of God's children there was grace upon grace—grace suited to their differing need and circumstances, a continuous succession while life should last, as in Rom. v. 1, 2. In the interval of the services a goodly company, including friends from neighbouring Churches, partook of tea. It proved to be an occasion of mutual refreshing and edification.—A VISITOR.

CAMBRIDGE (EDEN).—On Good Friday at Eden Chapel, Fitzroy-street, a public tea was held at 5.30 p.m. Mr. C. A. Freston, the Pastor-elect, was present, and friends to the number of 184 sat down to a very enjoyable repast. At 7 o'clock the sacred cantata, "From Manger to Cross," by John S. Witty, was ably rendered by the choir of about fifty voices, being interspersed by appropriate readings from Scripture by Mr. Freston. A collection for choir funds, amounting to £2 13s. 1d., was taken after a most successful meeting.

BERMONDSEY (LYNTON ROAD).—The ninety-second annual meeting of the Society for the Relief of the Sick and Poor was held on 28th April. The chair was taken by Mr. J. M. Rundell. A Report of the work of the Society during the past year was read by the

Secretary, which showed that over £50 had been distributed, besides flannel, grocery, coals, &c., in the relief of many aged and needy ones of the Lord's family, as well as assisting in cases of sickness and distress around and about the neighbourhood. Appropriate addresses were delivered by the Chairman and brethren T. L. Sapey, W. H. Rose, B. T. Dale, A. G. Blackman and T. Knott, and thus a profitable evening was spent. The collection (considering the very wet day) amounted to the nice sum of over £5, including the usual kind donation from Mrs. Jas. Lee.

PULHAM ST. MARY, NORFOLK.

RECOGNITION services were held on Easter Monday in connection with the settlement of Mr. A. W. Butcher, of Stradbroke, as Pastor.

The afternoon service was ably presided over by Mr. G. Cobb, of Bury St. Edmunds, who, after the reading of suitable passages of Scripture, explained the meaning of the service, and also that we, as Baptists, seek to recognise what we believe the Great Head of the Church ordains.

The Pastor-elect was called to relate his call by grace, and how he was led out to preach the Gospel, and the Lord's hand in bringing him amongst the people at Pulham, and also to give briefly what were the doctrines that he intended to preach.

This the Pastor-elect responded to in a very simple yet straightforward manner, so that all present were thoroughly satisfied.

Also, Mr. Leist (the senior deacon of the Church) came forward and stated how they as a Church had been led to invite Mr. Butcher amongst them as Pastor, having first asked him to preach for them six months, and after that time the Church were unanimous in their invite of Mr. Butcher to the pastorate; after which the Chairman joined hands of Pastor and deacon, and Pastor A. J. Ward, of Brockley, offered prayer for the blessing of the Triune God.

The Chairman also spoke of his having known Mr. Butcher from his very early days, Mr. Cobb having been a former Pastor of the Church at Stradbroke, from which the newly-chosen Pastor had recently been transferred.

Pastor A. J. Ward briefly spoke of his knowledge of Mr. Butcher for the past fourteen years, which closed a very enjoyable service to all present.

After tea, to which a good number sat down, the meeting in the evening was presided over by Mr. R. W. Hawes, of Stradbroke, when

Mr. Cobb gave the charge to the Pastor, and Pastor A. J. Ward gave the charge to the Church.

Mr. Dade, of Harleston, gave an address of welcome, expressing regret at the absence of his own Pastor, by reason of illness, who had been very kind to the Church at Pulham during the time they had been without a Pastor.

An expression of thanks to all who had contributed to the success of the meetings and the Benediction by the Pastor closed a very enjoyable day, though many we knew were hindered from meeting with us owing to the very cold and stormy weather that prevailed outside.

Gone Home.

JOHN BECK,

of Dennington, Suffolk, was called out of the shadows into the sunshine on 19th March, 1908, at Laxfield.

He was baptised by Pastor R. E. Sears, many years ago (his dear wife having been baptised previously), and husband and wife remained in membership with the Church until they were called up higher, being greatly esteemed by their fellow-believers and many ministers of a former generation, who were entertained by them at Association times.

Our brother lived an active and Godly life, but latterly was called to pass through a time of affliction, during which his heart was cheered and his spirits brightened by the kindly visits of Pastor C. T. Dykes, who has recently settled at Laxfield. His remains were laid to rest by the side of his beloved wife, on the 24th (the day before his 90th birthday), the service being conducted by Mr. Dykes, who, on the afternoon of the following Sunday, preached a funeral sermon from Isaiah xliii. 2: "When thou passest through the waters," etc. C. J. GROVES.

MR. HENRY BROWN,

of Cavendish, Suffolk, entered into rest on March 24th, 1908, at the age of 65. Our departed brother was baptised and received into the Church (Ebenezer), Glemsford, on April 5th, 1885. His memory will be deeply revered in and around this neighbourhood, he having for several years supplied various causes of truth. His deep experimental knowledge of the finished work of Christ has been made a blessing to many. Our dear brother became so afflicted in body about two years ago that he was prevented from speaking publicly of his loving Lord. The writer, visiting him on one occasion, found him undergoing a dark and trying season. We read a portion of the word and sought the Lord's blessing, and then asked him to choose a hymn for us to sing, which he did. He repeated with tears and trembling lips, especially when he came to this verse in Stevens, 428:

"His love in times past forbids me to think

He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

He was a lover of prayer. The last words he uttered were concerning the worth of prayer. His dear, affectionate wife, seeing him to be very weak, gently quoted to him the following:—

"Prayer is the Christian's vital breath,
The Christian's native air;

His watchword at the gates of death;
He enters heaven by prayer."

His countenance approving of the same, in a few moments he fell asleep in Jesus. The body of the departed loved one was laid to rest in sure and certain hope in the cemetery at Cavendish. Pastor J. Everett conducted the service; relatives and a large number of friends came to pay their last tribute to one who had lived the life of a true disciple of Christ. A. M.

MRS. MARTHA DUNNELL

was born in the year 1822, of God-fearing parents, and was called by grace in the year 1851, at Whitfield's Tabernacle. Here she continued in attendance until 1857, when she came under the ministry of Mr. Haslop, at Squirries-street, Bethnal Green, where she was presently set at liberty, being baptised by Mr. Haslop and taken into Church fellowship in 1857.

About 1859 the Church removed to Shalom Chapel, and here she continued a member until the time of her death.

She was always a regular attendant at the means of grace until prevented by bodily affliction, and even then her thoughts were always with the Lord's people and His house. She loved to talk of Him whom her soul loved. For two years before her home call she was unable to leave her bed. Many times she asked to have read to her the 14th of John, her favourite chapter, repeating, "In my Father's house are many mansions; I go to prepare a place for you." We know she is now in the mansions of light, and at rest. She was unconscious towards the end, and quietly fell asleep in Jesus on the 5th of March. She was laid to rest in Reigate Cemetery on the 8th of March.

MRS. ANN EKINS,

a member at Mount Zion, Chadwell-street, entered her eternal Sabbath at the ripe age of 72 years, after an honourable membership with the Church of over 35 years, having joined the church on September 3rd, 1874.

About forty years ago she attended Bethesda Chapel, Lever-street, but subsequently left to attend the late Mr. Hazelton's ministry. Both herself and her late husband loved the sanctuary, and were regular in their attendance.

Our sister had been suffering for a long time from cancer, but was wonderfully sustained. She often spoke to the writer of Mr. Mitchell's sermons, and how sweet they had been to her soul. His visits also during her last illness she much enjoyed. The last time he visited her was a short time before her death, when he found her peacefully resting on the merits of the Lord Jesus Christ.

Mr. Mitchell being unable to conduct the funeral service owing to an acci-

dent, her mortal remains were laid to rest by the writer on Friday, January 17th, in sure and certain hope of a glorious resurrection.

We selected for her mourning card Rev. xiv. 13; "Blessed are the dead which die in the Lord," and without knowing of the arrangement, Mr. Mitchell preached her funeral sermon from those very words on Lord's Day evening, January 19th, 1908.

D. BUTCHER.

MRS. MARIA GARRARD,

of Stowmarket, relict of James Garrard, has passed away. The end came somewhat suddenly, but with her "all is well." Her cheery talk and experience for some time previously concerning the rest awaiting the people of God conveyed the impression that she was ripening for heaven.

She often referred to the departure of her dear husband, which took place in December, 1900, and longed to join him. Her wish was granted on March 27th, 1908, her mortal remains being interred by his side on the following Wednesday, a large number of friends who had known and loved her being present. Her late Pastor (Mr. S. B. Stocker) officiated on the occasion.

It had been a pleasure for her to entertain the ministers who supplied the pulpit at the Baptist Chapel in Bury, and many a time she has referred to those who have given her a "lift by the way" by speaking of the sweetness one gets from serving the Lord.

"Freed from a world of grief and sin,
With God eternally shut in."

AUGUSTUS GARNER,

for over forty years a member of Grove Chapel, Camberwell, passed away to his eternal rest on Friday, 1st May (a blessed May-day for him) at his residence, 83, Shenley-road, Peckham, in the 71st year of his age.

An exceptionally reserved child of God, he spoke to few and associated with still fewer.

I was the only friend who saw him during his short illness, and his bodily weakness so advanced in a few days that the only words he could articulate to me were: "I—have—no—fear—on Christ—the—solid Rock—I stand." What a testimony from a dying saint!

His relatives, although kindly people, were not one with him in eternal things, and therefore could not understand the blessed Spirit's workings in his soul. They told me that shortly before his departure he kept shouting, "Higher—higher—higher;" and although gently lifted higher in his bed, still continued, "Higher—higher—higher."

Oh, I thought, when brought to that trying hour, may my heart's cry be the

same—higher still, even to the heights of the glorified, where

"We shall see Him as He is,
And never, never sin;
But from the rivers of His grace
Drink endless pleasures in."

I think many of God's children miss sweet times of spiritual comfort and confirmation by not visiting the dying saints of God—at least I should have done had I not been privileged to hear the last testimony of my dear friend, Augustus Garner.

Interment took place on Wednesday, 6th May, at Forest Hill Cemetery.

J. B. LATHAM.

MRS. ROWTON-PARKER.

Henrietta, the beloved wife of Pastor W. Rowton-Parker, of Shelford, Cambridge (formerly for seventeen years the Pastor of the Baptist Church, Crowle, Doncaster), fell asleep in Jesus, April 1st, 1908. She had been suffering for years very acutely from chronic rheumatism, by which she was entirely confined to the house and sometimes to her bed; but latterly she was seized with paralysis, accompanied by hæmorrhage of the brain, and just fourteen days after the attack she was called home.

Her life was most exemplary; her testimony to the sovereignty of God's grace was clear; her patience in suffering marvellous. She was wonderfully supported even in the most exorciating torture. When speaking to many kind friends who called to see her, her testimony was invariably bright and cheery. "God is good," she would say, "notwithstanding all my suffering;" "I am going home, and I long to be there;" "The Lord's will be done, for that is always best;" "I shall soon be there;" "God help me to be patient;" and more to the same effect.

The last two days of her life here all the pain and suffering left her, and she passed away calmly and sweetly, like a babe nestling on its mother's breast. We give the words on her "In Memoriam" card as being very expressive of her peaceful end:—

"Just gone within the veil, where we shall follow;

Not far before us, hardly out of sight:
We down beneath thee in this cloudy hollow,
And thou far up on yonder sunny height.

Gone to begin a new and happier story.
Thy suffering tale of earth now told and done.

These outer shadows for that inner glory
Exchanged for ever—O thrice-blessed one!

On Wednesday, May 20th, at Caterham-on-the-Hill, EMILY, the beloved wife of JAMES B. COLLIN, of Erlanger-road, New Cross, S.E. [We hope to give a memoir in our July issue.]

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDWARD DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

HISTORY has been styled Divine Providence teaching by examples. The story of the humblest life—could it be fully told—would therefore be profitable. The narration of any series of connected events, however unimportant some occurrences might seem, would demonstrate the watchful superintendence of God, and that our “life’s minutest circumstance is subject to His eye.”

This is peculiarly true in the history of Gospel Churches, in which the great principles of God’s moral government are often clearly observable. He honours them that honour Him; while those that despise Him are lightly esteemed (1 Sam. ii. 30). Retributive providences follow departure from His ways; while blessing attends the love to the Master which finds expression in “keeping His words.”

With this conviction we have traced the history of the community which has for so long met for worship in Gower Street Chapel; assured that some lessons of great importance might be gathered in the present day.

“There is,” observed our brother J. E. Hazelton, on March 10th, in an address as observable for its timeliness as its outspokenness, “among us an evident lack of spiritual judgment which bodes ill for the future.” A review of the last twenty years amply confirms this.

Men have been chosen to the pastoral office who ought never have been suffered to preach at all. Advice has been disregarded until grave mischief has been done, Churches divided, valuable members driven away, and scandals occasioned which will not be obliterated from the memory of the public for a generation.

Deacons there are who are far-seeing and prudent; but many are the creatures of impulse and fancy, whose lack of judgment has wrecked the fortune of the causes in whose welfare they were sincerely interested.

The story of Gower Street Chapel might be most instructive to any that are wise in heart and willing to learn.

From 1847 to 1854—as we have seen—it was exclusively in the hands of Arthur Triggs, who, as its sole lessee, met all liabilities and received all that was produced by pew-rents and collections. The Christian public, however, did not sanction arrangements so anomalous, and withheld their support; and it finally became evident that a collapse was inevitable.

Most opportunely as the congregation at Gower Street was “minished and brought low,” the worshippers at Eden Street be-

came so numerous and their local hindrances so serious, that it became imperative that a more suitable place of worship "should be procured either by purchase or erection." A vigorous effort was made. A spirit of liberality was vouchsafed to the people, and a large sum of money was voluntarily contributed. A committee was formed, with Edmund Dinham for its Chairman and John Gadsby and William Humphrey as secretaries. A Ladies Committee was also appointed; but as many of its members objected to their names appearing in print, it was considered undesirable to publish the list.

A brief printed statement of the position of affairs, combined with an appeal for suggestions or help, was issued in January, 1854.

Meanwhile the Committee held their meetings regularly. Earnest prayer was offered to God that He would go before them and provide a suitable place for His holy service, and after some months of waiting and watching an important communication was received from Arthur Triggs, stating that he wished to dispose of the lease of his chapel, for which he had already received an offer from George Abrahams, a converted Jew, who had gathered a congregation, and whose instructive and savoury ministry was being greatly blessed.

He, however, added that he conceived that the Eden Street people had a prior right; and that if they could purchase it they should have the preference.

In this, all recognised the hand of God, and rejoiced greatly in the prospect of returning to their former place of worship. It was soon agreed that they should acquire the Chapel at a cost of £2,200, and they returned to it in January, 1855, the preachers on the eventful day being John Kershaw and Mr. Cowper.

In the course of a few years, by the blessing of the Lord, the whole of the purchase money was paid. "Thus," as John Hazelton said of his own Chapel in Clerkenwell, this one "was bought by faith and paid for by works." Thus began a period of some happy years of blessing and prosperity.

How this came to a close is most sad. It is clearly revealed in the New Testament that all elect and redeemed sinners, when born again, are brought to believe that the Lord Jesus Christ is "the Son of the living God," and that none to whom this is not made known are participators of godliness (John vi. 69). Gracious persons however differ—not on this vital matter, but on certain non-essential questions connected with it. Many who are indubitably gracious, hold that the Saviour is the Son of God as to His Divine nature, and speak of "His eternal generation" and His eternal Sonship. Others, whose godliness is equally evident, have been led to consider His Sonship as associated with His complexity, and adore Him as "the only begotten Son," as He is both essentially and eternally God and truly and properly man. Both cordially agree as to His person and His relationship to God—the difference lying in their sincere and solemn convictions as to *how* it is that He who is essentially and eternally God is also "the only begotten of the Father full of grace and truth."

A question so involved in mystery and on which the testimony of the inspired Word admits of such variety of interpretation should assuredly be left where God has left it, and not be suffered to cause open division among those for whose visible union the Saviour Himself when on earth prayed (John xvii. 21).

Not so, however, thought the late J. C. Philpot, pastor of the Strict Baptist Church at Stamford and the editor of the *Gospel Standard*, who, in 1860, deemed it right to state and emphasise his views of the Sonship of the dear Redeemer in the most emphatic manner. For this none could blame him. He was responsible to let the Churches which looked to him for counsel and instruction know his judgment.

On a question so debatable he, however, went further, insisting that none but those who agreed with him possessed the grace of God; and he warned his readers not to let these "*heretics* entangle their feet." He further insisted that such unsound professors should be turned out of the fellowship of the Churches which held the Eternal Generation of the Son of God.

Few who then read the *Gospel Standard* dared resist their great and gracious leader, and a large majority of their Churches decided, after giving solemn warning, to withdraw from all who did not hold this doctrine. Many followed this arbitrary requirement, among which was the Church at Gower Street, and Edmund Dinham was actually withdrawn from for holding essentially unsound doctrine. He, with wonderful grace and equanimity, acquiesced and sought and found a home at Keppel Street Chapel, where he quickly became honoured and beloved. What this trial cost him in the way of intellectual and spiritual resistance is not recorded. We must, however, again leave him for a time with his new spiritual associates.

THE DEMONOLOGY OF THE NEW TESTAMENT.

By A. E. REALFF.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble," or *literally* "shudder.—Rev. Ver., James ii. 19.

THIS solemn and momentous subject, if studied reverently and wholly in the light of what is revealed in the Word of God, will prove both interesting and profitable to devout minds. It will help us in our research, and perhaps also serve to clarify thought, if we first examine a few portions in which it is referred to in

THE OLD TESTAMENT.

The Witch of Endor is recorded to have said to king Saul, "I saw gods ascending out of the earth" (I Sam. xxviii. 13). The Hebrew is *Elohim*, a plural word of wide significance and varied application. Here it evidently is an equivalent to "spirits," *i.e.*, evil angels from the bottomless pit; for this woman either had, or at least professed to have, the power to call such to appear at her will.

Very frequently, however, this word is used to designate the Almighty—the sacred Trinity—as in Gen. i. 1, where it is translated “God.” Satan employs it when promising to our first parents that they should “be as gods.” In Ex. xii. 12 it signifies either the idols or the princes of Egypt (see marg.). In Ex. xxi. 6 the same word is translated “judges”; and in Ex. xxxiv. 15 and Deut. v. 7, and xxxii. 17, “gods,” idols, or false gods are intended. Compare with this the Redeemer’s language to the Jews: “Is it not written in your law, I said, Ye are gods?” *i.e.*, those “unto whom the word of God came”* (John x. 34, 35), which is a quotation from Ps. lxxxii. 6: “I have said, “Ye are gods; and all of you are children of the Most High.” Also compare Heb. i. 6, “When He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him,” quoted from Ps. xcvii. 7, “Worship Him, all ye gods.”

In Deut. xxxii. 17 the false gods to which the people offered sacrifice are termed devils. The Hebrew here is *Shed*, *i.e.*, “Spoiler,” “Destroyer,” and resembles in meaning the “Abaddon” and “Apollyon” of Rev. ix. 11. Similarly we find in Ps. cvi. 37, “Yea they sacrificed their sons and their daughters unto devils.” In Lev. xvii. 7, Jehovah says, “They shall no more offer their sacrifices unto devils.”† Lastly, in 2 Chron. xi. 15, where the same Hebrew word is found, it is said that Jeroboam “ordained him priests for the high places, and for the devils and for the calves which he had made”; where, according to a well-known rhetorical figure, two different terms seem to be employed the more emphatically to designate the same thing, *viz.*, the calves which Jeroboam set up at Dan and Bethel. These, though intended, like the calf which Aaron made, merely as representations of Jehovah, are described as “devils.”

Here, surely we have light upon the errors of Ritualism and Romanism, whose devotees tell us that they do not actually worship their images or crucifixes but regard such as helps to devotion; and merely adore the Unseen through the medium of the visible image.

The way is now clear for our approach to the New Testament, to see what this has also to reveal to us concerning the Spirit-world. In this our previous researches will greatly aid us. Here the word translated “devil” is *daimōn*, demon, a word which originally signified a subordinate divinity, a deified spirit.‡ Most frequently, however, it is *daimonion*, the diminutive of *daimōn*, as if to indicate the inferiority of such evil spirits to the Son of God.

The word *daimōn* was employed by the ancient Greeks to describe an angel or spirit, either good or bad. It seems to have been used at first only in a good sense, as we read, for example, of the demon of Socrates, meaning his prompting angel, or good

* The Redeemer here, as frequently elsewhere, argues as a Jewish man with his fellow Jews. It is an *argumentum ad hominem*.

† The Hebrew here is *Sair*, a hairy or rough one, a goat.

‡ It will be well to bear in mind that this idea is from the ancient Greeks and that, though highly cultivated and refined, they were heathen.

genius.* In the Word of God it always signifies an evil spirit, *i.e.*, one of Satan's fallen angels, concerning whom we should know next to nothing but for what is here revealed. Let us proceed therefore to cull from the different pages of our Testament some striking passages that will afford us very valuable information. We will start, then, with this fact. In the Gospels many persons of both sexes are described as the

VICTIMS OF CONTROLLING DEMONS,

who, however, were all subject to the superior power of Christ. More than this, we find that Jesus not only cast them out Himself, but authorised His disciples to do the same (Luke ix. i. ; x. 17). We read, among other instances, of Mary Magdalene, "out of whom went seven demons"; of the lunatic son—a specially difficult case, which proved too much for the disciples, but Jesus cast out the devil immediately (Matt. xvii.); and of the mad Gadarene, possessed by a legion of these infernal spirits. This latter, if carefully examined, will yield us much instruction. In Mark v. 6, 7, we find that these demons, acting through the man possessed, worshipped Jesus, and, speaking through the man's voice, cried aloud, "What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God that Thou torment me not." Then (v. 10) "he besought him much that he would not send them away out of the country," moreover "all the demons besought him, saying, Send us into the swine . . . and forthwith Jesus gave them leave."

Here the following valuable hints may be gathered :—

1. All these demons were entirely subject to the power and command of Jesus (Mark i. 27).
2. This they knew and acknowledged; that is to say, they readily admitted His supremacy and authority, publicly confessing Him as the Son of the Most High God."
3. They declared that they had no common cause with Him—"What have I to do with Thee, Jesus?" Their sphere of operation did not lie in the same plane. They were avowedly His opponents and enemies (Mark i. 24).
4. They knew that torments were in store for them in the future, though they then were allowed considerable liberty. In Matthew viii. 29 they are reported as saying, "Jesus, thou Son of God, art Thou come hither to torment us before the time?"
5. They believed in Jesus, actually worshipped Him, and petitioned Him to allow them to destroy the swine. They could not act without His permission. This they knew, and even publicly acknowledged it. We thus see that, although

* Dr. Bullinger informs us that from Homer downwards this word answers to the Latin *numen*, and signifies *divine agency*, the working of a higher power. Then it came to denote a *destructive power*. Plutarch and Xenophon use the verb *daimonāō*, as meaning *to be deranged*, *i.e.*, by an evil spirit influencing wrongly or abnormally the human spirit, so that the orderly action of the faculties became disturbed.

MEN REFUSED TO ACKNOWLEDGE JESUS

as the Christ of God, and despite of all the credentials which he continually exhibited (John xii. 37), these demons at once recognised him as Incarnate Deity, and did not hesitate to confess Him. Yet they are not saved by that knowledge, belief, fear, or confession. In contrast to this we may notice what is stated in Rom. x. 9—13; 1 John iv. 15. Salvation is provided in Jesus for elect men who believe and confess Him, but none for Satan and his demons.

The liberty they now have is thus only by Divine sufferance, is limited as to its extent, and overruled for the good of God's children. This we sought to show in a previous article. The fact is conspicuously manifest in the two first chapters of Job. They may distress but cannot devour the saints (1 Peter v. 8), and this only by Divine permission, and for their ultimate good. They can proceed in their destructive and cruel work only as far as the Divine permit prescribes. What comfort this is calculated to afford unto those whose "life is hid with Christ in God!"

Some further thoughts are reserved for a concluding paper.

 RECONCILIATION.

BY ALBERT VINE, COURLAND GROVE CHAPEL, CLAPHAM.

(*Second and concluding article.*)

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—Romans x. 10.

"We," observes a thoughtful writer, "are firm believers in what might reverently be styled, the *equanimity* of 'the Lord our God.'" "Known unto Him are all His works from the beginning of the world" (Acts xv. 18). Nothing which occurs causes Him surprise or solicitude. What He does not actually originate He permits, with the most perfect cognisance of its issues and results. He may hate what He does not hinder, and suffer what He does not sanction. Enthroned in light, He beholds every action both of His friends and His foes, while

"His eternal thought moves on His undisturbed affairs."

"We are, however, far from regarding Him as the passive and unmoved Spectator of sin and sorrow, want and woe. A pitiless man is a monster; an unpitiful God none could trust or love.

"Hence we are sure that He who is affected by the appeal of the cry of the young raven—to Whom a hungry beast is an object of pity—cannot be insensible to the needs of His human family. We are therefore assured that 'in His holy habitation, He is the Father of the fatherless and the Judge of the widows' (Psa. lxxviii. 5), and that in many other ways the pangs of sorrowing and suffering hearts meet with the sympathy of Him Who is 'good to all—whose tender mercies are over all His works.'

"Hence, in our feeble attempts to conceive rightly of His

character, we inevitably think of a sort of conflict in the Divine mind. The equanimity of unruffled confidence and composure seem, to our dim perception, to collide with the tenderest emotions of kindness and sympathy in His eternal heart."

Similarly, we have already expressed our conviction in relation to the great matters of salvation. Our forefathers were wont frequently to refer to "the clashing attributes of God"—His inflexible justice, and His tender pity; His determination to leave no sin unpunished, and His inclination to spare His creatures suffering. They loved to present these conflicting perfections as having been brought into eternal harmony by the obedience and oblation of the Lord Jesus Christ. Thus at Calvary "Mercy and truth met together; righteousness and peace kissed each other."

This formed the subject of one of the shortest and sweetest sermons ever delivered. David Denham—with whose Hymn-book we are familiar—when occupying the pulpit at Yeovil on November 6th, 1848, was seized with apoplexy. He, however, tried to preach, and, as far as his muffled voice would allow, spoke thus: "How blessed to be brought to see the perfections of Jehovah harmoniously concerned in the salvation of sinners, and the Father embracing him through the blood and righteousness of Jesus."

This leads to our subject. We have seen the need of reconciliation in the salvation of sinners. Proceed we to explain from the Inspired Book how this reconciliation is effected.

What, then, is this plan? What the means which He has devised in order that "His banished be not expelled?" This plan is *propitiation*, and herein is the whole groundwork of the reconciliation between God and the sinner. It is really none other than that proposed by Judah, who, having undertaken to be surety for Benjamin, said to Joseph, "Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren" (Gen. xlv. 43). His proposal was that there should be an act of substitution; that Benjamin, in whose sack the cup had been found, should be freed, and that he, against whom no charge was laid, should be bondman in his place. So in His boundless grace and mercy, our righteous God gave His Son to be bondsman in our place, and the Son accepted the suretyship and suffered. Thus the law has been vindicated, and the sin punished, whilst at the same time the love is satisfied and the sinner set free. This is what is meant by reconciliation; this is the means which God has devised, and the effect of it, according to the apostle Paul, has been "to declare at this time His righteousness: that He might be just, and the justifier of him that believeth" (Rom. iii. 26).

There are many subjects which cling to this great and important one, but it will be enough to say that this glorious substitution is the one Divine plan which is taught throughout the Scriptures. It was prefigured in the Levitical sacrifices; it was predicted in prophecy, as, for example, by Isaiah, when he said, "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us

all." So, also, was it taught by the apostles. Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth upon a tree" (Gal. iii. 13). Peter tells us, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18); while John says, "Herein is love, not that we love God, but that He loved us, and gave His Son to be the propitiation for our sins" (1 John iv. 10). This, then, being the principle of our acceptance with God, we would notice three concluding thoughts under this head of our subject—three truths which should ever be written upon our memories and our hearts:—

1. The *Divine* reconciliation is *complete*. In the sacrifices of the old dispensation there were two parts in each typical propitiation—the death of the substitute, and the offering or presentation of the blood before one of the altars of the mercy seat. The atonement was not completed by death alone; but it was necessary that the death should be followed by the presentation of the blood. In the *Divine* propitiation both points have been completed. The one sacrifice has been once offered, and the whole is finished. The blood was shed on Calvary, and sprinkled or presented when "by His own blood He entered in once into the Holy place, having obtained eternal redemption for us."

2. The *Divine* reconciliation is *final*. Remission of sin is granted according to the covenant of God, and if we are enjoying His promise, "their sins and their iniquities will I remember no more," and are realising that "by one offering He hath perfected for ever them that are sanctified," what further need have we for any propitiatory offering whatever? Who can perfect that which God hath Himself already pronounced *perfected*?

3. The *Divine* reconciliation is *sufficient*. By this we mean that it is so complete and perfect in the covenant of God that those who are saved by it are made partakers of a complete reconciliation. When our Lord took upon Himself the burden of our sins He took the *whole*, and when He paid the price He paid the *whole*. The whole has been taken out of the way, being nailed to His cross, and there is no barrier left between the restored sinner and the Father in heaven.

II.—RECONCILIATION OF THE SINNER.

Here we would notice that *reconciliation* is more than *sub-mission*. A criminal may submit through fear of the consequences of his crime, and yet inwardly hate the prince who pardons him. There must be love to make true peace. There are many persons who appear to be satisfied with a partial reconciliation to God. They *hope* they are not in the position of an altogether unforgiven sinner, but still they dare not accept the position of one whose every sin has been blotted out, and to whom there is no barrier to a full, free, unfettered enjoyment of the love of God. They are not unlike Absalom when he returned from Geshur and remained three years at Jerusalem without being permitted to see his father's face. In his case there was only a partial restoration. David

could not see his way to a complete relaxation of the law, for nothing had been done to satisfy it, so he adopted a compromise which satisfied neither love nor law. He allowed Absalom to return to Jerusalem, but did not permit him to see his face. Now, the position of Absalom when he returned to the city was very much that of a multitude of those who have not practically received the blessed truth of a sufficient, complete, and final reconciliation. They are not as he was when in Geshur, for they are in the midst of religious life as he was in Jerusalem; but they are not fully restored—they have not seen the face of the king, and their Father has not kissed them. The result is that their religion is little more than anxiety, and they begin to think it was almost better with them when they were altogether in the world. But if we have been brought to the Lord Jesus Christ—have experienced in our own souls the unspeakable blessing of reconciliation to God through His atoning blood while we rest on Him for pardon—we may rest on Him also, as the Divine Deliverer, to set us completely free, and to present us faultless before His throne. He will ensure the possession of what He has purchased by His blood, and if, “when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.”

THE TRUE CHRISTIAN'S CONCERN FOR THE WORLD.

BY PASTOR EDWIN WHITE, WOOLWICH.

“BETWEEN the world and the Church,” wrote the late John Cooper, of Wattisham, Suffolk, “there exists a correlative connection—the world existing for the Church, and the Church existing for the world. Whatever may be the nature of this relation, the subject claims earnest attention. The mission of the Church in the world, and the duty of the Churches of Christ in relation to unconverted sinners, is therefore here proposed for consideration.

“We should enquire what relation the Church sustains to the world of the ungodly; what are the obligations of the Church in relation to the world; and what are the claims of the world upon the Church, as founded on that Divine authority, which recognises sinners as the subjects of God’s moral government; saints as the objects of His peculiar regard; and *both* as the creatures of His wisdom, power, and benevolence—He having ‘made of one blood all nations of men for to dwell on all the face of the earth.’ (Acts xvii. 26).

“Whatever duties may devolve on the Church of Christ in relation to the world that ‘lieth in wickedness,’ it is obvious that such duties are founded—as all obligation necessarily is—on relationship. Distinguished from the world by their holy calling—separated from unbelievers by that grace which translates them into the kingdom of God’s dear Son, wherein they, as His saints, dwell in the light, inherit the life, and walk in the liberty, of the sons of God—it is nevertheless manifest that their relation to the

world is not thereby annulled, nor are the obligations arising therefrom invalidated or relaxed. Rather, we should say, the elevated character and exalted position of God's believing people tend to strengthen the bonds of that relationship, add to the force of the obligations it devolves, awaken the deepest, purest sympathies of sanctified human nature, and make every chord of the renewed heart to vibrate with compassion towards those who continue under the power of sin and Satan.

"The duties of the Church, therefore, in relation to the world, whatever may be their specific nature, are of the highest possible order. They are at once unique in their character, special in their relation, imperative in their authority, and indispensable in the arrangements of the divine moral government. Those duties, also, we regard as sustaining an *all-relatedness* to God's universal kingdom. They comprehend and express what is due to *sinners, as such*; what is incumbent in relation to the saints *themselves*, and what ought to be rendered to *God*, as the fountain and source of supreme authority. Consequently, they cannot be violated, or disregarded, without injustice towards sinners, injury to ourselves, and a virtual impeachment of the Divine wisdom and will, in the well-ordered arrangements of His providence, and in the dispensations of His grace."

These weighty and incontrovertible truths lead directly to our subject, which is the attitude of the believer toward the world.

This should be that of Separation. The difference between the believer and the world should be very clear and distinct. The dignity of his character demands this; the responsibility of his position as a member of Christ, bearing His most holy name, calls for it; the service in which he is now engaged, the glory of his God, marks him as one of high and lofty aims; his daily communion with heaven lifts him above the world with its grovelling pursuits; he is now a citizen of another clime, his thoughts and aspirations range beyond the confines of them; the world recedes from view; he dwells and muses on eternal things; here he finds his treasure—the satisfaction of his soul; he cannot, should not, seek congenial companionship save with those who are of a kindred mind, and will help him on his heavenward way. But is this fair picture the portrait of every believer? We wish it were, but there is, alas! too much compromise with the world, and the believer suffers in consequence, in loss of power, peace and fellowship with God. His prayers are hindered, his life instead of being an influence for good becomes a negation, his character carries no weight, he is pointed at by the world as a specimen of what all believers are. Thus he brings disgrace on the whole body of Christ. "But we are persuaded better things of you, brethren, though we thus speak, and things which accompany salvation."

That of Compassion. The believer cannot view the world lying in wickedness, living without God, without Christ, and without hope, and not feel a yearning for the salvation of his fellow-men. The Apostle, after writing the most deep and profound truths found in all Holy Writ respecting the awful mysteries of

God's decrees concerning the destinies of men, writes: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Again, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." Who can read the apostle's touching words to the Philippians unmoved: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things"? Can the believer think of his fellow-men in such a state without pity? Can he reflect upon the fact that he has been rescued from such a deplorable condition and not stretch forth a hand to those who are yet in the gall of bitterness and bonds of iniquity? Oh, for that tender love, that yearning desire for the salvation of men in the heart of every believer! How the prayer-meetings would be attended with anxious pleaders, even as Abraham was for guilty Sodom! How the minister of God would be filled with holy zeal in warning sinners to flee from the wrath to come! He would be melted to tears as he pointed out the sinner's lost condition and his awful doom! The house of God would become a very Bochim. Soon, we believe, there would be joy in the presence of God by the angels over sinners repenting if every believer felt this holy passion for the conversion of souls.

"My God, I feel the mournful scene, my bowels yearn o'er dying men;
And faint my pity would reclaim, and snatch the firebrands from the flame.

But feeble my compassion proves, and can but weep were most it loves;
Thy own all-saving arm employ, and turn these drops of grief to joy."

Aggressiveness. The man of the world does not hesitate to promulgate his views. He believes and spreads his sentiments, and should the believer be less earnest in advocating the holy principles which he holds? He must not hide his light under a bushel. It should be his aim to direct the minds of men to eternal things. When the heart overflows, the lips will speak, but how often the mouth of the believer is closed when he ought to speak, even when he hears the name of his Lord and His kingdom spoken ill of. The believer should endeavour to turn worldly conversation into higher channels. The Lord Jesus, when speaking to the woman of Samaria (who certainly was a worldly character) turned her attention from the well of Jacob to that higher fount of living water which He Himself would have given her, had she known who He was and asked of Him. Also when the multitude followed Him for the loaves and fishes He spoke to them of the bread of eternal life, which if they ate thereof they would never hunger. The conversation of those godly women of Bedford made a deep impression on John Bunyan, and who can tell what blessing the words of a believer may be made to a thoughtless, godless soul? If no apparent good is effected the believer's conscience is clear; he has sought the welfare of his fellow-men, he has urged the claims of his Lord in the presence of a gainsaying world.

Tact. There is a time to be silent and a time to speak. Men of business, pressed for time, will not thank a believer for hindering them even to speak of their soul's salvation. Masters or mistresses will not commend their servants for spending their time in talking about religion, when they ought to be engaged in carrying out their daily employment. There are times when to speak to a man about his soul will only exasperate him. The believer needs the wisdom of the serpent and the meekness of the dove to know how to speak a word in season. Speaking the truth in love is a scriptural direction the believer does well to follow. More harm than good may be done by the manner in which a word is spoken.

In conclusion, let the believer use every possible effort to spread the knowledge of the Gospel which a wise judgment would suggest to him. He has the best news to tell, let him seek the best means to make it known. If he follows the teaching of God's Word and the leading of the Holy Spirit he will never lack the best guidance which can be given. A wise head, a warm heart, a Bible creed, will make a believer a power in the world for good; he will be made wise to win souls and spread his Redeemer's kingdom in the earth. May God make all believers such.

“ Lord, speak to me, that I may speak in living echoes of Thy tone ;
As Thou hast sought, so let me seek Thy erring children, lost and lone.
O use me, Lord, use even me, just as Thou wilt, and when, and where ;
Until Thy blessed face I see, Thy rest, Thy joy, Thy glory share.”

MY TWELVE DREAMS : AND WHAT I LEARNED FROM THEM.*

BY THE LATE WILLIAM TITE, OF POTTON, BEDFORDSHIRE.

“ In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ; then He openeth the ears of men, and sealeth their instruction.”—Job xxxiii. 15, 16.

THERE are true and false dreams. Jacob's at Bethel were true and from God ; as were also those respecting his flocks when with Laban. The false prophets had false dreams and tried to deceive the people of God by them ; so it will be well for us not to take heed to all about which we dream. But I have found that if a dream leaves an abiding impression on the mind, there is generally something to be learned from it. Of such only I wish to speak, and will relate, in the most intelligible way I can, a few that have occupied some of my sleeping and waking hours.

The first I had, as I remember, was this : I thought I stood by the side of a great archway. It seemed to be dark at a distance from

* If the subject of “ Dreams ” interests our studious readers, we would refer them to “ The Intellectual Powers ” by John Abercrombie, M.D., published by Murray, Albermarle Street, 1849 ; and “ Dreams, in their Mental and Moral Aspects,” two Essays by John Sheppard, published by Jackson and Walford, St. Paul's Church Yard, 1847. Both are out of print, but are easy to obtain second-hand.

where I stood, and there appeared to be a great number of people passing off to the left into the dark part of this archway, and they seemed to be dressed in parsonic attire, that is, in black gowns. I thought I asked one of them where they were going? He said, To hell! At this I was astonished, as there was such a great number of them, for they seemed to walk five or six abreast; but one of them opened his clothes, and I saw that he was all on fire within! This made a very solemn impression on my mind which never quite left me till God called me by His grace—I mean the terror I felt; the scene I can never forget. I had no idea of ever becoming a minister. May God preserve me in His fear to my journey's end, that I may escape the dreadful gulf.

The *second* dream I had was after I was called by grace. I thought I was standing by my fire on the hearth; and a serpent crept into the ashes under the fire; and then he turned round and put his head out, and spat sparks of fire all over me in such a manner that it made me shrink back, but not one hurt me.

I was at this time under manifold temptations, and seemed filled with blasphemous thoughts, which much distressed me, but I thought from this dream I should be brought through; and so I was, and without hurt, for the Lord kept my feet, that is, my mind, the feet of my soul, according to His promise.

In the *third* dream I thought a very heavy cloud passed over me and seemed to sparkle with fire, but one part of it looked very dark and heavy. It was a very long cloud and seemed to move toward the south-west.

I had after this, a long and trying path to walk in. We had a poor afflicted child, four years of age, that died suddenly. I myself had a long affliction, and my wife, having gone to her father's funeral, was taken so ill that she could not get home for five days, nor could I get to see her, and after she did return she was brought seemingly as near to death as she could be to be alive. After this I moved to a part in the direction the cloud appeared to move, and had four years' heavy trial and persecution. I had indeed a fiery trial.

In the *fourth*, I dreamed I was crossing over a piece of waste, uncultivated ground, and I wanted to go to a certain place; what for I did not know, so I turned back and thought I would not go; but again I thought I must go, so I went on till I came to a certain place, something like a stone quarry, and I wanted to get down into it but did not know how. I thought there was a strong post standing at the side, so I made an attempt to get down by this, but found it was loose. However, I got down somehow, and I looked under the rock of stone and saw a number of things like serpents; I thought one of them sprang at me with great force, but did not strike me.

While I thus stood looking round, there appeared a person at the top of the pit, who held this serpent in his hand close to my head, and said, "This hath hurt many a man, but it shall not hurt you."

The post that was loose I considered to be a friend to whom I

was very much attached, but who did not stand firm in trial. The serpent I believed to be a man who was a great enemy to me and influenced many others, but I did not fear him.

I was at this time living in Buckinghamshire, which I left sometime after, but I was very much concerned about leaving and asked the Lord to direct me right.

One morning I fell asleep and this was my *fifth* dream. I stood upon three ways, that is, they were open before me; the middle one that I went in first, seemed very short, which I took to be the place I was then in, which soon was at an end. On the left I saw a broad road, level and rather down-hill; this I took next, but had not gone far, before I found there was no way. This I believe to be Cheltenham, as I went there two months and there was a good congregation and a good salary, but there were no leaders to stand firm by the truth, so I dare not continue there; and this dream was of great use to me to prevent me. On my right hand I saw a long but narrow way with some crooks in it, and this I believe marked out Potton, where I have ministered for nearly twenty years and have found some crooked things to encounter; but the dream occurred before I knew where Potton was.

(To be concluded.)

HOW GOD ANSWERED THE PRAYER OF TWO LITTLE GIRLS.

A STORY FOR THE BAIRNS. BY THE EDITOR.

IN the year 1856, which is now fifty-two years ago, one of my two aunts lived at R——e, in Hertfordshire, where her husband was minister of the Independent Chapel. When her birthday was drawing near, their two little daughters, unknown to anybody else, busied themselves in making her something for a present—I am sorry that I cannot remember what it was—to lay on the breakfast table when the morning arrived.

Every one in that house was fond of poetry. My aunt herself was the author of some exceedingly pretty pieces, and Miss Emma Tatham, the sweet Wesleyan poetess, had died when on a visit to them some months before. It is not wonderful, therefore, that Pollie and Emmie—for these were their names—often tried to write little hymns of their own composition.

Now children, like grown-up people, often have “happy thoughts,” and it occurred to my two cousins how nice it would be, if their gift and the flowers that were to be presented on the birthday morning, were accompanied with an original piece of poetry.

They accordingly laid their heads together and produced a brand-new composition for the occasion. I do not remember it all, but it began—

“How d’ you do, dear mamma, this very fine day?
Your two little daughters to you would now say.”

Of this they were just a wee bit proud, and Pollie, the elder girl, wrote it out with the greatest care—"To Mrs. J. Cooke Westbrook, on her birthday."

But, on the day before, an anxious thought began to trouble them—Suppose it should rain next morning, the verses would not do, and all their labour would have been in vain.

But, of course, they had been religiously brought up and taught that God answers prayer if offered in the name of Jesus. They therefore made up their minds, in their simple way, to tell the Lord that they very much wanted Him to let it be fine next morning, and they went to sleep, hoping that it would be as they wished.

They woke very early and, to their joy, the sun was shining brightly and there was hardly a cloud in the sky. Thus their hopes were realised and everything went off as they had desired.

Now this is a very simple story, but these little girls then learnt for the first time how truly God answers prayer. I do not mean to say that theirs was a *spiritual* prayer, but it was a *sincere* one, and God answered it.

I am telling you, dear children, these things, because you, too, may offer prayers in the same simple and sincere way in all your troubles and cares.

Some people say that children have no sorrows, but I know better, and I like to hear even children sing—

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer."

But did these little girls never pray about anything else than everyday troubles? I am glad to say they did. Some years after, God taught them by His Holy Spirit that they were sinners, and led them to seek salvation through the love and blood of the dear Redeemer. You know that "They that seek shall find," and they found what they sought when "grace taught their souls to pray"—peace and pardon from God—and they became Christian ladies, who lived to the glory of their Heavenly Father. My poor cousin Pollie fell into a decline and died when young. Emmie has for many years been the wife of a Baptist minister in the Midlands. Both always said that what happened on mother's birthday first taught them, as quite children, that God really does answer prayer.*

* The above was part of a talk to about 170 children of the recently instituted "Surrey Tabernacle Sunday-school" at the annual meeting on Wednesday, May 10th, the Pastor (Mr. O. S. Dolbey) presiding. Of this address the Editor of "Our Magazine"—the organ, if we may so style it, of "the Penrose-street Sunday-school"—says, all too kindly, "We were glad to hear Mr. W. Jeyes Styles's address, in which he related two incidents, one referring to A PRAYER THAT WAS HEARD—here given; the other to A PRAYER THAT WAS NOT HEARD," for reasons which were assigned.

We rejoice from our heart at God's evident blessing on this most wise and timely movement. If anything *instrumentally* can resuscitate public interest in this hallowed sanctuary, this is the effort which will effect "the consummation devoutly to be wished."

AGUR'S PRAYER.

BY CHARLES HILL.

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me."—Prov. xxx. 8.

It sometimes pleases God to give us a sketch of the lives of those whom He condescends to make useful. Sometimes their words only are recorded, as in the case of Agur here. But what does it signify? Who is Paul, or who Apollos, but instruments God is pleased to use?

Agur possessed great grace. He appears to have been a teacher in Israel, to whom many resorted for instruction. But, though others thought much of him, he had learned to think humbly of himself. Having given a confession of his faith, he proceeds to give us his prayer and his reasons for it. He had thought about what things he should pray for, and considered what things he most needed, and found he specially required two things, which are such as none but a gracious man would ask for.

We notice, first, *the Providence acknowledged*; second, *the Prayer preferred*.

I.—THE PROVIDENCE ACKNOWLEDGED.

He is looking at the circumstances by which he is surrounded, acknowledging what many forget—that there is a God in Heaven whose Kingdom ruleth over all, and that He is the caretaker of our world. The human heart is prone to turn away from God; but, the Christian believes, not only that God is, but also that He takes notice of everything. It is blessed to have faith that

"Not a single shaft can hit till the God of love sees fit;"

and that all things are under His superintending care—sparrows and nations, rain and sunshine, all are ruled by Him.

We are apt to speak of things that directly concern ourselves and of late have heard much complaint of bad harvests. God has withheld in measure His sunshine from our Island Home.

Still, treasures have been poured upon other countries. Suppose He had withheld them from these also, as they had been from us, what different scenes would have been presented! But no; God has been at work; He has been superintending in His universal providence. We are too narrow in our views; there is a universal Providence over nations, as well as a special one over individuals.

Agur confesses his want of understanding in these matters, and he looks up to the great God of heaven, and says, "Lord, come and manage for me—me, who am so unwise and so weak that I cannot manage for myself." Yes, he was right; for God not only orders great things, but takes notice of little things, and remembers the lowly in their low estate. Nothing is too great for God to manage, nothing too small for Him to take notice of.

David and Paul both acknowledged God's goodness to them from the womb to the tomb. God heard the first cry of the infant Paul, knew what he would be, and how much better he would be

qualified for his work by the circumstances by which he would be surrounded through life.

You and I to-day are what the past has made us. Circumstances form our character. Do what we will, God shapes the end. It is a very pleasant thought that the God of heaven, who rules among angels, takes notice of me. David said, "I am poor and needy, yet the Lord thinketh upon me." There is a universal Providence, and there is also a special Providence, over the every-day life of every heaven-born pilgrim.

II.—THE PRAYER PREFERRED.

In the first place, there is something the removal of which is earnestly wished for. "Remove from me vanity and lies"—not a little way; not just over the hedge; but far away, whence their evil, injurious influences cannot be felt. "Remove *far* from me vanity and lies;" they are the consequences of sin; remove them far away. God says, "I have removed thy transgressions from thee." How far? As far as the east is from the west. Thus, the act of God and the desire of the godly here meet.

Then, I think, Agur wanted to be removed from the deceit which hangs around people—a kind of mist which you cannot penetrate. Too often, also, appearances are deceitful; devils may be dressed in angels' robes. Prosperity may not be good for me; it may not be what it seems to be. It will be wise for us to take the language of our text, and pray as Agur did. We see the propriety of his prayer; it accords with what our Master taught His disciples: "Lead us not into temptation, but deliver us from evil; give us this day our daily bread."

Again, there is something he did not wish to have. Here comes the difficulty of the prayer—"Give me neither poverty nor riches." Very few people could sincerely pray this, though it is a wise, good prayer; but it rises to an altitude that only grace can raise men to, and that great grace, too. Great grace was upon Agur when he uttered this prayer; his motive in uttering it was a high one—"Lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

"Give me neither poverty nor riches." Could you pray this prayer? Some people are all for amassing wealth. There is no evil *in* riches, but often much evil connected *with* them. When Jeshurun waxed fat he forgot the God of his salvation. The only thing the rich man in the parable forgot was God, the Giver of all his riches. "Soul," he said, "thou hast much goods laid up for many years; eat, drink, and be merry"—but he said nothing about God. Ah! dear friends, there is an influence with riches that, when they fill a man's heart, there is little room left for God. Depend upon it, that man is happy who has enough to be content with, which brings us to Agur's last petition.

"Feed me with food convenient for me"—food that is suitable and adapted for me. Give me this day my daily bread—*this day*. The food is not always to be alike, but varied; and not always in the same form. You and I like variety in our natural food—

bread, flesh, fish, vegetables, fruit — and God has filled the earth with His goodness in this respect. And so, spiritually, His Word is full of good things convenient and suitable for His children, which come to them in varied forms adapted to their cases and circumstances. Sometimes a promise, sometimes a grand old testimony of Divine truth, comes to strengthen the struggling one; sometimes a whisper, like a zephyr breeze coming from the skies, and the feeble one catches it up.

Only, O my God! feed me with such food. Let me take the position David took. Be my Host. Sit here in the wilderness whilst Thou dost prepare a table before me, and feed me till I want no more. Amen.*

A CHRISTIAN HAND-MAID COUNSELLED.

BY WILLIAM HUNTINGTON.

THE following letter from the pen of "the celebrated Coalheaver" was among the cherished papers of the late Mr. Edmund Dinham, who, in early life, must have been acquainted with many who had known this great preacher. It is addressed to Mrs. Snowdon, at Lord Rivers, Heckfield Heath, near Hartford Bridge, Hants. The date of the post-mark is August 21st, 1789. Its writer was at that time in his forty-fourth year, and in the height of his popularity both as a preacher and a writer. He had recently removed with his family to Church Street, Paddington. Our readers may, however, remember that it was his wont to spend much of his time in a small room, or vestry, behind his chapel in Tichfield Street, which he quaintly styled "the Cabin," which was inscribed in gold letters over the door. In this he conducted most of his correspondence. Here, in all probability, the following lines were penned.

It is customary with religious editors to correct all errors in such compositions and often "to dress them up," according to their fancy. In the present instance, what follows is an exact transcript of the original.

It was addressed to a member of his congregation at "Providence," who was then, we should judge, an upper servant to a nobleman. Though he calls her "Mrs.," it does not follow that she was married, as middle-aged females and those in responsible positions were often at that time so addressed as a mark of respect.

She would appear to have been of a sprightly disposition, fond of talking, and apt to suffer the excitement of entertaining conver-

* The above consists of notes, taken by a hearer, of a sermon preached in 1878, when a succession of wet, cold, and sunless harvests had greatly discouraged farmers, and not a few had failed. It was by no means one of the preacher's grand sermons, but the homely, colloquial talk of a beloved pastor to his endeared people. Still there are scintillations of the genius which could never be wholly repressed—witness "the feeble one catching up the zephyr breeze from the skies," etc.

sation to tempt her to frivolity. She also evidently had a hasty temper.

The counsel here so lovingly given to such a character must have been invaluable. Who would have supposed that a Minister whom some considered an Antinomian, could have written to one of his members in so practical a manner. As a specimen of Huntington's correspondence it is, in fact, almost unique.

Christian women to-day might surely peruse it with profit :

"MY DEARLY BELOVED FRIEND,—How dost thou do—how is thy health and strength ; is it sufficient for thy work : and is thy old man as strong as ever ? Is it *Nanny* still, I suppose it is.

"However I have not forgot thee, and hope I never shall—and I hope thou hast not forgot "Providence" Chapel, and the things which make for thy peace, which thou hast so often heard there in a very plain way laid down.

"There, hurrying appears (to) drive every thing out of the head and heart ; unless a little time be spared for reading, thinking and praying—which I hope my dear girl will neither forget nor neglect.

"I have this morning prayed for thee—that wisdom, circumspection and a well-guarded conversation may be given to thee ;—that a watch may be set before her mouth, and the door of her lips be kept if the *old fire* should break out, as I suppose it has before now.

I entreat thee never to neglect committing thy care and keeping (every morning and evening) to Him that is able to save. Without Him we can do nothing, but He can enable us to do all things.

Make not too free in conversation with those that are about thee, nor get into discourse about subjects that will make bad work for conscience another day.

"Thou knowest thou art obliged to go to books—on the account of these things—get often by thyself and read and think ; for you and I are going down the hill apace, and thou knowest Who it is that we are to appear before—and in Whom we are to trust, and Whose name we are to fear.

"I have got a bad cold at present, Sarah has been very ill for some time—but is rather better—and (a) kind providence sweetly appears for me, unworthy me.

"Be upon thy (guard), my daughter, call upon God to help thee, and mind thy conduct.

"Send me a line or two as soon as possible, and be so kind as to visit the sons of my vows. I need not affix my name ; nor need I tell thee—that *Nanny* is dear to me ; ADIEU.* "

* It is noticeable that Huntington spells "committing," *committing* ; "guard," *gard* ; "discourse," *discorse* ; "obliged," *oblidged* ; "appear," *apear* ; "in whom," *in whome* ; and "possible," *possable*. This is not mentioned as derogatory to his reputation, but simply as marking the gradual progress of his education, as his later letters are free from such defects. It may also encourage plain and uncultured ministers to reflect that the greatest and most popular preacher of the truth in his day had the same difficulties and deficiencies as they are so sadly conscious of.

THE SEAWEED'S LESSON.*

ONE Summer eve of beauty, when
The sun had sunk to sleep
In his richest, golden splendour,
Beneath the mighty deep ;
I longed to breathe the balmy air,
And wandered to the shore,
To view the waves' wild restlessness,
And listen to their roar.

But all was hushed to calmness, and
The Queen of Night aræe,
In full and silent majesty
To gaze on earth's repose ;
She shed her soft, sweet silver light
On every object round,
And the only music floating, was
The ripple's soothing sound.

I walked awhile in ecstasy—
What heart that does not feel
The hallow'd joy and peacefulness
Such hours as these reveal ?
E'en the saddest things that memory
Can picture to the mind,
Are tinted with a softness
Of beauty undefined.

There is sympathy with nature
In her tearfulness and smile ;
How often will her sunny face
The sorrowing soul beguile :—
While her frowns of dreary cloudiness
Their sombre hues impart,
To deepen every shade of woe,
And desolate the heart.

Upon a smooth and jutting rock
I found a pleasant seat ;
A heap of strange, unsightly weeds
Lay scatter'd at my feet :—
I pass'd them not by heedlessly,
As worthless in my sight ;
With care and cleansing these might yield
Both wonder and delight.

I gathered up some specimens,
And now with gladness view
Their many rare and beauteous forms
Of rich and varied hue ;
Some, graceful as the feathery fern,
Or branching, like the vine ;
With emerald and roseate fronds
Most exquisitely fine.

Are there not also human weeds,
Sad, outcast, and forlorn ;
Forsaken, wretched, reckless ones ?
Oh ! pass them not with scorn :—
For lateat beauty may be there,
And yearnings for a home
Of purity and holiness,
Where sin can never come.

Then lead these wanderers to God
By patience, faith and prayer ;
And He, who is " the Sinner's Friend,"
Will well reward thy care ;
The blessings of His light and love
Can make such weeds become
Choice, lovely, amaranthine flowers,
In Paradise to bloom.

REVIEWS, LITERARY NOTES, ETC.

The Holy Bible for Daily Reading, newly revised and arranged by Rev. J. W. Genders. Printed by Spottiswoode & Co., and published by Passmore and Alabaster. Paternoster Buildings, London. Thin paper, 1,224 pages, gilt edges, bound in leather. Price 5s. We have described this beautiful volume with all care. It is the cheapest book—as a book—that we have ever seen. Emanating from the Press of the King's printers, its type is admirable. Its getting up is all that the most fastidious taste could desire.

It is the completion of an edition of

the Bible, having many peculiarities—an instalment of which was published in 1905 and reviewed in our number for January, 1906.

We then explained that the whole is divided—not into chapters—but into sections of convenient and, as far as possible, uniform length, to facilitate the systematic daily study of the Word of God : which will be accomplished in a year if three portions are read daily.

The text consists of a slightly amended though not a new translation of the inspired originals—the principles on which the alterations are made being fully ex-

* Many of readers will, during the next few weeks, be visiting the sea-side, and will doubtless appreciate the poetic beauty and the instructive teaching of the verses which follow. Their author, Mary Anne Westbrook, was the Editor's aunt referred to in "The Story of the Bairns," to be found on another page.

This poem admirably illustrates the paper of our friend Edwin White, on "The Christian's Attitude to the World."

plained in a lucid introduction of 39 pages. The sweet and stately Saxon of our long-loved Bibles is largely preserved: the emendations being made only when deemed essential by the author.

Thus in Exodus ix, 31 for "The flax was *bolled*," we read "was blossomed"; and in chapter xiii. 18 for "the children of Israel went up *harnessed* out of Egypt," "armed" is substituted. In Psa. v. 6 "them that speak *leasing*" is rendered "that speak falsehood." In the New Testament corrections like "anxious thought" for *thought*, Matt. vi. 27; *rocky* for "stony places," Matt. xiii. 5; "thou *mindest* (for savourest) not the things that are of God," Matt. xvi. 23; "He will guide you into all *the* truth," John xvi. 13; "Our *citizenship* is in heaven," Phil. iii. 30; "Death and the *Unseen*" for hell, Rev. xx. 14, are judiciously introduced. So far from these corrections being profuse they might, we think, have been multiplied with advantage.

We repeat our former assurance that there is no approach to the coarseness and vulgarity of the "New Testaments in modern English," by Ferrar Fenton and others; nor is there a trace of the absurd literalism of Rotherham's New Testament, so be-loved of immature and pedantic scholars, but so rigidly eschewed by really sensible and devout men.

We congratulate our old friend, the author, on the completion of the great work of his useful life, and trust that it may be owned and honoured of God for His own glory.

A Defence of Total Abstinence, by Isaac C. Johnson, J.P. Eighth thousand. London: R. Banks & Son, Racquet Court, Fleet Street, E.C. One penny.

"TEMPERANCE is a virtue: but teetotalism is folly." So wrote John Stevens in his "Advice to Deacons"—and John Hazelton, John Foreman, John Box and many other of our most honoured ministers, endorsed this as a sane opinion. A respectable minority, however, thought otherwise, and William Gadsby, P. W. Williamson, R. G. Edwards, James Woodard, James Wells, and others of high repute, practised total abstinence. Among these is the author of this pamphlet; the re-publication of which the contemplated Licensing Bill, and the discussion to which it has given rise, it is judged, renders timely. Mr. Johnson has a practised and powerful pen and *nil tangit quod non onorat*. This booklet presents all that can well be scripturally advanced on the subject in a lucid and striking manner. We wish, however, that all who advocate total abstinence would embrace every opportunity of advocating the claims of the Temperance Hospital in the Hampstead Road, which, though it does more in one year for the cause of temperance than all the lecturers and pamphlet writers on the subject combined, is mainly supported by those who share the opinion of the great preacher with whose pithy sentence this notice commences. Bands of Hope and their wise and beneficent work among the young also demand constant advocacy.

"KNOWING that the same afflictions are accomplished in your brethren that are in the world." When we first enter on the path of tribulation, we are apt to conclude that no child of God was ever so strangely exercised; but when our spirits make diligent search, we find at length that these are but "the footsteps of the flock." This affords a measure of encouragement to our minds, and enables us to keep our path; and when we meet with those whom we esteem as "the excellent of the earth," and understand that they also are exercised with the same trials and afflictions, this proves an additional help and encouragement to our oppressed hearts.—*Selected*.

"MY EXPECTATION is FROM HIM" (Psa. lxii. 5). Some men spoil themselves because they have "*expectations*." Their second cousin's first wife's father is very rich, and *may* leave his property to them or their children. But it is ill work waiting for a dead man's shoes, and their expectation often leads to nothing. How blessed to have a living hope in the living God, and a cheerful confidence that He will not fail. Such an expectation "shall not be cut off" (Prov. xxiii. 8 and xxiv. 14).

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK ASSOCIATION ANNUAL MEETING.

"BAPTISTS in Camp" was the heading of the Press notice of our annual gatherings at Stoke Ash on May 27th and 28th.

It is true we held the services under canvas, but we were not encamped in the sense generally understood by that word, our Association meetings having been held in a tent sixty-one years with but three or four exceptions, which doubtless is a unique experience.

We are thankful to say that in answer to prayer the Lord sent us splendid weather, a large assembly and excellent services.

At 10.30 on the morning of the 27th the moderator opened the meeting with prayer and announced the hymn "Glory to God on high," which was exceedingly apposite on that glorious sunlit morn, and after reading Psalms cxxii. and cxxxviii., and prayer by Brother Oxborrow, the Articles of the Association were read by Pastor R. Hewitt, and the letters from the Churches by the Secretary and Pastors Dykes and Leggett. After another hymn the retiring moderator introduced his successor, Pastor H. T. Chilvers, who delivered a striking address of a somewhat unusual order.

The afternoon service was conducted by Pastor J. H. Lynn. when Pastor E. Marsh, a former Suffolk pastor, delivered an instructive discourse from Heb. viii. 25. In the evening Pastor J. T. Peters, of Whittlesea, preached from Sol. iii. 4 an appreciated sermon to a large congregation. Thursday morning broke with all the beauty and glory of a summer's day, resplendent with the new and tender green foliage which encircled the surroundings. At 6 a.m. the voice of praise ascended to the Triune Jehovah from beneath the canvas, when the representatives and others met for prayer and praise. This meeting was presided over by Pastor W. Dixon.

At 9 a.m. the minister and friends gathered for prayer. The moderator announced the opening hymn, followed by the fervent pleadings of several pastors for the outpouring

of the Holy Spirit and a revival of the Lord's work. The delegates, Pastor T. Jones and H. D. Tooke, from the Metropolitan Association were introduced at this meeting and gave short and bright addresses on the work of the denomination.

At 10.30 a large number of people had assembled in the tent, and after the devotional part of the service a well-thought-out sermon was given by Pastor W. Dixon from 2 Cor. iv. 6.

At the service in the afternoon it is estimated that some 1,200 people gathered, when Pastor Ranson delivered an excellent discourse from Psalm cxxxviii. 8.

Before singing the parting hymn, "Blest be the tie that binds," a cordial vote of thanks was passed to the many friends in and around Stoke Ash for their great kindness in assisting in the arrangements and entertaining the delegates for the night, including the Rectors of Stoke Ash, Thwaite and Wickham Skeith.

Thus closed the 78th annual meetings, successful from all points so far as man could make them, and our prayer is that God will bless the Word to precious souls.

It is our pleasure to note that a ladies' prayer meeting was held on the first day from 5.15 to 6.15 p.m., presided over by Mrs. Chilvers, and we understand that the meeting was much appreciated, personal testimony being borne by some who had found it a means of strengthening their hands in God.

RECOGNITION OF MR. H. G. HURRELL AT CHELMSFORD.

(Concluded from page 186).

CALL TO THE MINISTRY.

I ALWAYS had a desire to preach as long as I can remember, and always felt that if I became a believer in the Lord Jesus Christ I should want to preach to others; and soon after joining the Church at Norwich I was asked to take part in open-air work and to go with my uncle supplying the village Causes round Norwich.

But it was not till after I had joined the Church at Claxton that I preached in a Strict Baptist pulpit; this came about through failure of a

supply, and I was asked to preach in the morning, which, after much fear and trembling, I did.

A few Sundays after this I heard from the little Cause at Saxlingham, asking me to supply for one Sunday, which I did, and, after going a few times, was asked to preach regularly for three months. During this time one of the deacon's daughters was blessed to the saving of her soul, and I was honoured by baptizing her. Soon after, a Mrs. Dye was blessed and was also baptized by me. Altogether, I preached in this place about nine months; I also supplied some of the Suffolk Churches, and about this time the friends at Brockley, in Suffolk, asked me to supply the pulpit there for three months, and requested me to reside for that period in their midst. After prayerful consideration I consented, feeling it was the providence of God. At the end of the three months, which was September, 1906, I was invited to stay for four months longer, but agreed to stay till the end of that year; after which I supplied, among other Churches, the Cause at Bury St. Edmunds, where the Word was blessed to two of God's people, whom I baptized; thus the Lord led me from place to place and was pleased to use even me to the conversion of sinners and the edifying of His saints, to whom be the glory for ever and ever.

CALL TO CHELMSFORD.

While supplying at Brockley, as I have just mentioned, we received a bill announcing the harvest thanksgiving services at Providence Baptist Chapel, Glemsford. I cycled over to the services, and the preacher for the day was your loved deacon, Mr. H. Chilvers. I had not so much as heard of him before. Nevertheless, we sat together at the tea-table, and, among other things, talked of the Cause at Chelmsford. Mr. Chilvers told me Mr. Boulton was leaving, he thought, and might he suggest me as a supply for one Sunday. I said that I should be pleased. We exchanged addresses, and at the evening meeting I offered prayer at his request.

I heard nothing more of Chelmsford until the next year, on March 16th, when I received a letter from

your secretary, Mr. J. W. Cottee, asking me if I could supply the pulpit on Lord's-day, sending me four dates to select from. I selected May 19th, 1907; and when I returned to Bury St. Edmunds, where I was then living, I was much exercised about Chelmsford, and, although I had no further engagements, felt I should again preach there.

Not many days after, I again heard from Mr. Cottee, asking me to give an address at the children's anniversary in the place of Pastor J. Bush, who was unable to fulfil his engagement, which I did, the date being June 19th. This led to further engagements, and, as you know, I supplied two Lord's-days in September, three in October, and two Lord's-days in the two remaining months, November and December respectively.

It was in October that a resolution was handed to me inviting me for three months, with a view to the pastorate, to commence January, 1908, which, after a few days' delay, I accepted; and when, after having preached for two months, you invited me to settle as your Pastor, I felt the only honest answer before God, you as a people, and my own conscience, was Yes, and I trust the union will conduce to the welfare of the Cause here and be for the glory of God.

The Pastor then declared the truths he intended to preach, after which the hands of Pastor and Deacon were joined by the chairman, Pastor T. L. Sapey.

Pastor E. White, of Woolwich, then prayed fervently for a blessing upon Pastor and people, which brought a very impressive service to a close.

Tea was then partaken of by a very large number, who almost immediately adjourned to the chapel for the evening meeting. Pastor W. Chisnall, of Guildford, presided. Pastor H. T. Chilvers asked God for His presence and blessing, and, following some very choice remarks by the chairman, Pastor T. L. Sapey delivered the charge to the Pastor, basing his remarks upon—"Be thou prepared, and prepare for thyself: thou and all thy company that are with thee; and be thou a guard unto them" (Ezek. xxxviii. 7).

The charge to the Church was

given by Pastor E. White, whose remarks were very encouraging.

There were large congregations both afternoon and evening, and a happy day was brought to a close with the singing of the Doxology. The collections, which were very good, were for the Pastor.

HERNE BAY.

OPENING OF CECIL PARK CHAPEL.

The opening services of the new sanctuary at Herne Bay took place on June 10th.

The building, which is situate in Cecil Park-road and has seating accommodation for 200, has been erected through the generosity of Mr. Walter Peacock, who has borne all the expense—over £2,000—and has endowed it for the future. It is intended as a meeting-place for lovers of sovereign grace.

The afternoon meeting was presided over by Mr. Preble, who, in his opening remarks, alluded to the circumstances which led to the building of the chapel. Mr. Peacock said:—"By the good hand of God towards me, I have the pleasure of declaring this chapel open to the public for the worship of Almighty God and for the preaching of the everlasting Gospel of free and sovereign grace, with the earnest prayer that He will graciously own my humble efforts to His glory and as a blessing to the souls of men and women in this place from henceforth, for Christ's sake."

Mr. Hallett, of Brighton, noticed that two reasons were given for the erection of the building. One was that it should be a memorial to the glorious reformer and martyr, Ridley, who was vicar of Herne, the little village near Herne Bay. They were there as Protestants—as those who were not ashamed of their Protestantism—and Mr. Peacock did well to cause Ridley's name to be associated with that building. Then he had erected that building as a thank-offering and for the preaching of the everlasting Gospel, and he hoped God would bless and crown that acknowledgment by the distinct testimonies to the power of the Gospel in this place. The speaker went on to deal with the need for a "vital ministry."

Mr. Dolbey counted himself happy in finding himself among them that afternoon. That building was a monument to God's sovereign grace and also a memorial of the goodness of God to one of His servants. He had one or two wishes and desires with regard to that chapel. Might the building be a "Bethel": that place was holy ground. Might many sinners be led by the providence of God to come within its walls. Might that house be a Bethlehem—a house of Bread. Might it be a Bethesda—the house of mercy—for nothing but

mercy would meet the necessities of miserable sinners. Then, might it prove a Bethsaida—a house of fish, or place of nets.

Mr. Sinden said that was the first attempt in this town to appoint a centre for the true preaching of God's Gospel. The message was to be "Christ, and Him crucified." When that ceased to have its effect and was despised and discouraged and a congregation did not gather, their friends would very wisely close their doors; but he did not believe that would happen. His prayer was that God would bless that place, and that in days to come it might be considered that a particular honour was conferred upon them by having taken part in the dedication of that beautiful sanctuary.

In the evening a sermon was preached by Mr. Sinden.

REHOBOTH, BEDFORD ROAD, CLAPHAM.

ON Whit-Monday a few comfortable hours were spent at the above place. Mr. Styles preached in the afternoon from Heb. ii, 11, noticing the *relationship, the revelation, and the recognition.*

The evening meeting was presided over by Mr. R. Bawden, who, after the first hymn, "Come, Thou fount of every blessing," read the 21st Psalm and Mr. Watts then engaged in prayer. After a few encouraging and helpful words from the Chairman, Mr. Styles gave us a few thoughts from Acts xv. 36. He remarked:—"The English mode of salutation is, 'How do you do?' while the French would say, 'How do you carry yourself?' and the Italians, 'How do you stand?' He dwelt upon the present condition of things, and observed that in doing a little we were sometimes weary *in* well-doing, but, thank God, not weary *of* well-doing, knowing that they shall reap if they faint not; so, like the good woman of whom they read "She hath done what she could," they were still doing what they could.

Mr. Hall followed with goodly words upon the day of Pentecost.

Mr. Green based his remarks upon John xix. 41—a garden and a grave—notice that there was a grave in every garden and a garden round every Christian's grave; then, that there was a garden without a grave and a grave without a garden.

Mr. Reader spoke a few words from Deut. xxxiii. 25, "Thy shoes shall be iron and brass: and as thy days, so shall thy strength be." He observed that this implied a rough, thorny and dangerous road to be travelled by the Christian, but strength sufficient would be afforded.

A few words in closing were spoken by the Pastor on Pea. cxi. 6, 7.

IPSWICH (ZOAR).—On May 24th the sixty-seventh anniversary was commemorated, when the esteemed editor, Mr. W. J. Styles, paid the friends another visit. His love to Zoar and desire to visit once more the Church and home of his old and very dear friend, the late esteemed Pastor, seemed to inspire him (notwithstanding his very apparent infirmity) with sufficient strength to undertake three services. In the morning he preached from, "Say unto my soul, I am thy salvation;" in the afternoon, "Be not incredulous, but believe" (John xx. 27); and in the evening, when Mr. W. Ling kindly read and prayed, the preacher set forth Christ "in the power of an endless life" (Heb. vii. 16). The chapel was well filled at all the services and the sermons were listened to with marked attention and were much enjoyed.—H. B.

RISHANGLES.—Lord's-day, May 24, 1908, will be long remembered, especially by our young friends, when the late Pastor, W. J. Denmee, preached his farewell sermons, for he had always taken a kindly interest in their welfare and many loved him for his work's sake. They will miss his timely warnings and prayers, but our prayer is that his God may be their God. The friends felt they could not part without some tangible token of their love and esteem. After the afternoon service a special meeting was held, when Mr. Syer Cracknell presented the Pastor with a purse of money, accompanying it with a few well-chosen words. This was seconded by Mr. W. Moore, who voiced the feelings of many that our God would bless Mr. Denmee in his new labours and the Church in our time of need.—"ONE WHO WAS THERE."

ERITH (PROVIDENCE).—The anniversary on Whit-Monday was well attended. Pastor R. Mutimer favoured the friends with two delightful messages, the Holy Spirit helping him much. The services were greatly appreciated and the presence of Jesus realised.

MENDLESHAM GREEN.—The 24th anniversary of re-opening of the Sunday-school was held on Lord's-day, May 31, when two sermons were preached by Mr. W. H. Ranson, of Somersham, in the morning from Matt. viii. 7 and in the evening from John iv. 10. In the afternoon Mr. Ranson gave two addresses—one to the children from 2 Kings v. 1-4 and one to the young and old from Jer. vi. 16. Special hymns were sung by the children, they having been trained by Mr. W. Arbon, to whom much credit was due. The congregations were good, especially in

the evening, when the chapel was crowded to overflowing. The collections amounted to £4 8s. 1d. Mr. Ranson was greatly helped to lay the sinner low and to extol a precious Christ. The day will long be remembered by many, and it is hoped much good will result therefrom.—H. J. H.

WHITTLESEA.—Anniversary services were held on Sunday, May 31st. The special preacher was Mr. R. E. Sears, of London, who in the morning took for text Isa. xlix. 13-16, noticing that it contained "A merry peal of bells, a plaintive lament, a tender exhortation, a wonderful memorial, and a gracious promise," which hung as a pendant to the text. A children's service was held in the afternoon. Mr. Sears said he would "speak five words" (1 Cor. xiv. 19). He then made remarks on twelve different texts, each containing five words. In the evening he told out "the old, old story" from the words, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Beautiful weather, splendid congregations, and the Lord's presence felt made the day a very happy and enjoyable one. These services were continued on Tuesday, June 2nd, when Mr. H. T. Chilvers, of Ipswich, preached two sermons. Especially sweet was the Word in the afternoon from two texts—the word of the Lord to His people, "I am thy part and thine inheritance" (Numbers xviii. 20), and their response to Him, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psa. lxxiii. 25). The evening sermon was based on Exodus xii. 11, "Thus shall ye eat it." Three divisions were enlarged upon—participation, preparation, and progress.—C. B.

GADDESSEN ROW.—This interesting and time-honoured village Church was the scene of great rejoicings on June 9th, being the occasion of their anniversary. The work of well-nigh eighty years has removed the founders of this Cause of truth, but there are still a few who speak of the early anniversary preachers—as John Foreman, Samuel Milner and others—who have long since entered into rest. The great cause for thankfulness is that while "God buries His workmen, His work still goes on:" hence, on the day in question two very helpful and, we trust, spiritually profitable sermons were preached by Mr. H. T. Chilvers, of Ipswich. Mr. J. P. Barradell, of Mount Zion, Dorset-square, undertook the services of the desk. At the conclusion of the services he earnestly pleaded on behalf of the Cause, stating that the sum of £25 was

required to meet all the liabilities which had been incurred by the improvements lately made in the chapel ground, &c. He asked all to do something, and to do as God had prospered them, being very anxious that the entire sum should be raised and the office-bearers relieved of the liability. In response to his earnest pleading, and with his liberal assistance, this sum was collected, much to the surprise and satisfaction of all concerned, causing them by the desire of the Chairman to sing "Praise God from Whom all blessings flow." The day was very fine: Nature was dressed in all the freshness of her spring attire, which enticed many from the surrounding villages and not a few from the great Metropolis to join with these humble folk in raising another Ebenezer to the honour, praise and glory of Him "who doeth all things well."—ONE WHO WAS THERE.

LEWISHAM, COLLEGE PARK.

THE thirty-fourth anniversary services of the formation of this Church were held at Whitesnide. Mr. S. T. Belcher preached on Lord's-day, June 7th. In the morning from John xiv. 26, opening up the passage thus:—1st, *The Personality of the Holy Ghost*; 2ndly, *The ministrations of the Holy Ghost*; 3rdly, *The great needs-be of man for the Holy Ghost, the Comforter*. The evening's discourse was based on two interesting and instructive portions of Scripture, viz., Matt. xiii. 52 and Song of Sol. vii. 13:—1st, *New things*: (a) A new covenant (of grace), (b) a new heart (new creation), (c) a new way, (d) a new song. 2ndly, *Old things*: (a) The old way, (b) the old leaven, (c) the old man, (d) the old fruits. Both sermons came with good favour. Services were well attended.

Services were resumed on the Monday, June 8th, Pastor E. White (Woolwich) preaching in the afternoon, his subject being Haggai ii. 5: (1) Dependence, (2) Deliverance, (3) Dwelling, (4) Design.

Tea was served in the interval of service, about sixty friends partaking.

At the evening meeting Pastor John Bush (New Cross) presided, and opened the meeting with prayer, praise, and the reading of Psa. xxxiv, after which Mr. Armstrong (New Cross) engaged in prayer. The Chairman expressed pleasure in again visiting College Park after an interval of about twenty years. The treasurer, Mr. Elliston, spoke a few words, outlining the year's progress in the Church's work, and testifying to the great goodness and mercy of God to us. Financially (the General Fund having slightly suffered owing to the recent special effort for renovations) an amount of about £10 to £12 was wanted to place us quite out of debt.

Mr. White spoke from Psa. xxxiv. 8: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Mr. Jarvis (Pastor at Greenwich) addressed the meeting from the words of the Apostle Paul (2 Cor. xii. 2): "I knew a man in Christ." Mr. Bush—giving his address late in the meeting—also spoke a few words on the same portion as Mr. White (Psa. xxxiv. 8), dealing more especially with the invitation given, and noting who from. Mr. Ackland gave an interesting address from Ezek. xlviii. 10.

These were most happy gatherings. All the services were well attended, and friends from several Churches were recognised, their presence and help being much appreciated. The friends were cheered and encouraged by such good meetings and the sympathy extended from all.

Collections during the whole gatherings totalled £4 18s. We thank God and take courage. A. E. V.

EAST HAM.—Whit-Monday was a day which called forth gratitude for services held in connection with the Sunday-school. Mr. Chandler preached a profitable sermon in the afternoon from Psa. li. 17. The evening meeting was presided over by Mr. Catt, and appropriate addresses were given by Mr. Tettmar on "Looking unto Jesus;" Mr. Hockett, on "Watch;" Mr. Good-enough, on "Jonathan giving his artillery to the lad;" Mr. Chandler, on "Soul knowledge;" and Mr. Baker on "Good soldiers of Christ." Special hymns were sung, and an encouraging report presented.—AN EYEWITNESS.

HOXNE.—The anniversary in connection with the Sunday-school was celebrated on Whit-Sunday, when excellent sermons were preached by Mr. Roe (Fressingfield), in the morning from Jer. vi. 16, in the afternoon from Lev. xiv. 38, and in the evening from Exod. xxiii. 14. The congregations were good, and the discourses thoroughly appreciated. On Monday afternoon the scholars rendered a number of recitations and dialogues, interspersed with singing, which was followed by an interesting address by Mr. Dykes from Exod. xxvi.: "The hooks that held the curtains." The chapel was filled to overflowing. At the evening meeting the Pastor presided; Mr. Butcher read, and sought the divine blessing, after which Mr. Ling spoke earnestly from Psa. cxix. 18; Mr. Dykes from Judges xiii. 12, "How shall we order the child?" and Mr. Roe from Ezek. iv. 10. The Lord be praised for all His goodness and favour, and may He grant much blessing upon Zion here, for if God be for us who can be against us? —M. P. THEOBALD.

CHARSFIELD.—Centenary services were held in this place of worship on May 13th. It was felt that after so many mercies in the past an attempt must be made to raise an altar of praise and thanksgiving to the God of grace for the benefits bestowed and the fathers now gone before. At 3 p.m., Pastor B. J. Northfield (one of the trustees of the chapel) preached an animated sermon from Psa. xiii. 6, and, after referring to the joyful occasion in an impressive manner, spoke of the singer and song, and then the object of the song. This service was followed by tea, to which about 120 sat down, and was succeeded by an evening meeting, presided over by our Pastor, H. B. Berry. This service was commenced by singing Dr. Watts' beautiful hymn—

"How pleased and blest was I
To hear the people cry!"

After reading, our brother Wm. Cooper, of the Cranford Church, led us in prayer. Then we listened to the reading of the history of the Church, from which we learned that about the year 1805 the Gospel of grace was first preached in this village by the revered John Thompson, of Grundisburgh; Cowell, of Walton; Fenn, of Otley; and a young man named Cheyney, sent out by the Otley Church. The Word of the Lord grew and was multiplied, insomuch that in May, 1808, a chapel was built and a Church formed, Mr. Cheyney becoming the first Pastor. It was pleasant to reflect upon the kindness of ministerial brethren who came from time to time to help a little sister Church—such as Keble (of London), Thompson, Cowell, Mancer and Payne, and in later years by S. Collins, Wm. Cooper, Hill, Woodgate, and many others. After the reading of this had finished, Pastor Leggatt, of Otley, spoke from the words recorded in Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever." Pastor B. J. Northfield followed with an excellent address, full of wise counsel and advice, urging the Church to stand fast to the old truths. Many friends from neighbouring Churches were present to cheer and encourage the Charsfield Church. The Pastor concluded the never-to-be-forgotten services with the Benediction, after which "All hail the power of Jesu's name" was sung, thus bringing a bright and happy meeting to a close.—**ONE WHO WAS PRESENT.**

BLAKENHAM.—On Whit-Monday, thirty-five years ago, the memorial stone of the present chapel was laid, though Baptists were in Blakenham prior to that time and had a chapel which is now used as a blacksmith's shop. On June 8th Mr. Barker preached three truthful sermons, and on the Monday Mr. Welsford preached two grand sermons to large congregations.

Thus, in celebrating another anniversary, we were grateful to God, who, while His workmen are buried, still carries on His work.—**M. A. MOORE.**

MISSION CHAPEL, WETHERDEN.—Joy was again realised in meeting with the dear children to celebrate the sixth anniversary of the Sunday-school on June 14th. Mr. W. H. Abrahams, of London, for the third time conducted the services. In the morning our brother spoke from Prov. viii. 28, and in the evening we listened to a very helpful discourse from John x. 27, based on—

- 1st. Our Lord's choice.
- 2nd. The sheep's recognition.
- 3rd. His knowledge.
- 4th. Their obedience.

In the afternoon a few recitations and dialogues were rendered by the scholars and young people; after which a brief address was given on "Friend," alluding to Christ, our Friend, from John xiv. :—

F	aithful	F	riend
R	ich	"	"
I	llustrious	"	"
E	verlasting	"	"
N	ear	"	"
D	earst	"	"

Special hymns were sung by the children and young people. The chapel was well filled all day, collections realising more than before.

Since last year a new vestry has been added to this little place of worship. May the little one yet become a thousand. **J. M. M.**

WHITTON, IPSWICH (BETHESDA MISSION).—The Tuesday week-evening service at the Granary, Church-lane, on May 26th, was a meeting of a special character, when Pastors E. Mitchell (London), E. Marsh (Bethersden) and W. Chisnall (Guildford) very kindly attended, being in the neighbourhood preparatory to their taking part in the annual meetings of the Suffolk and Norfolk Association. Their visit was greatly appreciated by the Whitton friends. Pastor H. Tydeman Chilvers presided. A well-known hymn having been heartily sung, and a fervent prayer offered by Mr. Lait (the owner of the Granary), Mr. Marsh spoke a few words from John ix. 27, "Will ye also be His disciples?" Mr. Mitchell followed with some very fitting remarks upon "Wilt thou go with this man?" (Gen. xxiv. 58), the incident being where the servant was sent to find a wife for Isaac; that servant, he pointed out, being like a minister of the Gospel, who endeavoured to bring the Lord Jesus Christ and the sinner together. After relating a very pathetic incident, yet one from which some good

lessons could be learned, he told how the good brother in question was brought to the feet of the Saviour by the singing of the hymn—

"Will anyone there at the beautiful gate
Be waiting and watching for me?"

This hymn was then sung by the people, and Mr. Chisnall brought the meeting to a close with some well-chosen words, summing up very briefly what the two former speakers had given utterance to and seeking to press home the questions, "Will ye also be His disciples?" "Wilt thou go with this Man?"—
GEO. E. DALDY.

HOUNSLOW.—On Whit-Monday the anniversary of the Church was celebrated. A good company gathered in the afternoon, many friends from Brentford and other neighbouring Churches being present. Pastor J. E. Hazelton preached an excellent and timely discourse on divine preservation, which was greatly appreciated, the text being Jude 24, 25. The evening service also was well attended, when Pastor T. Jones was graciously helped to speak, to the spiritual profit of God's people, from Luke xxii. 31, 32. In dealing with the great crisis and the great prayer many hearts were deeply touched, and the messages will not soon be forgotten. The collections exceeded those of former years.

BEDFONT, MIDDLESEX.—On Whit-Monday, services were held in the Public Hall in connection with Mr. Joseph McKee's home meetings. The Word was faithfully preached in the afternoon by Mr. J. P. Goodenough, and in the evening by Mr. F. G. Burgess. Many found it to be a refreshing season. Nearly 100 partook of tea in the interval. Friends from the Staines and Egham Churches were present in goodly numbers.

BRADFIELD ST. GEORGE.—The fifty-eighth anniversary services, which were held on Whit-Sunday and Monday, were in no way inferior to those of former years in attendance and interest. Pastor E. E. Sears was the preacher on the Sunday and also on Monday afternoon. Over 100 were present at tea on Monday. Mr. W. E. Hitchcock (grandson of the late John Cooper), who presided over the evening meeting, said it gave him great pleasure to be present to express his sympathy with the cause of God, which was dear to all hearts. Mr. W. Dixon, on behalf of the Church, thanked the friends present who had come to help. The people are but few, and very much indebted to the many friends who come to help. The Lord in His providence is very mindful of the Church as to temporal things. The collections amounted to nearly £8.

Earnest spiritual addresses were given by Messrs. W. Deaver, G. F. Wall, A. Morling, and R. E. Sears. But, oh, we feel to be an ideal Church we must be used of God to turn men from darkness to light, from the power of Satan unto God.—W. DIXON.

DATCHET.—The Sunday-school anniversary was held on May 24th and 27th. On Lord's-day, 24th, Mr. J. A. Othen, jun., preached two sermons, and gave an address in the afternoon. The attendance was small, but we felt it good to be there. On the following Wednesday a nice company assembled to hear Mr. Aokland preach from Luke v. 5. The workers at Datchet were much encouraged, and the discourse was much enjoyed. After tea, Mr. F. T. Newman presided at the public meeting, when Mr. Vinnal gave an address on "Why I am a Christian," and Mr. Aokland on "Is it well with thee?" The recitations by the scholars were good. The children's faces brightened when the Chairman began to distribute the prizes. Praise and prayer closed a very happy day.—H. W. R.

BETHERSDEN, KENT.

ANNIVERSARY services were held on Wednesday, June 3rd, 1908. For the twenty-seventh year in succession Mr. Mitchell was the preacher morning and evening. The friends were favoured with a time of much blessing this year also. There was milk for babes, and strong meat for those of riper years. Many said at the close of the day it was not only a time of feeding but *feasting*. How tasteless is all that is "new" compared with such "old" wine of the kingdom as that poured forth in these services. May our brother long be spared thus to "comfort the feeble minded" and strengthen those of little faith.

The visit of Mr. Mutimer had been looked forward to with much pleasure since the visit last October on the occasion of the settlement of the Pastor, for his testimony on "the ability of Jesus to do," as delivered then, was not forgotten. As his bold contention for the faith was listened to in the afternoon, and his seeking out the seekers and gleaners after truth to direct them to the fields of the loved Boaz, it was felt that such testimony *must* be blest of the Lord, and signs following are anticipated.

The gatherings at all the services and at dinner and tea were larger than have been seen for many years.

The Pastor invited all during the interval of worship to inspect the new school and class-rooms, nearly completed, and make use of the box placed there for free-will offerings toward furnishing the same, and both to this

and the collections during the day a liberal response was given.

If any of the readers of this note are thinking of retiring from business and seeking a pretty little country village where they can be of service in the vineyard of their Lord, they cannot do better than make "Bethersden, near Ashford, Kent," their future home, and so strengthen the hands of Pastor Marsh and his little company in the evangelistic work going on.

COURLAND GROVE. — PASTOR'S ANNIVERSARY. — Special services to commemorate the fifteenth anniversary of the pastorate of Mr. H. Dadswell, at Courland Grove Baptist Chapel, Larkhall-lane, Clapham, were held on Sunday last, Pastor B. J. Northfield (of March, Cambs) preaching excellent sermons morning and evening to goodly congregations. On Tuesday afternoon Pastor Edward Mitchell, of Chadwell-street, Clerkenwell, was the special preacher, and his discourse was much enjoyed by the many friends present, who afterwards partook of tea together in the schoolroom. At a public meeting in the evening the esteemed Pastor, Mr. Dadswell, presided, and in his opening address reviewed the fifteen years of his pastorate and stated his determination, by the help of God, to adhere to and declare the principles of the Gospel of God's free and sovereign grace and its suitability to the needs of perishing and lost sinners. Earnest prayer was offered by Mr. A. W. Thrower, who besought the Lord for an outpouring of the Holy Spirit and for a revival of His work in this place. Excellent addresses were given by Pastors T. L. Sapey (Brixton) and R. E. Sear, and much regret was expressed at the enforced absence through illness of Pastor O. S. Dolbey (Surrey Tabernacle). Short addresses were also given by Messrs. A. Vine (Sunday-school superintendent) and Walter Edwards, the Pastor closing a happy and profitable meeting with a few words of thanks to all who had contributed to its success. The collections at each service were for the Renovation Fund. The chapel had been closed for three weeks to permit of thorough cleaning and renovation, re-lighting, etc., the whole of the work being carried out in a very satisfactory manner. — *Clapham Observer.*

Aged Pilgrims' Corner.

A PUBLIC MEETING in aid of the Society has been held in Aoton Vale Tabernacle by the kind arrangement of the deacons. The chair was occupied by Mr. T. H. Stookwell and addresses were given by the Secretary and Mr. F. Bartlett. A collection of £4 was taken and much

kindly interest and sympathy were evoked.

* * *
The annual election to the Ten Guinea Pension and to the Homes has also taken place at the Cannon-street Hotel. Mr. G. Francis occupied the chair and a large number of friends assembled. Thirty pensioners were elected to the higher list and ten of the oldest were advanced without election. Thirty pensioners were also appointed to enter the Homes as vacancies occur.

* * *
The July number of the *Quarterly Record* is now ready. It contains a portrait and biographical sketch of the late Mr. A. J. Baxter, of Eastbourne, and other articles and illustrations bearing upon the work of the Institution. Copies will be sent to any friends upon application. No charge is made for them, but it is hoped that they will be used in obtaining new contributions for the Society.

* * *
The new Annual Reports, with lists of subscribers, &c., will be ready by the end of the month, price sixpence to hon. subscribers. In addition to the full details of the work, the lists will be found useful for reference on account of the addresses.

* * *
To all who have so kindly sent articles for the Sale of Work at our Hornsey Rise Home and plants for the garden, now looking its best, the committee express their grateful acknowledgments. A visit to any of our Homes at this time of the year would yield much pleasure and all friends would receive a hearty welcome.

Gone Home.

EMMA CLARKE,
of Ealing, entered into rest May 2nd, 1908, aged 72. Our sister had been greatly tried through being very deaf and not being able of late years to hear anything in the house of God. This caused much depression of spirit, but there were times when she was richly favoured with manifestations from the King, as is apparent from the following record of her diary two days before her departure:—

"This morning blessedly favoured with a melting of spirit under God's goodness in providence, and also confirming my hope that when my journey is ended I shall spend an eternity of bliss with my precious Jesus, whose name I love, and feel that eternity will be too short to praise Him. How I love that hymn 'Crown Him Lord of All,' and I do believe I shall sing the loudest in that happy throng, for I can shout almost this morning of free and sovereign

grace to one of the most unworthy of His children; but He has wrought out and brought in an everlasting righteousness for me, and will present me faultless before His Father and all His holy angels, bless and praise His holy name. Oh, while thus favoured, how I long to be rid of this body of sin and death, for I can say to die is gain. May the blessed Spirit abide with me through this day, and keep me from minding the things of this dying world."

Our sister had reached Beulah land, and soon to have her desires fulfilled.

About a month before her death she was greatly tried in providence, which occasioned distress of mind. Three days before her death her Pastor called to see her, and informed her that she would be put on the Aged Pilgrims' Friend Society at once, and requested her to write out her call by grace for that purpose. This she commenced but never finished, and the following is her last testimony on earth:—

"I cannot speak of any great change, as some can, but at the early age of four years I can remember sitting at my mother's side listening to the conversation of godly people, and can truly say that was my delight then, and scarcely could my brothers and sisters induce me to join with them in their games. Can well remember feeling what a sinner I was, and if a dark cloud came over feared I should be destroyed and sent to that wicked place. This prevented me sleeping at night, and made me long for the morning to dawn. When about eight years of age I asked my parents to let me go with them to hear Mr. Warburton, of Southill, where they attended. They told me I was too delicate to walk four miles, but I told them 'I had asked the Lord to give me strength to do it, and that I was sure He would.' Upon seeing my faith they consented. The effects of the journey often made me feel ill on the Monday, but my desire was granted, for at this time my great trouble was to know my interest in Christ and to be found in His house, for His people were dear to my heart, and they still are, though deprived of meeting in His house and hearing the Gospel, and in consequence have much darkness at times, but I also know something of that love that passeth knowledge, and can in truth say, 'He brought me into His banqueting house, and His banner over me was love.'"

A few minutes after writing this she was seized with a stroke, from which she never recovered full consciousness, and in a short time was feasting at the heavenly banquet.

She was baptized on September 23rd, 1894, at Brentford, and received into the Church on October 7th.

The call for higher service came on May 2nd, 1908, and her mortal remains

were interred at Ealing Cemetery on May 7th.

She leaves a large family to mourn the loss of a godly, praying mother. The Lord grant her oft-repeated prayer may be answered—that each of her children may meet her in glory.

R. MUTIMER.

MRS. EMILY COLLIN.

"Whose heart the Lord opened." These words, which testify to the quiet way in which the Lord worked in the heart of Lydia, as recorded in Acts xvi., aptly set forth the manner in which Emily, the beloved wife of Mr. J. B. Collin, of New Cross, was brought to know Him. Called by grace when young, she was early taught to feel her need of a Saviour; but so secret was the work that in her earlier years she was often much concerned to know whether the Lord had really called her by His grace or not. But He who carries the lambs in His bosom, and Who has promised that those who seek shall find, caused her in His own time to be the possessor of a firm hope and a quiet peace.

When a girl she attended the Sunday-schools held in connection with New Church-street Chapel, and what is now known as Lynton-road Chapel, Bermondsey, and at both she received instruction which was made of much use to her. She also, when a young woman, sat under the ministry of the late Mr. R. A. Lawrence, and the Word he proclaimed was the means in the Lord's hands of greatly helping and encouraging her; but it was not until many years after his decease that she followed the Lord in the Ordinance of Believers' Baptism. Just previous to her going through this Ordinance the words—

"O, I am my Beloved's,

And my Beloved's mine;

He brings a poor, vile sinner

Into His house of wine"—

were made very sweet to her, and she felt she could repeat them with confidence. For years she was led gently on, knowing what it was to walk in darkness and also in light, realising the Lord to be a very present Help in trouble and a Friend "who loveth at all times." Some months prior to the home-call she suffered much from cancer and was practically confined to her house. Hoping that a change of air and scene would have a beneficial effect on her general health, she was last Good Friday driven to Upper Caterham, from whence, however, she did not return. She gradually became weaker; on the 13th May a great change was noticed, and on the 20th May she entered her eternal home.

During her long illness, and especially the last week of her life on earth, she had many tokens of the presence of her Lord. On the Friday be-

fore she passed away the promise was applied with power—"Certainly I will be with thee." Upon this she was enabled to rest, although tried because of coldness of heart. The next day she repeated most of the hymn,

"My most indulgent Saviour,
I long Thy love to find,"

the verse—

"On Thee alone relying
To lose my sin and pain,
And on Thy bosom dying
My life eternal gain"—

being made precious to her. On the Lord's-day afternoon she was much helped in answer to prayer, and the words, "Wrestling prayer can wonders do," were realised to be very true.

On the following Monday night the Lord gave her the promise, "I will come again and receive you unto Myself;" and during the morning of Tuesday the words, "I am the Lord that healeth thee," were graciously applied. Later on the same morning, when being raised in bed, her husband called her attention to the pleasant view outside the house and reminded her that she had a better prospect than that before her, to the truth of which she with much feeling bore testimony.

On the morning of her departure the text for the day on the bedroom calendar was read to her by her husband, viz., "Blessed are the pure in heart, for they shall see God." He remarked that through Christ's merit she could claim to be pure in heart, to which she replied, "Yes, through Jesu's merit alone." A few minutes after her husband said to her, "It will not be long before you see Him." She replied, "Do you think so?" Shortly after she said, "Ask the Lord to take me soon." She then gradually lost consciousness, and in a little while fell asleep in Jesus.

On the previous Monday evening special prayers had been put up at Lynton-road, the Surrey Tabernacle, and Zion, New Cross, that the Lord would be graciously pleased if in accordance with His will to give her strength to be brought home again; but He who is too wise to err and too good to be unkind ordered it otherwise and, instead, took her home to glory.

When a young woman, she was a teacher in Lynton-road Sunday-school, and often felt she had toiled in vain. It is, however, pleasing to know that during her last illness one of her former scholars wrote to her, saying that it was when she was a scholar in her class the Lord had called her by His grace. This fact should be an encouragement to those teachers who are sometimes cast down because they do not see any direct result of their teaching.

In later years she engaged very heartily in the work of the Aged Pilgrims' Friend Society, being one of its lady visitors in connection with the Camberwell Home, and was made of

much blessing to the inmates and pensioners, by all of whom she was greatly beloved. To the last the aged poor and the Aged Pilgrims' Friend Society were in her thoughts, and when she could no longer pay visits she communicated with the aged people by letters couched in words of love and sympathy, and when she was unable to do this she gave directions how they were to be cared for.

Her mortal remains were laid to rest at Nunhead Cemetery on Tuesday, the 26th May, by Mr. E. T. Dale, Pastor of Lynton-road Chapel, Mr. J. E. Hazelton delivering a most appropriate address at the graveside to a large concourse of friends, who showed unmistakable signs of grief at the loss they had sustained. The departed will be greatly missed, not only in her home circle, but by young and old. With young people she was a universal favourite, always showing a lively interest in their welfare, entering into their aspirations, and doing what she could to make them happy, remembering that she was once young herself. To the aged she was endeared by her uniform, gentle and unobtrusive kindness and Christ-like sympathy, and her memory will be long cherished by them.

May the Lord comfort the sorrowing hearts of her husband and relatives in the knowledge that she is now "for ever with the Lord."

MR. JAMES ATTREE,

an attendant for many years at Mount Zion, was called to his rest on Saturday, March 14th, in his 91st year. He was a very interesting old man, and well-known to the writer during the last year of his life. He was brought up at Newark, in Sussex, but came to London at the age of 19 years, and for some time attended the ministry of a blind Independent preacher, Mr. Hobbs (of Staining Lane).

Our brother held Huntingonian views, but was a lover of the doctrines of free and sovereign grace. Later in life he attended the ministry of Mr. Luckins (Woodbridge Chapel), and during the closing years of his career profited much under the late Mr. Hazelton and the present Pastor (Mr. E. Mitchell). He was much afflicted of late years, and the writer used to visit him weekly and tell him of the service on the Lord's Day morning. He often referred to a sermon by our Pastor, on the words: "Come thou with us, and we will do thee good," which had been a great blessing to his soul. This event occurred at Mayford many years ago. The deceased was much gifted in prayer, and has left a fragrance behind.

Not long before his end I asked him if he would like to hear the Pastor pray once more, and he readily answered

Yes! very much! I then quietly took out my note-book and read to him a prayer of his, which I had jotted down, which he very much enjoyed. He often longed to "Go home," as he put it, as he had lived to such an advanced age, and gently passed away, resting on Christ.

D. BUTCHER.

JOHN NUNN.

of Walsham-le-Willows, Suffolk, who departed this life on May 4th, 1908, in the 34th year of his age, was well known among the Strict and Particular Baptist Churches of Suffolk as a firm adherent to the Gospel of free and sovereign grace. He was called by grace under the ministry of the late Joseph Seaman, by whom he was baptized on September 7th, 1851. He was chosen deacon of the Baptist Church, Walsham-le-Willows, October 26th, 1862, which office he filled till the time of his death, being loved, respected and trusted by the Church; thus for the long period of fifty-seven years through grace he maintained an honourable Christian profession.

The funeral took place at the Baptist Chapel, Walsham-le-Willows, on Monday, May 11th, Messrs. W. Dixon, A. Morling and W. Deaves taking part in the service. The esteem in which he was held was manifest by the large congregation from Walsham and the neighbouring villages and from Bury St. Edmunds which assembled in the chapel to pay the last tribute of respect to one who for over half a century had lived the Christian life in his own village with an unblemished character.

In writing this memorial we are sure if our departed brother could speak he would say, Do not say anything about me. The Christian religion teaches us not to think of anyone more highly than we ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. Next to our love to the Lord Jesus, however, we value the love and respect of His people, and should be very sorry to lose it. Our departed brother, John Nunn, knew what he believed; he knew and felt he was a debtor to the free, sovereign, distinguishing grace of God in our Lord Jesus Christ. In spiritual things he was a man of good judgment, and had a mind well informed. The so-called accessories to the Gospel had no place in the faith of John Nunn. He was a firm believer in practical religion. I remember his saying to me, when supplying at Walsham, "Brother, we want a righteousness in which to appear before God, and we want a righteousness in which to appear before men; and both must be the free gift of His grace."

We sorrow over the loss the little Church at Walsham has sustained, and which they feel very keenly. The

Church of God has none too many godly, earnest, consistent men. We thank God for the light the Christian religion gives as to the future, and do not believe John Nunn is lost to us for ever. Farewell, beloved brother, we shall meet in the morning. W. D.

MR. JOHN FREDERICK SMITH,

a member of the Church at Mount Zion, Chadwell-street, "entered the desired haven" on the morning of April 22nd, 1908, in his 77th year, having started on his long voyage of life September 13th, 1831.

Our beloved brother for some years attended the ministry of the late Mr. John Foreman, and whilst there was enforced from the words, "I love them that love Me." He was afterwards set at liberty by the hymn beginning, "From whence this fear and unbelief?" and especially from this verse, "Complete atonement Thou hast made." Our friend was led to see by this verse that Christ was his Substitute and that "Payment God could not twice demand."

After his marriage he settled with his dear wife at Chadwell-street and remained an honourable and consistent member for over thirty-three years.

Our brother was an active member, being a collector for our Benevolent Society and an assistant in the gallery, where for years he was in the habit of showing people to their seats. He was loved by the children, for whom he had a cheery word and pleasant smile, whilst for the adults he ever had in readiness the warm handshake, which is so much appreciated, and his place will not be easily filled. The finest epitaph, however, that can be given of him was that given by our Pastor—"He was not much of a talker, but a good walker."

His illness was not of long duration, but he bore up with great patience and loved to hear of Mount Zion.

Our esteemed Pastor visited him on Wednesday, April 1st, and found him in a heavenly mood, quite passive in the Lord's hands, and the writer frequently saw him during his last few weeks and observed that he had marked several of our Pastor's texts in his Bible. The following show the kind of man he was:—Psa. xl. 17, "But I am poor and needy" (preached on July 13th, 1902), Hos. ii. 14 (preached from on July 24th, 1892), and Psa. xlvii. 4, "There is a river."

Pastor E. Mitchell conducted the Funeral Service at the house of the deceased on Monday, April 27th, and preached the funeral sermon on Lord's-day morning, May 3rd, from the words, "So He bringeth them to their desired haven" (Psa. cvii. 30). He leaves a sorrowing widow to mourn his loss.

D. BUTCHER.

“Taught of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDWARD DINHAM (CONTINUED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

OUR aim in these Papers has been to delineate the rise and progress of vital religion in a Christian of a type very different from the majority of Strict and Particular Baptists in the present day. To them our separate existence as a section of the Denomination was largely due. Their grace and godliness, their love for the truth, their adherence to our distinctive principles and their eschewing open fellowship with professors of whose views and practices they did not approve, were, under God, one main cause of the prosperity so largely enjoyed in those days. To a delineation of our friend's Christian character we have therefore subordinated all other matters.

With the flight of years many changes in his circumstances took place. His first business proving uncongenial and unhealthy—especially to his wife—it was exchanged for another at Ferdinand Terrace, Camden Town, in which his son assisted. The blessing of temporal prosperity appears to have continued to attend him; and though we have no written papers to refer to, we have no doubt that he still pursued a life of unobtrusive godliness and that he was, as before, simple-hearted and conscientious, faithful in things pertaining to God and just and upright in his conduct towards his fellow men; in a word, “an Israelite indeed in whom was no guile.”

For the same reason we have said little about the melancholy “Sonship controversy” of 1860—1, to which we have referred solely to account for our friend's leaving Gower Street Chapel, after having been for so long both a founder and a prominent member and the senior deacon of the Church.

He had now formed many precious friendships, as a large number of letters which he carefully preserved still witness. David Ashby, of Whittlesea; J. Andrews Jones, of London; J. C. Philpot, of Stamford; W. Garrard, of Leicester; and many others were among his correspondents. Of these, however, William Tite, of Potton, was unquestionably the most valued. Their views on the debated question coincided. Their fellowship was close and unbroken. In 1861, learning that his loved friend's end was near, he hurried to see him, and the dear old man died with his friend's arm around him.

The result of the bitter and prolonged controversy was the entire isolation of the brethren to whom the sentiments of the *Gospel Standard* were paramount, from other professing Christians. Previously, a kindly understanding had existed between them and

other Strict and Particular Baptists. Mr. Philpot himself, for instance, preached in Trinity Street Chapel, Borough, in July, 1844, and in Keppel Street Chapel in August, 1845, though he knew that their ministers, Messrs. Betts and Prichard, greatly differed from him on many points.* After this, however, things were changed, and to this day, kind, courteous and gracious as our brethren are in their personal and private association and intercourse with other Christians, a Denominational divergence of sympathy and fellowship on their part is painfully evident. That this is undesirable and unscriptural few will dispute; and we mark with great approbation the quiet endeavours of a loved and honoured brother minister to promote "unity, peace and concord" in this direction.

Personally, we would disown any man's religion who denied that Christ, the King of glory, is "the everlasting Son of the Father." † As emphatically also we would accept as a good confession, the noble words of the Apostle Peter, "We believe and are sure that Thou art that Christ, the Son of the living God," without further enquiring what a brother judged to be the basis of this mysterious but most blessed relationship—nor should we think of proposing such a test as essential to Christian and Church fellowship.

To every living child of God there sooner or later comes some event which proves the *crisis* of his spiritual existence. A Peter has to be deferred to, or resisted to the face (Gal. ii. 11). A monarch must be obeyed, or Faith must cry, "We are not careful to answer thee, O king" (Dan. iii. 16). Moses has to choose or decline to be called the son of Pharaoh's daughter (Heb. xi. 24), and plain men in the present day are often compelled to favour or oppose a measure originated by some eminent servant of God for whom they have hitherto entertained very high regard.

Such to Edmund Dinham was J. C. Philpot. His power as a heart-searching preacher, his literary ability, and the evident blessing which God had made him to the members of His true family claimed for him a deferential regard which few could withhold. Hence the immense difficulty of resisting a man so owned of the Lord. But this had to be done or conscience violated—and our friend "quitted himself like a man" in this time of peculiar and exceptional trial. When it became evident that he must perforce cease to worship God in the sanctuary toward the erection and purchase of which he had so liberally contributed, his mind was directed to Keppel Street Chapel, in which he had been baptised some years previously.

Its minister, Samuel Milner, though every inch a Christian gentleman, was naturally animated, jocular and full of quips and merry sayings. Sound in heart in God's statutes (Psalm cxix. 80) and a most reliable preacher, he was hardly a deep or exact thinker. His power did not lie in his compass of thought but in his evident

* See the Gospel Pulpit Sermons, by J. C. Philpot, Nos. 160 and 180.

† "Tu Patris sempiternus es Filius." *The Hymn* "TE DEUM LAUDAMUS."

experimental acquaintance with the Gospel, his knowledge of the diversities of Christian character, his shrewd wit, his ability to proclaim God's truth in a terse and epigrammatical form, and in the sterling honesty and tender kindness which he ever evinced.

Great was our friend's sorrow of heart at this time. The breaking up of long-loved friendships, the coldness and estrangement of others whom he loved in the Lord, and his enforced retirement from the fellowship of a Church so inexpressibly dear to him, were heavy spiritual trials. He described himself as "E. Dinham, most cruelly driven from the Lord's table and cast out as a heretic." He was also sorely troubled at his attached friends being branded as "dead-letter men; as begetters of hundreds of bastard Calvinists," whom "the devil employed to plague and pester the living family," and "as 'dead assurance preachers,' meaning, among others, his old friend Tite, a man who dared to be honest in the worst of times."

To Samuel Milner he was led to open his heart. He affirmed his unshaken belief in the true and proper Sonship of the Lord Jesus, and explained that many dear brethren had been influenced by the Popish conduct of their leader and had cast him, with others, "out of the church" (3 John, verse 10). He concluded by asking to become one of their number.

To this Samuel Milner cordially—for himself—assented, and the proper formalities having been attended to, he was received into full fellowship with this honoured cause of God.

In after-years few have deemed the course adopted by J. C. Philpot wholly commendable, though his motives were, we think, largely misunderstood. He erred through an error of the judgment rather than from any failure of grace. He was a man of singular mental acuteness himself and impatient of all whose order of mind differed from his. His eagle glance discerned at once what was imperceptible to the dimmer vision of others. His own conviction of the soundness of his theological views was little different from what he felt with regard to a mathematical demonstration, and so ardent and exact was he that he could but deem all that differed from him devoid of common-sense or utterly disingenuous or unworthy. Some men, for instance, had manifested "wrath against the *Gospel Standard* and its Editor. But," as he assured Mr. Godwin, of Godmanchester, one of his devoted adherents, "none of these things moved him." "These men are, for the most part, bitter enemies of experimental truth and hate those who contend for it with a perfect hatred." "They have 'a name to live when they are dead'—'a form of godliness, whilst they deny the power thereof.' Many of them, I firmly believe, are held fast in some sin, either covetousness or drunkenness, or something worse, not to speak of their enmity and malice against the saints and servants of God" ("Memoir and Letters," page 344). It was surely strange for a Christian teacher to think thus of many of his brethren simply because they differed from him and disputed his right to act as he did.

This, we are persuaded, is the clue to conduct which many

must regard with sorrow. To accuse him of acting in the spirit of a Pope is to wrong his memory. That he was moved by pecuniary considerations is inconceivable, and that he was persuaded that his extraordinary bitterness and lack of charity were pleasing to God cannot be questioned. But, clear-headed as he was in many things, in these he reasoned wrongly and his head led his really kind heart astray.

It must also be conceded that his great controversial adversary, William Palmer, was not a whit less caustic and bitter. Both, in fact, exceeded the bounds of propriety where candour and consideration were imperatively called for. In the dry light of the present, when nearly fifty years have passed, neither can, we think, fairly be pronounced free from blame.

In his new associations at Keppel Street, Edmund Dinham acted most lovingly and loyally. He could not be induced to accept office or take any prominent position, but he was an effective, useful and most liberal member of the community.

A greatly desired favour which had long been both to himself and his now aged wife the subject of many prayers was soon afterwards granted them. Up to this time the latter had made no public profession of religion; not that she had not felt much of its preciousness and power, but she could not realise that she had been "sealed with the Holy Spirit of promise"—an experience promised in the Word to all true believers. But, under a sermon by their new minister, the long-desired token for good was vouchsafed and, as we before stated, she was baptised with our late brother Shepherd, then very young, in August, 1863.

Matters after this went on with but few changes, save that debility of age brought his dear partner into great feebleness until she was finally called home.

In course of time, when between 70 and 80 years of age, he was again united in marriage to a Christian lady, to whose gentle and assiduous kindness he was greatly indebted. Three children—now grown up—were the fruit of this union, who are with their beloved mother pursuing the good old path to heaven.

A few anecdotes and reminiscences will next month conclude these papers.

DYING IN THE DARK.—Children often beg for a light to go to bed by, and few parents refuse their request. "So the Lord," as James Newborn was wont to say, "never suffers His children to go to bed in the dark." Yet He *may*, and William Gadsby observes: "I do not know that death ever appears to me more terrific than when I fear that I shall die in darkness; I do not want such a death as this. But what the Lord has brought me to know a little of, and to feel a little satisfaction in, is this—that if God should see good that I should be in darkness, I should be but level with the Lord Jesus Christ. He was in darkness and cried out in darkness, "My God, My God, why hast Thou forsaken Me?"

THE DEMONOLOGY OF THE NEW TESTAMENT.

By A. E. REALFF.

(Concluded from page 202.)

THE "devils" or demons of the New Testament appear to have been fallen angels; and, at the Judgment Day, Jesus will say to those on His left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." The power of Jesus over them, when He was upon earth, was absolute. He would not even suffer them "to speak, because they knew Him." Then what have we to fear, seeing that He is now "highly exalted . . . that at (or in) the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," and every tongue confess that Jesus Christ is Sovereign Lord? Let us take encouragement, then, from the heavenly admonition: "Who is he that will harm you, if ye be followers of that which is good?" (1 Peter iii. 13).

A few passages yet remain, presenting a slightly different complexion, which it will be well to consider briefly before concluding.

"The things which the Gentiles sacrifice, they sacrifice to devils (demons), and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. x. 20, 21). The apostle evidently has in mind the language of Deut. xxxii. 17, which we before considered, and here employs the Greek *daimōn*, demon, as equivalent to the Hebrew *Shed*, spoiler, destroyer.

Again, in 1 Tim. iv. 1 we read of "seducing spirits and

DOCTRINES OF DEVILS," OR DEMONS.

Also in Rev. ix. 20 the sacred writer says, "They should not worship devils, and idols of gold," &c.; in Rev. xvi. 14 we find the expression, "Spirits of devils working miracles"; and in xviii. 2 Babylon is described as "the habitation of devils, and the hold of every foul spirit."

Lastly, there is the case of the poor slave-girl who followed Paul and Silas as they went from time to time to the *proseucha*, the place of prayer by the riverside at Philippi, calling after them: "These men are the servants of the most high God, which shew unto us the way of salvation." Comparing this with Mark v. 7, where the evil spirit acknowledges, *when in the presence of Jesus*, that he has no common interest in what concerns the Son of God, we find that this spirit pretends, when only in the presence of disciples, that he teaches the same truth as Paul and Silas. This it was that "grieved" the apostle (Acts xvi. 18). That unfortunate young woman is said to have been "possessed with a spirit of divination" (margin, Python), and that she "brought her masters much gain by soothsaying."

The Python (in ancient mythology) was a serpent or dragon said to have been slain by Apollo, and then transferred to himself,

and who was thereafter named "The Pythian." Later, the word signified anyone supposed to be inspired by Apollo. To all this demonology the Christian believer is opposed. We who are Christ's have nothing in common with any of these "spirits." We are to "stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits (margin) in heavenly places" (Eph. vi. 11, 12).

In conclusion, may the writer be permitted to add a cautionary word (if indeed such a word be necessary) concerning modern Spiritualism, or "Spiritualism," as it is termed, though far removed from spirituality. Many in these days, especially young men and women, are strongly attracted towards what is called "*the occult.*" Curiosity prompts them to pry into some of those "secret things" which "belong unto God," and are not "revealed" to mortals, such as the conditions, localities, and capabilities of disembodied spirits, and what is continually going on in the unseen world around us.* Surely our Heavenly Father and our Divine Saviour have declared to us in the Sacred Word all that we require to know concerning these matters, all that is at present suited to our capacities, and all that is in this life good for us to know. Knowledge concerning some things is at times no real advantage. This was the first temptation (Gen. iii. 5), and it bids fair to be one of the last. But "where ignorance is bliss, 'tis folly to be wise." Our first parents would have been far happier without the knowledge imparted through yielding to the devil, and surely we ourselves would have been happier and more innocent had some things not been seen, heard, and known to us.

Moreover, the future is *kindly hidden* from us. Jehovah's commands to His ancient people were very explicit as to everything like Spiritualism, Witchcraft, Magical Incantation, &c. (Exod. xxii. 18; Lev. xix. 26, 31, xx. 27; and especially Deut. xviii. 10—13). Dealing with spirits would be an act of unfaithfulness to God, *i.e.*, *spiritual adultery*, akin to idolatry.

The action of King Saul in consulting a witch, in order to know his future, with its disastrous consequences, is recorded for our admonition. In Isa. xlv. 25 the Lord is said to "make diviners mad"; and in viii. 19 we have that remarkable word about "familiar spirits" and "wizards that peep and that mutter." Moreover, in the black catalogue of Manasseh's idolatries and crimes, among the many sins charged against him is his dealing "with familiar spirits and wizards" (2 Kings xxi. 6).

On the other hand, some regard Spiritualism, Magic, &c., as *frauds*, or deceptive tricks. Much that goes under those names undoubtedly should be so characterized and exposed; but surely facts, both ancient and modern, prove that there is also, in many cases, actual dealing with demons, and although these may personate

* It is thought by some that the "demons" of the New Testament were the disembodied spirits of wicked men, but the testimony of Scripture is contrary to this idea.

(and that very cleverly) departed relatives and friends now in heaven, as Samuel was personated before King Saul, they are certainly never to be trusted as speaking the truth, unless it be for some sinister purpose. This influence, moreover, upon the minds and lives of their dupes must ultimately lead to nothing but evil.

The writer had an uncle who lived and died at West Bergholt, near Colchester. He was a good and gracious man, and a very acceptable and useful lay preacher in his day. He once informed the writer that he knew a man who had formerly belonged to a company of Spiritualists, but had left them. My uncle asked him why he left them, and whether he considered that it was a real dealing with spirits. "Real," he said, "yes, indeed; so real that if I had continued much longer among them I should surely have gone mad!" This article is penned in the sincere hope that the references to God's Word contained therein may prove helpful to some readers.

MY TWELVE DREAMS: AND WHAT I LEARNED FROM THEM.

BY THE LATE WILLIAM TITE, OF POTTON, BEDFORDSHIRE.

(Concluded from page 210.)

CHRISTIANS in the present day appear to attach less importance to their dreams than was the case with holy men of past years. From the "Pilgrim's Progress" it is plain that Bunyan considered that they entered largely into the gracious ways of God. Huntington evidently shared this opinion, and it might be well if we paid more heed to the merciful and mysterious communication which God sometimes makes to the immortal minds of His people during the silent watches of the night.

In bringing this paper to a conclusion we may observe that the writer was the esteemed Pastor of a Baptist Church in Bedfordshire, and greatly loved in his section of the denomination. His name was long fragrant to many who feared the Lord.

He is mentioned on page 229 as an intimate and dear friend of Edmund Dinham, and as having taken a prominent part in the controversy there referred to. His tract, "The Testimony of William Tite, of Potton," shows him to have been a thoughtful theologian. So excellent did it appear to his friends, William Crowther, J.P., of Gomersall, and Samuel Harris, of Whitechapel, that they had it printed and circulated at their sole expense.

It may interest our readers to know that our beloved brother, B. J. Northfield, of March, Cambridgeshire, the Editor of *Cheering Words*, is his grandson, and who, as was frequently remarked, in bygone years greatly resembled him, both in figure, features, and voice, as well as in his power to preach the same Gospel with vivacity, fulness, and savour.

We now resume his interesting narration.

The *sixth* dream was after I came here, and was thus:—A

great fire appeared at a distance from where I stood, and toward Potton. I said, "Surely, Lord, I am not to go into that!" But time showed and proved that I had, for the Church got into a divided state, and though it was not separated at that time, it was afterwards.

The *seventh* dream I had I thought I was standing among different brooks of water, which made a most terrible roaring noise, and I thought I went up to a place of eminence and a certain person was with me, but I was forced to come down, and I lost this person. I believe this place of eminence was the pulpit at the old meeting at Potton, which I was compelled to leave, and a friend whom I thought was with me proved unstable, though he came back to us afterwards.

The *eighth* time I dreamed I thought a friend and I were riding in a gig. The road seemed good, and some large trees were growing a little up-hill by the side. We went on till we came to an enormous large one which had fallen quite across the way, so that we could not go on. Then we made an attempt to go round the root, but there was a deep ditch there, so we were foiled there also, and I then thought we got busily engaged among some buildings, which concluded the dream. This large tree I considered to be a great minister who pretended to be a friend, but deceived us, and we lost the chapel, so had to meet in a granary for eight years, and went on very comfortable for a great part of the time, but the place being very low it injured the nerves of my head, and at length made me quite ill, when a disagreement arose. Some could not see how that preaching in a place where the ceiling nearly touched my head hurt me, others said I always was a poor creature; but my mind was sorely exercised about it.

The *ninth* dream I had, was I thought I was employed in emptying such a filthy place that I could hardly bear the stench of it. This I had to prove by painful experience, for many who seemed to be friends turned against me, and the plain truths I was enabled to deliver gave offence to many, and some said they thought God's afflicting hand was a judgment upon me, and that I should come out of the furnace a poor, sorrowful man for the many mistakes I had made; but God's thoughts were not as theirs, for He so favoured me with His presence that when I was enabled to preach again I could not help talking about it, and then they said I was proud of my enjoyments. This was very painful to my feelings, but the Lord helped me through.

The *tenth* dream I had I thought I had been out from home and in returning I had come up out of a dark wood, and had got into a nice pleasure-ground with gravel walks, which seemed very pleasant, and on turning round I had a full view of the great dark wood I had just come out of. I walked on a little way, and seemed pleased with the prospect; but I came to a short and steep hill, which I felt a reluctance at ascending, but I did, and just as I got to the top I saw some very high trees, when some fire was thrown down on me from them, which made me stand and wonder. This wood I take to be the place I preached in, for we were

surrounded with wood, above and below, on the right hand and on the left. I had been to London four Lord's-days and to Witham one, and when I returned we met in our old chapel. Indeed, the people had been back there three Lord's-days before I came home, and when I went into it I thought it was a very nice and pretty place—and so it is; but the two parties which now came together again could not agree to go on comfortably, and the leading man who had stood with me wanted me to turn out some of the other people for some old grievance eight years past, but I would have nothing to do with it; so he turned against me and tried to get me sent away, but the Church would not act so, at which his fiery rage was most sadly manifested, and he influenced a few to wound me also.

The *eleventh* dream was shocking indeed, and was thus:—I thought I had to eat a most filthy mess, and I tried to eat it very eagerly at first, but was forced to stop awhile. I then stirred up the mess, and it seemed all like corruptible matter, and I felt so sick that it awoke me, and I did not know how to bear it; and things now went on so bad in the Church that I felt I could go on so no further, and therefore determined to have a meeting to try if we could come to some agreement; but this proved all in vain, for they quarrelled to that degree we could settle nothing. I sat still and said nothing for some time, till the leading man insulted one of the members, when I asked him what he meant by it, and this stirred up the mess so that we parted in great confusion.

My *twelfth* dream was on this wise:—I thought I saw the same kind of hill before mentioned, and I went up, but there was no way to go forward, so I turned to the right hand, as I saw a number of people stand there, and some of them appeared very sorrowful, and I came to a very large door, but wondered how I was to open it, when I scarcely touched it, and it opened to me. I then looked in and saw something like a gentleman's park with some trees in it, but saw no fire come from them. The people who had the chapel before we went to them took authority to turn us out, so we had no place to meet in of our own, nor had I any idea that I should preach that day, but I thought I would go and see how they were going on, and when I got there I found the people outside, and some of them in a very low and confused state, but when I went into the vestry I found that four of our friends had asked the people who claimed the chapel to lend me the pulpit for that day, so I then went in and preached, and the next week we drew up an agreement to join them, and they accepted us, and we have walked together ever since. I never deserted the people, let men say what they may. It is true that some of them left us.

Thus end my dreams and their explanations to me.

THE SAINT AND HIS SAVIOUR.—“Remember,” said Mr. Goffe, a teacher among the early “Brethren,” “this important distinction, for it is vital to peace. Sin was *on* Jesus, but not *in* Him; while sin is *in* those that believe, but not *on* them.”

SINE QUA NON; OR, LOVE THE ESSENTIAL.

"If I have all . . . and have not love, I am nothing."—1 Cor. xiii. 2, R.V.

THE emphatic word "nothing" is here employed to emphasise the importance of the grace of charity, or love, which forms the subject of this chapter. To be "something" is a natural ambition with most men—and we might suppose that generous and self-sacrificing actions must claim approval and admiration. No, rejoins Paul—the most illustrious Christian deeds are truly praiseworthy only when the great Heart-searcher sees in them the fruit of this all-essential pre-requisite.

Again, inherent in every heart is the conviction that active benevolence is attended with profit, and that all generous religious actions are entitled to and will obtain their befitting recompense of reward. This, however, the Apostle assures us depends wholly on the motive which actuates them. Our Lord's words in Matt. xxv. leave it beyond doubt that deeds of Christian kindness are regarded by Him with an approbation which is the highest form of profit; yet we are here assured that if purity, elevation, and unselfishness of motive are lacking, nothing of real advantage will accrue to deluded professors, however splendid in the sight of others their services and sacrifices for the truth have been.

Thus we learn "that all our doings without charity are nothing worth"—and are shown how wise is the prayer that God will "by the Holy Ghost pour into our hearts this most excellent gift of charity, the very bond of peace and of all virtue, without which whosoever liveth is counted dead before Him." Attention is now claimed to

I.

THE NATURE OF THE CHARITY OR LOVE HERE INTENDED.

WE refrain from critical remarks as to which of these two words better represent the term employed by the Apostle. Plausible reasons are advanced for both. Weighty objections have been raised to either. Modern scholars incline to the rendering "love;" which will be retained in this paper.*

The Apostle does not *define* it. He, however, *describes* it so fully that few who are taught of the Lord can fail to recognise its existence and operations in a blood-bought heart.

Yet, if the question "What is it?" is pressed, a comprehensive reply is impossible, because of its exalted origin and nature. "Love is of God," and a Divine grace cannot be fully comprehended by merely natural intelligence, or set forth in current human speech. It defies analysis, and baffles verbal expression.

Human love has soared to glorious heights and evoked trans-

* The word is *agapē*, pronounced a-gap-pee, not aga-pee. Wherever "charity" occurs in the New Testament it represents *agapē*, which, however, is more generally and better translated "love," as in the Revised Version. Green's *Handbook to the Grammar of the Greek Testament*.

cent admiration. Hatred is of the devil. Our natural state is one of selfishness. Our hearts are engrossed in our own honour, pleasure, and advantage. Actions supposed to be generous, have often self-love for their real motive. The *grace* of love, which regards God Himself as the supreme object of our affections—views our fellow-men with kindly concern; raises us out of our native selfishness; imparts a genuine desire to make others happy; and especially renders our fellow-Christians dear to us for Christ's sake. Hence, apart from it, much that has the semblance of true religious devotion is, the Apostle assures us—mere vacuity; *in a word*, “NOTHING.”

II.

ELOQUENCE, as the context insists, without this heaven-born love—IS NOTHING. “Though I speak with the tongues of men and of angels, and have not LOVE, I am become as sounding brass, or a tinkling cymbal.” Oratory is an amazing endowment. To sway hundreds by “thoughts that breathe, and words that burn;” to awaken dormant minds to energy; or to utter truths which men will never forget while life lasts—is a magnificent achievement of the human mind—but while the accomplished rhetorician can effect much, absence of heart in a speaker imposes a fatal limitation to his influence. Love is at once recognised when present, and sorely missed when lacking; hence, however exalted the theme may be—“I am nothing” unless impelled by this supreme grace; emanating from God it has God's sanction and smile. In the sphere of religious service love is so essential that without it, all effort is worthless and vain. “Heart is power,” as C. H. Spurgeon observed very early in his beautiful life, which surely exemplified his saying to the full.

J. H. Thorn, with equal truth, also insists that “while intellect may give keenness of discernment, *love alone* can impart largeness to the whole nature,” because theirs is the spirit of heaven. “Whether,” therefore, “there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;” but “*love never faileth.*” Memorable men and women are remembered not so much for the brilliancy of their intellect, as by words and actions which manifested the mind and heart of the great Master.

III.

LAVISH GIFTS TO THE POOR—apart from love—*will finally profit nothing*. This form of benevolence is applauded because of the notice it obtains and the praise which attends it. “The Lord loveth a cheerful giver,” but the world—as has been shrewdly said—loves a *large* giver, and an extensive patron of public charities obtains much public applause. This is certainly, in its way, a matter of *profit*—a due reward for the liberality which is thus paraded. What, however, is Heaven's estimate of benefactions to the needy which are not prompted by this Christian grace? “Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.”

Such doles, too, often lose much of their value even in the estimation of their recipients. The poor often crave sympathy not less than money; though where the first exists the second will not be lacking.

IV.

DENOMINATIONALISM without love is *nothing*.

We humbly claim that, from this standpoint, we "hold the truth," though many religious professors are seeking to remove the landmarks which our fathers set. We, as a section of the one Church, thank God, still retain these essential truths in our Articles of Faith, and are loyal in heart to our distinctive principles.

But these are *discriminating* truths, which never have met and never will meet with favour in the eyes of the world and mere religious professors. How necessary, then, to bear in mind the apostolic exhortation to "speak the *truth* IN LOVE." If we are Strict Baptists by conviction, we dare not, we cannot, lower our Denominational Flag. May we, however, never lose sight of the fact that it is *God* who has graciously made us to differ. The truth which has made us free should therefore be spoken in the spirit of affectionate consideration for the fallen sons of men.

Our connecting ourselves with an organised body of believers was not an attempt on our part to support class-distinction. Our aim and hope rather were by such means to "strive together for the faith of the Gospel" and so to be better able to bring the light of heaven testimonially into the dark spots of the earth.

Men there have been who declined to recognise any real religion beyond the pale of their own sect, to which, let us admit, their open devotion was great. They endured personal inconvenience; they almost courted the cross of unpopularity; they gave liberally to what they contended was exclusively "the cause of God and truth," exemplifying in these things many of the features which Paul advances. To them, however, the solemn words seemed to apply:—"Though what I have done and suffered be great, if I lack love it will be seen hereafter, in the blazing light of the eternal throne, that all this hath profited me *nothing*." O pitiful ending to a life of religion, without the life of love!

May this grace be ours, for as a wise-hearted singer has taught us:—

"Only when the sea of LOVE
 Melts the scattered stars of thought;
 Only when we live above
 What the dim-eyed world hath taught;
 Only when our souls are fed
 By the Fount which gave them birth,
 And by inspiration led
 Which they never drew from earth;
 We, like parted drops of rain,
 Swelling, till they melt and run,
 Shall be all absorbed again,
 Melting, flowing into one."

J. P. GOODENOUGH.



I. C. JOHNSON, ESQ., J.P., IN HIS 98TH YEAR.

I. C. JOHNSON, J.P., OF GRAVESEND.*

An Appreciation.

“Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.”

“PROSPERITY,” as Bacon says, “is the blessing of the Old Testament, adversity of the New”; the truth of which, observation continually confirms. Few of the Lord’s people are largely endowed with the good things of this life, and many, whose spirituality is eminent, experience a large measure of failure, poverty and sorrow in varied forms.

* An article on the career of our respected friend having appeared in *Lloyd’s Weekly London News* for June 28th, it was judged that one written from a Christian standpoint and containing some references to his relation to ourselves as a section of the Church, would be acceptable to our readers. The portrait was taken by himself without assistance—“alone and unaided”—from first to last.

This, however, thank God, is not invariably the case, as appears in the long and honourable career of the subject of this article. He began life as the son of poor parents and received only a most rudimentary education. When this was supposed to be completed he was sent to work at a bookseller's in Craven Street, Strand, but this proved beyond his strength, as he was a weak lad and a great anxiety to his parents.

His next place was at Vauxhall, where he engaged himself to Messrs. Francis and White, lime burners, for four shillings a week. After this he was apprenticed to a builder for four years, his wages being only eighteen shillings a week. But the pride of a laudable ambition at this time began to assert itself in his character, and he felt that it would never do for him to remain so low in the social scale if he might hope to elevate himself by industry and enterprise. He had learned architectural drawing among other things and when a firm of architects lost their draughtsman they heard of him and engaged his services in the evenings.

His employer, the builder, heard of this and it naturally occurred to him that if the young man was so serviceable to another firm, he would be still more useful to him, and therefore engaged his entire services.

Knowledge still fascinated him; and he continued to pursue varied studies, obtained acquaintance with other languages than his own, and acquired the rudiments of Latin and Greek. Chemistry, however, was the study in which he took the greatest pleasure, and to this he devoted the greater part of his leisure.

We must now, however, recall his steps in another aspect and relate that while still young he became through grace a God-fearing man, whose principles were, as they have ever continued to be, those of a determined Christian. It was his happiness to come under the influence of James Wells, of the Surrey Tabernacle, which had much to do with the formation of his character. This great and gracious man has been grievously misunderstood. He has been represented as a mere pulpit buffoon, preaching the most crude and irrational hyper-Calvanism and indulging in perpetual personalities and jests which would have disgraced Rowland Hill when at his worst. The truth is, that with many peculiarities begotten of his high originality, he was a preacher of unique power, a teacher of no ordinary intelligence, who was scorned and derided solely because of his bold and consistent adherence to the Gospel of Sovereign Grace. He was, moreover, most careful to insist on adherence to morality and duty, and, so far from being an Antinomian, was one of the most practical preachers who ever obtained a following from the Christian public. He quickly won the young man's admiration and love, which he himself repaid in the most affectionate manner.

To return. In course of time the firm of Messrs. Francis and White was dissolved—the latter setting up on his own account at Swanscombe, in Kent, where extensive premises had to be built for the accommodation of his business. In the erection of these a large

share was taken by the young man who but a few years before worked for him as odd boy at four shillings a week.

One branch of the business of Mr. White was the manufacture of Roman cement, then in large demand among builders, to whom it was most useful. But it had grave disadvantages. Its colour was unsightly and it frequently required painting. It now occurred to the young man, who watched the process of its manufacture with keen interest, that it might be greatly improved. His studies in chemistry came to his aid, and after many long and patient experiments he discovered that the presence of a certain chemical substance greatly deteriorated its quality, and that a harder and better cement might be made if it could be eliminated. This he showed could be done; and he thus became the inventor of what has long been known as Portland cement, from its resemblance to the stone of that name. Much interesting information on this subject may be obtained from "Harmsworth's Encyclopædia," in which it is truly stated that "one of the first factories for producing Portland cement was started on the Thames, near Northfleet, about 1848." This was through the inventive genius of our now aged friend.

This brought much profit to his employer, but he also obtained his reward, for it made his name known over the whole world, and to this day the firm of I. C. Johnson and Co., Ltd., have agents in every part of the globe where cement is used.

Many years ago his business engagements necessitated his dwelling in Newcastle and Gateshead. In the latter town he was made an Alderman and finally received the honour of Mayoralty. He has also long held His Majesty's Commission of the Peace for Gravesend.

Some years ago he became the promoter and patron, as he is now the President, of an Agricultural College near Gravesend, conducted on the lines of the similar Institution at Framlingham, in Suffolk. In this, thoughtful lads who are designed for farmers after leaving school receive a theoretical and practical education for the avocation which they are to follow. The importance of such training is obvious. Thus again, in this direction, our friend has sought "to serve his generation by the will of God."

It is pleasant to be able to add that he has remained a warm and consistent adherent of the principles of this Magazine. So long ago as 1842 he conjoined with James Wells, W. Tant, W. Allen, W. Garrard and others, in the publication of "The Gospel Ambassador," a free grace Magazine of high character, which had a successful career for six years. He has long been Senior Deacon of Zoar Chapel, Gravesend, and in former days frequently addressed congregations from pulpit or platform to their pleasure and profit.

It is interesting to know that he learned cycling when about 87 years of age. He is also believed to be the most efficient and experienced amateur photographer in England. His frequent contributions to our pages afford the best idea of his religious conviction and the doctrines he desires to maintain.

In closing this sketch we commend it to the attention of the young as showing how God sanctions Christian consistency when

combined with energy and enterprise. [May our beloved friend long stay with us to "bear fruit in old age to show that the Lord is upright; and that there is no unrighteousness in Him."*]

A MEMORABLE PRAYER-MEETING.

A STORY OF C. H. SPURGEON.

WE are aware of no biography of C. H. Spurgeon which relates what follows. The writer, however, relies on his own memory, which is generally admitted to be fairly accurate.

In the winter of 1891—2 the prevalence of Influenza in London caused no small anxiety. The great preacher, who was then at Mentone, learnt the tidings with great solicitude; and he wrote to the managers of the Metropolitan Tabernacle expressing a wish that at the prayer-meeting, which would be held on Monday, February 1st, special supplications should be offered that the epidemic might be stayed. A circular was therefore sent to his former students in the locality of the Metropolis asking them to strain a point and be present and to induce some of their own friends to come. Among those who promised was the writer, who anticipated the occasion with no small interest.

In the years that were passed, when trouble or calamity threatened our country, it was customary for the nation as such to devote special days to fasting and prayer. We remember one such in 1849, when the Cholera was raging, and others in 1855, when the Crimean War caused great national anxiety, and another in 1857, when tidings of the Indian Mutiny filled all hearts with horror. The last we can recall were on behalf of the Cattle Plague in the early sixties, and the yet more memorable one for the recovery of the Prince of Wales, our present king. All these occasions were felt to be solemn, and the nation's cries were indisputably heard in heaven. Memories of the past, therefore, made us eager to respond to the desire of dear Mr. Spurgeon—which we felt sure was of the Lord.

He, however, as all know, was called home at midnight on the previous Sunday, and at the prayer-meeting in question, all hearts were full of sad thoughts at the death of their late Pastor and friend.

One brother only who offered prayer recalled what was to have been the special object of the gathering; but his petitions met with an echo and an Amen in the souls of most that were present.

It is worthy of notice that from that night there was a remarkable surcease of the epidemic. Very few deaths were afterwards recorded and never since has it been so universally prevalent—which surely is worthy of record when the story of the great preacher's life is told.

* The author, in justice both to Mr. Johnson and himself, begs leave to state that the above is not the result of an interview, in which (for a consideration) intimations were given of what it would be pleasant to the subject of his Appreciation for him to state or omit. As a matter of fact he has not, for many years, even seen Mr. Johnson, who knows nothing of his intention to prepare this Article. It is therefore perfectly spontaneous on the writer's part.

A LITTLE GIRL'S PRAYER, WHICH GOD DID
NOT ANSWER.

A STORY FOR THE BAIRNS. BY THE EDITOR.

MANY years since I knew a gentleman who was a draper and clothier at High Wycombe, where so many cane-bottomed chairs are, we know, manufactured. In June, 1848, their second child was born. She was a sweet baby, as I have been told, fair to look on, and even from her infancy an engaging little thing; but, alas! on her left cheek there was at her birth a sort of growth, called a *nævus*, which the doctor said must be removed at once by an operation. This was done, and it caused no more trouble, save that it left a great scar, which was very conspicuous. People who loved her hardly noticed it, but her playmates did, and often talked about it to each other.

Now little Janey was not quite free from vanity, and liked to think of her long brown hair, her bright eyes and beautiful white teeth, and her dainty little patent-leather shoes; and this great red scar was a constant trouble to her. One day she overheard some children say how ugly it made her. This caused her to cry bitterly. "O why did not God make me pretty, like other girls?" she sobbed, in her great sorrow.

Now, like my two cousins whose story I told you last month, Janey knew that God gives great gifts to those who ask for them in the name of Jesus. That night, therefore, she prayed with all her heart that while she was asleep God would take the ugly scar away and make her beautiful. When the morning came, she looked at her reflection in her looking-glass, but she saw that the red scar was still on her cheek, and that she was not the least bit prettier than the night before.

Now some of us may smile at this, but Janey herself never did, but regarded it solemnly as one of the lessons which, like King David, she had to learn from her youth (Psa. lxxi. 17). It taught her that while "Jesus loves to answer prayer," He does this in His own time and in His own way. He may not at first seem to hear us; He may, perhaps, treat us like He did the poor mother who begged Him to help her, when her daughter was "grievously vexed with a devil." You will remember that at first "He answered not a word." So He may *seem* not to notice us, though we need His help so badly.

Or He may let our prayers remain unanswered so long that it seems to us that He has forgotten them altogether.

Or He may answer them in a way so different from what we expected that it does not seem that He has really done so at all.

Notice this: Janey, when six or seven years old, thought that God had taken no notice of her prayer, and I imagine that she cried a good deal about the disappointment it caused her.

Yet I think that He did hear her prayers, though His answers were not what she had wished.

In time the scar grew less red, till at last but few persons

observed it. I first met her about ten years after, and though of course it was still on her cheek, her beautiful hair, her large, lustrous eyes, and her bright sunny smile, so pleased me that I thought hers the sweetest face I had ever seen; and so did most people. Thus, in God's way, her prayer was answered.

But it was also answered in another. On Whit-Sunday, 1865, she heard a sermon in their own chapel on the words "How shall we escape if we neglect so great salvation?" It happened that she had been in a very bad temper that afternoon, and would have stayed at home in the evening had not her father insisted on her going. "I won't listen to a single word," she said to herself. Yet she had to, for then it was that God remembered her childish prayer to be made beautiful and answered it, not in *her* but *His own* way. The highest beauty God can bestow is to make people like Jesus Christ—and this beauty He gave her that night (Psa. cxlix. 4).

I do not say that she was happy all at once. For some time she had so solemn a view of sin that I almost feared she would lose her reason. Well do I remember her mournful eyes, bloodshot with much crying, her tremulous lips, and her sad, sad question—"What *am* I to do, what *am* I to do?" Peace came to her through following her Minister's counsel in his sermon next Sabbath-day: "Take the lost sinner's place before the lost sinner's Saviour!"

O the beauty of her sweet face when first "the Holy Ghost shed abroad the love of God in her heart!" and the hope "that maketh not ashamed" lent its heavenly brightness to her happy countenance.

Ere long she was baptised, and became one of the sunniest Christian girls I ever knew. If she was not beautiful she was at least marvellously attractive. In fact, most people thought of her what a sweet poetess wrote of another young lady:—

"Her air had a meaning, her movements a grace;
You turned from the fairest to gaze on her face."

You will, perhaps, wonder how I know all this. Well, seven years after her baptism she became my dear wife, and we lived together till October, 1896, when she died in my arms. How good she was to me, how kind to the people I preached to, and how loving a mother to our two children I cannot trust myself to say.

I am not going to tell you all that I think we might learn from what I have related, for I consider that stories which do not plainly suggest their own lessons are not worth telling at all. Yet I may close by letting you know what Janey's prayer has taught me.

One truth is the same as we learned in our last talk with the bairns. It is this—*God permits children to pray to Him*. When Ishmael was almost dying of thirst, he, in some way, appealed to God to help him. This prayer was answered, for an angel told his mother "God hath heard the voice of the lad where he is." He was, we judge, not a very nice boy. He had not been born again, and was not one of God's true people; but he was *a child in trouble*, and God heard him when he moaned and sobbed for a drink of water in the wilderness.

Janey's sorrow was a real one. No girl would like to hear people say that she was plain and ugly. Her story may, therefore, show every child who reads this that God is pleased when boys and girls come with their griefs and troubles to Him.

Again, I learn that *we must not be impatient with God about our prayers*. I feel inclined to cry when I think of poor Janey standing before the looking-glass that morning, and sobbing because the great ugly red scar was still on her cheek; but her trouble was caused—not by *His* unkindness, but by her silly wish to hurry Him. In all prayer we *ask for favours*, and those who do this “must tarry His leisure”—as the hymn says—that is, we must wait for the time to come which He knows will be the best for Him to come to our help. God's delays are not denials, and He often waits and keeps us waiting that He may be gracious (Isa. xxx. 18).

Lastly, we must trust God to answer our prayers in what *He knows is the best way*. He will never tease us about our prayers. If we ask Him for a loaf He will not balk us and give us a stone (Matt. vii. 9). Yet if we are foolish enough to ask for a stone He may give us bread instead. A beautiful disposition was better for Janey than a face which unthinking people might have called “very pretty,” for beauty is but skin deep, and, like summer flowers, soon fades. The grace of a gracious and kind heart is, however, real beauty, and “a thing of beauty is a joy for ever.”

Was I correct in calling this the story of a little girl's prayer which God did not answer? And if I was wrong, pray what should its title be?

THE CONFIDENCE OF FAITH.*

LORD, Thou hast gain'd a mortal's
love—

Hast won a rebel sinner's heart;
Not all in earth or heaven above
But Thou can'st peace and joy impart.

Thou hast to me this grace reveal'd,
That all my sins are e'er forgiven;
And in my breast, felt, here is
seal'd,

A sinner base, an heir of heaven!

Lo! at Thy feet in tears I lie;
Here let me evermore remain;
For me, for me, I see Thee die—
For me I see Thee rise again.

For me Thy flight above I trace—

For me a mansion to prepare;
Behold a sinner saved by grace;
I'll praise Thee now—I'll praise
Thee there.

My life, my all, my love to Thee
I would devote for ever, Lord;
For Thou hast done great things for
me;

Let Zion the bless'd news record.

Dear Christ of God, Thy name I love;
O let me trace Thy glories o'er;
I'd drop into Thy arms above,
And see Thee there and sin no
more.

Do YOUR BEST.—“It is a life-long determination with me to do my best in everything. If I were called to sweep a crossing for my bread, I should take care that it was the best swept crossing in all London.”—*James Wells*.

* These verses are not to be found in any Strict Baptist Selection, or in “Rippon” or “Our Own Hymn-book.” Can any reader oblige by forwarding the author's name?—ED.

"IN HIM WAS YEA."

WE are accustomed to think that the first promise that God made was in the garden of Eden, to the effect that Christ should bruise the serpent's head, or in other words, "destroy the works of the devil." But a promise was given long before this, as the Scripture says—"In hope of eternal life, which God who cannot lie, promised *before the world began.*" To whom did God make this promise? Adam was the head of the human race, but Christ was previously the "Head of His body, the Church; the fulness of Him who filleth all in all." He received the first promise.

Salvation was planned prior to the existence of any human creatures; for before God created man He foresaw that Adam would fall. Now, had He entrusted the work of salvation even to *elect* angels, they must have utterly failed. Their united wisdom could never have devised a way by which God's law when broken could be honoured and magnified. To satisfy *justice*, and yet to show *mercy*, was a problem they could never have solved; and if they had discovered the only way in which this could be done, the lives of all of them put together would not have constituted a sufficient sacrifice to atone for one sin; neither had they any righteousness but what they required for themselves.

Christ, who is "the *wisdom* of God, and the *power* of God," was alone capable of undertaking the mighty work of salvation, by putting away sin, and providing a righteousness which justifies the ungodly. But was it to be expected that He who was the eternal God, equal with the Father and the Holy Spirit, should be willing to become man, so that He might place Himself under His own law, and obey in every particular its minutest requirements on behalf of those who were united to Him as their Head, and ultimately to lay down His spotless, invaluable life as a sacrifice and substitute for sinners? When the question was put to Him, in the council of eternity, blessed be God, "*in Him was yea*" (2 Cor. i. 19). The promise was given, the covenant was made, the date was fixed. Hence, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons (saith the Apostle) God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

If, then, we have this Spirit, if we are anxious to know that God is our Father, reconciled in Jesus Christ, we have the sweet assurance that "*all the promises of God in Him are Yea, and in Him Amen*: for He Himself is the Amen, the Faithful and True Witness."

JOSIAH BRISCOE.

VARIETY IN EXPERIENCE.—"The modes and degeees by which the Lord's people are brought to know Him are indeed very various; but there must be *life-giving power*, and enough must be known experimentally of the curse of the law to make way for the blessing of the Gospel."—*James Wells.*

OFFERED GRACE AND ITS PERNICIOUS EFFECTS.

WE ask whether universal offers exhibit the work of Christ in a more attractive and advantageous light than the true presentation of the Gospel? Do they not rather becloud its glory? For at the very outset they destroy its sole sufficiency. Thousands, according to this scheme, for whom Christ died have perished. The finally damned are as really redeemed as the finally saved, the distinction being that the latter did something for themselves, without which all that Christ did for them would have been ineffectual and inoperative. Not one more soul is to be saved, according to the universal scheme, than according to the particular; but according to the universal scheme, the soul is partly saved by its own act, instead of being entirely saved by the work of Christ.

Thus, in order to extend the comfort of the Gospel to all, universal offers take it away from all, since no man can be saved without some act or acts of his own. In proposing to offer the Gospel to those who do not want it and do not desire it, they crush the rising hopes of those who do, since they interpose conditions between the Saviour and the sinner, whereas every really converted sinner feels his inability to perform any. G. W. SHEPHERD.

"GOD IS LOVE."

WE cannot always trace the way
Where Thou, our gracious Lord, dost move,
But we can always surely say
That Thou art Love.

When fear its gloomy cloud will fling
O'er earth, our souls to heaven above
As to their sanctuary spring;
For Thou art Love.

When mystery surrounds our darkened path,
We'll check our dread, our doubts reprove;
In this our souls sweet comfort hath—
That Thou art Love.

Yes, Thou art Love—a truth like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss;
Our God is Love!

—SIR J. BOWRING.

PREACHING WRITTEN SERMONS.—“I am sorry to learn that your minister has taken to preach from written sermons. The method is fatal to popularity and power. People do not like to see the top of a preacher's head—in place of his eyes and mouth. Sermons should ‘express the sentiments warm from the heart;’ but this a read composition can never do. Besides, the Lord will give the needed word if we come really desiring to do this.”—*Extract from a Letter.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

HALF-YEARLY MEETINGS AT BEDFORD.

ON Thursday, June 18th, the spacious, noble sanctuary in Rothsay-road, Bedford, the pastoral sphere of the beloved President of the S.I.S.B.M.S., was the gathering-place of truly fine assemblies, convened at the half-yearly meetings of the above-named Society.

Friends from London journeyed from St. Pancras and were greeted on reaching Bedford Station by the President. Making direct for "Providence," a time was spent in fervent prayer. Mr. Wren read a few verses from Dr. Weymouth's translation of John's gospel appropriate to the occasion. Prayers were offered by Messrs. Catchpole, G. W. Clark, and others.

At 4 p.m. the afternoon engagement commenced. The devotional part was taken by Pastor J. Bush. Mr. Frederick Cook then discoursed upon "Helping together by prayer." Many very choice and comprehensive sentences fell from his lips. The preacher illustrated his subject out of his own life experiences, and his stories were verily illustrative.

At 6.15 p.m. the evening meeting opened. Mr. G. W. Clark, Minute secretary, read the Scripture and prayed.

Pastor J. W. Wren presided over the meeting and delivered a sterling address. He had many a good word for the senior missionary, to whom his Church had given a wife, and the deputation visit of Mrs. Cook to Bedford two years ago got a blessing from his lips. He remembered her address right well. Her subject was prayer; her first head was prayer; her second, prayer; her third, prayer—"I believe greatly in prayer." And now Mr. Cook is with us. His sermon was greatly enjoyed by the speaker. "Surely you must have had some part written down! and rightly, too. God has written down His thoughts for us." Mr. Cook assented, but added, "They were *not* borrowed."

Mr. F. Cook came next, and narrated the conversion of an idolater through his instrumentality. He had journeyed far and was weary; but just as he was sitting down to partake of the evening meal a messenger came, asking the Dori (missionary) "to come and see a man who was dying." He hurried away and found the poor fellow in a state of extreme exhaustion from want of food and his eyes were glazing in death. Mr. Cook said: "Having administered some simple restorative, I got four men who were there to rub him gently with oil. After a time he was able to take a sip or two of coffee

and rice-water, which somewhat revived him. I remained with the poor man the greater part of the night, from time to time administering nourishment, as he was able to bear it. Towards morning he fell asleep, with new life pulsing through his veins. Hope returned upon awaking, and, looking into my face with gratitude, he said, 'Sir, you have saved my life; now you must save my soul.' You can imagine, dear ones, with what joy I then broke to him the story of the love of God in Christ Jesus our Lord. The man seemed to drink it in without question, and the Spirit of God led him there and then to take Jesus Christ as his personal Saviour; and the man was not only converted himself, but soon brought other members of his family to our chapel, where they were instructed about that same Saviour who had done so much for him." Many other equally interesting and inspiring things were incorporated in his address.

Mrs. Cook informed us how some years ago she had visited "Goshah" women—the hidden wives of Mahomedans—and how she was eagerly looking forward to being in residence at Panruti, our new centre of work, that she might serve them in the Lord. Like her husband, she urged all to pray without ceasing for the work.

Mr. Walter G. Gray, missionary-elect, then addressed us. In a more spiritual vein he commenced and then followed on with many a touching incident of his medical-training life. His speech made it strikingly clear that Livingstone College tuition is a singularly valuable factor in the equipment of a missionary. Mr. Gray said: "One often hears it said that 'if men *are* to be saved, they *will* be saved.' There is a truth in the words, but *I want to have a place in the history of their redemption.*"

Pastor J. Bush, of New Cross, in a very genial mood voiced our feelings concerning Bedford kindness, and then laid vehement stress upon Christ's "shall" and "must." The missionary needed certainty under his feet, or he might well despair.

Pastor W. H. Rose, of Highhury, invited attention to "Some hindrances to missionary endeavour." His text was, "Satan hindered us," and his leading thoughts were that Satan hinders the good work (1) by exclusiveness as opposed to expansiveness, (2) by dependency as opposed to faith, and (3) by fatalism as opposed to evangelism. The speech was good throughout and was delivered to good purpose; for the expansiveness, faith and evangelism of "Providence" friends are pronounced. Mr. Rose drew to a close by

uttering a fervent desire: "Bedford and Koilpati are joined for all eternity. God grant that many a similar link may be forged between our Churches and India."

When the glad day was over, we were all wondering when we had seen such an afternoon congregation, and wishing that such an evening meeting, so impressively large, might be a fact of the future.

Some twenty or more friends, including Mr. and Mrs. Wren, were cordially welcomed and handsomely entertained to dinner by Mr. Crawley at his residence in Kimbolton-road.

Pastor S. Gray alluded to the Apostle Paul, who, inspired by the Holy Ghost, put upon record the fact that Gaius was his host—Paul valued the kindness of Gaius. The Apostle John wrote his Third Epistle to this Gaius, of Corinth (was it not he?), and encouraged him to receive and entertain missionaries, adding that, by so doing, he would do well. Mr. Gray assured Mr. Crawley how very much they all appreciated his hospitality and that they all felt he had done well, in John's sense. This was the second occasion upon which Mr. Crawley's kindness had thus shone upon us; but as Elijah said, so said we, "Do it the *third* time." Mr. Crawley assured us that he would gladly repeat *himself* if we repeated *ourselves*.

After dinner, a few from London strolled to the Bunyan Chapel and the banks of the Ouse, and so joined the others for the service at 4 o'clock.

The noontide prayer-meeting brought blessings in variety upon the day's engagements, first and last.

The collections amounted to £13 13s. and a few odd pence, including an additional 5s. per Mr. Wren.

"Great was the day; the joy was great." The majestic psalmody, the magnitude of the gatherings, the richness of the addresses, the solid collections, the loving hospitality, and all of it enjoyed amid golden sunshine, made it a fair day—a rare day. We found ourselves agreeing with a friend who said, "It is a pity that you cannot have two or three half-yearly meetings a year." But we must see if the feat cannot be performed. S. GRAY.

ST. NEOTS (NEW STREET).—Anniversary services were held on Tuesday, June 16th, when once again Pastor R. Mutimer, of Old Brentford, preached. The afternoon was showery, which probably kept a few distant friends from attending. Notwithstanding this, a good number were present, especially in the evening; whilst at the public tea about 100 persons sat down. The sermons were greatly appreciated, being of the old-fashioned, puritanical and free-grace nature. The collections, too,

were better than for some years, £13 14s. in all being collected. It was felt there was much occasion to praise God. Then, on Lord's-day, July 5th, four dear young friends were led into the baptismal pool. This was specially encouraging, seeing that the whole four have passed through our school.

PECKHAM RYE (ZION, HEATON ROAD).—Once more it is our privilege to praise God for the very encouraging meetings held in connection with the sixth annual tea and gathering of the Young People's Bible-class on Wednesday, June 24th. The weather being beautifully fine, the tea at 5.30 was more than usually well attended, affording true encouragement to all connected with the work. The public meeting, held at 6.45, was opened with the singing of a special hymn—"O gracious Master, bless this gathering in Thy name"—and the reading of Psalms xcii. and lxxvii. After prayer by brother Hall, the Annual Statement was read, from which it was gathered that, despite much trial, *real* progress had been made, by the blessing of God. Pastor E. W. Flegg then gave an earnest, encouraging address based on the words, "Godliness is profitable," the fragrance of which will long be retained. Pastor J. Parnell followed with some cheerful, incentive remarks relative to the "Word of God" and the great need of holding fast to it in these days of evil degeneracy. After the singing of that old favourite hymn, "Thy mercy, my God, is the theme of my song," to an old Suffolk tune. Mr. E. C. Clark spoke on "Abraham's Faith," deducing therefrom some deep encouragement in the present trying condition of things in connection with the Church of God. A singularly favoured gathering was then brought to a close with prayer by brother Flegg. The chapel was neatly garnished with flowers for the occasion, and a motto—"God shall bless us"—worked by our young members gave a bright relief to the appearance of this time-honoured sanctuary. Altogether we feel very thankful, bless God for His mercy, and take new courage for future service.—TIMOTHY.

WOOBURN GREEN.—The seventy-fifth anniversary services were held on June 23rd, when Pastor Mutimer preached the Word of Life. Both services proved to be times of refreshing from the presence of the Lord, and it is hoped that the testimony of blessings received through the instrumentality of our brother may be received in days to come as has been the case in the past. The attendance was not so good as in previous years; nevertheless, a very happy time was spent in the

house of the Lord. Friends were present from Maidenhead, Wycombe, Aylesbury, and Berton.

CHELMSFORD.—On June 21st the Sunday-school celebrated its anniversary. Pastor E. Rose, of Walthamstow, presided morning and evening, the evening discourse being more particularly for teachers. An instructive address was given by Mr. Rose in the afternoon from 1 Sam. iii. 7, in which both children and adults were deeply interested, what the true knowledge of God consisted in being clearly stated. The special hymns were heartily sung. The annual public meeting was held on the following Wednesday, when the Pastor (H. G. Hurrell) presided. The Report, which was read by Mr. Cottes, showed that the work had been maintained during the year; though some scholars and teachers had been removed, their places had been filled by others. The adoption of the Report was moved by Mr. Lancaster and seconded by Mr. F. J. Hazlton, who spoke encouraging words. The Chairman, having given an address on "Be not weary in well doing," distributed the rewards to scholars. The collections were over £8.—F. J. H.

EBENEZER, GRAYS.

SPECIAL services were held on June 24 in connection with the twenty-ninth anniversary of the laying of the foundation-stone.

In the afternoon, at 3.15, a sermon was preached by Pastor E. White, of Woolwich, from Rom. viii. 34—a challenge, a resurrection, an enthronement, and an intercession. A precious Christ was exalted to the comfort and encouragement of many poor trembling souls in Zion.

A good number were present to tea, which was served at 5 o'clock; after which, at 6.15, Mr. F. T. Newman presided over the evening meeting. He read a portion of Christ's Sermon on the Mount; Mr. Bayfield, Gravesend, sought the Lord's blessing.

Deeply spiritual and helpful addresses were delivered by Mr. A. Hughes from Psa. xxxiv. 2, "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad," showing that this was the only kind of boasting becoming. Mr. Goldsmith followed with good words from John xiv. 6, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." It was the story of the dear old Gospel which came with all the sweetness and power that characterizes God's own Word. Pastor E. White spoke from Matt. vi. 21, "For where your treasure is, there will your heart be also," showing clearly that the continual desire for, and the mind

ever turning to, heavenly things was an evidence of our treasure being there. Brother Lowrie dwelt upon Psa. cxix. 65, "Thou hast dealt well with Thy servant, O Lord, according to Thy word," telling how God had indeed dealt well. The Pastor (G. Smith) then made a few remarks from Phil. i. 27, and we pray that we may ever be found striving together for the faith of the Gospel.

The attendance was fairly good and the friends were greatly encouraged by the presence of visitors from other Causes.

The collections were good, including kind remembrances from our brother Withers and family, who have removed to Canada. A LOVER OF ZION.

BOW (MOUNT ZION).—The thirtieth anniversary of the laying of the foundation-stones was held on Tuesday, June 30th. Mr. Baker presided and read Gal. i.; after which Mr. Poyton engaged in prayer. Mr. Fountain gave a very spiritual address upon "The Lord is on my side," and Pastor F. C. Holden followed splendidly with the text, "Thy blessing is upon Thy people." Mr. G. Smith continued with a sound and solid address on "My God shall supply all your needs." Mr. Elnaugh was heard well upon "They that dwell under His shadow shall return." Mr. Crispin spoke upon "The towers and bulwarks of Zion." This was the best meeting held at Bow for many years. Friends from neighbouring Causes were present, which was very encouraging. The meeting closed with singing "All hail the power of Jesu's name" and Benediction by the Chairman.—W. K. M.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

THE fourth Conference of Sunday-school teachers and friends in connection with the above Association was held in the Schoolroom, Meyrick-road, Clapham Junction, on Saturday evening, June 20th, 1908, when Pastor T. Jones, the president, occupied the chair, and, after earnest prayer having been offered by Mr. Adams, gave a stirring opening address to those present, whom he addressed as "fellow-teachers." The first Paper was read on "Sunday-school Music" by Mr. W. C. Baxter, superintendent at Chatham-road. Having briefly dealt with the environments of his subject, namely, the love of singing and music, which is generally to be found in children, and the best ways to encourage it, he divided his theme into heads—(1) what to sing, and (2) how to sing it. He recommended familiar hymns, especially those with choruses, and memory singing, as far as possible. He told of the advantages of a singing-class and deprecated the little heed

which is too often paid to the words of the hymns we sing, commended infant marching in separate class-rooms where possible, and wound up a most instructive Paper by referring to the perfect harmony of heaven, where all who truly love the Lord shall, "without a jarring note," praise Him for ever and ever.

A very interesting discussion followed, in which the President took a prominent part, speaking of the changes wrought since the seventeenth century, when psalmody, musical instruments and harmonic singing for general congregations were denounced alike by the General and Particular Baptists.

The second Paper, on "The Teacher's Attitude towards the Scholar," was read by Miss Saunders, also of Chatham-road, the first lady who has given us the benefit of her thoughts since the inauguration. It was a very spiritual and really helpful Paper and most thoroughly appreciated by all present, her chief thoughts being (1) love to scholars, (2) sympathy with them, (3) their confidence to be gained, (4) genuineness, and (5) accuracy. One thing, she said, is well worth remembering—"Stories may please children, but God's Word can convert them, and on that Word alone has He promised a blessing." She also emphatically commended prayer as the chief agent in this as well as in every branch of Christian service.

After another bright and helpful discussion, and our sister had replied, the meeting was brought to a close. We are greatly encouraged by the large number of friends present, despite the fact that the summer season always prevents some who would gladly attend. F. T. WALLER, Secretary.

STAINES BAPTIST CHURCH.

CONSIDERABLE enthusiasm was evinced at the eighty-third anniversary and reopening of the above place of worship, after renovation, on Sunday and Thursday last.

The Sunday services were preceded by a prayer-meeting at 10 o'clock, in which the scholars of the Sunday-school took part. The Pastor, Mr. W. S. Baker, preached morning and evening, large congregations being present.

On Thursday the services were continued, Pastor E. Mitchell, of London, preaching in the afternoon. Tea was served in the schoolroom at 5.15, at which about ninety sat down. In the evening a public meeting was held at 6.30, presided over by Mr. F. T. Newman, of London, and addresses were given by Pastors J. E. Flegg and W. S. Baker. At this meeting Mr. Whittington, treasurer of the Renovation Fund, made a statement respecting the work that had been done, involving an outlay

of about £160. He showed how absolutely necessary the repairs were, as the building was not in a safe condition. Collecting cards had been issued; these were called in the previous Tuesday, when it was found about £55 had been collected, and this, with £30 10s. in hand, made a total of about £85, which was considered a praiseworthy and encouraging effort, leaving £80 to be raised.

Large congregations were present both in the afternoon and evening, and it was realised that all the services had been full of inspiration and encouragement for the future both for Pastor and people.

Collections for the two days amounted to £8 5s.

BETHESDA MISSION, WHITTON IPSWICH.

SPECIAL services in connection with the fourth anniversary were held on Sunday, July 12th, afternoon and evening. Pastor H. Tydeman Chilvers delivered a very impressive address at the former service, which was held in the meadow adjoining the Granary, but, unfortunately, the rain coming on somewhat suddenly brought the meeting to rather an abrupt close; but who can tell but that the message that the speaker left with the people did not cause somebody to "think on his way!"

Mr. S. E. Garrard was the conductor of the service held in the evening.

The meetings were continued on the following Tuesday, the 14th, and commenced with a tea in the afternoon, at which a good number sat down. The uncertain weather prevented the evening service being held in the open air, and consequently the Granary was hardly large enough to hold all who were desirous of attending. Pastor H. T. Chilvers presided and was supported by Pastors R. C. Leggett, W. H. Berry, and a large number from the Men's Bible-class at Bethesda.

Mr. Berry having asked the Divine blessing on the service, a portion of God's Word having been read, and a hymn sung, Mr. Leggett delivered a most telling address from Matt. xix. 25, "Who then can be saved?" and Acts ii. 21, "Whosoever shall call on the name of the Lord shall be saved." He linked the two together—"Who then can be saved? Whosoever shall call on the name of the Lord shall be saved." The subject-matter before them that night was "Salvation." Men, he said, could do great things, but they could not save themselves. They were able to bore holes through large hard rocks, make tunnels under a river; they were able to talk to one another through the air; the business man could sit in his office and talk to others in different parts of the country on the telephone

but he could not save his own soul—that was out of his reach. "Who then could be saved?" If all our works down here could not save us, what were we to do? Call on the name of the Lord. Speaking about parents considering to what trade or employment they could put their children, he said so did the Father, Son and Holy Spirit counsel together concerning our soul's eternal salvation and the great plan whereby we could be saved. That plan was by the blood of the Lord Jesus Christ; that was the way, not without blood. Was sin a burden to us? If it was we would come to the Lord Jesus "just as we were, without one plea," just plead the name of Jesus, just ask Him to do for us what we felt we needed, and He would not turn us empty away.

Pastor H. T. Chilvers also spoke a few words, and the meeting closed with a short after-service for prayer and praise.

GEO. E. DALDY.

ROCHDALE ROAD (NEW CHAPEL), MANCHESTER.

The opening services of the above Chapel took place on Saturday, at 2.30, when the building was opened, without ceremony, for inspection. To describe the building in detail would take up too much time and space; suffice it to say the committee are highly to be praised for the beautiful building they have erected, replete with every convenience and comfort. The paneled front of the old galleries has been transferred to the new Chapel and also the old pulpit in which Mr. Wm. Gadsby preached; these relics will be greatly appreciated and often revive many tender, loving memories of the dear old place.

Punctually at 3 o'clock the Pastor (Mr. Hugo Gruber) conducted a devotional meeting, and for one hour and a-half unremitting prayer, thanksgiving and praise was earnestly offered.

At 4.45 tea was provided in the spacious schoolrooms adjacent, to which about 600 sat down.

At 6 o'clock a fraternal gathering was held in the Chapel, presided over by the Pastor, who in his opening address expressed his deep sense of gratitude to God for the great honour He had conferred upon them in permitting them to raise such a beautiful building to the praise and glory of His great and holy name, and wished everyone to remember that it was built for the solemn worship of God.

Addressees then followed by ministers from neighbouring sister Churches, interspersed by hymns and two anthems by the choir.

Then came the Secretary's Report, who related the trying experience of the Building Committee in their diffi-

culties, anxieties, hopes and fears during the progress of the work, and concluded with a note of profound thankfulness for the happy issue to all their deliverations.

The Treasurer then gave the Financial Statement, which was indeed a wonderful unfolding of the great generosity of many loving hearts. The final and most important part of his statement he wished to be delivered by the Pastor.

Mr. Gruber then rose and said he felt a great honour had been conferred upon him by asking him to make the statement; then, with an overwhelming sense of God's wondrous goodness, he declared that the whole debt was paid—not only enough, but to spare; and that when the doors were opened in the afternoon the Chapel was actually free from debt. The Pastor very promptly announced the hymn, "All hail the power of Jesus' name," which was at once started to the old tune "Diadem" and sung with such heartiness it seemed to indicate in that grand acclamation of praise to Christ the people had found vent for the expression of their deep feelings of gratitude.

It was then announced that the three collections advertised for the Sunday would not be taken up.

Two or three more addresses were given; then the Halleluia Chorus was sung by the choir, which was very creditably rendered, considering it was unaccompanied by any musical instrument; indeed, the singing at all the services was exceedingly good, rendered with precision rarely to be heard in congregations aided by a fine organ.

The meeting then closed with the Doxology and Benediction.

On Sunday, July 5th, three sermons were preached—in the morning by the Pastor, in the afternoon by Mr. Calcott (Coventry), and at night by Mr. Brown (Acorington). The services commenced at 9.30 with a prayer-meeting, and after the sermon the Pastor administered the Ordinance of Believers' Baptism to two females and two males. Before proceeding to do so, he briefly explained the solemn Ordinance, and requested that during its administration everyone would remain quietly seated and observe that decorum which should characterize the solemn worship of Almighty God.

At the close of the evening service the Ordinance of the Lord's Supper was administered by the Pastor, to which a hearty welcome was given to brethren and sisters of the same faith and order. First of all the candidates baptized in the morning were addressed and received into Church fellowship. During the administration a very helpful address was given by the Pastor, and the close of this service

terminated a day of joy and gladness with God's dear people long to be remembered.
 JAS. TAYLOR,
 Gobowen.

LIMEHOUSE (ELIM).—A thoroughly enjoyable time was experienced at the above place of worship on Wednesday, July 8th, being in connection with the renovation. In the afternoon Mr. J. Bush discoursed very acceptably upon the words, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Tea was served in the school-room, and in the evening a public meeting was held, ably presided over by Mr. J. P. Goodenough, and very appropriate and spiritual addresses were delivered by Messrs. W. H. Rose, J. P. Gibbens, J. Bush, H. Mountford, and F. Grimwood. The Pastor (Mr. F. C. Holden) expressed his feeling—and doubtless that of the friends—as to the spiritual repast which it had been their privilege to enjoy, and was able to announce that, in addition to the collections and subscriptions already received, he had another £5 for the Treasurer, whose account then showed in round figures £18. Thanks is publicly tendered to all friends who have kindly assisted; and the exterior of both chapel and school having been renovated and paid for, it is now possible to attend to the renovation of the interior and so complete the work. "The Lord hath done great things for us, whereof we are glad."

MARGATE (REHOBOTH).—Through the continuing goodness of the Lord another high heap of praise was raised to His name on June 28th and 29th, the occasion being our third anniversary. The usual services on Sunday were followed on Monday by an afternoon service, a tea, and an evening meeting. The congregations were good. Pastor O. S. Dolbey preached two sermons on the Lord's-day, and Pastor E. Marsh preached on Monday afternoon. At the close of the service a good number of friends sat down to an excellent tea, prepared at Elliot's Temperance Hotel, Hawley Street. A large company assembled at the public meeting, which commenced at 7 p.m., Pastor W. A. Dale presiding. In the course of his address the Chairman showed that God had prospered the way and established the position in advance of previous years. The stimulating addresses, both of Pastor O. S. Dolbey and E. Marsh, were found to be strengthening and inspiring. The presence of the friends who joined in these happy services and helped to set up another Ebenezer was greatly appreciated. It is earnestly desired that "Rehoboth" may be made

increasingly a praise in this seaside resort. The receipts for these anniversary meetings realised £10 2s. 6d., and after expenses were paid a substantial balance was handed to the Pastor.

NOTTING HILL GATE (BETHESDA).—The eleventh anniversary of the Tract Society was held on Thursday, July 9th, when Mr. Blackman kindly occupied the chair, and read Psa. xxxiv. and part of Eccles. xi. Mr. Spire, sen., followed in prayer, earnestly seeking the Divine blessing. The report of the year's work was read, which, though encouraging, was not without a note of sadness, for on April 24th the beloved Vice-President, Mr. Boddington, received the home-call. Before he was so greatly afflicted he was an earnest worker in the cause, and is now receiving the reward of his labour. Another incident recorded with regret was the resignation of the secretary, Miss Laws, who so faithfully filled this office for the last ten years, and only gave up on account of being unable to devote the necessary time to it. The report showed that about 1,000 tracts had been distributed during the year, and that some of those visited had been seen at the house of God. Through the kindness of friends there was a balance in hand. The Chairman made a few encouraging remarks upon the report, and spoke highly of the labours of Miss Laws as secretary, and wished every blessing and continued prosperity of the Society. He was also glad to meet the Pastor, Mr. Grimwood, and wished him every joy and happiness in his labours at Bethesda. He then considered the words from Zephaniah iii. 6, "Let not thine hands be slack." The devil was busy in the days of the prophets, and is still busy sowing tares. It matters not how early or late you travel by train, 'bus, or car you will find the young people bring out and read all sorts of trashy literature—you can tell it by the cover. This should inspire us to be up and doing, circulating those books which bring honour and glory to God's Holy Name. Mr. Fowler followed with some well-chosen remarks, showing how God's Word should be the basis of all Christian work—"labourers together with God." What a high privilege and honour to be counted worthy to work with Him! There were those who were rising up and spreading error to-day, as in the days of the apostles, so we must also rise up against this error, and spread the glorious tidings of salvation. Brother Ackland ably handled the Word from Eccles. ii. 6, "In the morning sow thy seed," etc., noting the *work described*. Some seed fell on the rocks, but some fell on good ground—ground prepared by God. He exhorted that prayer should be offered ere going forth

with the traits that the hearts of those who read may be prepared by the Lord. *Perseverance enjoined.* Let us not be ashamed of the seed we sow. *Success declared.* We know not which shall prosper this or that, or whether both shall be alike good. The Lord reigneth, so let us not be weary in well doing. The Pastor thanked our Chairman for his kind wishes and encouraging words, then spoke of his love for the Gospel. Truth was the basis of salvation. 2 Thess. i. 11 reads: "That our God may count you worthy of this calling." The power of truth is able to bring to pass every purpose of truth, for God's word shall abide for ever. Hymns were sung during the meeting, and a collection taken, which amounted to £2 2s. A short prayer and Benediction by the Chairman brought an enjoyable and profitable meeting to a close.

"PROVIDENCE," PRITTLEWELL,
SOUTHEND-ON-SEA.

SPECIAL services in connection with the Pastor's sixteenth anniversary were held on Tuesday, June 23rd. Pastor G. Smith, of Grays, led us at the throne of grace, praying for God's richest blessing on Pastor and people, after which the Lord very graciously helped our brother Pastor E. Mitchell to preach a thoughtful, experimental and helpful sermon from 1 Peter i. 6, 7: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; 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."

A substantial tea (which was given by the friends) was provided in the interval of worship, to which a large number sat down.

The evening meeting was presided over by Mr. Goodley, who read Psa. ciii. His spiritual and practical address did much to make the meeting a success. Mr. W. H. Lee gave a solid and practical exposition of Isa. xliii. 21, "This people have I formed for Myself; they shall shew forth My praise." Pastor G. Smith gave a good address from the words, "Rejoice in the soul of Thy servant." Each subject was well received, the attendances were excellent, and the collections, which were given to the Pastor, amounted to £15 0s. 8d., thus showing the spirit of liberality among the people. The Pastor (Mr. Chandler) then thanked the friends for their presence and kindness to him on this occasion. After singing the grand old hymn, "All hail the power of Jesus' name!" and the Doxology a very enjoyable and profitable evening was brought to a close.

W. J. H.

AGED PILGRIMS' FRIEND
SOCIETY.

CAMBERWELL ASYLUM ANNIVERSARY.

FOR seventy-three years the Camberwell Homes of the Aged Pilgrims' Friend Society have been the quiet resting-places for many of the Lord's aged poor in the evening-time of their lives. These were the first Homes opened in connection with the Aged Pilgrims' Friend Society, now in the hundred and first year of its history. Though the surroundings have long since changed their character from the beautiful sylvan retreat in which the Homes were first placed, and the growth of the city has placed them now close to the inner centre of London, still the outlook is very pleasant and the Asylum is a beautiful rest-house for those whose friends have one by one passed away and who are being left very lonely in the world in these the latter days of their pilgrimage to that "city which hath foundations." To these quaint, but comfortable, cottages there come friends and lady visitors, who bring with their bright presence the comforts and the consolations of religion, while the little chapel attached to the Homes provides means of grace very much enjoyed by the inmates.

The anniversary is, of course, a great day, and the Committee of the Camberwell Asylum are to be congratulated on the great success which attended their arrangements for the seventy-third gathering on Thursday last. The day was beautifully fine, and there was in consequence an excellent attendance. The proceedings commenced in the afternoon with a sermon in the Asylum Chapel, delivered by Mr. J. W. Dance, of Leamington, from Ephes. iii. 8. Tea was afterwards served in the quadrangle of the Homes in the open air to a large number of friends. The anniversary meeting followed, the chapel being quite filled with friends. The proceedings had the advantage of the chairmanship of Mr. John Lane Densham, a nephew of Dr. Doudney, and himself a life-long and most munificent supporter of the Aged Pilgrims' Friend Society. It has been a great encouragement to the members of the Board of the Institution that Mr. Densham has consented to join the Committee, and it will doubtless be a great joy to Mr. Densham to take an active share in the management of an institution that has so long benefited by his benevolence. Supporting Mr. Densham were Messrs. J. W. Dance, Grundy, T. Jones, T. L. Sapey, W. S. J. Brown, A. Hayles (treasurer), Ebenezer Carr, J. B. Clayton, A. Boulden, T. Green, and J. E. Hazelton (secretary).

Mr. W. S. J. Brown read the Scriptures and offered prayer, after which Mr. Hazelton made a brief statement as

to the present position of the Society and the Homes.

Mr. J. L. Densham in his opening address said he really could not do better than quote the opening paragraphs of the report which the Secretary had prepared this year. They had already heard, he continued, something of the proportions to which the Society had now attained and how large was the responsibility which now rested on the Committee and the Secretary. He was glad to have joined the Committee, for he felt that to work for the Lord's aged poor was one of the things worth living for.

Mr. J. W. Dance said he was delighted to speak for a Society that appealed so constantly to the Word of God, that Word which was precious in the lives of the people to help whom the Society came into existence. All present were bound together in practical sympathy.

Mr. T. Jones followed Mr. Dance, and said of the Aged Pilgrims' Friend Society and its noble, generous work for a hundred years that it was a positive proof that grace and works go together. It was a Society founded on the great principles of Divine truth. Mr. Jones dealt with several lessons in the life of Elijah as indicating the Lord's dealings in grace with His own people. There were the drying of the brook and the ceasing of the ravens to come. So earthly comforts were removed. But while there was the uncertainty of provisions there was the certainty of God's care. The Word of the Lord came, and it gave directions to Elijah which brought him to where the widow's barrel of meal and the cruse of oil were. God was the God of miracles, and He was able to supply all their needs. And the widow who generously divided her little all between the prophet, herself, and her son realised the truth of the Word which told them "There is that scattereth and yet increaseth."

Messrs. Grundy and T. L. Sapey both addressed helpful words to the gathering, after which Mr. Ebenezer Carr moved, and Mr. Green seconded, a vote of thanks to the Chairman, who acknowledged the vote, and the proceedings then concluded.

ZOAR, IPSWICH.

THE Sunday-school anniversary was celebrated on Sunday, June 21st, 1908, when Pastor E. J. Welsford, of Horham, preached two excellent sermons morning and evening. The morning text was 2 Chron. xv. 6, "Be ye strong," etc. The discourse was mainly for the encouragement of "the workers together with God," who, the preacher said, had many discouragements, and often felt weary in the work, but not weary of it. Though no sign of blessing was forthcoming at present yet it

would come, as no toil for God was ever lost. He exhorted them to be faithful, for it was the faithful (not successful) servant who was rewarded with the "well done" of the Master. In the evening our brother's subject was "The fullness of Christ" (Ephes. iv. 13). There was no fullness but in Him: He was the Messiah, the Man, God-man, and Mediator. In Him was fullness of redemption. In the afternoon a service for the younger folk was conducted by Mr. Welsford, when recitations were given by several of the scholars, followed by an address on "The captive maid." At this service Mr. Chilvers and a number of his congregation from "Bethesda" cheered us by their presence. It is hoped that this kindred spirit will ever exist between the two Churches. Special hymns and anthems were rendered throughout the day, reflecting great credit upon the choir and scholars, who, under the able tuition of brother S. Garrard, had attained a high standard of efficiency. Congregations were large, and collections amounted to over £8 17s.

The annual treat was held on Wednesday, July 8th. The inclemency of the weather prevented the children being taken to the meadow, but through the kindness of Mr. R. Peck the scholars were taken for an hour's ride to the outskirts of the town in covered conveyances. Tea was served about an hour after returning, this being followed by a meeting, which was addressed by Messrs. J. Threadkell (superintendent), A. Forsdiok (secretary), G. Gardner, and G. Banks. Under the circumstances an enjoyable time was spent.

BRIXTON TABERNACLE.

PASTOR'S ANNIVERSARY.

THE friends at Brixton were favoured with very satisfactory meetings in connection with Mr. T. L. Sapey's first anniversary at Brixton, the sincere wishes of many friends for the future being expressed by the gladdened faces of those present.

On Sunday, the 12th July, the Pastor preached in the morning from Eccles. xi. 2 (first part), "Give a portion to seven and also to eight," and in the evening the discourse was upon 1 Tim. i. 11, 12, and related more to the Gospel a faithful minister was entrusted with, and of his responsibility being to God and not to men concerning the same.

On Tuesday afternoon Pastor J. E. Hazelton preached to the profit of the people from Matt. vi. 13.

Mr. Arnold Boulden (of the Surrey Tabernacle) kindly took the chair at the evening meeting in the unavoidable absence of Mr. Millwood, and opened

by reading 1 Peter i. Mr. R. Guille engaged in prayer. The chairman congratulated Pastor and people on having lived in peace during the past year, and prayed for much prosperity.

Pastor J. E. Flegg was pleased to learn from brother Guille's prayer that the Lord's presence had been manifested in blessing during the year now closed. If the past year had been one of sowing he hoped this next would be one of reaping. He then gave a good address from Mark ix. 41. Speaking of His proprietorship, and the saved sinner's consciousness of having received blessings from Him, the speaker pleaded with such that they should own it, showing how the apostle recognised the fruit of his labours when he said, "They glorified God in me."

Pastor R. Mutimer joined in congratulations, and hoped to see some coming out and joining God as the result of the past year's labours. He then took up the theme of the three Hebrew worthies from Dan. iii. 17, 18, and treated of the test their obedience to the God of Israel was put to, and how they did not flinch, but faced the inevitable result of their refusal to bow down to Nebuchadnezzar's idol. Such men as these influenced their age and generations after them, and they were men to follow—"Whose faith follow."

Pastor H. Dadswell spoke from Rom. viii. 12, "Therefore, brethren, we are debtors"—words which show us God's care all the way along, the grace bestowed, strength supplied, and Divine help granted; and then each day the debt of gratitude accumulates, but love does not feel the same to be a burden although it can never be repaid. David said, "What shall I render unto the Lord?" and John Newton replied—

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

The Pastor thanked friends on behalf of his wife and himself for their kind and loving wishes, and for the amount collected and given to him. He spoke of his desire for the coming year as expressed in Psalm cxix. 37.

HOUNSLOW (ZOAR).—The anniversary services in connection with the Sunday-school were held on the 12th July. The Pastor, J. E. Flegg, preached a sermon to the children in the morning illustrated by diagrams, which was appreciated by the elders as well as the children. The building was filled with children in the afternoon, when certificates and prizes gained at the Sunday-

school Union examination were presented, and an interesting address was given by the Pastor on the name Jesus. The evening discourse dealt with child conversion and the importance of Scripture teaching. Special hymns selected from the Young People's Mission Book were well and heartily sung. A shadow was cast over the success by the absence, through illness, of the esteemed superintendent and secretary. The annual outing took place on the following Wednesday, when an enjoyable day was spent by the children and friends.

ILFORD (EBENEZER, CLEVELAND ROAD).—Services in connection with our seventy-second anniversary were held on Sunday, July 7th, when the late Pastor, Mr. J. Othen, preached morning and evening, and on the following Tuesday Mr. Mutimer (Brentford) preached at 3.30 p.m. from Eph. iii. 20, many of the friends testifying of the blessing they received. The evening meeting was presided over by Mr. Sandell, and suitable addresses were delivered by Messrs. Cornelius, G. Smith, G. Waller. The attendances were not quite so good as usual.—GMO. S. FAUNCH.

Gone Home.

WM. C. BODDINGTON.

The subject of this memoir was born in 1834, and was nurtured and brought up in the Church of England; but in due time, under the influence and leading of the Spirit, he was led to see truth as we believe and know it. Was baptized and joined the Church at Hill-street. Being removed in Providence (1874) to Notting Hill Gate, he became united to the Church worshipping at Bethesda, and when the Church was in great trouble and there were fears of losing the building our brother, by God's grace, proved of great service. After this, being moved about a great deal in Providence, we lost sight of our friend for some years, but, ultimately returning to the neighbourhood, he rejoined our communion in 1899, since when he has been as a father in Israel amongst us, and for nearly nine years was helped to worthily fulfil the office of deacon. He was a man of a very cheerful and loving disposition, and his conversation on the Lord's gracious dealing towards and in him was a privilege to listen to. He attended the Monday evening prayer-meeting of April 14th and retired to rest as usual, but, on rising the next day, was stricken down, and after a few days' short but severe illness, during which he obtained much help from the Lord,

passed peacefully away on April 24th. The remains of our dear brother were committed to the dust by our brother Aokland, many friends attending to show their regard for him and deep sympathy with his dear partner in life, who desires to take this opportunity to return her sincere thanks to all. We, as a Church, have sustained a great loss, though we sorrow not as those without hope. The writer mourns his Sunday-school teacher, as well as a faithful colleague in office. May the Lord be pleased to raise up others to take the place of those thus removed.

HY. T. THISELTON.

MRS. MARY ANN STACE
was born at Kennardington, Kent, on August 15th, 1821, and attended the school and Church at Warehorn, being confirmed at Tenterden Church. When sixteen years of age she went to live at Spot House, but when nineteen removed to Dover, and attended the Wesleyan Church. Going home for a holiday she attended a revival meeting at Woodchurch, when she felt the people had something that she did not possess and was brought into soul-trouble; but being asked to go to hear a farewell sermon at Pentside Chapel, Dover, she afterwards attended there, and was delivered one day while alone in her room. She was baptized by Mr. Austen, and joined the Church at Penteide, Dover, about the year 1843, and remained an honourable member for twelve years. She went to London to be married to my father, Thos. Stace, on May 11th, 1853, and lived at Bromley-by-Bow. They were very much tried in providence, but father was ultimately appointed street-keeper for a few years, when the Inspector of Nuisances died, and he was appointed to that berth. They joined the Church meeting in Victoria-street, Shadwell, under the pastorate of Mr. Field; but upon Mr. Cousins becoming Pastor father left, though mother remained for thirty-eight years, during the pastorate of Mr. Blunt, Mr. Steed, and Mr. Waite.

Father dying in 1890 she broke up her home and returned to Dover, rejoining the Church meeting at Pentside. After seven years, on September 29th, 1897, she removed to Tenterden to keep her brother's house, but at Christmas, 1898, she became too weak and feeble to do what was required, so I went to look after them both, and we joined the Church together meeting at Jireh Chapel, St. Michael's, Tenterden, under the pastorate of Mr. Weeks. Mother not being able to walk I took her down in a Bath chair when able to go, and many were the sweet seasons we had together there. In April, 1903, her brother died, but while he lay ill he made provision for her to remain in the cottage the remainder of her life. She

was bed-ridden for two and a-half years before her death, but always took great interest in the chapel, and welcomed any of the Lord's people who visited her; also was fond of reading the Psalms, Isaiah, Matthew, and the Epistles, which she had in large type. Once Mr. H. Pearson and Mr. E. Mitchell called to see her. She told them she had something to read to them, and read "The steps of a good man are ordered by the Lord, and He delighteth in his way," adding, "You are both good men, and the Lord has sent you here to see me." She used to say to me, "How good the Lord is to spare you to me!" She was always a bright Christian and fond of singing, and would sometimes say, "I wish I could sing." Being very ill in January last she sang the first verse of the hymn "Here we suffer grief and pain." When suffering a great deal she would say, "Lord, give me patience. Lord, take me home. I want to go home; let me go." After a very restless night, about 4.30 she became quiet. At 4.45 there was a change, and she gently fell asleep at 4.55 a.m. on May 7th, aged 86. She was buried on the following Wednesday by Mr. Weeks in the chapel yard, many of the friends being present, when we sang "For ever with the Lord" around the grave.

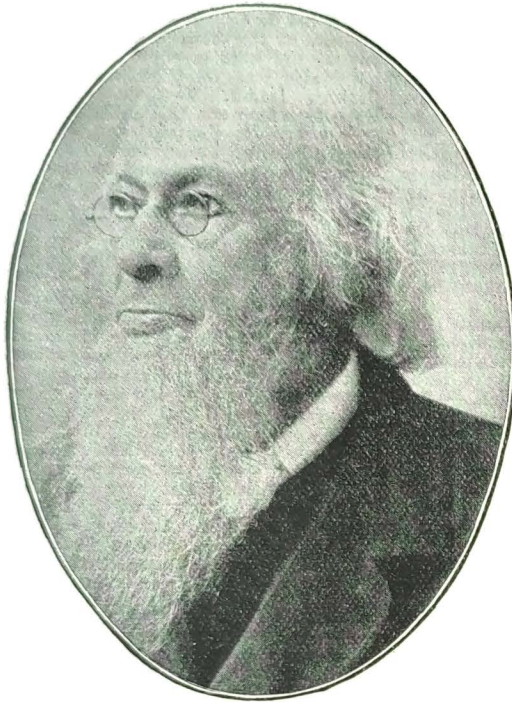
M. K. STACE.

PASTOR THOMAS HENSON.

This aged servant of God departed to be "with Christ" on July 4th, after a brief but painful illness, borne with great fortitude and a humble reliance upon Divine grace.

Mr. Henson was in his eighty-sixth year, and had served the Lord from his youth upwards. It was about 1841 that he was baptized at Park Street Chapel, Nottingham, and joined the Scotch Baptist Church worshipping there. Ere long he became a "preaching elder" of that Church. About this time he had a great desire to enter the foreign mission field, but the way was not opened. Instead, an invitation to undertake home mission work, first at Gravesend and afterwards at Pontypool, led to his removal from Nottingham. Subsequently he was for seven years Pastor of the little Baptist Church at Limpfield, Surrey. A period of home mission work in London followed, and then followed more pastoral work. One of the Churches of which Mr. Henson was Pastor was the historic Kingsgate-street, of which, in its Eagle-street days, Joseph Ivimey (the historian of the Baptists) was Pastor.

At the age of seventy-four Mr. Henson retired from active work, and, joining the Church at Carmel Chapel, Woolwich, threw himself heartily into the work there, so long associated with the disinterested labours of Mr. and Mrs. Daynes Wood. As time went on he



THE LATE THOMAS HENSON.

became a welcome supply among our Churches, and his deep, experimental preaching was blessed to many. From his earliest years he had been an earnest student of the Scriptures, and as years went by he had an increasing realisation of the doctrines of grace and a firm hold of the Word of God in all its fulness. He will be greatly missed in our Churches by both young and old, by whom he was much loved, and his translation to higher service leaves a gap on earth which will not be easily filled.

One of our Pastors, who knew him intimately, writes:—"Mr. Henson's ministry was characterised by the insight of the expositor, the force of the logician, the fervour of the evangelist, and the pathos of the sufferer." There were times when his prayers proved peculiarly helpful by their deep reverence, wide sympathy, and earnest pleading of the Divine promises. His presence in the pulpit or on the platform was an assurance that the hearers would not be affronted by triviality of thought or frivolity of spirit. His uniform example was calculated to impress his younger brethren with a sense of the serious nature and solemn issues of their high vocation. His

bluntness of speech and manner towards men of gushing professions and effusive epithets recalls the discriminating criticism in the interesting Memoirs of the late John Hazelton (p. 194). But to those who were privileged with his confidence there was revealed the rare combination of the feminine heart with the masculine head. The writer has often noticed the moistened eye and the quivering lip as, sitting in the study at Charlton, the veteran of many a hard fight has rallied his fainting comrade, and comforted him with the comfort wherewith he himself had been comforted of God.

"Our departed friend was eminently gifted with 'the pen of a ready writer,' and, like the inspired Psalmist, he used it to transcribe 'the things he had made touching the King.' During the previous editorship of the 'E. V. & G. H.' Mr. Henson was a frequent contributor to its pages. A series of papers on 'The Baptism' and 'The Temptation of Christ,' 'Jesus the Questioner' and 'Jesus the Healer,' ministered to the edification of a large circle of discerning believers. Vigorous thought was expressed in graceful diction, thus supplying at once discipline for the reader's mental powers and gratification of his literary tastes."

As Pastor E. White remarked, in conducting the burial service, the truths our friend preached were the source of his strength while living, and the support of his weakness when dying. In the midst of excruciating pain he observed, in reply to his wife's distressful query, "Why does the Lord permit you to suffer so?" "Since He wills it so, it must be best." He ever avowed himself "a sinner saved by sovereign grace," and as such—

"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."—*Kent.*

At the interment in Charlton Cemetery Pastors J. Wilson (representing the Free Church Ministers of Woolwich), J. Seeley, and W. H. Rose took part, and there were present deacons and friends from our Churches at Gravesend, Richmond, New Cross, Lewisham, Wilton Square, Woolwich, and Highbury.

“Thought of the Lord.”

EPISODES IN THE LIFE AND EXPERIENCE OF
EDWARD DINHAM (CONCLUDED).

TRANSCRIBED BY THE AUTHOR OF “A MEMOIR OF RICHARD KNIGHT.”

“Would you be young again? So would not I;
One tear to memory given, onward I’d hie
Life’s dark flood forded o’er, all but at rest on shore;
Say, would you plunge once more, with Home so nigh?

If you might, would you now retrace your way?
Wander through stormy wilds, faint and astray?
Night’s gloomy watches fled, morning all beaming red;
Hope’s smiles around us shed—Heavenward away!

Where are those loved ones now, our joy and delight?
Dear and more dear, though now hidden from sight!
Where they rejoice to be, there is the land for me;
Fly Time, fly speedily, come Life and Light!”

—LADY NAIRNE, *in her 76th year.*

WE now proceed to bring these papers to a close by presenting some incidents in the closing days of our late friend. Let us call them

SUNSET SCENES.

A godless old man is a sad and solemn sight. The associates of his younger days are dead, or powerless to cheer him by their companionship. The world has passed him by and the lust—or desire—thereof. The present has lost its power to interest him; the past is charged with mournful memories; the future is filled with apprehensions of evil. Oh, it is terrible to be drawing to the close of life’s little day if “without Christ” and “having no hope.”

Old age, however, presents much that is consolatory to those who have “received the end of their faith, even the salvation of their souls.” Their struggles and sorrows are mainly behind them, while before them shines what the Apocrypha calls “a hope full of immortality.” They are grateful to have lived, since by grace life has been very sweet and they contemplate the great impending change in sure and certain hope that He that has guided them by His counsels will assuredly receive them into glory when their travelling days are over (Wisdom iii. 4).

These reflections are suggested by a retrospect of our personal intercourse with Edmund Dinham at the period referred to.

We first met him in the vestry of Jireh Chapel, East Road, after a public meeting. He was introducing to his friends his second wife, whom he had recently married. Very kindly were the congratulations of the brethren John Hazelton, Thomas Stringer, Thomas Stead, W. Lodge, and R. A. Lawrence, all of whom are now in the Homeland. His joy was great as he extolled the

goodness of his God in his own enthusiastic way, and, if we smiled, it was in a spirit of pure sympathy and respect. Shortly afterwards it was my privilege to return thanks at one of my frequent visits to Keppel Street Chapel, on the occasion of his little son being brought to the chapel for the first time.

In March, 1879, my pastorate at Keppel Street commenced, and he thus became a member of my much-loved Church. I was soon told some particulars of his history and the trials he had undergone nineteen years before for his calm adherence to what *he* indisputably believed to be God's truth on the disputed matter we have referred to. How lovingly and loyally he had attached himself to my honoured predecessor, Samuel Milner, all dwelt on with pleasure, and especially I was informed that when, on his resignation, a pecuniary testimonial was presented by the Church and congregation to their beloved minister, amid the large sums liberally contributed, the largest had been that of our dear old friend.

We soon became intimate. Though of great age, his three little children loved him dearly, and their "dad" was the object of their admiration.

He was an exceptionally interesting conversationalist, and extremely fond of relating his reminiscences of the past. Gadsby, Warburton and Kershaw were his ideal preachers, and sermons from their lips which had been blessed to him were among his most hallowed memories. The name of William Tite, however, was of all others the dearest to him, as his lines to his dear friend's memory testify:—

"TO THE MEMORY of William Tite, twenty-five years Pastor of the Strict and Particular Baptist Church at Potton, Beds, who departed this life April 17th, 1861.

"Of aspect stern, but loving, bold, upright
 In truth and love was gracious William Tite;
 A man who dared be honest, though he knew
 He would find find favour but with very few.
 By grace the truth he loved, the truth he preached,
 And now his blissful home in heaven has reached."

A GOOD CONSCIENCE.

All who are acquainted with the works of William Huntington must have been struck with the importance he attaches to the voice of conscience in men. Not only does the word occur with frequency in his pages, but again and again he enforces the subject on his readers.

Edmund Dinham, though a Baptist, was largely associated with the followers of this great man in the days of his first love, and perhaps, through their influence, to preserve "a conscience void of offence" was to him a paramount consideration as a godly man. He never wearied of telling the following story.

In our volume for 1907, page 325, we related that he was once ensnared with a passion for speculation which nearly ruined him. Years afterwards he renounced the advantages of a perfectly

honourable investment for Christian principle. He had become the proprietor of sundry shares in, we believe, the London and North-Western Railway, the dividends of which were all that could be desired. One Sabbath, however, on returning from chapel, the noise of a passing train attracted his attention. He reflected how wrong it was thus to make a profit of Sunday labour, and censured himself for his participation in what he could but feel to be wrong.

On the following day he therefore called on his broker, whom he told that he wished to part with his shares. On this he insisted, though warned that the time happened to be unfavourable, and that he had far better defer doing as he desired for the time. He was, however, inflexible, and at once, though at considerable loss, carried out his purpose.

This he never regretted, for in after years he observed that from that time the Lord most markedly favoured him in Providence, and that, like the gracious man of the first Psalm, "whatsoever he did, prospered." Thus his sacrifice for conscience sake was followed by a rich reward.

SERVING THE CHURCH.

The duty of the "messengers" who are deputed to see those who are desirous of becoming members of a Church and report to the rest, is often, in the present day, discharged in anything but a gracious and wise manner. The interview is deferred to the last, and sometimes hurriedly held in a pew in an empty and dark chapel, when the discomfort of the circumstances precludes applicants from telling with ease and pleasure what the Lord has done for their souls.

Not so was our old friend's idea of this important act of service. In 1879 a young man and his wife were the first to join the Church at Keppel Street after our acceptance of the pastorate, and brother Dinham was deputed to act as their senior messenger. He accordingly invited them to tea on a given afternoon, set them at ease by his kindly *general* talk, and tried to interest them by showing them his curious collection of shells—conchology being his hobby—especially one that twisted in a different way from the common, and like which, as he believed, there was but one other in the world. From the wonders of God in nature to His wonders in grace was an easy transition, and he told them of the way in which he himself had been brought to God. When, therefore, they had to relate the story of *their* call by grace to him, all sense of embarrassment was gone. They spoke freely, with grateful and glowing hearts, and to this day, after twenty-nine years, they recall that happy and holy evening with sacred delight.*

TO THE PRAISE OF THE GLORY OF HIS GRACE.

A story of his younger days which he then related is worth recording. Soon after he first professed to be a follower of Jesus

* Our friend, Mr. Harold Cooper, of Bexhill-on-Sea, to whom the above refers, in a recent letter kindly confirms what is there stated.

he was invited to a social party, at which, no doubt, "jokes went round, and careless chat," and all who could sing, contributed to the common enjoyment. Challenged to oblige the rest, he assented, but chose the hymn of Charles Paice, which, we have before stated, was so great a favourite with him,—

"Ah, but for free and sovereign grace I still had been estranged from
God,
Till *hell* had been the destined place of my deserved but dread abode."

What followed we do not know, but it was a brave act of testimony on the part of a young man to the sovereign goodness of his Heavenly Father.

SCRIPTURAL PHRASEOLOGY.

It was his conviction that as far as possible the truths of revelation should be expressed in words which God had Himself used. He did not, indeed, go to the lengths of some,* but one of his peculiarities we well remember. We read that Jesus, when He died on the cross, "gave up the ghost." From this he inferred that the expression "the Holy Ghost" was impermissible, and when Bishop Ken's doxology was sung, always rendered the closing line, "Praise Father, Son, and Holy *Spirit*," giving all possible emphasis to the last word. We did not share his scruples, though more than once he sought to convince us that he was right; while we respected the adherence to principle which characterised his whole life.

"ONE OF THE RHYMING RACE."—Henry Kirke White.

Like many who were directly or indirectly under Huntington's influence, he, though no poet, loved to express his thoughts in metrical form. "List to a verser"—to quote George Herbert's well-known words—might have been applied to him. We give three specimens. The first describes the influence of a child's pretty ways :—

TO RHODA.

My dear little Rhoda, like carbon of soda, she takes from my temper all
acid—
Such sweet effervescence takes place through her presence as cools me
down quiet and placid.

THE BAROMETER.

Pasted at the back of one which was sent as a wedding present.

Through heat and cold tenacious hold, and strive through life together,
With heart and eye above the sky, no matter what the weather.

When falls the glass, then think, alas ! how low by sin our fall is,
And when 'tis high, then Jesus eye, for He arose for all His.

No wind can blow, or frost or snow, or thaw or rain or moonshine,
Till He command; we'll therefore stand and wait on Him for sunshine.

The last is suggestive of the "Richard and Kate" of Robert

* Thus our late friend Nathaniel Oakey, the father of the justly-celebrated glee-writer, would never employ such terms as the "Trinity," "verbal inspiration," a "Divine agent," a "covenant office," "the sovereignty of God," etc., etc.

Bloomfield, the rural poet of Suffolk. We present some extracts only :—

RETROSPECTION ;

*Or, our wedding day recalled after fifty years of married life.
To my beloved wife.*

And now, old dear, the way seems clear, we'll ride away together,
Thanking the Lord who does afford such bright and cheering weather.
Down to the boat we'll get afloat—to Putney go by water,
Where Dad, so kind, then with us dined, and paid at the "Star and
Garter."*

So off we went with full intent, and soon the steamer boarded—
Reached Chelsea Reach, where, 'bove the beach, the old square town
afforded

Mem'ries of fifty years gone by, where we our troth first plighted,
We thanked and blessed the Lord for why we truly were united,
And joined in heart and joined in mind. The retrospect delighted—
Refreshment took about the nook where first we dined—*united.*

THE LAND OF BEULAH.

In all our language no record of the peace and calm of a Christful old age is perhaps so striking as Bunyan's description of "the country of Beulah," "whose air was very sweet and pleasant," where "the pilgrims heard continually the singing of birds"—"saw every day the flowers appear in the earth, and heard the voice of the turtle in the land." Here, assuredly, our friend was privileged to tarry before he left us.

To the question, "how he was," he always replied, "Among the middlings ; a good place for an old man ;" while his comment on the news of current events which friends might relate, invariably was, "Ah, well, 'the Lord reigneth,'" and in this his mind evidently rested.

He dwelt much on Dr. Ryland's hymn, "Ah, I shall soon be dying," in which death and glory are anticipated, and at times would sing it in low murmuring tones with evident enjoyment, to "Wittenberg" from the Union Tune Book. Thus quietly passed life's evening hours.

THE HOME-GOING.

Dr. Guthrie, when very near his end, is related to have begged his daughter to sing a bairn's song to him, and in such children's hymns as "Around the throne of God in heaven," "Here we suffer," and "There is a happy land," his tired spirit found its final solace. So was it with our friend. On the Lord's-day which preceded his death we paid him our final visit. Too weak to rise he lay quietly in bed, and after grasping our hand most kindly, seemed to forget our presence, and began to repeat Mary Lundie Duncan's evening hymn composed in 1839 for the use of her own two little girls. One verse he reiterated with evident delight—

"Let my sins be all forgiven, bless the friends I love so well,
Take me, when I die, to heaven, happy there with Thee to dwell."

* This was the hotel so named at Putney, not the more famous establishment at Richmond. They had been married early in their Parish Church, dissenting marriages not then being legal.

These were the last words we heard from him on earth.

Thus we close our portrayal of a saint of former days. In many ways his ideas were not ours, yet in all that was essential his was a religion to live and die on. By God's good favour may it be that of both the writer and all his readers.

His Memorial Card, which has no black border, reads thus :—

“ *Them also which sleep in Jesus will God bring with Him.*”
In loving remembrance of Edmund Dinham, who quietly fell asleep in Jesus, February 15th, 1886, in his 90th year. Interred in High-gate Cemetery, London.”

MEN AND NOT ANGELS THE OBJECTS OF REDEMPTION.

A SERMON BY CHARLES HILL.*

“ For verily He took not on Him the nature of angels ; but He took on Him the seed of Abraham.”—Hebrews ii. 16.

THIS passage occurs in the course of a discussion on the superiority of the Christian dispensation to the Jewish economy. A disparaging comparison had evidently been instituted between these to the prejudice of the former. The principal argument for the pleaded inferiority of Christ to angels seems to have been that He was a man. This fact the Apostle concedes, but denies the conclusion drawn from it ; and he proceeds to prove that manhood in connection with Christ and His great work was elevated to a position of honour and glory to which angels never had advanced, and to which there is no possibility of their advancing or being uplifted.

It introduces to us matters that are confessedly mysterious.

Mysteries are things that belong to God alone. No man can originate a mystery, and it is certain no man can explain it, because it would cease to be one if such an elucidation could be given. But faith believes what reason cannot understand. Faith recognises and believes all that He has said, and though it cannot comprehend the why and wherefore of a great deal of it, it grasps the testimony and replies, “ The language is true and it shall be performed.”

The statement of the text the Apostle elsewhere describes as the greatest of all mysteries. “ Great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

We are saved by mysteries. We live in the midst of them, but we live in hope of by-and-bye climbing the hill of life, and in the light of the future world reading the mysteries of this present one,

* Preached in April, 1875, at the forty-fifth Anniversary of Bethesda Chapel, Ipswich. It was considered one of the best of the great preacher's pulpit efforts ; and a report of it, furnished by an amateur, was printed and obtained a large circulation. This, however, contained many obvious inaccuracies, a few of which were corrected by the preacher himself in our copy in 1891. Some, however, remain, which it is not in our power to rectify.—EDITOR.

and being able to say with full intelligence, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

I now wish to bring three points under your notice. Firstly, *the proclaimed fact*, the incarnation of the Son of God; secondly, *the purpose involved*; and thirdly, *the preference so sovereignly manifested*, namely, that He took on Him, not the nature of angels; but the nature or the seed of Abraham. He might have reversed it had He pleased; but it was not His pleasure—He did not do the one, He did do the other. We have facts not fiction to deal with here, and the fact is one affording strength and comfort to all who, feeling the preciousness of the truth, give the glory to God in the person and through the merits of His Son Jesus Christ.

I.—THE PROCLAIMED FACT, and we want to be impressed with the thought that it is a *fact*. Many sacred things are treated as if they were fictitious, and as if the object preachers had in view in bringing others under religious influences was a sordid one, as if there was a great deal of priestcraft in it, a great deal of man and very little—hardly any—of God.

But those who have thought only a little upon the early history of religion in our world, cannot for a moment entertain ideas of this kind.

The progress of religion has ever been one of triumph, a march of conquest of the Truth over error, of what is grandly right over that which is wrong. It has ever gone onward; it has never retraced its steps, and never will. It is destined to go on till the goal is reached. The darkness has been driven back. Millions of human beings have experienced the truth and power of Divine revelation. Satan's bands have been wrenched off. The dark gates of everlasting perdition have been barred by the Redeemer's cross against the entrance of immortal blood-bought souls. Human beings who once wetted their couch with tears, and laboured hard with longing desires, battled with the world, and did what was right, leaving the issues with God—these have all entered the Glory world. Ever is the number swelling. The fringe of the glory garment of immortalised saved spirits is widening its range day by day, hour by hour, until by-and-bye the world shall be covered with the Christianity of Jesus Christ, and men, whether saved or unsaved, will alike confess its glory to His praise and to His Father's glory.

This great fact stands in the Incarnation of Christ, which is not simply a myth or the dream of delirious fancy. It is not something the imagination has conceived. It is a living, positive, undeniable fact and truth. Jesus Christ is just what the Scriptures declare Him to be—the only Christ God ever made, or ever will make. He is the Master-piece of God's creative Spirit, the great fountain in which all the resources of God are stored, the great store-room to which the needy, hungry spirits of guilty millions will come to find their all and their happiness for ever.

He *became* man and did not *assume* the garment of humanity. This He did many times before He was a man, arraying Himself in

a human form and figure long before He claimed human nature for Himself.

In the days long past He put it on for purposes benevolent and merciful and connected with His mediatorial kingdom. In olden time, when He designed to succour His tried and persecuted people, He put on the garment of manhood and stepped from His glory world and wrapped the arms of His protection around them and they passed through the flames unhurt, and savage wild beasts had their mouths closed. In the form of man He held transient fellowship with man, assuming the garments for the purpose and then laying them on one side. But He has now *become* man ever to remain a man, never to put those garments from Him again. Thus by His Incarnation He put an honour and glory upon manhood which it could never have otherwise possessed.

The cradle was the fulfilment of Divine prophecy. The first ray or streak of light that came to this sin-stricken world, this howling wilderness, centred in the cradle of our immortal Christ. The first sweet, soul-comforting voice of prophecy pointed to the Virgin's child, which possessed power sufficient to crush the old serpent and rescue fallen man.

Hence the poet declares Him to have been

"No less almighty at His birth than on His throne supreme;
His shoulders held up heaven and earth while Mary held up Him."

His was an infant's hand, but all things were within its grasp.

Some, with this day in view, wrote with clearness and force, showing that they beheld beforehand the wondrous sight and listened to the song of the angel band announcing that the long-expected One had come. He, therefore, who occupied the manger was He of whom the prophets spoke, the long promised Messiah. They pointed to that rude manger, and there the word of Divine truth was accomplished by the Incarnation of the Son of God.

It is also the consummation of the Divine promise. We always live under a promise. Our world has always lived under a promise, and do what we may we cannot get beyond the range of Divine promises. It is pleasing to us to meditate upon that promise that wherever we may be, and whatever our condition, we are living under the promise of the benediction of heaven.

The ancient world lived under the promise of the coming of Christ, but under a different aspect. They looked for Him who should save His people from their sins—we look for Him who *has* saved us and shall come and gather His saved ones in His arms, and bring in the day of vengeance and fulfil the second mission deputed to Him by His God.

That ancient promise extended to all that in those far-off days lived and died in faith. It was their strength in affliction, their consolation in sorrow, their stimulus to fear and trust in God and do the right. On it they laid their hand when they passed triumphant out of the world. And in the "Infant of days" in the rude manger we see the consummated promise of Him who speaks and it is done.

We here see also a Divine answer to the many prayers that had been presented in the days of old. Many people disregard, as having no influence upon God, the prayers of His people while here below; but we must pay but slight attention to the history of the Old Testament if we fail to notice the early cries of the Jewish heart after the coming Messiah. How often did the people wait and say, "We have waited for Thy salvation, our souls long for Thy salvation," or "Show us Thy salvation. We have waited for the fulfilment of the promise. Its benediction and glory are the only things that can satisfy our hearts." These prayers God heard as they rolled upward to His throne, year after year, falling, as they did, from the lips of hoary seers, and coming, as they did, from good men and women when in the cold embrace of the last great enemy. By-and-bye God flung back the gates of the glory world, and a voice was heard, "Lo! Lo! I come to do Thy will, to take the body that is prepared for Me, to clothe Myself in clay. I come in answer to what My servants have said, to endorse all their statements, to be God's Son, and the Son of Man with the double name graven on My brow in truthful appellation to Myself." Thus, to vindicate the veracity and maintain the fair repute of those who aforetime predicted His advent, He came as Jesus, "the Son of Man," to save His people from their sins.

(To be continued.)

"DON'T CRY. HE ISN'T DEAD YET."

A STORY FOR THE BAIRNS. BY THE EDITOR.

NEARLY fifty years ago, when I was very young I was an Assistant Master or Usher in a Boarding School at Holloway, London. My employer was a Christian gentleman who, with his wife, was very kind to me, and I spent three very happy years with them. You may be sure that I regarded them with great respect, and that I grew quite to love their two little girls—Lizzie, who was five years old, and Hannah, who was three.

Lizzie was a tender-hearted child—very loving when she trusted you, but bashful, and little things frightened her and made her shy.

Hannah was quite different—a bold, brave little thing, who seldom made a trouble of anything, and always looked on the bright side of things.

One Sunday their mother read them an account of a very nice little boy.

Now in those days, good children in story books who were proper and pious, and hardly ever did what was wrong, were generally represented as falling sick and dying when they were quite young. So in this story. The good boy became very ill and died—and there was a picture of a churchyard and his grave at the end of it; and when you were told that he was so bad that he could not leave his bed—you knew what was coming.

So Lizzie thought, and her kind little heart was touched, and

she began to sob. But Hannah was hopeful that after all he might get well again; and that it was, therefore, too soon to mourn over what might not happen. So she bade her sister wait till they knew the worst, and I have never forgotten the words she used:—

“DON'T CRY, LIZZIE, HE ISN'T DEAD YET.”

Now Jean Ingelow—a poetess of whom I am very fond—has said—

“O the blessed and wise little children;
What wonderful things they say!”

And I have often thought how much there was in this baby child's little speech; and I have frequently repeated it both to children and grown up people.

I.

It has taught me that we should not cry till we know that things are really such as we should cry about.

When I was a teacher I knew boys who would cry because I set them a difficult sum or gave them a hard lesson. How silly. T-R-Y, *try*, is better than C-R-Y, *cry*, any day—and we never know what we can do until we make the attempt. Children who often say “I can't” are not those I love best. I see that Dr. Doudney's splendid book, “Try and Try Again,” can still be bought; and I wish that some friends would give copies to all my young readers.* They would then learn not to sit down and cry because some things could not be done—but to *try*—and then, perhaps, they would have no cause to cry at all.

II.

Again. Little Hannah's wise words teach us not to fret as if we were quite sure that something sad would happen. Many people make themselves unhappy about troubles that are never to come to them. They fear that sad things will befall them, till they almost cry about their fancied troubles. Jacob did so when he persuaded himself that he should never see Joseph's face again—though he lived to say, “I had not thought to see thy face; and lo, God hath showed me thy seed.” David did so when he exclaimed, “I shall one day perish by the hand of Saul;” but he lived to be king, and did not die till he was very old.

So many a girl when about to leave home for the first time has cried because she feared that no one would be good to her; and many a boy has dreaded to go among strangers for the same reason. So I would say, “Don't cry, Mary”—“Don't be down-hearted, Johnny.” There are lots of kind people in the world.

So these little children were like two sorts of people we often meet with. Some are sure that the worst will happen, others always hope for the best.

III.

Hannah's droll little speech has suggested another subject. What this is I can best tell you by relating another child's story.

* See our publisher's advertisement on the cover.

A lady who had a little daughter, was once in great trouble, which made her cry very sadly. As she sobbed and wept, the child looked at her in surprise, for she could not make out why a grown up person should shed tears in that way. Presently she said:—

“Mother, why are you crying so? Is God dead?”

This helped the poor lady once more to do as Paul did, and “to trust in the living God.”

No one who can call Jesus Christ a Saviour and friend should yield to dark and sad thoughts.

Sometimes when I visit a Sunday School, I see a girl with a black frock on, or a boy with a crape band round his left arm. This means that someone has died who was near and dear to them—perhaps their mother or their father. O, how sad this must have made them; and when the coffin was carried away to be buried, no one would have said “Don’t cry.”

Yet, if God’s grace had “taught their souls to pray;” if they had been led to “cast their care” on the dear Saviour—and if they had learned how kind He is, not only to save us from our sins but to help us in our sorrows, then I think I should have said—

“Don’t cry, as you are doing. Perhaps you have lost someone you loved very dearly. Perhaps misfortune has come to you, and you have had to leave a bright home—perhaps your dear father has lost his place, and is so short of money that he can hardly get you necessary food—perhaps your mother is so ill that she cannot do what she used in days gone by—for I have known all these things happen to children I was interested in—yet I would say, much as little Hannah did:—

“I am very sorry for your troubles, but Jesus is not dead, but alive for evermore—and He loves to be the Friend of all who, as Kate Staines has taught us, “roll their way upon the Lord” (Psa. xxxvii. 5, margin). Don’t cry, therefore, but as she has so nicely put it:—

“Cast upon Him all thy care, doubting not or fearful
Of His willingness to share all that makes thee tearful;
Of His sympathy Divine in thine hour of sadness,
He who sends these cares of thine sends thy joy and gladness.”

THE RAINBOW.

RADIANT bow in the clouds above,
Beautiful emblem, the sign of God’s love,
Tenderly bathed in the sunlight of day,
Mercy here shines forth in glorious array.

Shine in thy splendour, covenant bow,
Sunshine and showers thy glory bestow;
Blessed reminder, God’s word shall prevail;
Seedtime and harvest never shall fail.

Shine in thy glory, visible sign;
Messenger thou of mercy divine;
Silent, yet eloquent, token of grace,
God through the ages still holds thee in space.

KINDNESS, A WOMAN'S TALK ON A GREAT SUBJECT.

BY CLARISSA.

"BE ye kind" is the pathetic exhortation of the Apostle Paul to the Church at Ephesus; and the injunction is to-day as needful as it was then.

Kindness is a tender word. Its echo thrills the heart; for we all, more or less, have felt its subtle power.

To define it is difficult. It adds beauty to character as sunshine beautifies a landscape. It is to life what fragrance is to flowers. It has a gladdening music, like the song-birds of spring. It is as gentle and reviving as is the summer breeze to toilers in the murky city.

Many whom we know are just, conscientious, and strenuous in doing what they deem the right; who yet manifest little or none of it. Their charity is cold as ice, and their pity frigid and without emotion. No gentle glances proceed from their eyes. Their words lack the melody which gives its own charm to the accents and actions of those who have learned the art of speaking wise words in a gentle way.

Some are *naturally kind*. They seem born to say and do what makes other people happy. Like sunshine after rain, they dispel the gloom. Their very footfall is the earnest of renewed hope. Chilled hearts are cheered by their genial warmth, and the downcast, discouraged and disappointed, are helped by their spontaneous sympathy.

So as the violet is created to shed its fragrance around; or the lark formed to make the morning melodious with its inspiring song; these seem to be sent into the world as boons and blessings to others.

In others the kindness they manifest *has been acquired*, and is the result of self-discipline and effort. Adversity has many lessons to impart, and one surely is the obligation to extend to others the sympathy we have proved to be so precious and helpful in our own seasons of sorrow. A night-light is prized by a sleepless sufferer. A friend's arm is a boon when we are weak and weary. And those who have proved this will not leave others in the darkness during the dreary vigils of the night; or permit one to whom every step is an effort to walk alone without kindly aid.

Thus Virgil represents his heroine as assuring the shipwrecked men to whom she was so kind that "not being unacquainted with misfortune, she had learned to succour the distresses of others."

"I, once an alien in a land unknown,
Have learned to pity woes so like my own."

—Dryden.

"Sweet," then, "are the uses of adversity" if it teaches us through our own experience of the value of kindness, to show it to others.

Often, too, when "the *kindness* and love of God" toward favoured sinners have appeared, Paul's monition to "be kind" is laid with great force on the heart. "Thy gentleness," said David,

“hath made me great,” and Divine gentleness when experienced, corrects the hard selfishness to which, alas, we are all too prone and renders us gentle in disposition and conduct. What nature withheld, grace often supplies. The fact that the love of God has enthroned itself in the bosom, is made known by the new-born kindness of speech and action. Thus, even strangers to the grace of God will say of one who has “passed from death to life,” “How much nicer she is; she is not like the same person.”

Kindness in its very nature is *practical*. It does not waste its energy in honeyed words, but expresses itself in actions often so unobtrusively performed that their generosity and timeliness are unobserved, yet lives are made happier thereby. Mere gush and affected politeness it abhors. Noiseless movements, quiet entrances, the touch of gentle hands, words few but fitting and spoken softly, characterise its ministry.

Kindness is *discriminating* and acts with studious regard to the character of others. A word may cruelly wound one heart which would have no effect on another of less susceptibility. It therefore studies repression and knows the time to keep silence as well as the time when it is wise to speak.

The *silence of kindness* was beautifully exemplified in the attitude of Job's three friends when they sat down in the dust with him and wept, but “none spake a word unto him, for they saw that his grief was very great.”

Two Christian friends, it is said, paid visits of condolence to a young widow a few hours after her husband died. One talked theology, quoted hymns, and bade her be resigned. The other gently held her trembling hand and simply said, “Poor dear.” Yet the last proved the true comforter. “I could not bear to be talked to then,” she afterwards said, “but his silent kindness spoke to my heart and helped me to shed my first tear.”

Kindness is invested with *high moral* dignity and authority. Its power over hearts is very great. Hence we read of a good wife ruling her household by it—not by her position as its mistress; or by her authority as having a right to command and be obeyed. Far different and more powerful is the sceptre she wields in the little realm over which she reigns. “In her lips is the *law* of kindness.”

“She does a thousand kindly things that no one knows;
A loving woman's heart she brings to human woes;
And to her face the sunlight clings where'er she goes.”

(To be concluded in our next.)

DEVIL'S PROVIDENCES.—What some might call providential openings are sometimes hellish temptations. The heart cries, “Here is a way opened before me,” though, perhaps, it should not be trodden, but rejected. Such was the ship which Jonah “found going to Tarshish” (Jonah i. 3)—a temptation of the devil's in the disguise of a providence of God's.—C. H. S.

NEARER HOME.

BY THE LATE JOHN HAZELTON.

“Now is our salvation nearer than when we believed.”—Rom. xiii. 11.

THIS affirmation of Paul's is true in several senses. Of these we will notice four.

Our salvation is nearer than when we first believed IN POINT OF PREPARATION. The work of the Spirit in the heart is a progressive work. We have less to live for than we had twenty years ago. Our hold upon the world is not so tight as it once was many years ago. We have discovered, in a measure, its hollowness. We have been sorely tried, and our afflictions have been sanctified; and some of you, I have heard express yourselves in this way—

“Weary of self, the world, and sin,
Dear Jesus, set me free.”

Brethren, if afflictions are sanctified, and our losses and crosses are made profitable to us by the Spirit and the presence of God, we are, if I may so speak, better prepared for our full salvation than we were when we first believed. Well, death or some sharp trials will probably come again, and it may be, I shall hear some of you say, when a beloved one is dying or dead beside you, I have now less to live for than I had. Another tie that bound me to the earth is broken. Last year one gave way, and the year before, another, and soon I think I shall feel as if I had nothing on the earth to live for but God, and communion with Him. Oh that we may be ripe! Oh that we may be ready! Oh that we may be wholly prepared to lay down our life, to breathe our souls into the Master's hand at the appointed time! May the Lord prepare us by His grace, His Spirit, and His precious blood, to meet Himself in death and in glory.

Then, IN POINT OF EXPECTATION, “our salvation is nearer than when we believed.” We had once many expectations, and they were exceedingly warm, lively, and high; but much of the good which we then expected we never obtained, and it is as far off apparently as ever; but the heaven and the perfection which we then expected are still certain and, unlike almost all other good, they are nearer now than when we believed, and our expectation shall not perish, our hope shall not be cut off. Heaven and the Christian must meet, and his hope must end in the full fruition of his God.

It is nearer IN POINT OF RECEPTION. When you started on your pilgrimage, blessings were laid up in Christ for you during your journey. You have received many, having been called, and justified, and preserved. And there are other blessings in Christ to be received in this life, the last of which is victory through the blood of the Lamb; and this having been received, then will come the grand secret—“For ever with the Lord.” All this is absolutely ensured.

I close by observing that salvation is nearer IN POINT OF NECESSITY. As this world recedes from us, another approaches; as this world vanishes, another rises to view; and, in our case, the

other world must be heaven, because we have believed, and do believe. We are in Christ, therefore heaven must come. God is our God, and His grace cannot be separated from His glory; for "the Lord will give grace and glory, and withhold no good thing from them that walk uprightly."

A few years ago our salvation began, or God began to save us. Now we are nearly saved; and by-and-bye we shall be completely saved. Two important points or periods mark our life: the period when we were born again, and the period when we shall be perfect. Those two points lend a glory to the present. The present, you say, is one of conflict, doubt, fear, darkness. Yet a glory comes from the past, when we were born again, and other glories come from the period when we shall be made perfect; and the united glory of these two periods is sufficient to cover the anxiety, doubt, fear, uncertainty, and darkness of the present.

Some of us are advanced in years. Our hair has turned grey since we first knew the Lord. Time and trials have tired us a little. Much of our strength and energy has gone. All these things remind us of the brevity of life and that the great change cannot be far off. We know not the distance between ourselves and heaven, but we do know that it grows less day by day.

Think, then, of this fact. Let us stir up our minds and pray to be alive to it.

"The road may be rough but it cannot be long,
And I'll smooth it with hope and cheer it with song."

"Now is our salvation nearer than when we believed."

SOME IMPORTANT DEFINITIONS.

BY A STUDENT OF DIVINE TRUTH.

JOHN RYLAND, Senior, the Father of Dr. Ryland, of Bristol, whose hymns are so well known, once counselled a young man whose heart was set on the Christian ministry, to "be always writing *definitions* and demonstrations."

To define is to state in the fewest and most exact words possible the precise meaning of a term. From this it is evident how good the above advice was.

Subjoined are definitions—culled from various sources—of some terms which enter largely into our religious addresses, and which it is therefore important should be clearly understood by all. They are submitted with the hope that God will make them useful.

DIVINE SUPREMACY is the essential elevation of the Most High God above all the creatures who owe their existence to His wisdom, goodness and power.

SOVEREIGNTY is the right of Jehovah, flowing from His supremacy, to create, govern and dispose of His creatures as seemeth good to Himself alone.

By the **EQUITY** of God is signified that Divine perfection by

which every accountable creature will receive from Him what is its exact due.

THE WILL OF GOD is His right and power to determine how He will act without deferring to any of His creatures.

MEDIATOR, one who interposes between two parties whose interests differ, for the advantage of one or both.

JUSTIFICATION is a *forensic* term, that is, one that belong to courts of Justice. It is the declaration of a Judge who is warranted by evidence to absolve an accused person from all legal charges.*

CONDEMNATION, the opposite of Justification, is also a *forensic* term, and consists in a judicial declaration that a person whose crime has been proved, is guilty and deserving of punishment.

PUNISHMENT is a judicial term and represents evil inflicted on a guilty person for the benefit of the community and in satisfaction of public Justice, and not, as some suppose, primarily for the benefit of the sufferer.

PARDON is a royal term and is technically pronounced from the Throne. It is the prerogative of the King alone.*

SANCTIFICATION is a sacerdotal term and belongs to the Temple, the altar, the sacrifices and the priests who minister in holy things.*

LOVE is a paternal term and is associated with a Father and the members of his family.*

CHASTISEMENT is a term relating to a Father's discipline of the members of his own family, and consists in the infliction of evil on the disobedient, for their correction and benefit.

Thus, as a Judge, God justifies or condemns. As the "King of kings" He forgives; and as our Father He loves us (1 John iii. 1) and chastens or chastises us (1 Pet. i. 17; Heb. xii. 10).*

Thus also, as our "great High Priest," Jesus "sanctifies His people with His own blood" (Heb. xiii. 12).*

Hence, in worship, we address God as "our Father." In Matt. vi. 9 we have the prayer Christ gave for the use of God's children. It is their Family prayer; while John xvii. is, in truth, the Lord's Prayer.

The prodigal son did not say "I will arise and go" to the Judge, King or Priest, but "to my Father and say unto Him I have sinned."*

IMPLACABILITY.—To be morose, inexorable and revengeful are marked degeneracies of human nature, and from which, without great watchfulness, few even of God's children are wholly free (Eccles. vii. 9).—*John Owen.*

* Such of the above as are marked with an asterisk (*) were kindly furnished by Mr. J. Hall, of Camberwell Grove. The rest are from other sources.

"A VERY PRESENT HELP."

BY PASTOR HENRY NEWTON, WISBECH, CAMBS.

"A Friend and Helper so Divine doth my weak courage raise;
He makes the glorious vict'ry mine, and His shall be the praise."

THIS gracious declaration (Psa. xlvi. 1) is at times hard to grasp. "We mourn," as the hymn says, "an absent God," and close our eyes and hearts to the truth that "the Lord is nigh unto all them that call upon Him" (Psa. cxlv. 8).

Reader, beware of unbelief. It is far more prevalent than we think. Carnal reason, preconceived notions, untoward circumstances, and natural feeling are heeded, rather than God's own declarations, and suspense, perplexity and conflict are the result.

Unbelief gives place to the devil (Ephes. iv. 27), whose influence is increased when we foolishly "trust in our own hearts" (Prov. xxviii. 26) and receive as reliable what contradicts the testimony of Him "who cannot lie."

In His dealings with us His order is *facts, faith and feeling*. Having originated gracious *facts*, He progressively reveals these to the minds of His living people. Then He enables them by *faith* to believe and rely on the facts He has disclosed. Then He fills grateful hearts with the holy *feelings* which a knowledge of these facts inspires.

We are prone to reverse God's order. "I had fainted," said David, "unless I had *believed* to see the goodness of the Lord in the land of the living." "Said I not unto thee that if thou would *believe* thou should see the glory of God?" Faith, therefore, in God's order precedes sight; but we too often would see first and then *believe*.

Again, we are liable to regard as facts only what we feel, rather than to rely on the facts He reveals *as facts*, on the authority of His own word.

The first essential to soul prosperity is implicitly, and in the spirit of a little child, to receive the word of God, especially when a portion comes with unction and power to our favoured souls. Then it is, in truth, as though His very voice spoke to us. Should we "to-day" be privileged to "hear His voice, let us not harden our hearts by unconcern or unbelief."

Thus, when He claims to be "nigh unto all them that seek Him" and a "very present Help in trouble," "let us take Him at His word" and plead that we may realise the fulfilment of the gracious assurances which He has given us in His great love.

Reason, sense and feeling make God "afar off," and our devotion becomes weak, our religion formal, our worship unreal, and our service ineffective. But even if "unperceived by sense," let faith hold Him near, and our souls will live and thrive.

In conclusion, let our minds contemplate the rich significance of His nearness. It proves that the awful gulf of sin is bridged, that God is reconciled by the death of His Son, that He waits to be gracious, delights to hear the voice of the humble suppliant, and is willing to bless our souls.

Anxious one, whose prayers seem to expire upon thy lips because thou canst not *feel* that God is near, believe His own declarations. Call upon Him, trust His grace, plead His promises, and His rich blessing will be experienced, and "He will appear to your joy."

THE ALMOST CHRISTIAN.

Extracted from a Sermon by HENRY SMITH (1560—1591).

THIS noted preacher was related by marriage to the Lord Burleigh who is the subject of Macaulay's well-known Essay, by whom he was presented to the living of St. Clement Dane's in the Strand. His popularity was great, and crowds attended his ministry. Though he died at the early age of thirty-one, his works fill two volumes in Nichol's Series of Puritan Divines—and manifest high ability. They are valuable for the knowledge of Holy Scripture which they manifest; for their practical teaching; and above all for their heart-searching character. It is hard to believe that any mere professors of religion could have remained at ease under his bold and burning words.

What follows is selected from a sermon on "Paul and King Agrippa," the text being, "Almost thou persuadest me to be a Christian" (Acts xxvi. 28).

Whether this is a correct translation of the inspired original has—as is well known—been disputed. Many, with Conybeare and Howson, deeming that the rendering should rather be "Thou thinkest to make me a Christian with little persuasion"—and that the proud monarch spoke ironically and in contempt. Our author, however, regards it in the popular and generally-accepted sense. His point is to show the solemnity of having a mere idea of the importance of religion without a heart renewed by grace and dedicated in true faith to God.

* * * * *

Let us now see what it is to be almost a Christian. *Almost* a son, is a bastard; *almost* sweet, is unsavoury; *almost* hot, is lukewarm, which God spueth out of His mouth (Rev. iii. 16). So *almost* a Christian is not a Christian, but that which God spueth out of His mouth.

A Christian *almost* is like a woman who dieth in travail; almost she brought forth a son, but that *almost* killed the mother and the son too. Almost a Christian is like Jeroboam, who said, "It is too far to go to Jerusalem to worship," and therefore chose rather to worship calves at home. Almost a Christian is like Micah, who thought himself religious enough because he had gotten a priest into his house. Almost a Christian is like the Ephraimites, who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part, but left a part behind. Almost a Christian is like Eli's sons, who polled* the sacrifices; like the fig-

* Polled, themselves took a part.

tree, which deceived Christ with leaves; like the virgins, who carried lamps without oil; like the willing unwilling son, who said he would come and came not.

What is it to be born almost? If the babe be but born almost, he is not born. What is it to be married almost unto Christ? He which is married but almost, is not married. What is it to offer sacrifice almost? The sacrifice must be killed ere ever it can be sacrificed. He which gives almost, gives not, but withholdeth. He who believeth almost, believeth not, but doubteth.

Can the door which is but almost shut, keep out the thief? Can the cup which is but almost whole hold any wine? Can the ship which is but almost sound, keep out water? The soldier who doth but almost fight, is a coward. The physician who doth but almost cure, is but a slubberer.* The servant who doth but almost labour, is a loiterer.

I cannot tell what to make of these defectives, nor where to place them, nor how to call them, nor unto what to liken them. They are like unto children who sit in the market place, where is mourning and piping, and they neither weep nor dance, but keep a note between them both; they weep almost, and dance almost.

Believest thou almost? "Be it unto thee," saith Christ, "as thou believest." Therefore if thou believest, thou shalt be saved; if thou believest almost, thou shalt be saved almost. As when a pardon comes when the thief has been hanged upon the gallows, he is almost saved, but the pardon doth him no good; so he who is almost a Christian, almost zealous, almost righteous, who doth almost love, almost believe, shall be but almost saved.

* * * *

Reader, there is reason to fear that there are still many "almost Christians" in connection with every denomination, in the congregation, in the Church and even in the pulpit. Religion, which repels some minds, has a strange, natural fascination for others. Of this Satan often takes advantage, and induces men to adopt "a form of godliness" while their whole lives deny or disown its power, of which, in fact, they know nothing.

Now, while all natural men are sinners, whose end is to be lost, the condition of those who profess religion while they do not possess grace, is, perhaps, the most awful. Appeals rarely touch them; and they are fortified against the most solemn warnings by delusions which nothing disturbs.

It were well if all such would enquire whether they have clear evidential tests that they are "altogether" such as the Bible describes as having "a good hope through grace." †

* *Slubberer*, an incompetent person, here a person in whom what is essential is deficient.

† The above appears in deference to a reader who highly appreciated the extract from Mead's "Almost Christian" in our June number (page 174), and has suggested that it would be well to give our readers an opportunity of perusing another piece on the same subject.

A CHRISTIAN DELINEATED IN THE SUNLIGHT OF TRUTH.

God's people consist of those who bear the image of His dear Son. The word Christian rightly applied denotes one who has received an unction from the Holy One—the Christ—the Anointed One, and who are in their measure anointed ones also. The purport of the present paper is to give an outline of the distinguishing marks of a Christian, as set before us in the words of our Lord and His Apostles. These, we find, are seven in number—

First. *A Christian is one who is born of God*—that is, he has experienced that new birth which our Lord declared to Nicodemus to be essential to entering the kingdom of God. Men in an unregenerate state do not like the things of God. They are alienated from Him in thoughts, feelings, desires and dispositions, and are thus unlike Christ, to whose likeness it is the will of the Father that all His elect shall be conformed. Therefore when the Holy Ghost, the Giver of this new life, makes a Christian, He implants the nature of Christ in the heart, and places there the seed of an incorruptible life that will never apostatise from its Giver. The life which God gave to Adam was as regards fidelity and likeness to his Maker, liable to be corrupted, and it was so, for Adam by transgression fell and lost the image of God which had been impressed on his nature and acquired that of Satan, the enemy of God and all that is good. But the Wicked One is not permitted to touch this life, as he did in the case of Adam, so as to destroy it, or change its nature to his own; for by the grace and preserving power of the Spirit, its Author, this life abideth for ever.

Second. *A Christian is one who believes in Christ with a loving and trusting faith.* He believes in the divinity of His Person, and in the true and everlasting Sonship of his Lord. The Christians of the Bible are unanimous in their ascriptions of adoration and praise to Him, and, with Thomas, worship Him as their "Lord and their God." Equally unanimous is the testimony of the Father, the Spirit, and of our blessed Lord Himself, as recorded in the written Word, attesting to the joy of all His saints that He is the True God and Eternal Life. He also believes in Christ as the Saviour of sinners, that He is able and willing to save, and faithful to His promise to save "all that come to God by Him." This faith combines with it the elements of trust and love, thus constituting it the faith of which the Apostle testifies that it is the gift of God and that the possessor of it believes to the saving of his soul. It is the faith of the family of grace, the faith of the children of God.

Third. *A Christian is one who obeys Christ.* "Why call ye Me Lord, Lord, and do not the things which I say?" said our Divine Master to His disciples of old. Obedience to the laws of Christ is therefore the test of discipleship, the proof of character, and the evidence of life in the soul. For "to whom we obey, his servants we are to whom we obey." No man can serve two masters. He who serves the world, sin, Satan, or his fleshly propensities, is not the servant of Christ. Christ as our Master and Lord requires

faithful and continuous obedience to His commands, and they are neither harsh, grievous, unreasonable nor unprofitable, but truly right, good and wholesome to all who revere, keep and walk in them. The precepts of Christ are somewhat numerous, but Infinite Wisdom has deemed it right to enforce them all as necessary to our comfort, safety, and happiness; and as the child of God is enabled to perceive their excellency and propriety, he is led to desire with the Psalmist that he may esteem them "to be right as concerning all things."

Fourth. *A Christian is one who loves Christ supremely.* That blessed verse of Dr. Watts—

"Thou whom my soul admires above
All earthly joy and earthly love,"

expresses the inmost, the deepest, the highest, the paramount feeling of his soul. And this is not in most cases so much expressed by words as by actions. If we turn to the saints of the New Testament, we shall find that their recorded verbal asseverations of love to their Lord are but few. Their affection to their Divine Saviour was unbounded, but it found expression in their zeal in His cause, their courage in proclaiming Him as the Messiah of God and the Saviour of sinners, their firmness under sufferings endured for His sake, even unto death, rather than deny His dear Name, their active love to the brotherhood of faith, and their general earnestness in promoting the interests of His kingdom, rather than in wordy professions of attachment to Him. Love to Christ as seen in actions is an essential of the Christian character; for if a man love not Christ practically he is unlike the Lord Himself, who showed His love by laying down His life for us, and consequently gives no admissible proof that he belongs to Him.

Fifth. *A Christian is one who tries to imitate Christ.* This we are told by the Apostle to be a belonging of the Christian character, for "He hath left us an example that we should walk in His steps." He has by leaving on record an instance of His own condescension and love given us an example for imitation as to our deportment to the brotherhood. And His whole life, as set before us in the Gospels, presents a sacred and perfect pattern for our imitation. With Christ dwelling in the heart by precious faith, the child of God not only looks to Him for pardon and justification, but admiringly and devoutly contemplates Him as his Pattern and Guide.

Sixth. *A Christian is one who fights against sin and the powers of darkness.* When he enters the service of Christ he becomes a soldier of the Cross under the great Captain Immanuel, to war against sin within and sin without. A true Christian feels more or less the plague of his own heart and hates the sin he finds there, and fights against it, especially with the weapon of all prayer. He fights against the powers of darkness with the spiritual weapons that God has provided for him. He resists the evil that he sees in the world around him by all lawful methods, and by contending for the truth of God and steadfastly resisting error,

fights the good fight of faith, stands to his colours by the grace of God, and with his Captain comes off conqueror at last.

Seventh. *A Christian in the Apostles' days was one who openly professed and avowed his faith in Christ.* It is agreed on all hands that this was then done by word of mouth, and also by a significant act expressive of personal belief in Christ, and subjection and allegiance to Him, in accordance with His own appointment. No one was then admitted into the fellowship of the saints without these initiating solemnities. To be immersed in water on a personal profession of faith in Christ as the Son of God was the mode in which He Himself ordained that His followers should avow themselves to be His servants, and enter His visible kingdom, and become entitled to the privileges pertaining to the Churches of the saints. The simple but solemnly significant act of Baptism was to denote death unto sin and all legal hopes of salvation, and a resurrection to a newness of life both as to outward actions and inward principles.

These seven distinctions, internal and external, are set forth in the word of God as pertaining to a Christian. Dear reader, are they, in any measure, visible in your character and mine?

FALLING STARS, A WARNING TO MINISTERS OF THE GOSPEL.

“These are . . . wandering stars to whom is reserved the blackness of darkness of ever.”—JUDE, verse 13.

THE past month has witnessed an unusual and extensive display of the meteors known as falling or shooting stars. These are believed to be very small bodies which are continually travelling through space, and which at times come within the range of our earth's attraction and are thus brought into its atmosphere. The friction with the air which follows causes them to become so hot that they glow with white heat. This converts them into vapour, so that, after being incandescent for a moment, they become invisible and are finally lost in the darkness of the midnight sky.

To this reference is made in the Epistle of Jude (verse 13), in which he likens false Christian teachers to “wandering stars,” which, as Rev. E. Bickersteth tells us, “though presenting the appearance of real stars, are only meteors which go out in darkness.”*

How strikingly does this represent graceless but gifted and popular preachers! Sought after and followed for a time, and

* What astronomical fact is here referred to? Not to *comets*, which have their orbits and do not wander, in Jude's sense, any more than the planets do; not to the stars ordinarily visible, whether the fixed stars or the planets. These never wander, for their Creator “bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth” (Isa. xl. 26). We are therefore compelled to adopt the sober and suggestive exposition given above.

attracting large congregations, the collapse eventually arrives, and in the blackness of detection and shame, their brilliant but brief career comes to its untimely end.

Were it expedient, we could name at least half-a-dozen such men who have come under our personal observation.

Ministerial brother, are you and I true stars "held" and upheld in the Master's "right hand" (Rev. i. 16) or "wandering stars to whom is reserved the blackness of darkness for ever"?

THE GOSPEL OF CHRIST.

PAUL's one determination was to preach the Gospel of Christ in all places and to all people, both Jews and Gentiles. To the Jew who worshipped in ignorance of the Lord Jesus, the only way of salvation, and to the Greek who worshipped dumb idols, he alike declared the good tidings.

Well did he know that *to many* the Gospel would come in word only; and that others would endure for a time, but after a while depart from the truth, which caused him much pain of heart.

But his great joy was that, to *some*, his Gospel would come in power and in the Holy Ghost, turning them from darkness to light. These were born again into the kingdom of heaven, and would learn to worship "Him who is a Spirit in spirit and in truth," and to speak a pure language, as Zephaniah foretells (chap. iii. 9).

O the joy to behold sinners learning the evil of their own hearts, the nature and awful consequences of sin, and fleeing from the wrath to come.

Sin was not the light thing with Paul that it is made to appear to-day, but a profound and an awful and an ever-present evil, an actual power which would entail doom and damnation. Then the blessedness of this glorious Gospel was also his theme, that "the blood of Jesus Christ, God's Son, cleanseth us from all sin," that "He died for our sins according to the Scripture," that He rose again according to the Scripture, and "ever liveth to make intercession for us."

This Paul preached, according to the Scripture, and not according to the literature and ethics of to-day.

Happy are we if we have the knowledge of these things in our own hearts—if by grace we have been brought to know Him whom to know is eternal life, and to say:—

"Should all the forms that men devise assault my faith with treacherous art,
I'd call them vanity and lies and bind the Gospel to my heart."

N. W.

Bexhill-on-Sea.

THE TROUBLES OF THE RIGHTEOUS.—Man is naturally born to trouble, as the sparks fly upwards, and when new-born, to trouble also, and commonly to new and far greater troubles.—*John Bunyan*.

GOD'S BETTER WAY.

"The heavens are higher than the earth, so are My ways higher than your ways."—Isa. lv. 9.

I BOWED in anguish of spirit
 'Neath a burden He sent me to bear;
 And my heart cried out in its longing
 For ease from the weight of its care:
 God answered that cry, not by sending
 At once the longed-for relief.
 He gave me the power to endure instead,
 He strengthened my heart, and uplifted my head,
 He whispered sweet words of promise to me,
 And showed me His love and His sympathy,
 And gladness was mine through grief.

I met with a new temptation,
 And trembling, hastened to pray—
 "Remove this far from me, O Father,
 And take the temptation away."
 God answered this prayer, not by making
 My pathway easy and bright,
 But He came Himself and He strengthened me,
 He showed me the secret of victory,
 I fought in His strength till the battle was won,
 The charm was broken, its power had gone,
 And victory was mine in that fight.

I asked Him to make me useful,
 And strong for His service here,
 To bless me and make me a blessing,
 The lonely, the saddened to cheer.
 Scarce was uttered the prayer ere He laid me,
 In suffering, helpless and low,
 And called me to suffer with Him apart,
 To humble my spirit and chasten my heart.
 He taught me the sympathy none can gain
 Except in the school of affliction and pain,
 And through weakness His strength to know.

KATE STAINES.

 REVIEWS, LITERARY NOTES, ETC.

Autobiography of E. Littleton. A Jubilee of Ministerial Mercies: after over forty years' pastorate at Forest Fold Baptist Chapel, Crowborough. With portrait and photos of Parent and Branch Chapels. Price 1s. 9d., by post 2s. Of Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, London.

THE author of this dainty little volume is not only one of the oldest settled ministers in the county of Sussex, but an ever-welcome anniversary preacher in various places in England. His book is therefore certain to secure circulation among his many friends, whom his plain, unvarnished tale cannot fail to interest. His has been a life of "patient continuance in well doing." His trials

have been many, but "the Lord has delivered him out of them all." The Divine smile has followed his labours, which have been attended with peace and prosperity—and in the calm of life's eventide he recounts how "goodness and mercy" have followed him "all the days of his life."

We could have wished that he had told us a little more about the gracious men with whom he associated in bygone years. The parent chapel in which he preaches owes its existence to our late brother Doggett, a Strict Baptist of the old "Herald" type, and a member of the, alas, defunct Church which met in Little Alie Street, and whose Pastor, Philip Dickerson, a masterly theologian, and subsequently the gracious and genial

Charles Masterson, were for many years the preachers at the anniversary services. Original hymns, composed for these special occasions, were always sung by him, and many attached friends would accompany their beloved minister. We love reminiscences and should have prized this book far more had it given us a few glimpses of the scenes of other days and the men who were then to the front in God's service.

This, however, did not fall in with the writer's purpose, and it must suffice for us to assure our readers that this is a really interesting and instructive book of a class which our "Standard" brethren so greatly favour.

Christian Science; an Exposure, by Baron Porcelli. Reprinted from "The Vanguard." Price threepence. Alfred Holness, No. 14, Paternoster Row, E.C.

We deem it so improbable that any of our readers have been deceived by the monstrous system of imposture and fraud so ably exposed in these pages, that it would, we think, be a waste of time and space to solicit attention to the subject. That it is based on errors of the most flagrant character, that the miserable old woman from whom it

emanated is utterly unworthy of confidence, and that its object is to obtain money from ignorant and credulous members of the public, no sane person can, we think, doubt; or if they are in danger of being deluded, the Baron's smart and trenchant booklet will cause them to alter their opinion.

We have read of other feminine religious imposters, Johanna Southcote among them. Twenty-five years since we had a prolonged interview, in her encampment in the New Forest, with Mary Anne Gurling, the leader of the Shakers, who claimed to be God incarnate in woman form. These strangely and sadly exemplified how easily some people succumb to vile delusions, and believe the most impudent lies. The followers of Mrs. Eddy, however, afford the most wonderful proof of all, that those who abandon the safe shores of common-sense and truth, may be caught in the vortex or whirlpool of folly and error. And who can predict what the end will be?

In conclusion, we would say with all emphasis that for those who deem it their duty to investigate this important question, the above is unquestionably the book to be consulted.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE DUTIES AND PRIVILEGES OF CHURCH MEMBERS.

BY THE LATE J. A. JONES.

It was stated by the apostle concerning the members of the Church in Macedonia that "They first gave their own selves unto the Lord and unto us by the will of God."

We have here discovered to us a twofold surrender, and that of themselves—(1) To the Lord; (2) To us. They belonged to the Lord. They were professedly gracious characters. The Lord had a propriety in them before they gave themselves to Him. He loved them with an everlasting love and therefore made choice of them. He chose them in Christ. He accepted them in Him. He blessed them with all spiritual blessings in heavenly places in Christ. He, the God and Father of all our mercies, gave the Church to Christ, His beloved Son, to be His Bride, His peculiar property and treasure. He became their Redeemer. He purchased them with His own blood. They are all saved from wrath through Him. The Holy Ghost looks them up and gathers them be-

cause Christ has redeemed them and to make good the promise of the Father to Him that "He should see of the travail of His soul and be satisfied." They are dead in trespasses and sins, but the Almighty Spirit of life quickens, regenerates, and makes them alive. Being made alive by the Lord, they give themselves to the Lord. By believing on Christ they lay hold of Christ; they rely and depend upon Him. Their cry is, "O Lord our God, other lords beside Thee have had dominion over us, but by Thee only will we now make mention of Thy name." "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." They give themselves to the Lord *heartily*, being made willing so to do in the day of the power of His grace in their hearts, even by the working of His mighty power, whereby their minds are enlightened, their wills subdued, and their affections attracted to and fixed upon heavenly things. *He* hath loosed their bonds and now, being liberated, they say, "Come, let us join

ourselves to the Lord in a perpetual covenant that shall not be forgotten." Thus they give themselves to the Lord and the language of their inmost souls is—

"That love divine which made us Thine
Shall keep us Thine for ever."

A confederated Church united by consent and agreement will find that there are several *duties* incumbent on its members which for their own comfort, credit and edification, as well as for the glory of God, it will be highly necessary for them constantly to observe and attend to.

The first is a principal one—to *love one another*. This advice is apostolical, and it is indeed good advice. It is, as it were, a general universal debt which man seems to owe to man: much more is it a debt *Christians* especially, and *more* especially members of Churches, owe to one another. Christian love is the great law of Christ, who is the Church's King and Lawgiver. It is a law which He enjoins on all his subjects: "Hear ye Him, and receive the law from His mouth. A new commandment I give unto you, that ye love another, as I have loved you, that ye also love one another." Again He repeats it: "These things I command you, that ye love one another." Ob, what is that blessedness indeed which consists in abiding in the love of Christ! Ponder, my brethren, on the relationship subsisting between members of Churches; they are brethren. Jesus says to you, "One is your Master, even Christ, and all ye are brethren." You have all "one God and Father of all, who is above all, and through all, and *in you all*." Mutual love is an evidence of being disciples of Christ. Indeed, it is an *universal* evidence. "By this shall *all* know that ye *are* My disciples, if ye have love one to another." Love and unity make Church fellowship most truly delightful. Behold how good and how pleasant it is for *brethren* to dwell together in unity. On the contrary, nothing is more uncomfortable and dishonourable, and surely nothing is more pernicious and ruinous to the prosperity of a Church state than want of love. "If ye bite and devour one another, take heed that ye be not consumed one of another."

"Love is the grace that lives and sings
When faith and hope shall cease;
'Tis love shall strike our joyful strings
In the sweet realms of bliss."

There is the law of communion, temporarily as well as spiritually: "Whoso hath this world's goods and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The inference is—he gives no evidence of the indwelling residence of that precious love. There is a communication of spiritual things also

which will tend to mutual comfort and edification. Speak to one another about divine things; impart, as opportunity offers, your mutual experience to others of what God has done for your souls. If you have any valuable spiritual knowledge in divine truth, minister it one to another, and thus be found "building up yourselves on your most holy faith."

The important duty of watchfulness—personal watchfulness: "Let him that *thinketh* he standeth take heed lest he fall." Mutual watchfulness also: "O beware of bringing a reproach upon the good ways of God." Here I feel deeply. Suffer not sin to be upon a brother. Admonish him according to the Gospel rule; but let all your admonitions and rebukes be in love, faithfully but tenderly. Aim at your brother's spiritual restoration, and that in the spirit of meekness on your part, considering thyself, "lest thou also be tempted." How precious are the words of the Psalmist, "Let the righteous smite me, it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head, for yet my prayer also shall be in their calamities"—that is, I shall then pray for them.

Mutual forbearance. Bear with one another. Do not bear hard one upon another. Are any strong among you, let them bear the infirmities of the weak. The Lord exerciseth patience and forbearance and He is a longsuffering God. "Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering and *love*, which is the bond of perfectness." Let forgiveness be never wanting when repentance is declared and symptoms of its genuineness discovered. Remember our Lord's directions, *yes*, His commands, and extend forgiveness, not merely unto seven times but unto seventy times seven. Our Master's revealed will, as contained in Matt. xviii., is of the last—the greatest—importance to the practical consideration of Church members. O read that chapter frequently on the knee of prayer. But let us not merely *learn* our Lord's will; let us arise and *do* it. "If ye know these things, happy are ye if ye do them."

Mutual prayer. Dr. Owen says: "It is daily prayer that conquers daily prejudice: It is truly astonishing how full the apostle is when upon the subject of prayer, 'praying always for you,' and always in every prayer of mine for you all." And, writing to Timothy, he tells him, "I have remembrance of thee, without ceasing in my prayers, night and day." He exhorts the members of the Church at Philippi: "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Pray for the peace of Jerusalem."

Peace breakers are always *prayer restrainers*. O the blessedness, the preciousness, the all-prevailing efficacy of prayer!

"Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live."

Let us now pause and ponder on the importance of these things. Many are too ready to think that their work *lies only in the Church* and very little, if any, out of it. This is a sad mistake. The *pleasure* of religion lies in the *practice* of it, not only in the Church but at home, and also abroad in the world. There are *social* and *relative* duties; be found in them. Be the Christian at home. What said the Lord concerning Abraham? "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

Make a point of inviting strangers, and those who dwell around you, to come and hear the Word. Again, when you see persons that attend and appear to be interested in the services, notice them and speak with them, in order to encourage them, especially young persons.

I would hint at one or two more most valuable Christian graces, such as kindness, gentleness, courteousness, *sterling honesty* and inflexible truthfulness, at all times and under all circumstances. O aim to cultivate all these.

In conclusion, let us strive together who shall love God *most*—who shall serve Him best; that "we walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil."

Revere the sacred Word. Live near to God; love the habitation of His house. Let your loins be girt about with truth, and your lights constantly burning; and may we all be as those who are waiting for the Bridegroom.

CRICKET HILL, YATELEY.

THE eighty-first anniversary of this Church was held on August 3rd, and proved to be a spiritually inspiring occasion to those assembled, while they listened to an exposition by Mr. Chisnall of Gen. xliii. 29.

(1) The sight. The speaker drew a word-picture of Joseph looking expectantly for the return of his brethren with Benjamin, applying this as the attitude of our spiritual Joseph—Jesus Christ.

(2) The enquiry: "Is this your younger brother of whom ye spake?" showing under this head the various means used by the Holy Spirit to convict of sin and reconciliation to God.

(3) The prayer: "God be gracious unto thee, my son," Benjamin, a type of a coming sinner under the fear of

judgment and punishment, but then instead of the "Depart, ye cursed" He has even said, "I am thy salvation." Thus Christ becomes *the Saviour*.

At the close of the sermon a well-known ministerial brother sought the earnest prayers of those present to be joined with his own for a "younger brother" of his who he feared was drifting into error.

The text in the evening was taken from Luke viii. 48, by which it was shown (1) that Christ's plans are often opposite to our plans, teaching as the need of prayerful patience; (2) the reward—"Be of good comfort: thy faith hath made thee whole;" implicit trust begotten of God and His gift, leading (3) to Divine blessing—"Go in peace."

Thus passed a day of blessing, for which we would exclaim:—

"Immortal honours rest on Jesu's head,
My God, My Portion, and my living Bread."

JOSIAH.

MENDLESHAM GREEN.—The 69th anniversary services were held on Lord's-day, July 26th, when three excellent sermons were preached by Mr. Albert Knell, in the morning from Micah vii. 7, afternoon from Rom. vii. 9, and that in the evening from Luke i. 47. The day was fine, and the preacher was greatly helped to sound the Gospel bell faithfully, and many were cheered and comforted. To God be all the praise.—H. T. H.

BETHESDA, IPSWICH.

THE Sunday-school anniversary was celebrated on Sunday, July 19th. The services were preceded by a devotional service at 7.30 a.m., at which a large number gathered to seek God's blessing on the services of the day. The superintendent (Mr. E. Chilvers) afterwards very kindly entertained the teachers and other friends coming from a distance to breakfast. The chapel was very tastefully decorated with choice plants and flowers, and the chapel was filled at all the services. The hymns and anthems were heartily sung by the children throughout the day, reflecting great credit on Mr. Herbert Garrod, who had trained them, and who must have been amply repaid by the good results that followed. Pastor H. Tydeman Chilvers preached morning and evening, and gave the scholars a brief, bright and instructive address in the afternoon from Jer. xvii. 1, "A pen of iron," or, as he put it, "An iron pen." Every Sunday-school teacher, he said, was like an iron pen, writing for eternity. God wrote with a pen of iron the sins of wicked people. Our lives were like iron pens. Everyone was writing a book—writing it with such a strong pen that nobody would be able

to destroy it—writing that others might read. How were they reading us? Our lives were like a tale that was being told. Might it be written, he said in conclusion, that some boy or girl was born again for God on that anniversary day, that their young hearts and lives were given to the Lord Jesus Christ because He had found them, loved them, and saved them by His own wonderful death. At this service also the children gave some very good recitations and dialogues. The collections, which amounted to over £18, were devoted to the School Funds.

The school treat took place on the following Wednesday, favoured with beautiful weather, on a meadow kindly lent by W. F. Paul, Esq., J.P. The children met in the schoolroom, when the Pastor spoke a few happy words. They were then conveyed to the meadow by waggons supplied by the kindness of several friends. A waggonette was also during the afternoon and evening busily engaged in carrying the "elder scholars" to and fro. Races, swings, and many other games were enjoyed.

GEO. E. DALDY.

LESSNESS HEATH, BELVEDERE. ANNIVERSARY services of the Sunday-school were held on Sunday, August 3rd, when Pastor H. Mountford preached morning and evening, the morning message being specially suitable for the children from the words, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." In the afternoon our Pastor presided, and the children recited some hymns and portions of Scripture, and the Pastor and teachers gave helpful addresses. At the close of the day we felt we had much to be thankful for.

On Bank Holiday the summer treat was held in a meadow, when a very enjoyable day was spent by children and friends.

The anniversary of the Week-night Class was held on July 8th. Mr. Rose, of Woolwich, presided in the unavoidable absence of the Pastor. The outing to Hayes took place on the 22nd by brakes. D. O.

CARLTON.—Special services in connection with the Pastor's fourth anniversary were held on July 28th, when Pastor E. Mitchell preached an excellent sermon in the afternoon to an appreciative congregation. About sixty partook of tea in the schoolroom. In the evening a public meeting was held. Mr. E. G. Gange ably presided and gave good words. Mr. W. Desborough, of Rushden, led us in prayer. Good edifying addresses were delivered by Pastors Wren, Jarman and Mitchell. The Pastor, after a few remarks upon his labours, moved a vote of thanks to Chairman, brethren in the ministry,

and friends from other Churches. Deacon Noble seconded. The happy meeting was brought to a close by the Doxology and Benediction. The collections were good.

BLAKENHAM, SUFFOLK.—On July 28th the members of the choir and Young People's Class, together with the members of the Women's Social Meeting connected with Blakenham Chapel (the two parties numbering nearly sixty), through the generosity of a friend belonging to Blakenham, had a free outing. A special tramcar met the party at Whitton terminus and conveyed them to the river Orwell, from thence *via* "Woolwich Belle" to Clacton-on-Sea; back to Ipswich, where a car for Whitton awaited them. The organisation and catering for the party was ably carried out by Mr. H. F. Moore, who, with Mrs. Moore and other friends, accompanied them. A long and pleasant day was spent by the sea, the sun shone, and all returned in safety, with thankful hearts to Him who made the ocean for all the blessings He permits us to enjoy even here in this world. On July 20th Mr. W. Carr, upon the behalf of women belonging to the Social Meeting, presented to Mr. and Mrs. H. F. Moore a handsome silver teapot as a small token of their appreciation of the interest taken and services rendered.

"For all things we thank Thee
That are bright and fair—
For the flowers unfolding
Nearth Thy kindly care.

But—

In a land more glorious,
Of Thy love we'll tell
In those blissful regions
Where the angels dwell."

ENFIELD HIGHWAY (PROVIDENCE).—The forty-fifth anniversary was held on July 14th, when Mr. H. Aokland preached in the afternoon from Job xiii. 24, noticing:—(1) The trying condition, (2) The worse calamity, (3) The wrong conclusion—that God was his enemy, (4) The right enquiry. In the evening Mr. F. Cooler presided over the meeting. He read Psa. cxlvii., and made a few remarks on verse 11, "The Lord taketh pleasure in them that fear Him." Mr. Ash, of Enfield, engaged in prayer. Mr. J. Cornelius spoke from Acts iv. 23, "And being let go, they went to their own company." Mr. S. Mason opened up Luke xxiv. 32, "Did not our heart burn within us?" Mr. Ackland expounded Psa. xvi. 11, "Thou wilt shew me the path of life; in Thy presence is fulness of joy; at Thy right hand pleasures for evermore;" and Mr. H. Arter dwelt upon Acts xxvi. 22, "Having therefore obtained help of God I continue unto this day." A godly number of friends from other Churches was present.

Luncheon and tea were provided in the open air.—G. F.

THE GREAT DISTINCTION.

"The natural man receiveth not the things of the Spirit of God."

DISTINCTIONS are not graces, but when judiciously made they are sometimes very helpful to the furtherance of our knowledge and the exercise of religious principles.

All truth is important, but all truth is not alike important. The same remark will apply to religious distinctions wisely made. They are all important, and therefore all useful. Some are of greater value than others; and here is one which, by way of emphasis, may properly be denominated "the great distinction," because it is of the greatest importance to Christians in their pursuit of the truth as it is in Jesus.

When distinctions relate to *natures* or *essences*, and are made by inspired authorities, they are of the highest importance and demand a careful study. Nor can we very easily imagine a greater distinction than that which is there made between the *natural* and the *spiritual* man, seeing it ranges over the whole system of theology, gives complexion to the entire scheme of redemption, and is the true basis upon which the obligations of religion are founded.

What, then, is the *natural man* mentioned by the apostle? Who is he? and how may we know him? In the first place, it must be admitted that the phrase "natural man" has a peculiarly expressive designation.

In the second place, it is plain that by the natural man is not meant a person devoid of natural judgment, reason or conscience, nor one who is entirely governed by sensual appetites, and whom the world designates a voluptuary; nor yet a man whose faculties have not been cultivated by study, and whose manners are unpolished by social intercourse. The context forbids every one of these interpretations, for the apostle manifestly selects his "natural man" from persons held in the highest repute for their natural parts, their religion and their learning. The philosophers of Greece sought after wisdom, and the Jewish scribes were instructed in the law of God; and these were the persons whom he describes as the wise, the scribes, the disputers of this world, to whom the Gospel was a stumbling block and the cross foolishness. It was from the aristocracy of intellect and religion that Paul selected his natural man, who received not the things of the Spirit, and who was unable to understand them.

Let the reader also note that the natural man is here evidently opposed to "him that is spiritual," and that too in the same way as the natural body we

derive from Adam is opposed to the spiritual body believers will receive from Christ at the resurrection (see 1 Cor. xv. 44, 45). Nothing, therefore, can be more clear than this fact, viz., that the natural man was not circumstantially, but radically and essentially different from the spiritual man; and what he was *then* that he is *now*.

What, then, is a *spiritual man*? Here we are at no loss, for we find that he has the Spirit of Christ dwelling in him (Rom. viii. 9), not simply in the way of resistible influence, nor in the form of supernatural gifts, but in the radical principle of spiritual life, and the sanctifying influences of Scripture light, energy, consolation and holiness, by all of which the distinguished subject perceives the truth, beauty and excellency of spiritual things, breathes after and delights in them as true substantial happiness. He is a new creature; behold! old things have passed away, and all things are become new.

If, then, the "natural man" is the opposite of the "spiritual man," and the "spiritual man" is so called because he has the "Spirit of Christ," it will follow that the "natural man" is one who has not the Spirit of Christ, and that he is so denominated on that account.

In accordance with this idea Jude denounces some men as sensual, *not* having the Spirit, the meaning of which is not that everyone who is without the Spirit must by the necessity of his condition be a profligate; but that where the Spirit of God resides, profligacy will not. The holiness of the Spirit will prevent sensuality. And what says Paul? "Now if any man have not the Spirit of Christ *he is none of His*."

From this view of the case we learn—

(1) The *necessity of being born again*. It was upon this principle that Jesus Christ solemnly affirmed "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." This is certain. He who enters into a spiritual *place* must himself be in a spiritual *state*.

(2) The *regenerate man is the temple of the Holy Ghost*. Here the Holy Ghost resides officially; and as He raised up Jesus from the dead after He aided His human nature in the fulfillment of that great work He came to effect, in like manner He will raise the mortal bodies of the saints, after having assisted them to serve and to suffer in it.

(3) That *nothing can be a substitute for the personal, official, and transforming power of the Divine Spirit*. Without His imparted life and sovereign influence, man is but a natural man, unacquainted in a saving manner with spiritual truth; nor can all his attainments in human learning, in science, or

in theology, supply the place of the Spirit. Learning may lacquer the coffin, adorn the shroud, and even paint the corpse; but only the Holy Spirit can make the lifeless form to breathe, to see, to hear, and to perform the functions of a living man.

(4) That all exhortations addressed to the "natural man" for the performance of spiritual actions are obviously out of keeping with every sound principle of reason and analogy. The usual reason assigned for the practice is that God may bless the absurdity, and that it will then cease to be an absurdity. But God is neither absurdly righteous nor perversely good, and we ought to be careful lest we justify ourselves at His expense.

(5) That apologies for the neglect of Christian duties are equally out of place. Spiritual duties, as well as spiritual privileges, belong to spiritual people; and the "spiritual man," who is a conscious percipient, possessed of a rooted principle of vital existence, is qualified for the observance of the will of Christ and for the enjoyment of His favour.

Let the natural man say, I have nothing to do with spiritual exhortations and duties, they belong to the spiritual man; but let not the spiritual man spurn at these things. As well might he say, I have nothing to do with natural things; they belong to natural men. Spiritual things as much belong to spiritual men as natural things to natural men.

(The late) W. PALMER.

CUBBERLY.—Very successful Sunday School anniversary services were held on Sunday, August 9th. The service in the morning commenced by singing "Come let us join our cheerful songs." Mr. Baily gave the address. In the afternoon Mr. Hardiman, Pastor of Winstone Baptist Chapel, came over with nearly thirty children a distance of four miles to show their neighbourly sympathy. Mr. Ireland, of Cheltenham, preached to a large congregation, after which about seventy children and friends sat down to tea. In the evening friends from Pilly and the surrounding villages joined and filled the chapel. The meeting was presided over by Mr. Ireland, and addresses were given by Messrs. Baily, Turner, and Ryland. It was a good day, and it is hoped God's blessing followed. God save our children and bless our Sunday-schools, pray—A. MITCHELL.

Aged Pilgrims' Corner.

THE thirty-seventh anniversary of the Hornsey Rise Home was held in July. The weather was most favourable, and the grounds were in their summer

beauty, a fine show of roses being especially noticeable. Sermons were preached by Messrs. Doveton and Stephens, and collections made for the Maintenance Fund. The Sale of Work for the Benevolent Fund, for aiding sick and infirm inmates, was conducted by the Lady Visitors.

The following week the annual visit of inmates of Camberwell and Stamford Hill Homes to the Hornsey Rise Home took place, when a pleasant and profitable day was spent by our aged friends. Lunch was provided by the ladies for the visitors, and at 5 o'clock all our aged ones assembled to tea in the Hall, after which a brief meeting was held in the Chapel, presided over by the Treasurer. The day was fine and the garden was much admired; little groups of pilgrims all day long found it a place of gracious converse upon the things of God.

The Annual Report, with List of Subscribers, Pensioners, &c., has been published. A copy will be sent, post free, for 8½d. It will be found to contain a complete and interesting record of the extensive work of the Society during the past year, and a perusal of it will, it is hoped, be the means of obtaining many new subscribers.

The new *Quarterly Record* is having a large circulation. It contains a portrait and biographical sketch of the late Mr. A. J. Baxter, of Eastbourne, and other articles bearing upon the Institution. Copies will be sent upon application for gratuitous distribution among non-subscribers.

On Thursday, September 3rd, a public meeting in aid of the Society will be held at 5.15 p.m. in the Round Gardens, Walton-on-Naze. Mr. G. Combridge, of Brighton, will preside, and several short addresses will be given. The attendance of local friends and visitors is heartily invited.

YE BELONG TO CHRIST.

If that statement is true of you, dear reader, you have great reason to rejoice. This position is to be preferred to the possession of gifts that might render you notorious, or to power that might give you great influence. When the disciples returned from the mission on which they had been sent by Christ they were rejoicing in their success; but the Lord pointed out to them that there was something more important than success. Rather rejoice that your names are written in heaven. If we belong to Christ our names are written in heaven.

This speaks of His proprietorship. It is true of all believers.

To all such Christ is precious. He

will be the one thing needful—desired and sought after. His name will be as music in their ears. Himself the chiefest amongst ten thousand. To hear Him speak the heart of such a one will long; to be assured of an interest in His love such a soul will crave. Communion with Him will mean real joy—absence from Him heart sorrow.

"Do not I love Thee, O my Lord?
Behold my heart and see,
And cast each cursed idol out
That dares to rival Thee.

Yes, Thou art precious to my soul,
My transport and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust."

Again. They that are Christ's have crucified the flesh with its affections and lusts. Though in the flesh, the true Christian will not live according to the flesh. Grace will be sought to live soberly, righteously, godly in this world. The world will not be loved, for of those who love the world it is declared the love of the Father is not in them.

Further. If any man have not the Spirit of Christ he is none of His. But the Spirit of Christ dwells in believers, and works in them both to will and to do; hence they love holiness and, as followers of Christ, seek to do those things that are pleasing in His sight. Those who belong to Christ are distinguished from others. They are the chosen of the Father, the redeemed of the Son, the quickened of the Spirit. They have been brought to cry—

"Take my life, and let it be
Consecrated, Lord, to Thee."

Upon such an obligation rests. They are not Satan's, neither are they their own. Hence, says the apostle, "Ye are not your own, ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

Gone Home.

MR. S. K. BLAND.

With mingled feelings we announce the decease of this eminent servant of God, on August 20th, in his 87th year. Though his peculiar and painful infirmity rendered it undesirable that his life on earth should be prolonged, his home-call evokes sentiments of sadness, as he once occupied so prominent a position in the work and worship of our Churches in Suffolk.

In early years he was associated with East-street Chapel, Walworth, and enjoyed the friendship of many men of note, including Dr. Kitto and Fitzherbert Bugby. Becoming co-Pastor with the late George Wright, of Beccles, he soon made his influence felt among our Churches in the Eastern Counties, and was for many years a

great power among them. Recently a mental affliction has laid him aside, but his end was calm and placid.

His daughter has kindly given us prompt intimation of the sad event, telling us that "he has passed

'From the shadow to the substance,
From the darkness to the light,
From the evening to the morning—
Morning ever fair and bright.

From the silence to the singing,
From the winter to the spring,
From the weariness and distance
To the presence of the King."

It was only during the last fortnight that his strength particularly failed. The hot weather was a great strain upon him, although he suffered no pain up to the last. He was most gentle and peaceful and seemed like a shock of wheat that had been reaped from the earth and was waiting in the field to be garnered."

An appreciation may be anticipated in our next issue.

EMMA FALKNER.

On June 26th it pleased the Lord to call home our dear mother, after many months of suffering patiently endured.

At the age of 16 she was made to feel the emptiness of earthly things and deeply concerned about eternity, and in 1863 was baptized by the late James Wells and continued in membership at the Surrey Tabernacle (where her father, the late John Beach, was a deacon for many years) until the time of her home-call.

She was a most unselfish and loving wife and mother, and her life was a living testimony to the grace of God in her heart.

She was one of those who, through fear of death, are all their lifetime subject to bondage; but during the last twelve months of her life, when she rarely knew what it was to be free from pain, it was a privilege to be with her and hear her speak of the Lord's goodness to her, and gradually her will was conformed to His, until she had a longing to depart and be with Christ, which is far better, the fear of death being removed; so that that Scripture was fulfilled in her experience—"At evening time it shall be light" (Zech. xiv. 7).

On Saturday, the 20th June, we were all summoned to her bedside, where she lay scarcely conscious and unable to speak, the doctor saying she could not last many hours. But during the night she revived, and on the Sunday, at her request, we went into her room, two at a time, to say good-bye to her, and we shall not soon forget the sweetness of that Sabbath-day; her mind seemed full of heaven and love. Among many portions of the Word and verses she repeated were: "When He has tried me, I shall come forth as gold."

"I'm a poor sinner, and nothing at all,
But Jesus Christ is my All-in-All"

And—

"Weary of earth, myself and sin,
Dear Jesus, set me free,
And to Thy glory take me in,
For there I long to be."

After Sunday she gradually sank, and passed away on the following Friday evening at 6.30, after acute suffering, leaving a sorrowing husband and children to mourn her loss.

On Saturday, July 4th, her mortal remains were committed to the silent tomb at Nunhead, where a goodly number of friends were gathered, and the Funeral Service was conducted by her Pastor, Mr. O. S. Dolbey.

Reference was made to her departure on the following Sunday and also of two other sisters, who had been members for many years, the discourse being based on the words, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him" (2 Sam. xiv. 14).

A. B. F.

PASTOR F. TILBURY,

of Wooburn Green, received the home-call on Lord's-day morning, June 14th. Convicted of sin under a sermon by the late T. Chivers from the words "Awake, O sword, against My Shepherd!" and brought into Gospel liberty also under his ministry, Mr. Tilbury was baptized, and received into the Church at High Wycombe in October, 1873. Soon afterwards he was sent out by that Church to preach, and served the Churches at Penn, Aylesbury, Prestwood, Lee Common, Askett, Bierton, Dnnstable, Wooburn Green, and others. In January, 1888, he acceded to a second invitation from the Church at Wooburn Green to preach for six months with a view to the pastorate. For twenty years he remained Pastor of the Church. The last three years of his life he had suffered from heart disease, and had been unable to preach since October, 1906. The last time he entered the pulpit was at the Sunday-school anniversary last year, when he spoke for five minutes from the words, "What think ye of Christ?" On the first Lord's-day in October he sat down with the friends at the Lord's Table. On his birthday in February last he felt it would be his last, though he thought he should once more join in commemorating the Lord's death. This privilege he enjoyed the Sabbath before he passed away.

The funeral, which took place at High Wycombe on the Wednesday following, was conducted by Pastor Josiah Morling, the first part of the

service being held in Zion Chapel. Many friends were present from Wooburn and Wycombe. Mr. Lloyd represented the Church at Penn, and Mr. Chapman that at Bierton. On Sunday evening, June 21st, the funeral sermon was preached by Mr. Elhangh, the text being "I have fought a good fight." Some of the deceased's favourite hymns were sung by the good company which gathered.

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

MISS MARIA NEWMAN

was called to her eternal rest on the 28th of April last. She was one of the secret disciples, for until her last few weeks on earth she was never heard to say much concerning eternal matters, although she had for years been a constant attendant upon the means of grace.

Although she had been failing for some time past it was not till her sister-in-law, Mrs. T. Newman, passed away last March that she was forced to take to her bed. There seemed such a holy calm to take possession of her that she was enabled to resign herself and her affairs into the hands of her Heavenly Father, and when friends came to see her she begged of them not to ask the Lord for her recovery, but that the time left to her on earth might be short.

The Sunday before she died Mr. Fells (of Chesham) was preaching at Yateley, and after returning from the services of the day he went to see her, and read and prayed with her, and felt assured of her standing upon the Rock of Ages.

After he had left another friend called to see her, to whom she was enabled to give evidence of her assurance of eternal life, remarking that "her hopes were built on nothing less than Jesu's blood and righteousness." To others also she spoke of her approaching end without the least shadow of fear or doubt.

On the day she died it was thought that she was better, but about five o'clock in the afternoon she became unconscious and remained so till about seven o'clock, when her ransomed spirit took its flight to God, Who gave it, without a murmur or sigh. While we mourn the loss of friends one after another we say, "Let me die the death of the righteous."

The funeral service was conducted by Mr. H. Brand, of Guildford.

H. J. PARKER.

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE.

“ In your patience, possess ye your souls.”—Luke xxi. 19.

“ Remote from town they ran their Godly race
And ne'er had changed or wished to change their place.”

INTRODUCTION.—THE OLD CHURCH-BOOK.

BEFORE us lies an ancient manuscript book, written by various hands and on different occasions, covering a period of 152 years. It bears no title and gives no intimation of the purpose for which it was commenced. At first, we supposed that it would prove to be a connected and detailed account of the proceedings of the above Christian Community—but this is not the case. Some events are fully related, many wholly omitted, and occasionally entire years are passed over without record. As a history of the Church it is, therefore, defective. Why, we cannot say.

It is, however, indisputably a genuine and authentic volume. We therefore purpose to weave from its fragmentary pages the story of this, one of the oldest Strict and Particular Baptist Churches extant.

Facts of interest which it does not relate, we shall endeavour to ascertain from Crosby, Ivimy, Rippon, Wilson, and J. A. Jones's “Bunhill Memorials,” and so to present a series of reliable “pictures of the past.”

The Christians of whom we shall tell *had convictions*, and abode by them. If they were not often called to “go down to the battle” they bravely “tarried by the stuff” (1 Sam. xxx. 24). If they did not “strive, or cry aloud ;” if none heard “their voices in the streets”—as true “servants of the Lord” they stood by “night in the House of the Lord ;” “lifted up their hands in the sanctuary, and blessed the Lord” (Psa. cxxxiv. 1, 2).

May their tribe increase! These are the Christians of the stamp our day needs. The Lord grant that the memory of our Fathers may be a means of grace to us, and that when we, like them, are laid in the dust, we may leave as fair a record behind!

THE TOWN IN 1708.

Colnbrook, in Buckinghamshire, a small town about seventeen miles from London, is, at the present day, a quiet and sequestered place. The railway long since absorbed the stream of traffic which once flowed through it ; and it must present a strong contrast to what it was two hundred years ago.

Situated on the main road which leads from London to many of the chief cities of Western England, its principal street was at that

time alive with stage coaches and post chaises, which stopped at its different inns to change horses. The carriages of the gentry helped to enliven the scene; while, at certain seasons, waggons loaded with fruit and farm produce, and carriers' carts conveying parcels and goods to and from the great City, contributed to the activity of the place and the prosperity of its inhabitants.

In 1708 Anne had reigned for six years, and was yet to reign for six more. The large measure of civil and religious liberty which William III. had secured to his dissenting subjects they still enjoyed; though it was feared that the Queen, who was a Stuart at heart, would favour any scheme of their enemies to curtail their privileges—which she subsequently did by promoting the passing of the Schisms Bill six years later, the repeal of which was happily brought about by her death in 1714.

To a large extent it was an irreligious and dissolute age. Of vital religion there was little either in the Established Church or among the Dissenters, the successors of the Puritans of the past century. Nevertheless, the Lord had still a seed to serve Him—a remnant according to the election of grace—even in this godless Land. The Particular Baptists especially, as a section of the one Church, were bold and prominent advocates of the principles of the Free Churches and of evangelical truth.

In July, 1689, "the pastors and messengers concerned for upwards of a hundred Baptist Churches" in England and Wales (denying Arminianism) had met in London, when, after four days conference, they issued a Confession of their Faith, signed by thirty-seven eminent ministers on behalf of the whole assembly.

This was designed to be regarded as an epitome of "the things most surely believed among them."

It was widely circulated and diligently studied. Particular Baptists in those days, therefore, knew what they believed and were staunch in their adherence to their distinctive principles.

Some Christians of this persuasion were, in 1708, residents at Colnbrook, or its neighbourhood. How they had learned the truth cannot be told. Their names only are now known. Of one, however, Richard Weekly, it is stated that "he was a lineal descendant of Wycliffe, 'the Morning Star of the Reformation.'"

They are believed to have met for worship in the cellar of a gentleman's mansion known as Rickens Park, at which one of their number was an upper servant, and where, from time to time, their future Pastor, John Bidell, expounded to them the Word of God.

THE FORMATION OF THE CHURCH.

Being thus brought together in Providence, the desire came to them to follow their Lord fully by being joined in fellowship as a Gospel Church. After prayerful consideration and earnest conference with some of the leading ministers of the Section of the Denomination which they wished to join, a meeting was arranged for April 14th.

Seven pastors of eminence were present as witnesses of the proceedings, some of whose names are still familiar to students of

Baptist history. They included Joseph Stennett, who preached stately to a congregation of Seventh-day Baptists at Pinner's Hall, and also largely served other brethren at their regular Sunday services; John Piggott, the minister of Little Wild Street Meeting, a man of high worth and repute; Nathanael Hodges, of Plymouth, who was afterwards knighted for presenting an address to George I. on his accession to the throne; and Benjamin Stinton, a predecessor of C. H. Spurgeon's, who succeeded the famous Benjamin Keach, and was followed by the far more eminent Dr. Gill. These with three others—doubtless also men of note—came to give their sanction to the service. We have no detailed account of what occurred, but we know that the following was agreed to and signed by nine brethren and four sisters in the presence of the aforesaid seven ministers, who likewise appended their names.

A BOLD DECLARATION.

“Colnbrook, April 14, 1708. We whose names are under-written, having been Baptised into the Name of the Father of v^r Son and of the Holy Spirit upon the profession of our Faith; and being moreover convinced that it is our duty to obey the rest of the Institutions of our Saviour; and particularly those that relate to Church Order and Discipline; do solemnly agree to join together in a Society or Church-state to carry on the worship of God together, and to submit to all those ordinances which belong to such a Christian Society according to our knowledge and those opportunities which God shall give us, being desirous to glorify God in a Church relation, as well as to enjoy the privileges of that State.

“And we do hereby declare that we own our blessed Redeemer, Jesus Christ, for our only Lord and Law-giver, and His sacred Word for our only rule of Faith, Worship and Life.

“And (we) as solemnly agree to behave ourselves in a church relation in the management of all the Affairs of the House of God (according to the best of our understanding) conformably to the Holy Scripture in which our Saviour has fully declared His will to us.”

This was signed in the presence of the seven ministers whose names are added. It is noticeable that the caligraphy of the signatures in all cases is, considering the time, good. None of them were driven to substitute a mark (X) for their names, which shows that they were people of fair education and social standing. Appended, in a different hand, are twenty-one “Articles of Faith,” which are emphatically Calvinistic, supplemented by twelve, as we should style them, “Rules and Regulations,” which it is promised, “through the assistance of Christ, should be kept and observed.”

In these there is nothing remarkable, save that to the Article on the baptism of believers by immersion it is added “that we are for the practice of the laying on of hands upon baptised believers when such see it their duty to come under this ordinance.”* This refers to

* In Ivimey's “History of the Baptists,” Vol. II., 371, we are told that Benjamin Keach advocated the “laying of hands on baptised be-

a practice, long discontinued, which certainly has no Scriptural authority. In other respects "The Articles of Faith," though capable of improvement, would have the sanction of any existing Cause of truth to-day.

Thus, at the onset, this infant Church settled that the basis of its fellowship should be unity in the revealed doctrines of the Gospel. From these it has never deviated. Let us hope that it never will, till the Master comes again

"To terminate the evil—to diadem the right."

JOHN BIDELELL, PASTOR ; CHOSEN 1708.

This brother, as we have seen, had served them with acceptance before their formation into a Church, and the Minutes of a meeting held May 26th, 1708, attest that they had already "had large experience of his ability with respect to the work of the ministry." The design and business of their assembling is accordingly said to have been to solemnly call forth this "beloved brother to be their Pastor."

He accepted their invitation, but whether his ministry eventually proved edifying, for how long it continued, and when and how it terminated, are not stated. He is not again mentioned, nor does his name occur in any Baptist history with which we have met.

The book, moreover, is silent as to what occurred during an entire decade, the next reference being to March 22nd, 1718.

(To be continued.)

HOLY AND FALSE BOLDNESS.—There is a spurious boldness for Christ that arises from no better principle than ostentation. A man may be forward to expose himself to the dislike of men of the world, and even to provoke their displeasure, merely out of pride; for it is in human nature to cause men to seek distinction and singularity, and so oftentimes to set themselves at war with them whom they call "carnal," that they may be exalted among their party. True boldness for Christ is universal and overcomes all. It carries men above the displeasure of friends or foes, so that they will forsake all rather than Christ, and will offend all parties, and be thought meanly of by all, rather than offend Him to Whom they first owe allegiance.—*Jonathan Edwards.*

A WEAK FAITH DEPLORED.—All I now do, is to hold out a lame faith to Christ, like a beggar holding out a stump instead of an arm or leg, and cry, "Lord Jesus, work a miracle." O what would I give to have hands and arms to grip strongly and fold heart-somely about Christ's neck and to have my claim made good with real possession!—*Samuel Rutherford.*

liervers" in a work entitled "Darkness Vanquished," and that he and his Church were so tenacious for it that they would admit none to their fellowship who had not submitted to it.

MEN AND NOT ANGELS THE OBJECTS OF REDEMPTION.

A SERMON BY CHARLES HILL.

(Continued.)

“For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.”—Hebrews ii. 16.

IN our last number, attention was directed by this great Preacher to the *Proclaimed Fact*—the Incarnation of the Lord Jesus. This, he further observes, is *the fundamental fact of the Christian Faith*. How vain and worthless would the Gospel be, had not Christ come in the flesh. Those who worship gods of their own making would be wise compared with men possessing reason and intelligence who deny this, and yet profess to regard Him as the object of their hope. “He died in vain—ye are yet in your sins”—to accommodate Paul’s words on another subject (1 Cor. xv. 17)—if He were not the Deity in dust—“the Word made flesh,” the Son of God dressed in the garments of humanity, who thus became as truly the brother of men as He was the Son of the living Jehovah.

On this fact the whole Christian system depends—He is its source, foundation, issue, and end. Christianity without Christ, “God manifest in the flesh,” would be nothing but a vague, despicable thing, undeserving of credence, and worthy only to be rejected by all who wish to do honour to themselves and to God. But on the other hand, a Christianity that grasps a mighty Christ is stronger than the world, and than all the intelligent forces of evil. It is destined to wave the flag of victory, shout the songs of conquest, and bear into the banquet hall, where the honours of the victory shall be given, the banners of glory and triumph, and lift up, not only here, but there, the endless strains of glory and honour to the Captain of Salvation, who made Himself perfect through suffering, and who makes His people perfect by the ordeal through which He Himself has passed.

In considering this fact and looking at the language of the text you might be inclined to say that there was something singular about it, and it certainly would be so if applied to any other Being than to Jesus Christ. Read the text in connection with Moses, Abraham, David, and what a strange testimony it would be. You would be puzzled to know what such a statement meant, and you would wonder how such a statement ever came to be made.

Suppose that it were asserted that Moses “verily took not on him the nature of angels, but the seed of Abraham.” “What,” you would exclaim, “had Moses to do either with being a man or an angel?” What, either, have you and I to do with such matters? It was not ours to elect what place we should occupy in the scale of being. He that made the whale, the mammoth, and the insect, left not to them, or anything that He made in the vast range of creation, the choice or election of what they should be. His will and power formed us men. We had nothing to do with it. It was not our fault that we are human beings. I do not know that it is any honour to a man that he was the son of his father, for he could

not help it. None of us possessed the choice of being what we are, or of coming into the world at the time and under the circumstances that we did, in relation to our parents or positions. If we had possessed any power in the matter, many of us would have come into the world under very different circumstances. How many have been born to penury who would have elected to have been Princes or Princesses, and heirs to their vast estates, or to honourable positions in the world. The accident of birth may give to persons a fictitious power, but the individuals themselves have no influence over that position.

It does not seem to have been so in relation to the glorious Being mentioned in my text. Christ came, and in so coming did what He pleased. He did not elect to be an angel, but He did elect to be a man; He did not chose to take the nature of angels upon Him, but He chose to take the nature of men. He cast His eye upon the range of God's creation, and He elected humanity. He said, "I will make it to be to My honour and My glory *to be a man*. I will take into association with manhood—Myself. I will assume all the attributes of human nature. I will take it in its purity, for I have no sin in connection with Myself. I will stand upon the earth the second Adam, and I will be the friend of Adam's fallen race."

Notice another point. He not only took the nature of man, but He identified Himself with a certain branch of the human family. He took upon Him the nature and seed of *Abraham*. These have always been a distinct race. There are peculiarities about them which have always distinguished them from other men. Jews have always been known wherever they have been found. Once the honoured servants of God, they now bear the brand of disobedience on their brow, and are a people rejected and cast off. Why, then, did Jesus take upon Him the seed of Abraham? Was it not to give distinctness or character to His work? The race of Abraham was always recognised as the subject of God's electing love—as the special recipients of His Divine favour, and do we not find in the work of Redemption His electing love making the lines of demarcation? He does not take into fellowship with Him a *new spirit* by which He becomes a man, but He takes a people chosen to the love and fellowship of God, and He takes their nature, because for them the work of Redemption is to be performed.

"He took." These words prove two or three things to His glory. They prove *His unique power or ability*. He could do what no other man could do. He had command of His life, and He could take it and lay it down when He pleased. He was master of His own life. He had all the issues of it in His own power. They demonstrate *His sovereignty*. He took it when it pleased Him, and though an Almighty Conqueror He laid it down at His own time for the souls of men and the glory of God.

It also proves *His condescension*. He condescended to become a man, and He who "thought it not robbery to be equal with God," clothed Himself in flesh. He came, not to take a throne, not to occupy an exalted position in the State, but to be a working man, to

be a son of honest labour. He came to toil, and by His toil not only to sustain Himself in relation to this world, but to accomplish for working millions a right to the rest that remains for Him, and for them through Him.

(*To be continued.*)

KINDNESS—A WOMAN'S TALK ON A GREAT SUBJECT.

BY CLARISSA.—*Concluded.*

"It is not doing what we would that counts for most,
'Tis being brave and kind and good, amid the host;
Far better than to crave and yearn
Is just to live and love and learn."

"The poorest can afford to be kind; the least gifted can practise that loving wisdom which knows the straightest road to human hearts."—*W. Morley Punshon.*

BECAUSE we cannot do good on a large scale, we must not under-rate the value of life's minor ministries. To recognise that nothing is unworthy of the heart's attention, and to make full use of seemingly small opportunities, is to bring much happiness into our own and other lives.

They that observe the consequences of actions know that kindness reproduces itself, while its far-reaching effects can never be estimated. No sound is ever lost, but continues to echo for ever and ever. The splash of a pebble in the sea, starts the ripples until they break upon every shore. So kindness will continue to expand into wider and yet wider circles of happiness. Like well-invested capital, it pays compound interest in pleasant memories and friendships.

Kindness is so helpful. We may not be wise enough to solve the problems that are puzzling our friends, nor strong enough to do much toward lifting their burdens, but the knowledge that we are interested, that their success will bring us joy and their failure cause us grief, is a constant inspiration.

The sense of power and authority has a peculiar charm for certain characters, and if they are rich, talented, and in demand they conclude that it is their *right* to rule and to take the precedence in our places of worship. They forget the words of Him who said, "Whosoever will be chief among you let him be your servant." Even if the foremost place is ours by right, it is not kind always to take it.

Great usefulness is often marred by the lack of a kind and tactful demeanour. Some who rejoice in what they call plain-speaking, forget to "speak the truth in love." Paul found it necessary to speak of some men as "the enemies of the cross of Christ," but he did it "weeping." Jesus pronounced the doom of Jerusalem, but with tears in His eyes. Words of rebuke must at times be spoken,

"But, by all thy nature's weakness, hidden faults and follies known,
Be thou in rebuking evil, conscious of thine own."

"We," said an old writer, "should wash one another's feet—but not with ice-cold water to chill them, or boiling water to scald them—but with it judiciously warm, when our ministry will be acceptable."

The truest kindness was exemplified in the life of Christ; and little children, so quick, so keen, so correct in their intuitions, must have nestled confidently in His arms. Sorrow, disease, and distress in their many forms appealed with success to Him. Never sparing Himself, "He went about doing good."

His kindness was "merciful kindness," and no better exemplification of it can be given than the case of the woman "wronged and stained with ill" who was brought before Him for judgment. The law was on the side of her accusers, and, gloating over her downfall, they thought the Master could do no other than condemn. They had to learn that the kindness of Jesus was a stronger force than the law, and that He did not estimate actions without taking into account motives and circumstances.

His kindness, so keen in its discernment, could see the struggling of the better self in that woman's soul. He could understand the inward shrinking from the shame of the position she was in. He could accurately gauge the power of the temptation and the forces that had been brought against her. He was kind—the only One without sin, and yet the most reluctant to cast a stone.

Peter can testify to the fact that kindness, though wronged, harbours no bitterness and finds no sweetness in revenge. He denied his Master, but the same "merciful kindness" sent the message—"Go, tell My disciples *and Peter*."

Kindness, like a river, followed wherever Christ went, leaving countless streams to flow in all directions, but at Calvary it overflowed its banks. There the great heart broke and let loose floods of kindness which reach to and envelop the whole ransomed world.

This unparalled kindness is the strongest reason which can be urged for the carrying out of the exhortation "Be ye kind." He has left us an example that we should "follow His steps."

The time to be kind is *the present*. Post-mortem kindness is useless. The fragrance of flowers piled on the coffin is wasted. Words of cheer are needed now, but can have no effect when the head is laid low by death.

The injunction, "Be ye kind one to another," with which we commenced these papers, is of great force to-day, when our Christian life has become, in many cases, so low and feeble. Of old the charm of our Church life was its cordial friendliness. Hands clasped hands, love was freely expressed, helpful ministries were exercised, and the mutual interest universally felt was tender and strong. How sad the contrast to-day. Strangers, if welcomed at all, are not treated with the old warmth. "Our chapel is a perfect ice-well," said one; "we have a cold minister and a cold people. No wonder that the cause has gone down."

Dear reader, kindness is an essential element in Church pros-

perity. If lacking, nothing will compensate for its absence. Hence we close as we began. By the shortness of our time here, by the sorrow which abounds, by the good we all might do, brethren and sisters, for the blessed Saviour's sake, "Be ye kind."

THE WATERS OF MARAH.

BY PASTOR ALBERT ANDREWS, MAIDSTONE.

"And they departed and went three days' journey in the wilderness of Etham, and pitched in Marah."—Numbers xxxiii. 8.

THE children of Israel, when in the wilderness, were not always on the move, and this chapter relates the names of forty-two places at which, as directed by the pillar of cloud and fire, they were Divinely called upon to halt in their journeyings.

Now, we know that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). The trials undergone by God's ancient people in the forty years during which they "found grace in the wilderness" (Jer. xxxi. 2) happened, therefore, unto them for examples, and they are written for our admonition upon whom the ends of the world are come" (Rom. x. 11). Thus, while we are sure that the record of what occurred at Marah is literally true as a piece of authentic history, we are as confident that the narrative is fraught with spiritual instruction to-day to those who are "wise in heart."

In many points we shall find a close analogy between Israel at this period of their history and the true people of the living God in all ages. The former travelled through the *literal* wilderness. The latter are travelling in this land of *spiritual* peril and drought, in which

"Dangers of every sort and name attend the followers of the Lamb,
Who've left the world's deceitful shore—have left it to return no more."

Confining our attention to one incident, we observe that

MARAH WAS A PLACE OF DISAPPOINTMENT.

Let us now read the more extended account of what is associated with Marah (Exodus xv. 23—25).

This followed the destruction of Pharaoh and his host, when "Israel saw that great work which the Lord did upon the Egyptians." Then "the people feared and believed the Lord and His servant Moses," and listened with eager joy to the songs of Moses and Miriam, sung in gratitude to the Lord, who had "triumphed gloriously."

The command to enter the wilderness followed, and for three days they found no water, and "when they came to Marah they could not drink of the waters, for they were bitter." Thus their wilderness trials commenced.

Their hope must have been strong when the waters were first seen in the distance, with their promise of relief to the weary and

famished company. But for the present their hope met with no realisation. Water there indeed was, but its brackish character rendered it wholly unfit to slake human thirst. They possibly made trial of it to see if it would cool their parched tongues and lave their cracked lips. In vain. "They *could* not drink of the waters of Marah."

Marah, in its spiritual aspect, is still no strange spot to many of God's true people. We have, as it were, been there when our hopes have been blasted, and our cherished expectations have been disappointed.

Like the Psalmist, "Our souls have thirsted for God—for the living God." We have gone to His house promising ourselves spiritual refreshment, but, alas! have found none.

We may have murmured against the preacher as the Jews murmured against Moses, for God's servants are often unjustly blamed. The people murmured against Moses. This, in effect, was murmuring against God. Moses did not make the waters bitter. Let us remember that God alone can command the blessing. If He withholds it, and we, in our disappointment, murmur against His servant, we really murmur against the Master. This is nothing less than "sinning by charging God foolishly" (Job i. 22).

MARAH WAS A PLACE OF TRIAL.

Trials are not *usually* foreseen. *Sometimes*, however, God fortifies His people against impending sorrow by some manifestation of His grace. He is pleased to prepare them for the bitter waters of Marah. In many instances our most eager anticipations are frustrated. We have promised ourselves comfort and ease, but have met with trouble and unrest. We set our hearts on some sweet, but behold bitterness. The prospect of pleasure allured us, but behold disappointment—frustrated hope.

MARAH WAS A PLACE OF MIRACULOUS RELIEF.

"Moses cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet."

How easy for Him who created the water to alter its quality; and how easy for Him who permits the bitter trial to sweeten it! God did not take away the bitter water, but changed it.

It is useless and unnecessary for us to inquire what kind of tree this was, and whether its efficacy was natural or miraculous. The latter is, perhaps, the more probable. The spiritual meaning is, however, plain.

"The cross on which the Saviour died and suffered for His saints—
This is the tree, by faith applied, which sweetens all complaints."

He that can sing from the heart:

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food,"

needs no commentator to explain the true meaning of "Marah's mystic tree."

Still He sanctifies our trials. Still He resolves sorrow into gladness. He does not banish our tribulations, but enables us to "glory" in them. He does not remove *our* "thorn in the flesh," whatever it may be, but makes the trial the occasion of such assurance of blessing as fills the heart with ecstasy. Thus He still "turns our sorrow into joy," and renders bitterness the source of sweetness.

Especially do we realise this when, by the gracious Spirit, we see that "in all our afflictions He was afflicted;" that in all our temptations He was tempted, and that He, *the* "Tree of Life," was cast into the river of death that He might make those bitter waters the means of life unto our souls. Thus,

"While saints by faith behold the cross, though many trials they meet,
They draw a gain from every loss, and find the bitter sweet."

THE CHRISTIAN'S CROWN.

OH I have a crown that encircles my brow,
The gift of Immanuel's love;
Designed to illustrate my dignity now,
My fulness of glory above.

'Twas placed on my head by His own loving hand,
Who made me a king and a priest;
And thus in His presence I'm honoured to stand,
Or sit at His table and feast.

But how much it cost Him my crown to procure
Can never by mortals be known,
Or what our dear Saviour was called to endure
When He left for a season His throne.

What mysteries shroud His miraculous birth!
In Bethlehem's manger He lay;
And what He passed through while He sojourned on earth
No language can ever portray.

But wonders still greater and deeper surround
His death on the terrible cross:
Oh who can these fathomless mysteries sound,
Or trace Divine love to its source?

Blest Saviour! Thy crown was a garland of thorn,
But mine has been woven by Love!
On earth I'll rejoice that my curse Thou hast borne,
And live in the hope of that glorious morn
When I'll crown Thee in heaven above.

—JOSIAH BRISCOE.

THE DIVINE REMEMBRANCER (2 Sam. viii. 16, *margin*).—The Holy Spirit is Lord of our mental powers, and will, if duly depended on, enable us to recollect words as well as thoughts when we are preaching. Ministers sometimes take into the pulpit choice sentences borrowed from books and copied on paper to read in the course of their sermons. I beg you not to do so. It is the beginning of a bad habit. Have confidence in the Divine Remembrancer. He is a wonderful Helper of God's servants who fully trust Him.—M. S. S.

“THOUGHT IS DEEPER THAN ALL SPEECH.”

REFLECTIONS ON A LONG-LOVED POEM.

OUR readers have not, we trust, forgotten the truthful and timely article in our August number, entitled, “Sine quâ Non; or, Love the Essential.” It closed with three stanzas from a popular poem by a well-known American painter and poet. To some these proved unintelligible. We therefore here reproduce it in its entirety, and subjoin a brief explanation. This will, we trust, make the writer’s meaning plain, and win admiration for a composition of rare and delicate beauty.

INTERCOMMUNION.

BY CHRISTOPHER PEARSE CRANCH, *Cambridge, Massachusetts* (1813—1892).

“Thought is deeper than all speech, feeling deeper than all thought,
Souls to souls can never teach what unto themselves was taught.

We are spirits clad in veils—man by man was never seen—
All our deep communing fails to remove the shadowy screen.

Heart to heart was never known, mind with mind did never meet,
We are columns left alone of a temple once complete.

Only when the sun of love melts the scattered stars of thought—
Only when we live above what the dim-eyed world hath taught;

Only when our souls are fed by the fount which gave them birth,
And by inspiration led which they never drew from earth;

We, like parted drops of rain, swelling till they melt and run,
Shall be all absorbed again, melting, flowing into one.”*

—Contributed by J. P. G.

* * * * *

SUGGESTED EXPLANATION.

I.

Words are often styled “symbols of thought.” By them the results of the mental process called thinking, are expressed, and mind hold intercourse with mind. But many thoughts cannot be so revealed: words do not avail to convey them. Hence “thought is deeper than all speech.”

Emotions, or what the heart feels, are often far harder to define and explain in words than even our thoughts are. Our ordinary ideas may be conveyed in current language, but the solemn lessons which our souls only can learn cannot be fully conveyed to others. On these we are perforce silent, for words cannot be found to express them.

II.

Our bodies are not ourselves. “We are *spirits*,” and our bodies hide the secrets of our souls from others. The flesh—like a veil which conceals the features of a face—prevents our perfect acquaintance with each other. Intercourse, however frank and

* An anonymous correspondent deems the verses quoted by the esteemed writer of the article in question “nonsense,” through his apparently supposing that “melt,” in verse six, necessarily means to reduce from a solid to a liquid state, as ice is *melted* when it becomes water. Cranch, however, evidently uses the word in the sense of “*absorb*.”

cordial, leaves us in ignorance of much that belongs to the true characters of our fellow-men. Close though our communion may be, an inexplicable *something* is always interposed between one human spirit and another, and, like an impalpable screen, prevents our full appreciation, even of those who are nearest and dearest to us. This the most earnest efforts to understand and to be understood cannot displace.

III.

Hence no heart can be fully cognisant of the emotions of another, nor can one mind come into perfect contact with another mind. Like the remaining pillars of a ruined temple, we stand alone in the isolation of our own personality—so near our fellow-men, yet unable to come into perfect contact of spirit with them.

IV.

But there is a power which brings isolated and lonely hearts into close contiguity. It is the power of love. When the sun rises, the lesser lights of the night are lost to view in the great light of the growing day.

“ Thus star by star declines,
Till all have passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink these stars in empty night—
They hide themselves in heaven's own light.”

So, when the sun of love irradiates human hearts, and then only, their light is “melted”—absorbed or dissolved in the full brightness of the day—our obtrusive individuality being lost in the perfect communion of love.

V.

When the Lord—who is our Creator, and thus our Divine Source or Fountain—imparts His special grace to our souls, and “the inspiration of the Almighty” thus “giveth us understanding” (Job xxxii. 8), and we learn what earthly objects and earth-born instructors, with their feeble insight into things, can never teach us :

VI.

Then, and *then only*—like isolated drops of rain, which, when they come into contact, conjoin, unite, and become one, each being absorbed by the others—shall we be delivered from our personal idiosyncracies, and all other things which estrange human spirits and keep them apart. Then only shall we coalesce in the unity of perfect fellowship—like the little stream which is made up of the many separate drops.

* * * * *

SUMMARY.

“The poet thus uses the above facts as illustrations of the only way in which human beings can be spiritually united. In the darkness of sin in which men live to self and ‘without God in the world,’ the prevailing feeling is isolation and personal interest.

‘Every man is for himself.’ ‘Am I my brother’s keeper?’ ‘What is that to us? See thou to that.’ So still exclaim worldly hearts.

“When the sun of Divine love arises upon our lives, and our selfishness is lost in a sense of God as the great centre of unity, and of men as our fellows, then our souls are nourished from heaven, and we live above the dim-eyed world—not in the star-light of *law*, but in the sunlight of Divine *love*. Then, ‘like once parted drops of rain,’ we touch each other, are melted, or absorbed, and brought into unity with each other, and conjoined in spirit and in purpose. This union is commenced on earth by the ministration of the Holy Spirit in renewed hearts, and will be perfected in heaven, where, in the glory of their realised union with Christ and with each other, His people will be openly and visibly one for ever.”

September, 1908.

J. P. GOODENOUGH.

THE MIRAGE IN IRELAND AND ITS LESSONS.

“For the soul is dead that slumbers AND THINGS ARE NOT WHAT THEY SEEM.”—*Longfellow*.

FEW books have proved more helpful to preachers and Bible-class teachers than “The Mirage of Life” by the late Haig Miller. The natural optical delusion from which its title is derived is made the basis of a number of biographical illustrations—which all tend to establish the truth of Young’s well-known lines:—

“All, all on earth is shadow, heaven is substance,
The reverse is folly’s creed.”

The Mirage—pronounced *me-raise*, not *my-raise*—is due to the rays of light which convey the impression of distant objects to the eye being bent in their passage through the air when in an abnormal condition, so that these appear comparatively close to a spectator. Thus in desert countries, clumps of palm-trees, springs of water and groups of houses are at times distinctly visible where no such objects exists, the delusion at times proving most distressing to travellers.

The mirage is so rarely seen in our latitude that an account of its recent appearance in an Irish village will be read with interest. We extract it from the *Daily News*.

“From the wild Connemara coast, some miles beyond Clifden, in Ireland, comes the story of a mirage. On Sunday evening, July 26th, some children saw, as they supposed, a small town, well studded with houses, about six or seven miles westwards of Ballyconnelly, on the shore of the Atlantic Ocean. Presently hundreds of peopled gathered to witness the spectacle. Some of these describe the ‘town and ocean’ as ‘composed of houses of different sizes and varying styles of architecture.’ Here and there was ‘a dismantled dwelling,’ as if even this strange land of sunshine had been the scene of misery and devastation.

"The phantom city was visible from 3 p.m. to 6 p.m., when it gradually vanished from view, leaving the spectators, many of whom believed that it was a small town that had come to stay, dismayed and disappointed. It at length wholly disappeared slowly and mystically. The sea was as calm as it had been before the twilight enshrouded it. The crowd, gazing anxiously out on the ocean from the shore, wondered if their eyes had not deceived them, but they had all seen the vision in the broad daylight, only a few miles from the shore."

This surely gives present interest to an old favourite book. We may hint that many men of modern times might be added to those of whose life-stories the author makes such effective use. The recent cases of millionaires, whose end has been so wretched, Napoleon III., Lord Randolph Churchill, or Prince Bismarck, once the terror of Europe, but who has left

"A name at which the world grew pale,
To point a moral and adorn a tale,"

will occur to most thoughtful readers.

Verily Watts was right—"This world's a dream, an empty show," a lesson which we should impress on the minds of the young who are under our care.

OUR DAILY MERCIES.

WE are accustomed to draw a line of demarcation between God's general and special providences, as if the latter more strikingly manifested His wisdom and kindness than the former. A strong man earns five shillings as part of his weekly wage. Another when in trouble unexpectedly receives the same sum from a kindly stranger. Should not *both* recognise the care and kindness of God, the first in the health he enjoys, the ability he possesses, and the opportunity to work for honest money—vouchsafed him? The second should bless God for the generosity of the friend who—prompted by the Lord—rendered such timely and welcome help.

We are far from undervaluing the goodness of God when displayed in seasons of special extremity and distress; but simply plead that His continuous care—which we so often fail to recognise—should evoke at least equal gratitude and praise to our Heavenly Father.

"How sweet our daily mercies prove
When they are seasoned with His love!"

This is finely illustrated in an anecdote which we more than once heard from the lips of C. H. S.

"In the brave days of the Puritans, a certain man lived half-way between the residences of his two sons, both of whom were settled in life.

"It happened one day, that both visited their father, to whom each recounted what, in the simple religion of those godly times, men were wont to call their 'journeying mercies.'

“ ‘Father,’ said the elder son, ‘rejoice with me. On my way hither, my horse stumbled five times. Yet I was not thrown, and reached you in safety. See ‘how good the Lord is!’”

“ ‘Father,’ rejoined the younger, ‘I, too, can tell of the goodness of God; for long as the distance from my house to yours is, my horse *never once stumbled at all.*’ ”*

Thus we learn that to be preserved *from* danger is as great a favour as to be kept *in* danger. If God gives us health, upholds us morally, so that our characters are unspotted, and continues our ordinary comforts, His goodness demands our songs, quite as much as what sometimes seem His more wonderful interpositions, in seasons of extraordinary trouble.

STRICT COMMUNION.

As Strict Baptists we admit to the Lord’s table only those who are members of Churches properly so-called.

The Lord’s Supper implies communion, and cannot be attended to in an individual capacity, but requires the presence and assent of others in the same faith, and in the same expression of it. Hence baptism, though at the threshold of the Church, is not strictly in it; but the Lord’s Supper is emphatically so; and for a Church to carry the Lord’s Supper outside the Church is to unchurch itself.

Upon the whole, then, we contend thus: if a person requires us to baptise him, we must first be satisfied that he is converted; and although he may sincerely *think himself* converted, yet if he does not give scriptural proof of it, we must not baptise him. Again, if a person request to be admitted into Church fellowship we must be satisfied that he has been baptised; and although he may sincerely *think himself* to have been baptised in infancy, yet that being unscriptural, we cannot acknowledge it to be valid. Again, if a person request to commune at the Lord’s table, we must be satisfied that he is a Church member, and although he may sincerely *think himself* a Church member, because he belongs to a Church *so called* which practises sprinkling or admits to communion those who do, yet we cannot receive him, because we cannot recognise the Church of which he is a member to be one in the full New Testament sense of the word, and consequently cannot hold his membership to be valid.

We must therefore enquire and beg others to inquire, What is scriptural conversion?—What is scriptural baptism?—What is a scriptural Church? and be guided in our order and Church action accordingly.

G. W. SHEPHERD.

COVENANT SETTLEMENTS.—The decrees of God leave nothing to an afterthought, and He will not be a minute too late in one of His actions.—*Rev. John Ryland, Senr.*

* This, though differing from a similar story in “From the Pulpit to the Palm-Branch,” is exactly what we heard from our Pastor-President in our College days.

IN MEMORIAM: SAMUEL KING BLAND, IPSWICH,
A SERVANT OF GOD.

In nothing is the sovereignty of God more manifest than in the characters and capacities of those whom He "has made to be accepted in the Beloved." All "shine as lights in the world," but some with a lustre so feeble as hardly to be perceived; whilst others are "burning and shining lights" and command universal observation and esteem.

Such was the subject of this memoir. Prominent in the Church of God, and regarded very highly by those who knew him best, he occupied a foremost position as one who served his own generation wisely and well "by the will of God."

AN APPRECIATION.

For this he was naturally qualified. Gifted with an attractive personality, pleasing conversational powers, a ripened judgment, and a wonderful memory, he was, when at his best, a walking chronicle of the past, and a willing and reliable helper of the men of his own time.

Hardly to be called a scholar in the fullest sense of the word, he possessed what is far more useful than the learning of the schools, a great fund of general information. There was hardly a subject on which he had not read and thought. Natural history, the occult laws of the mind, the world's long story, archæology, and theology in its many branches, all had engaged his attention. He was a shrewd observer of human character and rarely formed a wrong estimate of a fellow-man.

He was eminently generous in his judgment of those whose failings were conspicuous, and always solicitous to see the "angel-side" of those who had erred and strayed. While some regard as hopeless offenders, those who have once sinned, he had learned in the spirit of his Master to be

"— to their faults a little blind
And to their virtues ever kind."

In religious matters his disposition was graciously broad and Catholic. Firmly attached to the principles of his own Denomination, and never shrinking from avowing to what section of the Church his heart had been given, he recognised grace wherever he saw that God had implanted it, and thus obtained the cordial friendship of many whose views on doctrine and Church discipline he by no means shared. He thus solved, to a large extent, the problem of "loving the brotherhood" and at the same time of contending "earnestly for the faith once (for all) delivered to the saints."

In this he was an exception to some who are deservedly regarded very highly among us. These forget that our Lord desired the *visible* union of His true people on earth and prayed "that they all" might "be one"—"as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Us." They make no effort to "keep the unity

of the Spirit in the bond of peace," and while they pride themselves on having no intercourse with Christians from whom they differ, have hard things to say of those who while "they dwell among their own people" and reserve for them their best and choicest, confraternise with others whom they deem to be faithfully serving our common Lord, and lovingly help them for His sake.

Such ministrations were our brother's delight, and some of the misunderstanding of which he was at times the subject may, we think, be accounted for by his willingness to minister occasionally to those who held "*the Head*," but a few of whose sentiments on things non-essential differed from his own.

These things proved his unique qualifications as a denominational leader; and as such he was widely recognised by the Churches of our own "Faith and Order," specially in East Anglia. Like our late friend John Box, of London, he had the rare art of gathering willing workers around him; maintaining their confidence and adherence; and keeping them in loyal and loving touch with himself, each other, and with the principles he deemed scriptural. His own zeal animated others, and even some who did not always regard his proceedings with entire favour, and such there indubitably were, felt constrained to admit the importance and value of his self-denying labours in the cause of God and truth.

Of his personal religion we can say but little. He seemed to shrink from parading himself and his spiritual experiences. Those, however, who were in closest fellowship with him often felt the quiet force of the inner grace he possessed. Humiliating confessions of his own unworthiness, sinfulness and corruption, were wholly foreign to his character and absent from his preaching. The business of his life was rather to spread the name and fame of the Lord he loved and to extol the grace that had saved him in its glorious freedom and abounding fulness.

Such were some of the observed *traits* of the character of him whom God has recalled; and the story of whose life briefly told will doubtless interest the reader.

BIOGRAPHICAL.

His family were of Dutch extraction. He was born in Southwark on July 26th, 1822, and was one of twins, the other dying when a babe. He also was so delicate that in his infancy he was not expected to live. In 1836 his father removed to Reading, but did not long survive the change. In the following year his mother returned to London, in which his later boyhood and early manhood were passed.

These were days of great religious activity in the Metropolis, and he treasured the memory, in after years, of eminent preachers whom he saw and heard when quite a lad. Among these was Rowland Hill, then of great age, of whom and his preaching he had a distinct and vivid recollection.

The name of the man of God who was made savingly useful to him we do not know; but "the Lord met with him"—to use the time-honoured phrase—when but twenty years of age. He joined the

Church at East Street, Walworth, George Moyle, of Peckham, of fragrant memory, receiving him into the visible Church by baptism.

Thus his Christian career commenced. It shall be ours in future pages to recount some of the subsequent steps of his prolonged life of service.

(To be continued).

THE JOY OF INCOMPLETENESS.

If all our life were one broad glare
 Of sunlight—clear, unclouded—
 If all our path were smooth and fair,
 By no soft gloom enshrouded ;
 If all life's flowers were fully blown,
 Without the slow unfolding,
 And happiness were rudely thrown
 To hands too weak for holding ;
 Should we not miss the twilight hour,
 The gentle haze and sadness ?
 Should we not long for storm and shower
 To break the constant gladness ?
 If none were sick, if none were sad,
 What service could we render ?
 For O, if we were always glad,
 We scarcely could be tender.
 If sorrow never claimed our heart,
 And every wish were granted,
 Patience would die, and hope depart—
 Life would be disenchanted.
 Did our beloved never need
 Our patient ministrations,
 Earth would grow cold, and miss, indeed,
 Its sweetest consolation.
 And if, as the beloved of God,
 We had no tribulation,
 No fading flowers, no crushing load,
 No darkness, no temptation ;
 If no o'erwhelming storms arose,
 For faith and patience calling,
 No hope deferred that weary grows,
 No trials strange befalling,
 No rugged hills that we must climb,
 No stern and painful duty,
 Our singing would be less sublime
 And truth lose half its beauty.
 If every trouble we were spared,
 No sorrow with life blending ;
 We then might question if we shared
 The Saviour's love unending.
 But hush ! like distant chimes we hear
 The voice from heaven assuring
 That those who take their cross shall wear
 The crown of life enduring.

AUTHOR UNKNOWN.

LIGHT AT EVENTIDE.

AN INCIDENT IN THE EXPERIENCE OF MRS. JANE HALL, THE
MOTHER OF THE GREAT ROBERT HALL.

"At evening time it shall be light."—Zechariah xiv. 7.

WHILE the Lord honours the strong faith which so glorifies Him (Rom. iv. 20), He is "very pitiful" to those whose faith is weak. He saves "her that halteth" (Zeph. iii. 19), and oftens sends tokens for good (Psalm lxxxvi. 16) to those who crave for visible and palpable assurances of His favour and presence. Witness this o'er true and twice-told tale!

Robert Hall, of Arnsby (1728—1791), was the father of the celebrated preacher of the same name at Cambridge, Leicester, and Bristol. His wife, a true Christian, for many years enjoyed much of the consolations of grace, till in 1772 a singular form of mental depression seized her. Not only did she lose all assurance of salvation, but blank despair invaded the heart where peace and joy had reigned; and she fancied herself an irretrievably lost sinner.

"This apprehension," says her husband, "had such ascendancy, that in August last, my watch happening to be hanging in her chamber, she seized it and dashed it violently on the floor. 'I have done with counting time,' she cried; 'I am entered on an eternal state of suffering. I am as surely damned as that watch is broken!'

"It, however, did not receive the least injury. She was amazed and cried with tears: 'Well, if God save *me*, all Heaven will be astonished; but none will wonder at His unparalleled mercy as I shall myself!'

"But even this had no abiding effect. In a few weeks she was in as great distress as ever; and concluding that she had not before thrown the watch with sufficient force, she again flung it with all her might across the room; repeating, as she did so, her former words.

"Still it received no harm, which was astonishing, as the enamel had been previously cracked by an accidental fall; but now neither the case, the glass, nor the face sustained the least injury. I was not indeed present when these things happened, but she herself informed me of them with many tears."

Thus this story ends; but four years afterwards he made the following memorandum:—"Dec. 21st, 1776. My poor dear wife died this morning. Comfort came to her last Tuesday, but she did not mention it till the following night, when in holy rapture she cried, 'He is come! He is come!'"

A brief account of her death was inserted in the Church-book, which closed with these words, in her bereaved husband's handwriting:—

"Thus died that precious tried Christian, who was generally highly favoured of the Lord since she knew Him of a truth, till within the last four years, which have been trying indeed. But her trials ended in triumph."

"THE BREAD WHICH WE BREAK."

A COMMUNION MEDITATION.

THUS the great Apostle refers to one of the sacred symbols associated with the Lord's Supper (1 Cor. x. 16). We are about to sit at the table of the Lord. Let us entreat the Holy Ghost to direct our thoughts to "the Well-Beloved," that our "meditation of Him may be sweet."

Taking into our hands a portion of the "one bread" * (1 Cor. x. 17) of which we shall in a few moments unitedly partake, we cannot but think of

THE SOVEREIGNTY OF OUR GOD.

The bread before us once existed in the form of seed-corn. As such, it was "cast" by the farmer "into the ground." In due time it germinated until, the mysterious process of growth having been completed, there appeared "the full corn in the ear." The seed, though small, was "living," and *life*, whether plant, animal, or human, natural or spiritual, is the *sovereign* gift of God. Men, indeed, possess many powers delegated to them by the Most High. Yet it is not in their power to impart life, which the Lord retains within His own keeping, bestowing it when and where He wills.

As, therefore, we sit around this sacred board, we cannot but feel that we are here according to the good and gracious pleasure of Him "who worketh all things according to His own will." The multitude run to do evil. The heart of the "natural" man is still closed to all true spiritual emotions. And such were all of us; but we have been made to differ. Why? Not because of "works of righteousness which we had done," but because of "His own purpose and grace which were given us in Christ Jesus before the world began."

Again we glance at the bread before us. We recall that after the thrashing of the corn, it was sent to the mill, there to be "bruised" or ground into flour in order to be made available for the use of man. Thus we are reminded of

OUR SUFFERING SAVIOUR,

who was "bruised for our iniquities." He Himself said to His disciples: "Take eat, this is My body which is *broken* for you." We meet in the name of Him who became "obedient unto death," whose body was actually "broken" on account of sin, from whose side there came forth water and blood because of the cruel sword-thrust of enemies whose hatred manifested itself even when Jesus hung upon the cross. No words can express the *sufferings* of Jesus! It is true that He is now enthroned on the right hand of God, but it was by the *via dolorosa*—the way of grief untold. Ere on His head the "many crowns" reposed, He suffered many "crosses," and before the music of the heavenly singers rang within His ears as they proclaimed Him "King of Glory," He listened to the howling of the frantic mob as they cried "Crucify Him!"

* More happily rendered "one loaf" or "piece of bread."—EDITOR.

All this He endured, not for His friends, but for His enemies ! And (can I add) all this, my soul, for *thee*—for thee, who once wouldst not have Him reign over thee—thee, whose sins *helped* to nail *Him* to the tree? Yes, “He, the Just, died for the unjust, that He might bring us to God.”

Again, as we look by faith at our suffering Saviour, let us restrain our murmurs if in our lives the “cross” has to be endured. “If we *suffer* with Him we shall also *reign* with Him,” and the *pains* of this present life will one day give place to the “pleasures” which are “at God’s right hand for evermore.” Dear fellow-believer, as you sit at the table of your Lord, feeling, it may be, the weight of life’s burdens, remember that it is your privilege to have fellowship with Him “in His sufferings” in order that you may hereafter enter into the “joy” of your Lord, who “for the suffering of death is crowned with glory and honour,” and who has promised that “he that overcometh shall sit with Him upon His throne.”

Once more. Our spiritual imagination is fired as we look at “the bread which we break.” We hear our Saviour say, “This is My body which is broken *for you*.” We think of Jesus as

THE SACRIFICE FOR SIN.

“Once in the end of the world hath He appeared to put away sin by the *sacrifice of Himself*.” There is no other way of pardon or remission. “There remaineth no more (no other) Sacrifice for sins.” Nor is another needed. By the sacrifice of Jesus the heart of the believing sinner is brought into peace with God through the blood which cleanseth from all sin. Faith in that atoning Sacrifice lies at the very foundation of our joy as we sit at the table of our once crucified but now risen Redeemer.

Lastly, “the bread which we break” symbolises the spiritual food which constitutes

THE SUSTENANCE OF THE SOUL.

Material bodies require material food, spiritual bodies need spiritual food. Since we are both material and spiritual, we require material food for the body and spiritual food for the soul. Jesus, in the glorious complexity of His Person, which enabled Him to “finish” the work of Redemption, is our Bread, the Bread which came down from Heaven. We feed upon Him. Hungering for this “Bread of Life,” we take up our Bibles that we may “see Jesus,” and, in the spiritual sense, may “eat His flesh” and “drink His blood.”

Moreover, our hearts are solemnised as we hear Him say: “Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.” Jesus, and *Jesus only*, is the believer’s food. We must not, we cannot, feed upon the writings of men *about* Him, we can only feed upon *Him*. In one book only do we find His *perfect* portrait, from one source only can we draw the *pure* water of life, and that is *the Book*. In the written Word we look for the Living Bread upon which we feed and are satisfied.

God give each of us grace day by day to feed by faith upon the Person and Work of Christ, till we are favoured to join the blood-bought throng at the Marriage Supper of the Lamb!

J. P. GOODENOUGH.

VARYING EXPERIENCES.—There are times when a believer knows what it is *really* to cease from all men, bad and good, and then it is he finds the sweetest repose in the Lord his God. It is true, every means ought to be used to maintain the unity of the Spirit in the bond of peace, and nothing is more beautiful than to behold love in exercise among *real* brethren. But how frequently do the saints idolise these things, till the Lord permits the potsherds to dash against each other; that, severe as such circumstances may be, they may by such means learn to “cease from man, whose breath is in his nostrils.—*H. Fowler*.

ROME'S ACCURSED CONFESSIONAL.—Romish priests are enjoined to ask penitents most revolting questions, which they are bound to answer, under the penalty of deadly sin. No person can take the Lord's Supper without first confessing to a priest and receiving absolution. The doctrine of Rome is that if the penitent does not confess all his sins when thus asked, if he have any mental reserve, or answer falsely, the absolution is void; and if under these circumstances he take the consecrated wafer, he is guilty of deadly sin—in other words, has damned his own soul. What a trap of hell!—*J. C. Philpot*.

“I KEPT BACK NOTHING THAT WAS PROFITABLE UNTO YOU” (Acts xx. 20).—Asked, on one occasion, to state what he judged was the cause of his popularity and power, James Wells is said to have replied that while he and his ministerial brethren held the same doctrines, many were too timid to declare the naked truth—“the whole counsel of God.” “What I preach they also believe, but they are afraid to preach it.”—*M. S. S.*

THE PREACHING OF JAMES WELLS.—There was a wonderful exuberance about the delivery of this great preacher which I have never seen equalled in other ministers. When he was fairly under way, he seemed to “rejoice as a strong man to run a race.” Like a bird on the wing, or “a hind let loose,” he appeared to revel in the glory and grace of his Master and the beauty of the message he was called to deliver.—*M. S. S.*

ALL TRUTH PROFITABLE (2 Tim. iii. 16).—What the Spirit in His wisdom has caused to be written, the God-sent preacher must declare. There are no “dangerous doctrines,” as some call them. All are profitable if delivered in a becoming way and in a right spirit.—*John Hazelton*.

THE PREACHER'S MEMORY.—Ministers should rely more than many do on the power of their minds to recall what they have previously read. Memory, like a true friend, loves to be trusted.—*William Jay, of Bath*.

REVIEWS, LITERARY NOTES, ETC.

A History of the Rise, Progress, and Present Position of the Forest Fold Baptist Chapel, Crowborough, Sussex.
By E. Littleton, Pastor, Withyham, Tunbridge Wells.

IN our brief review of our brother's Autobiography in our last issue, we remarked that we could have desired that it had been laid on his heart to give more information concerning the gracious men with whom he was associated in bygone years. Much to our gratification we learn that our wish was anticipated ten years ago in a book which bears the above title, and which we have read with very great interest. It corroborates what we stated about the origin of the cause; and does ample justice to the memories of George Doggett, Philip Dickerson, and other saintly men and women to whom this Church was once dear. Whether the little volume is still in print we cannot say.

We, however, accord it this notice in justice to the character and right feeling of the now patriarchal author whom, in all Christian kindness, "we wish well in the name of the Lord."

"*Tell it Out*"—"Publish Ye." By Anna Boobyer, author of "Broken Purposes but Answered Prayers." Price, post free, three halfpence, from Marcus Bergmann, "Sans Souci," South Benfleet, Essex.

THIS chastely written booklet of twenty-three pages is the production of a lady who desires to commend evangelical work among God's ancient people to the sympathy and support of the Christian public. It contains much important collateral information of an interesting and important character, while it claims that its main theme deserves far more attention than it has yet received. As far as it embodies the mind of the Lord, may it have His blessing!

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE ROMAN INVASION.

WITH unfeigned gratitude to God we hailed the news that the carrying of the Host through the streets of London had been prohibited by the intervention of the Prime Minister. It was well known that such a thing was contrary to the law of this Protestant country and against the wishes of her citizens, and yet these wishes were to be ignored and the law defied.

Deploping the tone of the Press generally, we think that Mr. Asquith is to be congratulated on his wise decision, and we thank God that he upheld the law and saved the country from reproach.

The Pope's Legate may flatter himself if he chooses that "only a few irresponsible persons" were opposed to this outrage, but we venture to think that there is a strong Protestant feeling in the land, and that the people would not tamely submit to the re-imposition of priestly intolerance.

In July, 1906, we called attention to the fact that after having obtained permission from the Government to hold religious meetings in a theatre in Malta, Mr. McNeill had to bring them to an abrupt termination owing to the intervention of the Roman Catholic Archbishop. He wrote to the Governor, calling upon him to prevent this outrage on Catholic sentiment. The Governor having replied that he did

not see how the holding of the meetings could constitute a scandal or a departure from the promises made by His Majesty's Government, the Archbishop warned the Governor against an outbreak of popular indignation, and added that in continuing to permit the Protestant Mission in a place which is not allotted to the Protestant *cult* the Government of Malta could not do a greater injury to the Catholic religion, which was the religion of Malta.

Cardinal Manning, in 1876, justified the prohibitory measures against Protestantism in Spain in the words: "The Spanish people are united in faith and religion, and are fully justified in preserving their country and their households from the miseries of religious conflict." So much for Rome's idea of religious liberty.

Far be it from us, however, to advocate that similar treatment should be meted out by a Protestant country to Romanists. Civil and religious liberty has cost too much, and most strenuously would we contend for this liberty—the right of Romanist as well as Protestant to conduct religious services according to their own conscientious convictions, but liberty does not mean license to ride roughshod over laws framed for the maintenance of that liberty, or to encroach on the liberties of others.

Gradually Romanism has advanced in this country, and this, in our own judgment, threatens the liberties we prize. Religious Orders which have been found inimical to the welfare of other nations and have been expelled, have found a harbour in this land of liberty, and now for the first time in about 350 years a Legate arrives from Rome, who, according to one account, is received in London, outside the Cathedral, as though he were a king, and inside the building, as though he were a god.

Romanism tolerates only while it can do no other; it aims at absolute ascendancy, and what that ascendancy means the history of the past and the doings at present, where Rome has power, abundantly testify.

The *Tablet* put the matter quite frankly:—"This Eucharistic Congress is the public and official return of our Lord to England. By this Congress Jesus will take formal and solemn possession of the nation, and will once more reign over the length and breadth of the land, and waits to receive the homage of the English people." But what an insult to true Englishmen.

The sacrifice of the Mass is the centre of the Roman Catholic faith. It is this which gives power to the priest, and priestly dominancy is a curse to any country. Here is the one outstanding feature in Romish persecution. When baffled in argument by learned, godly men, the Inquisitor puts the question, "Do you believe in transubstantiation?" and because they would not assent to a dogma opposed to Scripture and repugnant to common-sense our fathers perished.

To us, as Protestants—and this is yet a Protestant country—the Mass is idolatry, and idolatry of the worst kind, because it is labelled Christian. In his letter the Pope says:—"We venerate the Eucharist not only as the greatest of the sacraments, but as that which is truly the chief act of divine worship and essential to real religion—a sacrifice. In the Eucharist that selfsame sacrifice offered once upon the cross is renewed . . . a sacrifice of atonement and propitiation. And Rome's curse rests upon the man who refuses to acknowledge that it ought to be offered for the living and the dead for sins, punishments, satisfaction, and other necessities." To believe this is to believe a lie, and the elevating of the Host is thus, in our judgment, the dragging in the dust of the honour of Him who is dearer than life, who offered the sacrifice once for all.

It appears evident that the prohibition of this spectacle will occasion questions in Parliament, and that an attempt will again be made to tamper with the Coronation Oath.

Whilst, then, we thank God for this timely intervention, let us remember

"More things are wrought by prayer
Than this world dreams of."

Brethren, let us pray! J. E. F.

BRIGHTON (WEST STREET).—That the Lord is blessing the ministry of Mr. H. S. Boulton was evident by the good congregations which assembled on September 1st for the celebration of the Church anniversary. Mr. T. Carr in the afternoon dwelt with much profit on the saints' heritage in the promises, and Mr. James E. Flegg in the evening was helped in speaking of present problems and their future solution.

HOUNSLOW.—On Wednesday, the 9th inst., harvest thanksgiving services were held, when Pastor E. Mitchell was graciously helped to expatiate upon the love of Christ to the profit of the friends gathered. The evening meeting was presided over by the genial secretary of the M.A.S.B.C., Mr. Newman, who in opening, after prayer by Mr. Thistleton, gave utterance to words of instruction and stimulus. Pastor W. S. Baker, of Staines, gave a well-thought-out address, drawing lessons from the harvest. Mr. Ben Mutimer, whom it was a pleasure for the first time to hear speak in the Master's name, earnestly addressed the meeting on "My God shall supply all your needs," followed by a few words from the Pastor, James E. Flegg, upon "My Father is the Husbandman." The meetings, especially as the day was unfavourable, were very good, as were also the collections.

KINGSTON-ON-THAMES. — The anniversary of this Cause was celebrated on September 16th, when Pastor James E. Flegg preached upon the abiding faithfulness of God to a good company. Several friends spoke of the profit derived from the discourse. The evening meeting was presided over by Pastor John Bush, an old friend of the Kingston Cause. He congratulated them upon the progress made and gave a profitable address on the Philippian Church. Pastor W. S. Baker spoke on the spiritual temple and Pastor J. E. Flegg on an old love story and its lessons (Ruth ii. 16). The chapel was filled at the evening meeting and the services proved seasons of refreshing.

STOW MARKET (BETHESDA).—Harvest home thanksgiving services were held on Tuesday, 15th September. In the afternoon Pastor E. Roe, of Fressingfield, preached to a fair congregation. A public tea followed, at which a good number sat down. At the after-meeting Mr. S. Haddock

(deacon) presided and Mr. R. J. Strickson (deacon) read the Scriptures and offered prayer. Harvest subjects formed the tenor of addresses by Pastors George Banks and W. H. Berry and the Chairman. The choir rendered a harvest anthem and Miss Strickson presided at the organ. The chapel was tastefully decorated with flowers, fruit and mottoes. There was a good congregation in the evening.

BEDMOND, HERTS.—Unfortunately Tuesday, September 15th, was a very showery day, yet several friends came from a distance to our harvest thanksgiving services. Mr. T. L. Sapey preached in the afternoon from Psalm civ. 30, 31, and in the evening from St. John xv. 16, "That your fruit should remain." He dwelt upon the "continuity" of spiritual fruits, contrasting this with the decay of all natural fruits. Next we noticed that the branches derived their life from the Vine and, though all were fruit-bearing branches, yet it was no honour to them, but all the praise was due to the Vine. Lastly, the speaker enumerated and briefly described some fruits—faith, love, peace, hope and loyalty to Christ. The time passed too quickly, but we hope we may have the pleasure of meeting Mr. Sapey again.

PORTSMOUTH (TERWICK STREET, LAKE ROAD).—On Lord's-day, September 13th, Mr. E. Littleton, junr., of Crowborough, Sussex, preached two sermons. In the morning the text was Mal. iii. 16, and the preacher, dwelling chiefly on the blessedness of the communion of saints, said they were met that day to thank God that He had sustained them as a Church for thirteen years, and that some had been so drawn by the fellowship of the Gospel to join and had passed through the waters of baptism, and he was glad to hear they had dwelt together in the Lord and still felt the communion of our Lord and with His children to fill their hearts with joy and gladness, and there were still signs following that the Lord was with us. The chapel was nicely filled. In the evening, preaching from Psa. lxxii. 8, Mr. Littleton spoke on the encouragement to pray in a trustful manner, as the Lord enabled us to do, enumerating many instances of answers to importunate prayer in the Word of God. The friends were pleased also to have Pastor Gossling from Hartlev Row with them. On Monday, the 14th September, the lady members had a well-spread tea awaiting, provided by some of the friends. At 7 o'clock Mr. Littleton preached from Mark ii. 1, last clause, "And it was noised that He

was in the house." This was a sweet discourse, such as Zion's children love, for it was God-honouring, and many went after the meeting to spread abroad the matter. At the close the friends sang heartily "All hail the power of Jesu's name" and, after the Benediction, gradually dispersed, saying as they left, "The Lord be magnified." The collections exceeded the average and were in aid of the Debt Extinction Fund.—**JOHN S. JORDAN, Hon. Sec.**

"WE SHALL SEE HIM AS HE IS"

(1 John iii. 2).

BY THE LATE MR. JOHN STEVENS.

THE first idea is the Object—our blessed Lord and Saviour; He is the theme with John. He was on his thoughts continually, and He is the Person who alone is visible, because He has, with an invisible nature, a visible nature and a public personality peculiar to Himself, being God and man in one beloved Christ, the humanity continuing evermore to be a kind of temple to the Deity and a centre of manifestation through which is ordained to shine the harmonized attributes of eternal majesty in a manner transforming, sanctifying, edifying and perfecting. Here, therefore, when he says, "We shall see Him," it is in His person and character—in His glory and honour—after all the humiliation, obscurity and abasement to which He had been called to submit; He has not gone home to be hidden, but to be better known. He has not withdrawn Himself from the militant Church to disregard it, but to manage its affairs. He has not clouded His glory, because He does not intend it to be known, but because, during our sojourning in dust, we are incapable of enduring the splendour thereof; yet the apostle seems to have an enlivened conception that he should see Him as He is; so that the object of our faith and the subject of our affections is to be beheld by us, for heaven is not designed to be a world of hiding, but of revealing Christ. The revelation present is but introductory to a future ultimate glorious beholding of Him, and the design has added further glory to the Church by placing the Head of the Church in glory in heaven, while a great part of its members for a time remain on the earth. The expression of the apostle, therefore, has in it something very pleasing. We read in it how grace had taken possession of the mind of the ancient venerable apostle. It is one of the happiest features of our Christian pilgrimage when our spirits are inflamed with that heavenly light and love that renders contemplation a delight and anticipation a nutrition to the soul—when we can look out of the windows of our

dull mortality and behold approaching glory by interest of everlasting grace. It is the noble life of the real Christian to take pleasure in things unseen; to familiarize to himself what the world can have no conception of—what the mere professor hears of, but lives without; it is what the genuine Christian relies on, and sometimes derives such exhilarating influence from looking homeward and heavenward, that he seems, as it were, to be in heaven in a moment—to be caught up to the skies in a sweet ecstatic form of observation, consideration, anticipation and admiration.

The apostle's language is fraught with some encouragement, and all that we want is to be baptized into the same spirit, that we may adopt the same dialect from a correspondent feeling. It is befitting men that are standing in sight of the gates of the city. It is a language that indicates an already gained view that affects the mind, causing the soul to break out in holy transport—"I shall see Him." This would not be unless there were some inwrought aid, some spiritualizing influence on the believing, expectant soul. On the contrary, there is another class who would be ready to say, "I hope I shall not see Him; I do not wish to see Him; I feel no particular interest in or about Him; I have nothing to hope for from Him." Oh, this is dreadful! But this is the real state of heart in which the greater part—the far greater part—of the human race is existing; and yet the day of His appearance is nearer than ever; the certainty of His riding down the heavenly road in the cloudy chariot—the certainty of His voice being heard through creation and of His person being present on the throne of judgment—is so great that we are constrained to believe in reality and expect to be there. Thrice happy are those who can say with some cheerful satisfaction that they shall see Him without confusion, and see Him as He was? Oh, no, "as He is."

It appears that there is a design in the mind of God that this beloved and glorious Head of His family should be seen by them all, and they have been taught to anticipate this. We shall see Him, "for we shall be like Him," John says. In this respect the glory of the Saviour is waiting to be disclosed, as the circumstances of the Church advance and the fulfilment of Divine purpose arrives. We behold and see some of the glory of the sun through the moon, and the Church wears some faint glimmering of the glory of her ascended Lord; but what will appear when He in glory manifests Himself will be far beyond anything of which we at present are able to conceive. Then, to "see Him as He is," we must be qualified by such a change as would

capacitate us to bear the glory. The bodies of the Church must therefore, like His own, become glorified and be clothed with immortality. Thus the full import of John's language takes in the results of a resurrection from the dust and of an entire transformation to fit and qualify the members of the mystic body for final communion with their glorified Head. Now, as the fact is not a dubious one, therefore glorious consequences may be firmly anticipated by the humble saint. The designs of the Infinite Mind will never be abandoned and the purposes of Divine grace are sure to be accomplished. The Father having predestinated the Church to be conformed to the image of His Son, the conformity will be sure to appear, and the conformed will be clad in that resemblance which will for ever witness that He is theirs and that they are His. The expression, therefore, that "we shall see Him as He is," shows to us that the Church is to be a witness of the glory of Christ and also a participant in those displays of His character, that so the honour of the Head and Representative should fall upon the represented. This will be the transport and delight of millions when they come to awake up in a conformity to their Lord, and thus to "awake (as David said) with His likeness" and to have bodies fashioned like His own—to be weary no more; to suffer pains and diseases no more; to find no more clogs and hindrances to the devoted affections of the mind; but rather, as a bright mirror, to let in the ten thousand impressions from the centre of heaven and from the manifestation of an Incarnate God. Doubtless the embodied estate of the Saviour will be remarkably impressive on the resurrection state of the Church, so that the medium through which all perfection will be shown and all friendship and holiness revealed will become abundantly causal of the happiness of millions, who will have bodies susceptible of a likeness to His own. In the intermediate state the glory of His person is the pattern of the glory of the saints. In the ultimate state the glory, the splendour and power of His bodily glorification will be imparted to all His brethren, which might well lead the apostle to say, with exultation, "This corruptible must put on incorruption, and this mortal must put on immortality." It was this which led him to exult over death and the grave and to rejoice over the frailties of humanity, which are numerous and burdensome; but faith in the character of God realises the certain removal of all the cumbersome weights of our present state. With one grand sweep the hand of Almightyness will scatter for ever hence the entailments of moral evil, not from the mental powers of

man alone, but from the external vehicle also, in and with which he has thought, and spoke, and laboured, and suffered, and died, but which will have risen and taken its clothing completely superfine, free from all the liability to defect, which have accompanied human flesh and blood through all the periods of our world.

"We shall see Him as He is." It must include the affections fixed. There must be a clearness on this point. The religion of heaven is a religion of love. There must not only be light but love, and the heart being under the governance of all the radiancy of the Divine presence in the saints, this must assuredly bring in all holiness, so that there shall be nothing defective. Though there may be degrees of perfection, there will not be in the lowest degree in the celestial world a spot, a frailty, a fear, or a doubtfulness of the eternal continuance of the unutterable bliss. What height of blessedness is within the reach of the God of our mercies to bestow we shall, perhaps, never know; but this we may safely even now conclude—that it shall be truly enough. To see Him in the beatific vision is to be like Him, because such a view of Christ cannot be enjoyed without creating resemblance, for the very vision brings a resemblance, stamps an impress, forms a character, creates a delight, and brings to a joint participation the glorified members with their all-glorious Head. Shall He rejoice in beholding His brethren safe? Will it give Him no triumph in witnessing the earnings of His bleeding sacrifice and the results of His dying love? Oh, yes! while He takes abundant joy in the recovery and safe arrival of all His ransomed ones, the ecstatic delight of those in whom He sees it will run on parallel with His own enjoyment; so that the Head and the members will drink into one river of pleasure. He will rejoice in them and they in Him for ever and ever. This will correspond with the familiar expression of the Church, "My Beloved is mine, and I am His." The mutual happiness of Christ and His Church is that to which the Gospel theme is constantly directing our attention; and hence, in all our experimental enjoyments, we find, if our souls are right, our Saviour is honoured; if He is exalted, we are not disgraced; if He is crowned, we are advanced; and if to Him we bring our noblest expressions of gratitude and praise, we, in thus bringing, receive the sunbeams of His presence and, walking in nearness to Him, imbibe some happy resemblance of Him with Whom we had associated. We cannot commune with Him without deriving some spiritual benefit from it; the knowledge, the affections, the holy sanctity, will ever rise out of it. In

spiritual intercourse with Him, He impresses His character, conveys His likeness, enstamps His image, and directs our actions; so that it may clearly appear that we have been with Him, have learned of Him, belong to Him, and are anticipating ere long to dwell with Him for ever; then shall "we see Him as He is," without a veil of interception between.

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of my soul."

"HOPE," NORTON STREET,
BETHNAL GREEN.

THE fifty-fourth anniversary of the above Cause was celebrated on Tuesday, September 13th. The weather was a little unpropitious, but we had good gatherings under the conditions. Mr. E. Mitchell preached a very helpful and instructive sermon in the afternoon from Rom. v. 9, "Justified by His blood." Noticing God's order of it, he mentioned (1) the spring of justification—"He was made sin," &c.; (2) the extent of justification—"To all that believe;" (3) the works in connection—James ii. 18.

A goodly number stayed to tea, and the evening meeting commenced at 6.30, presided over by T. Daynes Wood, Esq., who spoke very encouragingly, saying he felt a very warm interest in "Hope," and never felt more at home than there. He had served them many years, and always took delight in so doing. He deplored the sad state of our beloved brother James Clark, and prayed the Lord would graciously sustain him and the family under the heavy stroke of affliction. With reference to the supplies he urged upon his hearers not to run away in the evening if they did not get on very well in the morning; he was not so sure they would get a blessing if they did. After many kindly exhortations and good wishes that we, as a Church and people, might realise much of the Master's presence and blessing, he called upon brother Auckland, who spoke very blessedly from Psa. xxxiv. 5, "They looked unto Him, and were lightened," &c. Mr. Dadswell, speaking on Psa. xxxiv. 6, noticed "An expression of deep-felt need," "Prayer answered." Mr. Tooke took 2 Chron. xx. 12, "For we have no might." The Word was much enjoyed. There were three facts:—(1) A position of difficulty; (2) Condition of perplexity; (3) "But our eyes are upon Thee." Mr. G. W. Clark then rose and told the friends how bad his father was, entreating them to pray that God in His mercy would remove the cloud that hovered over him that he might have His conscious presence, and be slowly weaned from the things of time and sense to cast his all upon Him. He spoke from Psa. c. 3, "Jehovah, He is

God." (1) It is the Church's avowal; (2) It is the central doctrine of the Christian Church; (3) Central point of Christian experience.

A vote of thanks was accorded the chairman, brethren, and all helpers, and a very enjoyable evening brought to a close.
W. R. JOHNS.

ST. ALBANS ("BETHEL").—Thursday, September 10th, was the date set apart for the celebration of the seventh anniversary of our esteemed Pastor, Mr. C. D. Jeffs, and the day will remain in the memory of the Lord's people here for some time to come. The Lord very graciously favoured us with genial weather, and a godly number of friends from our own and neighbouring Churches were constrained to meet together to hear the good news of the everlasting Gospel. The special preacher on this occasion was Mr. H. Ackland, of Shepherd's Bush, who was helped of the Holy Spirit to speak in the afternoon from the words found in Philip. iv. 6, 7, the leading thoughts being as follows:—1. "Careful for nothing." 2. "Prayerful for everything." 3. "Thankful for anything." 4. "Peaceful in all." A large number of friends partook of the tea provided in the interval, and in the evening our brother was enabled to speak to a good congregation from Mark viii. 22—25, the main points in his discourse being—(1) Man and his malady; (2) Means and their measure; (3) The Master and His methods; (4) The miracle and its meaning in its spiritual application. Both afternoon and evening were times of manifest blessing to the people of God, several of the friends testifying of the Lord's presence being experienced through the ministry of the Word. The collections, which were for the Pastor, were slightly above those of last year.—G. W.

MANOR PARK (REHOBOTH).—Commemoration services of the opening of the above were held on Lord's-day, the 23rd August, when the Pastor preached to very encouraging gatherings. On the following Tuesday afternoon Mr. O. S. Dolbey (although feeling very unwell) was helped to preach a profitable sermon. Tea was provided in the schoolroom, to which a godly number sat down. In the evening a public meeting was presided over by Mr. J. M. Rundell and addresses were given by E. White, O. West, and A. B. Tettmar. Their testimonies were blessed by the Lord. The Pastor, J. Parnell, then read the following resolution:—"The Pastor, deacons, members and friends of this Church and cause desire to render their most hearty and grateful thanks to Almighty God for sustaining and continuing goodness in helping them

to begin, carry on, and to complete this house erected for His glory, and the sympathy and liberal help and many encouragements received from dear friends both far and near. May our Covenant God and Father richly reward each and all of them with an abundant blessing, and may it please Him to fill this His house from time to time, not only with bearers of the Word but with His saving, cheering and comforting presence." He also stated that the total cost of the chapel and ground amounted to £2,936 15s., and so well had the members and friends responded that only £653 4s. 9d. is required to clear off the debt that still remains. Collections at these services amounted to £12.—W. R. L.

NORTH ROAD, BRENTFORD.

HARVEST thanksgiving services were held here on Thursday, September 17th, when two sermons were preached. In the afternoon Pastor J. E. Flegg took for his text Titus iii. 5, 6: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord." His divisions were:—(1) The great salvation of God. This is the true cause of the liberty of the sons of God. (2) The gracious methods of God in salvation. It is all of grace, "According to His mercy He saved us." (3) Our experimental knowledge of this salvation "by the washing of regeneration, and the renewing of the Holy Ghost." A radical change is experienced; saved from the filth and dominion of sin; it is a real and true experience—a creating anew by the Holy Ghost. (4) The work of the Lord Jesus Christ is the ground of God's gracious dealings—"through Jesus Christ our Saviour." Every spiritual work within and spiritual blessing must be traced to the Lord Jesus Christ and His great atoning sacrifice. The oil of the Spirit's work is upon the blood of the great sacrifice.

In the evening Pastor T. Jones preached from Psa. cxviii. 11, "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." He spoke of the great and wonderful condescension of God, of His great power, and also of the deep interest that He takes in each one of His people. He divided his text as follows:—(1) The objects of Divine regard—"Them that hope in His mercy." (2) The nature of Divine regard—"The Lord taketh pleasure in them."

Both these sermons were very helpful and profitable, and were much appreciated by those who were favoured to be there. The attendance was good, especially in the evening.

We are glad to be able to report that our beloved Pastor, Mr. R. Mutimer, is now, by the blessing of God, making more satisfactory progress, and we hope and pray that the Lord will grant a full and speedy recovery. We are longing to see him take his place in our midst again, and telling out the wonders of redeeming love and mercy. May the Lord hear and answer our desires for His name and mercy's sake. So prays
E. FROMOW.

ON THE STUDY OF THE SCRIPTURES.

BY DR. WEATELY, LATE ARCHBISHOP
OF DUBLIN.

IN speaking of some of the difficulties in the writings of the Apostle Paul, the Archbishop observes:—

I cannot but attribute a great part of the discrepancy and perplexing uncertainty that has arisen, both on this and on several other points, to the habit cherished by some persons of reading the Scriptures—assiduously indeed, but without any attentive reflection and studious endeavour to ascertain the real sense of what they read, concluding that whatever impression is found to be left on the mind after a bare perusal of the words must be what the sacred writers designed. They use, in short, little or none of that care which is employed on any other subject in which we are much interested—to read through each treatise consecutively as a whole, to compare one passage with others that may throw light on it, and to consider what was the general drift of the author and what were the occasions and the persons he had in view.

In fact, the students of Scripture, properly so called, are, I fear, fewer than is commonly supposed. The theological student is often a student chiefly of some human system of divinity, fortified by references to Scripture, introduced from time to time, as there is occasion. He proceeds—often unconsciously—by setting himself to ascertain not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers; but what aid can be derived from them towards establishing or refuting this or that point of dogmatic theology. Such a mode of study surely ought at least not to be exclusively pursued. At any rate, it cannot properly be called a study of Scripture.

PRITTEWELL, SOUTHEND-ON-SEA ("PROVIDENCE").—Services in connection with the fifty-fourth anniversary of the above Church were held on Tuesday, the 25th August, when we were favoured to hear Pastor E. Marsh,

of Ashford, who was graciously helped in proclaiming the truth as it is in Jesus, taking for his text the 5th verse of the 146th Psalm, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." He dealt with the text thus—(1) Hope; (2) Help; (3) Happiness. This sermon was much appreciated and will not soon be forgotten. Tea was provided in the schoolroom, of which a good number partook. The evening meeting was presided over by our esteemed brother and deacon, Mr. G. Elnaugh, who read and made some excellent remarks on the 40th Psalm; after which Mr. Arkell besought the Lord's blessing on the meeting. Profitable addresses were given by Messrs. W. H. Lee, from a portion of the 17th verse of the 16th Acte, "These men are the servants of the Most High God, and shew unto us the way of salvation;" H. Ackland, from the 13th Hebrews, ver. 13, "Let us go forth therefore unto Him without the camp, bearing His reproach;" E. Marsh, from the 1st Epistle of John, 4th chapter, ver. 19, "We love Him because He first loved us." Our Pastor, Mr. Chandler, then spoke on the following gracious truths contained in a portion of the 23rd verse of the 7th Jeremiah, "I will be your God, and ye shall be My people." The attendance and collections were good, considering the inclement state of the weather, and the friends were specially pleased to welcome visitors from neighbouring and London Churches. After a few words of thanks from the Chairman and the Pastor, this meeting closed with singing "All hail the power of Jesus' name" and the Doxology.—W. J. H.

Aged Pilgrims' Corner.

A SUCCESSFUL meeting at Walton-on-Naze was held on September 3rd. Mr. S. Combridge, of Brighton, presided, and addresses were given by the Chairman and Professor Pite, and Messrs. Johnson, Silvester, Harrison, Cook, Horton, Hose and the Secretary. A hearty vote of thanks to Mrs. Howe, the kind organiser of the meeting, was passed.

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The new *Quarterly Record* contains a portrait of the late Mr. F. A. Smith, with other illustrations, and a variety of articles bearing upon the work of the Society. Copies will be sent, post free, on application. They are for gratuitous distribution among those likely to become contributors.

* *

By the death of Mr. S. K. Bland, of Ipswich, the Society has lost its oldest

and one of its most valued supporters. For sixty-four years he had been an annual subscriber; part of that time he had served upon the committee. He was over ready by voice and pen to forward the interests of an Institution to which he was ardently attached.

* * *

The Benevolent Funds of the Homes are for the purpose of supplying sick and infirm inmates with special comforts and for the payment of medical attendants and nurses. During the next six months these funds will be heavily drawn upon, and the lady visitors would be thankful for the help of friends, so that they may more fully provide for necessities arising during the winter season.

* * *

The lecture on "The Society: Its 100 Years' History and its Friends," with 50 limelight views, can be given in the autumn and winter by Mr. C. W. Selwyn, of the Society's office. No charge is made for this lecture, but a collection is taken at the door.

* * *

No less than 1,675 pensioners are on the books and upwards of £12,000 per annum are expended in pensions, and £2,000 in maintaining the Homes and the funds connected with them. Annual subscriptions, especially of 7s., will be thankfully received.

MR. S. K. BLAND.

FUNERAL AT IPSWICH.

THE funeral of Mr. S. K. Bland took place at Ipswich Cemetery on Monday, in the presence of a large number of admiring friends, many of whom had come considerable distances in order to testify to the esteem they entertained for his memory. The deceased gentleman formerly resided at Beccles, where he acted as co-Pastor of the Strict Baptist Chapel in that town with Mr. George Wright. He laboured earnestly not only at Beccles, but made frequent visits to the surrounding parishes, and was highly appreciated as a zealous and earnest minister of the Gospel. Mr. Bland came to reside in Ipswich in 1879, and from that period until a comparatively few years ago he continued the same kind of religious work, preaching in the various smaller chapels situated in localities many miles from his home. That he endeared himself to large numbers, who listened to his earnest exhortations with pleasure and profit, was evident by the large concourse who assembled at the graveside.

The funeral cortege left the deceased gentleman's late residence, Highlands, Warrington-road, at about three o'clock.

Arrived at the graveside, Mr. J. E. Hazelton, secretary of the Aged Pilgrims' Friend Society, of which the late Mr. Bland was an active and generous supporter, officiated, and after reading the first part of the Burial Service, delivered a very earnest address, in the course of which he said there were two passages of Scripture which had occurred to his mind as being significant of their beloved brother, whose mortal remains they were about to deposit in the grave. The first words were, "An old disciple," and, secondly, "a beloved brother and faithful minister," and a valued servant in the Lord. The large assembly of friends that afternoon bore testimony to the esteem and love in which the late Mr. S. K. Bland was held by all who came into contact with him. They loved him for his own sake and for his work's sake; they loved him for the Lord's sake. Never was an ill word spoken of their late brother, and it could be said of him, as was said by one of the fathers of the Church concerning his dead friend, "I loved him in life, and I loved him none the less in death, for what I loved in him is not dead." Their beloved brother was during the whole of his life a man of great mental activity, and a writer who wielded a very facile and graceful pen. His powers of organisation were neither mean nor small, as his long years of service as hon. secretary of the Suffolk and Norfolk Home Mission testified. He devoted the greater part of his time to the welfare of Suffolk Churches. His ministry always met with much acceptance, not only in the Metropolis, but in other places. It had been the speaker's privilege to have known the late gentleman for upwards of forty years, and he stood there that afternoon not simply as a humble brother in the Gospel, but to represent the Society with which their dear friend was intimately connected—the Aged Pilgrims' Friend Society. He (Mr. J. E. Hazelton) had searched the records, and he found that in the year 1844 Mr. Bland first became a subscriber of that Society. For twenty-five years he was a member of the Board of that Society, and retired owing to distance from London. He also took a warm interest in the work of the Trinitarian Bible Society, and in the welfare of the young; the young and the old of Churches of his own denomination, and his brethren in the town belonging to other denominations, ever met with his warm and brotherly sympathy. The characteristics of their late friend were patent to them all. Never was there a man of more genial disposition. Perhaps he was not very quick at first to enter into conversation, but he was a right good listener. The speaker added that he thought he could see him now,

with that twinkle in his eye which was ever a precursor of some shrewd remark. God had endowed him with a wit which was never unkind, and a wisdom sanctified by grace. They did not meet around the bier of one cut off in the midst of his days: he had attained a good old age. In conclusion, Mr. J. E. Hazelton said they could not but deeply sympathise with all near and dear to their beloved brother—the beloved sons and daughters.

Mr. A. Morling then offered the concluding prayer, and the Benediction was pronounced by Mr. J. E. Hazelton. The inscription on the coffin was:—

SAMUEL KING BLAND,
Died 20th August, 1908,
Aged 86 years.

Reference was made to the death of the deceased gentleman in several of the village chapels in the county, as well as at Ipswich. Mr. Geo. Banks, speaking at Zoar Chapel, Ipswich, on Sunday morning, said his personal acquaintance with the late Mr. Bland covered a period of about twenty-six years, and during that time his uniform Christian character had highly commended itself to him. He had had the pleasure of his company in his (Mr. Banks') own home when in the Midlands, and was impressed with his genial and interesting personality. Perhaps the younger members of the congregation had not had an opportunity of knowing Mr. Bland's intellectual abilities. He was well-read and intimately conversant with a good number of the masters of English literature. As a writer he rendered service, not only to the cause of religion, but also to science, or, at least, to allied subjects. Gifted with a style that was terse and lucid, his prelections were clear and instructive. As a preacher his sermons exhibited careful thought and precision of expression. He was a teacher at whose feet one would like to sit to be instructed in "the faith" and the "deep things of God." Many years of his faithful service was spent in labours of love among Strict Baptist Churches far and wide. In times of perplexity and difficulty he was a wise counsellor and an ever-ready helper to those Cause. Wherever he went he was affectionately spoken of and revered. He was a kind helper to Zoar, and the friends there cherished his memory with gratitude.

BRADFIELD-ST.-GEORGE.—At our monthly Church meeting, held on Sunday, August 30th, the members passed a resolution of Christian respect and appreciation for the long and valued service of our departed brother, S. K. Bland. The words spoken by Mr.

Hazelton at the funeral is the feeling of our hearts concerning him. He was a beloved brother, for we loved him, a faithful minister, a valued servant of the Lord. The Churches of the Suffolk and Norfolk Association have felt the loss of his valued counsel and his willing service. He is nearly the last of the Suffolk ministers who were contemporaneous with George Wright, Samuel Collins, John Cooper, John Foreman, Philip Dickerson, Brown (of Friston), and Brand (of Bungay)—all men of sterling character, honest in purpose and life; good men and true, in the sense the Lord in His grace and love made them good, who by their earnest and faithful ministry served the Churches of their day, and were highly esteemed in love for their work's sake. In Heb. xv, we are told to Remember them that were your leaders, who spoke to you the word of God; look upon the end of their life, and follow the example of their faith.—W. DIXON.

Gone Home.

JOHN ROEBUCK,

a quiet, consistent Christian, fell asleep in Jesus on the morning of Monday, August 10th, at the age of sixty-five years. He was a member of the Church at Chadwell-street for over twenty-seven years, being admitted into fellowship on the first Lord's-day in August, 1881. Born at Endell-street, and being blessed with godly parents, he was brought up to attend the sanctuary, and was baptised at the age of seventeen years by Mr. Harris (Camden Town). After his marriage he and his wife visited New Zealand for a time, and on returning to England they attended the ministry of Mr. Waterer at Hornsey Rise, and later that of Mr. John Hazelton. During the last five years the writer knew him well, and had several talks on good things. He loved the ministry of Mr. Mitchell, which was manifested by his prayers on Lord's-day morning, a service he attended regularly. There was a fragrance in his petitions, which were usually short and yet comprehensive. Our brother had been ailing for years from asthma and bronchitis, but he bore up with exemplary patience. He went to Eastbourne for a change of air, and immediately on his return home the summons came—"Child! your Father calls—Come Home!" Our friend leaves a widow and nine grown-up children to mourn their loss, and our fullest sympathies are extended to them in their bereavement.

D. BUTCHER.

Pictures of the Past ;

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

“That which hath been is now ; and that which is to be hath already been ; and God requireth that which is past.”—Ecclesiastes iii. 15.

OUR readers will remember that our design in these papers is to present from the ancient records which have been placed at our disposal, some accurate pictures of a Baptist Church and its proceedings two centuries ago.

Of what occurred between May, 1708, and March, 1718, no mention whatever is made. Yet events of high importance had happened during this period. Anne died in 1714, and George I. had succeeded to the throne. The dreaded Schisms Bill, which aimed at suppressing all Nonconformist seminaries and schools, had been repealed in consequence of the death of the Queen on the very day when it would have come into operation. The rebellious attempt of the Earl of Marr to overthrow the Government, and to make the son of James II., or the Pretender, monarch of these realms, had, happily for England, failed.

It is curious to reflect that the men by whom these faded records were penned were living when these and other events were happening, and doubtless deeply affecting their social and religious life. Their Church-book, however, tells us nothing of their anxieties and their prayers, or how they received the tidings that the unreliable and vacillating woman they had called Queen had passed away, and that a monarch, who, with all his faults, WAS A MAN, and friendly to the Free Churches, reigned in her stead.

None of these things are stated to have concerned these brethren *as a Christian Church*, whatever their personal and private convictions may have been.

“Far from the madding crowd’s ignoble strife
Their sober wishes never learn’d to stray ;
Along the cool, sequester’d vale of life
They kept the noiseless tenor of their way.”

It might be better for “the cause of God and truth” if the members of our present-day Churches more resembled these their brethren of by-gone days.

But to return. Up to this time it would appear that no brethren had been officially appointed to serve as deacons. But their numbers were increasing. Important matters were impending, and the time had therefore come when this should be done. Accordingly, on March y^e 22nd, 1718, the Church, when duly convened for the purpose, agreed “that it was necessary that some persons should be chosen out of y^e community to

YE WORK AND OFFICE OF DEACONS,

and in order to this they set apart Bro. Goring, Bro. Sparks, Bro. Weekly, and Bro. Haines, that the members might choose two out of these four whom they thought most suitable and best qualified for this great work and business.

"Agreed, also, that their choice should be expressed by all the members noting in writing the names of the two persons they deemed most proper, and that afterwards it should be decided by the majority of the names thus written.

"Agreed that Bro. Thornton and Bro. Child should receive these notes and afterwards make declaration to ye Church as to which two of those that were set apart had the majority of votes; and this without mentioning the names of any who thus voted on one side or ye other.

"Agreed that they should meet on the Friday next following to spend some time in prayer to beg the Lord to direct them in their choice."

A fortnight afterwards, what we should call an adjourned Church meeting was held, at which

"Bro. Thornton and Bro. Child declared to the Church that Bro. Gowing and Bro. Weekly had the majority of votes, and so had been plainly called to this great and holy office.

"The Church then agreed that they would meet on the Friday next following for prayer to God to pour down a suitable measure of His Spirit and grace into these brethren's hearts, whereby they might be enabled faithfully to discharge the great work He hath called them to.

"Agreed that at the first convenient opportunity these brethren should be ordained, according to the order of the Gospel."

Many things strike us in these minutes. The office of deacons is deemed to have been "a great work and business," and "a great and holy office." Their election was therefore a solemn matter, not to be undertaken without much prayer; while "the great work" to which God had called those on whom the choice of the Church fell was also the subject of special intercession that "a suitable measure of grace might be poured into their hearts."

Note, too, that it was deemed Scriptural that they should be *ordained*. How, and by whom, is not stated, nor does any succeeding minute inform us.

With us the appointment of deacons is sometimes an occasion of much anxiety, and attended with not a little painful feeling. Might not it be well if the example of these brethren so many years since were more fully followed to-day?

A CASE OF DISCIPLINE.

"On January 24th, 1719-20, the Church withdrew from Bro. John Faulkner and Sis. Eliz. Cotterell."

This is the first record of the kind. The brother was charged with disorderly walking and contempt of the authority of the

Church in refusing to appear before her when required by her messengers to do so.

The sister's offence was of a graver kind, since not only had she "walked disorderly, but had scandalously reviled her fellow-members as being guilty of covetousness and idolatry."

Thus a hundred and eighty-nine years since, the Church "withdrew these people from her communion." Were they, we wonder, reduced to sorrow by this solemn expression of their brethren's grief at their conduct? Were they restored to fellowship? We are not told. We must, however, commend the Church for her faithfulness, pitiful as is their unfinished story.

Though without a pastor, it was decided on May 24th, 1721, that "they should have

"MONTHLY CHURCH MEETINGS

besides that of y^e Lord's days, in which they would, through Divine assistance, attend to the discipline of the House of God."

It was further agreed that "no person should, at any Church meeting, propose any thing to y^e Church but by y^e Pastor if he be present; and that if any brother or number of brethren should at any time have a matter of moment to propose, in such a case y^e Pastor shall be made acquainted with it as long a time before y^e Church meeteth as the nature of y^e case will bear, in order to his previously considering the same that so he, being the mouth of the Church, may be y^e better capable to speak to it. Signed, Benjamin Thornton (a member). *Witnesses*, Thomas Gowing (deacon); John Child (a member)."

This was doubtless the outgrowth of some recent circumstances which had caused discussion and trouble. It manifests much wisdom. Church meetings, when held on the Lord's-day, should be devoted to spiritual matters only, while the rule that no business should be introduced without previous intimation to the Pastor (or Deacons) is most commendable.

What troubles have not come through crude and ill-considered remarks "sprung" on the members, often by persons who themselves do not understand what they are saying. As a rule, observations which are prefaced by the words "I have been thinking since I sat here," are better unspoken. Such hasty thoughts are never worthy of the attention of others, and often lead to hot and even angry discussion most prejudicial to the peace and welfare of the Church. The precedent set by these brethren in the eighteenth century is well worthy of our attention in the twentieth.

We have now concluded the fragmentary minutes with which this ancient volume is commenced, and which seem to have been designed to record such proceedings only as their writers deemed of special interest or importance. None refer to events that occurred between 1721 and 1754—a period of thirty-three years. From that date they were kept with greater regularity, and their perusal will, we think, prove of value to our readers.



A SABBATH MORNING'S DESIRE.

BY PASTOR EDWARD MITCHELL, CLERKENWELL, LONDON.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits."—Song iv. 16.

VARIOUS opinions have been held and advanced respecting the meaning of the Song of Solomon. To us it is a divinely inspired allegory celebrating the mutual love of our Lord Jesus Christ and His Church. It is principally a dialogue between the heavenly Bridegroom and His bride. From the commencement of this chapter down to the verse before us our Lord is the speaker. He praises the beauties of His bride in words amazing in their grace. While we blush to hear such words applied to such consciously deformed creatures as we are, yet we love right well to hear them. They are exceedingly sweet and precious to our souls. Love ever beautifies and adorns its object, even as the sun's light floods the landscape with beauty. No child is so fair in its mother's eyes as her own, her darling babe. But our Lord discerns in His people the work of His own Spirit. Here is real beauty—the beauty that He loves—for

"To Him there's music in a groan, and beauty in a tear."

Again, the heavenly Lover views His bride in all the loveliness she will one day possess. When the work of grace is completed in her, "He will present her to Himself a glorious church, not having spot, or wrinkle, or any such thing, but she shall be holy, and without blemish." Well may His bride rejoice in the prospect of her wedding morning, when, in the comelines her Lord shall have put upon her, she shall "outshine the sun's meridian blaze," and her communion with her Lord be perfected.

Most commentators regard the first half of our verse as the language of our Lord. Without disputing this we shall, for our present purpose, consider the words as those of the bride. Longing for the presence of her Beloved, desiring fervently that she may enjoy communion with Him, and that He may regale Himself on His own fruits, she is yet conscious of the need of a preparation she cannot herself command, and so first *invokes* the wind to blow upon the garden, and then *invites* her Beloved to come and feast therein.

We notice, then, first, THE INVOCATION: "Awake, O north wind; and come, thou south!" *The Church adopts the figure used by her Lord.* He has likened her to a *garden*, and she employs the same metaphor.

"We are a garden walled around, chosen and made peculiar ground;
A little spot enclosed by grace out of the world's wide wilderness."

Some unhappily ridicule this fine verse; but let those who sneer, consider that it was the Lord Himself who originated the figure, lest they be found sneering at God's own words. The Church is often compared to a garden or a vineyard in the Old Testament; while the people are termed "God's husbandry" in the New.

The metaphor expresses *possession, selection, cultivation, protection, fruits, and pleasure taken therein*. These all agree with the Church, and present matter for profitable and pleasant meditation. But we only notice in passing that the Church is God's own peculiar possession, and that He is assiduous in cultivating and caring for it. "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." He delights in "the plants of His own right hand planting." Blessed, then, are they whom He has planted in the garden of His choice.

The *invocation*, however, claims our attention. The figure is closely adhered to. The plants are principally spice plants—"camphire, with spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." Such plants require the wind to blow in order that by being shaken they may give off their sweet perfume. And as a preparation for the coming of her Lord the Church invokes the wind to blow upon the trees so dear to her Lord, that the air may be laden with their fragrance, and that thus there may be a fitting welcome for Him when He comes into His garden.

The spices represent the graces of the Spirit. How often, however, these languish. Like the plants, which, although heavy with perfume, yield none unless shaken by the wind, so these require the heavenly influences of the Spirit to develop their fragrance in order that it may be diffused abroad.

Faith, hope, and love, as living principles implanted in the soul, can never die, but they need their Author to breathe upon them to bring them into exercise. How often has our experience been as the poet describes:—

"In vain we tune our formal songs, in vain we strive to rise;
Hosannas languish on our tongues, and our devotion dies!"

"Awake, thou north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out," we cry.

The wind is a well-known emblem of the Spirit. The learned inform us that the same word in both Hebrew and Greek denotes both "wind" and "spirit." Thus ran God's command to Ezekiel—after he had prophesied to the dry bones, and the bones had come together, bone to his bone, and sinews, flesh, and skin had clothed them, but there was no breath in them—"Prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live." Our Lord employs this same metaphor in His well-known words—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."*

The north wind is invoked as well as the south. The north, which is cold and nipping, is usually taken to represent trouble. "Cold cometh out of the north," said Elihu, but he also says,

* The Pentecostal outpouring supplies a striking illustration of this figure as applied to the Holy Spirit.

“Fair weather cometh out of the north.” Solomon say, “The north wind driveth away rain.” Gill regards it as the command of Christ for the north wind to cease, or depart, and the south, the warm and genial wind, to blow. But we are rather concerned at the present time to accommodate our passage to the experience and desire of our soul than to dwell on its literal significance. We may, therefore, take the north wind to represent calamities and trials; and the south, as the emblem of the soft and genial influences of the Holy Spirit.

The Holy Spirit's influences are of various kinds and intensity. He comes sometimes as the gentle zephyr, at others as a mighty wind. The boisterous wind from the north is as necessary for our spiritual health and fruitfulness as the more pleasing gentle south breeze. Our Lord knows what will best promote our real welfare. But while God's loving children feel that they desire to enjoy the warm south wind that their praises and thanksgiving may flow out to Him, yet *anything is better than stagnation.* Better that the wild, blustering north wind, shaking the plants and causing them to lose their spices, should blow with all its force than that deadly dullness and apathy should possess the soul.

“Far more the treacherous calm I dread
Than tempests bursting o'er my head.”

The spices of faith, hope, patience, and fortitude are most in evidence when the north wind awakes; while love, gratitude, praise, and thanksgiving are brought forth most plentifully by the blowing of the south wind.

By whatsoever means as shall please Thee, gracious Lord, let the spices be made to flow out, so that our service may be living and acceptable with Thee.

“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 !”

The south wind succeeds the north. After a season of awakening influences, when our souls have been aroused, and our faith and patience tried, comes the warm, genial influences of experienced favour, and love shed abroad in our hearts by the Holy Ghost. That these may rest upon us as we go up to the sanctuary is our longing desire.

(To be continued.)

“THE DIVIDING ASUNDER of soul and spirit” (Heb. iv. 12).—Few seem to understand these words. The *soul* is the vital and intelligent principle of the natural man. The *spirit* is the vital principle of the heaven-born man. Both are in operation in the Christian—and God only can show us which is the piety of nature and which is the energy of the new nature in our religion. A great deal of what is supposed to be spiritual earnestness, is nothing but the religion of the flesh.—*Extract from a Letter.*

“ WHY ARE WE STRICT AND PARTICULAR
BAPTISTS ? ”

AN ADDRESS BY PASTOR EDWIN WHITE.

“ Order my footsteps by Thy Word, and make my heart sincere ;
Let sin have no dominion, Lord, but keep my conscience clear.”—*Watts.*

ON these occasions speakers ordinarily have their topics allotted to them. I, however, have been allowed to choose my subject.

Gladly would I have presented you with a Paper ;* this, the state of my health has prevented. As I am helped, however, I will say a few things in a less formal manner.

“ Strict and Particular Baptists.” The title came into prominence in connection with the Norwich Chapel Law-suit of 1860, when it was contended that the Lord’s Supper was administered in that place of worship in a way that was opposed to the custom of the founders of the Church and the provisions of the Trust Deed. The decision of the Master of the Rolls was in favour of those who had introduced the innovations, and against those who desired that the ancient practice of the Church should be maintained. From that time forth these, and those that see with them, became a separate section of their Denomination—and they have since been regarded as Strict and Particular Baptists, in opposition to those whose Church Order is that of Mixed or Open Communion at the Table of our Lord. We are Strict and Particular Baptists, and we proceed to advance some reasons for our position.

I.

We are enjoined to “ walk even as our Lord walked ” (1 John ii. 6). He, we are assured, was a Strict and Particular Baptist, and in our Church action we do but follow “ in His steps.”

What I have affirmed of the Master, I am sure of, as I stand here a dying man in the sight of the living God. He honoured Baptism. True, He twice fed a hungry multitude ; His miracles of healing were marvels of mercy and power ; thrice He recalled the dead to life ; His mouth was ever open to preach the Gospel to the mixed crowds who wondered at His gracious words.

When, however, He instituted the Communion it was in an upper room, none but His disciples being present. He, therefore, in restricting this blessed act of worship to His own immediate followers, was a *Strict* Baptist ; and I as confidently claim that our other title is also as appropriate to Him, since He preached Particular Redemption, and said of His great sacrifice, “ I lay down My life for My sheep.”

* The substance of a bold and timely Address delivered at the Half-yearly Meeting of the Metropolitan Association of Strict Baptist Churches, held at Brentford, October 6th, 1908. The speaker was suffering from a severe cold, which affected his eyes, and had rendered reading and writing impracticable for some days previously. He, nevertheless, spoke with extraordinary vigour and vivacity, and his testimony was felt to be full of gracious thought and spiritual power. The remaining half, to be given next month, is in many respects more striking.—EDITOR.

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II.

Again, in adhering to our distinctive principles we are following the precedent of the holy apostles and the early Christians, who, in all simplicity and sincerity, obeyed the commandments of their Lord. We are to follow the *example* of Jesus (1 Peter ii. 21). We are to follow the *faith* of those who have gone before (Heb. xiii. 7). This we desire to do, and therefore are Strict and Particular Baptists.

I find that the apostles went according to their Master's instruction, and continued upon the lines which He taught, both in the administration of the ordinances, and in the proclamation of the truth which He gave them to deliver. Particular doctrines were proclaimed, and the Communion was restricted to the proper persons whom our Lord had defined, namely, those who repented of sin, who believed in the Lord Jesus Christ, were duly baptised in the name of the Holy Trinity, and then were added to the Church. Then, and not till then, were any welcomed to the Lord's Table.

III.

We maintain what we are assured is the primitive practice, because I find no hint in the Word of God that this order was ever rescinded.

I once observed at a meeting at Soho Chapel what appeared to stir the hearts of the brethren. What I said, so far as I can remember, was to this effect: that my mind was, at one time, greatly exercised, as I was brought up in the Church of England, and I was influenced thus. Here am I, born in this century. During the time that has elapsed since the Lord went home, many different sects have arisen. Godly men are, indeed, among them, but they practice sprinkling and open communion. Now, I cannot put back the clock of time myself to where it was at the beginning. Shall I not fall in with their views, and as I go with them in some things go with them in all? The thought, however, came, Am I to change because the times are altered; am I to depart from the Word of God because others have done so; am I to be disloyal because others have been disloyal; am I to go from the truth and ordinances because others have gone from them? Much as I may admire their characters, when it comes to these matters we must part. I cannot hold with him who has departed from the truth of God. We, therefore, "maintain" *this*, "the profession of *our* faith, without wavering," because the Word of God gives no intimation that anything is to be altered until our Lord returns. When He gave His commission to go into all the world and preach the Gospel, He added, "Lo, I am with you alway, even unto the end of the world: go ye, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost — teaching them to observe all things whatsoever I have commanded you."

IV.

For several centuries the Master's command was obeyed. Then error crept it; men departed from the truth; baptism by immer-

sion was set aside, and *gradually* the way was paved for the introduction of infant sprinkling, and its attendant doctrinal and practical evils.

Shall we close our hearts to the Saviour's words because others have done so? "No," I venture to say. At first, and for long after, Strict and Particular Baptists held their own—and few and feeble though we may be, we will do so likewise.

V.

Again, we maintain our Denominational position because we feel bound to obey God rather than man, and desire, above all other things, to keep a clear conscience as in His thrice holy sight.

I say it solemnly—that a man who has been baptised on a profession of faith, and who from his heart believes that he thus acted in a way that was pleasing to Christ, if he connives at or sanctions another's disobedience to the Master's command, is as guilty as if he wilfully broke that command himself. I myself feel—and God is my witness that I lie not—that I dare not connive at another's disobedience. I dare not disobey, myself. I dare not set aside what Christ has commanded *me*, nor will I sanction another's disloyalty.

I know the plea that every man's conscience must answer for itself; on the contrary, I say that if you connive at a fellow-Christian's wrong-doing, or his disobeying or ignoring the law of His Lord, you are as guilty as if you disobeyed actually and personally yourself.

(*To be continued.*)

MEN AND NOT ANGELS THE OBJECTS OF REDEMPTION.

A SERMON BY CHARLES HILL.

(*Continued.*)

"For verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham."—Hebrews xi. 16.

OUR attention has hitherto been confined to *the great fact* which our text proclaims—the Incarnation of the Lord Jesus. We have now to consider *the purpose involved*, namely, that He might not only live but *die* in this world, and thus "save His people from their sins."

To suppose that no such purpose was involved would be derogatory to His glory. Everything He did must have had His glory as its ultimate object. Other considerations there doubtless were, but this must have been the paramount one. To glorify Himself that He might glorify His Father was of necessity the primary motive in all that He did.

His purpose in assuming our nature was that—to the glory of His name—He might be able to die for His people.

Observe that He was the only Being *who was born* to die. Was anyone else ever created that he might die but Jesus Christ? The

hand of Deity never framed any creature for death, save Him "by whom all things were made."

We come into the world *to live*. For this great object we pant. No one voluntarily chooses death in preference to life. For his life a man will give everything he possesses; for this he will do and dare anything; and it is only after the direst struggle that he reluctantly consents to part with it. Creation is the great outcome of life and human beings are born to live.

Jesus, however, stood alone in having been born to die. He "was made a little lower than the angels for the suffering of death." The object contemplated by His living was His dying. It was His set purpose to die, though He knew that His death would be such as none other of the sons of man ever endured. He thirsted to be baptised with His death of agony and blood and shame. He hungered for it as the great object of His existence. He climbed the hill that He might place Himself upon the sacrificial altar, and desired with ineffable desire to behold the fierce flames in which He should be immolated to remove the penal anger of God.

That He must suffer and die was thus one great theme of His ministry, and we read of the death—how remarkable is the phrase—that He should *accomplish* at Jerusalem (Luke ix. 31).

"This was compassion like a God, for though the Saviour knew
The price of pardon was His blood His pity ne'er withdraw."

Again, He became incarnate that He might die, and by dying might *destroy him that had the power of death, that is the devil*" (Heb. ii. 14). This does not mean that the devil possesses the power of inflicting death upon the bodies of men at his will. This right God has never resigned. There is, however, a mysterious moral and legal connection between Satan and mankind. Through his agency, "sin entered into the world" by the first man, "and death by sin" (Rom. v. 12). He thus introduced sin into the world, and death is the result.

His power is marvellous. His influences over the sons of men cannot be explained, but at the same time they are too evident to be denied. He seeks to bring all men to ruin and so to engulf them in his own doom. His aim is to bring the same black, blank, unrelieved despair by which he himself is tortured into the heart of humanity.

But He that appeared in the cradle at Bethlehem, and on the cross at Calvary, died that He might acquire the power to resist the influences of His and our Adversary and finally put an end to them for ever.

Who shall despoil Christ of His power? Who shall rob Him of His victory? Who shall make Him less than the monarch of all He surveys? Who shall prevent Him from setting free the countless millions of slaves bound by the infernal chains? None! Christ, who came in man's nature, has all power given unto Him that He might be the conqueror of Satan. He binds the monarch of the world at His feet and makes him do His bidding and His will. He wrenches away from him all power, and makes subservient to

His own glory the efforts and energies of Satanic might. For this He came. God honours Himself by the destruction of Satan. He gathers to Himself the greater glory in the destruction of man's destroyer by the agency of humanity.

Another purpose was the *deliverance of His people* from the position of captivity and wretchedness in which sin and Satan had involved them. Christ became a man that He might do all for His people that was necessary. What a world of meaning is involved in that word "*all.*" What dependent creatures are men and women, and the most feelingly dependent are God's people. They want that for which thousands of people never crave. They want blessings from God for time, death, and eternity. They are always wanting, and they long for that which a loving, sympathising Christ designs and is able to give them. They know the misery and doom that await those that die unforgiven.

The terrible fear and trembling that they experience lest they should perish and pass away into destruction must be felt to be known. They yearn and agonise to obtain the peace and forgiveness which are to be obtained from only one source in the vast universe of creation, and that source is the broken heart of the bleeding Jesus. This alone that can supply the want they seek. His people sigh for fellowship, joy, light, happiness, present comfort, and an everlasting home in the Father's house; and it was to procure these blessings for His people that Christ arrayed Himself in garments of clay, and that He might be All in All to those who are spiritually inspired and have been led to seek Him and place their entire confidence in Him.

(To be concluded.)

THE CRY OF BLOOD.—A "FIFTH OF NOVEMBER MEDITATION."

"The voice of thy brother's blood crieth unto Me from the ground."—Genesis iv. 10.

BUT few of our readers are, we believe, Orangemen, or members of the Secret Society the object of which is to uphold, especially in Ireland, the cause of William of Orange, or in other words, the Protestant religion. Our own knowledge of this remarkable fraternity is so limited that we can pronounce no opinion as to its methods of procedure. This we however *know*, that some of Rome's most stalwart opponents and many of the warmest advocates of the Reformed Faith are to be found among those who belong to it.

November is the month which these hold most dear. On November 5th, 1605, the Gunpowder Plot was discovered. On the same day eighty years later William II. landed at Torbay. They, therefore, connect the season of fogs and gloom with bright memories of these signal instances of God's goodness to the British nation.

We greet these our brethren with much respect, and in some

ways, at least, would emulate their example. We have no intention of attending public worship in peculiar costume, or of being entrusted with pass-words of mystic import, which the initiated only may hear. But we wish from our heart that Protestants were more emphatic in letting their principles be known, and far bolder in denouncing

“The lie that burned our fathers’ bones to dust.”

May Orangemen increase if the defence of Protestantism is, indeed, their mission!

In her admirable “Protoplast”—so beloved by Christians of our section of the Church, sixty years ago—its author, the late Mrs. E. C. C. Baillie—in the article on “The First Death” refers to this subject. Her theme is the resistless plea of the blood which has been shed by the enemies of “the cause of God and of truth.”

“The first murderer was assured by the Most High—‘The voice of thy brother’s blood crieth unto Me from the ground.’ How continually this is proved! By what unlikely means the scent of blood is traced and the offender brought to Justice.

“How fearful is this truth in relation to those who in various lands have persecuted their fellow-men for righteousness’ sake. Every drop of blood so shed utters that solemn word—*Vengeance*.

“Does no such cry go up to heaven for the destruction of Papal Rome? How many has she already slain—and we know not yet the numbers she may add to her ‘red list’ before her final judgment.

“Yet, how little is this heeded. Of old it was said that ‘they whom God intends shall perish, He first permits to be infatuated.’* Did we not assent to the truth of this, we could hardly understand the fearful blindness which of late years has fallen upon the people of England respecting the Apostate Church, with her awful records of cruelty and blood.

“One would have thought that after our noble forefathers had paid the price of our deliverance with their lives, and thus gained our freedom from Papal tyranny, we should have at least maintained the same. But no; although bitter suffering had taught us the principles of Rome, step by step we are giving over our country to her power, and hazarding the danger which her return to supremacy will surely bring.

“For a while the Evangelical Party smoothly whispered that the Roman Catholics were very much *changed* in their principles; that they were now quite willing to be at peace with Protestants; and that, at all events, they could never gain sufficient ascendancy to do mischief in these realms.

“Then followed the unfaltering voice of the Puseyites—as they were then styled—proclaiming their longing desire to be at one with their venerated mother; and the repeated and open apostacy of several clergymen of the Church of England.

* This is a Latin proverb, the author of which is unknown: “*Quos Deus vult perdere, primus dementat.*” *Whom God wills to perish, He first drives mad.*

"Finally, Pius IX., 'the Evangelical Pope,' in 1850, assumed spiritual jurisdiction in this country, and appointed Cardinal Nicholas Wiseman to be Roman Catholic Archbishop of Westminster." At that time, "papal aggression" raised the most strenuous opposition from Protestants of every denomination and class. Now, however, the principle to which our fathers so stoutly objected, is almost universally allowed to work its way without remonstrance.

The recent attempt to parade the Host, or "Wafer-God," in the streets of the capital of the nation over which our Protestant King reigns, is but another instance of what Rome will effect should it ever lie in her power so to do.*

But the blood of the noble army of martyrs will continue to be vocal till its appeal moves the indignation of heaven. "A day of reckoning must come to the harlot Rome, 'drunk with the blood of saints.'

"I love to think of the perpetual, ever-pleading *cry* of this hallowed blood. Earth rings with it, Heaven repeats it, Angels listen to it, God acknowledges it. The weary, way-worn Church in the wilderness says, 'How long?' The spirits beneath the altar catch the utterance and echo, 'How long?'

"And shall not the hour of Rome's destruction come? Yes, it will, 'and that right soon.' Blood shall be given her to drink, for it is her terrible desert. Hear, then the words of Jesus, 'Shall not God avenge His own elect which cry night and day unto Him? I tell you, He will avenge them speedily.'"

"He that hath an ear let him hear what the Spirit saith unto the Churches!"

Finally, we need not be Freemasons to be devoted to "brotherly love, relief and truth;" and may be pure and good in our lives, without addicting ourselves to this "peculiar system of morality, veiled in allegory and expressed by symbols." Virtue and kindness are not confined to Oddfellows, though these are under promises so stringent "to prove themselves worthy of their fraternity." Nor are Orangemen the only zealous Protestants who admire and thank God for the King to whom true religion in England is so deeply indebted.

To champion the cause which he promoted, is the common duty of all Christians in Great Britain and Ireland. Every preacher should give prominence to this theme. Every Sabbath School should have a Protestant Sunday. All teachers should reiterate the evangelical truths most opposed to the errors of Rome. The time for silence has passed. Frank, free, forcible speech is demanded. So shall we turn to holy and useful account, the story of how God delivered our land from the most hateful of all bondage in the years that are past, and intensify the earnest desire that He will perpetuate our religious liberty.

* A few of the above sentences are derived from another source.

IN MEMORIAM: SAMUEL KING BLAND, IPSWICH,
A SERVANT OF GOD.

(Continued.)

Good men have spoiled themselves by attempting too much. As a rule, "the cause of God and of truth" is most efficiently and permanently served by ministers who persistently and exclusively pursue the line of ministry for which they were Divinely qualified.

"Tis not a work of small import the Pastor's cure demands;
The work might fill an angel's heart; it filled the Saviour's hand."

"This one thing I do" has thus been the evident motto of the majority of those servants of God whose memory lives in the hearts of the gracious and godly.

To this rule there are, however, exceptions. On some eminently devoted men the gift of versatility is bestowed and they would be false to themselves were not all their varied talents utilised in the service of God and His Church. Had Morley Punshon been content with his splendid reputation as "the prince of preachers"; had Andrew Read restricted his life-work to his own people, and closed his eyes to the needs of idiots and fatherless children; had Spurgeon allowed the incessant claims of the pulpit to monopolise his time and energy, and refused the work which his College and Orphanage imposed—how much poorer would this sad world have been. All must applaud the way in which such men gave their whole powers to the work of the Lord.

This well applies to him to whose memory these pages are inscribed. His gifts were many, and he grudged no effort needful for their utilization. Thus he made full proof of his ministry at a time and in a sphere which demanded the good offices of a leader of very varied powers.

When, as we judge, about twenty years of age, he was articled to an architect named Wallace, a specious and inefficient man, who is mainly remembered by the unsatisfactory character of the work he left behind him.

With him he, however, seems to have remained for a lengthened period, during which he acquired a competent knowledge of his profession. Ere the engagement ceased he was appointed Supervisor or Clerk of the Works at the rebuilding of the nave of the Church of Saint Saviour's, Southwark, now Southwark Cathedral, about the year 1850.*

* This great and splendid structure, which is close to the Surrey side of London Bridge, is one of the most ancient and noted of the churches of the metropolis. To it the martyrs were brought in 1555 to hear their sentence of ecclesiastical condemnation from the lips of Bishop Bonner. Its monuments and its stained glass windows to the memory of eminent Protestants and other celebrities are most interesting. The way in which Wallace obtained the contract for the work mentioned above was most discreditable, and what was then done had to be undone about fifteen years ago by the rebuilding of the nave. Sir W. Besant, in his "Bell of Saint Paul's," chapter iii., states that quite needlessly in 1850 "the stout old walls of

Of his architectural ability we may judge from the chapels he designed—notably the Martyrs' Memorial, Beccles. He continued to exercise this profession for many subsequent years. Though other duties engaged his attention, we believe that this was the secular avocation for which he deemed himself most fitted and which he practised with the greatest pleasure.*

An ingenious invention which he patented led to his becoming an exhibitor at the first great International Exhibition of 1851.†

CALL TO THE MINISTRY.

He afterwards engaged in a commercial enterprise which proved far from successful. It is probable that the way was thus made clear to him that it was God's pleasure that he should eventually devote himself exclusively to the Christian ministry and the unique service for which he will be so long remembered.

When he was twenty-three years of age, "The Christian Instruction Society" were holding services in a tent on Kennington Common, at which his help was solicited. So well was this his first effort received that other invitations quickly followed, and for eight years he served the Churches as an occasional preacher, with growing acceptance.

CHESHUNT, 1853—1855.

In 1853 he accepted a call to the Pastorate of a Church at Cheshunt, Herts. At his recognition Thomas Jones, then of Chatham; William Allen, of Cave Adullam Chapel, Stepney; Geo. Wyard, of Soho; his early and attached friend Geo. Moyle, who five years previously had commenced his long ministry at Rye Lane, Peckham; and other honoured brethren took part. Here he ministered steadily for about three years.

CHESHAM, 1860—1864.

Four years later he removed to Chesham, Bucks. Here also his Pastorate was comparatively short; but his name was fragrant and he was invariably welcomed by his old friends long after his stated labours among them had ceased.

the ruined nave were pulled down and a thing of ugliness and meanness erected in its place. The Bishop's Chapel was destroyed, as would have been the Lady Chapel as well, but for the courage of one man," George Gwilt, a true architect who had a real interest in the place.

Mr. Bland once told the writer that it was believed by some that Wallace was the prototype of the hypocritical Pecksniff—a character in a celebrated work of fiction which was being issued in parts at the very time (1850) that the work of the restoration of Saint Saviour's was proceeding—in which, as stated above, he took part.

* On April 30th, 1843, he joined "The Anti-Corn Law League," and in the October of the same year connected himself with "The British Association." In both instances the words "Architectural Draughtsman" are appended to his name.

† Our late friend and fellow-student, J. Lewis Keys, told us that his father and Mr. Bland were neighbours in Lisson Grove and that he well remembered this circumstance. The invention, he said, was a process by which ordinary glass was made to resemble porphyry, alabaster, marble or other costly stone.

CO-PASTORATE AT BECCLES, 1864—1868.

On leaving Chesham, his next removal, which affected the whole course of his future life and ministry, took place. The infirmities of age were at this time telling heavily upon the revered George Wright, the senior pastor of the Strict Baptist Ministers in Suffolk, who had served the Cause at Beccles for forty-two years. The help of a ministerial colleague was therefore imperative. Our friend, four years previously, had been engaged *professionally* as architect to the new chapel. This had led to his introduction to the Eastern Counties and to his acquaintance with the aged pastor, which eventually ripened into the most cordial friendship. To him in their perplexity and need the Church and congregation therefore looked, and it being known that his relations with his Chesham friends pointed to the expediency of his removal, he was invited to become assistant minister at Beccles, Mr. Wright himself assuring him that "he knew of no one whom he could more heartily welcome in the Lord."

To solicitations so cordial he could but respond, and he filled the office of co-pastor—always an anomalous one—with credit for four years. Signs and tokens of Divine approval were by no means lacking, though, after a short time, the anticipated fulness of blessing was not enjoyed. Some seals, however, manifested that the matter had been of the Lord.

In 1868 he tendered his resignation, and in 1869 Mr. Wright is again mentioned in the Report of the Association as the sole minister.

It is pleasing to add that, while the ministerial union ceased, the mutual friendship between the pastor and his colleague continued—"nay," as he tells us, "as the end of Mr. Wright's pilgrimage drew on, it increased and was felt at least by me to be growingly precious."

THE UNMITRED BISHOP, 1869—1900.

The conviction at this time appears to have come upon him that he could do more good as a friend and helper of the Churches at large than as the minister of one congregation. He could not but be aware of his peculiar and varied gifts. The needs of his denomination in Suffolk and Norfolk appealed loudly to him. He therefore cheerfully responded when his pulpit labours were sought, and gradually became a recognised guide and counsellor in a large area.

The importance and value of such a ministry at this juncture to the body as a whole can hardly be overrated. The time for its exercise was opportune. The settled pastors who had long borne the chief burden of denominational responsibility were advanced in years. George Wright had been compelled to resign the secretaryship of the Association in 1865, and his more public labours had practically terminated. John Cooper, of Wattisham, and Samuel Collins, of Grundisburg, were advanced in years. R. E. Sears, of Laxfield, though exercising a ministry which was full of promise, was too young to be recognised as a leader by the associated

Churches. Charles Hill, then in the fulness of his splendid powers, stood alone. The other settled ministers, though indubitably godly and fervent in spirit, had neither the natural gifts, the acquired knowledge, nor the moral dignity, which are needful for those who occupy positions of prominence.

Moreover, the educational status of the members of our Churches had greatly improved, and even rustic hearers had begun to appreciate correctness of diction and culture of style in those that occupied their pulpits. The ministry of someone who had observed diligently, read widely and thought deeply was therefore greatly to be desired.

It was soon admitted that our friend's gifts and grace qualified him to fill a peculiar and unique position in relation to his section of the denomination. In 1865 he was received into the Association as Mr. Wright's colleague, or co-pastor. In the Report for this year he is referred to as "our beloved brother Bland, late of Chesham, Bucks," who had been sent by a gracious Providence to share the ministry of our venerable pastor, and who is commended "as a long-tried and faithful servant of the Lord."

In 1867, by the request of the associated ministers and messengers, he submitted his first Circular Letter on "The Christian's Imitation of Christ" to the annual Assembly. In 1870, though his pastoral work at Beccles had ceased, his name appears as a member of an important committee appointed by the ministers and messengers at the annual meeting. He likewise is stated to have seconded a resolution on the question of national education, which had been moved by Samuel Collins, and which affirmed that "Any scheme of national education should be confined strictly to secular knowledge, but that the free reading of the Bible (which is the foundation of England's prosperity), without note or comment, written or oral, should be secured."

In June, 1871, the Association met at Pulham St. Mary, when it was unanimously agreed "that brother S. K. Bland, a member of the Beccles Church, being present, be invited in future to attend its business transactions." Thus, though neither a pastor nor a delegate, his peculiar relation to his brethren was defined and recognised.

Henceforth he became an "institution" among the Strict Baptists of East Anglia, and "Mr. Bland, of Beccles," was known far and wide as a sort of unordained Bishop, on whom devolved "the care of all the Churches." In fact, as the veteran pastors one by one ceased their labours, he and Charles Hill, of Stoke Ash—at that time his attached and cordial friend—came to be regarded as the acknowledged leaders of the cause of the higher Calvinism and Strict Communion in Suffolk, Norfolk and Essex.

It is noticeable how soon his personal views and convictions began to affect the proceedings of the brethren. The claims of "The German Mission," under the direction of his friend Oncken, of Hamburg, received the recognition of the Association, and liberal contributions were made by the Churches on its behalf. "The Baptist Building Fund," "The Baptist Tract Society," the short-lived

“ Baptist Sunday School Union,” and “ The Theological Institution ” at Bury, Lancashire, were also brought before the notice of the Association. At subsequent gatherings, grants of money were voted to “ The Baptist Union ” in recognition of the services of this great community to the cause of evangelical truth, and to the ancient “ Widows’ Fund,” which had generously extended its help to beneficiaries in Norfolk and Suffolk.

In 1879 he removed to Ipswich, partly for family reasons, but very largely that he might the better pursue the work which had been entrusted to him of the Lord.

(To be concluded in our next).

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

NEW MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD.

DESCRIPTION OF THE BUILDING

The building here illustrated has been erected by Messrs. E. Lawrence & Sons, of City-road, from designs prepared by Messrs. Smee & Houchin, Byron House, Fleet-street, E.C., on a fine freehold site in St. John's Wood-road, N.W., and is known as Mount Zion Baptist Chapel. The new site, which is over 200 feet deep, gave the opportunity of planning buildings on a more adequate scale, and full advantage has been taken of providing a completely equipped range of buildings. These consist of a chapel, which will accommodate 600 persons, behind which are two vestries and a third larger vestry, capable of holding from eighty to ninety persons. Beyond these and connected by a corridor, as well as entered separately from the exterior, is the Sunday School, capable of holding an adult assembly of over 450 persons. The classrooms are fourteen in number, two of which are for infants and holding 100 each, while three are for senior classes, holding from twenty to thirty. These may be entered either from the school hall itself or separately from the outside. All the smaller classrooms open off the main hall, either on ground-floor or in the gallery. Those on the ground-floor have folding partitions. In addition there is a librarian's room, which on occasion may serve as another classroom. Separate lavatory accommodation is provided for gentlemen, ladies, boys and girls in various parts of the buildings. Over the vestries is a caretaker's flat, consisting of sitting-room, two bedrooms and kitchen. A separate kitchen for church and school use is provided on the ground-floor, under which is the heating chamber. The buildings have been constructed fire-resisting throughout and the entrances and exits are also planned on accepted

modern ideas. The front entrances are sheltered by a capacious porch, off which is a large central vestibule and two gallery entrances. Further lobbies screen the doors actually entering the Chapel, thus reducing draughts to a minimum.

The plan of the new Chapel generally follows the old, being rectangular but somewhat longer. The galleries, however, which are on three sides of the building, do not extend right through to the end wall, being curved off to give a more spacious effect at the pulpit end. The platform, pulpit and baptistry are all arranged as in the old building. An organ platform has been introduced, however, on one side. Rather a novel feature is a supplementary staircase to the gallery, close to the pulpit, thus connecting the gallery congregation with those in the body. The roof is of steel and supported on steel columns encased in plaster, and is formed on the inside as a plastered, semi-circular, arched vault over the central space, with flat ceilings over the side galleries; specially designed electroliters are a feature of the interior.

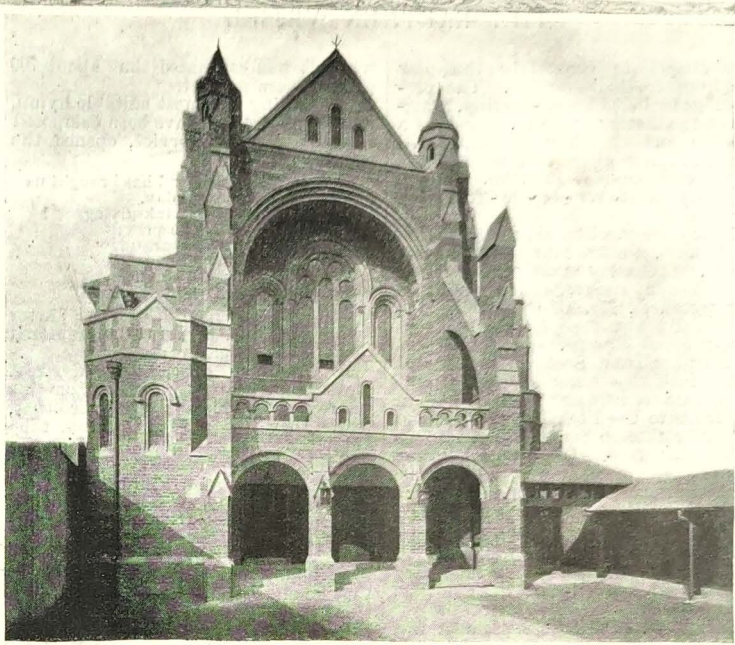
The wall surfaces generally are plastered. Pitchpine has been used for the joinery, including pews and gallery front.

The floor, which is of concrete and formed rising towards the back, is finished with cork carpet fixed direct to the concrete.

The heating is by low-pressure hot water in pipes and radiators. The exterior of the building has been designed in rather a free Romanesque style.

OPENING SERVICES.

Preparatory to publicly opening the new chapel and school premises on the morrow, a special prayer-meeting was held on Tuesday, September 29th, in the



new chapel to consecrate the new buildings to God's service. The proceedings included a soul-stirring, grateful and pathetic retrospect, as well as a humble and confiding prospect. All the glory was given to God. All the hopes were centred in Him. It was certainly a never-to-be-forgotten occasion.

Before the meeting separated Mr. C. E. Grimes, in brief and appropriate words, on behalf of many friends in the Church and congregation, presented our treasurer, Mr. C. C. Harris, with beautifully bound copies of Denham's Selection of Hymns, and the Bristol and Union Tune Book, in an elegant case. Inside the cover of each volume were words of love and thankfulness in reference to the liberality and labours of our brother in connection with our new sanctuary. Our friend—taken unawares—expressed as well as he could his appreciation of the confidence in him and the love shown towards him.

The special services in connection with the opening of the new sanctuary in St. John's Wood-road were hearty, well attended, and augured well for future days. The 30th September was as a glorious summer day, and people came from far and near to join with the Church at Mount Zion to magnify and bless the Lord for His abounding goodness. The building was well filled in all parts for the afternoon service. The people were calmed for worship as Pastor Shinn, of Northampton, led the assembly in hearty thanksgiving and earnest prayer. As he sought for some signal blessing on that day's services, many hearts responded in a deep Amen. Then the congregation joined heartily in the invocation—

"Arise, O King of Grace, arise
And enter to Thy rest;
Lo, Thy Church waits with longing eyes
Thus to be owned and blest."

Mr. Shinn then read and commented upon parts of the 29th chapter of 2nd Book of Chronicles and afterwards sought the blessing of God.

An appropriate sermon from an appropriate text was preached by Pastor E. Mitchell. Taking the words, "We are come unto Mount Zion," for the basis of his remarks, Mr. Mitchell expatiated on (1) the *place*, (2) the *fact*. In speaking of the *place*, the preacher noticed the *foundation* upon which Zion rests—the *defence* or bulwarks, the *glory*, the *worship*, and the *privileges of her citizens*—and, in dwelling on the *fact*, spoke solemnly as to a preliminary question suggested: Have we come to Mount Zion? The sermon was attentively listened to and many expressed their appreciation of it.

Mr. Arnold Boulden presided over a very large gathering in the evening,

when it was estimated that about 700 persons were present.

The singing of a most suitable hymn, which appeared to have been composed specially for this service, opened the meeting:—

"O Thou, whose hand has brought us
Unto this joyful day,
Accept our glad thanksgiving
And listen as we pray;
And may our preparation
For this day's service be
With one accord to offer
Ourselves, O Lord, to Thee."

The Chairman read 2 Chron. vi. ; after which Mr. Ede, of Brighton, implored God's blessing on the meeting.

Mr. Boulden expressed the great pleasure he felt in presiding on this interesting occasion. He rejoiced that, while they had a new building, they did not need a new gospel. Now this building was completed, he felt they might say with the Psalmist, "I will praise the name of the Lord with a song, and will magnify Him with thanksgiving." This was the Lord's doing. He knew their Pastor would continue to proclaim a pure Gospel, and prayed that he might be spared to minister in this new sanctuary for many years. In thinking of the past, he recalled how that the first Pastor, the late John Foreman, was owned of God, and expressed the hope that, as the present Pastor preached the same truths, many might be gathered in and brought to know the Lord; that, while many would find the Word to be food to their souls, sinners might be awakened to cry, "What must I do to be saved?"

The Pastor, Mr. J. E. Hazelton, very heartily welcomed the friends from other Churches, whose presence he regarded as a token for good. They met, he said, with hearts filled with gratitude to Him who had enabled them to erect that chapel, and looked forward with hope and courage to the future, trusting that for many years the ministry of the blessed Gospel might be maintained there. The Church would continue its history in the new sanctuary. They had not come with a new or a modified gospel. They had come with the Articles of Faith, framed by the founders, unchanged. These expressed covenant truth, and it was this truth he desired to preach. In this solemn and momentous work he felt there should be no cloudiness or doubt. People should be quite sure on which side a man was by his own utterances. He desired to put these truths in the forefront, however, not because they were in the Articles, but because they were in the Bible; and he trusted by Divine grace God had written them in his heart. He felt the need of the age was a full proclamation of that full-orbed Gospel which was our Father's glory and our Father's joy. These

truths were the best bulwark against Rome, Ritualism, and New Theologies. A wave of power was wanted in our Churches—the power of the Holy Spirit. This Gospel was one to live by and die by, and he prayed that it might ever sound from the pulpit there till Christ should come again.

Pastor O. S. Dolbey then addressed the meeting from the words, "Zion, which He loved." After referring to the similarity of his theme to the subject preached from in the afternoon, he went on to notice the great and glorious truth of the everlasting love of God to His people. If there was no room in the heart of anyone for the truth of God's everlasting love, such a one needed a new heart. The word declared to Jeremiah, "I have loved thee with an everlasting love," while it was for his comfort, was also for the strengthening of the citizens of Zion. This love was also sovereign. God's love was the grand cause—the love of His people the glorious effect. Mount Zion was also the dwelling-place of God, for had He not said, "There will I dwell"? Mount Zion further was the symbol of immutability—"They that trust in the Lord shall be as Mount Zion, which cannot be moved." The Church was founded upon a Rock, and the gates of hell shall not prevail against her. This immovability applied also to the truths of the Gospel. Then, too, Zion was the birthplace of souls. "For of Zion it shall be said, This and that man was born in her." He hoped their new Mount Zion might be the place of birth of many souls, and that God would prosper her work.

Pastor W. Sinden offered no apology for being present. The engagement was one of long standing, and he should ever respond, if he could, to an appeal made by their Pastor, whom he esteemed very highly for the truth's sake. He believed love in the Lord was the highest form love reached below the heavens. He called upon the people to recognise God's goodness, and congratulated them on having worked so harmoniously and in seeing the result of their labours. He felt the best blessing would be if the traditions of the Church were maintained. He called attention to the declaration of Mr. Hazelton, and affirmed that it was the rehearsal of those things which God had owned and blest. He did not think God intended to gather His people by modern innovations. There seemed to be an idea that some effort, in addition to the sacred means God had devised, must be put forth, and more dependence should be placed on that effort than on the Gospel. He urged to earnest prayer for the minister that blessing might accompany the Word. He himself was often sensible that someone had been

praying for him. The Gospel was the means for manifesting God's elect; this was what was to be expected under a clearly defined Gospel. He knew he could appeal to aged saints that they had found the ministry of the Word a blessed atmosphere; they had felt its vitalizing influence and proved its reviving power. If they could make a change for the better, well and good; but what if they had come to where they could not ascend? With the truth as it is in Jesus, they had come to the end of perfection.

The treasurer, Mr. C. C. Harris, then told of the wonderful way in which God had appeared for the Church and how He had led them, step by step, until to-day the friends were able to praise Him in their new sanctuary. He thought they could join in saying, "O magnify the Lord with us, and let us exalt His name together." They wanted to remain in their old quarters, but the disappointments God permitted were often the greatest blessings. Had they been able to renew their lease, they would not have had the present sanctuary, with all its conveniences. God chose the position, provided the architect, and gave good builders. In the highest terms Mr. Harris spoke of the architect, Mr. Houchin, who had served the Church faithfully, and the builders also, who had carried out the work thoroughly. The neighbours had been courteous and reasonable, so that there had been no unpleasantness anywhere in bringing the work to completion. Though St. John's Wood was famous for its clay, yet, when the builders dug down, they came to a fine substratum of ballast. The friends had lovingly furnished the money, so that now there remained only about \$250 to raise. His prayer was that it might be a place of peace as long as the walls should hold together.

Pastor B. J. Northfield then discoursed on "Things New and Old." The old chapel was a place of happy memories, and he hoped the new one would be. While old friends were retained, he wished that new ones might be welcomed. Some old things were better than new, as the first temple, from an architectural standpoint, was better than the second, and the old theology was better than the new theology. Some new things were better than old, as the new covenant. Some old things passed away, as the former dispensation and also our iniquities; some abide, among which was the Gospel. There was a disagreement between some old and new things, while, on the other hand, between others there was a blessed agreement. Old and new experiences agreed what God had done He was doing. The speaker hoped that in the new building they might have a

renewal of the experiences they had had in the old, and that many sinners might there be born again.

Pastor H. T. Chilvers was glad to have the opportunity to share in their rejoicing. He felt convinced that God had brought them there for a purpose. Preaching was no mere profession, but a passion, and he hoped their prayer-meetings might be meetings wherein there should be born a holy passion. When Zion traveled she brought forth children. The Church of Jesus Christ, he said, was a spiritual constitution, and hence all her functions were spiritual. She was established on love, blood and power, and God had a three-fold practical purpose in bringing men and women to the Lord Jesus Christ and into fellowship with each other, viz. *worship, witness and work*. The speaker opened up the spiritual nature of true worship, showing how only a regenerated soul can render this. The ancient people of God were His witnesses, and so are His believing people now. They witnessed to the truth "as in Jesus"—the truth in a beautiful setting. Truth burnt into the soul would make itself known in the ministry. Then they must live the truth as well as preach it. It was far easier to love the truth than to live it. Sainly lives had a blessed influence. When love had entered the soul, the man could work. Having received, through Jesus, the forgiveness of sins, one came from the shadow of the Cross to work in the name and for the sake of the Lord Jesus.

Pastor H. J. Galley felt it no small privilege to rejoice with the friends in the goodness of God. Coming along, the thought occurred to his mind, "*Beautiful for situation*;" when he looked at the building he thought it was "*beautiful for elevation*;" and when, touched with the spirit of devotion, within the building he felt "*beautiful for conversation*." Adverting to some remarks made by Mr. Harris, he said the sovereignty of God in geology was suggested, and from this he led "*up to sovereignty in salvation*." He spoke of the quarry of nature, whence the living stones were brought, the power by which this is accomplished—the Gospel of Christ—and how they are polished for the temple of God. He uttered words of warning to thoughtless ones and spoke encouragingly to such as were seeking. He prayed that God would use them as quarrymen, and that they might work together harmoniously.

A few words from Pastor J. E. Flegg on "Thou art the same" brought to a conclusion meetings which were most profitable, and which will live long in the memories of all who were privileged to be present.

The collections amounted, with donations, to £102. JAMES E. FLEGG.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. HALF-YEARLY MEETINGS AT BRENTFORD.

THE half-yearly meetings at Brentford on the 6th of October were fairly well attended, unity of spirit prevailed, and the utterances of the brethren, who spoke from selected subjects, were profitable and edifying.

The business meeting of the afternoon was presided over by Pastor T. Jones. A portion of Scripture having been read, prayer was offered by Pastor E. Mitchell. The Chairman felt it was a matter for thankfulness that in the enjoyment of health so many were able to be present. He voiced the sympathy of the Pastors and delegates with the brethren who, owing to illness, were unable to join in these gatherings, and trusted that throughout the meetings there might be a realisation of the presence of Christ and the power of the Spirit.

Several faces were missed, among them being our esteemed treasurer (Mr. Fricker), the Pastor of the Brentford Church (Mr. Mutimer), and also brethren Tooke and Clark. To these the Secretary was requested to convey the sympathy of those assembled.

Pastor James E. Flegg was chosen as President for the ensuing year, and Pastor E. Mitchell as Vice-President, and the following friends were elected to serve on the Committee:—Messrs. Abrahams, Appleton, Armstrong, Baker, Bush, Cooper, Easter, E. W. Flegg, Galley, E. E. Jeffs, Parnell, Sapey, Tooke, West, and White.

It is hoped that the appeal made by Mr. Looseley for increased interest by the schools in the work of the Sunday-school Committee will not be in vain. It has been decided to hold a Scripture Examination in December, and particulars can be obtained of the Secretary to that Committee.

Pastor T. Jones spoke of the work of the Home Mission.

It was agreed to request the Churches at their prayer-meetings on November 2nd to make special reference to the evils of Pomanism, Ritualism, and Rationalism; and a resolution expressing appreciation of the Prime Minister's action in preventing the elevation of the Host in the Roman Catholic procession was unanimously passed.

The Church at Mount Zion, St. John's Wood-road, invited the Association to hold its annual meeting in their new sanctuary, which invitation was heartily accepted.

Everything was done for the comfort

of those staying to tea by the friends at Brentford, and their kindness was much appreciated.

The evening meeting commenced at 6.15, and the Vice-President having read Psalm cxxii. prayer was offered by Pastors Sapey, E. W. Flegg, and Easter.

Pastor J. E. Flegg called attention to the work of the Home Mission, and urged that something should be done with a view to securing a regular income, when Pastor E. Rose suggested that deputation work should be undertaken, and it was arranged to act upon this suggestion.

The Chairman delivered a brief and timely address in reference to current topics, after which Pastor E. White, who, though still weak from his recent illness, spoke with much animation and fervour upon the subject announced—Why are we Strict and Particular Baptists? He dwelt for a little while on the origin and meaning of the title, and then noticed *inter alia* the following reasons:—Because the Lord Jesus Christ was such, and so were the apostles. There was no hint given in the New Testament that this primitive order was to be changed. Because for centuries this order did prevail in the Church. That we wish to keep a clear conscience in the sight of God. Because our creed and our practice are consistent. Because the least departure leads to further departure. Because we dare not change.

Pastor E. Mitchell followed with some exceedingly profitable observations upon "The Need of the Holy Spirit's Power in our Ministry," when he showed how essential is this power in order to an insight into the Word, and that the exercise of gifts bestowed might become spiritually profitable.

It was felt that the departure from the usual custom of having a sermon on the occasion of the half-yearly meeting was justified.

The collections amounted to £6 1s. 6d.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on September 23rd, when two sermons were preached by Mr. John Bush. The afternoon subject was Ephes. iii. 16—19, which was described as one of the most remarkable of the remarkable prayers of the great apostle. With liberty the preacher dwelt upon the love of Christ to the delight of those who heard him. After tea the chapel was well filled with most attentive hearers, who listened to another most encouraging sermon from 2 Sam. xiv. 14, when Mr. Bush dwelt very graciously and fully on the means God devises whereby His banished are not expelled from Him. The chapel was adorned with fruits and flowers, the special character of the meeting being in no wise lost sight of

by the preacher in his sermon and in selecting the hymns.—H. B.

TOLLINGTON PARK.—The thirty-first anniversary of the Church was held on September 20th, when two excellent sermons were preached by Mr. W. Brazier. On the 22nd, Mr. F. C. Holden preached from Psa. xvi. 5, "God is in the midst," &c., when he was helped to open it up so that many received a blessing. A good company partook of tea, after which the evening meeting was presided over by Mr. J. M. Rundell, who, after the reading of the Word and prayer, made some appropriate remarks. Addresses were given by Mr. W. Brazier from 1 Sam. xxiii. 16; Mr. Holden, Psa. cxxxii. 15; Mr. Lowrie, Matt. xiv. 22. Mr. Sandell also gave us a few words of exhortation and counsel. "All hail the power of Jesus' name," &c., and prayer brought the meeting to a close. Collections were good.—T. E. M.

EAST HAM (STAFFORD ROAD, KATHERINE ROAD).—Very interesting and profitable services were held at the above place of worship in connection with the nineteenth anniversary on Tuesday, September 22nd. A God-glorifying sermon was preached in the afternoon by Mr. J. E. Flegg, of Hounslow, on the words in Gal. vi. 14. After tea the evening meeting was presided over by our esteemed friend Mr. Birkitt, of Bethnal Green, who read Psa. xl. Mr. Gull sought the Divine blessing. Well thought out and very edifying addresses were delivered by Mr. Ackland from "Behold, I come quickly: hold fast which thou hast, that no man take thy crown;" Mr. J. Easter, 1 Cor. i. 2, "Unto the Church of God;" Mr. J. E. Flegg, Prov. xxv. 25; and Mr. J. Jarvis "Moreover concerning the stranger." A most encouraging report was read, which showed that the Lord had helped and sustained the Church during the past year.—ONE WHO WAS PRESENT.

BRADFIELD ST. GEORGE.—Harvest thanksgiving and mission services were held on Sunday and Monday, October 4th and 5th. Mr. W. Dixon conducted the services on the Sunday. Mrs. F. Cook, of the South Indian Mission, gave an address. In the afternoon and evening these services were largely attended. On the Monday Mr. J. W. Wren, of Bedford, preached in the afternoon from 1 Cor. i. 9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." About seventy were present to tea. The meeting in the evening was presided over by Mr. G. Cobb, who gave an interesting address upon the offering of the firstfruits in Lev. xxiii. Mr. and Mrs. F. Cook gave some en-

couraging accounts of the work in South India, trusting the visit of missionaries from the field of labour will keep the missionary fire alive. Mr. Wren also spoke of the work, saying he felt sure they had in Mr. and Mrs. Strickson and Mr. and Mrs. Cook godly persons, who preached the Word of God to the people in India. Mr. W. Dixon very heartily thanked the friends present from neighbouring Churches who had come to help. The Bradfield friends were few and most of them working people, and were much indebted to friends who came to help on these occasions. Collections amounted to £8, which will be divided between the Suffolk and Norfolk Home Mission and the South Indian Strict Baptist Mission.

PROVIDENCE, HIGHBURY PLACE.

An event of unique interest took place on Wednesday, October 14th, when a "re-union" of old scholars and teachers was convened by Mr. H. Adams, the superintendent. Invitations had been sent to friends who were connected with the school at any period since its commencement in 1862, and the response was very gratifying. Many of the former scholars and teachers are scattered over the United Kingdom, and some are across the seas in Teneriffe, Persia, Australia, New Zealand, India, Africa, and the United States. Touching letters, full of grateful reminiscences and affectionate tributes, were received from those unable to be present. One from a great sufferer, at the point of death, conveyed as her last message the blessed testimony, "God is love." The flowers for decorating the platform were sent by an old scholar now in North Wales.

Light refreshments were served from 7 to 8, and a happy hour was spent in mutual greetings. At 8 o'clock the friends assembled in the chapel, and listened with deep interest and pleasure to addresses by four ministers of the Word at one time associated with the Sunday-school—Messrs. H. S. Boulton, W. Chienall, H. M. Winch, and H. J. Wileman. Their recollections of early teachers enforced the truth, so often overlooked, that God graciously uses consistency of character rather than brilliancy of gift to make life-long impressions on the minds of the scholars. Words of welcome were given by Pastor W. H. Rose, the esteemed secretary (Mr. H. Pyett), and the colleagues of Mr. Adams in the diaconate—Messrs. White, Peacock, and Lawrence. Impromptu speeches were made by Messrs. Copping, Joyce, Mitchell, and Whittaker.

A very pleasing feature of the proceedings was the presentation to Mr. Adams of the Sunday-school Union

Diploma of Honour for thirty-three years' continuous service as librarian, secretary, and superintendent. Mr. Inskip made the presentation on behalf of the Union in warmly appreciative terms. Mr. Adams feelingly acknowledged the thoughtful regard which prompted the application for the Diploma, and also the love expressed by the officers and teachers in having it suitably framed. Appropriate reference was made to the quiet, unostentatious service in the home by which it had been made possible for Mr. Adams to give so much time and energy to the work of the school.

The meeting closed with the singing of "Blest be the tie that binds," and the prayer that, through God's rich grace, all might be re-united in that city "Where no foe enters and whence no friend departs."

BETHESDA, IPSWICH.

SPECIAL services in connection with the Pastor's fifth anniversary were held on Sunday, September 13th. Pastor H. Tydeman Chilvers preached eloquent sermons morning and evening to good congregations, and in the afternoon gave a special address to the scholars and teachers in the Sunday-school and Bible-classes.

On the following Wednesday the annual harvest thanksgiving services were held. An address was given in the afternoon by Pastor H. J. Galley, of London, from Psa. cxlv. 8, 9, touching upon the goodness, the generosity, and the graciousness of God.

A tea was afterwards provided in the schoolroom, to which upwards of 140 sat down.

The evening service was well attended, Mr. F. T. Newman, of London (an old friend at these gatherings) being in the chair.

The Church secretary (Mr. A. E. Garrard) gave a report of the past year's work. He mentioned it was five years since Mr. Chilvers first came to work amongst them, and that God was still blessing his labours in their midst. Twenty-eight members had been added by baptism during the last twelve months, and there were at the present time 396 names on the Church books. He also spoke of the various organizations they had, and of their satisfactory progress.

The Chairman followed with a short "gospel harvest" address, after which Pastor W. Leggett, of Otley, in a very able manner spoke from Ruth ii. 9, and said how important it was there should be the sowing time as well as the time of harvest, and how necessary it was that we should all plough a straight line.

Pastor Galley in his address spoke on the importance and necessity of prayer,

and pointed out that no prayer meant all care, but all prayer meant no care, and that through prayer came peace, power and plenty, basing his remarks upon Phil. iv.

Pastor H. T. Chilvers, in a few words, said how thankful he was to God for the past year's mercies, and for the spirit of prayer manifest among the people, and mentioned that all blessings of a spiritual character came through the Lord Jesus Christ.

GEO. E. DALDY.

WHITTON, IPSWICH (BETHESDA MISSION).—The annual harvest thanksgiving services were held in the Granary, Church-lane, on Tuesday and Sunday, September 15th and 20th. The former meeting was addressed by Pastor H. Tydeman Chilvers, who spoke earnestly from Lev. xxiii. 10, especially urging the people to bring of their very best, and offer it as a thank-offering to God for His wonderful mercy. The place was quite full on this occasion, every available seat being occupied. The Sunday service was also well attended, and was conducted by Mr. H. Cook, of Ipswich, who delivered a most telling address. The Granary had been very tastefully decorated for the occasion by the village residents.—GEO. E. DALDY.

TUNSTALL.—Harvest thanksgiving service was held on September 20th, when three sermons were preached by Mr. Dennee. In the morning the subject was "God-given bread;" in the afternoon, "The joy of harvest;" and in the evening, "The Royal harvest home." Many found it good to be present, and it is hoped that the seed sown may bear fruit. At the branch chapel at Hoyton, on October 11th, in the afternoon, Mr. Dennee also preached harvest home sermon, the subject being "Wheat safely garnered;" and at Eyke, in the evening of same day, he preached from Psa. ciii. 2.—G. GARROD.

BETHERSDEN, KENT.

THANKSGIVING services were held on Thursday, October 8th, and truly it was a time of thanksgiving, not only for the ingathering of the precious fruits of the earth, but to recognise the goodness of the Lord at the close of the Pastor's first year of labour, and for the opening of the new schoolroom, the gift of Mr. T. H. Pearson.

The services commenced at 2 o'clock with united praise and prayer. After a word of welcome and reading of the 65th Psalm by the Pastor, prayer with thanksgiving was offered, voiced by brethren H. J. Walter, D. Catt, A. Pearson, and H. Andrews. Brother E. Mitchell then ascended the pulpit, and after reading Psa. cxlvii. and fervently

pleading for the blessing of the Lord on this little Cause, delivered a precious discourse on the relief, the satisfaction, and the triumph of our beloved Lord in those words, "It is finished!"

Oh! how near the Master seemed as His beloved servant opened up the truth of His perfect humanity and divine essence. God to save, and man to suffer and sympathise; the brother born for adversity, and the God to deliver from it all. Blessed season! for the Lord Himself was there.

At the close of the discourse the Pastor called upon Mr. Pearson to open the new schoolroom, who responded with a few well-chosen words, telling the joy of his soul as he laid this gift at the Master's feet for the benefit of the rising generation. The Lord hear the fervent pleading for teachers and taught with which brother Mitchell closed these services.

The well-spread tables in the schoolroom were speedily surrounded, and an overflowing gathering in the chapel, into which the school opens, were soon supplied by willing helpers.

Tea over, at 6 o'clock the chapel was well filled as the chairman (Mr. H. J. Walter) took his place. After reading Psa. cxii., Mr. Baker, of Sturry, sought the blessing of the Lord on the meeting.

Responding to the call of the Chairman, Mr. Pearson then spoke of the pleasure it gave him to see the desire of his heart accomplished—a desire stirred many years ago from the words, "I have set before thee an open door," &c., and at the close of his brief address presented to the chairman of the trustees (Mr. W. Jarvis) the Deed conveying the property to the Church, so long and faithfully served by his beloved father in the years gone by.

Mr. Jarvis suitably responded, and, at his request, the congregation sang the Doxology.

The meeting was then addressed by Pastor A. Andrews (Maidstone), Mr. D. Catt (who at the close of his address presented Mr. G. Jarvis, the superintendent of the school, with a handsome Bible to commemorate the occasion), and Pastor E. Mitchell.

The Pastor then announced that the collections for the day amounted to £9 11s. 4d. The balance due to the Treasurer for the furnishing of the new schoolroom, and heating both this and the chapel, was already £50, and "extras" were yet to be added. On asking the friends for promises toward this amount (to be met on or before the Centenary services to be held in June) £28 18s. was readily promised by those present, including £10 promised by Mrs. Marsh from her work basket. The Pastor warmly thanked all his fellow-helpers in this little Cause, and especially in connection with these

services, which had to be somewhat hurriedly closed by the Chairman owing to the distance from the train.

Should any reader feel disposed to send a little help to this feeble Cause, who has so nobly responded to the call in these services, it will be thankfully acknowledged by Pastor E. Marsh, "Claremont," Bethersden, Kent.

WANDSWORTH COMMON (CHATHAM ROAD).—The thirteenth anniversary of the Sunday-school was celebrated on Sunday and Wednesday, October 11th and 14th, the services on each occasion being of an exceptionally bright and cheerful character. Mr. W. J. Styles was the preacher on the Sunday and was listened to very attentively and enjoyably as he extolled a precious Christ to a good gathering of hearers, morning and evening. In the morning he based his remarks upon Eccles. xi. 6, "In the morning sow thy seed, and in the evening withhold not thine hand," etc., which appealed very much to those of us who are labourers in the Sunday-school. A similar text was chosen for the evening—"Behold a sower went forth to sow," and again very much encouragement was given to the teachers in their work among the children. In the afternoon Mr. Styles addressed a full schoolroom of scholars and friends upon "Thy word have I hid in my heart, that I might not sin against Thee," and, speaking of the inspiration of the Bible, referred to it as the "best Book in the best place for the best purpose." Several anecdotes were mentioned, which enforced the teaching referred to. This meeting was thoroughly enjoyed, and it is sincerely hoped that the speaker experienced the same measure of spiritual enjoyment which he was the means of imparting to others. At the Wednesday meeting the same degree of spiritual enjoyment was experienced, all the speakers entering into the spirit of a Sunday-school anniversary and addressing their remarks to that end. Mr. Perrott, who occupied the chair, evidently enjoyed the singing and gave many occasions on which the children (big and little) could unite in hearty praise. The following brethren gave suitable and instructive addresses:—Mr. Abbott: Garden of Sin (Eden), Garden of Sorrow (Gethsemane), and Heaven (Paradise). Mr. A. Vine referred to the meeting as being representative of the "South-western Auxiliary of Strict Baptist Sunday-schools," each speaker representing one of the schools in the division, excepting Mr. Goodenough; he also spoke very feelingly from the words, "They that seek Me early shall find Me." Mr. Goodenough: "These are the servants of the Most High God,

which shew unto us the way of salvation" (Acts xvi. 17). Mr. Kevan: "Thou art weighed in the balance and found wanting," giving us an object-lesson with balance. Mr. Newman, who addressed the meeting last and whose time was all too limited, spoke of the success of a children's prayer-meeting which is held at a Strict Baptist chapel. This brought an enjoyable evening to a close, and a measure of praise must be accorded our superintendent, brother Baxter, for the singing of the children who were under his leadership.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

On Thursday, October 8th, large gatherings convened in "Zion," New Cross, in connection with the departure of Mr. Walter Gray for India.

Pastor B. J. Northfield, of March, Cambs, preached an able sermon in the afternoon, his subject being the sending of Paul and Barnabas by the Holy Ghost—"Go at the Spirit's bidding, and go with His blessing." There was freshness about the discourse and a heavenly fervour in his prayer for the missionary-elect.

The Lord's Supper followed the sermon, which was conducted by the missionary's father, Pastor S. Grav. An address was delivered by Mr. W. G. Gray upon "Abiding in Christ's love, in the pathway of obedience." Prayers were offered by Pastors J. Bush and S. Gray.

Pastor J. Bush presided at the evening meeting, the assembly being an impressive one. We were led in prayer by Pastor F. Fells. A few gracious words were spoken by the Chairman appreciative of the afternoon's message and introductory to the supreme business of the evening. The Chairman asked the missionary-elect the usual questions—all at once.

Mr. Walter G. Gray then gave a good triple account of himself. Though not speaking with the voice of a plausible Pharisee, he could not profess to have been a prodigal son in the far country, but there had been a very definite coming home to God. "There is no tragedy lying behind in my life," said he. "From my earliest days I have been under the influence of Divine things. The prayers of my saintly mother have availed much. I have learned to love the Christ who is my father's boast and song, and am learning to serve the same Master as he has served for so many years. No, there is no tragedy lying behind; it is far too

bright for that. My home has been the sanctuary in which I have grown in grace, and am confident that He which has begun a good work in me will perform it unto the day of Jesus Christ. There has been no romantic development in my Christian life. Mine has been so gradual a conversion as hardly to be perceptible. The story of my conversion is just as mysterious as the blowing of the wind where it listeth, but just as natural. The sanctity of home influence, the fellowship of the people of God, the ministry of my own dear father, have all combined to bring about in me a change of heart. The burden of sin I felt, but the fact of the Cross was not unknown. At an early age I was able to say with confidence, 'My spirit beareth witness with His Spirit, that I am born of God.' My confidence was justified by my joy in God and my desire to serve Him. For a long time my joy was kept a secret, but at last, knowing Christ's wish concerning me, I found the satisfaction of obedience. I spoke to dear father about baptism, only to find that my elder brother and one sister had already sought the same. One Lord's-day in July we were all three immersed, upon a profession of our faith in the Lord Jesus. It is true that nothing short of an infinite power revealed in Christ can change the hearts of fallen men; but when I think under what circumstances my life has been lived, and the holy influences that have been brought to bear upon me, I do not wonder that I have been led to realise that 'none but Christ can satisfy,' and that my life would indeed be empty if Christ did not live in me. From the first I have felt that I am saved for *something*; not saved merely that I might not suffer the just penalty for my sin, but saved to serve; not saved merely to enjoy the blessing that the Cross of Christ affords in my own heart, but saved to be a herald of the Cross; not saved that I might go to heaven alone, but that I might take others with me, as a result of service. From the time I first tasted the sweets of salvation I longed to be in the vineyard. I found I could not be truly happy without I was serving the Master; the more I did, the more I wanted to do. Well do I remember giving my first address in the open air; it was just outside our own chapel at Brighton. My brother and I conducted the service between us. It was a memorable occasion. Very timorously I commenced to speak about 'sin' as my subject, and, in spite of tremendous nervousness, I de-

rived from that service sufficient impetus to try and try again. My first sermon was preached at my own church in Brighton, my text being, 'Truly the light is sweet.' In all my successes and failures the service of God from the first has ever been the chief source of joy in my life. Blessing has attended my efforts. God has smiled—that is sufficient for me." Mr. Gray gave some interesting cases of conversion, which were seals to his ministry. "My call to missionary work," continued he, "goes back to the time when first I became a disciple of Christ. When peace and joy entered my heart, almost simultaneously I had a longing to carry the message of the Cross to the heathen. India has always been upon my heart. I am convinced that, in answer to much prayer, Christ points me to India. All my thoughts seem to have a relation to that country. I would go, not feeling my own efficiency but Christ's sufficiency for any emergency. Wherever He leads me I hope to have grace to follow. In preparation for my work in India I have spent three happy years at Harley College, concluding with one year's medical training at Livingstone College." Proceeding to speak of his doctrinal position, Mr. Gray said: "I only know of one Gospel that is worth preaching. At Harley College, in the principal Lecture Hall, these words are to be seen in large golden letters: 'We preach Christ, and Him crucified.' This I intend to do in India. Man, as a partaker in Adam's transgression, is a fallen sinner. He has not only sinned against himself—for he has sinned against his real nature, or against his highest interest—but against God, who is pure and holy, and Who made him pure and holy too. Sin has alienated man from God. I do not believe that sin is only an aspect of good, as some say; I cannot believe that good will be the final goal of evil. Sin is sin, and can only be justly dealt with as it is punished, and man's only hope to escape the punishment that his sin deserves is to be found in Christ Jesus, who suffered in the sinner's stead. Faith in Christ as the sinner's only Saviour is necessary, in order that the joy of His salvation may be realised. That faith is a special gift imparted by the Holy Spirit. We are saved by grace . . . 'not of works, lest any man should boast.' I believe that God has a chosen people in all parts of the world, and that Christ shall receive all that the Father hath given Him."

Just here the assembly signified its

unanimous confidence in the speaker, in response to the Chairman's request, who immediately extended the right hand of fellowship to the missionary and affectionately bade him God-speed, wishing him much of the Lord's presence and abundant success in his labours for the Lord in the vineyard of heathenism.

Pastor W. H. Rose offered the Ordination prayer—tender, full, adoring and earnest.

Pastor Philip Reynolds then gave the "Charge," and a truly unique and uplifting address it proved. The foundation words of the charge were: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father." The glory of soul-conversion was shown to outshine the miracles wrought by Christ upon diseased bodies. This "greater" work is to last to the end of the age—the "greater" works must be wrought without ostentation. "Those works are possible through Christ, who calls you to be a co-worker with Himself. The new theology has prattled about our becoming 'little Christs,' but Jesus said that His servant should do 'greater' works than He." Mr. Reynolds spoke many kindly words, prompted by the cordial friendship existing between himself and the missionary's father and family, and he spoke many kindly words in a manner and style his very own. Referring to the statement to which he had listened from his young brother, he said, with melting pathos, "Would that it were my boy!"

Pastor S. Gray followed. He said: "I feel like sighing all the time, yet I feel like singing all the time. How can I do other than sigh, seeing I am about to part with a dear son, who has never been anything but a joy to me? May the Great Father, who sent His own and only Son into the world, help me to bear it—and my dear wife. But I feel like singing, for my son is devoting himself to the noblest of all services. Is there a dignity so great as that of the missionary? The seventy were ambassadors of Christ, but the twelve were something more. And the missionary is something more than the ordinary ambassador, as among David's brave captains 'the first three' stood alone by themselves. Is there a life so Christ-like as the missionary's—so unselfish? Is there a service quite so blessed as the missionary's? We all live to make known the good news, but he tells the news to those who never heard it. We are con-

cerned that God's glory should be given to Him; but the missionary impresses upon the idolater how mistaken he is to be giving the glory due to Jehovah to graven images; he expostulates with him upon his folly and he cries, face to face with the culprit, 'Give unto the Lord the glory due unto His name; bring an offering and come unto His courts. O worship the Lord in the beauty of holiness; fear before Him all the earth.' Is there a vocation quite so enthusing as that of the missionary? Christ's express promise to him is, 'Lo! I am with you all the days,' and he goes forth in response to the insistent, persistent 'Go ye' of the Lord of all nations. How can I fail to feel like singing, seeing that this dignity, this Christ-likeness, this ministry, this vocation, will be his whom I love, with fatherly pride?"

Mr. Ernest S. Gray, who was doubly a brother to the centre of interest, then spoke some singularly appreciative words in a brotherly way. He couldn't endure to be an absentee on such an important occasion, or to be quite silent. "In future days," said he, "my brother will be painting this evening's scene with the brush of memory, and I shouldn't like it, that, where I ought to be, there should be a blank space in the picture. Why, had it have been his wedding, I should have felt that my place was there, even though I spoiled the group." He concluded by encouraging his beloved brother by those wonderful words: "My God shall supply all your need, according to His riches in glory by Christ Jesus—"my," "His," "your."

Mr. Northfield spoke a few cheery words, remarking that he had the afternoon to himself. His presence was very welcome from end to end.

The day yielded (in all) £28, and was richly spiritual in every detail. The proceedings were entirely upon a lofty level.

Before these lines are seen, Mr. W. G. Gray will be on his way to India, as he sails by the SS. *Buelow* from Southampton on Tuesday, October 28th (D.V.). The blessing of the Lord rest upon his head, and upon every true-hearted servant of Christ in heathendom. S. GRAY.

OLAPHAM JUNCTION (MEYBICK ROAD).—On Lord's-day, September 27, special harvest thanksgiving sermons were preached by Mr. H. J. Wileman. The preacher based his morning discourse on the conjoint prayer—"Give us this day our daily bread, and forgive

us our sins." In the evening he spoke on the feast of ingathering, and it was a pleasure to see a very good congregation present. The thanksgiving meetings were continued on Tuesday, September 29, when Mr. F. T. Newman occupied the chair. After Mr. R. E. Mugeridge had engaged in prayer, the Chairman expressed his good wishes for the Cause, and earnest addresses suitable to the occasion were delivered by brethren A. E. Brown, J. P. Goodenough, T. Jones, and E. Rose. The choir rendered the following anthems—"Ye shall dwell in the land," "Praise the Lord, O Jerusalem," "O, Lord, how manifold are Thy works!" and also special harvest hymns were joined in by the congregation. A hearty vote of thanks was accorded to the Chairman. The Church was encouraged by the presence of visiting friends and liberal thank-offerings were given towards the support of the Cause.—F. W. KEVAN.

ZION, NEW CROSS ROAD.

THE 58th anniversary of the Sunday-school was celebrated on Oct. 18th, 1908, when special sermons were preached morning and evening by Pastor John Bush. In the afternoon Mr. W. Stanley Martin interested a large gathering of scholars and friends with one of his characteristic addresses. On the 20th a goodly company of friends partook of tea in the upper schoolroom, and a public meeting followed in the chapel, which was well filled with friends from far and near.

His Honour, Judge Willis, K.C., presided, and after reading and prayer by Pastor J. Bush, the chairman expressed the delight he felt in being present on such a delightful occasion. He had always been interested in the Church and the work carried on, which reminded him of the Church at Ephesus. The Gospel of the grace of God had always been proclaimed with no uncertain sound and the Church was full of activities and life. The only way to enjoy life was to know and love and serve the Lord Jesus Christ. He will make every hour blessed and His promise was, "I will never leave thee, I will never forsake thee." The best work in the Christian Church was that of the Sunday-school. Never separate the work of the school from the work of the Church; it was all one!

The work of the teacher was to introduce the children to the Lord Jesus, but in order to do that he must know the Saviour too! One thing we as Baptists should be determined on, and that is the religious education of our children. We

believe a man is only half trained who is not instructed in the things of Christ.

The Archbishop of Canterbury had said that "the education of the children was a terribly solemn thing." It might be to have to teach a catechism and to tell the children they were regenerated by the sprinkling of water and the making the sign of the cross; but we taught of joy and peace through believing in the Lord Jesus Christ.

He wished the Church and the school much spiritual prosperity and regretted having to leave early in consequence of a prior engagement. Pastor J. Bush then took the chair and Mr. W. M. Boorne, hon. secretary, presented the report for the past year. There were 34 officers and teachers and 436 scholars, showing an increase of 45.

94 scholars were over 15, of whom 54 were Church members, 16 having been baptized during the year; and 20 old scholars were engaged in the Mission at Baildon Street, where there were about 150 scholars.

The officers had again been elected, viz., Pastor J. Bush (President), Messrs. T. G. C. Armstrong and E. Swinyard (Superintendents), Mr. A. H. Riddle (Treasurer), Mr. W. M. Boorne (Secretary), Mr. T. O. King (Librarian), Miss C. Crush (I.B.R.A. Secretary), and Mr. A. Green (Mission Secretary).

A Special Mission to Young People had been conducted by Pastor H. J. Galley with much spiritual result. It had been preceded by a week of special prayer, a band of 80 workers had canvassed 125 streets and 6,081 homes had been visited, and 10,000 invitations given.

Some of the fruit was already manifested, but "still there's more to follow." The I.B.R.A. had 360 members, 98 names had been registered on the Cradle Roll, and the Band of Hope numbered 92.

Rewards to the value of £5 5s. had been distributed by the Pastor. The parents had been entertained to supper and winter treats given to the senior and junior scholars. The school had suffered the loss of its treasurer, Mr. James Crush (removed to Glasgow), and also his daughter, Miss G. Crush, who had been scholar and teacher for many years.

During the year £31 16s. 7½d. had been collected for the South Indian Striot Baptist Missionary Society; £1 14s. 6d. for the British and Foreign Bible Society; £1 10s. for the Indian Sunday School Mission; £4 19s. 1d. for the Children's Country Homes; and £3

for the "Robin" Society (of which the Senior Superintendent was the Chairman), making a total of £43 Os. 2½d.

Mr. A. H. Riddle presented the balance sheet, showing an expenditure of £39 6s. 9½d., with a deficit of £10 6s. 11d., owing principally to loss on Sunday School excursion to Chingford.

Suitable and seasonable addresses were given by Pastors A. E. Brown and H. J. Galley.

Mr. J. B. Martin (China Inland Mission) gave a brief but interesting account of the work carried on there.

A pleasing feature of the evening was the presentation of a purse of gold by the Chairman to Miss A. E. Godfrey, who has been connected with the school from early childhood, and for the last 22 years an efficient and successful teacher, many of her class of young women having been led through her labours to confess the Lord Jesus and to engage in His service.

Having been led to take up Mission work in the East End her resignation had been accepted with much regret, and as a token of love and esteem she was asked to accept the gift.

The Pastor spoke in very sympathetic terms and trusted the time might come when the Church would be in a position to offer her the post of Bible-woman in connection with it.

Special Hymns were sung at all the services by the school choir, under the direction of Mr. W. J. Nash, who had been connected with the school from its commencement. The collections realized £23 1s. 6d.

SOMERSHAM. — Harvest thanksgiving services were held on Sept. 17th, when a sermon was preached in the afternoon by Pastor H. T. Chilvers, which was much enjoyed. A public tea followed and a service in the evening, Mr. J. Death, of Bilderstone, presiding. The Chairman made some remarks on the joys of harvest and salvation; after which he said it gave him great pleasure to present to Mr. Ranson (the Pastor), in the name of the Church and friends, a handsome marble clock in recognition of his twenty years' services as Pastor of the Church at Somersham. Mr. Ranson, in accepting the present, said he was so full that he could not give expression to his feelings. He thanked the friends who had subscribed to the present, and said he received it as a love-token. He hoped that his ministry in the future would be much more fruitful than it had been in the past. Mr. W. H. Berry and

Pastor Chilvers gave good addresses, each expressing their pleasure to be present on such an occasion. The singing was hearty. The choir gave an anthem—"Great is the Lord and marvellous." Miss Fryett presided at the organ.

SURREY TABERNACLE.

SERVICES in connection with the 78th anniversary of the formation of the Church were held in the Tabernacle on Wednesday, October 15th.

Looking back over the past seventy-eight years the retrospect is luminous with manifestations of Divine mercy. Whether viewed in the call of James Wells by sovereign grace, or in the remarkable success that attended his ministry; whether in the blessing that was experienced during the long day of the Church's widowhood, or in the manifest help that has been given during the twenty-two years' ministry of Mr. Dolbey, each phase of the experience plainly indicates that she has been kept by the mighty power of God. The "New Covenant" truths that were the glory of James Wells' ministry are dear to the people still, and though changes—many of them painful—have passed over the Church, the banner of "Truth" has been borne aloft by her leaders as she has marched forward, a part of that stately, all-conquering host—"the Church of Christ"—against which the "gates of hell" shall never prevail.

Mr. John Booth, of Bradford, preached in the afternoon to a large congregation, which included many friends from sister Churches. The preacher had selected for his text Luke xix. 40. Bringing these words to bear upon the Christian's experience of the many mercies received from the Lord, by the gracious help of the Holy Spirit he was enabled to set forth many comforting truths that found a glad response in the hearts of those who heard him.

The evening meeting was also well attended. Mr. Dolbey presided, and was supported on the platform by Messrs. Booth, E. W. Flegg, John Hazelton, Jarvis, Sapey, Thos. Carr, and the deacons. A hymn having been sung, the Chairman read a Psalm of praise (cxlviii.) and prayed for a divine blessing. Having addressed words of welcome to the ministers and friends, he said they were met to commemorate the seventy-eighth anniversary of the formation of the Church; also the forty-third anniversary of the opening of the present Tabernacle. An interesting extract from a sermon preached by Mr. Wells on the fortieth anniversary was then read by the Chairman, tracing the history of the Church from its infancy up to what was at that time the zenith of her prosperity.

There were two matters he desired to call attention to:—

1st. Our Crown. The Church at the Tabernacle has a crown, which consists in the strenuous advocacy of the doctrines of grace, and her steadfastness in abiding by the Scriptural order of New Testament ordinances.

2nd. The forty-third anniversary of the opening of the noble sanctuary—the present Tabernacle—as a place of worship. There were some present who mingled their praises and thanksgiving with those who took part in the opening services. The expenses attending the upkeep of the building were great, but through the kindness of the Lord they had been helped thus far, for which they desired to exalt the Lord their God.

Addresses then followed from the various ministers who had been invited to take part in the services, and so blessed were they by the Holy Spirit, and with such power and sweetness they witnessed for God and "Truth," that their testimony was gladly heard and received, and of them it might with truth be said, "Great grace was upon them all" (Acts iv. 33).

Mr. Flegg spoke from the words, "The Lord doth build up Jerusalem" (Psa. cxlvii. 2)—words of oher sent to the Lord's ancient people in their Babylonish captivity. It was the Lord's work, and also His purpose, to bring them back, and build up their beloved city.

Rising from the temporal to the spiritual, it is the Lord who builds up Zion. He was the Architect—the plan was before Him before the foundations of the earth were laid. By His own power He brings the stones together. The city is built on Christ—the great foundation stone.

Mr. Sapey turned the thoughts of his audience to the words of the Lord to Ezekiel (xlv. 5): "Son of man, mark well the entering in of the house." From these words of exhortation, and adapting them to spiritual things, he urged the importance of a right entering into the visible Church—"Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God."

Mr. Jarvis had been meditating on the words of Paul (Col. iii. 11): "Christ is all and in all." His points were:—

Christ is all—efficiently. He is the Head—the Fountain whence all spiritual blessings flow.

Christ is all—comprehensively. In Him all fulness dwells.

Christ is in all—communicatively. From His fulness the believer receives all his spiritual gifts—Christ is in all.

Mr. Hazelton referred to the great need of clearness in the utterances of gospel ministers and faithful testimony from them with regard to the weighty matters of divine revelation and eternal

truth. It was especially needed at the present time, when restlessness seemed to characterise the professing Church. He then spoke weightily and solemn words from the grand declaration of Christ: "On this rock will I build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

Mr. Booth addressed the meeting, taking for his text Psa. cxix. 54: "Thy statutes have been my song in the house of my pilgrimage." A pilgrim, said the speaker, is one who has a fixed goal. All true believers are pilgrims. There are many religious strollers, seeking new men, new departures, but the true pilgrim has the eye of faith fixed on the "city that hath foundations, whose builder and maker is God." With the pilgrim is often associated sighs and tears and groans, but the Psalmist speaks of songs in the house of his pilgrimage. Asaph said, "I call to remembrance my song in the night." It is the work of God to give spiritual songs in the night.

Mr. Dolbey then gave expression to the feelings of gratitude which he felt in himself, and on behalf of the deacons, members of the Church and congregation, for all the good they had that day heard and seen. A hymn was sung, the Benediction pronounced, and so ended a day memorable in the annals of the Church.

JOHN GREEN.

BIERTON, BUCKS.

HARVEST thanksgiving services were held on Thursday, Oct. 1st. Friends from Aylesbury, Aston Clinton, Linslade, Lee Common, Prestwood, and other places, cheered us with their presence, and a full house listened attentively to Pastor Thos. Jones, who was evidently so favoured with great liberty and sweet enjoyment to enlarge upon those grand old doctrines of saving grace so dear to every quickened soul and glorifying to our Divine Lord that many found it good to be there.

Through mercy this little Cause still maintains its character as a green spot in the vineyard of our Lord. The services are well attended, the Gospel of free grace faithfully preached, the saint comforted, and the sinner warned. Nor are there lacking signs of a real spiritual work going on, especially amongst our young people, and we are daily waiting to hear the cry, "Suffer it to be so now, for thus would we fulfil all righteousness."

But, as with all things here below, sorrows mingle with our joys. In the early part of the present year we lost by death an aged brother, James Monk, a godly man, who, for fifty-six years as a deacon and for an even longer period as a prominent pillar of the Church, was a true father in Israel, dearly beloved, a friend to all, a foe to none—a living testimony of grace adorning the doc-

trines of God his Saviour in all things. Yet we bless His holy name He is still faithful, and Elishas still are found.

"Oh may our prayers and praise abound
As we the throne of grace surround,
To plead the word by which He's bound,
That grace with glory shall be crowned."

ST. NEOTS.—A harvest thanksgiving service was held on Tuesday evening, when Pastor B. J. Northfield, of March, preached a very appropriate sermon to a large congregation. The collection in aid of the Church funds was exceptionally good.

WANDSWORTH (WEST HILL).—Harvest thanksgiving services were held on Lord's-day, October 4th, when two sermons were delivered by the Pastor to large congregations. These services were continued on the following Thursday, when a goodly company assembled to a well-provided tea. A public meeting commenced at half-past six, presided over by Mr. A. Boulden, and addresses were given by brethren Sapey, Goodenough (brother Tooke unable to visit us through indisposition) and the Pastor. It was a good spiritual repast: the addresses were brief, bright and brotherly.

RISHANGLES.—Harvest thanksgiving services were held on Sunday, October 4th, when a good number met together to thank God for His temporal as well as spiritual gifts. Brother W. E. Cooper, of Parham, preached from Ruth ii. 17, "So she gleaned in the field until the even, and beat out that she had gleaned," and in the afternoon from Gal. vi. 7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The choir rendered the anthem, "Sing a song of praise," conducted by brother Lock. The services throughout the day were earnest and fervent and, we believe, much enjoyed by all present. Brother Cooper has accepted a call from this Church to preach for six months, to commence on the first Sunday in December. We have several who, we believe, are only waiting for the troubling of the waters, whose desire is to follow the Master in His own way. May this desire be strengthened, that this little hill of Zion, so dear to many of us, may yet again enjoy the prosperity that God alone can give. This is the prayer of us all, and especially of—**ONE WHO WAS PRESENT.**

PRITTLEWELL.—On October 13th harvest thanksgiving services were held, when Pastor James E. Flegg, who was much at liberty, preached to the profit of the friends assembled on the Priesthood of Christ. A good company

gathered at the tea-tables. The evening meeting was presided over by Mr. Knight. After the reading of the Scriptures and prayer by Mr. Scott, of Gravesend, the Chairman made some pertinent remarks. Mr. Flegg followed with observations on Divine Providence; Mr. Smith, of Grays, on Psa. i. 3, which he opened up in a very instructive way; and the Pastor, Mr. J. Chandler, after referring to the past year's work, concluded with a brief spiritual address. Friends were present from neighbouring Churches, and the collections, which were for the Dorcas Society, amounted to £5 10s.

Aged Pilgrims' Corner.

ON Friday, November 6th, the autumn sale of work, followed by a tea and evening service, will be held in the Hall of the Hornsey Rise Home. The sale will be opened at 3 o'clock. Tea at 5 o'clock (tickets, 6d. each), and sermon in the Chapel at 6.30 o'clock, by Mr. J. H. Snow, of Blackburn. Proceeds for Benevolent and Sustentation Funds. The attendance of all friends of the Lord's aged poor is heartily invited. The grounds are now in their autumn beauty.

* * *
The meeting in aid of the Society at the Clifton Conference, Bristol, on October 7th, was very useful. Several new subscriptions were taken, and much interest was manifested in work for the Lord's aged poor.

* * *
Meetings in aid of the Institution will be held at Wood Street Hall, Guildford, at 11.30 a.m., on Tuesday, November 3rd, and at the Albany Hotel, Hastings, on Wednesday, November 4th, at 3.30. A warm welcome will be given to all friends.

* * *
1,675 pensioners, in all parts of the country, are upon the books. £12,000 per annum are expended in pensions; the Morton Gift amounts to £2,660 for the past year; and the various Homes, and the Funds connected with them, require nearly £2,000 yearly for their maintenance.

* * *
New annual subscriptions, especially of 7s., and donations will be thankfully received; the subscription list it is of much importance to strengthen, and a special effort is being made in this direction.

[Owing to pressure on our space, we are compelled to hold over all "Gone Home" matter, which will, we hope, appear in our next issue.]

Pictures of the Past :

OR, THE BICENTENARY OF THE BAPTIST CHURCH,
COLNBROOK, BUCKINGHAMSHIRE (*Continued*).

“Let all things be done decently and in order.”—1 Cor. xiv. 40.

IN 1750 there was a Baptist Church at Downham, in Norfolk, which appears to have been subsequently disbanded.* One of its members, Thomas Chesterton, was led in Providence at about this time to remove his residence to Colnbrook and to connect himself with the congregation at that place. It has been said that he once practised as a physician, but this cannot be substantiated. He was, however, a cultured man of great moral weight, who proved a valuable addition to his new associates.

Competency always makes itself felt. He could preach, and his testimony was well received. He was a man of business and his influence carried its due weight.

ERECTION OF THE FIRST MEETING-HOUSE.

In 1754 Thomas Rayner, one of the members, offered the Church a copyhold site for a permanent place of worship, which was urgently needed. This could only be “surrendered” with the consent of the lord of the manor, which was obtained in a complicated and costly way, which need not be described. It was, however, duly made over to Thomas Rayner, Michael Fowler, Samuel Major, Richard and Thomas Weekly, W. Haines, James Wild, Thomas Chesterton, and four others, as trustees, on August 14th, 1754, the last-named recording the transaction in a lucid manner and in firm and clear writing.

Money for the erection of a meeting-house had now to be obtained, and £90 was quickly contributed by members of the Church and congregation.

In those days, Unions and Associations were unknown, and all denominational authority was delegated to the Baptist Board of London, then an august and influential body. Its sanction was essential before a Church could appeal for help for its “case” from the public, and great was the deference with which it had to be approached. Witness the letter in which this Church made its circumstances known :—

“To the Board of Ministers of London of the Denomination of Particular Baptists, meeting at the Jamaica Coffee House.—Reverend and honoured Sirs,—We, your Brethren in the Lord Jesus at Colnbrook, being a Church of the Living God, planted here these several years, and not having a place of our own for

* It certainly was not identical with that of which our friend Samœl Howard is the esteemed Pastor, or of that which was gathered by our beloved brother Wilson.

worship, but one which we rent of another who does not worship with us and of which we are liable to be deprived at any time, should anything disoblige (him)—for these considerations together with our being desirous by all possible means of promoting the glory of God and y^e good of His cause here, and of possessing a place of worship of our own that we may fit up as we please, and which we and our Posterity after us may enjoy; have jointly and lovingly agreed among ourselves to build a meeting House of the dimensions of 24 feet by 40.

“And as a first step a piece of ground has been given us by Thos. Rayner to build on, and a piece of ground adjoining for a burial place which we have much wanted, and which we have taken up by Trustees appointed, at a court holden for the Manor of Langley. = MIDDLESEX

“We have likewise entered into a subscription among ourselves for carrying on the building. And the Lord has enabled us to contribute largely to it, considering the fewness of us, and that many are not capable of doing any thing. We have subscribed y^e sum of £90. But we find that this will come much short of discharging the expences, which we think will amount to near £200.

“We therefore desire the Friendship and Help of your Honourable and Reverend Board, that you would be pleased to accept our case, and recommend it to all that love our Lord Jesus, that according to the usual custom (when it shall come to our turn) we may collect the benevolence of our friends in London, under your respective care.

“May the Lord bless all your labours in the work of the ministry and all y^e undertakings to His honour and glory in the world, and at last crown you with honour and immortality through Jesus. This is the desire and prayer of your affectionate brethren in Christ, (*signed*) Thos. Chesterton, *Minister*, Richard Weekley, Wm. Philip, and Jos. Elly, *Deacons*, and John Major, John White, Matt. Pratt, Christ. Blunt, Wm. Haines and James Wild. Signed at our Church Meeting this 23rd of August, 1754.”

“This,” a Minute informs us, “was accepted by the Board; and we are to take our turn in collecting in London.”

This was copied into the Church-book by Thomas Chesterton, who, it will be noted, describes himself as “Minister” and not “the Pastor.” It doubtless also was drafted by him.

In due course, therefore, representatives of the Cause waited on their friends in the Metropolis. Success attended their appeals and the enterprise proceeded.

Did space permit, attention might be drawn to the admirable way in which this business was conducted. The sanction of the Baptist Board, to which these brethren deferred, effectually secured the introduction of none but worthy cases to the Christian public. Their keeping each case in abeyance “*till it should come to their turn*” (according to the usual custom) prevented

the unwisdom of similar efforts being made at the same time— which often proves a fruitful cause of embarrassment and even jealous feeling at the present day—besides securing for each case gracious and influential friends and substantial help.

It would be interesting if we could describe the dignified assembly to which the above letter was addressed. Dr. Gill very possibly presided, and Dr. S. Stennett (of Little Wild Street), Dr. Gifford, John Brine, Edward Wallen (of Maze Pond Chapel, the father and predecessor of Benjamin Wallen, the hymn-writer), and Wm. Anderson (of Grafton Street) were also probably present. They met in the afternoon, and the majority smoked during their deliberations. It indeed seems to have been their understanding with Mr. Deering, the proprietor of the coffee-house, that tobacco should be provided for their use, and it is curiously recorded in one of their early Minute-books that the rent of the room in which they met was one year raised sixteen shillings, because of the increased price of “the fragrant weed.”

This ancient fraternity still exists, but it is now little else than a fraternal assembly of ministers who meet for the pleasure of conference and for worship and the discussion of topics of interest. It has ceased to exercise legislative power, its mission has passed from it into the hands of other bodies, and its former glories are forgotten. Thus

“The old order changeth, giving place to new,
And God fulfils Himself in many ways.”

OLD AGE PENSIONS AND CHRISTIAN BENEVOLENCE.

A CHRISTMAS PLEA FOR THE LORD'S POOR FUND.

“The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land.”—Deuteronomy xv. 11.

Old age pensions are the talk of the day. That the idea is commendable few deny. It is right that the State should help those who have maintained themselves till their strength failed, and God is to be thanked that a sense of their responsibility to the aged poor is increasingly felt by those in authority.

One fact which has been questioned needs enforcement—old age pensions will not render Christian benevolence needless. Want and sorrow are not confined to persons of advanced years. Heredity, physical infirmity and “the sundry and manifold” troubles of life, render existence cruelly hard to some who are comparatively young, and the cry of distress is still raised by many to whom the provisions of the Act do not apply.

For this we are prepared in God's Book. We, like the Jews of old, are assured that “the poor shall never cease out of our land;” and hence the appeal to all who have the means to “open their hands wide.”

This is especially true of God's children, to whom poverty is so

often a part of their daily cross. "The poor ye have always with you," were the Master's words. Consideration for them bears its own benediction (Psa. xli. 1). The "opened hand" of Christian philanthropy is one evidence of interest in the Divine hand which is opened so freely to dispense the gifts of God's sovereign favour (Psa. cxlv. 16). When the Lord returns, kindness to His people will—He assures us—in no case be forgotten: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Thus no philanthropic enactments, while time lasts, will supersede the necessity for gracious generosity.

This is endorsed by our brother, J. E. Hazelton, one of the highest authorities on the subject. The new arrangement, he indeed admits, *may* ultimately necessitate some financial alterations in the work of "The Aged Pilgrims' Friend Society," to the interests of which his life has been so strenuously devoted; but, he states, "it will not unfavourably affect its operations. This ministry *by* the family of faith to the poorer members of the same family will still be needed."

Similarly we are sure that applications to "The Ministers' Relief Society," which our brother J. T. Doggett conducts so admirably, will not be fewer than heretofore, and hence this also still claims a large share of our generous support.

The readers of our magazine must, however, regard "The Lord's Poor Fund" with paramount interest. With what assiduity, impartiality and Christlike kindness it is managed by our brother Edward Mitchell, need not be repeated. Suffice it to say that whatever moneys are entrusted to him are judiciously and promptly disbursed to the Lord's people when in peculiar distress. All formality is avoided. No expense save for the necessary correspondence is incurred, and good is effected on lines that no other Society attempts. Its beneficiaries are not limited to one section of the Church; it therefore beautifully exemplifies the Lord's loving command: "Thou shalt open thine hand wide unto *thy* brother, to *thy* poor and to *thy* needy in *thy* land."

How such gracious ministry is viewed by the Lord Himself is enforced in the following

APPEAL BY EDWARD MITCHELL,

which he bases on Isaiah's inspired words, "Is it not to deal thy bread to the hungry?" (lviii. 7). "The prophet," he reminds us, "here reproves the folly of his countrymen in supposing that mere ceremonial observances find acceptance with Jehovah, and instructs them as to that with which He is really pleased. Such fasts as they kept are offensive to Him, while deeds of unselfish kindness He regards with favour. 'To deal our bread to the hungry,' to 'bring the poor that are cast out to our houses,' to 'cover' the unclad, and 'not to hide ourselves from our own flesh'—on fasting of *this* kind His approving eye rests.

"These words have therefore occurred to my mind in connection with the appeal which, by the Editor's request, I annually make on

behalf of the modest little Institution which I am still spared to conduct.

“Not a few among the Lord’s people are likely to suffer hunger this coming winter, and to supply their need is our aim. In the past, we have brought cheer and comfort into many sorrowful hearts.

“I, therefore, again plead with our friends on behalf of those who cannot plead for themselves, that this year’s contributions may not fall short of those in past days. Never was the need greater than now.

“How pleasant is the ‘fast,’ to spare from our own abundance in aid of our poorer brethren and sisters! This is the fast that God has chosen, and of which He approves. Shall we not all practise this kind of fasting, which does not make us sorrowful, but makes sorrowful hearts glad?

“As before, contributions to ‘The Lord’s Poor Fund’ will be affectionately welcomed and promptly acknowledged by

“EDWARD MITCHELL,

“25, Calabria Road, Highbury, London, N.”

THE LITTLE FLOCK ENCOURAGED.

BY ROBERT THOMSON.

Author of a Poem on the “Song of Solomon,” etc.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—Luke xii. 32.

THESE gracious words were addressed by the Great Master exclusively to His disciples. These were then in a world which hated them, and were exposed to much hostility. They were sent forth as sheep among wolves. Hence the need of the consolation here administered to them.

I.

Notice this “*little flock*” and enquire into the propriety of the appellation.

It expresses *endearment*. “Little” is one of love’s choice phrases. To the mother her child is “her *little one*.” How sweet the thought that the people of the Lord are the objects of His dateless and unalterable affection. “He has loved them with an everlasting love, and therefore has drawn them with lovingkindness.”

It implies that Christ’s people are *few and far between*. They were so in His own day; they are so still. A glance at the recorded population of the globe emphasises this solemn thought. His servants are numerically in the minority, yet they are rich in their privileges and prospects. Hence we sing—

“Poor and afflicted, Lord, are thine,
Amid the great unfit to shine;
Yet, though the world esteem it strange,
They would not with the world exchange.”

It further suggests that as sheep follow their shepherd, the Lord's people *follow their ever wise and watchful Leader*. This the Lord tells us is essentially characteristic of those to whom He is dear. "My sheep hear My voice; and I know them and they follow Me." They have been endowed with spiritual discrimination. Another may adopt a garb like His and speak in somewhat similar tones. But they are not deceived. "A stranger will they not follow but will flee from him; for they know not the voice of strangers;" while to *Him* they cry—

"Jesus, still lead on, till our rest be won :
And although the way be cheerless, we will follow, calm and fearless ;
Guide us by Thy hand to our Fatherland."

II.

The loving counsel here given next claims our consideration—
"Fear not."

It forbids undue *solicitude* as to the necessities of life. To this the Master adverts twice in this chapter. "Take no (anxious) thought for your life, what ye shall eat; neither for the body, what ye shall put on;" but seek God's kingdom first, "and all these things shall be added to you." "Give us this day our daily bread," He tells us should be our prayer to our Father, and He is pledged to withhold from us "no good thing."

It warns us not to be *intimidated by our fellow-creatures*, however potent or influential. "The fear of man bringeth a snare." Moral and spiritual independence are regarded by many as luxuries too costly to be indulged in. Be it ours, however, to "buy the truth and sell it not," and to say to those who are incensed at our faithfulness and boldness—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!"

It *cautions us against mistrust* of our heavenly Shepherd Himself. Earthly friends may abandon us; He is the embodiment of constant and unwearied love. "I will never leave thee nor forsake thee" is His reiterated assurance. Let, then, fearful hearts suppress their cares and hush their fears. His loving voice still addresses His people—"Fear not, little flock." Thus we should often sing—

"His love in times past forbids me to think
He'll leave me at last in trouble to sink.
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

III.

We have *the Master's assurance* that a high inheritance awaits God's true people. An instructive contrast between the *present* and the *future* of God's people is here presented. *Now*, they are weak and defenceless as a flock of timid sheep. *Hereafter*, dignity, authority and power are to be theirs.

We are thus assured that a *glorious future* is in store for the little flock of the Lord Jesus. Royal honours are to be theirs in the time to come. "To him that overcometh will I grant to sit with me on My throne, even as I also overcame and am set down with My Father in His throne."

Again, note that our future felicity will be *the result of God's liberality*. The Lord will *give* glory hereafter, as well as bestow all needed grace now.

“Not for our duties or deserts, but of His own abounding grace,
He works salvation in our hearts and forms a people for His praise.”

Ours is a bright prospect though our surroundings to-day may be dark. “We are travelling home to God,” and it is our Father's fixed purpose to enrich us with the kingdom.

This is of *the Father's good pleasure*. His generosity is spontaneous and munificent. He delights to give; and as He “takes pleasure in them that fear Him,” so it will be His “good pleasure” to invest them with joy and honour hereafter.

Some talk and even pray as if God were a niggardly Giver, reluctant to bestow salvation, and grudgingly opening His royal hand to bestow blessings. Such a God, however, is a stranger to us. We know Him not. The God we delight to serve is the God who delights to save. “He rejoices over His people with singing,” and Jesus will welcome them home at last with exceeding joy.

IV.

Lastly, we are taught that the fears of the “little flock” *should be banished by the hope of the kingdom* which our Father will give us. Let us, then,

“Anticipate heaven; 'twill sweeten those hours
When sorrows all round us appear;
Will strew all the road to Mount Zion with flowers,
And smooth the rough pathway of care.”

BRIGHT THOUGHTS CONCERNING OUR LOVED AND LOST ONES.

BY HENRY BALDWIN, ZOAR CHAPEL, IPSWICH.

THE year which ere long will be numbered with those that are past, will leave many with sad hearts. The “darked-robed Angel” has called away many that were near and dear, and Nature will exclaim—

“O for the touch of a vanished hand and the sound of a voice that is still!”

It is, however, far better to think of these, *not* as “absent from the body,” but as “present” or at home “with the Lord.”

Let us, then, in the light of inspired truth, contemplate our loved and lost ones, as, *at this very moment*, in yon land of light and joy; and, even as if they could hear our words, express our thoughts about the felicity in which they participate.

Thou, dear saint, we would say, art not lost, but, for a short time gone before!

Thou hast dropped the sword of conflict and grasped the palm of victory. Thou hast left the wilderness behind and gained the promised land. Thou hast ceased to pray and art now engaged

in lasting praise. Thou hast left a prison and entered the palace of the Great King. Thine eyes have shut to all below, and thou beholdest the face of thy God in righteousness.

Thine ear is closed to the sounds of earth. Thou hearest only the chorus of heaven's singers and the triumphant shout of the host of God's elect.

The winter of thy sorrow is passed, and the birds of Paradise sing, where "everlasting spring abides." No longer dost thou drink of the streams of the promises, but thy weary soul bathes in seas of heavenly rest. No more dost thou pine for a ray from the Sun of Righteousness, for thou dwellest in everlasting day.

Thou hast left the cross and wearest a crown. Glory has consummated thy grace. "Thy faith is lost in sight."

We leave thy body in the tomb till, at the voice of the Archangel, it come forth from thy grave, to rejoice thy ransomed soul and enter the pearly gates of the new Jerusalem.

All thy cares, pains, perplexities, and sins, all thy doubts and fears, all things that have tried and troubled thee on earth, are gone for ever.

And if thy state is so glorious, so also is thy home. Where thou art thy "need neither candle nor light of the sun." No scorching rays smite thee; no chilling wind benumbs thee. Thou dwellest in a world fairer than Eden's garden, where sin and its dire consequences cannot enter. The holy gates of that celestial city "for ever bar pollution, sin and shame." No farewells to the dying; no lamentations for the dead are ever uttered. Parting scenes are never witnessed. No hearts are haunted by the fear of painful changes. Stability and immortality are stamped upon everything in that eternal world of joy. All there is beautiful, holy, glorious, and delightful, and above all, eternal.

Perfect peace pervades each breast, perfect happiness fills each heart, perfect joy tunes every tongue. He that is both perfect Man and perfect God occupies the throne, and receives the perfect homage of all His perfect people. Thou art in the Father's house where the "many mansions" are; "to want, to wander and to weep no more."

Not only are thy state and thy home glorious, but thou art also in glorious company. Thou hast free intercourse with thy loving Saviour. Naught checks thy communion with Him, nor does anything veil His face from thy sight. The music of His name will never cease to charm thine ear. Thy tongue will never be weary of singing His praise, nor will He ever be less to thee than the "Altogether Lovely."

Thou dost also enjoy the fellowship of Abel and Enoch. Thou sittest with Abraham, Isaac and Jacob in the Kingdom. Thou canst commune with the goodly fellowship of the prophets and the noble army of martyrs. Thou hast for company all the long line of illustrious saints of whom the world was not worthy, and thy song is as loud and sweet as theirs, and with them thou canst converse of the untold wonders of free and sovereign grace. Thou hast joined "the spirits of just men made perfect." Although thy name may

not have been well-known on earth, yet now thou art where all are equal, because all are conformed to one supremely glorious image, for thou art with Christ and like Him.

Where thou art, all receive the same welcome; all are loved with the same love; all share the same home; all sing the same song; all are equally blest; all find in the perennial beauties of the Son of God, bliss unspeakable for ever and ever.

THE LORD REIGNETH.

"The Lord reigneth, let the earth rejoice."—Psa. xcvi. 1.

"We exult in our sufferings."—Romans v. 3.

—*Dr. Weymouth's Rendering.*

I ASK not to escape the storm
 If Thou its rage control,
 If in my hours of lonely grief
 Thy presence may console,
 And through my body's weariness
 I gain Thy rest of soul.
 I will not murmur at my cross,
 Or struggle to be free,
 If through the pressure of its weight
 I harder lean on Thee,
 And in my weakness and my fear,
 God's joy my strength may be.
 I will not pray for stronger light
 Whilst in this shadow-land,
 If in these dark, intricate paths
 Thou wilt but clasp my hand,
 And teach me how to meekly trust
 Until I understand.
 Thy furnace-fire seems merciless;
 Yet will I not repine,
 If through its ministry of pain
 Thou wilt my soul refine,
 And closer, firmer round Thyself
 My best affections twine.

I would not be without the wound
 Thy love has willed for me,
 Lest I should miss this sacred glimpse
 Of Thy Gethsemane—
 Should lose the honour and the joy
 Of fellowship with Thee.
 Oh, better far the weariness,
 The thorn, the suffering,
 If through their sweet necessity
 Thy wounded child they bring
 More swiftly to the "secret place,"
 Beneath Thy shelt'ring wing.
 Oh, better far the earthly loss,
 The crucible of pain.
 If faith, the purer for its test,
 More clear, more bright remain,
 And sanctity and changeless joys
 Be my eternal gain.
 Oh, better far life's mysteries,
 The conflict and the œre,
 If for Thine heritage of light
 Thou thus wilt me prepare,
 And I, earth's strenuous battle o'er,
 Thy final conquests share.

KATE STAINES.

VOCAL PRAYER.—"Unto Thee will I cry." "Lord, hear my voice." Hence we learn that David was wont to address the Lord in spoken words. Satan often tempts weak believers to believe that voiceless prayer is quite as efficient. It is a delusion. "When ye pray, say 'Our Father.'" I recently met with a brother who at one time was greatly helped by the simple counsel never to give up vocal prayer.—*M. S. S.*

GOD MAKES NO MISTAKES.—Not long since we buried a young Christian lady who had suffered great pain for many years through the blunder of a medical man in her childhood. Thus, as Bunyan says, "many physicians mistake the constitutions of their patients and therefore do them more harm than good. But God knows our need and our strength, and so suits all His remedies accordingly."

WHY WE ARE STRICT AND PARTICULAR BAPTISTS!

AN ADDRESS BY PASTOR EDWIN WHITE, WOOLWICH.*

(Concluded.)

"Make me to walk in Thy commands, 'tis a delightful road;
Nor let my head or heart or hands offend against my God."—Watts.

CONTINUING, we observe that

VI.

we are Strict and Particular Baptists because we are convinced that every Christian's creed and practice should harmonise. Suppose an open-unionist to insist in his sermon that Baptism by immersion is the absolute duty of all heaven-born believers, and (the case is not uncommon) a few minutes after to invite all Christians, whether baptised or not, to the table of the Lord, how glaring his inconsistency appears. At one moment he scripturally insists on the necessity of obedience to a command of his Master, and before a few moments have flown, declares his readiness to sanction what he has so faithfully condemned.

VII.

Yet, further, we maintain our Denominational position because we can but deem other systems illogical, unscriptural and with no higher authority than mere expediency.

It has been objected that our practice makes "the table" *our* table, whereas, it is urged, it is "the Lord's table" (1 Cor. x. 21), and not that of any one section of the Church of the living God.

My reply is, that because it is "the Lord's table" I am bound to act as I do. I hold that they only come to it rightly, who come in the way that He has enjoined.

Why has this laxity been permitted? Were the brethren who advocate what we oppose, to give their real reason for acting as they do, their language would differ from what is often heard. They would plainly assure unbaptised friends that their invitations were really prompted by the desire to secure their fellowship, their influence and their co-operation. "Brethren," they would honestly say, "we need your presence, your adherence, your help and your money. These, if possible, we must secure, and therefore assure you of our cordial welcome. Join us in the right way, if possible, but if not, we will not refuse to receive you in the wrong way."

A certain popular and deservedly esteemed open-union Pastor was, not long since, in company with some of our brethren.

One of these, referring to the sermon he had just preached, observed, "Why, Mr. B., you are one of us."

* Thoughtful readers, if students of logic, will observe that the above is an example of *sorites*, a method of cumulative reasoning consisting of a series of independent arguments in defence of a certain proposition. Some of these are more cogent than others, and some may even appear to have little or no force, but the result of the whole combined leads to what it is believed will prove irrefragable proof.

The above definition of *sorites* (*so-ri-tees*) is, however, perhaps more popular than strictly accurate.—EDITOR.

"I am," he replied, "but you will not have me."

"Why, then," rejoined another, "do you not come right over and practise what you profess, as we do?"

"Well," he replied, "I fail to understand you people. There are people who clearly see one ordinance, yet because they cannot see the other you decline to let them come."

"It is strange," I replied (for I myself was the speaker on that occasion), "that these brethren can see the Lord's Supper and not Baptism. I can give you a dozen texts for Baptism for one that enjoins our partaking of the Lord's Supper."

"If you are so great a stickler for texts," he answered, "can you produce *one* which plainly asserts that all the Apostles were baptised?"

"No," I admitted, "I cannot, but Peter's words surely imply this: 'Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?' He thus classes himself among those who had been baptised."

"Do you," I continued, "think that our Lord would send His Apostles out to preach that all who were brought by grace to repent should be baptised if they had not themselves been baptised? Would they be such hypocrites as to stand up and insist that others should be baptised if personally they had not submitted to this ordinance?"

So our talk ended, but, dear friends, I feel this question to be a solemn one because of our young people. I fear that they are not well enough grounded in the scriptural reasons for our holding and being held by the practice.

VIII.

Yet, further, we are Strict and Particular Baptists because the slightest defection from what we hold and maintain invariably leads to open departure from the truth in other things. If you err and stray ever so little, you will not be able to stop at your pleasure.

I have lived long enough to behold many Churches admit the practice of open communion until they were forced to declare themselves open-communion Churches, and at last to appropriate their chapels to uses that were never intended by those through whose enterprise and liberality they were erected.

IX.

Our chief reason, however, which is supreme above all others, is the conviction that *the principles and practice of the Strict and Particular Baptists ARE RIGHT*, and to "trust in God and do the right" is our paramount desire in His most holy sight.

Some taunt us with the assertion that as a section of the visible Church we are dying out; "but we are not careful" to answer such friends "in this matter." Our question rather is, Whether we are on the side of God and His truth? If assured of this we are confident of His approval and blessing. Churches which held and maintained the doctrines of grace and spread the Lord's Table according to His will, flourished greatly in days that are past, and

speaking as a denomination we dare to say, "He hath been mindful of us; He will bless us."

X.

We continue the custom as we received it from those that have passed away because *we have no cause to be ashamed of our ancestry*. I am proud of our fathers, proud to be descended from those who preached grace in the glory of its freeness and sovereignty and practised Strict Communion, in the days that are past. They were profound thinkers, logical reasoners, and above all, spiritually-minded men who lived near to God. Wells, Foreman, Palmer and others were giants in their time, yet they held our principle most firmly. How masterly are the works of Israel Atkinson on the Atonement and on Faith. The two theological books by the Editor of our magazine, which present us with the doctrines and practices of our predecessors, are worthy of universal perusal, as they give a fair idea of what these gracious men held and taught.

Such truths will live when the flimsy religious literature of the day has passed out of mind, Campbellism is forgotten, rationalism brushed from the Churches, and God's truth valued because it is His truth.

XI.

We abide as we are because *we dare not change*.

Some of us have been brought very low, and compelled with solemn and deep feeling to review our lives and reflect on our ministries. Many of our memories humbled us. Of some things we were ashamed. Yet knowing that we must soon stand in God's very presence, we have adored the grace which has enabled us to hold and proclaim the truth as firmly as we possibly could.

I tremble to think what would become of me had I falsified God's truth, renounced the doctrines of His Word, and thus led others astray.

XII.

Lastly, we adhere to the ancient faith because we are persuaded that it is the only Gospel which will break sinners' hearts or encourage seeking souls. And we maintain the time-honoured practice of strict communion because, having Divine sanction and support, it will best encourage true believers to make a good confession by following their Lord in His own appointed way.

"The statutes of the Lord are right, rejoicing the heart." "In keeping of them there is great reward." The best of Masters will suffer none to serve Him for naught.

Happy, then, are they who can say, "I have stuck unto Thy testimonies: O Lord, put me not to shame" (Psa. cxix. 31).

PRAYER A DUTY.—If not able to pray from felt pleasure in the exercise, we should do so as a *duty* which God enjoins. "Men ought always to pray and not to faint."—*William Bull*, Wellingboro.

IN MEMORIAM: SAMUEL KING BLAND, IPSWICH,
A SERVANT OF GOD.

(Concluded.)

A BRIEF account of a long and strenuous life is by no means easy to write. Many events of importance must perforce be passed unnoticed. Others to which reference is made cannot be duly explained, and the crude sketch often leaves but an imperfect, if not an incorrect, impression of the instructive whole. This the writer feels as he presents a few further facts of a career which so largely affected an entire section of the Baptist Denomination.

PERSONAL HISTORY.

Of the social life of our deceased friend little need be said. He was thrice married and survived his last wife by some years. His first was a daughter of Mr. William Higgs, the builder of the Metropolitan Tabernacle, in whose praise so much is said in "C. H. Spurgeon's Autobiography." He was "one of his Pastor's own spiritual children, and subsequently became an honoured deacon of the Church, and one of the dearest personal friends and most generous helpers that he ever had."

His daughter was worthy of such a father, and is tenderly remembered by all that knew her. She was, however, called home early, leaving a family of little children to mourn her loss. A booklet entitled "The Field and the Garner," published by her husband, relates the story of her short married life.

This connection led to our friend's introduction to Mr. Spurgeon, and to his being invited to take part in the first meeting in the Tabernacle on August 21st, 1860, while the building was still unfinished. Their relations, however, never seem to have been close or cordial. The great preacher, by honest conviction, was a follower of Andrew Fuller. This S. K. Bland emphatically was *not*; which goes far to explain the fact that they did not come into closer association.

He next married Miss Deborah Carr, of St. Neot's; but his union with this gracious lady was too brief greatly to affect his future career.

His third wife was a cousin of Lord John Lawrence, whose intrepid statesmanship when Governor of the Punjaub enabled him under Providence to stem the tide of rebellion when so many Sepoy regiments mutinied in 1857, and earned for him the title of the "Saviour of India." Subsequently he was sent out as Governor-General in 1863, and on his final retirement from civil and military life he was chosen first Chairman of the School Board of London.

She was an amiable and cultured lady, who made him a helpmeet indeed, her influence affecting his whole future for good. Their home—especially during their residence at Ipswich—was the abode of unostentatious but most generous hospitality. It was evidently part of their recognised mission for the Lord to "use hospitality without grudging" (1 Peter iv. 9), and they loved to entertain their large circle of friends in the most genial way. The

social influence which was acquired had, we believe, not a little to do with his high position in the county.

THE AUTHOR.

He had a facile and prolific pen. His contributions were numerous—more than can now be stated with confidence.* As early as 1841 an article of his appeared in the "Gospel Herald," of which he subsequently became joint editor with John Cooper, of Wat-tisham. Former volumes of "The Baptist Messenger," and "Pearls from the Golden Stream," likewise demonstrate his untiring desire to extend the truth he prized. He loved to chronicle the sayings and doings of men whom God had owned in the past; and his personal recollections and extensive reading invariably enabled him to produce what was interesting and instructive.

His "Memorials of George Wright" we regard as the best of its kind which has emanated from our section of the Church. He was happy in his subject, for a Christian minister more worthy of a full-length portrayal never existed. A deeply-taught child of God, a ripe and varied scholar, a preacher of rare power, the most faithful of pastors, the firmest of friends, the most judicious of counsellors and an almost unparalleled theologian, the character, capacities and prolonged career of George Wright, of Beccles, "the silver-tongued prophet of Suffolk," invited the discriminating appreciation which they did not fail to receive in our late friend's volume.

Perhaps, however, his power of composition is best displayed in his Circular Letter on

CHRISTIAN WORK AMONG THE YOUNG,

a brief extract from which may here be given. "If any, gazing on the condition of still outcast children—homeless and friendless, crafty beyond their years, hardened by hardships, their ignorance of good only equalled by their acquaintance with evil—if any, sighing over such with irrepressible pity, are tempted to despair of their reformation, deeming it a field too hard for their ploughshare, too overrun with weeds to repay cultivation—let them go to those bright spots in our great cities where the courage of a living faith has attempted great things for God and man, and, constrained by His love for them, and their own love even to such, for His sake, have obtained precious victories.

"This is not fanaticism—it is Christianity. We must not call it visionary, for all is 'possible to him that believeth'; and while the parable of the prodigal son remains on the sacred page, there is

* The following list of his chief separate publications has been furnished to the writer. Circular Letters: On the Christian's Imitation of Christ, Christian Work among the Young, Church Officers and their Duties, and Justification. "A Chart of History to the Birth of Christ," which received the warm commendation of Dr. Kitto. "Biology," a treatise on created life in its varied phases, and "Memorials of George Wright." Full reports were also issued in local journals of many of his lectures—those for instance on "Memory," "Woman, her Province, Place and Power," "My Visit to Rome," in 1875, "The Love of Nature and the Advantages which Accrue from it," a subject in which he felt the greatest interest.

hope for the outcast who 'is a heaviness to his mother'; who, though he has 'spent his substance in riotous living' in 'a far-off country,' when he comes to himself, remembers a father's home and still believes in a father's forgiveness. This priceless parable affirms not only the power of a parent's love, but the abiding nature of early teaching.

"'Though seed be buried long in dust, it shan't deceive our hope ;
The precious grain can ne'er be lost, for grace ensures the crop.'

"One-third of most of our congregations are children, as are also at least, half of the households of believers. This enforces the truth that we are unfaithful to the providence of God, if we minister to adults solely, and for their sakes only, arrange the order of our solemn assemblies. Our preaching and our teaching, our daily walk and our Sabbath talk should be adapted as much to every age as to every class.

"We do not believe it is enough that our school-children should have a remote gallery provided for them in which to sit during a long service, the only parts of which at all fitted to their capacities—at least, the younger portion of them—too often being the Scriptures read, and these generally of all that could be chosen the least suited to their understanding, and, when accompanied by exposition, probably less so still! How rarely do those of the congregation who themselves enjoy the ministry give a thought to its adaptation to the young who are up aloft. Is it right to constrain the attendance of so large a part of those that are present and to address ourselves exclusively to the rest, who come voluntarily, without ever having a separate service for the benefit of *young* folk?"

A generation has passed since these words were penned, during which our Suffolk Sabbath-schools have undergone great changes, which must be largely attributed to the writer of these words and those whose convictions and sympathies were with him.

One of his latest efforts for the welfare of his brethren was the establishment of "The Pastors' Conference," an Association somewhat resembling the different Metropolitan "fraternals." It is a Union of settled ministers, who meet four times a year by appointment at one of their chapels. The morning and afternoon are devoted to prayer, praise, and the discussion of a pre-arranged subject. A tea and public meeting follows, and a collection to defray the travelling and other expenses which have been incurred. Thus, in various ways he acted as a denominational pioneer, inciting others to pursue methods which, if novel, he thought would prove advantageous to the Churches of the county.

CLOSING YEARS.

As time ran its course, he quietly pursued his allotted ministry both in East Anglia and the Metropolis, in which he was always welcomed. For about twenty-five years he was the honoured secretary of the Association, and at the annual gatherings was regarded as essential to the conduct of the different meetings. He also acted

as treasurer for the Suffolk and Norfolk Home Mission, an admirable Society, which aids by small pecuniary grants settled ministers, who stately conduct village services, in addition to their pastoral work.

So highly were his labours valued that, as his treasured friend and colleague, Wm. Ling, states, "he was in 1898 presented with a massive marble clock, an arm-chair, and a cheque, as expressions of the grateful appreciation of his numerous friends."

HE WILL BE REMEMBERED

as a kind and courtly gentleman, with little or no clericalism in his demeanour; earnest, but with a fund of pleasant humour; well-informed on all current topics, but never tedious or pedantic; gracious in his habitual conversation, but with no forced sanctimoniousness; and as his friend, Pastor J. E. Hazelton, testified at his funeral, "a right good listener." More cannot here be added.

THE FINAL PERIOD.

Some years since a gradual failure of his intellectual powers became evident. At length he ceased to recognise familiar faces or to grasp the significance of current circumstances, till at last he could understand nothing that was said to him unless it referred it some striking passage of Scripture, when it was evident that he was leaning steadily on those glorious doctrines of sovereign grace which he had delighted to publish in his prolonged ministry. Thus, though he could neither read nor write nor think connectedly, he never found the time wearisome. He was kept in perfect peace, his mind being stayed upon his Covenant God, in Whom through grace he had so long and surely trusted.

The end came on August 20th, 1908, when "God's finger touched him and he slept." He was in his 86th year. "Thus," again adds his honoured successor, our friend William Ling, "his long and useful life in the Master's service ended, and he is now reaping his reward in the glory-world through the merits of the Lord Jesus Christ."

His mortal remains await the morning of the resurrection in Ipswich Cemetery, at which a very large concourse of friends of all denominations attended to see him to his "long home."

W. JEYES STYLES.

"TRUST HIM FOR ALL IN ALL OR NOT AT ALL."—If you, dear friend, can leave your soul and body in Christ's hands, why not also your dear wife and your children, together with all your worldly concerns? To this we are exhorted. "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving let your requests be made known to God."

"IN man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn;
Object of my implacable disgust."—*Cowper*.

REVIEWS, LITERARY NOTES, ETC.

Cheering Words Almanack for 1909. Single copies one penny. In quantities, including the insertion of information concerning the chapels from which they emanate, 250, 10s. 6d.; 500, 18s. Larger numbers in proportion. R. Banks and Son, Raquet Court, Fleet Street, London, E.C.

ALMANACKS are essential to modern life. The days are passed when one sufficed for a whole village. Every home must have its own; and amidst the many on sale, it is important to procure the best of each kind. "Whitaker" is a *sine qua non* to men of business. Our Publisher's "Baptist Almanack and Directory" no minister of our Denomination can dispense with. The above, which is issued by the same firm, is also of all sheet almanacks the very best for circulation by our causes. In that for next year—an advance copy of which is before us—the usual information, including the moon's changes (of which country people know the value) is given. A text is furnished for every day in the year, and pictures which will please the bairns are added. Its special feature, however, is that purchasers of 250 copies or more can have the name of their chapel, with the times of services, holdy printed in a prominent place—without extra charge. Thus for rather less than one half-penny a copy a distribution of this Almanack can be made in the locality of our chapels, and furnish a daily reminder of what we are doing throughout the entire year. A more taking and attractive way of advertising cannot well be devised. The managers of our chapels and Sunday schools are counselled to forward their orders at once, so as to have the needed supply in time for Christmas and the New Year.

The Deacon's Mistake. A Temperance Story. By Frank Adkins. Reprinted from "The Quiver." Cassell and Co., Ltd., La Belle Sauvage Yard, London, E.C.

THE author of this short but telling tale was the first Christian brother we were honoured to baptise at High Wycombe in 1865. He was then in trade, but he has long been a professional advocate of

the cause of total abstinence and has obtained considerable eminence as such.

This story relates how an overworked dissenting minister who never touched alcohol in any form was unhappily persuaded by a kindly and generous deacon to have recourse to intoxicating drink as a remedy for his indisposition. This ultimately proved his physical and moral ruin. The case is far from improbable. We could name at least six almost similar cases. It is indisputable that while a few persons may be scripturally exhorted to "take a little wine for their stomach's sake and their oft infirmities," to many, intoxicants are a snare so terrible that to counsel their adoption—even as a medicine—would be cruelty and folly. Hence the wisdom of the caution to avoid "the deacon's mistake."

It has been objected to temperance tales that fiction is not fact, and that incidents which never actually occurred are of no value as proofs of the position which their author desires to defend. This is true; but stories of this class are in some respects different from others. If the man whom drink has ruined is living, it would be defamation of character to recount how he went astray. If his body lies in a drunkard's grave, it would be barbarous to recall the steps which led to his undoing. If, however, he be made the prototype of a fictitious character like the Rev. Harry Winter in the present tale—the moral is enforced, the danger is denounced, and neither the living nor the dead are grieved or defamed. With these convictions we commend our old friend's story.

Articles Selected from Current Literature, by the National Purity Federation, Philadelphia, Penna., U.S.A.

WITH great courtesy and commendable earnestness the Committee of the above Society are in the habit of forwarding us short articles on the general subject of social purity. A glance at our pages would convince our friends that these are wholly unsuited for insertion in this Magazine. We, however, thank them, and assure them that we fully recognise the importance of their work, and wish them "God speed."

HOW THE TRUTH IS LEARNED.—Internal teaching is of God the Spirit. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of Thy law" (Psa. xciv. 12; John vi. 45). And I humbly bless God for what teachings I have received from Him.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

THE annual and valedictory meetings were held at the Surrey Tabernacle on October 27th, when large gatherings assembled, about 400 people being present in the afternoon and 700 or 800 in the evening.

At 2 o'clock the L.Z.A. Committee met, and at 2.30 the annual general meeting of the incorporated society also met to receive the report and accounts and to elect the council and officers for the ensuing year.

At the afternoon meeting Pastor O. S. Dolbey heartily welcomed the friends "in the interests of the Redeemer's kingdom," but the reality and warmth of the welcome were evident long before this, and we felt quite at home.

Mr. J. P. Goodenough, speaking upon the Saviour's commission, pointed out that it expressed the duty of every believer in the Christian Church. Since the Master said "Go," the disciple needed no other argument for his evangelistic action. There were three possible attitudes to be adopted towards missionary work, viz., indifference, opposition, and obedience. "Sitting on the fence is all right for a politician, but it is not the attitude for the Christian. You must either throw your whole weight on the side of missionary effort, with a sense of loyalty to your Lord, or it is your bounden duty to oppose it tooth and nail." He cherished the denominational ideal that the day might not be far distant when every Strict Baptist Church in the land would have its personal representative in the foreign field. Pastor T. L. Sapey also referred to the subject of indifference on the part of some in our denomination—people, ministers, and deacons—and said that what we wanted was an abiding, ever-flowing, active interest on the part of our Churches, which he trusted these meetings might promote. Mr. H. Ackland, whose subject was also the great commission, spoke briefly and pointedly upon the missionary's charter, "All power is given unto Me . . . go ye therefore," the missionary's charge, "Go ye and teach all nations," etc.; and the missionary's comfort, the continual companionship of the Lord Jesus Christ, "And lo, I am with you always."

Telegrams had been sent from the afternoon meeting at the instance of our president (who was in the chair both afternoon and evening) to brethren Mutimer and Robbins expressive of Christian love and sympathy, and during the evening meeting replies were received from them and read as follows:—"Heartfelt thanks for kind message. We are thinking of you.

Robbins." "Oh, how I would love to be with you. Trust you will have good meetings. Love to all. Mutimer."

The characteristics of a missionary Church were forcibly dwelt upon by Pastor L. H. Colls. The Cross of Christ was the only sufficient motive, and this would constrain us to give ourselves and our means for His work. The only way to hold the truth was to scatter it, and the Church must not merely engage in this work but have a great passion for it, for the mandate came from the King, and every disciple should be a missionary.

Pastor W. Chinnall, the general secretary, then presented the forty-seventh annual report and cash statement for the year—a report which ought to be in the hands of every member of our contributing Churches—and in the course of his remarks exhibited a withered garland of temple flowers which had been sent from our brethren in Madras, and read an exceedingly interesting explanation from Mr. J. M. Brand, which was briefly as follows:—He and Mr. Booth were watching a procession of the god Ponneyammal one night, hoping to be unrecognised in the darkness. When the god and the priests drew near them, however, the procession stopped, and these two garlands were taken from the numerous ones with which the image was decked and placed on the necks of our brethren. Naturally, this was at first refused as seeming to countenance idolatry, but it was explained by the priests' attendants that it was done in honour of the Christian schools where their children were taught!

Pastor Thomas Jones gave some particulars of Hinduism. After a pathetic contrast between the truth we have and the delusive and appalling errors which Hindus are taught to believe came a reminder of the power of the Word of the Lord to bring about a complete and perfect change, and of the promise "The idols He shall utterly abolish." The A B C of missions fittingly followed, and Pastor B. J. Northfield, after saying it was as plain as A B C in the Word of God that missions were right, proceeded to dwell upon their authority, their benefits, and their claims.

The Chairman, our president, pleaded earnestly for the general fund, from which a remittance of £80 had to be sent to India every month, and which now had an adverse balance of £20. He also urged the necessity of completing the Sendamangalam building fund by the end of the year, and stated that a friend had promised that if this were done he would give the last £50.

The solemn responsibility laid upon us as subjects of the wide empire over which our king reigned was referred to by Pastor H. Dadswell, and he asked whether there was not in our hearts a desire that the knowledge of the blood of Jesus Christ might be spread abroad through the wide, wide world.

In the course of a very earnest speech Pastor E. W. Flegg held up the example of Paul, who, inspired by the love of Christ, was all aglow with the desire to tell it out to others, saying, "He loved me and gave Himself for me," and inquired "What had we done to prove our love to Him?" concluding by saying, "The work is God's and He cares for it; the power is God's and He gives it; the Church is God's and He uses it; the opportunity is ours, let us embrace it."

Miss Elliott being asked to address the meeting responded by speaking of the great comfort which the words "Looking unto Jesus" had been to her, and their suitability in view of her coming departure and work in India.

The valedictory charge was then given to her by Pastor E. Mitchell.

Pastor O. S. Dolbey offered the valedictory prayer, and a Tamil New Testament was afterwards presented by the chairman to Miss Elliott on behalf of a little girl at Chelmsford, to whom it had been awarded by the British and Foreign Bible Society.

The collections were very encouraging, amounting in the afternoon to £20 12s. 10½d. and in the evening to £44 2s. 7½d., to which must be added the collection at the tea tables, very generously given to the Mission by the Tabernacle friends—£9 10s.—which, with other receipts, amounted to £74 12s. 6d. The sale of literature at the doors realised £6 11s. 11d.

Successful meetings to bid farewell to Miss Elliott have also been held at Cambridge (Eden), Ipswich (Bethesda), and Acton and Lewisham.

"BE CLOTHED WITH HUMILITY."

"WHY take ye thought for raiment?" is the Saviour's rebuke to undue care concerning bodily clothing. It is one of the needed things to be added to those who "seek first the kingdom of God and His righteousness." But in that kingdom there is a garment with which we are commanded to be clothed, and our care for this will never be too much.

The close of the year appears a time for drawing this garment more closely around us; for wrapping ourselves afresh in its folds; and for seeking by grace to repair the rents which the flesh may have made in the comely raiment.

In reviewing the past year we see many reasons for humility; our *sins* may well humble us; our want of love to Him whom we worship our greatest sin; so little "delighting ourselves in the Lord." This we must confess of our worship, both secret and public—how little true and high communion with the clouds of earth beneath us.

Then the lack of zeal in His service, too often making the interests of His kingdom yield to our own comfort, inclination, and convenience. Lacking in love to our God we have often become earthly-minded, and lost our view of the better country. In our path we have not borne with others as our God has borne with us: "Kind one to another," tender-hearted, forgiving one another as God for Christ's sake has forgiven us.

Many, many other causes for humility may be remembered and confessed in detail before Him who searcheth the heart. We would numb ourselves in the sight of the Lord, pleading for a fresh sense of pardon through the blood that cleanseth. The thought of the *continual* burnt-offering, the daily lambs (Ex. xxix. 38-42) is most precious. What should, oh, what *should* we do without the glorious Antitype of these? And the long-suffering of our God! how can we praise Him enough? In thinking of the sins of the past year, we can only resolve our safety into His own gracious and sovereign reason. "I will not return to destroy Ephraim, for *I am God and not man.*"

Our *failures*, too, have shown us our weakness, ignorance, and nothingness. Some enterprise may have been undertaken with, as we thought, due faith and prudence; perhaps it may have been some undertaking immediately in the service of Christ, but it has failed; something unforeseen has hindered, or our own mistakes have thwarted our intentions, and we must lie low under a sense of insufficiency. Or, in some intricate and perplexing pathway, we may have erred through weakness and ignorance, and failed in our sincere desire to do the best, and, but for His unflinching faithfulness, who never leaves His children when they most need His help, we had altogether fainted, but He pitied and sustained. We bless His name, who, showing us from these things our nothingness as creatures, still less as fallen creatures, yet says in His character as a Father that "He knoweth our frame; He remembereth that we are dust."

Thus, sins and failures on our part

say, "Be clothed with humility," and the language of our God in His daily mercies is the same. Always abounding with causes for gratitude, the heart says, "Not worthy of the least." The full cup of blessing should constrain to "walk humbly with God." Should we spend the months of the new year in this wilderness we shall need the clothing of humility every day, and, while we meditate on constraining motives to its use, we must look to our God to put it on us. True humility is the work of His Spirit, and exercised under the power of His grace. Walking *with God* is the only atmosphere in which the garment will be really comfortable. To put it on will often be difficult in a lower region. Contentment to be nothing, if but right with Him, is the spirit we should aim at.

When we stand before our Saviour, who freely chose us, died to redeem us, and who has borne with us another year—when we see His face our humility will be perfect. For His sake alone shall we be made glorious, and shall be filled with wonder at our position. In view of this it is no lack of humility to expect a high place then. To question His promise would be the highest pride, and He has said, "I go to prepare a place for you . . . where I am there ye shall be also." His ultimate design of love in dying was that He might present us to Himself a glorious Church. The day of presentation has been longed for by the waiting Bride in all ages, and still, as years pass on, the utterance is heard—alas! too faintly, yet the groaning within means it—"Come, Lord Jesus, come quickly." M. A. B.

A YULETIDE REFLECTION.

Rejoice, ye saints, all heaven rings—
Glory to God on high:
Peace and good will "Immanuel" brings,
Let earth to heaven reply.

The angels first their song upraise
As they behold such love,
And we our voices join in praise—
Glory to God above.

Hail! "Prince of Peace," our "Saviour King,"
We worship at Thy feet,
And gladly for thank-offerings bring
Our prayers as incense sweet.

We glory in Thy holy name,
For Thou didst come to die:
Angels and men repeat the same—
"Glory to God on high!"

Coggeshall.

"ALICIA."

REAL CHRISTIANITY.

One Christian who is meek, humble, kind, patient, and useful unto all—that

condescends to the ignorance, weakness, and infirmities of others—that passeth by provocations, injuries, contempt, with patience and with silence, unless where the truth and glory of God call for a just vindication—that pitieth all sorts of men in their feelings and miscarriages—who is free from jealousies and evil surmises—that loveth what is good in all men, and all men even where they are not good—doth more express the virtues and excellencies of Christ than thousands can do with the most magnificent works of piety or charity where this frame is wanting in them. For men to pretend to follow the example of Christ, and in the meantime to be proud, wrathful, envious, bitterly zealous, calling for fire from heaven to destroy men, is to cry Hail unto Him! and to crucify Him afresh unto their power.

J. OWEN.

TOTTENHAM (NAPIER ROAD).—Very happy meetings were held on Tuesday, November 3rd, in connection with the first anniversary of Albert E. Brown as Pastor. The afternoon meeting was presided over by Mr. Elnaugh, who read and commented on Psalm xlv. The Pastor engaged in prayer, after which Pastor S. T. Belcher spoke well from the words "Thy kingdom is an everlasting kingdom," followed by Pastor H. J. Galley, who reminded the friends of six P's, and said, concerning the Pastor, Don't patronize him, don't persecute him, don't put everything upon him, but do pray for him, do support him with your presence and your purse. Pastor T. Jones gave utterance to some weighty thoughts on the necessity of the Pastor being experienced in Divine things, and the necessity of special grace being bestowed for the great work of the ministry. Pastor T. L. Sapey, in a telling address, noticed and emphasised the Pastor's career, as mentioned in Jer. i. 4 and succeeding verses. Pastor W. H. Rose, being the last speaker, gave some very encouraging thoughts from Heb. v., "Who hath compassion." A larger company than was anticipated assembled to a well-spread tea. The evening meeting was presided over by Mr. W. S. Millwood. Pastor T. L. Sapey prayed. After reading the Word, the Chairman gave a very telling address, comparing the Pastor to a steeple and drawing some interesting comparisons from the foundation, the clock, the tower, the bells, and the summit. Pastor J. E. Flegg was heard well as he spoke from "There was a man sent from God." Pastor T. Jones emphasised the necessity for preaching Christ, and of keeping the atonement constantly to the front. Pastor H. D. Sandell fol-

lowed with some choice words gathered from Micah v. 4. The Pastor expressed his deep gratitude to God and spoke of his hope for the future, basing his remarks on the words, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Thirty-five members had been added to our numbers during his brief stay among this people. Therefore they could thank God and take courage. Collections for the day amounted to £8 7s. 4d., which, after expenses of the meetings were deducted, was handed to the Pastor.

BEXLEY HEATH OLD BAPTIST CHAPEL.

OPENING OF NEW SUNDAY SCHOOL.

SPECIAL services of an interesting character recently took place at the above chapel, the occasion being the opening of the new Sunday School at the rear of the chapel. It will be remembered that the ceremony of the stone-laying, by Mr. William Monk took place on July 21st last. The work of erection has been going on since that time, and now the beautiful building, erected by Mr. R. Lane, of Broadway, Bexley Heath, was ready for accommodation of 150 scholars, together with two vestries and another room for the Pastor's use.

At 3.30 Pastor John Bush preached a powerful sermon to a large and appreciative audience. After this service the ceremony of unlocking the School took place, when Mr. J. P. Barradell, of London, was handed a silver key, and in a gracious manner performed the task, and then, being followed by the friends, who found the tea tables laid out with an ample repast, together partook of the fare provided—about eighty persons.

At 6.30 a public meeting was held in the chapel, ably presided over by Mr. J. P. Barradell, when a most interesting report was presented by the hon. secretary, Mr. E. W. Flegg (the former Pastor), Mr. and Mrs. Monk, who had contributed largely to the cost, giving £150 towards the erection; £200 loan had been obtained from the M.A.S.B. Association of Churches (free of interest), making the sum paid to builder of £350, the cost of the edifice. £50 was now required for furnishing, and various expenses connected; this sum was hoped to be forthcoming by the services held on that occasion. Prayer was offered by Mr. Fairbrother, and encouraging addresses were given by Messrs. H. Mountford, C. West, S. T. Belcher, J. Bush and T. R. Loosley, after which a vote of thanks was accorded by the secretary-superintendent, and Mr. R. Lane supported the same. The collections, owing to the very generous assistance of the Chairman, amounted

to the handsome sum of £25. The meeting closed with the grand old Coronation hymn.

LIMEHOUSE (ELIM). — Another token for good was vouchsafed at the anniversary services which were held on Lord's-day, October 18th, and Thursday, 22nd. Sermons were preached by the Pastor, F. C. Holden, and Mr. O. S. Dolbey, who came to us as on former occasions in the fulness of the blessing of the Gospel of Christ. Mr. A. Boulden presided over the evening meeting. Mr. Borman, of Brixton, offered prayer, and Messrs. Sapey, Rundell, Parnell and Dolbey gave excellent spiritual addresses. Mr. Nash offered the concluding prayer, and the Pastor's 31st anniversary closed by singing heartily "Praise God from whom all blessings flow." Tea was provided free of cost by Bro. Baldwin and his good wife, and the attendance as well as the financial result was beyond our expectations, amounting to a few shillings over £9. The renovation of the chapel and school has cost between £53 and £54, of which only about £1 remains to be paid. "The Lord hath done great things for us, whereof we are glad."

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETINGS.

TUESDAY, Nov. 17th, was the great day of the S. I. S. B. M. S. year. In the afternoon of the day Pastor W. H. Rose discoursed upon the vast and innumerable multitude of all nations mentioned in Rev. vii. Many a bright and brightening thought passed from the preacher's mind to the hearer's, and many a pulpit heart-thrill was reproduced in the pew.

The evening meeting was cheerfully attended. At the outset Pastor J. Parnell read the Scripture, and offered prayer. Mr. Rose was then inducted to the chair of the Society by the retiring president, Mr. J. Wren. Mr. Rose commanded hearty assent as he expressed high appreciation of the faithful and exemplary official career of our brother Mr. Wren.

Pastor S. Gray read a few extracts from the Annual Report. These showed that 72 baptisms had taken place during the year, and that a considerable number more baptisms would speedily take place. A communication from Mr. Strickson, bearing on the case of between 40 and 50 of the candidates, rendered the record exceedingly glorious. The gross and abounding superstition of the Tinnevely was set forth by an affecting concrete illustration. Yet, under those conditions the Gospel was successful. Almost without exception the candidates were direct from heathenism. Readers of the "E.V."

should be careful to read about the wizard mentioned by Mr. Strickson—a wizard who is one of a host of sorcerers that rivet the chains of superstition upon the idol-bewitched. The story is incorporated in the Society's Report, the concluding words of which are these: "The past is bright, very bright; the actual present is brighter, brighter far: the future, both near and distant, demands a superlative—it is brightest of all.

Mr. F. J. Catchpole read the financial statement, showing that the year's income had been £3,157 16s. 8½d., including the previous year's balance.

Mr. Catchpole moved, and Mr. G. W. Clark seconded, the following resolution, which was carried unanimously:—

"That this meeting of subscribers to the S. I. S. B. M. S. heartily approves of the contemplated purpose of the committee to engage the services of our brother Pastor S. Gray, as a salaried secretary, as soon as he shall see his way to separate himself thereto."

Pastor W. H. Rose delivered a very full and very fine presidential address; it will be reported in *Rays from the East*, as will his afternoon discourse.

Pastor J. W. Wren spoke very suggestively and sacredly. The missionary flame burns brightly at Bedford, from whence Mr. Wren brought loving help at the last moment toward the reduction of the deficit on the accounts.

Pastor J. P. Wiles, M.A., of Devizes, delivered a strikingly original address, calling some sentence from the 1907 Report as the basis of his keenly intellectual and delightful talk.

Pastor W. H. Potter, of Cottenham, spoke on the outgatherings of the elect Church from the world, with the ultimate sanctification and salvation of the whole world.

A resolution, which was passed unanimously, was moved and seconded by Messrs. Wiles and Potter respectively, recommending the work of the Society to the support of the entire denomination.

Pastor F. Fells, of Chesham, accented his cordial attitude toward the Society, recalling past memories.

Mr. F. Cook, our furloughed missionary, then related a village incident, which had singular features, and has had pleasing issues.

Mrs. Cook, with tenderest pathos, pictured a scene concerning a girl-widow who had come into her life, and dwelt with eye-moistening effect upon the hard, hard lot of the poor child; and such outraged girls number millions in India. The claims of those girls were urged with exceeding force.

Mr. Wiles suggested that others should take action, as he was doing, respecting the support of a girl-orphan, or girl-widow. He was on his knees

about the matter, and he there performed an arithmetical calculation. He counted twelve giving 7d. per month, which totalled 7s.; and then 7s. a month for twelve months stood for £4 4s. 0d. That is the sum needed for the support of a girl. Let twelves be found in every Church.

Pastor J. Bush found his heart flowing over with gratitude because the arrears had been so diminished since the previous committee meeting.

During the evening Mr. Clark nominated officers and committee, and they were unanimously chosen.

Several communications were received from Mr. Walter G. Gray, *en route* for India. He was expected to reach Koilpati and to grasp hands with Mr. Strickson on Friday, November 20th.

The Society is favoured in having its staff strengthened by the addition of a self-supported worker—Miss Brown—who has laboured in Ceylon for several years, and will accompany Mr. and Mrs. Cook and co-operate with them in the Girl-Widow's Home.

Between the afternoon and evening engagements, a sale of work, promoted by the Zion Ladies' Working Party, took place.

Friends were present from various distances out of London.

The deficit stands at £127, caused by abnormal expenditure—not by the failure of friends. Friends are increasing. Any Strict Baptist who helps to make the deficit disappear will honour his name and do his Lord a good day's service. The Report suggests that all subscribers should increase their aid by one-quarter—a very necessary act, because future requirements demand it.

The total receipts for the day—collections £24 and sale £8 12s. 6d.—amounted to £32 12s. 6d. The tea was given by friends.

It was announced at the meeting that Mr. and Mrs. F. Cook and Miss Brown, their friend, will start for India on Tuesday, Jan. 5th, 1909 (D.V.). A farewell meeting will be held for Monday, Jan. 4th, 1909. Three berths are booked by the *Princess Alice*, North German Lloyd SS. S. GRAY.

NOTTING HILL GATE (BETHESDA).

THE forty-first anniversary of the opening of the above cause took place on November 8th and 10th. On Sunday, the 8th, our Pastor in the morning spoke from Psalm c. 4, 5, and in the evening from Isa. lxii. 4, both of which discourses were much enjoyed.

On Tuesday, the 10th, a goodly number gathered to hear Mr. O. S. Dolbey preach at 3.30. He was graciously helped in speaking from the words found in 2 Sam. xxii. 17.

After friends had partaken of a good tea, the evening service was opened at

6.30 with the singing of hymn, "Killed in Christ," etc., after which our esteemed chairman, Mr. Rundell, read a portion of God's Word, and Mr. Spire sought the Lord's blessing. Mr. Thistleton read the report, which stated that although many changes had taken place, as a Church they could testify to the covenant faithfulness of God, who knows the end from the beginning. The Monday evening prayer meetings were a source of real spiritual joy and communion, and they felt that this was the real life of the Church. Profitable addresses were given by Messrs. Gibbens, Dolbey, and the Pastor.

IPSWICH (BETHESDA).—The parents of the scholars were entertained on November 11th to tea in the school-room, when about 175 fathers and mothers were present. A meeting was held afterwards under the presidency of Pastor H. Chilvers, and commenced with the singing of the hymn, "Come ye that love the Lord and let your joys be known." The chairman then called upon two parents to pray. The superintendent, Mr. E. Chilvers, gave all a hearty welcome, and was followed by Pastor Chilvers, who, in a very able address, impressed upon them their great responsibility with regard to the children. The boy's best friend, he said, is his mother. Three things were noticed in relation to the parents—(1) They were "examples" to the children; (2) subjects of their future "memories"; and (3) their "trustees." He hoped they would all be true stewards, training the children to the best of their ability, for the children would, humanly speaking, be what the parents made them. Addresses were also given by Messrs. G. E. Elnaugh, Reynolds, Garrard, and Reeder. Several of the parents likewise make a few remarks.—GEO. E. DALDY.

BLAKENHAM, SUFFOLK.—A meeting in connection with our branch of the International Bible Reading Association was held on Wednesday evening, November 18th. An excellent tea was provided and given by the adult members of the branch. The meeting was presided over by Mr. G. Banks. Mr. Bristoe prayed. The secretary, Miss Carr, gave her report. When she took up the work at the beginning of 1908 she enrolled thirty-six members; for the coming year there were nearly sixty. A pleasant evening was spent. Mr. Banks made some excellent remarks concerning the Word, and Mr. Stoker gave a good address. Votes of thanks were passed to Miss Carr for her active interest in the work, and to all who had given the tea and contributed to the success of the meeting.—M. A. MOORE.

BOW (BOTOLPH ROAD).—Special services were held on October 23rd, when two sermons were delivered by Mr. Crispin. The services were continued on Tuesday, when Mr. Rundell presided at a public meeting, and read and commented profitably on Jno. xvii. Profitable addresses were given by Messrs. Holden, Parnell, Fountain and Crispin, and the late Pastor, Mr. H. Lee. Collections were good considering that the very inclement weather prevented some of our friends being present.

BALCOMBE STRICT BAPTIST CHAPEL.

JUBILEE services in connection with the opening of the above chapel were held on August 3rd. Mr. W. Tingley, of Scaynes Hill, preached in the morning a suitable discourse from Psalm lxxxix. 15, and Mr. H. Hayler, of Lingfield, in the afternoon an experimental sermon upon Isaiah lxii. 4. In the evening a public meeting was held, Mr. J. Bowers presiding, when a report of the rise and progress of this cause was given, the substance of which is as follows:—

"The Strict Baptist cause at Balcombe commenced by a Mr. Arnold, then Pastor of the Baptist Chapel at Cuckfield, holding week-night services at the house of a godly woman named Mrs. Gammon in the year 1845 or 1846. After a while the meetings were discontinued owing to the opposition of the residents around, who did not like this 'Methodist' preaching, as it was termed. The ignorance in these days was so great, and Baptist principles were considered so strange, that the children of the Baptist friends who attended the National Schools were branded by other children as 'Water dogs.' After this Mr. Arnold built a chapel for the friends to worship in, which was opened, it is believed, by Mr. Sedgwick, of Brighton, and Mr. Arnold, the text being, 'And there they preached the Gospel.' Through some unexplained reason this chapel was, after a time, converted into a cottage. A godly woman named Mrs. Streeter, who formerly was greatly prejudiced against the 'Methodists,' as she called them, and whose remarkable conversion occurred in attending the meetings when they were first held at Balcombe, was, in answer to prayer, raised up by God at this time to open her house for the Gospel to be preached. This was about the year 1854. The services were greatly blessed, several ministers from Brighton supplying from time to time, including the late Mr. Joseph Worsley. After about four years the friends required a more suitable place to worship in; consequently Mr. Joseph Worsley bought the present chapel, which formerly had been used for commercial

purpose, and opened it for public worship in August, 1858. In course of time the chapel was filled to overflowing.

"About the year 1874 the Church and congregation were again involved in trouble with regard to their place of worship, and Mr. Worsley was compelled to go to law. The result of the lawsuit was that the chapel should remain on condition that a small rent was paid for the site on which the chapel is built. In 1889 Mr. Wadey, of Horley, took the oversight of the cause as presiding minister, and after several years was succeeded by Mr. Hayler, of Lingfield, who also, in time, was succeeded by Mr. Andrews, now of Maidstone.

"Most of the Church and congregation have now passed away to their eternal rest, and to all appearance there are but few within the neighbourhood who are asking for the old paths, that they may walk therein."

After the reading of the report suitable addresses were given by Messrs. W. Tingley, H. Hayler, J. Turner, and the Chairman. The weather, through God's goodness, was most favourable, and many felt it good to be there.

ONE WHO WAS PRESENT.

HORNSEY RISE (ELTHORNE ROAD.)

—Special services were held on Lord's-day, October 18th, and continued on the following Tuesday, to celebrate the seventh anniversary of the pastorate of Mr. H. D. Sandell. The pulpit was occupied by the Pastor on the Lord's-day, and a fair number gathered to the services. The proceedings on the 20th were commenced with a social tea, at which the company of several old friends was enjoyed. A public meeting followed, over which Mr. G. S. Fauch, of Ilford, presided, whose reverent fulfilment of his office, coupled with the encouraging and spiritual addresses of Brethren J. T. Bootle, H. Fowler, and A. B. Tettmar, was instrumental in causing the listeners to realise that the opportunity had been one of spiritual profit. The Pastor, in closing, expressed his appreciation of the sympathy and help extended to him by friends both present and absent.—A. G. S.

BELVEDERE, LESSNESS HEATH.

—Harvest thanksgiving services were held at this ancient sanctuary, when Pastor F. C. Holden, from Limehouse, paid us a first visit and preached a very uplifting sermon in the afternoon. He specially touched his hearers' hearts by the earnest way he petitioned the throne of grace on behalf of afflicted brethren, specially mentioning, among others, brethren Clark and White, the latter of whom had been expected. The Pastor

presided in Mr. White's absence, and Messrs. Holden, West and Flegg gave some very helpful thoughts. All present felt they could thank God for a good harvest, both temporal and spiritual.—D. O.

CLAPHAM (COURLAND GROVE).

HARVEST thanksgiving services at this little sanctuary were held on Thursday, October 8th. Pastor Edwin White, of Woolwich, preached an excellent and most appropriate sermon in the afternoon, which was listened to with much pleasure by a goodly congregation.

At the public meeting in the evening the chair was taken by Mr. J. B. Collin, of New Cross, and excellent addresses, well suited to the occasion, were given by Pastors E. Beecher (Croydon) and J. Parnell (Manor Park), Mr. J. McNally (Fulham), and the esteemed Pastor of the Church, Mr. H. Dadswell. The twenty-eighth annual report of the Ladies' Benevolent Society was read, and collections amounting to £5 13s. 3d. were taken on behalf of its funds. The report showed a record of much good work done in and around the neighbourhood. Gifts of money, clothing, and coals had been distributed, while during the winter months blankets were lent to poor and needy families.

On Sunday afternoon, October 11th, a special harvest service was held in connection with the Sunday-school. An appropriate address was given by the superintendent, Mr. A. Vine, and suitable hymns were very heartily rendered by the scholars. A very pleasing feature of this service was the beautiful display of fruit and autumn flowers brought by the scholars, which were afterwards taken to the Belgrave Hospital for Sick Children, Clapham-road.

On Sunday, October 18th, the day of universal prayer for Sunday-schools, several of our teachers met at the Clapham Presbyterian Church school at 9 a.m., with a number of teachers from neighbouring schools, under the presidency of our superintendent, when an hour of prayer and praise was spent, and a happy, inspiring, and holy service was much enjoyed. In the afternoon a pleasant little function took place. Our Pastor, who was accompanied by Mr. W. Barrey, secretary of the Clapham Auxiliary Sunday-school Union, presented Mr. William Brinkler with the long-service diploma for over thirty years' consecutive service as a teacher in our own and a neighbouring school, and in warm and hearty addresses congratulated our brother upon his devotion to the cause of the children, and wished him many more years of service for the Master. Mr. Brinkler, in a few words, thanked all concerned for the diploma (which had been suitably framed by the teachers), and

acknowledged his indebtedness to the Giver of every good and perfect gift for the strength and grace which had been afforded him during all the years of work in this department of Christian service.

PECKHAM ROAD (MIZPAH).

RE-OPENING SERVICES.

On Sunday, November 1st, the members of Mizpah Baptist Chapel held their opening services after leaving the Central Hall, High-street. Pastor E. Thew preached in the morning from Haggai ii. 19. In the evening he preached from the word "Mizpah." The chapel was well filled at this service, and the collections for the day exceeded all expectations.

On Thursday evening, November 5th, a tea meeting was held in connection with the opening services, about forty friends being present. At 7.30 the public meeting commenced, when Pastor C. Thew presided. After an opening hymn and prayer he spoke on the nature of the Church now worshipping here, and then read the covenant, which clearly set forth the doctrines in which the Church believed.

The secretary, Mr. Scott, then spoke of the way the Lord had led the Church during the past six years, and the manner in which Pastor Thew had come into their midst, and how, for the past six years, he had laboured amongst them, not receiving any reward for his services, but looking only for the crown of glory which his Heavenly Father hath promised. Mr. Hythe, of Paddington, then spoke briefly on the need of waiting on the Lord patiently.

Mr. Morling, of Camberwell Aged Pilgrims' Society, then spoke for a short time on the difficulties the Lord's people had to encounter, and urged them to pray earnestly for the peace of Jerusalem, and individually they would be blessed. A second thought he left with them was, Hold fast that which thou hast.

Mr. Diaper expressed his pleasure at being present, and spoke briefly from the text, "It shall be well with them that fear God."

Each of the deacons then made a few remarks, and after singing "Blest be the tie that binds," and prayer by the Pastor, this very enjoyable evening was brought to a close.

WALTHAMSOW (MAYNARD ROAD).

—On October 20th the anniversary of the above Church was held. Pastor J. Chandler, of Prittlewell, was enabled to preach an excellent sermon from Matt. v. 6 to a good congregation, most of whom stayed to tea. The evening meeting was presided over by Mr. S. H. Brown, who had known the Pastor from a lad, and on which account he

felt a pleasure in presiding on this occasion. He rejoiced in the manifest tokens of the Lord's favour resting upon the Church. The secretary's report was full of abundant cause for praise. Membership had increased, attendances were good, and the financial position very satisfactory, having, on the year's working, only 16s. deficit. The treasurer pleaded for £5 to meet some necessary expenses. This amount was not quite realised, about 21s. being necessary to complete it. Messrs. J. Chandler, E. W. Flegg, and H. D. Tooke were each helped to deliver messages calculated to comfort, strengthen, and inspire in our service for the Lord. We are seeking to raise eighty half-crowns for our dinner fund; if any friend could send us one or more of these it would be gratefully acknowledged by Pastor E. Rose, 64, Clarendon-road Walthamstow.

Aged Pilgrims' Corner.

THE Autumn Service and Sale of Work were successful gatherings. The hall and chapel of the Hornsey Rise Home were filled, and the proceeds of the day were useful to the Benevolent and Maintenance Funds. The evening sermon was most acceptable, and was preached by Mr. J. H. Snow, of Blackburn, from Heb. x. 14.

A Sale of Work, realising upwards of £57, has been held at Guildford, and the Committee are much encouraged by this effort, which received the loyal and unstinted support of all the Society's friends in this beautiful old town. The secretary gave a brief address upon the work.

Hastings friends have again shown their interest in the Institution by organising a Drawing-room Meeting in the Albany Hotel, Miss Marchant, the local hon. secretary, rendering valuable service. The large room was filled, and addresses were given by Messrs. J. H. Hallett, S. Combridge, E. J. Miller, and the Secretary.

In January next the Committee will advance 187 of the £5 5s. pensioners to the £7 7s. pension. The total number of recipients upon the Society's books is 1,675, and an unusually large number of fresh cases have been nominated. A special effort is being made to increase the number of small annual subscriptions, and 7s., 10s., and 14s. per annum are being received.

Visitors to our Camberwell and Hornsey Rise Homes at the recent anniversaries were delighted to see our aged friends so comfortable in their peaceful dwellings, and surrounded by so much

to give them pleasure. The gardens were bright with flowers, and are increasingly appreciated by the pensioners, some of whom pass hours daily in the grounds. As winter approaches, and the inmates cannot get out so much, they especially value the visits of friends. No introduction is needed, for those who love the same Lord have so much in common.

Gone Home.

NATHAN BROWN.

In the 54th year of his age the home-came on Saturday, October 3rd. Our departed friend and brother was a regular attendant at Meyrick-road during our pastorate. He was a true Christian, but he could not see his way clear for baptism and membership. We think our brother had a high ideal of what a Church member ought to be. He was indeed trusting only in Christ, but he longed for another clear manifestation of His interest in Christ. This came in his last illness, and he longed for the rest and joy of heaven. "I am on the rock," he said; and, "The Lord will not leave me now." Our brother lived the Christian life, and many were the acts of kindness done by him. The funeral service was conducted, at our brother's request, by his former Pastor, R. E. Sears. A large number gathered round the grave at the Wandsworth Cemetery, where, in sure and certain hope of a glorious resurrection, the body was laid in the place prepared. Much sympathy has been manifest and expressed to our sister, the widow, and the family—one daughter and two sons. May the "Husband of the widow" and the "Father of the fatherless" comfort them and guide them in all the future. A great sorrow has fallen upon them, but "Himself hath done it," and they will find it "brighter further on." "Your sorrow shall be turned into joy."
R. E. S.

THOMAS DURMAN

passed away on June 7th in his 77th year. His one desire through life was to know and do the Lord's will. He was connected with the Churches at Heaton-road, Bermondsey, Nunhead Green. Removing ultimately to Southend, he attended the ministry of Mr. Chandler and was made a blessing to some of the friends there. He evidently felt his time was short, for, writing to his son in April, he said, "My time here cannot be long, and the burden of my heart is to know Him." He was taken ill the following month, and, though at times he seemed mentally afflicted, was able to give some expression of the love that dwelt in his heart, and he conversed pleasantly of the road over which he

had travelled. After a few weeks' illness he fell asleep in Jesus on June 7th. His remains were interred in Nunhead Cemetery, Mr. Chandler, of Prittlewell, conducting the service.

At the graveside the friends sang the well-known lines, "Give me the wings of faith to rise," and left the ground with the full assurance of meeting him again.

Any friend desiring a memorial card can have one on writing to Miss Durman, 10, Campbell-road, Prittlewell.

LUCY ANN GANDER

was suddenly called home on Aug. 24th. Born at Brighton on August 15th, 1822, she had just completed her 86th year.

She was baptized at Cuckfield in June, 1841, and so had been for upwards of sixty-seven years a member of a Christian Church.

In the providence of God she, with her husband, was removed to London about 1845, and there spent the remainder of her life.

Well known among the Churches, as Mr. and Mrs. Gander both were from thirty to forty years ago, it is unfortunate for the purposes of this record that none of her contemporaries are accessible, so that some particulars of her Church life might be given. Pressed by the writer, she endeavoured to set down a few of them a year or two since, but said that she found the task too painful, owing to the many memories set up by its consideration.

For some years during the later portion of her life she was not in membership with any Church, but it was an unspeakable joy to her when the Keppel-street Church removed to Kentish Town, in which district she had lived for many years, and she joined almost at once, rejoicing to meet some and the descendants of others whom she had known years before. With that Church she continued in active and honourable membership until her death, being the oldest member in regular attendance, as she was blessed by God with the retention of all her faculties, excepting for an increasing deafness. She was rarely absent from the services.

On the evening of August 23rd (Sunday) she made ready to go to chapel as usual, but was persuaded not to go, as it was a very wet night. She therefore retired early, and at about 9.30 a dull thud was heard in her room. The cause being investigated, it was found that she had had a stroke. She never recovered consciousness, and after lying for almost exactly twenty-four hours her spirit took its departure to be with Him whom she had served so long.

Engaged by family circumstances in domestic duties until she was 82, her last four years, with all her needs sup-

plied, had been spent in quiet rest and waiting, and we who are left behind recall with mingled feelings her shrewd and kindly sayings, and her firm and unshakable faith, as thus she sat behind her open Bible in this quiet evening of her life.

All that remained was laid to rest in Finchley Cemetery, in glorious sunshine, on the morning of August 29th, her last Pastor, Mr. Easter, officiating, and though we who are left behind cannot think of her life and sudden home-call—and feel that we never shall this side of the glory land—without a “stirring of the heart like pain,” we know it should not be so, for we look forward, if not with undimmed eye, yet with a sure and certain hope, to a reunion that shall last for all eternity where “there shall be no more death, neither sorrow nor crying, for the former things are passed away.”

— D. E. P. D.

MR. A. J. MARGERUM,

whose sudden home-call was briefly notified last month, was born in Spalding, Lincolnshire, in the year 1832, but at an early age he moved with his parents to Grimaby. He tells in “Recollections and Reflections” which he has written, that he was one of thirteen, and a very delicate child, so that it was often said he could not live. Yet, in the providence of God, he outlived the others. His father was a Baptist minister, but, like many with such advantages, for some years he himself lived regardless of spiritual things, walking according to his own inclinations. When nearly twenty years of age, while on a journey alone, he was caught in a severe thunderstorm, during which cattle were struck dead close by him, and trees uprooted, and then “fear took hold upon him.” “The next day being Lord’s-day, he heard his own brother preach from Jeremiah xii. 5, and was convinced of his state by nature. He was constant on the means of grace.” He was told to believe. “So,” he says, “I did,” but it was not that faith which is the gift of God—“that faith which is the operation of God by the Spirit which gives peace through believing.” Listening to his own father, however, preach from the words, “The blood of Jesus Christ, His Son, cleanseth us from all sin,” he was brought into liberty, and soon was baptised by his father and joined the Church. As far as can be gathered, he began to preach when about twenty-five years of age, though it is not quite clear whether, at that time, he had distinct views of the doctrines of grace. It is very interesting to read how he became convinced of those discriminative truths as the result of close study of the Word of God. This made him a decided advocate of the doctrines of free, full, and sovereign

grace, and a staunch strict communionist. It was the writer’s privilege to hear him but once, and he could but wish that the deceased had been thirty years younger, to continue to preach such truth. There was no uncertain sound, and it was what he had tasted and handled of the Word of life. Our friend had many spheres of labour. He was first introduced to the Church at Camden Town by the late C. W. Banks, and was there for twelve months, but did not settle there. Space will not permit us to speak of his labours at Rusden, Glemsford, Stonehouse, Peckham, Prittlewell, Sutton, in Isle of Ely, Swansea, Claremont, Forest Gate. It is very evident, from what our brother has left behind him, that the Lord was with him, and that he had many tokens that his ministry was owned and blessed of the Lord. Sometimes he was in great straits, but the miraculous way in which the Lord appeared for him is like Elijah’s life over again.

Coming to the last years of his life, three years ago he was appointed Non-conformist chaplain in East London Cemetery, and it is very pleasing to hear of the high esteem in which he was held by all the officials and employees with whom he had to do. It was my privilege to be more intimately acquainted with him during these years, and it was often a time of refreshing to hear him relate his experience of the covenant faithfulness of God to him. He was very decided in his views, and no modern views or systems found any favour with him—no tinge of pride or boast in his testimony. Many times he said, “I have no hope but in God’s mercy in Christ.” It was evident during the last few months that he was ripening for home. In the early part of September he was laid aside for a few days. I had several talks with him during these days. On one occasion he said, “I don’t fear death, but I do at times fear that which sometimes comes before it.” He said, on the Friday morning, September 10th, “The Lord has given me a sweet word this morning—‘I am the Lord that healeth thee.’” I said, “I suppose you, like most of us, have your favourite portions?” “Yes,” he says, “Isaiah xl.,” and he quoted a few verses. “Then,” he said, “there is John xiv.,” and I said, “There’s Ephesians i.,” “Yes,” he says, “what a string of blessings is there!” He also said, “I am fond of Psalm ciii. ‘All His benefits, What a benefit that He should permit me to earn my daily bread in my 77th year!’” On Sunday, September 13th, he went to Tollington Park, and preached both morning and evening from Exodus xv. 27. Those who heard him said it was as if it was his last message. He took up his duties again on Monday, and continued till Thursday, 17th, when he committed eight

bodies to the grave; went home saying he was tired, and, after a little refreshment, laid on the couch to rest, but passed away without a struggle before eight o'clock. His work was done. He was simply worn out, and went home to be with the Lord. His mortal remains were laid to rest in a family grave in the East London Cemetery on Thursday, September 24th. A good number of friends assembled to see the end. Officials and employees at the cemetery were there out of respect to him. Even the clergy of the Church of England showed their respect to him by being at the service at the graveside and by sending a letter of sympathy and condolence to the widow.

J. P. G.

MR. WILLIAM J. WATSON ("Salem,"
Wilton-square).

As intimated in last month's issue, Mr. W. J. Watson, the beloved deacon and superintendent of school at "Salem," Wilton-square, Islington, was suddenly called home on Saturday evening, October 17th. The local council had ordered that the trees surrounding the chapel should be lopped, and our brother, rather than a heavy expense should be incurred to the Church, characteristically volunteered to do the work himself, and while doing this he fell, and soon after passed away. To use the words of our dear bereaved sister, "he throughout gave his life and then literally laid it down for Salem," love and loyalty to the "King of Salem" prompting all.

Our loved friend was one of the late Pastor's (W. Flack) many "boys," and it was at his request that he undertook work for the Master in the school, and lovingly, faithfully filled for over a quarter of a century the office of superintendent. One of his last acts was to prepare the hymns for the Jubilee services of the school, to which he was looking forward with glad and grateful anticipation. These hymns we shall sing (D.V.), as arranged by him, on November 29th and December 1st—the occasion referred to. All old scholars, teachers, and friends who may see these lines are then especially invited to be with us. They will be peculiarly welcome, and will give much-needed encouragement by their presence at this trying time, which, nevertheless (and our brother would have it so, I know), should be a glad some one in reviewing fifty years of Sabbath-school instruction and blessing.

Our brother was ever a lover of music, always joining intelligently, heartily, and, above all, with grace in his heart, in the praises of the sanctuary. But—ascribing it all to God's grace, as he would do—we write of the music of his feet, that holy rhythm, as he humbly sought to walk with God.

We are led to write thus as a friend recalls that on one occasion our brother remarked to the effect that he had no greater desire than to so live that when he should be removed it might be said of him, "he walked with God."

We *can*, in all sincerity, say that our dear friend "walked with God"—"had this testimony, that he pleased God." To Him be the glory! He *walked*—not so much *talked*. His utterances were ever cautious, but, partly in consequence of that, they were invariably choice, bespeaking a genuine desire for one's welfare both as regards temporal and spiritual things.

Many can testify to the helpfulness of that twinkle in his eye, that loving pressure of his hand, that reasonable greeting or god-speed which fell from his lips as the occasion demanded.

Like Enoch, our brother "walked with God" in family relationship. She who knew him as we never could remark, "He had no interest outside his *home* and 'Salem,' apart, of course, from his business. But what he was in the home and family circle we would not attempt to write did we know more than we do of this side of our brother's life. It is too tender, and too sacred.

As a deacon he truly "purchased unto himself a good degree and great boldness in the faith." Our brethren Britton and Davie, his bereaved colleagues, will miss him much. The great supporting, strengthening fact is this, however—he walked with God into glory. He did not die; he continues to walk with God; that is all. "They shall walk with Me in white" (Rev. iii. 4). As the little girl said of Enoch, "He used to go for walks with God, and one day God said to him, 'You are a long way from home; come in and stay with Me,' and he went."

Nothing more, and nothing less, has happened to brother Watson. Yet we sorrow. May the God of all comfort continue to enwrap the widow and the dear boy and girl with His love and sympathy, and help us each to more wholeheartedly serve our Lord.

We conclude with the words our brother so significantly and prophetically used at the public meeting of the Church anniversary the same week as he went home. He had made a cheery and reminiscent speech, and then quoted:—

"We are travelling home to God
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see."

Mr. G. W. Clark (his old Pastor) and Mr. W. H. Rose (once of "Salem"), officiated at the grave. On Lord's-day evening, October 25th, the writer endeavoured to lead the sorrowing ones from the grave to the glory as he preached from Rev. vii. 10. W. K. P.