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THE
EARTHEN VESSEL
AND
GOSPEL HERALD.
FOR
1912.

CONDUCTED BY
EBENEZER MARSH.

V
VOLUME LXIII.

λ

ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

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DECEMBER

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THE
EARTHEN VESSEL
AND
GOSPEL HERALD

Looking Back.

BY JAMES E. FLEGG.

"Another year has passed away ;
Time swiftly rolls along."

Who can tell what a day may bring forth? The future lies with God. The present alone is ours. The past is gone beyond recall. The past, however, furnishes food for reflection. It has fallen to our lot to chronicle movements in our Churches, and the penning of those records has sometimes evoked a hearty "Thank God," and at other times stirred our deepest sympathy.

Confining our attention to the Strict and Particular Baptist Churches, we note with pleasure that some which were pastorless at the beginning of 1910 are now in the happy position of enjoying a stated ministry. The little Church at Blakenham, in which our friends, Mr. and Mrs. Moore, take so lively an interest, has welcomed Mr. H. Locke, who formerly laboured at Hoxne. Mr. J. H. Barker has taken the oversight of the Church at Aldringham, where we hope he may be favoured to see the "Rebuilding Scheme" through. Mr. H. J. Parker has settled at Swindon. Very hearty were the meetings held to recognise Mr. C. A. Freston as Pastor of the Church at the Tabernacle, Watford, and, after having been served some time by supplies, the Church at Ebenezer, Fulham, is looking for blessing under the ministry of Mr. R. Robinson. The Church at Lewisham has invited our esteemed friend, Mr. F. Waller, to serve them with a view to the Pastorate.

Strict Baptists are represented in Cornwall by the Church at Newquay. As the result of special services held during the summer of 1909 in this town, under the auspices of the Strict and Particular Baptist Society, a congregation was gathered. By the kindness of a friend the chapel, which had been closed for some time, was procured and reopened, and early in the year a Church was formed. Sorrow soon overtook the little company, for Mr. Garfield Pearce, who took a warm interest in the cause and had been chosen deacon, was taken away by death. During the year

frequent visits to Newquay were paid by our brother H. G. Dann. His ministry was blest, and he is now stationed there as their Pastor, and we hope that he may be successful in this increasingly important watering-place.

¶ Pastor H. Bull, who so whole-heartedly and efficiently served the Church at Boro' Green for several years, has been removed to Ramsey.

The Church at Zion, New Cross, is at present supplied by various brethren, their Pastor, Mr. John Bush, being away for six months on holiday abroad. We pray he may have journeying mercies and be brought back to resume his labours in this sanctuary.

Some of our Churches have during the past year become pastorless. The Church at Walthamstow is now without a regular ministry, Mr. E. Rose having resigned. Mr. Folkard has left Needingworth, Mr. W. Tooke has ceased to labour at Waltham Abbey, Mr. Andrews is leaving Maidstone, and Mr. Higgins is no longer at Clapham Junction. After 25 years the Church at the Surrey Tabernacle will be without an under-shepherd at the end of this month, our esteemed brother O. S. Dolbey having resigned the pastorate. We trust that these Churches, with others which are still without pastors, may soon have sent into their midst men who will "take the oversight."

We think of the sorrows through which some have passed and the places which have become vacant because loved ones have been removed. Mr. J. Othen, who for some few years was Pastor of the Church at Ilford, having previously filled that office at Commercial Street, has passed from us. The Church at Boro' Green is poorer by the home-call of a beloved deacon, W. Peacock. W. Strickson, of Stowmarket, and Jabez Wright—a useful brother in the Churches—have ended their labours here. Just as the year was drawing to a close our venerable and beloved brother I. C. Johnson closed his long and useful career. Brethren Mutimer and Marsh have mourned the loss of their fathers. E. Beecher, who last year celebrated his golden wedding, has parted with the companion of his life, and W. Honeyball, deacon of the Church at Carmel, Pimlico, has had the sorrow of separation, his dear wife being called home after much suffering.

"The memory of the just is blessed" and we are glad that the Church at West Hill, Wandsworth, has placed a tablet on the wall of their sanctuary to the memory of their late Pastor, Thomas Jones.

Much blessing has attended the labour of Strict Baptist Missionaries abroad, and the reports of the societies are cheering. After a stay in the homeland Mr. and Mrs. Morling, of the Strict Baptist Mission, and Mr. and Mrs. Thomas, of the South Indian Strict Baptist Missionary Society, have returned to their labours in India.

The Suffolk and Norfolk Home Mission has continued to assist in the maintenance of the preaching of the Gospel in the villages of Suffolk and Norfolk and the Home Mission of the M.A.S.B.C. has

continued its work nearer London. Good work is being done by these Societies, and we would bespeak for them affectionate and generous support.

The Strict and Particular Baptist Society has rendered valuable assistance to many needy and struggling Causes and is still doing service in the Master's name.

At Whitsun a Convalescent Home was opened at Clacton-on-Sea for Strict and Particular Baptists, under the management of a representative Committee, and its benefits have been enjoyed and appreciated by many friends who needed rest.

One other change has taken place. The writer has vacated the position of Assistant Editor, the duties of which have been resumed by E. Marsh, and we pray that he, in conjunction with Mr. W. Jeyes Styles, may be aided in their labour of love and that the magazine may continue a blessing to our beloved Denomination.

THE HEADSHIP AND AUTHORITY OF CHRIST.

Rev. iii. 7.

BY PASTOR A. E. REALFF, LATE OF LEICESTER.

"He . . . openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii. 7).

OUR Lord, in His message to the Church at Philadelphia, claims to be "Holy," "True," and invested with all authority. "All power is given unto Me in heaven and in earth." He is therefore "the Head over all things to the Church," and "it has pleased the Father that in Him should all fulness dwell."

The expression "the key of David" suggests the Temple at Jerusalem, which David designed to build, and which serves in the New Testament as a figure both of the natural and the mystical body of Christ.

The appointment of Eliakim over the House of the Lord evidently prefigures the supremacy of Christ (Isa. xxii. 20—25). The same word is here used by the Redeemer concerning Himself: "The key of the House of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open."

The name Eliakim ("whom God establishes") takes us in thought to 1 Kings vii. 21, where we read that two pillars were erected in the porch of the Temple, one of which was named Jachin—"He shall establish"; and the other Boaz—"in it is strength." These conjointly set forth Christ as the establishment and strength of His Church. Let us now notice this in two or three particulars:—

I.

JESUS HAS THE KEY OF THE HUMAN HEART. In verse 13 the Lord says, "He that hath an ear, let him hear." This, however, no man can do unless the Lord has first said, "Ephphatha"—"Be opened" (Mark vii. 34). When He has done this, as He did to that of Lydia, there follows, in all cases, an obedient *attention* to the word preached

(Acts xvi. 14). Even the disciples of the Saviour were foolish men "and slow of heart to believe" all that the prophets had spoken aforetime concerning the Christ, until He was pleased to open their understanding that they might understand the Scriptures (Luke xxiv. 25—45, R.V.).

II.

JESUS OPENS DOORS FOR THE PROCLAMATION OF HIS GOSPEL. In the context He says, "Behold, I have set before thee an open door, and no man can shut it." In Acts ii. we see how it was given to Peter to open for Christ the door of faith to his Jewish brethren that were gathered together in Jerusalem from many countries; and in Acts x. we read how he opened the door unto the Gentiles.* The same took place by means of Paul and Barnabas (Acts xiv. 27). In 1 Cor. xvi. 8, 9 the Apostle says, "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me." Again in 2 Cor. ii. 12 he writes: "When I came to Troas to preach Christ's gospel, a door was opened unto me of the Lord." And in Col. iv. 2, 3 he exhorts to "continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ." This is precisely what God had promised in ancient time to give to Ezekiel (xxix. 21).

The late beloved Dr. Doudney used to say, "I know well that Jesus has the key to every pulpit in the land." It was truly wonderful, and an astonishment even to himself, what pulpits were set open for him. So, whenever the Lord designs to put any man into the ministry, doors will be opened for him—doors which, we rejoice to know, "no man can shut." Moreover,

III.

JESUS OPENS DOORS OF DELIVERANCE. His dear people frequently get shut in, either by the force of temptation or the pressure of trial; but He invariably makes "a way of escape" (1 Cor. x. 13). Behold Hagar and Ishmael in the desert (Gen. xxi.), Abraham and Isaac on Mount Moriah, Jacob at Peniel, Joseph in Egypt, Israel at the Red Sea, Elijah at Cherith, Daniel in the lion's den, and Peter in prison (Acts xii.).

"Just at the last distressing hour
Our God displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them (Isa. xli. 17).

IV.

JESUS OPENS THE GATE OF HEAVEN. By dying He has "abolished death" (2 Tim. i. 10), and gives to His believing people this assurance, that they "shall never see death" (John viii. 51). On the con-

* Here we see how the Apostle used "the keys of the kingdom of heaven" with which Christ had entrusted him (Matt. xvi. 19).

trary, we are distinctly informed that "an entrance shall be ministered, or richly supplied, into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Peter i. 11); and that they shall "have right to the tree of life" (Rev. xxii. 14). Thus Jesus will not leave even one of His sheep to wander and perish, seeing He has given them eternal life, and none shall pluck them out of His hand (John x. 28). This doubtless prompted Toplady's most encouraging lines—

"I muse on the years that are past,
Wherein my defence Thou hast proved;
Nor wilt Thou abandon at last
A sinner so signally loved."

No, He who commissioned His angels to watch for the moment when the spirit of Lazarus should quit its poor diseased body, and to carry him into Abraham's bosom, will surely send His shining ones to conduct each departing believer "over that mysterious bridge that separates this world of shadows from the realms of eternal day"—

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

"This God is our God for ever and ever, and He will be our Guide even unto death." So "He openeth, and no man shutteth." But there is another side to this picture—He also "shutteth, and no man openeth."

When Noah had fully obeyed the commandment of the Lord, Jehovah said unto him, "Come thou and all thy house into the ark"; and when he had obeyed this last command also, then we read, "and Jehovah shut him in" (Gen. vii. 1, 16). The door being thus shut, none could open it, and so jeopardize their safety. Not even the dashing and roaring waves could break through. Do we not see here a lively emblem of the perfect safety of every awakened sinner, who flees for refuge unto Christ, the Ark of safety? (Heb. vi. 18—20).

V.

But there is yet one other view, and it is a most solemn one. God sometimes shuts the eyes, ears, and heart of the hardened sinner, and then his damnation is sealed. Take Pharaoh as an Old Testament illustration, and the carnal, rebellious Jews in our Saviour's time, comparing Luke xix. 41, 42 with Isaiah vi. 9, 10, which is quoted no fewer than six times in the New Testament, and applied to the unbelieving Jews, who did violence to their natural judgment when, after all that He said and did to prove His Divine credentials, they wilfully rejected Him. So in more recent times, instances have occurred of this judicial blindness and hardness of heart.

But especially at the Last Great Day will this be the case, when the Master, after many years of long-suffering, patience and forbearance with the wicked, shall rise up and shut to the door (Matt. xxv. 10; Luke xiii. 25). Then, indeed, there will be no re-opening,

for the Almighty's fiat shall go forth : " He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still " (Rev. xii. 11). O that every reader of these pages may through infinite mercy be saved from such bitter disappointment !

" A PARABLE FOR OLD-FASHIONED PEOPLE." *

A REJOINDER.—BY ALFRED G. SECRETT.

MANY friends appear to have misunderstood the above paper, and an explanatory note seems necessary. Amused readers in agricultural districts have pointed out that reaping and binding machines are unmixed blessings to the farmer, and have suggested that therefore my parable points the very opposite moral to what I intended.

Now, I would like to remind my readers that the whole aim of my parable was to plead for " LOYALTY." I was contending against the use in God's work of methods divinely forbidden, and especially against the importation of such methods, at the cost of breaking the peace, in places where good work was being accomplished without them. To illustrate my meaning I chose a machine which was not an unqualified success—a type of reaping and binding machine in use some years ago. The fact that a really efficient implement has now been evolved does not, I submit, dull the edge of my parable. If the machine had been all that the stranger claimed for it, its use would have been wrong on that farm whose owner had forbidden it—yes, as wrong as would have been the substitution of something else for pitchers and lamps in Gideon's army.

Further, I would caution my readers against taking for granted the economic value of a piece of machinery which has taken the place of human labour to such an extent that it has driven thousands of men, with their families, from healthy occupation in the country to unemployment, starvation and disease, misery, ruin and premature death in the slums of our great towns. The more efficient such a machine becomes the greater its economic curse, and the more reprehensible its use. I might have taken this line in my parable, and given this reason for the farmer's objection to the machine. In any case, whatever the reason of a master's orders, the servant who thinks he can improve upon them, and proceeds to disobey during the master's absence, is not a servant to be trusted.

I thank my critics who have candidly told me where they felt my parable broke down, and beg that they will consider this explanation, pardon all the weakness in what I wrote, and take to heart my obvious meaning. At the same time my thanks are due to many readers who have encouraged me with expressions of appreciation.

SATAN'S temptations will burn up all but the gold—that is, the grace of God in the heart.

* See the Article with the above title. Volume LXVII., page 305.

"THESE THINGS."

"By *these things* men live, and in all *these things* is the life of my spirit."—Isaiah xxxviii. 16.

HUMAN life is full of pathos, for much of it is made up of sorrow, disappointment, and regret.

I.—UNANSWERED PROBLEMS.

Many around us whose exterior is calm and collected carry hearts which are well-nigh breaking. Their early aspirations have ended in disappointment; their fair buds of promise have been blighted. The blossom has withered and fallen to the ground, but no fruit is seen. Hope itself seems to have lost its sustaining power, and the whole outlook is clouded and enveloped in obscurity.

Several things might be cited as causing such experiences. It may have been the effect of the loss of some highly valued object which has taken the dearest associations of life with it, leaving a blank—a void—the sorrow of which no words can express.

It may, again, have arisen from the disheartening influence of repeated failures, or of adverse circumstances which have sapped the heart's energy and deprived the spirit of its buoyancy and energy.

It may be traced to a perverse pursuit after objects which at first appeared so desirable, but which at last proved to be but "dead sea fruit."

Whatever its cause, it is but the reiteration of the cry of the fallen pair that was first uttered at Eden's gate, and which will not cease to be uttered until this has closed upon the last "vessel of mercy" gathered home, when "sorrow and sighing shall have fled away."

One who had passed through some bitter, crushing sorrow, wrote:—

"Mine after life! What is mine after life?
My day is closed, the gloom of night has come;
A hopeless darkness settles o'er my fate!"

II.—THE MINISTRY OF SORROW.

Such, however, is not the language of those who "know the love of Christ which passeth knowledge." It is in the most poignant griefs, sorrows that defy amelioration by aught that earth can effect, that His intense sympathy is most realised.

A mother's deepest and most tender care for her suffering child is not to be compared with what *He* feels Who is "touched with the feeling of our infirmities" (Heb. iv. 15).

The sorrows which are so delicate that we can confide them to no earthly friends—the heart-wounds which are more than our unaided human strength can bear—the difficult enigmas which we cannot solve—the tangled skeins which baffle our skill to unravel—have their ministry, and serve to bind us the more closely to Him, and Him to us.

Hence the ministry of adversity often serves to endear the Saviour

and to reveal in several and previously unthought-of ways that "unto you that believe He is precious." We live the "life of faith in the Son of God, as love to Him enlarges the heart" (Psa. cxix. 32) and causes it to glow with renewed affection to Him.

Very beautifully is this expressed in a well-known verse—

"So, in darkest dispensations, doth my faithful Lord appear,
With His richest consolations to re-animate and cheer;
Sweet affliction, sweet affliction, thus to bring my Saviour near."

To this a heaven-born and tried faith gives her joyous assent, and sings in Cowper's long-loved words—

"'Tis my happiness below not to live without the cross,
But the Saviour's power to know sanctifying every loss."

Whittlesea.

CLARISSA.

A PASTOR'S LORD'S-DAY EVENING REVERIE.

ANOTHER day, dear Lord, within Thy blest courts to appear;
Another place wherein to rest, and all is calm and clear;
Another "open door" to speak Thy matchless name and word;
Another opened page divine that speaks of Christ the Lord;
Another choice display of grace, Thou hast upheld Thy child;
Another visit from Thyself, with influence sweet and mild;
Another gentle zephyr wind affecting tree and blade;
Another showing of Thy face, dispelling all the shade;
Another meal of heavenly food, of dainties rich and rare;
Another sitting at Thy board, where Christ has been the fare:
Another evidence of peace procured by love and blood;
Another lifting heavenward, to glory, home, and God;
Another token of Thy love to sinners all undone;
Another tightening of the bond with Christ, the Father's Son;
Another sign of the cov'nant, ordered in all and sure;
Another lifting out of self to the standing that's secure;
Another exercise of faith upon the Lamb of God;
Another sense of sins forgiven through pardon-speaking blood;
Another note of praise we sing to Him who loved us most;
Another act of homage to Father, Son, and Holy Ghost.

Brixton Tabernacle.

T. L. SAPEY.

WE SPEND OUR YEARS AS A TALE THAT IS TOLD.

(Psalm xc. 9.)

OLD year left us? Aye, for ever,
As a moment fled;
Mingled now with the past ages
Of the dead.

The long story of the ages,
Yet but partly told,
Thou didst, with thy light and
Well unfold. [reason,

Words of wisdom, love, and kindness,
All too soon forgot;
Warnings, judgments, disappoint-
Heeded not. [ments,

Down the swiftly flowing river
All the years do glide,
To the haven of the Eternal,
Where they hide.

Die they must! but from their grave-dust,
Lo! in vision fair
Riseth, in its youth and beauty,
A New Year.

Lowestoft.

NATHAN BARBER.

A REMINDER.

"What shall I render unto the Lord for all His benefits towards me?"—Psalm cxvi. 12.

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

BENEFITS. What a precious word. How full of meaning—the good acts of God fitted to meet all our needs. He who "crowneth the year with His goodness" will not despise the song of the soul for its unbounded manifestation. Such a song heads this paper—the outflow and overflow of the spirit fraught with praise in the presence of covenant care and keeping. The words well up from the soul as a *review*, a *reflection*, a *response*, and a *rejoinder*.

A REVIEW.

To look back will strengthen faith to look forward, even though the review of the years that are past blind our eyes with tears, before the scenes that cause such soul-humbling, and self-loathing before God, in the face of all His great goodness and tender mercies.

The review registers His benefits as *personal communications* "towards me." Let us draw aside from the broad acres of a universal providence, to that path we have personally trod, for this song is in the singular number, and there, while every step He has led demands a song for all the benefits of His leading—hedging up this path, and opening the other, chastening and correcting, always "in measure," in His sovereign dispensations on every hand—one is compelled to say :

"Indulgent God, how kind are all Thy ways to me,
Whose dark, benighted mind was enmity to Thee;
Yet now, subdued by sovereign grace,
My spirit longs for Thine embrace."

Oh, how marvellously has He, "the Fountain of all good," fitted His goodness to meet all my needs in grace, for what but *grace* mapped every step His providence has planned?

"A poor, blind creature of a day and crushed before the moth," yet held and upheld, cared for and corrected, led, fed, clothed, and sheltered by His all-wise and gracious hand working "together" all things for good.

But, if such His marvellous grace in the pathway of providence, what shall we say of "His benefits" in all those dealings for the salvation of the soul?

In the light of the cross of my Lord what mysteries of mercy I see!
What benefits, blessings, and grace flow down to a sinner like me!
What covenant goodness and love shine forth in those sorrows He bore,
When He all my sin would remove, and my lost, ruined soul would restore.

Indeed, they are

"Mercies which all my praise excel,
My Jesus hath done all things well."

The words not only compel a review of the past, but constrains to

A REFLECTION.

Touching all His dealings, both in providence and grace, who can review without reflecting

“What thoughts of peace and mercy flowed
In Thy dear bosom, O my God.”

Deity occupying His eternal mind with the individual case of each object of His love.

But for these Thy benefits where had I been to-day? The benefits of His planning and arranging are but open manifestations of the great heart of infinite love.

“Why was I made to hear His voice and enter while there’s room” can only be answered by, “’Twas the same love that spread the feast that sweetly drew me in.” Blessed be God for such a reflection as these words produce; and is not the reflection itself one of “His benefits”?

All His goodness might have continued towards us with no soul-humbling reflection to endear Himself; but surely to recognise the good, and reflect on the grace that provides it, is blessing indeed, as it leads to communion with Him.

Let the words of Cecil aid thy reflections, O my soul, touching “His benefits toward me”—

“What will meet my case? What is it that I want? What will satisfy me? I look at the rich, and I see Ahab in the midst of all his riches sick at heart for a garden of herbs! If I look at the wise, I see Solomon, with all his wisdom, acting like a fool, and I know that if I possessed all his wisdom, were I left to myself I should act as he did. If I turn to men of pleasure, I see that the very sum of all pleasure is that it is Satan’s bed into which he casts his slaves! I see Esau selling his birthright for a mess of pottage. If I think of honour—take a walk in Westminster Abbey. There is an end of all inquiry; there I walk among the mighty dead! There is the winding-up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things, then, can satisfy me. I must meet death; I must meet judgment; I must meet God; I must meet eternity.”

Oh, my soul, let every reflection on all His benefits constrain to the uplifting of the cup of SALVATION—the cup He has filled with every new covenant blessing, every benefit of which is sealed and secured in His own name. Does not this reflection constrain to the acknowledgment of His benefit as

A RESPONSE

to the promptings of His Spirit—the constraining power of His love—the drawing to Himself by His grace bestowed? “Bless the Lord, O my soul, and forget not all His benefits.” “When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek.” Has He opened the eye to see, the ear to hear, the hand to receive, and the heart to possess? Then it is that “the voice of the Beloved” finds a response in the soul, and communion—deep, holy, sacred, sweet communion—springs up like

the flame from the fire He has kindled ; and moved and melted at His feet by the sight of His love, and sense of His mercy, the song arises, "What shall I render unto the Lord for all His benefits towards me ?" Then it is, too, that the song becomes

A REJOINDER

to the assembled enemies of the soul. Let them all combine in seeking the destruction of the soul or disturbance of its peace, communion with God means victory through blood over them all.

The voice of conscience, the accusations of Satan, yea, and all that is felt by the revelation in "the chamber of imagery" into which He leads for our instruction and humbling, shall be met by the record of His benefits, and the witness of His Spirit to personal interest in the same.

Oh ! what shall I—I whose "Best is stained and dyed by sin, whose all is nothing worth"—render unto the Lord for all His benefits towards me ?

With every intense desire of soul that lip and life shall be consecrated to serve Him, yet this, this only, can be rendered to Him—"the cup of salvation," while Faith, uplifting it in her hand, calls on the name of her Lord thus—

"No more, my God, I boast no more of all the duties I have done,
I quit the hopes I held before, and trust the merits of Thy Son.

The best obedience of my hands dares not appear before Thy throne,
But faith can answer thy demands by pleading what my Lord has done."

Bethersden, Ashford, Kent.

E. MARSH.

IN MEMORIAM : ISAAC CHARLES JOHNSON, J.P.
(1811—1911).

ON the 28th of January, 1811, at Vauxhall, in Surrey, another atom of humanity was added to the population of the earth.

This was when the great comet for the space of about ten months presented an extraordinary appearance in the sky, producing in the minds of the superstitious, feelings of extreme fear and awe.

Great war commotions also filled many hearts. Bonaparte, that great scourge of nations, had caused many to tremble, and great fear fell on many of the inhabitants of this sea-girt isle, lest, as he threatened, he should cross the silver streak, conquer and assume imperial rule over this land. This, however, in the good providence of God he was not permitted to do.

The subject of this sketch was the second born, the first being a daughter, who did not live very long. He also, being a very weakly child, filled the heart of the mother with sorrowful forebodings that he, her only son, would never make "old bones." At a very early period of his life, when about three years of age, he was very much alarmed one night by what appeared to be an

angelic visitation. Lying in his little cot, he saw that which his parents saw not, and, though they endeavoured to pacify him, for a considerable time could not succeed in doing so. Whether it were a dream, or whatever it may have been, he never forgot it, and the effect produced on him was such that he had ever after a constant consciousness of the invisible presence of God Almighty, which made him afraid, especially during visible manifestations of His power. In stormy weather he would hide away in dark places and try to pray, believing that

“The thunder is the voice of God,
Whether by night or day,
And, when we ever hear the same,
Should bow to Him and pray.”

Though subject to the same sinful propensities as other children, he could never sin cheaply; conscience was always alive and at work, as though God's eye was upon him.

He feared the Lord, but with a law fear. Several times during his life he was the subject of accidents that might have proved fatal, but experienced the truth of the poet's words—

“Not a single shaft can hit
Till the God of love sees fit.”

Once when a child he caught fire, but his mother promptly wrapped a rug round him and extinguished the flames. Once he fell into the river at high tide and escaped drowning, but how he could not tell. Once he was bitten by a mad dog, but owing to the promptitude of his mother—who took him to a surgeon, who cut around the place deep and wide—his life was spared. In addition to the foregoing, he was the subject of all the complaints to which children are liable, but, though a weakly child, he was preserved through them all.

He went to school at an early age and was considered apt to learn, being told that he could read the New Testament when three years of age. He was very fond of learning, and this characteristic remained with him during the whole of his long life. While at school he was much displeased that a girl was given the 119th Psalm to commit to memory, while he had only a short portion given him to learn. By his own request he was allowed also to learn the 119th Psalm, instead of the one originally given to him, not liking to be outdone by a girl. His first situation was at a bookseller's in the Strand, which, as he was fond of reading, gave him many opportunities of indulging in his favourite pastime. Carrying heavy parcels, however, proved too great a strain for his weakly frame and necessitated his terminating his engagement in six months.

He was next employed at the cement works of Messrs. Francis and White, lime burners, by whom his father was also employed. During his apprenticeship his evenings were filled up at an evening school, in the study of architectural drawing, geometry, perspective and other branches of his art, thus qualifying him to take a better position in the future. He never wasted his time or his money in pleasure or recreation, as many young men do, but,

by turning every moment to good account, left a noble example to those who follow him.

To his perseverance and industry he indeed owed, under God, his success in life. At one time a fellow-apprentice tried to induce him to attend public-house concerts, prize-fights, etc., in the evening, but his conscience always opposed such practices in things and places in which he found no pleasure. He always had a yearning of soul for something that he neither knew nor possessed and did not know where to find.

An influential companion's notion was "that we should enjoy ourselves while young and defer religion till we are old"—a very dangerous argument, for he very soon fell a prey to his own irregularities and prematurely died.

He, however, through Divine mercy, was not allowed to follow the same course, and escaped the same sad end.

One evening he was trying to find amusement at a low concert, which his fellow-apprentice attended, when there came over him an indescribable feeling of fear, wretchedness and disgust at his present state. He abruptly left the place and, going to his lodgings, fell upon the bed in great distress, not knowing what to do, for every surrounding influence was antagonistic to his best interests, both as regards body and soul. Drinking was the order of the day and life's chief object with most of his shopmates. But for the mercy of God he, too, would have become a confirmed drunkard. He used at this time ardently to wish that He could find an abode with some really religious family, that he might learn the "way of life," for he had an earnest desire to do the right.

About this time, being anxious to have a home of his own, he saved up £1 a week for forty successive weeks, with the object of furnishing and providing a home for the object of his affections, and in May, 1833, he and his first wife were married at Chipping Norton, by Rev. George Bellamy, a clergyman of the Church of England. After a fortnight's holiday they returned to London, which was their first place of residence.

The appointed time had now come for him to be called by grace. A young man providentially came to work at the same shop with him. He was spiritually minded and instructed in the mysteries of truth. Discerning the state of mind of his fellow-workman and his desire for spiritual guidance, he asked him to accompany him to hear his minister. Mr. Johnson readily consented, quoting the words of the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." The minister in question was James Wells, of the Surrey Tabernacle, and it was under his preaching Mr. Johnson was brought out of darkness into light. He attended regularly all the services, and thus it came about that the Gospel came to him with power. There was a vital savour in the ministry that seized with divine energy the affections and carried the thoughts heavenward. "Old things were indeed passed away, and all things had become new." He literally leaped for joy, even as David danced before the ark, as an expression of internal spiritual pleasure. He then believed that the great Father of the universe was his

Father, that the Son of God who made all things by the word of His power was His Saviour, that the Holy Spirit was his Teacher, and that heaven, with all its untold glories, was to be His final and eternal home. Thus he was predestinated to be conformed to the likeness of Christ, to be like Him, to see Him as He is, and to be with Him for ever, and that by the Holy Spirit he had been "made meet to be a partaker of the inheritance of the saints in light."

Some time after this he and his wife were present at a baptising service at the Surrey Tabernacle. It proved an impressive sight to them, and was the means used by God to create a desire in their hearts to follow in the Lord's steps. After much thought and sundry misgivings, they proposed themselves as candidates for the ordinance, were encouraged by the Pastor (Mr. Wells) to go before the Church to relate their experience, and were subsequently received by the congregated assembly; and at the next baptising occasion, in company with many others, were baptised in the presence of many hundreds of people in "the name of the Father, and of the Son, and of the Holy Ghost." They were received as communicants on the following Sunday, thus becoming members of the Church — finding great pleasure and joy in the service of the Lord Jesus Christ.

Being removed of God from London to Swanscombe, Mr. Johnson and a friend who lived in Gravesend next hired a room in this town for worship on the Lord's-day, the Baptist denomination being at that time in a low condition. Here both he and his wife, with God's blessing, found a settled home, so that it was necessary to obtain a larger place, and ministers came down from London each Lord's-day to officiate.

They then moved again to a larger building—a temperance hall. This not being altogether suitable, steps were taken to build a chapel. Having a knowledge of architectural drawing and construction, Mr. Johnson made the design for the chapel, bought the material, employed the workmen, and completed the erection of the building in the year. Thus a Church was formed and the ordinances administered on Strict Baptist principles. The worship of God has since then been held there, and many have had reason to thank God for spiritual blessings. Being "a little one" (Gen. xix. 20), the building was named "Zoar."

About this time he himself began to preach in different places, his first attempt being at Meopham, in Kent, where he was unexpectedly called to occupy the pulpit for Mr. Pope, who was then the minister.

He was naturally disconcerted, for he had never before filled this position, though he had conducted prayer-meetings, and commented on the Scriptures read. In this he was much helped by the words of the Spirit of God, "Go ye therefore into all the world and preach the Gospel to every creature." The people were gratified, and he was often afterwards requested to accept this ministry in the pastor's absence.

In 1863 his wife was removed by death. She had for many years been a great sufferer, but had borne her afflictions patiently.

This bereavement made him very sorrowful for a time, but he experienced much Divine consolation and joy.

At this time he had removed to the north, and was engaged in business at Gateshead. The loss of his earthly companion now led him to make it a matter of prayer that he might be led to someone whose faith and hope were the same nature as his own, who would prove a companion and helper in life; and a lady occurred to his mind who was residing with her mother and sister at Bowdon. She consented, and they were married at Newcastle in 1864 by Weldon Carr, the Baptist minister.

At this time he was first invested with municipal honours, being chosen a candidate for the town council of the borough by a large majority. Shortly after, he was elected to fill the office of Mayor of Gateshead. During his term of office he became a father, this being the first time a child was born to a mayor of the town, and it has not happened since. A presentation was made to the mayor and mayoress by the members of the town council of a silver cradle and a silver cup for the child. During the year of his mayoralty he continued to preach, and many young men were induced to attend the services which he conducted.

In 1873 he, with his family of five children, again removed to the south, and took up their residence at Gravesend at "Bycliffes," a house close by the Thames, where his second son was born. The proximity of the house so near to the river rendered it unhealthy, so he bought a site in the Pelham Road, on which he built a house, which he called "Mayfield," and in which he lived to the day of his death. Here the third and youngest son was born in 1875. On his return to Gravesend he rejoined the Church there which he had left in other hands during his nineteen years' stay in the north of England. He was soon chosen as a deacon, which office he filled to the last, a period of about thirty-seven years.

He last left home on Sunday, October 18th, 1908, when he attended Divine service at Zoar. In the afternoon he was taken seriously ill, and was hardly expected to recover. He, however, did so, and was able to do a great deal of work in the house, but never cared to go out, reading, writing and photography, and the study of Greek, pleasantly and profitably occupying his time.

On January 28th, 1911, he completed his hundredth year, and was almost overwhelmed with letters and telegrams of congratulation, which included a letter from the King.

On August 12th, 1911, he broke a blood-vessel, which greatly weakened him, and for a time his life was almost despaired of, but again the Lord was gracious and restored him in a considerable measure. He was able to sit up in his bedroom and write letters, though he did not again come downstairs.

A few weeks ago he took a chill, which resulted in a severe attack of bronchial catarrh, from which he did not recover, the Lord gently calling his spirit home on Wednesday evening, November 29th. He passed peacefully away without a struggle to the presence of his Lord, whom he had so long and so faithfully loved and served.

He had expected "the home call" for some time previously, and frequently remarked, "I am in the Lord's hands," and "The Lord's time is the best."

He will be greatly missed, yet none can wish him back, as he is "with Christ, which is far better." We anticipate the day when he shall come with his Lord, at His second coming, to take His redeemed ones home. This doctrine was most dear to his heart, and he lived in the hope of being still on earth when the Lord should return. This hope, however, was not fulfilled, his Lord seeing fit to call him away before that glorious event took place.

During his last illness, while his mind wandered, he preached two Sermons in a clear, strong voice, one on the ordinance of baptism, and the other on the Second Advent. He also prayed most earnestly and touchingly two days before he passed away. These were really his last prayers on earth, and that they will be answered is the firm belief of those who had the privilege of listening to him. His wife and daughter were with him at the last, but he was too weak to speak, and indeed was almost unconscious of his surroundings.

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best;
Good-night, good-night, good-night.

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise,
Good-night, good-night, good-night."

An account of the funeral service on December 5th, and the substance of Pastor E. Mitchell's address on the occasion, will be given under the head of "News of the Churches." R. J.

December 7th, 1911.

MR. I. C. JOHNSON'S LAST LETTER TO THE EDITORS OF "E.V. & G.H."

THE following was penned—and the caligraphy is remarkably firm and clear—by our late Christian friend Mr. I. C. Johnson. We print it *verbatim* and *literatim*, exactly as we received it. It was put into type to appear in our December issue, but the pressure of other articles compelled the printer to hold over its appearance.—W. J. S. and J. E. F., Editors.

December, 1911.

To the Editors of the EARTHEN VESSEL AND GOSPEL HERALD.

Mayfield House, Gravesend, October 20th, 1911.

DEAR BRETHREN,—As you have for some years taken an interest in me and my welfare, I now venture to tax your patience and brotherly kindness in reading the following lines, thinking my state at present may further interest you.

First, I have not been out of this house since October 18th,

1908, or about three years. On that day I attended our chapel for the last time. In the afternoon I was taken with acute indigestion, afterwards with bronchial catarrh. Kept in bed two months; in bed-room another month, sitting up occasionally; was considered out of danger, and got downstairs again, but as the doctor still attended me two months longer, and made a heavy charge (for the cough still continued), I resolved to discharge him and cast myself entirely on the Lord, when, wonderful to relate, the cough left me altogether, whereby I was enabled to attend to much business again, and plod on fairly well until August 12th this year. The cough having returned, on that day I fractured a blood-vessel in the bowels. Owing to loss of blood I was much weakened, and have had to lie on my back in bed night and day about ten weeks, and must continue to do so, as the doctor can do nothing, but says nature must have its course; matters are progressing favourably, and that I shall, before long, get downstairs again. Now this ordeal for one nine months on in his hundred and first year is a painful experience, especially when he is troubled with indigestion, hernia, very short breath, and other ailments.

I get up occasionally whilst my people are making the bed, as on the present occasion, when I am trying to write this. The Lord is very good to me. He has given me a dear wife who is an efficient help-meet, who is tenderly, cheerfully, and constantly doing all that is needful. He has given me another kind and tender helper in my dear daughter Rose, who prepares my food and feeds me with it with a tea-spoon as I lie on my back.

I acknowledge that the Lord is my helper that made heaven and earth, but He has been pleased to use them as instruments to apply that help of which He is the Author and Giver. My trust is in Him, the triune, covenant God. "My hope is built in Christ alone." I am waiting for the home-call, and praying that when the time comes I shall enter into "that rest that remains for the people of God."

With Christian regards, I remain, yours in the love of the truth,

I. C. JOHNSON.

P.S.—I meditate in the night watches on God's Word and in His dealings with His weak child, and try to pray for the manifestation of His lovingkindness. One of my meditations was on the subject of another paper, and although I am so weak, I ask Him to make some use of me, and as I cannot get about as heretofore, I thought perhaps, if you thought the question, by bringing an answer (if it were put on the cover of the *E. V. and G. H.*) given by some reader of that work, would edify other readers and glorify our Jehovah Jesus. But I leave you to judge.—I. C. J.

WHENEVER forgiveness of sin is shown to a poor sinner, it is an act of justice to the Son of God.

"My leanness, my leanness," is generally the language of the most comely souls.

"THE OTHER SIDE."

"Let us pass over unto the other side."—Mark iv. 39.

"He goeth before."—John x. 4.

"Our own beloved Master hath many things to say ;
Look forward to His teaching, unfolding day by day—
To whispers of His Spirit, while resting at His feet,
To glowing revelation to us both clear and sweet."

—F. R. Havergal.

BROUGHT by the kindly hand of our covenant God to the commencement of another year, we are led to linger—to ponder and discover from the Divine oracles of truth what the Master has to say to us each in our aggregate and individual capacity as members of the household of faith.

The old year is passed. As we stand in the portico of the year 1912 we catch, as it were, by the breath of the Spirit, these sententious words of the great Master to His old-time followers: "*Let us pass over unto the other side.*"

The occasion that gave rise to this expression was very remarkable (Mark iv.); and although their fuller meaning was veiled from His devoted followers, behind them *lovingkindness, power and design* were subsequently to be seen in a blaze of blessed irradiation.

Already, in perspective, many who peruse these lines may have had entrilling hopes and joyous thoughts concerning the year on which we have entered. May they be realised a thousandfold! To others the coming days may have seemed anything but soul-brightening; for dark providences, a serpentine path, the hidings of His face, His seeming unheedfulness in the stress of experience, retard anticipatory joyous thought, as from their heart the silent cry goes up: "*Master, save, or we perish!*"

As a Divine utterance, how beautifully appropriate it seems to this season of the year. Unless He *comes*, "who shall come?" There is a twofold side in it, which takes in all the children of the kingdom in their varied circumstances.

Concerning all His family God has given His decrees—purposeful and full, often eventful. As a Sovereign He takes no counsel with His children as to His purpose concerning their lives. He has brought a residue of His family over into another year of time for *more fruit* (John xv. 10); others to enter upon a period of unceasing perfected praise. So, with His own words ringing in the heart, the spiritual mind, in humble recognition of His Sovereignty, will say—So be it, Lord!

But, as His own Word comes to us anew with increased sweetness we move along, confident of this one thing—He "who holds us in life" will hold all His family in safety. In our future days He will lead us down no dark passage but what has an *open door* at the other end.

Hitherto hath He *forgiven us* (Numb. xiv. 19), *blessed us* (Josh. xvii. 14), *helped us* (1 Sam. vii. 12), *brought us* (2 Sam. vii. 18), and *worked for us* (John v. 17).

"So on we'd go, not knowing; we would not if we might;
We'd rather walk by faith with Him than go alone in the light."

As the bells ring in the New Year, and as He permits us to catch the silvery chimes that announce we have come to the end of another year in *full* consonance with the *mercy, power* and *design* of our covenant God, we would contemplatively think of ourselves in three ways—

I.—DENOMINATIONALLY. Taking a prospective glance at our beloved denomination, what have we to mark? Some pessimistically avow we are fast declining! Apart from that star that gleams brightly on our denominational horizon—the glorious missionary awakening—the aspect of things is not promotive of optimism. We are in a storm doubtless—and appearances are against us. But with all this, and our *numerical lessening*, does it prove the *Master is asleep on a pillow*? There may be looming portents of coming storms, but we are impelled to say with the psalmist, “*Thou shalt arise and have mercy on Zion, for the set time to favour her is come.*” And so, as it is our privilege to enter upon another year’s journeying, let this, fellow-pilgrim, be our ardent, fervent prayer: “*Help us, O God of our salvation, for the glory of Thy name: and deliver us, and purge away our sins, for Thy name’s sake*” (Psa. lxxix. 9).

As this comprehensive prayer rises from our lips, we shall be conscious of great need. But what? We need a flood of the Holy Ghost—nothing *else*, nothing *less*, nothing *more*. We want more of the “upper-room” waiting upon the Master. The little embryo Church antecedent to Pentecost was in a far more plightful condition than we. But they *knew* it and *felt* it; and so, with the weight of their need upon them, they continued with one accord in prayer and supplication until the flood-gates of heaven opened above them, and God—even our God—poured them down a long-abiding blessing. The same pierced hand is on the flood-gates of heaven *now*. And as all power is given unto Him in heaven and earth, may we be led to *feel* our need—to look more and more to the great covenant Head of the Church, and pray—

“Come with Thy Spirit and Thy Word, thus sway Thy sceptre and Thy sword,
And show Thyself a reigning Lord; O Saviour, quickly COME!”

II.—CORPORATELY. The Church, though in the wilderness, is much of a wilderness herself. “In her (that is, her flesh) dwelleth no good thing.” Christ, the Lord and Saviour, however, is in His Church to-day, and her safety is in Him. Some tremble for the ark, and those who are in it. But all must be *well*! The old globe can only last while she is in it. It is her allotted birth-place, the seminary of her education, the road of her wanderings. Whilst here she must have fluctuations (John xvi. 33); but she will be the happy recipient of “streams of mercy” to rejuvenise her spirits, brighten her hopes, and be as sparks of celestial fire to light the frankincense of praise upon the altar of her heart.

But, confessedly, a sable cloud hangs over us. Our chapels in too many cases are sparsely attended. Depletion—and, must we say it, defection?—seem to be the current experience of the day.

It has been said, Some know not what they hear, nor what to hear. Contrary to the expressively spiritual spirit of the psalmist, who says, "*My soul, wait thou only on God*" (Psa. lxxii. 5), they wait *for* and *upon* men. With the issues resulting from such a condition of things one need not marvel if the watchman cry, "Master, carest Thou not that we perish?" But, with the cry, what a revelation is made of the need of the spirit-conquering, subduing, quickening resurrection power of the Master among us!

We need to be critical of ourselves. How momentous is the Lord's words concerning the Church of Philadelphia: "*I know thy works*" (Rev. iii. 8). Evidently He looks not only for the right profession and confession of His name and truth, but He also looks for *concordant* practice. "Behold," He says, "I have set before thee an open door, and no man can shut it; for thou hast a little strength." Not thou art *strong*; but thou hast strength—the strength of the Saviour made perfect in weakness. He has given her a *lever*—her arm is upon it—that lever is prayer and faith, and the fulcrum is the eternal Rock of Ages.

Have we not, as corporate Churches, yet to learn what is the *power* of prayer? What conception have we of *believing* prayer before which mountains depart? What of *prevailing* prayer, which causes us to stand continually upon the watch-tower in the daytime, and which sets us in our own wards in the hours of the night? What of *importunate* prayer, which storms heaven with spiritual force? What of *united* prayer, gathering us together to ask help of our God? What of *consistent* prayer, which regards no iniquity in our hearts? As we are led into the fuller and blissful meaning of this more and more we must realise: "*And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear*" (Isa. lxxv. 24).

Passing from the aggregate, we would now think of ourselves.

III.—INDIVIDUALLY. As individual members of the mystic body of Christ, our experiences vary—they are multiform in character. Again, we may be bidden to go the old way, with its chequered path of *difficulties*. But are not difficulties the pilgrim's friend? By the gracious controlling wisdom of a covenant God are they not made to *befriend* us? There are no errata in His providence. "The Lord sitteth upon the flood; the Lord sitteth King for ever," said the skilful harpist of Israel. Difficulties forced from the storm-harrassed disciples the cry, "Master, we perish!" But was it so? With all their *alarmful* experience—real enough to them—was it not after all but the *judging* of feeble flesh? How could they perish in the company of Him whom winds and waves obey?

How unmistakably this teaches us, Christ delights in the cry of prayer! Paradoxical as it may appear, how sweetly the sound of their prayer-cry, "Master, we perish!" must have fallen on His ears! And why? Now He will manifest more pronouncedly who He was and whence He came.

It has been said the *lost art* in the professing Church to-day is the art of prayer. Fellow-pilgrim, is this true? Ask the

prayer services. The aspect of these must full often cast a shadow over our hearts. Of the two things—public and private prayer—*private* prayer is more essential than *public* prayer; and yet special promises are attached to united supplication. The Lord is well pleased when the saints *agree* to ask those things which they need, and ever honours such when endorsed by the name of His Son. How wondrously grand is the promise, “*What things soever ye desire*” (Mark xi. 24). And how much is embodied in that word “*agree*.” Does it not lay bare to us a clue to much of our denominational, corporate and individual weakness?

We all realise the difficulties of prayer. Our very reluctance pains us; but is not this alone sufficient to bring us before Him? The poet has pointedly said—

“When prayer attracts thee least, then learn to say,
Soul, now is greatest need that thou should'st pray.”

Paul, speaking as a spiritual man, experimentally says of certain transactions, “But Satan hindered us.” In the matter of prayer, how often this must be confessed to. We often sing—

“Satan trembles when he sees
The weakest saint upon his knees.”

But, as one of the old Puritans says, “Though he trembles, he does not *despair*. His effort is to keep us from it.” But if we *can* pray the victory is gained. He cannot hinder our receiving the promises, “*The Father shall reward thee openly*.” He cannot stop answers to prayer, so his effort is to stop the prayer itself. May our hearts rejoice restfully in this, “That He ever liveth to make intercession for us” (Heb. vii. 25), and that there is ever the “much incense” ascending with our feeble supplications (Rev. viii. 3). Our Master loves us to beg *hard* (Mark vii. 25–30). And so as He may lovingly bring us “over to the other side” may He imbue with the resolute soul-cry of the Church of old, “Until the day break and the shadows flee away I will get me to the mountains of myrrh and to the hill of frankincense” (Song iv. 6) in holy quest of love's enrichings from a loving Lord.

J. KNIGHTS.

THE SET TIME.

“Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come.”—Psalm cii. 13.

The second portion of Isaiah's prophecies (chaps. xl. to lxvi.) opens with a statement of the Gospel: “Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [margin, appointed time] is accomplished, that her iniquity is pardoned,” &c.

In another place it is called “due time”: “In due time Christ died for the ungodly” (Rom. v. 6); and in another “the fulness of the time”: “But when the fulness of the time was come, 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." This is indeed a favour. The words "set time" point to the death of the Son of God, and to that death as an expiatory sacrifice for sin—the sins of the Church of God, "Who loved the Church and gave Himself for it." Hence, all the favours Zion had ever received before this were *ante-dated*, and all the favours she has received since are *post-dated*.

The words "the set time," however, not only refer to particular redemption, but to effectual calling, for to this also there is a "*set time*."

"His decree that formed the earth
Fixed my first and second birth."

This is another choice favour. This is the turning point in a man's life, when the Holy Ghost quickens his dead soul. RUFUS.

THE EMILY CONVALESCENT HOME, CLACTON-ON-SEA.*

METROPOLITAN Pastors not infrequently have extreme difficulty in finding a convalescent home for their poorer members who have been prostrated by illness. Some existing ones are maintained on extremely High Church principles, and the religious atmosphere is emphatically ritualistic. In others the class of people received are not such as Christians can pleasantly associate with. We, therefore, hailed with peculiar joy the institution of the above.

We are glad to learn that hitherto the "Emily Convalescent Home" at Clacton-on-Sea has proved a complete success. The senior Editor had the pleasure in the autumn, of sending a Christian sister who had been a member of his Church before his resignation of the pastorate to it, and her report was in every way such as we could have desired, and we are glad to learn that the Committee are encouraged in their efforts to maintain this good work.

The Home is established for the benefit of women and children attending Strict and Particular Baptist Churches, and was opened on June 3rd. At present the accommodation is limited to sixteen visitors. The comfort of the inmates has been carefully thought out and studied in every way. The Committee have done well in securing such a lady superintendent as Miss Legge, whose care and devotion has won deserved esteem. One of the visitors writes: "We trust that those who there experience the healing of the body may also have the healing of the soul, and that to this end the morning and evening worship, conducted by the lady superintendent during the week and by our own ministers on the Lord's-day, may be blessed."

The Gospel was preached every Lord's-day up to December 10th. These sermons are not confined to the inmates; visitors and residents in the town are warmly welcomed. We feel sure the Home will become more largely used as it becomes known, and its

* The title was chosen to commemorate the deceased and greatly beloved wife of a most generous founder, her name having been "Emily."

growth is being stimulated by its beneficiaries warmly advocating it. It should be distinctly understood that this Home is neither officially or unofficially connected with the Strict and Particular Baptist Society. With the small fee charged, and the reduced fee by letter from subscribers, the statement of the Committee is well sustained. "Our desire is that it should be made of much use to our poorer friends who otherwise would not be able to have a change."

Our readers will do well to write for full particulars to the Hon. Secretary, Miss M. L. Edwards, 66, Ommaney Road, New Cross, S.E., who will give every information and a grateful receipt for every subscription sent to sustain this noble effort to help the Lord's poor and afflicted family.

W. JEYES STYLES AND EBENEZER MARSH, *Editors.*

REVIEWS, LITERARY NOTES, ETC.

The Life of Augustus M. Toplady.
By Thomas Wright. 5s. net. London:
Farncombe.

THE study of hymn writers as such, is almost a novelty in literary pursuits. Poets who published hymns have indeed obtained their due place in English literature, but the gifts and grace which their religious compositions specially manifested have received but little attention. It was reserved for such writers as Edwin Paxton Hood and Mr. Christopherson to draw attention to this most interesting subject—writers whom the author of this book follows with yet more distinguished ability. Hence the public mind has been dispossessed of many erroneous ideas. To mention but one of these, it has been supposed that the author of a popular hymn must be a person of distinguished piety; whereas we know that many such were far from noteworthy for their godliness or love of the truth. Robert Robinson, the author of "Mighty God, while angels bless Thee," a fine hymn on the deity of Christ, was to have preached for a Socinian minister on the day of his death.

The author of the hymn in the Leeds collection, which was blessed to the conversion of Caroline Fry, and which is richly evangelical, utterly disclaimed ere her life ended all belief in the Gospel of God.

A hymn introduced by the late Rev. J. T. Wigner into "Psalms and Hymns," and which is still a popular favourite, was the composition of a clergyman who at the time of its publication was in prison for an unlawful act.

From these and other instances we see how difficult it is to arrive at a just

judgment of popular hymns and their authors.

Mr. Wright's books are of the utmost value. Facts essential to be known are furnished with the utmost clearness. Controverted points are advanced with impartiality. There is no adulatory praise, and no sectarian depreciation. Our guide, from first to last, we think, may be trusted, and hence we have perfect confidence in the accuracy of the information with which we are furnished.

Augustus Montague Toplady emphatically requires such a biographer. He was a man of strong feeling, quick prepossession, and most confident in adhering to his opinions. He was a good hater, and an affectionate friend. An author who can successfully deal with this complicated personality must therefore possess exceptional ability.

The book only reached us within a week of Christmas, and we can merely promise to give it further consideration next month.

Lives I have Known. With an introduction by the Bishop of Durham. Neat cloth. Demy 16 mo. 1s
Allenson, Ltd., Racquet Court, Fleet Street, E.C. 1911.

WHATEVER our views upon doctrinal or dispensational subjects may be, we are constrained to regard the various organisations connected with the Mildmay Conference Hall, London, with satisfaction and sympathy, and to read the records of the good they have effected with sincere gratitude to God.

Very gracious men were associated with the Rev. W. Pennyfather and his friends, and some of our holiest recollections are of days gone by when these

were gathered at the great annual assemblies.

The author was once in happy service at Mildmay, and had many opportunities of observing events which exemplified the nature of the work which, by God's blessing, was being carried on. Ten of these are here related, and, as the writer elects to be anonymous, Dr. Handley Moule has prefixed a few judicious and kindly words of authentication and commentation. The characters sketched are presented with an able hand, the incidents related are free from conventional features, and the whole "studiously kept free of the smallest semblance of having been 'worked up'

to excite sensational interest." "Come, behold the works of the Lord" may be said to characterise every page of this little book, for which we sincerely thank God. It is wholesome reading, which will stir and stimulate holy hearts.

Illuminative Flashes. Three hundred illustrations for the use of preachers and teachers. Compiled by James Duff. Neat cloth. F'cap 8vo. 103 pages. Allenson, London. 1s.

A FIRST-RATE book of the order of Irvine's *Anecdotes*, Mackey's *One Thousand Illustrations*, etc. Many of the illustrations will be new to ordinary readers.

AFTER FIFTY YEARS.

JUBILEE OF SALEM BAPTIST CHAPEL, RICHMOND.

FOR fifty years the church worshipping at Salem Strict Baptist Chapel has existed in Richmond, and the event was celebrated by a jubilee service at the chapel in Parkshot on Friday, December 8th, 1911. The services started with an afternoon gathering, at which Pastor E. Mitchell, of Clerkenwell, preached from the text, "The Year of Liberty" (Ezekiel xlvi. 17). This was followed by a well-attended tea, after which a meeting was held in the chapel.

The most interesting event of the evening meeting was a brief account of the local Baptists' history, which was prepared by Mr. Robinson and read by Pastor J. Hughes, who presided. They first met, he said, at the house of a lady in St. John's Grove in 1861, when the three men and four women present decided to form a Church, and in a room in Church Walk a definite commencement was made on November 19th, at which the late Messrs. Foreman and Wells took part. Their first meetings were said to have been happy, enjoyable, and well attended, and in course of time a Sunday-school was founded, when they moved to a building known as the Baths. Afterwards, in 1887, they began the present building, which was opened in the following year for the praise and glory of God. When they commenced the trustees had only £2360 in hand, but generous friends came forward, and now they had liabilities of only £1,500 against assets of £3,500 in the value of the property, and liabilities would be automatically reduced by rents from the trust property. Alluding to the history of the pastors, the statement said that at first they received supplies, but at length Mr. H. F. Griffin became their pastor. He was succeeded in 1868 by Mr. W. Carpenter, who resigned in 1871. Mr. Joseph Hall was the next in succession, until his health constrained him to resign. Mr. P. Sampson followed, and after him Mr. Wileman. There was again a series of supplies until Mr. Hughes took up the pastorate.

Mr. Joseph Hall, the retired pastor, was, by an appropriate coincidence, the next to rise out of the list of speakers, who were selected in alphabetical order. Referring to the days of fifty years ago, he reminded the congregation that then was the period when the glory of their denomination was at its height, with great preachers in the pulpit and the spirit of learning in the pews. Proceeding, he touched on the history of the Church, and said that when they were in Church Passage their singing was too loud for the Vicar, and that caused trouble.

Pastor Mitchell referred to the spirit of irreligion which had grown up during the past fifty years, and, in common with the other speakers, expressed his good wishes for the future pastorate of Mr. Hughes. Pastor W. H. Rose, of Highbury, spoke of his connection with the school as a scholar, etc. Mr. W. Prior and Mr. Welman also spoke, and a collection was taken during the evening.—*Local Paper.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

OHADWELL STREET, MOUNT ZION, CLERKENWELL.

THE sixtieth anniversary of this place of worship was held on Lord's Day, December 10th, and on Tuesday, December 12th. We met this year under more clouds than one. The weather was very unfavourable on the Lord's-day, both in the morning and in the evening, and our spirits were still further depressed by the loss of our dear friend, Mr. David Smith, our senior deacon, and a very warm supporter of the cause.

We met at 10 a.m. for prayer, under the presidency of Mr. E. Wallis, who gave out hymn 332, Denham's, "Mount Zion's faithful King." At 11 a.m. our Pastor, Mr. E. Mitchell, occupied the pulpit, and our opening hymn was, "Come, Thou Fount of every blessing" (940). His text was Isaiah xl. 8: "The grass withereth, the flower fadeth; but the Word of our God shall stand for ever." He had but two divisions, showing in the former the uncertainty of all earthly things, and drew attention to the mortality of each one. That he felt very keenly the departure of his beloved friend was manifest, as he reviewed briefly the leadings of the Lord during the past years. But his tone brightened when he came to the second head, "The Word of our God shall stand for ever," and his subsequent remarks were very encouraging to all present.

In the evening Mr. R. Mutimer occupied the pulpit, and preached from 1 Pet. v. 7, "Casting all your care upon Him," &c.

On Tuesday afternoon, at 3.30, a sermon was delivered by Pastor B. J. Northfield from Proverbs xxx. 1, "The words of Agur," showing who this person was and the preciousness of the words he uttered. The preacher led up to the Saviour in a very interesting manner, saying that some of Agur's words applied to our Lord Jesus Christ. At 6.30 our dear Pastor presided, being supported by Pastors O. S. Dolbey, R. Mutimer, B. J. Northfield, W. H. Rose and E. White. Proceedings opened with hymn 793, "Kindled in Christ for His dear sake," after which the Chairman read Psalm cxxii., and prayer was offered by Pastor W. Chisnall. Our Pastor then welcomed his friends in the name of the Lord and delivered a short address. Mr. O. S. Dolbey spoke on "Love, Blood, and Power"; Mr. Northfield, on "The Forgiveness of Sins"; Mr. Mutimer, on Jer. xxxii. 27, "Is there anything too hard for Me?" Mr. Rose dwelt on the "True Aspects of Biblical Calvinism." Pastor E. White brought up the rear from Psalm cii. 16, on "The Building of Zion." Our Pastor

then thanked the friends present, and singing the well-known hymn, "Blest be the tie that binds," with prayer and the Benediction, closed the meeting.

D. BUTCHER.

BECCLES. — Sunday, October 26th, was a very happy day at "Martyrs' Memorial." The Church had been passing through a time of depression. Congregations had fallen off. There seemed to be a lack of interest, and very little blessing appeared to follow the preaching of the Gospel. Mr. Chilvers' text at the Jubilee services in March was just the feeling and prayer of many lovers of Zion, "Wilt Thou not revive us again that Thy people may rejoice in Thee?" and now the Church has to gratefully acknowledge that God is answering that prayer. Mr. H. M. Morling was invited by the Church to supply the pulpit for six months, and he commenced his ministry in July last. Congregations have improved considerably, and a prayer-meeting on Saturday evenings to specially seek God's blessing on the Sunday's work has indeed been repeatedly a tone of refreshing, is well attended, and is certainly bringing good results. The prayers had been specially for the salvation of precious souls, and these have been remarkably answered; and on the Sunday above named Mr. Morling was privileged to lead through the waters of baptism three young sisters and one young brother, two teachers and two scholars, from the Sunday School. It was, indeed, a high day in Zion, and the morning text, "When the Lord turned again the captivity of Zion, then were we like them that dream," &c., was an expression and the feeling of many present. At the evening service there was a large congregation, and a very sacred season was spent. The text was Rom. vi. 3, 4, and the sermon on the meaning of "Believers' Baptism" was most attentively listened to. Mr. Morling gave a short address to the candidates at the water side, and then each young disciple was helped to witness a good confession before men, that beautiful hymn "When I survey the wondrous Cross," adding to the deep meaning and solemnity of the service. An equally joyful time was spent at the Lord's table the following Sunday, when those who had been baptized, with a brother and sister (parents of two of the young people), were received into Church fellowship. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." Mr. Morling has accepted the unanimous invitation of the Church to supply the

pulpit for a further six months, commencing in January next. Another very happy day was spent on Sunday, November 26th, when at the evening service Mr. Morling was again favoured to lead through the water three young friends, two from the Young Women's Bible Class and a young man who formerly was in the Sunday School, but had left the town for business purposes, he coming back to his old home to be baptized and unite with the Church. A special address was given to young people, of whom there were a large number present, from the words "Run, speak to this young man," &c. Many felt it good to be there, and also at the Lord's table on the following Sunday, when these young friends were received into fellowship. It is hoped that God is indeed blessing His Church at Beccles, especially the preached Word. The young brother above referred to traced his conviction of sin to a sermon by Mr. Morling to young people from Eph. ii. 8. 9. We are indeed grateful to God for His goodness, but our position is that of the poet—

"Mercy-drops round us are falling,
But for the showers we plead."

BLAKENHAM.—On Wednesday evening, November 29th, we had our annual I.B.R.A. tea and meeting. Our branch contains just over 100 members, and includes our Pastor, his wife and the deacons of the Church. Our members are of various ages, from 7 years old to over 70. After an excellent tea a public meeting was held, presided over by our Pastor. The Word was read, the Lord's blessing sought, and recitations given. The Secretary, Miss Carr, read a cheering report, and we all felt encouraged to go on reading the Word of God.—M. A. MOORE.

EAST HAM ("HOPE").—On Tuesday, December 5th, we celebrated the fifth anniversary of the opening of our sanctuary. Mr. J. Jarvis preached in the afternoon from Luke xii. 32. His message was much enjoyed. A good number sat down to tea. The evening meeting was presided over by Mr. J. B. Collin, who read Psalms xcvi. and xc lvii. and brother Stevens, of Brixton, prayed. A report was read showing the result of past years' efforts to reduce the debt on the building. The Chairman encouraged us to persevere, and we trust many friends will come to our aid in this work. Mr. A. E. Brown spoke on Deut. xxxiii. 3, showing how the Trinity is engaged on behalf of His people. Mr. W. Tooke came in the place of his son, who was taking a much-needed rest, and spoke on Hab. iii. 2. He said love, loyalty, and labour must exist in a Church before a revival can be expected. Mr. Sapey spoke powerfully on

I John iii. 5, exalting Christ as a sure Refuge for sinners. Mr. Grimwood, not being able to be present, his place was filled by J. P. Gibbens. The profitable meetings were an incentive to praise.—H. W. R.

SNODLAND.

SUNDAY School anniversary services were held on Wednesday, December 6th, 1911. The writer preached in the afternoon and was encouraged by seeing a larger congregation than for several years past. After the usual tea, the children assembled, occupying the front seats of the chapel. The writer, in presiding, specially called attention to the importance of such a gathering assembled in the interest of those who will soon be called to fill the place of those "gone on before." After reading the 8th Psalm the Chairman called on Mr. E. Parris to pray. It was the first time our brother had been out after a long illness through an accident, and his "prayer, with thanksgiving" touched our hearts.

Among those greatly missed from this annual gathering was an old friend of the Cause, Mr. H. J. Walter, of Maidstone, who has for so many times presided over the gathering.

At the outset of the meeting the following resolution being moved and seconded was heartily adopted and forwarded to our brother:—"This meeting desires to express sympathy with our old friend and well-wisher, Mr. H. J. Walter, who for so many years favoured us with his presence and presidency, and we sincerely pray the Lord to be with him in his affliction, and bless the means used to restore him to His service in perfect health."

A brief report was then read by the Secretary, Mrs. R. Neville, by which we learned there was forty-six scholars in regular attendance. The balance sheet showed a total income of £4 5s. 2d., and of this amount £3 1s. 11d. had been collected by the scholars.

A sad note in the report was the lack of teachers, which led to several earnest appeals for help.

The health of the worthy superintendent, Mr. E. Parris, made it impossible for him at times to be present, which sometimes meant that our sister, Mrs. Neville, had no helper in the work.

Mr. Patterson, a former Superintendent, spoke from Gal. iv. 18. In a deeply spiritual address our brother pointed out the need of self-examination after hearing such a report, as to the cause of such lack of help in the work. Dwelling on the words, "It is good to be zealously affected always in a good thing," the speaker showed what a "good thing" Sabbath School instruction was, and the need for zeal—that righteous enthusiasm the Spirit of God

kindles—to be maintained, with the blessing it brings to such as are always zealously affected in the work of God. From the life of Paul we saw plainly that righteous zeal meant an earnest effort for the salvation of souls and the glory of God.

The esteemed Superintendent, Mr. Parrie, followed with words of earnest appeal for help, bearing very precious testimony to the blessing felt in his own soul in the work carried on with much physical suffering.

The addresses were interspersed with twenty recitations by the scholars, and their work was evidently appreciated by all who listened to the truth of God thus committed to memory.

After the addresses and recitations the Chairman distributed the prizes to the scholars, and a most profitable meeting was closed with prayer—definite pleading for more help in this good work.

E. MARSH.

[Since writing the above the Secretary writes:—"I must tell you we did have a little encouragement on Sunday last, one friend came to help in the morning, and the same with another in the afternoon." Pray on, "Your work shall be rewarded."—E. M.]

BASSETT STREET, KENTISH TOWN.

THE quarterly meeting of the Metropolitan Association of Strict Baptist Churches was held at the above Chapel on Tuesday, December 5th last. Pastor R. E. Sears preached in the afternoon from Psa. lxxx. 1 and Isa. 1. 1. Our brother Sears is always cordially welcomed to Bassett Street, where his ministrations have many times been much appreciated. After tea Pastor E. White, of Woolwich, presided. The meeting was devotional, prayers being offered by brethren associated with the Churches at Brentford, Chatham Road, Wandsworth, Wood Green (Park Ridings), and Bassett Street. Pastors George Smith (Grays) and Josiah Hughes (Richmond) delivered addresses. Pastor Smith based his remarks upon "Ye also helping together," reminding us of the value of our Association as one of Strict and Particular Baptists, who had a common aim and were influenced by the same Divine love. There were, he said, many ways in which we could help together; the pulpit was not the place where all the work could be done; the pew had its share, and even if some members of the Church were unable to speak there was the great work of prayer in which all could participate. Pastor Hughes spoke from the words "How sweet," taking us back to the time when we first saw a crucified Christ as our personal Saviour. "How sweet" that vision and experience! "How sweet" the joys of Christian

fellowship when we take counsel together as believers in Jesus! "How sweet," too, in the hour of difficulty to have a word from the Lord to cheer and sustain us! And all the sweetness centred in Jesus!

Brother Sears closed the meeting with prayer.

In a somewhat out-of-the-way corner of a dingy London district, afternoon and comparatively early evening meetings are rarely successful from a numerical point of view. But the Spirit of the Lord was undoubtedly in His sanctuary, with His people and His servants, and judged by this high and (we venture to think) true standard, we at Bassett Street would have been sorry to miss such an Association gathering. We were glad to see brethren and sisters from other Churches and to have fellowship with them in the Gospel. We hope they will come again, "helping together" by their presence and their prayers.

J. P. G.

ZION, NEW CROSS ROAD, S.E.

THE Christmas Dinner Fund in connection with the Tract and Benevolent Society has again this year amounted to over £70, and the committee were enabled to distribute tickets entitling to bread, flour, coal, groceries, and meat to about 150 poor families living in the vicinity of the chapel, and who were in truly necessitous circumstances.

The Robin Society held its annual meeting at Zion on December 12th, Mr. T. G. C. Armstrong (chairman) presiding. The annual report was presented, showing that during last winter 14,300 of the poorest children in the Metropolis were provided with meals, and 230 sent for a week's holiday to Brighton in the summer, or 60 more than in any previous year.

A Holiday Home Fund had been opened, and it was hoped means would be obtained to have a suitable place before long.

Applications were received from, and grants made to, about 20 centres for Christmas meals to about 10,000 children. A Christmas dinner for 1,250 was arranged in Deptford on the Saturday previous to Christmas Day.

This Society enjoys the patronage of His Majesty the King, and is of an entirely unsectarian character.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

ON November 7th a special meeting of representatives of the affiliated schools was held in the schoolroom, Meyrick-road, Clapham Junction, when brother W. Jeyes Styles very kindly presented to the above Association his splendid model of "The Tabernacle in the Wil-

derness." Pastor H. Dadswell occupied the chair, and brother Styles delivered a telling and very helpful explanatory lecture. Very hearty thanks for the gift and the lecture were tendered to our dear friend by Pastor H. Dadswell (President), brother F. W. Kevan (Vice-President), and brother F. T. Newman. The meeting was closed with prayer by brother A. Vine.

A conference of Sunday-school teachers and friends was held on November 25th at Courland Grove, Clapham. Our beloved President, Pastor H. Dadswell, presided. Two able papers introductory to the Sunday School Union course of lessons for 1912 were read, one by Mrs. Adams (West Hill), the other by Miss Dadswell (Courland Grove). The following brethren took part in the discussion which followed the papers—Pastor H. Dadswell, Messrs. Abbott, Adams, Newman, Saunders, Thrower, and Waller.

FRANK T. WALLER, Hon. Sec.
(*Pro tem.*).

WALDRINGFIELD. — On Sunday, Nov. 26th, Mrs. Elnaugh, of Ipswich, paid us a farewell visit previous to sailing for India as a medical missionary. Our sister told us of the Lord's dealings with her—how that from a child she had been the subject of divine grace, and having a longing desire for mission work, God had, in His own good time, called her to a foreign field. She spoke of the many who were living in darkness and superstition, and of our Lord's words to His disciples—"Pray ye," and "Go ye," etc. Our sister's address was both interesting and instructive, and we trust it may be the means of stimulating us and creating within us a deeper interest in mission work. Our Pastor, with a few encouraging remarks, said that by our prayers, as well as our means, we could be a help to those who are taking the blessed Gospel to the uttermost parts of the earth. A collection was taken on behalf the Mission, after which we closed by singing that well-known hymn, "God be with you till we meet again."—A. L. B.

AYLESBURY.—In an effort to raise funds for the support of the ministry at Aylesbury, we have been encouraged by the success in answer to prayer, coupled with the self-sacrificing endeavour of so many friends. A sale of work was held on November 30th, and was opened by Mrs. W. Smith, one of our members. Miss Chapman filled the position of secretary, and with the hearty co-operation of many lady friends, was able to place before visitors a good selection of articles. It was a work done in the name of the Lord, and entirely free from any of those accessories which made bazaars objectionable

in God's service. We felt it was an effort for the success of which we could conscientiously work and pray, and as a result about £40 was raised. The Lord hath been mindful of us, too, in regard to the scheme for heating the chapel, and of the £61 expended, only £17 10s. remains to be raised. Our desire now is to witness that true spiritual revival which shall further encourage Pastor Witton and the people among whom he ministers so faithfully.—J. E. B.

Aged Pilgrims' Friend Society.

THE winter meetings and sale of work were held at the Hornsey Rise Home in November. The sale, under the management of the lady visitors, realised a good sum for the Benevolent Fund for the sick and infirm inmates, for whom also a comfortable infirmary is provided, under the care of a resident nurse. Nearly 200 inmates and visitors had tea in the hall, and in the evening a sermon was preached in the chapel by Mr. J. Booth, of Bradford. Collection for the Maintenance Fund.

The Society's friends at Guildford have recently held a sale of work in the Ward Street Hall with satisfactory results. The Mayor declared the sale open, an address was given by the Secretary, and Mr. Chienall and other speakers took part. This local effort is indeed appreciated, and it is hoped that friends in other places will follow this good example.

The new *Quarterly Record* is ready and will be sent, post free, on application. It contains a portrait of the late Dr. W. B. Collyer, an illustration of the Brighton Home, and a variety of articles bearing upon the work of the Society.

In June next an election of thirty pensioners as inmates of the Homes will be held. The names of suitable candidates can be sent to the office. Each inmate must be first a pensioner; one room, meals and medical attendance are provided, and the lady visitors continually look to the comforts of the old folk.

Two of the oldest of the friends of the Institution have recently passed away—Mr. I. C. Johnson, J.P., and Mr. George Creasey. The latter had been for 39 years a member of the Board and was especially interested in the Camberwell Home.

1,633 pensioners are upon the books.

and upwards of £43 daily are needed to meet the expenditure. The list of 7s. and 14s. annual subscribers is increasing and the names of new friends would be thankfully received. Who will commence the new year with such a thankoffering?

Home.

GRAVESEND.

"Blessed are the dead which die in the Lord from henceforth."

THE home-call of our beloved brother I. C. Johnson has left a gap in the Church meeting at "Zoar," Peacock Street, keenly felt by all who knew his work in the service of his Lord.

On another page our readers are favoured with a deeply interesting account of this faithful servant of Christ, from the pen of his devoted daughter.

Here we add a few

BRIEF NOTES OF THE ADDRESS OF OUR BROTHER MITCHELL

on the occasion of the funeral service on Tuesday, December 5th, 1911. By 2.30 the chapel was filled. After prayer the congregation joined in singing—

"Our life is hid with Christ,
With Christ in God above."

from hymn sheets specially provided. After reading the Scriptures Mr. Mitchell said:—"Never have I felt the glory of our holy religion more than when standing face to face with death. Without this holy religion, what a blank is life! In the death of the righteous we have more cause to rejoice than sorrow, for here his last enemy is vanquished and he is 'more than conqueror.' Death is not the believer's end; by it he does but enter on the second chapter of his being.

'In vain our fancy strives to paint
The moment after death;
One gentle sigh the fetter breaks,
We scarce can say they're gone,
Before the ransomed spirit takes
Her mansion near the throne.'

"How blessed the consolation of our religion to those bereaved of the followers of the Lamb. What cause we have to praise! Our beloved Lord met death fully armed with its awful sting. He conquered and disarmed the foe. To the believer dying in the Lord death is but a shadow. No shadow can hurt you. The shadow of the lion or bear never yet devoured anyone. It has a power over the lower, the physical part, but cannot touch the life that is 'hid with Christ in God.' Death to our dear brother was his eternal release. I feel I must depart from my usual custom, on such an occasion as the

present in making special allusion to the life of our dear brother. If Mr. Johnson were here he would say, 'Give all the glory to God, not to me, for to Him all the glory belongs.'

"We must admit, however, that our departed brother's was no ordinary life. He was not content with the mere technique of his employment; he dived into the very heart of things. Not many are continued to the 101st year of their pilgrimage, and this with all their facilities so keen and energy so great to the last."

(Our brother then gave a brief *resumé* of the departed as a man of business and a man of God, elsewhere given in the memoirs.)

After calling attention to the many features and phases of such a life, brother Mitchell continued:—"He was a true Christian. God who made him remade him. Called by grace in early life, he became the companion of that faithful servant of Christ, the late Mr. James Wells, whose ministry was blessed first to bring him into Gospel liberty, and then to feed his soul with such spiritual meat that to the end the savour of this ministry abode with him and love to the memory of such a Pastor. There was a strong bond of sympathy between them.

Though greatly differing in some things, in this there was a strong likeness—each possessed an indomitable disposition.

It does not fall to the lot of many to become the founder of a Cause and live to see its Jubilee. The erection of this building was largely due to his energy, and for sixty years he worshipped here.

Our brother is not in his coffin. Here is but the casket—the jewel that once dwelt here—the nobler part is in the presence of the King. There is a Gospel for the body as well as the soul. This sleeping dust shall arise "like unto His glorious body," and

"Every power find full employ
In that eternal world of joy."

It was a privilege to have known him. To visit him was always a profit by his godly conversation. All glory he ever ascribed to his God.

Thinking of the call of the righteous to their rest and reward, I have been forcibly impressed with these words—"If ye loved Me ye would rejoice." Let us rejoice, then, that our brother is "with Christ which is far better,"

After prayer and the singing of hymn,

"Who are these arrayed in white,
Brighter than the noonday sun,"

the cortege wended its way to the cemetery, where a vast gathering, unable to get in the chapel, were waiting.

After a few words in prayer, brother Mitchell delivered a brief address on

the glory and preciousness of the believer's hope through the resurrection of our redeeming Lord, closing with a most impressive appeal to the young, of whom there was a great number, to obtain all they could of the writings of our departed brother, carefully read them and mark the testimony of this faithful servant of Christ, that they might learn the secret of such a long, useful and God-honoured life. We shall not soon forget this appeal.

The Lord comfort our beloved sister and each of the family as only the husband of the widow and father of the fatherless can, and sanctify the home-cel of His servant to both Church and congregation, where it shall be written of him for many years to come—"The memory of the just is blessed."

E. MARSH.

CHARLES EDWARD AIREY.

The Church at "Bethesda," Ipswich, mourns the loss of another from their midst. Mr. Charles Edward Airey had not been in robust health for some time, and had been obliged, in the early part of the year, to seek rest from his ordinary duties as one of the mail officers in His Majesty's postal service. After a time, however, he rallied somewhat, and being put on lighter duties he was enabled to go back to his every-day occupation once more. This was, alas! only to be of a brief duration. He had attended the services at the chapel on Sunday evening, November 19th. On the following Monday morning he had started for his usual round, but he had not proceeded far when, without a moment's warning, the tidings came—"Child, your Father calls; come home." Thus he passed away to be for ever with the Lord. He was in the 51st year of his age, and had been a member of the Church for about seventeen years, having been baptized by the late Pastor, William Kern. His was a quiet, unassuming character, but a life that bore evidence to the Saviour he loved. The funeral took place on Friday afternoon, November 24th, at the Cemetery. Immediately preceding the hearse were about fifty of his fellow-postmen. His comrades, the mail officers, acted as bearers. The Postmaster (Mr. Charles Stevens) and the Postal Superintendent (Mr. H. C. Rance), with several of the Post Office clerks, were present. Pastor H. Tydeman Chilvers officiated. There were some beautiful floral tributes from the postal department and friends. On Sunday evening, November 26th, a special memorial service was held in the chapel. The Pastor said it was at his post of duty that the angels of God came and bore away his spirit to eternal rest. He had been a member of that Church for a good number of years; in fact, he had been in and out of the place for nearly thirty-five years.

He was one of those who said but little, but whose life spoke volumes in its quietness, bearing witness first in his own home, and then in the Church, and from what could be learnt and judged from the large number at the funeral, also in business life. He was one of those noble army of men who rendered this country such noble service by night as well as by day—the postal servants. His life in business, as well as his testimony in the Church, was such that they all could seek to attain and obtain for themselves. Their brother had gone. He (Mr. Chilvers) little thought when he noticed him in his accustomed place last Sunday that he would be making that reference that night. He reminded those present of the words he said that evening—"I may have some here who are thinking of to-morrow, and thinking that to-morrow will do to call upon God." He said then that "to-morrow is not yours. Call upon Him to-day. Call upon Him while He is near." He had little idea then that it would become a great reality that one from their congregation would be summoned in almost less than twelve hours to eternity. For their brother they did not mourn. His spirit was with his God who gave it. It was at rest for ever. Their hearts went out in deepest sympathy with his widow and by no means small family to mourn his loss. Their sister, nevertheless, knew where to lay her stricken heart. To each of the children Mr. Chilvers concluded by saying they had lost a godly father, and impressed upon them to follow in his footsteps.

GEO. E. DALDY.

ABRAM COOK.

This aged pilgrim was received home after a brief illness, November 12th, 1911, aged 86 years. For the most part he was all his lifetime subject to bondage through fear of death, and was one of the Lord's trembling little ones and walked carefully and humbly before God. For fifty-one years he was a member of Providence Chapel, Glemsford, was present at the formation of the Cause in 1859, and fifty years later at Jubilee services he gave an account of the earlier days. Baptized December 1st, 1861, he soon became superintendent of the school, and from that time he filled the office of deacon well. For over thirty years he gave out the hymns at the Chapel, and one great feature was his knowledge of and love for hymnology. He was a lover of free and sovereign grace, and the truth as it is in Jesus blessedly sustained him to the last. It was my great privilege to pay several visits to his cottage, where alone he spent his later years; and from time to time at his feet I learned lessons of the faithfulness of a covenant God and of the perseverance of the saints.

"The weakest saint shall win the day,
Tho' hell and sin obstruct the way."

Upon my last visit he quoted a quaint
verse of Isaac Watts—

"Corruption, earth and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

We felt his mud wall cottage shake
and longed to see it fall. He leaves two
sons and three daughters, besides grand-
children, and may the God of their
father be their God; for "there is none
other name under heaven given among
men whereby they must be saved." The
funeral, conducted by Pastor J. Everett
in the chapel graveyard, was attended
by many friends. The following Lord's-
day the writer preached a funeral ser-
mon from Zech. xiv. 7, which text was
exemplified in the person of our late
dear friend, "At evening time it shall
be light." J. H. KELK.

G. S. CHAPMAN.

The Church at "Elim," Limehouse,
has sustained a great loss by the death of
brother Chapman on November 23rd. He
will be greatly missed by us at our
prayer-meetings and in the Sabbath-
school. He was a lover of the truth,
of God's house and His people; of a
humble, fervent spirit, much tried and
exercised at times in mind, but well and
deeply taught in the things of God as
revealed in the Scriptures. He was a
witness for God both in the Church and
in the world; one that was not ashamed
of the Gospel of Christ, knowing it to
be the power of God unto salvation to
every one "that believeth." He will be
remembered by us for the savour of his
prayers, his addresses in the school, and
his spiritual congregation. He has left
a widow and family to mourn his loss,
with and for whom we feel much
sympathy.

CHARLOTTE FAHEY.

Our dear sister entered her eternal
rest November 16th, 1911, aged 81 years,
after a long illness borne with much
patience. After the death of her part-
ner in life she was graciously sustained
by the words, "My God shall supply all
your needs," and she delighted to bear
witness to the faithfulness of her God.
As the end drew near she longed for her
Lord to come and take her to be with
Himself. When visiting her she much
prized the reading of the Word and
prayer. Not long before her dismissal
I said, "Jesus will be with you to the
end." She said, "I wish it was now."
When the end came one of her dear
ones said, "Mother, who is it you are
looking at?" She replied, "Jesus!
Jesus!" and thus passed away to be
"for ever with the Lord." The writer

committed the mortal remains to the
dust on November 21st in sure and cer-
tain hope of a glorious resurrection. A
funeral sermon was preached by Mr.
Chambers from Heb. xiii. 5.

"They die in Jesus and are blest—
How soft their slumbers are."

Hitchin. G. SCOTT.

JAMES MAYHEW

was well known to several of the Suffolk
Churches. Called by grace under the
ministry of the late John Cooper, Watt-
sham was his first spiritual home. Being
removed in divine providence to Earl
Soham, he joined the friends there, and
was called to the office of deacon. Again
removed in providence, he worshipped
with the Church at Mendlesham, and
closed his pilgrimage at Bedford on
November 24th. He was a brother be-
loved, and to the writer a father in
Israel, who will long cherish the savour
of his fellowship in the Scriptures and
prayer, especially his earnest pleadings
for the prosperity of the Church at
Horham, to which the writer belongs.
Our hearts have burned together as we
have read our Father's will and united
at His throne. As the end drew near,
being asked, "Is it well?" he replied,
"Much shaken on the Rock, but not off
it." Not long before he passed away
he said—

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
Oh, may my last expiring breath
His lovingkindness sing in death."

G. RODWELL.

MR. DAVID SMITH.

The Church at Mount Zion, Chadwell-
street, Clerkenwell, has sustained a
heavy loss in the removal of its senior
deacon, Mr. David Smith, after a short
illness of four days' duration. He was
in his accustomed place announcing the
hymn on Lord's-day, November 12th,
at the prayer-meeting on the 13th, at
the Church meeting on the 15th, and
the preaching service on the 16th. After
returning from business on the 18th in
the evening he had an attack of influ-
enza, and on Wednesday, the 22nd, about
10 a.m., his ransomed spirit was released
from its clay tenement, and he departed
"to be with Christ, which is very far
better," in his 75th year.

Our brother was favoured with godly
parents—his father was a preacher in
the "Gospel Standard" connection—
who sought to bring him up "in the
nurture and admonition of the Lord." But
parents cannot transmit grace to
their children, nor will the most care-
ful and judicious education of itself
change the heart of man; albeit it is
the godly parent's duty to train his
children aright, and God often blesses
the means of His own appointment to

the salvation of those children who are thus trained. Our brother, as he grew up, manifested his fallen nature. It was not in the grosser forms of sin that his disposition discovered itself, but rather in heart-alienation from God and love to the world's pursuits and pleasures.

But though godly parents cannot give their children grace, God's election frequently runs in families. The promise made to Abraham that Jehovah would be a God to him, and to his seed after him, has had many a fulfilment in Gospel times. The training is not wasted effort, nor the prayers offered for children unheeded. When our friend was about 30 years of age the Lord began to deal with him. His season of conviction was severe. The law work was a very deep one, and lasted a considerable time. His bringing forth into Gospel light and liberty was very distinct and clear. Like Mr. Grimshaw, of Haworth, he had a wonderful revelation of the Lord Jesus Christ on the cross dying for him. This was subjective, and not objective; inward, and not outward—a powerful impression made on the mind, and faith brought into such holy exercise, that he, as it were, *saw* the Redeemer hanging on the tree for him. The reality of this experience, with the source from whence it came, was made manifest in all his after life.

At the time of his deliverance he was attending the ministry of Mr. Hobbs, a blind preacher of some note, who was Pastor of an Independent Church, worshipping in the chapel connected with the "Mercers' Hall" in Staining-lane. He united with the Church there, and after Mr. Hobbs' death, when Mr. Heather became the Pastor, he was chosen deacon, in which office he continued until, after Mr. Heather's death, the Church was disbanded.

Early in 1890 Mr. Smith came into Mount Zion Chapel one week evening, and what he heard induced him to come again and again, until he became a regular attendant, took sittings, and brought his wife and family with him. This event the writer regards as one of the kindest providences of his ministerial life. In February, 1891, he joined the Church, and in April, 1893, he was chosen deacon, which office he most worthily filled up to the time of his death. For several years he announced the hymns, and was treasurer to the Church.

"The mortal remains were laid to rest "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ" in Islington Cemetery, Finchley, in the presence of a large number of relatives and sympathising friends, on November 27th, the service in the chapel and at the grave being conducted by the writer. A service for

the relatives and immediate friends was held in the house before leaving for the cemetery, conducted by Mr. Joseph Whittome, a life-long and most intimate friend of the deceased, who gave a most interesting account of some early Christian experiences of Mr. Smith, with highly appreciative remarks on his Christian character.

On Lord's-day evening, December 3rd, the writer sought to improve the occasion in a discourse based on Psa. xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." Our friend said little at last, as speaking was very painful, owing to heart weakness and difficulty of breathing, but what he said manifested that he was without the least fear of death, and desired "to depart and be with Christ." There was no need for him to say anything. He had given a forty-four years' testimony in his business, his family, and the Church. He was the most spiritually-minded man it has ever been the lot of the writer to know. You could not be in his company without realising that he was a man of God whose heart was set on heavenly things. He had a deep, abiding sense of his own unworthiness; he was well taught in divine things, with a warm heart and a clear head. His love to the house of God and public worship was singular. He was never absent when it was possible for him to be present, and, indeed, was often there when it seemed to others that he was unfit, physically, to be out. But he used to say that it did him good to be there, even from the health standpoint. His sympathy was keen and deep. A brother in trouble was always an object of interest to him. To use his own words—"If I see a friend in trouble I always want to put my shoulder under his burden and help him bear it." Many can testify to the truth of these words. His liberality was only bounded by his means. The poor have lost a kind friend and the Church a true pillar. To his Pastor he was the embodiment of kindness. He cheered, encouraged, comforted, and helped him in every possible way. With all these excellencies he was also a thorough man of business, with good, sound judgment. Truly our loss is a great one, but our comfort is the Lord remains. We are thankful to God who made him what he was, brought him into our midst, and continued him for so long a period to us. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Mr. Smith has left a widow—to whom he had been lovingly united for more than fifty years—six sons, and two daughters to mourn their loss. May the God of the widow and Father of the fatherless be their Comforter and stay.

E. MITCHELL.

“ Our Glorious Leader.”

BY A. E. REALFF.

“ And the Prince in the midst of them, when they go in, shall go; and when they go forth, shall go forth.”—Ezekiel xlvi. 10.

THESE concluding chapters of the Book before us, about a gorgeous Temple and City, seem to be wholly figurative and spiritual. It is a portion of the Divine Word which is acknowledged by devout critics and commentators to be extremely difficult to understand; and that a material City and Temple cannot be intended, as the dimensions are so vast. But we may discover in the words at the head of this article matter of a most interesting and profitable character. Let us consider:—

I.

THE PRINCE. Who can this be but “ the blessed and only Potentate, the Prince of the kings of the earth,” well styled in a favourite hymn, “ Our Glorious Leader ”? God has “ highly exalted Him, and given Him a name which is above every name.” He is “ Head over all,” for He is Lord of all—“ King of kings and Lord of lords.” “ Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins.” Of Him it was declared, before He was brought forth into this world as the glorious “ Man-child,” who should eventually rule the nations, that the Lord God would “ give unto Him the throne of His father David,” and that He should “ reign over the house of Jacob for ever,” and that “ of His kingdom there should be no end ” (Luke i. 32).

He is called “ Prince,” not because of any inferiority in Divine essence unto God the Father, but because He is the Son of the great King, to whom all things are committed (John iii. 35), and who is eventually to be King over all. Of Him it is revealed that He shall “ come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory ” (Matt. xxv. 31).

He is “ Prince ” also because He reigns in the hearts of His chosen people, and is “ High Priest over the house of God ”—

“ And know, nor of the terms complain,
Where Jesus comes, He comes to reign;
To reign, but not with partial sway;
Thoughts must be slain that disobey.”

In explanation He said unto His disciples, “ My kingdom is not of this world.” It is a kingdom all the same. This the dying malefactor perceived when he cried, “ Lord, remember me,” etc. “ The kingdom of God is within you.” “ Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.”

II.

THE GOING IN. "The Prince in the midst of them, when they go in, shall go in." The going in of the Lord's people signifies:—

1. *Entrance by the Door.* "I am the Door: by Me if any man enter in, he shall be saved"; "Verily, verily, I say unto you, he that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber (John x). This entrance by the Door is—

2. *Entrance into life.* "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John v. 26). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 12).

3. *Entrance into peace and joy.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). This is real and lasting, although at times not felt as much as we desire—"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" (1 Peter i. 6, 7).

4. *Entrance into liberty.* "By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 9). Believers are delivered from the slavery of sin, self, the world, and Satan (Rom. vi.), and have full liberty to serve Him, who hath redeemed them from a worse than Egyptian bondage, and "whose service is perfect freedom." "If the Son, therefore, shall make you free, ye shall be free indeed" (John. viii. 36)—

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

5. *Entrance into the Church.* The great Head of the mystical Body revealed Himself to John in Patmos as "in the midst of the seven candlesticks" (as representing local assemblies of the saints)—"one like unto the Son of man" (Rev. i. 13, 20). Numbers in attendance do not ensure the blessing, for it is promised even to "two or three." Whenever the saints "go in" to worship Jehovah—to present their petitions, to sing His worthy praises, and to hear reverently His holy Word, the "Prince" always precedes them, and He is their Advocate and Intercessor also within the veil (Heb. x. 19—22). He is the great and glorious Angel of the Covenant, who perfumes their offerings with the "much incense" of His own intercession (Rev. viii. 3). Neither does the quality or measurement of the place of meeting count. It is *His presence* that ensures the blessing, whether the place be a cathedral or a cottage. Moreover, the "Prince" often employs very humble instrumentalities, according to the Word, which says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv.). The immortal Toplady was converted in an Irish barn, and under the preaching of a very humble and unlettered man.

Thus the "Prince" goes in with His people. "He shall stand and feed His flock like a shepherd." He goes in with them to show His great love for them, and attachment to them; also to procure for them access, as their Friend at Court, and to present their petitions before His Father's throne. This gives us humble boldness when we draw near—

"And since my Saviour stands between
In garments dyed with blood,
'Tis He instead of me is seen,
When I approach to God."

So when they "go in" to obey Him in His ordinances, He is the Shepherd that goes before the flock, and who leads them into "green pastures."

III.

THE GOING FORTH. "And the Prince . . . when they go forth, shall go forth." This signifies—

1. *Pilgrimage.* As He was in the Pillar that led Israel of old, so He ever "looks unto the host" of our enemies and delivers us in every time of trouble (Exod. xiv. 24). He will go before us this year also, yea, in whatever of the way may yet remain for us through the wilderness of this world. He will be with us to preserve from all evil, to deliver in every hour of danger or temptation, and to keep us from falling (Jude 24).

2. *Labour and warfare.* "Man goeth forth unto his labour until the evening." And spiritually we are called to be "labourers together" with Him (1 Cor. iii. 9; 2 Cor. vi. 1). Therefore says our Prince, "Take My yoke upon you," etc. All labour for and with Him is "work of faith and labour of love." "Christ's yoke is easy," says one, "because it is padded with love." And our labour shall "not be in vain in the Lord."

We read of a time "when kings go forth to war." God's kings do this very frequently; and that they may in the end come off "more than conquerors," a complete panoply is provided for each holy warrior (Eph. vi.). But our wrestling is not with our fellow-men, "but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places" (*vide* margin and R.V.). In all this warfare "the Captain of our salvation" goes before as our Leader and mighty Helper.

In seasons of darkness and despondency He says, "I will never leave thee"; "Lo! I am with you alway." Therefore—

"When we in darkness walk,
Nor feel the heavenly flame,
Then is the time to trust our God,
And stay upon His name."

SOME *clocks* require setting *back* from time to time, while others want setting *forward*. It is a rare one that *always* goes right. It shows good (Divine) workmanship and sterling (gracious) qualities.—*Rufus*.

"ALL . . . FOR GOOD."

BY PASTOR JAMES EASTER, OVER, CAMBS.

"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."—Romans viii. 28

MARVELLOUSLY deep and clear is this logical and pointed chapter. It is crowded with choice sayings; it is full of solid doctrine; it is replete with practical Christianity. Here we find "much in little," a volume in a sentence, a theme that eternity cannot exhaust compressed into the briefest treatise.

The teaching contained in this chapter has comforted, cheered and sustained millions who have passed this way before us, and who are now "with Christ, which is far better."

The same teaching is calculated and intended to comfort many more, and will not cease its soothing influence until all the predestinated are called, the called justified, and the justified glorified.

A language is used in this chapter which only "the precious sons of Zion" can understand—a language suited only to the grace-taught and the divinely indwelt. Here are many gems, but I can only find time to show you this one. Here are many rich clusters on this precious vine. I pluck this from the many; may its lusciousness cheer us. Here are thoughts from heaven; I take this one, and as the Spirit shall open it to our understanding we shall find food for our souls.

I.—*Notice the calling which is according to the divine purpose, "the called according to His purpose."*

1. *The purpose was formed before the call was given.* Much preaching is to the effect that God calls, and when the sinner turns then He purposes to save, but that is not the teaching of Scripture. The purpose is before the call, as the cause is before the effect, as the Maker is before the being made, as the Designer is before the design.

We are called according to God's eternal purpose in Christ. That purpose is dateless, it was not formed yesterday, and it will not cease to-morrow. Thus we read of "the eternal purpose which God purposed in Christ Jesus our Lord." This purpose was made before the foundation of the world, and this same purpose shall stand when this earth shall have passed away. Oh, my soul, rejoice in this purpose, for He who made it said, "My purpose shall stand, and I will do all My pleasure."

2. *The calling is in agreement with the purpose.* "As for God, His way is perfect." He works according to His plainly defined plan.

Bishop Burnet once said to King William III., "I wonder that a person of your Majesty's piety and good sense should believe in predestination!" The King replied, "If I did not believe in predestination I could not believe in Providence, for it is absurd to suppose that God could act *without a plan*, for which plan predestination is only another name."

Isaac Watts says: "We should not go to the university of pre-

destination till we have been at the grammar school of faith and repentance." The divine plan has no erasures, no blots, no emendations. God has no amended plan for the salvation of sinners. Perfection was characteristic of the purpose, and the fulfilment shall declare it. There is no after-thought in God.

"He knows no shadow of a change,
Nor alters His decrees;
Firm as a rock His truth remains,
To guard His promises."

Christ taught on the lines of this purpose. The Holy Spirit witnesses the same. God calls effectually, in His own time and in His own way. The Spirit exerts such an influence upon the heart as to make the call effectual unto salvation. Thus "salvation is of the Lord." God does not save without design, and His designs are not new, but old as eternity. What He does He always meant to do; what He always meant to do is His purpose or plan. "Thou must save, and Thou alone."

II.—*Observe the Spirit which the called ones manifest*—"Love."
"Them that love God."

1. *God has loved us.* Loved us when we were most unlovable. Loved us with an everlasting love. Loved us with a love unparalleled, as seen in Gethsemane and on Calvary.

2. *His love has conquered us.* Truly "love is (as the Spouse says) strong as death." God's love is omnipotent. Law terrified us. Sinai hardened us. Moses frightened us. But divine, overpowering, irresistible, heaven-born love subdued us. We are the captives of love. We are in the service of love.

3. *Having been loved, we love in return.* Paul is here in perfect accord with John, who says, "We love Him because He first loved us." It were passing strange if we did not love Him! Can the saved help loving the Saviour? Can the delivered help loving the deliverer? Can the restored help loving the restorer? Can the child help loving the father? "Lord, Thou knowest all things: Thou knowest that I love Thee."

"Do not I love Thee from my soul?
Then let me nothing love;
Dead be my heart to every joy,
When Jesus cannot move."

4. *True believers love not in word only, but in deed and in truth.* God has manifested His love; let us manifest ours. "Actions speak louder than words." Let obedience prove the deep reality of our love. Love delights in heroic deeds and accounts no self-denial too great to serve the loved one. So let us love.

"Beloved, let us love! love is of God:
In God alone hath love its true abode."

III.—*See the blessed result of the divine ordinances.* "All things work together for good."

1. "All things." In providence and in grace. Things that seem evil as well as things manifestly good. Say not, like Jacob,

"All these things are against me," but "all things" for me "for good."

2. "*Work together.*" In agreement, in co-operation, for one end. Look upon no evil, no poverty, no affliction, no trial, no perplexity, no bereavement, as working alone. Opposite seasons work together for the harvest; opposite gases produce a wholesome atmosphere; opposite and diverse colours form the beautiful rainbow. God does all things well.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

"Don't you know, my dear brother," said the Rev. C. Simeon, of Cambridge, when trying to show how God can make all things plain which to us seem contrary, "don't you know that the *wheels of your watch* move in opposite directions; yet they are all tending to one result?"

3. "*For good.*" Spiritual and eternal good. Good out of seeming evil.

When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was took occasion from this circumstance to retort upon him an observation he used frequently to make, "That nothing happens to us but what is intended for our good." He answered meekly, "True, I still believe it." So it proved, for, before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people expressing their utmost joy, and blessing God for his deliverance.

Paul declares, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

"Ye fearful saints, fresh courage to take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head."

IV.—"*Learn the assurance which is our privilege.*" "We know." We know by the Word of God, "No weapon that is formed against thee shall prosper." We know by the covenant of grace, "Ordered in all things and sure." We know by our filial relationship to God, "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." We know from the history of God's people, as recorded in Holy Scripture and in Christian biography. We know because God has spoken it. We know because we have proved it. We know because others have testified its truthfulness. Soon we shall, through grace, see in heaven's unsullied light the wisdom of God's workings, and confess that He did all things well.

“ Since all that I meet shall work for my good,
 The bitter is sweet, the medicine is food ;
 Though painful at present, 'twill cease before long,
 And then, O how pleasant the conqueror's song ! ”

Dear reader, may it be your eternal joy and mine to know that pleasantness.

“ A LIVING STONE.”

(1 Peter ii. 4.)

THE Bible abounds with figures of speech, for God knows how slow we are to understand spiritual things : hence He has used pictures to assist our mental vision.

Now the Church of God is compared to a Temple, built of living stones ; and a living Temple must have a living Foundation. That Foundation is Christ.

The patriarch Jacob refers to Him as “ the Stone of Israel ” (Gen. xl. 24). David, the royal Psalmist, alludes to Him under the same figure in Psa. cxviii. 22 ; while God announces by the prophet Isaiah (xxviii. 16), “ Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation : he that believeth shall not make haste ” (or be confounded).

Let us take the word STONE as an acrostic, using each letter as the initial of some of the many excellencies of Christ as Zion's Foundation :—

1. Sure Foundation.
2. Tried Foundation.
3. Only Foundation.
4. Noble (or precious) Foundation.
5. Elect, Everlasting Foundation.

1. *Christ is a SURE Foundation* : and the foundation is the most important part of the building, for it sustains all the weight. If the foundation gives way the building sinks. How frequently do we see instances of this in passing through the public thoroughfares ! Perhaps we have admired a beautiful villa when it was just finished ; but, before long, the foundation has proved defective, and disfigurement, and even danger have resulted therefrom.

Christ Himself makes use of this figure at the close of His Sermon on the Mount, when He says : “ Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.”

2. *Christ is a TRIED Foundation*. Patriarchs, prophets, apostles, God's people in all ages, have lived and died trusting in Christ : “ they trusted, and were not put to confusion.” Job said, “ I know

that my Redeemer liveth." David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me." Isaiah said, "Surely He hath borne our griefs, and carried our sorrows"; "and the Lord hath laid on Him the iniquity of us all." Paul exclaimed, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

3. *Christ is the ONLY Foundation.* "Other foundation can no man lay than that is laid, which is Jesus Christ." Think, then, what a mighty Saviour Christ must be, as you survey the marshalled hosts of heaven, the "midnight glory, worlds on worlds," and remember what the poet has said, "One soul outweighs them all!" Millions upon millions have died trusting in Christ—millions are still trusting in Him, and millions more will continue to build on Him all their hopes of everlasting bliss.

"Our everlasting hopes arise
Above the perishable skies,
Where the eternal Builder reigns,
And His own courts His power sustains."

4. *Truly He is a NOBLE, a precious Foundation* (see Rev. xxii. 19, 20). The Church, when complete, will be a magnificent building; but all its glory will be derived from the Foundation—the "chief corner-stone, elect, precious." Christ's nobility consists in His Godhead, in His perfect righteousness, in His complete atonement, in His all-prevailing intercession. Yet, saith the apostle to the unbelieving Jews, "This is the Stone which was set at nought by you builders." It was to them "a stone of stumbling and a rock of offence"; but "there is none other name under heaven given among men whereby we must be saved"; and we need none other; for—

5. *Christ is the ELECT, the EVERLASTING Foundation.* The Foundation of the Church existed before the foundation of the world. "Chosen of God," "who first trusted in Christ"; every living stone of the mystical building was chosen in Him; and both the Foundation and the building will endure for ever and ever. The Psalmist's language is as true as it is poetical when he says: "Of old hast Thou laid the foundations of the earth, and the heavens are the works of Thy hands: they shall perish! but *Thou remainest*: yea, they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up: but *Thou art the same*, and Thy years shall have no end."

Upon whom are we resting our hopes of future bliss? Are we building upon "the foundation of the apostles and prophets"—Christ and His finished work? or upon our own impure, imperfect righteousness, which is justly compared to "filthy rags"?

Remember we are building for *eternity*, and need an *everlasting Foundation*, based upon all the attributes of God, which meet in glorious harmony at the Cross of Christ, "in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."

JOSIAH BRISCOE.

GOD'S MEEKEST ANGEL!

“ To weary hearts, to mourning homes,
 God's meekest angel gently comes ;
 No power has he to banish pain,
 Or give us back our lost again ;
 And yet, in tenderest love, our dear
 And Heavenly Father sends him here.

There's quiet in that angel's glance,
 There's rest in his still countenance !
 He mocks no grief with idle cheer,
 Nor wounds with words the mourner's ear ;
 But ills and woes he may no cure
 He kindly trains us to endure.”

SUCH is an American poet's beautiful description of a most rare virtue, an exceedingly choice Christian grace.

In the next verse of his exquisite little poem he gives it the old familiar name by which we know it so well,

“ Angel of *patience!* sent to calm
 Our feverish brows with cooling palm ;
 To lay the storms of hope and fear,
 And reconcile life's smile and tear ;
 The throbs of wounded pride to still,
 And make our own our Father's will ! ”

Patience ! what wonderful depths are couched in that one short word. It is impossible to calculate to what lengths and breadths it can reach. It is such a calm, quiet, unobtrusive grace that it is no wonder we fail to realize its tremendous strength. Like humility, it is meek and lowly, and yet no other—unless it be love. of which patience is an attribute—is capable of such great and noble deeds.

Various definitions have been given of the word *patience*, but no synonym whatever is more expressive than the word itself.

In times of affliction and sorrow it breathes submission, resignation, peace. When the way is hedged up and difficulties abound, it carries with it the suggestion of perseverance, progress, and achievement. The word of exhortation, “ Be patient, therefore,” has but to be spoken to the heart by the Holy Spirit and the mind grows steady, the God-inspired purpose gathers firmness, the whole soul becomes steadfast and strong. What a *beautiful* thing is *patience!* It reminds us of the pure white blossoms of the blackthorn which open when the keen, biting winds blow. There are many flowers which bloom in the summer sunshine, but they shrivel up when the frosts come. So there are graces which seem to flourish in prosperity, but when adversity comes they wither away. Not so this grace of *patience*. Those very things which prove the destruction of some of the virtues do but serve to increase the beauty and preciousness of this. *Patience* reminds us of the blackthorn again in that it is for common use and lives among common surroundings. It is within the reach of all. It is not a choice exotic only to be cultivated in certain places and under circumscribed conditions. It is intended to beautify the ordinary and commonplace. It is always true that the highest gifts of God's

grace, as well as the greatest truths of His word, are intended to regulate the tiniest things in our daily life. So this beautiful grace of patience is given that by its sweet influence it may check the hasty word, soothe the ruffled spirit, and calm the little frictions of every day.

Patience is a high and noble attainment. It confers dignity and honour upon its possessor. The one who is patient always has the advantage.

It is a grace without which all others are comparatively useless. Brilliant gifts are very much admired, but they frequently prove very inefficient. Ardent zeal, though desirable, may be quenched by disappointment or non-success. Glowing enthusiasm is quickly cooled by a little indifference, but patience floods on, undismayed by all discouragements and undaunted by defeats. It is indeed the only thing which can effectually accomplish any useful work.

Patience is the truest kind of courage. It is that which makes an ordinary man a hero. Old soldiers, who have seen real war, tell us that the bravest men are not those who do the most actual fighting; they are the men who have to stand still for hours to be mowed down by cannon-shot; they who bear cheerfully shipwreck, starvation, and defeat—all those things which are ten times worse than fighting; and generally these are the stillest, meekest men in the whole regiment.

Patience wears many aspects. At one time it is kind, gentle, and forbearing, as a tender mother towards a wayward child. It is persuasive and entreating, winning the most obdurate heart by its loving persistence. At another it is stern and unbending, unaffected by suffering or by pain.

We have the greatest and best example of patience in our Lord Jesus Christ. His *gentleness* is seen in His submission and subjection to His earthly parents; in His forbearance with His weak, faulty disciples; in His meek endurance of reproach and shame.

Its *strength* is seen as we behold the man with knitted brow, and tightened lips, and far-off gazing eye, "steadfastly setting His face to go to Jerusalem." The arguments of mistaken love, the prospect of suffering which awaited Him, could not make Him swerve a hair's-breadth from His purpose!

Truly, patience is no mere sentiment; no meek, apathetic acceptance of the inevitable. It is a strong, beautiful, heroic grace, one of the "best gifts," which all may well "covet earnestly."

This grace of patience is needed by us all. We need it in the heat and eagerness of youth; we need it in the more firmly held and maturer purposes and severer tempers of manhood; in every family circle; in all social relations; in business and religious life it is an important adjunct. Impatience destroys peace, causes discord, and hinders usefulness.

Patience, like every other grace, is the gift of God. It is *wrought* in the soul by the Holy Spirit, and by Him again *worked out* in all its living acts for the glory and praise of God.

It is given in God's own way, and this is chiefly the way of trial for "tribulation worketh patience."

It may seem strange at first that so lovely a grace should come by such a rough pathway, and be subjected to such severe tests; and yet, is it not invariably the case that anything of value must be made to prove its worth? Pure gold is not injured, but purified by being put in the refiner's crucible. The value and beauty of the diamond is increased by being cut and polished, and patience is perfected by suffering.

Patience is a lesson not quickly nor easily learned. It is seldom that the first, second or even the third trial will produce it. "It is no child's play to be dumb as a sheep before her shearer and to lie still while the shears are taking away all that warmed and comforted us. We kick out like oxen that feel the goad for the first time; we are most of us for years as a bullock unaccustomed to the yoke." And so the difficult lesson has to be repeated again and again until our will is brought into subjection, then we find that it is by the very things which seem so contrary that

"God gives Patience, Love learns strength,
And Faith remembers promise,
And Hope itself can smile at length,
On other hopes gone from us."

Again, patience knows how to wait. God's answer to our prayers may be long delayed, and with hope deferred the heart grows sick, but patience never tires; unweariedly, persistently, she keeps the soul pleading until her work is perfected, and God Himself must satisfy the soul that can thus "rest in the Lord and wait patiently for Him."

And so, through all the Christian pathway, in active service or through the deeps of sorrow,

"He walks with us, this angel kind,
And gently whispers, 'Be resigned';
Bear up, bear on, the end shall tell,
The dear Lord ordereth all things well!"

CLARISSA.

THE DARKNESS, THE LAMP, AND THE DAY-STAR.

A Dream Story.

BY ALFRED G. SECRETT.

I HAD been reading the opening verses of the fourth chapter of Ecclesiastes; and, as I pondered the words of the wise man about the oppression of the poor and the evil that is done unchecked under the sun, I found myself groping in a dark place.

I stumbled along, trying to find my way out, for the atmosphere was thick with an unwholesome fog, and it was impossible to see what dangers lay at my feet.

Flickering lights twinkled in the darkness, and voices called to each other through the gloom. Shouts of laughter mingled with cries of distress. Low moans of pain and shrieks of anguish

would be heard at one moment, to be followed the next with wild shouts of laughter and unholy mirth. The place resounded with the din.

Stupefied by the stifling atmosphere and sick at heart for the misery around me, I blundered hopelessly along, falling often and bruising myself; then rising to my feet to stagger on blindly in quest of a guide or a light to show me the way.

Hope had almost left me, when my attention was attracted by a little company of people carrying a lamp. Now there was a difference between this lamp and the many lights which abounded on all hands, for it had a power of penetrating the gloom with its light, as it shone with majestic splendour in that awful scene of darkness and woe.

With a cry of relief I pressed forward, and, drawing near, I heard one of the company say in a clear voice: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." And another added: "Thy Word is a lamp unto my feet, and a light unto my path."

I asked whether I might walk with them in that light.

They replied: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay himself upon his God."

Then I knew that I had found my own people. So I told them of my long struggling in the dark, and showed them my wounds and bruises got in my falls, and the festering sores caused by the action of the poisonous atmosphere upon open wounds. With a right hearty welcome they bid me walk with them in the light, saying: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

With that I forgot my pains and aches, and rejoiced in the bright shining of the lamp, whose rays had a miraculous power to cleanse and warm as well as light. In its neighbourhood the very atmosphere was purer, and less charged with the germs of disease and death.

I asked why so few of the multitudes around us followed the lamp.

"They prefer fires lit from 'sparks of their own kindling,'" was the reply. "The smoke from those fires adds to the density and oppressiveness of the atmosphere. Stupefied with the fumes, the unhappy creatures who trust in such lights get only sorrow for their pains."

Our conversation was interrupted by the appearance of a very excited gentleman, arrayed in academic costume. He introduced himself as a Doctor of Divinity, and asked whether we knew that our lamp had been criticised at his University and found defective. He said its design was very beautiful, but as a light it left much to be desired. "If you will allow me to remove a few of its lenses," he added, "and to adjust others, I assure you that you will find it greatly improved."

"Pardon me," I said, "I think your eyesight is defective."

"Indeed it is not!" he exclaimed indignantly.

So I told him how my life had been saved from destruction by the bright shining of the lamp in the dark place where I was walking, and added: "An ounce of fact is worth a ton of your theory."

"You talk like a fool," he replied impolitely. "There was no need for you to walk in darkness. The place was dark years ago, but we are marching forward into light. The outlook was never brighter than now. Look at the fires kindled all around you."

"Friend, you are mistaken," cried an aged follower of the lamp. "The darkness deepens, and the smoke of men's fires grows blacker and blacker. "Evil men and seducers" wax worse and worse, teaching the people to criticise the lamp of life, instead of meekly trusting its guidance. A terrible awakening awaits those who call light darkness and darkness light."

Disregarding our warning, the learned gentleman passed on to waylay other wayfarers and influence them against us and our lamp.

Scarcely had he gone, when there came towards us a man clad in gorgeous raiment, carrying a richly-carved box. As he drew near he cried out, bidding us do reverence.

"Why?" we asked, in astonishment.

"Why!!!" he echoed, in awe-struck tones. "This box contains the consecrated wafer."

We turned the light of our lamp on him, saying: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

At that he nearly dropped his box, for the light dazzled him. He sprang nimbly out of its range, pulled himself together, and replied: "True; but the Son of God is in this box."

Appalled at the crude blasphemy of the thing, we made a move to turn our light on him again, whereupon he rushed past us, cursing and reviling, and still hugging his precious box.

"Who is that?" I asked.

"That," was the reply, "is a priest of Rome. He teaches the dwellers in darkness that he has power to confine the Lord of life in his box in the form of a wafer, and, awful to relate, to eat Him. He has always dreaded our lamp, and once succeeded for many years in keeping it under lock and key in what he called religious houses. During those years he and his fellows made a fat living by charging people heavy fees for guiding them through the darkness. Then good men wrested the precious lamp from his hands, and showed his dupes that by its light they might have guidance, free of charge and reliable. The priest had generally led them wrongly."

"And what happened to the good men who spoiled the trade of the priests?" I asked.

"Oh! the priests were as furious as a she-bear robbed of her whelps. They seized the rescuers of the lamp, tortured them fiendishly, and burned them alive. But the work was done, and the people rejoiced in the light. Sad to relate, the present genera-

tion is forgetting the sufferings of the heroes of the past ; and many are allowing the guileful priest to stand between them and the lamp. The critic, too, with the powers of darkness on his side, is maliciously trying to induce simple people to believe that it is an unsafe guide."

As we talked, a cry of distress came from the roadside, and we found a poor, starving man lying in a ditch, moaning piteously. Now, lovers of the lamp are always swift to help the poor and suffering ; so we soon had him fed and comforted. Rejoicing in the light and warmth, he joined our company.

This incident was one of many similar ones. The whole country was full of suffering and cruelty, and our hearts were heavy because we could do so little to help. Conditions could never become happier while our lamp was despised and its Maker an outcast.

I was informed that, years ago, the Maker of the lamp, whose name is "Light of the World," came to this scene of woe "to preach good news to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord." But the people would have none of Him. They insulted Him and did Him to death, choosing the Prince of Darkness to rule over them. Before He died, He gathered round Him a little company of His followers, and promised them that He would rise from the dead, and that He would at some future time come again. He entrusted to their care this lamp which we carry, telling them to keep it and be guided by its light till His return.

"That He rose from the dead we know, for He showed Himself to some who loved Him," said one of our company. "And we are assured that He will indeed return, for His nature is Divine, and He cannot lie. Till then we will hold forth the precious lamp which has been handed on from generation to generation of them that fear Him. When the day shall dawn, and He, the Day-star, shall arise, He will find His lamp still shining through the gloom in spite of all the craft and malice of its enemies."

So, longing for the dawn, we strode on manfully through the night, comforting one another with "that blessed hope," and proclaiming to the poor wretches and thoughtless crowds around us the certainty of the coming of Him who will "break in pieces the oppressor and deliver the needy when he crieth."

To the haughty and arrogant oppressors we spoke in warning of the day when "Our God shall come, and shall not keep silence"; for we saw them on all hands taking advantage of the longsuffering of the One who is now watching, but who will one day avenge His suffering ones. And to the miserable and sorrowful we spoke of the tender mercies of Him who came to deliver them at the cost of His own life.

So the time passed, and I have not been able to tell you a tenth of what I saw and heard, for you would be weary of me before I had done.

Well, as we spoke together of the hardness of the way, and the

sorrow enduring for a night, to be displaced by the joy which cometh in the morning, our ears were assailed by a wild burst of laughter, sounding like "the crackling of thorns under a pot." It was a group of scoffers who, deriding us, were shouting: "Where is the promise of His coming?" So merry were they at their own wit that we could not reason with them. We turned the light on them, at which they laughed the more.

About this time the atmosphere became more stifling and the darkness thicker. The conflicting shouts, laughter of fools, blasphemies, cursings, cries of distress, shrieks of pain and yells of victory, were more deafening and heartrending than ever.

Then, suddenly, a brilliant light shone through the gloom. The darkness was dispelled. The day had dawned. The Day-star had arisen.

Above the medley of strange sounds I heard a wondrously sweet and powerful voice saying, "Surely I come quickly."

Then I awoke, with tears of joy in my eyes, and on my lips the answering cry of my heart—

"EVEN SO, COME, LORD JESUS."

MERCY SUPPLICATED.

TRANSCRIBED BY J. B.

"And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?"—Mark x. 17.

<p>HEAR then, blessed Saviour, hear me ; My soul cleaveth to the dust ; Send the Comforter to cheer me ; Lo ! in Thee I put my trust.</p> <p>On the word Thy blood hath sealed Hangs my everlasting all : Let Thine arm be now revealed ; Stay, O stay me, lest I fall !</p>	<p>In the world of endless ruin, Let it never, Lord, be said, Here's a soul that perish'd, suing For the boasted Saviour's aid !</p> <p>Saved—the deed shall spread new glory Through the shining realms above ! Angels sing the pleasing story, All enraptured with Thy love.</p>
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DANIEL TURNER, 1769.

CHRISTIAN EXPERIENCE.

EXPERIENCE is essential to vital godliness. Beware of slipping into a profession of godliness with mere notions. The fruits of the spirit, like the fruits of the earth, have a savour and a flavour. The graciousness of the Lord has a *taste*. This the apostle Peter knew, and hence he wrote, "If so be." Everything hinges upon that. David knew it well enough also, as he says, "O *taste*, and see, that the Lord is good." Job said, somewhat cynically, to his friends, Is there any *taste* in the white of an egg? to which the externals of religion are there inferentially compared. The form of godliness without the power is set down by the apostle as "bodily exercise, which profiteth nothing." The Lord Himself insisted

much upon this in His ministry, saying to Nicodemus, "We speak that we do know, and testify that we have seen." It was clearly manifest to the apostle that the Thessalonians were the elect of God, because the Gospel came not unto them in word only, but also in power. Let these suffice for a caution.—*Rufus*.

WHAT'S YOUR NAME?

"A TALK WITH THE BAIRNS," BY PASTOR H. BULL, "SALEM,"
RAMSEY, HUNTS.

"A good name is rather to be chosen than great riches."—Prov. xxii. 1.

"WELL, my little man, and what's your name?" asked a former minister of "Salem" a few years ago of a lad who stood in the schoolroom. "Samuel, sir!" came the answer in a moment. "Ah, and a very nice name, too," said the minister. "I hope you will be like your namesake, little Samuel, of old time—learn to know the Lord God of Israel early in life and serve Him faithfully, as Samuel did all your days. And what's your name," said my friend, turning to Samuel's companion, who had been listening to the conversation. "Jimuel, sir!" came the reply quick as thought, and the minister was nonplussed. You see James had always been called Jim, and Samuel Sam amongst themselves, so that Jim thought there must be something missing, and since "uel" tacked on to Sam called forth such kindly words from the minister, Jim was anxious to secure a like favour and so desired a "good name."

Now, dear boys and girls, Solomon says "a good name" is of more value than great riches, and I want you to desire and obtain "a good name." I know you cannot alter the names you know very well, and no matter about it. Should your name be "Ruth," remember that "Ruth" means "satisfied," but remember, too, that she was only satisfied when she was brought to know and love God and His people. So I pray, if a little "Ruth" shall read this page she may long to be all her name suggests—a seeker after the God of Israel, a lover of God's house and people—and find full satisfaction in Christ Jesus. Ruth is a good name if it indicates your true character.

Then there is another "good name" you will find in Acts xii. 13—"Rhoda" or a "rose."

How much brighter the world would be if all the little girls who bear this beautiful name were like the flower their names are taken from—if every word they speak was full of sweet fragrance instead of venom, as they often are, or if every "Rhoda's" face wore a cheerful loving smile, as the rose does, instead of an ugly pout, as is too often the case?

We must not, however, forget the boys, for they need a good name quite as much as the girls, I am sure, and, since our Bible names usually signify either the character or condition of those who bear them, it is well to have a good one.

There is an old proverb, "Give a dog a bad name and he is

half hung." But a dog doesn't get a bad name unless he deserves it, neither do boys or girls. If, however, a dog is vicious, shy and dishonest, he gets a bad name, and his character is so far gone that he is half hung. It is just the same with boys.

I have known boys who have had a bad name in the Sunday-school for misbehaviour, others for dishonesty, and some for lying. Oh, boys, do pray to be kept from these things, for if you get a bad name in the town your character is gone and your future outlook very dark.

You may be named "David," which means "beloved," and yet be hated by everybody because of your bad character. You may be named after the great Apostle Paul, which means "a worker," but if you are an idle boy your name belies your character. Oh, how you should covet a good name! It means so much, and the best name in the world is "Christian." Good John Bunyan chose some appropriate names for all his characters, but the two most prominent ones are those chosen for his two pilgrims, "Christian" and "Christiana." To bear the name of Christ is to bear the sweetest name and belong to the noblest family.

May God grant you, may you so covet, and at length obtain so good a name, and never be ashamed to say if asked, "What's your name?" "Christian." Good-bye, and God bless you.

SEMBLANCE AND REALITY.

DEAR reader, let us not be satisfied with a name that we live. We may be very much like a saint, and not be one. We may be near the Ark, and not in it. We may be near the vine, and not a living branch. We may be with the sheep, and yet remain a goat. We may be near the gold, and yet only dross. We may be near the wheat, and yet only chaff. We may be in the same net with the good fish, and yet be bad. We may grow in the same field with the wheat, and yet be tares. We may meet with the children of God, and yet be the children of the wicked one. We may follow Christ, as Judas did, and yet be a devil! We may come to the court, and yet never enter the Tabernacle. We may be dressed like the wise virgins, and yet remain foolish. We may have lamps, but if we have no oil in the vessels with the lamps they will go out when we most want the light. In the hour of death, the mere lamp of profession will go out and leave the soul in the blackness of darkness for ever. We may go forth to meet the Bridegroom, and yet never enter the marriage feast. The counterfeit may pass *here*, but it will be detected *there*! Shams may do for *time*, but not for *eternity*! Men may appear on the stage of time what they are not, but in eternity they will remain for ever what they are! The mere appearance of religion is not religion. It is not talking about religion, but having it that gains the blessing. R. E. SEARS.

SABBATH observance is the easiest and surest test of character, whether it be of a king or a peasant.—*Rufus*.

HINTS TO THOSE WHO TAKE PART IN
PRAYER MEETINGS.

I.—BE brief, and be sure not to continue any longer than you feel the workings of the grace of supplication in your heart. A prayer which does not express the feeling of an exercised soul is sure to fall profitless on the ears of others.

II.—Be pointed. An old Scotchman is said once to have pulled the coat tail of a young man who was offering a very florid prayer, and to have stopped him with the words "Mon, mon, ask for summat." This we have very often felt inclined to say when listening to aimless prayers. Ask, friends, ask when at the mercy seat. Extend Faith's empty hand that ye may be filled with blessings.

III.—Pray to God and not at those around you. Robert Hall once observed that too many prayers were oblique sermons. If you feel moved to preach, preach. If you like to lecture, lecture. But if it is the hour of prayer, pray. Forget your fellow-men around, and address your heavenly Father in your Saviour's name.

IV.—Ask specially for things that are prominent wants in your own mind. A prayer that rambles all over the world is rarely acceptable to the brethren, while one thing pleaded for with fervour is almost sure to meet with a response in their hearts.

V.—Seek to pray in the Spirit, and to cast yourself wholly upon Him who helpeth our infirmities—relying on His grace who will not fail to impart all needed help when you rise as the mouthpiece of the Church during the hour of prayer.

FAITH—A HEAVEN-BORN GIFT.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians ii. 8.

"Faith owes her birth to sovereign grace
And lives beneath the Throne;
Where grace maintains her dwelling-place,
And reigns supreme, alone."—JOHN STEVENS.

FAITH is a Divine gift. It is not acquired by labour, thought, or sorrow, by sitting up late and rising early, or by eating the bread of carefulness. The act of believing is indeed ours, but the power by which we believe comes from God.

Faith is more than assent to Divine things. It is a heavenly principle by which the mind is enabled to take hold, not of mortal things, but of heavenly and deathless realities. Hence, a little faith in the heart is thus worth more than all the world.

JOHN HAZELTON.

THOUGH thy comforts are low, if thy cross is light, forbear to murmur.—*Rufus*.

ENVY not another, his flood-tide comforts here, until thou know his fearful condition as to the life to come.—*Rufus*.

EXAMINE YOUR TICKET.

“Examine yourselves, whether ye be in the faith; prove your own selves.”—2 Corinthians xiii. 5.

SOME years ago the Lord Mayor of London was about to give a grand entertainment to a distinguished foreign guest at the Guild-hall. Tickets of invitation, got up in the first style of art, were issued, one of which was sent to a newspaper office. The editor, proprietor, and proprietor's son could not go in consequence of previous engagements. The latter, however, had a friend, a gentleman of good position, who was glad to avail himself of the opportunity. He gave orders to his tailor, bootmaker, and hatter, all of whom duly fulfilled their contracts. On his way he called for the ticket. Whilst admiring its tasteful borders and the illuminated type, his eye fell upon these words :

ADMIT MR.—— SPECIMEN.

The truth then flashed upon his mind. The printer, not the entertainment committee, had sent the ticket, hoping that its attractive getting up would be noticed in the journal. Very chagrined, therefore, the disappointed man abandoned the idea of his anticipated enjoyment.

We smile, but here is a lesson for the wise in heart. Many who are supposed to be on the high-road to heaven are without a divinely authenticated ticket. A knowledge of the plan of salvation is not enough. An honourable position among professing Christians will not suffice. The Father's house is for the holy. A pure heart; an enlightened conscience, the blood of Jesus purging from guilt; and the Spirit of God witnessing within, are essential prerequisites to a happy eternity. Reader, have you these?

Forget not that Jesus has said: “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.”

JOHN HOPEFUL.

DON'T STRIKE THE BLIND.

It is said that Leclair, the great French critic, once in the streets of Paris trod on the foot of a young man, who instantly struck him on the face. “Sir,” said Leclair quietly, “you will be sorry for what you have done when you know that I am blind.” His assailant felt that he could have cut off his hand for shame.

Beloved, let us never strike the blind.

People sometimes injure us in ignorance. Let us not strike them with cruel or sarcastic words. They call for pity, not punishment, and he that is truly noble will forget the injury in his sorrow for the ignorance.

Teachers are often tried by their Sunday-school scholars, and are tempted to resort to harshness. Dear friends, “the wrath of man worketh not the righteousness of God.” Let us pray that God

will give them light, and till then let us lead them gently in hope and love.

And we know the grace of Jesus, when brutal men were treating Him with all possible unkindness, the pity of His heart spared them, because they were blind. "Father, forgive them: they know not what they do."

Are we blind? Let us come to Christ for light and sight. He will not strike but save us, for He casts out none that come to Him.

TOO BUSY TO FREEZE.

"I FEEL so cold and lifeless," you will sometimes hear one say; and he will utter this in so desponding a tone, that it almost makes you feel chilled yourself. But does it not sometimes occur that this is owing to spiritual indolence? Those who are giving diligence in works of Christian love and zeal, who set Him before them "who went about doing good," seldom complain after this fashion.

One frosty morning two friends were walking together, and in the course of their ramble they came to a spot which was enlivened by a pretty stream, and by the music of a waterfall. The still and silent pool was frozen, and as it lay locked in its frosty fetters, it strikingly contrasted with the lively spirit of the flowing rivulet. "Look," said one of the friends, as he pointed to the cataract tumbling down its clear waters, "it's too busy to freeze!"

Just so it often is with earnest Christians, whose delight it is to do with all their heart the will of their Saviour. They are too busy to freeze.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ZION, NEW CROSS ROAD, S.E.
It is with very grateful feelings we record the goodness of our God during the four months which have now expired of our Pastor's vacation. The pulpit has been well filled by ministerial brethren. The attendance on the means of grace has been excellent, and the various organisations in connection with the Church have been well sustained. We have been delighted to receive, from time to time, letters from our Pastor of a cheering, spiritual character, as well as interesting accounts of his travels.

He had a very enjoyable trip across the Atlantic, spent a Sunday in Montreal, where he made the acquaintance of Dr. Gordon, and had an offer to preach in his taber-

nacle. He also had the privilege of speaking to a large gathering of young men at the Y.M.C.A. At Winnipeg he was met by his son Harold, and spent several days in family intercourse with him there. Then he journeyed Westward to Vancouver, and enjoyed the wonderful scenery around the Rocky Mountains. Leaving Victoria (B.C.) he had a very rough passage to Honolulu, and on to Auckland, New Zealand, where his son Walter was waiting to receive him. Mr. Walter Bush is Borough Surveyor, and also occupies a prominent position in connection with the Auckland Tabernacle (built for Pastor Tom Spurgeon), and there our Pastor has had the privilege of preaching the glorious Gospel of the grace of God

on several occasions to over 1,000 at a time.

He has also been visiting the north and south islands, calling at Wellington, Christchurch, Dunedin, and many other places of interest there. At the present time he is due at Melbourne and Sydney, where he hopes to visit the Churches, confirming them in the faith and seeking to add to their joy. It is not quite certain whether he will be able to visit the mission stations of the South Indian Strict Baptist Missionary Society on the way home, but he hopes to be back in time to preach on March 31st next.

On January 4th we held our members' annual tea, which was well attended. Deacon F. J. Catchpole presided, and addresses were given by brethren T. G. C. Armstrong, Church secretary, (who read telegrams and letters from members at Catford, Bexhill, and Glasgow), J. Hill, J. Martin, W. Worlidge, and others. Deacon J. Martin presided at the Lord's Supper, and the whole gathering was of a deeply devout and spiritual character.

On January 18th the annual social gathering of the members and congregation was held, and largely attended. Mr. T. G. C. Armstrong presided, and gave them a hearty welcome in the names of the Pastor and officers, and spoke on the New Year's motto which had been sent from New Zealand (Phil. iv. 19), "My God shall supply all your need according to His riches in glory by Christ Jesus." Addresses followed from brethren T. R. Loosley, J. D. Taylor, A. H. Riddle, J. Larkinson, F. Young, and I. Ansell, interspersed with the singing of well-known hymns.

LAST DAYS OF OLD "BETHESDA," IPSWICH.

ERE this narrative is published, the chapel, with its minister's house adjoining, will have been razed to the ground, and the workmen busily engaged clearing the site preparatory to the erection of the new edifice, which will ever stand as a monument to the faithfulness of God, and as a wonderful answer to prayer.

An account appeared in these columns but a short time ago descriptive of how a cheque had been received from one of the sons of the oldest member of the Church, who had then been recently called home, to defray the entire cost of

the new building as a permanent memorial to his mother; but since that time that gentleman's munificence has been extended, and the adjacent shops and houses to the south and south-west of the chapel have been acquired, and now demolished, so that the new sanctuary will be enabled to present an excellent front at this very eligible corner, and in this way be an ornament to the town for many years to come. Here again is proof of the value of true prayer. Some of the senior members of the Church can remember that forty years ago prayer was offered that the chapel might front Northgate-street, and they have lived to see the answers to their petitions after so many years of waiting.

The *locus in quo* is indeed well known to many, and several of the elder members are still familiar with its original designation—"Dairy-lane," derived from the name given to what is now known as Fonnereau-road. The very description—"Dairy-lane"—suggested that the district must have been essentially rural, with quite old-style roads leading to pastures and dairies.

As to when the old chapel was actually built, up to the present, efforts to ascertain this fact have been fruitless. Certainly it was originally in Lady Huntingdon's connexion, and that in 1791 a number of seceders from Tacket (then called "Tankard") Street Congregational Chapel took possession of the place and held it until they removed to a more commodious building, in 1829, in St. Nicholas-street. About that time about twenty persons were dismissed from the Stoke Green Chapel; they acquired the chapel vacated by the Independents, and formed a community of Particular Baptists. Then followed the labours of Mr. Thomas Nunn, the enlargement of the chapel in 1832, and the ministrations of the late Pastors Thomas Poock (for thirty-two years) and William Kern (twenty-five years). The latter was succeeded by the present minister (Pastor H. Tydeman Chilvers) in 1903.

The last week in the old chapel will be remembered by many for some time to come. On Sunday, December 24th, in the evening, the final baptismal service was held, when there was a crowded congregation, and seven friends were baptized by the Pastor.

A service was held on Christmas morning, when Pastor E. J. Gilchrist (of the Presbyterian Church) was amongst the worshippers, and, at the invitation of the Pastor, offered prayer.

On Wednesday, Thursday, Friday and Saturday evenings in the same week large numbers assembled for prayer, the power of the Holy Spirit pervading each meeting.

The crowning day of all was Sunday, the 31st of December, the last occasion for public worship in the old chapel. Commencing with a prayer-meeting at 7 a.m., services were held throughout the day till the watch-night service at 10.45 p.m. In the afternoon the service took the form of a children's rally, when the teachers and scholars of the Zoar Sunday-school were extended a welcome at this service. Pastor Philip Reynolds spoke a few appropriate and cheerful words, and was followed by an instructive address from Pastor H. Tydemann Chilvers. At the watch-night service at 10.45 the chapel was filled with many from the neighbouring chapels, and Alderman J. H. Grimwade, J.P., sought the Divine blessing at this service. The Pastor preached his final sermon in the chapel from the words, "God is able" (2 Cor. ix. 8). The service ended soon after 12 o'clock at night, and as the congregation filed out each appeared to take one last, lingering look at the place where many of them had spent so many happy hours.

GEO. E. DALDY.

PARK RIDINGS, WOOD GREEN.

ON Tuesday, January 2nd, a special meeting was held in the chapel in connection with the Building Fund. F. B. Applegate, Esq. (Chadwell Street) presided. Pastors T. L. Sapey, R. E. Sears, and W. F. Waller delivered inspiring addresses.

The secretary of the fund read a report based upon four words, viz, Retrospect, Prospect, Circumspect, Aspect. The past history of the fund was briefly sketched. Owing to recent encouragement given to the fund, it is hoped to erect a suitable edifice very shortly. All friends were urged to elicit all round for subscriptions, and to view the object as an aspect of Christian service.

The Chairman expressed his pleasure in being able to come to Wood Green, and urged friends to do their utmost, reminding us how readily the people of the world give to their movements, and should not we give freely to the cause of God?

Brother Crowhurst was called upon to make a statement concerning the fund. He stated that he greatly objected to two things (a) asking for money; (b) getting into debt. But as a Church we had to face stubborn facts and dire necessity. The present corrugated iron building was getting old, and the necessity for a new building was a stubborn fact. It had been laid upon his heart to suggest a scheme of systematic giving. This was approved and acted upon. Four collectors were appointed. A social meeting was held about a year ago, and details of our need clearly placed before the friends, the result being nearly £50 had been added to the fund. Now we are appealing to all

lovers of truth to come and help us. It was his pleasure to announce that Mrs. Wm. Beach, who had come into the neighbourhood, and knowing our need, offered a cheque for £100 if we started to build in the "near future." This we feel deeply grateful for, and now our hopes are raised.

Brother Sapey, after a few congratulatory remarks, directed us to Psalm cxxxii. 3. In relation to a habitation for the God of Jacob, our brother said three things were necessary—determination, power, and peace.

Brother Sears pointed out three ways of building a house of God mentioned in Scripture—building of the tabernacle, David and the temple, and subsequently Zerubbabel's building.

Brother W. F. Waller's message was the promise (Phil. iv. 19), "But my God shall supply all your need." Our brother stated in connection with our need that it was Christ's need—Church's need—congregation's need—children's need—neighbourhood's need. After referring to the source, medium, and standard of supply in our God, he emphasised that the need was ours to present to God.

Collections and promises led us to expect that very soon our requests to our covenant God would be granted, to His glory and our good. P. J. C.

1LFORD (EBENEZER, CLEVELAND ROAD).—Services to commemorate the goodness of God in upholding and blessing us as a Church throughout the past year were held on Lord's-day, Jan. 14th, and Tuesday, Jan. 16th. Mr. W. Tooke preached morning and evening on the former date to a very good congregation, many of whom testified to the blessing they had received at both services. On the following Tuesday Mr. P. Reynolds preached in the afternoon, and again we have reason to believe the blessing of the Lord attended the Word spoken. Mr. G. Smith, of Graye, presided at the evening meeting, and addresses were delivered by Messrs. Kelk, Parkes, and P. Reynolds. The occasion was one of spiritual enjoyment to all. The services, afternoon and evening, were fairly well attended, and the collections liberal, for which we desire to thank God and our friends.—GEO. S. FAUNCE, Secretary.

LIMEHOUSE (ELIM).—On Thursday, January 11th, we held our New Year's social meeting, which proved to be the best we have had for several years. The Pastor, presiding, commenced with hymn 940 (Denham's); read 1 Peter v., commenting briefly upon ver. 7; and giving statistics for the year, which showed an increase of three in Church members. Brethren Nash, Baldwin and Donnelly offered prayer. Very suitable and helpful addresses were given by

brethren Corneliue, Wellstand, McCrow, Nash, Dent, and Crispen, all except the last being members of the Church. It was a very refreshing opportunity, and all present felt it good to be there.

MEYRICK ROAD, CLAPHAM JUNCTION.

As a Church we have much to be thankful for. Our services of late have been full of joy. At the service on Christmas eve the announcement was made that sufficient money had been forthcoming to clear the debt on renovation work, which had amounted to £90. The congregation rose and sang the Doxology. We desire to thank all who have helped from the commencement.

On January 14th and 16th, our New Year's special services were held; good congregations assembled on the Sunday to hear our brother, Mr. R. E. Sears. In the morning he was helped to preach from the words: "Behold your King"; "Whatsoever He saith unto you, do it"; (John xix. 14, ii. 5). The evening sermon was from Matt. xi. 28-30: The Master's call to the burdened sinner.

Brother Thomas Dean, of West-hill, Wandsworth, presided at the Tuesday evening's service, and read Psalm xlvii., afterwards passing on some beautiful thoughts upon it.

Brother S. Burfoot spoke from the words found in Acts i. 8, "Ye shall be witnesses unto Me," exhorting us to witness unto Him for good, and against evil.

Pastor C. A. Freston then addressed the meeting, taking for his text Heb. xiii. 8: "Jesus Christ the same yesterday, to-day, and for ever," bidding us to keep this always in remembrance through all the changes which take place in everything else.

Brother R. E. Sears followed by advising all to go forward in this New Year with prayer and thanksgiving and *vice versa*, thanksgiving and prayer, as this is according to Bible records.

Each speaker illustrated their addresses by beautiful pictures as gathered from God's Word.

Although very cold and wet on Tuesday evening, a good company assembled, and all "felt it good to be there." The offerings towards the Church funds were good. G. M.

IPSWICH (ZOAR).—The annual tea and social gathering of the teachers and Bible-class in connection with the Sunday-school was held on Wednesday, January 3rd, 1912, when nearly sixty persons assembled and spent a very profitable time. After the tea-table had been cleared, our Superintendent announced that hymn which it has been our custom to sing for several years past, "Glad we welcome one another"; a portion of Scripture was then read, and prayer was offered by deacon H.

Baldwin. The superintendent (Mr. J. Threadkell) then briefly introduced Pastor Philip Reynolds, and asked him to preside. Mr. Reynolds, in his opening remarks, expressed his pleasure at being present, and uttered a message of greeting from Mrs. Reynolds, who was unable to be with us. He then proceeded to perform a pleasant little duty which had been entrusted to him by the school staff; in their name he presented a beautiful desk bell to the Superintendent as a small token of the esteem in which he is held by his fellow-workers. Mr. Threadkell thanked the donors for their most useful present, and then gave his report of the attendances of teachers and scholars for the year, and his message to the teachers was: "All things work together for good to them that love God" (Rom. viii. 28). The Secretary's report and financial statement was given by Mr. A. W. Whyman, and showed a satisfactory state of affairs, both in finance and in the general working, a special feature being the Sunday Bible-class, numbering thirty-five members, with Mr. Reynolds as leader. Helpful addresses were given by deacons H. Baldwin and D. S. Garrard, Messrs. H. Farrow (treasurer), A. Fordick and G. Gardner. The lady friends proposed that our Christian love should be conveyed to Mrs. Reynolds, and our Chairman said he would see the wish carried out. We have much to thank our God for; one young man from the Bible-class has just followed his Lord in the appointed way, and we are praying and believing for others. —A. W. W.

WATFORD TABERNACLE.

OUR New Year's meetings were held on Wednesday, January 3rd; the Pastor preaching to a good congregation in the afternoon and presiding over a public meeting in the evening, at which sound spiritual addresses were given by brethren J. Atkins, W. Darham and C. D. Jeffs, which were much enjoyed. The financial statement was read by the esteemed secretary, J. Burrage. During the interval between the services tea was provided by the ladies, to whom much credit is due.—C. A. FRESTON.

The Sunday-school scholars spent an enjoyable evening on Wednesday, Jan. 17th, when they assembled in the schoolroom for tea; and at the subsequent public meeting, held in the chapel, very encouraging reports were given of the work and progress of the school during the past year, there being a good increase in the number of scholars. Each scholar received a prize, and the Pastor (Mr. Chas. A. Freston) gave an interesting address. At the scholars' social on the following evening in the school, competitions and games were arranged, and the children spent a very happy time together.

ST. NEOTS.—On Tuesday, January 16th, the usual New Year's tea and public meeting was held. Pastor J. Hazelton presided. Mr. W. Barnard (deacon) read the balance-sheet, and delivered a short address, in which he thanked the friends for their kind help through another year. The balance-sheet showed, for the first time for several years, a small balance in hand for each of the funds. Mr. A. Forecutt also delivered a short address, and in the name of the friends asked the Pastor's acceptance of a New Year's gift of £5. Mr. Hazelton suitably responded, and thanked all for their continued kindness. The Doxology was sung and the meeting, which notwithstanding the inclemency of the weather was well attended, was closed by the Pastor pronouncing the Benediction.—*Local paper.*

BETHESDA, DOGFORD ROAD, ROYTON.

ON Saturday evening, Dec. 9th, 1911, a very pleasing and interesting ceremony took place in connection with the above, by the unveiling of a tablet in memory of the late senior deacon, Robert Grindrod, of Littleborough, by the Pastor, Mr. W. B. Suttle, of Manchester, Mr. Samuel Dronefield, J.P., of Oldham, officiating in the first part of service, leading in prayer, reading the lessons, and the giving out of the hymns, which were very suitable ones from Gadsby's selection. Mr. Suttle, in well-chosen remarks, referred to Robert Grindrod always being a favourite with the young people; although changing with the times, he never lowered his standard for his Master. They would listen to him and his prayers. Ever watchful and sympathetic with young inquirers, his heart was ever with those who had to face the trying ordeal of confessing their Lord and Master before the Church. Mr. Suttle quoted from Rom. xiii. 7, saying we should give honour to whom honour is due. The grace of God, as shown in the life of Robert Grindrod, and in his praise to a Triune Jehovah, proved that he was a strong man. We want men with a strong backbone who can testify and witness for Christ. He was jealous for the honour of Jehovah and who believed in all the doctrines they professed. He was sometimes called a "high Calvinist," but he would reply that he was more, for he was a "high Calvaryman," and would speak of his lovely Jesus with holy joy. He was an exceptional man, and by his remarkable energy and zeal made people believe in him and his religion. Ever ready at his post, ever ready with a smile and kindly word of advice, yet ever watchful for the unalterable truth as proclaimed from time to time in their little Bethesda, he was a sincere and devoted Christian. This was the first

and foremost consideration in his lovable nature. A grand old man, and a thorough peacemaker, he had a quaint way of telling a story, oftentimes surpassing the eloquence of the pulpit. He would occasionally, both in church and school, with all the vigour he could command, stand proclaiming his love for his Jesus with tears in his eyes, moving the whole assembly by his beautiful expressions. Every Whitsuntide he was a remarkable and interesting figure, along with their dear Pastor, heading their Sunday-school procession, and drawing forth the admiration of all his friends in the village. It is not what a man says, but what he practices. Here was a man who walked what he taught, every day in the week, living at Littleborough, a distance of seven miles away, and for the greater portion of forty years walked both ways each Sunday in order that he could feast upon the true and living Word of God. We often see men and women who have achieved greatness, but at what cost and sacrifice, both to themselves and others, we are not permitted to know. Robert Grindrod had a wife who almost idolised him, and loved him as only a woman can love; who sacrificed nearly all she had on his behalf in order that he could come to Royton, and of her noble and loving character we cannot speak too highly. Has she not a share, and rightly so, in the praise and honour of which we are so feebly trying to write of their late senior deacon and elder brother? The love and fidelity of women in the past is largely responsible to a great many grand and noble Causes being carried on. All honour to them. He hoped that when they looked upon that tablet they would remember what the grace of God had done for him, held on his way, yea, kept by the power of God, who could also keep us, as He had kept Robert Grindrod. He also spoke of his humanity, which was far from being perfect; but the more he used to see of him the more he loved him and thought of him as an instrument in God's hands, which proved that the powers that are against cannot be compared to the powers that are within us, for we are more than conquerors, through Him that loved us and gave Himself for us.

Mr. Suttle, in unveiling the tablet, said he did it in memory of their dear friend to the glory of God for His sustaining grace in the name of the Father, Son, and Holy Ghost.

Inscription on the tablet:—"In loving memory of Robert Grindrod. Born November 11th, 1824. Died July 24th, 1910. Who for over fifty years was a faithful teacher in the Sunday-school and member of this Church, choir-master, and senior deacon, and a devoted and faithful follower of his Lord and Master Jesus Christ. 'Faithful unto death.'"

W. H. S.

STRICT BAPTIST MISSION.

A SEND-OFF AND CALL TO SERVICE.

IF there is any so-called glamour hovering as a halo round the missionary life and work, there seemed to be very little seen on Saturday, December 30th, 1911, when we gathered on board the "Golconda" to say farewell to our sisters, Mrs. Elnaugh and Miss Evelyn Harris, who have answered the call of our Master for service in India.

Bright and cheery to the last, our missionaries' time was fully taken up by receiving the prayerful wishes and parting words from the many friends who came to wish them God-speed. Although for them could be no parting hymn sung to the receding boat, for it did not leave the dock until 8 o'clock the following evening (Lord's-day), yet they well knew the line of "God be with you till we meet again" was the fervent hymn-prayer of the very many hearts who one by one reluctantly left the ship, and the strains of "Till we meet" were still lingering in our hearts, sung with mingled feelings by the Ipswich friends representing both social and Church life who gathered on the station platform. We were glad that that hymn—associated as it always is with partings and good-byes—was not to be the last they would join in here. Some voice started "Channels only, blessed Master," which echoed again and again as the train glided out of the station and had the blessed effect of raising our hearts above the "material."

Oh! it is sweet to know that for them as they go forth at His bidding, and for us who remain equally at His command—it is always:

"Channels only, blessed Master,
But with all Thy glorious power,
Flowing through us Thou canst use us
Every day and every hour."

Our field for service is the world, and at such times as these the larger vision and broader outlook is the most comforting and reassuring, and becomes very necessary.

We hear our Master's voice, "The fields are white unto harvest." They were, then, to Him. How much more to-day, and here are only two helpers going to be His witnesses! Is it not true that when we give to God He always looks at what is left behind? How many real Christians there are in the home Churches left behind! Oh, who will go "Salvation's story telling"? Who, sitting at Calvary's cross, will say, stirred by real and true loving obedience, to the call of Him who hung thereon and gave Himself for them,

"I'll go where you want me to go, dear Lord,
I'll be what you want me to be."

May much blessing be the result of our two sisters' loving response to His command, "Go ye," manifested in the

new lives dedicated to His service yonder. "And ye shall receive power after that ye have received the Holy Ghost . . . and ye shall be witnesses unto the beginning at Jerusalem, unto the uttermost parts of the world." "Go ye." "Lo, I am with you always, even unto the end of the world." "And I will be unto them as a living sanctuary in the countries where they shall come." "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

GURNEY ROAD, STRATFORD.

THE forty-first anniversary services were held on Tuesday, November 21st. Pastor W. S. Baker, of Staines, preached an encouraging sermon in the afternoon, and in the evening a public meeting was held under the chairmanship of T. Green, Esq., of the Surrey Tabernacle, who by his presence and address greatly encouraged us.

Mr. Rider, the Church secretary, read the Annual Report, in which he said:—"We join with David to-day, and lift up our hearts in thankfulness to God, and by Him offer the sacrifice of praise continually; that is, the fruit of our lips giving thanks to His name. Therefore, "having obtained help from God, we continue unto this day" in the activities of a Gospel Church, not having recourse to any of the various agencies and attractions so prevalent in the present day. Paul said, 'We preach Christ,' and we believe in no other attraction. In this God has very graciously sustained our beloved Pastor and, according to His promise, has blessed the Word to the salvation of souls, thus giving us the earnest of our desires for larger blessings. The Church continues in the unity of the Spirit. During the year twelve have been received by baptism and two by transfer, but by transfer to other Churches and by death we have lost five, leaving a nett gain of nine on the roll of membership. It is a gratifying fact that the majority of our new members are young men and women who have passed through the Sunday-school and Bible-classes, and who promise well to become useful and consistent helpers in the service of God. The various agencies are all continued in active service. The congregations are fairly maintained. Good gatherings are assured for prayer, and the spirit of prayer continues. Our financial position is, on the whole, satisfactory. We have recently, and quite unexpectedly, been compelled to entirely reconstruct the drainage system at a cost of £111 15s. 3d. Our friends have, however, come forward nobly to help in this difficulty, and have contributed £43 towards this expense. The Chapel Renovation League and its willing workers are producing grand results, for, since April, 1909, they have collected the sum

of £186 7s. 3d. We very gratefully acknowledge with gratitude to God our indebtedness to our friends who have so generously helped with their gifts, and to those who have not shared in so great a privilege and pleasure we say, 'Friend, come thou and do likewise,' remembering the words of Holy Writ—'The Lord loveth a cheerful giver,' and 'It is more blessed to give than to receive.' The Church's income for the ordinary funds, together with the special ones, has amounted to over £406. Seeing the Lord hath dealt so bountifully with us, we thank Him and take courage."

Brethren Parnell, Baker, and the Pastor gave helpful and encouraging addresses, and thus in reviewing the past we were stimulated and strengthened to face the future, in the assurance of the abiding faithfulness of the great Head of the Church.

NOTTING HILLGATE (BETHESDA).

—Sunday, December 17, will long be remembered by us as a Church and people for the gracious appearance of our God in inclining the hearts of those present to give so liberally towards the support of the needy of His flock. At the desire of our Pastor, the day was set apart for this object. Two sermons were preached by the Pastor—in the morning from James ii. 5 and in evening from 2 Cor. ix. 15. A few words were spoken after each sermon urging the claims of the necessitous among us, and we are happy to record that the response was beyond our expectations, the collections (morning and evening) amounting to £7 5s. 3d. We desire to give all the praise to our covenant God and would join with the Psalmist and say, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake."

NORTH ROAD, BRENTFORD.

The New Year's services were held here on Thursday, Jan. 4th. Mr. J. T. Peters, of Whittlesea, preached for us twice. In the afternoon he took for his text Eccles. viii. 12, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him." He gave us two divisions—

1. The characters mentioned: (a) A sinner; (b) them that fear God.

2. The messages conveyed: (a) To the sinner whose days may be prolonged; (b) It shall be well with them which fear the Lord.

In the evening our brother took for his text Numb. xxiii. 19, "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" This he divided thus—

1. A great contrast—God and man.

2. A comforting fact—the immutability of our God.

3. A gracious assurance—the faithfulness of our covenant God.

The attendance was good at both services. Our brother was greatly helped by the Lord in exalting a precious Christ, in speaking comforting words to the Lord's people and encouragement to the seekers in Zion, and also in addressing faithful and solemn words to any who were careless and indifferent about their state and condition before God.

We pray that the New Year's services may be much blessed by the Lord, and that there may be many signs manifest of His blessing in the days that are yet to come. E. FROMOW.

Chiswick.

BETHESDA, IPSWICH.

DEPARTURE OF MRS. ELNAUGH FOR INDIA.

THE closing days of "old" Bethesda were marked by an extremely unique gathering when on Monday evening, December 18, a large number assembled in the chapel to bid farewell to Mrs. Elnaugh prior to her departure for service in the foreign mission field in India. Both young and old attended this valedictory service, and by their presence bore witness to the fact that Mrs. Elnaugh had, during her association with Bethesdas, made many friends, especially amongst the younger portion of the Church. Pastor H. Tydeman Chilvers presided, and he was supported on the platform by Pastor W. Chisnall (the secretary of the Strict Baptist Mission), Mrs. H. T. Chilvers, several of the deacons, with Mrs. Elnaugh.

The meeting commenced with the singing of the hymn, "Jesus shall reign where'er the sun," and Mr. Benjamin Oliver seeking the Divine blessing. After reading a few appropriate verses of Scripture, the Chairman said: "We are gathered here to-night under no common, but rather uncommon, circumstances, and we thank God for that which gives rise to the character of this evening's meeting. We thank Him for the missionary fervour that is exhibited in the hearts of many who constitute this Church and congregation. We thank God that during the days that are past and gone we have not been without prayer for God's blessing to rest on the lands that are beyond the seas—that brothers and sisters have together been talking to God about the work that is carried on beyond the reach of our mortal vision. As a Church we recognise that the world is our parish. We are not so narrow as to confine our efforts to our own borders, our own country; but, thank God, He has given to us enough spiritual zeal to

reach out to those that are beyond the seas. I do feel that our lot has fallen in very pleasant places. I do not mean as a Uhurob, but rather that the whole body of Christian people has fallen in these days upon pleasant places. That is to say, our outlook, and the vision that comes before us from the Eastern part of the world, cannot but give us joy of heart and rejoicing of soul. We cannot fail to see how marvellous is the grace of God in it all, and how wonderfully He seems to be working in the Eastern hemisphere especially, and I am beginning to feel—and it is becoming a deep conviction within me—that God is rising in all His might and all His power far more in the East than He is in the West. Judging from the condition of things in the West—that is, in the places surrounding—the sun is setting, and is about to visit the people in the East. Who can tell but what this island may have had its day; that is to say, the day of great revivings of religion, its day of great and mighty converting work, judging by the signs of the times?" After dwelling at some length upon the great work that has already been done in the places in the Far East, he went on to say: "We thank God He has put it in the heart of one in our midst to devote her life, the grand opportunity, the glorious privilege, to this grand service in India." Turning to Mrs. Elnaugh, he continued: "God has appointed you, doubtless, to your life's work. Never dream of turning round, never think of looking back to the old island, but remember that the great joy of your heart is to spend your life in other than your native country. If God has called you (and He has) to this work, you must set your face like a flint straight away to that distant sphere of labour which He has laid upon your heart, and which you feel to be your work for future years. I want you to remember that you will need all that God has promised to magnify your Lord, and I pass on this message to you. It is found in the New Testament, in one of Paul's epistles (the 2nd Corinthians), and he closes that epistle by saying: 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you.' It is impossible for any human heart or mind to conceive any greater blessing than that which lies in the Benediction which is here mentioned by the apostle. I believe I am speaking the hearts of this congregation when I say that *that* blessing they wish for you. We wish that for you above the salvation of souls. We wish that for you above any material good that may come to you. We wish that for you above and beyond all things that will vanish in the use of them. Here is something that will carry you over right to the end of the journey. Here

is something that will be by you amid all the changing scenes and new experiences that you will necessarily enter into. Here is something that comes from the heart of the Father, Son, and Holy Ghost. You will need the grace of our Lord Jesus Christ. You will doubtless at times, when you are far away from the things that may minister to your health, experience comfort and physical strength. You will find there that you are separated from all that, but God always makes provision for the things that separate us, especially in His service. The grace of God comes into that breach." He enlarged on that fact that Mrs. Elnaugh would not only need the grace, but would also need the love of God, and, lastly, the communion of the Holy Ghost. Mr. Chilvers concluded by saying to her father and mother (Mr. and Mrs. Rush), who were present, that he prayed that that same blessing might be theirs also, as they made that sacrifice by giving their daughter to that noble service.

Mrs. Elnaugh was here presented from the friends at "Bethesda" with an elegant little watch, especially adapted to the climate of India, and supplied with the special minute-hand, which it was understood she required for her service; and from the Sunday-school a framed portrait of her fellow-teachers.

Mr. A. E. Garrard, the Church secretary, then spoke a few words, endorsing all that Pastor Chilvers had said. He added that Mrs. Elnaugh had already rendered valuable services in the Sunday-school, and had done a great deal of visiting. So they regretted almost that she was about to leave them, but they looked on the other side and remembered that she was going across the sea—and after all it was not such a long way off when they compared the facilities for travelling with those of a hundred years ago. It was only to speak to their brothers and sisters there, and they needed the same Gospel as they at home had preached to them.

Mr. H. T. Chilvers here offered the valedictory prayer, after which

Mrs. Elnaugh followed with a few well-chosen words. After thanking them all for the useful gifts, she said: "When I sat thinking in the early morning what I could say to you, my mind went back to the meeting of fourteen months since, and of how I have to thank God for all the prayers that have gone up on my behalf during those fourteen months of training. It has been indeed, as I look back upon it, a record of what God can do. When I said in the schoolroom fourteen months ago, as you know so well, the way was not quite clear, I had promised to go, but then the business was not disposed of, and as I went away from that meet-

ing there was one prayer filled my heart. We are so glad to borrow the words of Scripture again and again and to make them our prayer, and my own prayer was of Asa, as he had to face the Ethiopians: 'Lord, it is nothing with Thee to help, whether with many or with them that have no power: help us, O Lord our God, for we rest in Thee, and in Thy name we go.' Lord, answer that prayer. Then, as I think of the days of study, of the examinations, and how God has taken care of everything; how He has provided during those days, and how He Himself has done it all, and I just realise how wonderfully God has answered prayer. Now, what are the marching orders for the future? I will tell you how they come to me,—I pray that they may be the message to your hearts in the future as they are to mine at present,—they are comprised in two thoughts: *Inspiration and Command*. It was a message given to me by someone some few months since. The inspiration is this: 'He is faithful'; and one just rejoices in the thought that He says that His Word shall not return unto Him void. His Word shall not pass away; and we realise in a very wonderful sense how truly He can accomplish His purpose, because 'He is faithful.' It is sealed with a double seal. First, by the precious blood of the Lord Jesus Christ. The red seal that was impressed by the Saviour as He suffered on Calvary—the red seal was to be on the words of God: 'He is faithful'; and then we see placed on the red seal the golden seal of a risen Christ, and we praise His name that it is not only marked with the blood of a crucified Saviour, but also with a golden seal of a risen Christ, that it is ours to know far beyond ourselves that through that risen Christ we may know what it is to go forth in His name to conquer and be victorious; and then the command goes forth: 'Be thou faithful.' He will be. Oh, what need there is in the present day that we should be faithful! The field is the world, and we hear His voice saying: 'Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest'; and we would be faithful. God grant that each one of us, just where we are, may be faithful to Him. We have to go forth with this command; we are to say: 'Thus saith the Lord God,' and whether the message is delivered here or yonder, we have only one weapon in our hands, and that is His Word, to be wielded by the power of the Spirit of God; and we remember that He says we are to go and say: 'All have sinned, and come short of the glory of God.' 'The soul that sinneth, it shall die.' 'The blood of Jesus Christ cleanseth us from all sin.' Is not that message full enough for us to hear at home, as well as for

those who have never heard His name? Let us be faithful to the God who has called us. We look away to the East and we see the wondrous changes taking place. As He is faithful, so He calls us to be faithful. 'Be thou faithful.' I will just read a verse that I have altered to express what I feel about this matter:—

Let the song go round the earth
That Jesus Christ is King;
With the story of His worth,
Let the whole earth ring.
Each in his allotted portion,
Let us work, not counting cost,
To make known through every nation,
Him Who came to save the lost.
Till the bell rings out at even,
Telling resting-time has come,
And we gather round our Master,
In the joy of Harvest Home.

He is faithful. 'Be thou faithful.'

Pastor W. Chisnall, the energetic secretary of the Strict Baptist Mission, followed with a short address; and this happy, auspicious and unique gathering terminated by the singing of the hymn, "Blest be the tie that binds" to the famous old "Glaegow" tune, and this pleasant evening will remain fresh in the memories of all for a long time to come.

Mrs. Elnaugh left England on the 31st of December, several of the Bethesda friends actually accompanying her to the boat.
GEO. E. DALDY.

WELLINGBOROUGH.

At a conference held at the Tabernacle, Wellingborough, at which representatives from Carlton, Irthlingborough, Kettering, Northampton, Raunds, Rushden, Sharnbrook and Wellingborough, were present, it was resolved:—

That an Association be formed to be called "The Wellingborough and District Association of Strict and Particular Baptists."

That the Association be composed of Strict and Particular Baptist Churches and of personal members where, for the time being, such a Church is not in existence.

That the declaration of faith propounded by the Strict and Particular Baptist Society of London be adopted by this Association, and that personal members who are not members of Strict and Particular Baptist Churches subscribe thereto.

Objects:—(1) To aid in securing suitable supplies by enrolment of names of preachers and by financial assistance when necessary. (2) The propagation of our distinctive principles, especially where they are not proclaimed, and the organization of Churches where conditions justify such action.

Officers elected:—President, 1912, Pastor H. Newton; secretary, Mr. T. G. Perkins, Wellingborough; treasurer, Mr. W. Desborough, Rushden. Pastors of Churches and itinerant preachers were

enrolled as personal members, also subscribers who are members of Strict and Particular Baptist Churches.

Aged Pilgrims' Corner.

THIS Society, which for 105 years has been discharging its mission of mercy to God's aged poor in all parts of the United Kingdom, is to-day ministering to the needs of 1,638 pensioners, and providing homes for 180 of this number. By its system of personal visitation through honorary almoners, the regular pecuniary help given is vastly enhanced, and many a gleam of spiritual sunshine brought to the inmates of humble homes, in little rooms in back streets, and in tiny cottages in rural districts.

Were it not for this help, hundreds of aged believers would be compelled to seek the shelter of the workhouse, where they would be deprived of the practical help and genial influences of kindred minds. Who has not felt the precious influence of the sight and companionship in the home of some aged pilgrim, perhaps now only able to occupy the old armchair by the fireside?

Help given to this Society does much to lighten the cares of these aged and weary travellers to "the city which hath foundations," and thus brings to them that peace of mind which is such a blessing to those who are resting, after having borne "the burden and heat of the day."

The following letter gives a glimpse of the home and circumstance of one of the hundreds to whom the Society ministers:—H. A., aged 69, Paddington: "I beg to acknowledge with much gratitude the receipt of the first payment of the pension. I had just been telling all my troubles to the Lord and asking for more faith. I was ill for want of food, and while the tears were yet on my cheeks, God sent me this help."

Gone Home.

MRS. BALLARD (Farnborough, Kent).

She was born near Eynsford in the year 1821, and died on December 24th, 1911; thus our sister had reached the age of 90 years. She was married to Mr. Isaac Ballard at Eynsford Baptist Chapel by Mr. W. Hammond, the minister. Three months after her marriage she was baptized by Mr. Hammond, and joined the Church with her husband. They resided there for some years, eventually removing to Brixton. While living there, Mr. Ballard was asked to preach at Farnborough. He afterwards accepted the

pastorate, and set himself resolutely to collect the money for a new chapel, which was opened in 1870. Afterwards a minister's house was built. He removed into it in 1872, and laboured zealously for the Cause for thirty-five years altogether. Our sister resided in the house for forty years, esteemed by all who knew her. After Mr. Ballard's death, the Trustees conveyed the property "To the Metropolitan Corporation of Strict Baptist Churches." The pulpit has been supplied each Lord's-day by the Metropolitan Strict Baptist Home Mission, Mrs. Ballard and her daughter looking after the chapel and the comfort of the ministers who came to preach. Mrs. Ballard greatly valued their visits, especially during the last two years, since she was confined to her room. The writer having known her forty years, and being Secretary of the Home Mission, visited her several times. He found her hoping, trusting in a precious Saviour, longing to join her dear husband, who had passed on twelve years before. Her end was peace. Friends were very kind in ministering to her necessities, and her daughter was unremitting in her attention to her aged parent.

The funeral took place on Thursday, December 28th. The chapel was filled with mourners, and many followed her to the grave. The services were conducted by E. White, assisted by several of the young ministers of the Home Mission—Mr. Burfoot, Mr. Sayers, Mr. Waller, and Mr. Bulman. Thus we laid to rest, in the same grave with her husband, the mortal remains of our dear sister, in the sure hope of a joyful resurrection when our Lord shall come.

EDWIN WHITE.

EDWIN DEANE

received the home-call on December 7th, 1911, after a brief illness, aged 75. He was brought up in the Church of England, but, in the providence of God, was led to Mount Zion, Chadwell-street, in the year 1862, where the Lord was pleased to bless the ministry of the late John Hazelton to his soul. He was baptized on September 3rd, 1874, continuing in honourable membership until his removal to Southend-on-Sea, when he, with his dear wife and daughter, attended the ministry of Mr. Chandler, and on April 7th, 1907, they were led to join the Church.

On November 23rd last, Mr. Smith, of the Trinitarian Bible Society, gave a Bible-reading at the chapel on John xvii., which he much enjoyed, referring to it several times during the following days. Reaching home, he was taken ill, and, after suffering great pain, the Lord called him home. During one of his Pastor's visits, in answer to the question how it was with his soul, he said: "There is no bright shining, but

'Underneath are the everlasting arms.'" On the afternoon before he died his daughter sang some of his favourite hymns, including "Rock of Ages, cleft for me," etc., and, although unable to speak, he showed that he understood and appreciated it by keeping time with his finger.

The remains were taken into the chapel on December 12th, and afterwards laid to rest in Sutton Road Cemetery, his Pastor officiating.

On the following Sunday morning Mr. Chandler preached from Psa. xxxvii. 37: "Mark the perfect man, and behold the upright, for the end of that man is peace."

The departed was not a great talker, but a humble and consistent walker. His greatest pleasure was found in the house of God, and it was seldom his seat was vacant. Particularly will he be missed at the prayer-meetings, being one of the most frequent attendants. In accordance with a custom at the chapel, he had marked hymn 260 (Gadsby) as the one on his mind to announce at the prayer-meeting on November 27th, but his illness prevented. May the dear ones left to mourn his loss receive Divine support, and be enabled to realise that "Yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37); and "them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

E. REEVE.

Croydon.

ALFRED LOCKWOOD.

The Church at Rishangles has suffered a severe loss by the death of our beloved brother, Alfred Lockwood. He was for forty years an honoured member, and for several years he held the office of deacon and treasurer. His call was sudden; and we little thought when we last spoke to him at the house of God that his end was so near. A sudden seizure, and he never spoke again, or fully recovered consciousness. We know, however, by the testimony of his daily life, that he was ready for the home-call, sudden though it was.

His remains were laid to rest in the churchyard at Shorndon on December 5th, followed by his widow, children, and many sorrowing friends.

On Sunday, December 10th, a funeral sermon was preached by our Pastor, the text being one that our brother often quoted in the family circle, viz., Job vi. 6-8.

Our brother was one who always delighted to open his doors for the preaching of the Gospel, and was never happier than when mission services were being conducted in his home. Peaceable, loving, and earnest, a firm believer in the grand old doctrines which he had long loved and proved, a man whose place cannot easily be filled,

our greatest comfort is to know that our loss is his eternal gain.

"Sweetly he sleeps! the man of God,
From sin and woe set free;
Calmly the path of death he trod
Into eternity."

GEORGE HALL.

The Church at Canning Town has sustained a loss in the home-call of brother G. Hall, who was a great lover of the little Cause and of the truths dear to us as a denomination. He was a member of the Church above named for about twenty years and a deacon for several years. He was in his usual health till a few weeks previous to his death. About five weeks before the Lord called him home he was with us at the prayer-meeting, when it was very evident by his prayer that he had a conviction that his time here was short. About a month before his death he had a stroke, from which he never recovered, but gradually sank. His mind was possessed of a solid peace. His language was "On Christ the solid Rock I stand." He felt he could rest his soul there. Just previous to his departure he beckoned his dear wife and said, "The Master is come, and calleth for me." He fell asleep in Jesus on December 22.

His body was laid to rest in East London Cemetery on December 30th in the presence of most of the members of the Church and congregation meeting at Providence Chapel, Canning Town. He leaves a widow and several children to mourn his loss.

"This much, and this is all we know,
He is completely blest;
Has done with sin and care and woe,
And with his Saviour rests."

A. HUGHES.

K. M. PARSONS.

Our sister became a member of "Rehoboth," Horsham, about two and a-half years ago, being baptized by Mr. A. E. Realf, through whose instrumentality she was led to see the ordinance. On October 26th, 1911, at the age of 26, she received her home-call, after a painful but sanctified affliction, during which the Lord endeared Himself to her soul.

Our young friend was the subject of divine grace in early life while a scholar in the Sabbath-school. To both the school and Bible-class she had a warm attachment. It became necessary for her to leave home and, as companion to a lady, her consistent life was marked by those around her. A severe illness compelled her to give up her situation and return home. Her removal to a London hospital was necessary. Special

prayer was made on her behalf; and I well remember one evening in these meetings how her dear mother received such an assurance of her recovery, and from that time she began to amend. This illness, however, left its mark upon her system, and she was subject to great weakness. But this dispensation of the Lord was designed to work for His glory. We were in need of a teacher in the school, and asked her to fill the vacancy. The Lord had evidently been preparing her for this work; she continued to engage in it as often as possible until about eighteen months ago, when she broke a blood-vessel and was brought "nigh unto death." Her end, however, was not yet. She gradually regained a little strength and was able to leave her room. It was her great concern that others might experience the reality of a living faith in a precious Christ, and she sought to honour Him in her conversation and letters. At intervals she was able to get out in company with a friend, but she grew weaker, and it was evident her time was short. As Jesus was precious in life, so was He in death, and gave her to realize His faithfulness to His Word: "When thou passest through the waters, I will be with thee." Early on the morning of her departure she tried to sing "All hail the power of Jesu's name." Her voice was nearly gone. Soon after she fell into a peaceful sleep and passed from earth to heaven. Her mortal remains were committed to the grave by brother Austen, in certain hope of a joyful resurrection. "Precious in the sight of the Lord is the death of His saints."

J. WELLS.

MRS. SECRETT.

"Bow down Thine ear, O Lord, hear me; for I am poor and needy." In these words Elizabeth Ann Secrett, a suffering saint, made her petition to the God of all grace. And the Almighty God, before "Whom all nations are as nothing, and are counted less than nothing and vanity," condescended to bow down His ear to hear the cry of distress of His poor, pain-racked child who trusted in Him.

In health and in sickness, in prosperity and in adversity, she loved God's Word and its Author with passionate devotion. Her longing for God and fellowship with Him found fitting expression in the inspired words of the Psalms, and her whole life was a precious testimony to the power of Holy Scripture—a testimony which has produced, under divine guidance, results in the lives of her own children which will endure to

all eternity. For, as she taught them from infancy the truth that God had revealed, often kneeling in prayer with them to ask God to make them Christians, the Spirit of the Lord showed them that their mother's Book was divine, and led them to search and find for themselves the Pearl of great price. Many besides her own children have spoken feelingly of the powerful witness for God of this gentle, retiring, gracious sufferer. All who came near her could see the Saviour's grace shining in her conduct and her ways.

Mrs. Secrett was baptized, with her husband, on the last Sunday in February, 1887, by Mr. T. B. Voysey, whose memory was ever dear to them both. On the following Sunday they were received into the Church at North Road, Brentford, by Mr. Beer, then deacon. Her membership was terminated by death.

In 1906 this devoted wife and mother was found to be in such a condition that a painful and critical surgical operation was necessary to save her life. The day when she left for the nursing home will never be forgotten by her loved ones. Bravely and tenderly she kissed each one, saying, "Good-bye, my dear," and bravely she bore the weeks of untold agony which followed. From that time her life was a life of unspeakable suffering, for four other terrible operations followed, with short intervals of comparative relief. She never once murmured, but heroically continued her life-work of devotion to her family.

The children knew something of their beloved mother's sufferings, but no one but her husband entered fully into it. She said but little, but always knew that he understood with that perfect understanding that needs few words. In blessed union of heart they suffered together. Nothing was concealed. She allowed her husband and children to know more of her spiritual experience than she could ever confide to anyone else; and, in the daily intercourse with her, they knew, as no other human friend could ever know, the acuteness of the anguish of body so bravely borne, and the triumphant faith and hope and love which filled her soul. The influence of this sacred fellowship will always be a mighty power for good in those who were favoured to be admitted to it.

The visits of Mr. Mutimer were always helpful to her, and his warm sympathy and ministry of consolation were sweet to her in many dark and painful hours. The prayers and loving sympathy of the friends at Brentford

were precious to the invalid; and their unfeigned joy and thanksgiving when their suffering friend was strengthened to meet with them in the house of prayer, after four years of absence, will ever be a happy memory to the bereaved family.

The afflicted one often spoke with deep feeling of her fellowship with Mr. J. E. Hazelton, whose occasional visits during the last three years of her life were very strikingly blessed to her. Very reticent with most friends, she could speak freely to him of the Lord's gracious dealings; and Mr. Hazelton's typed sermons were a means of grace to her to the last.

Our beloved's last illness began in October, 1911, and, with her usual fortitude, she declined to stay in bed, preferring to be among her loved ones downstairs. But, soon after Christmas, she went to bed to die. On January 6th was the beginning of the end. In extreme exhaustion and weariness the dear invalid lay, with the prayer in her heart to the God who had been her stay and support through all her agony—"Bow down Thine ear, O Lord"—and on January 8th, with that prayer she passed into the presence of the Redeemer whom she had loved, and trusted, and faithfully served, since He first called her by His grace in her early life.

About an hour before she died her husband quoted a passage on which she had often rested, and on which her gracious mother had found comfort before her: "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." The expression on her face plainly showed that she was still resting on the old Word.

The interment took place in Ealing Cemetery on January 11th, Mr. R. Mutimer officiating. Anne Steele's glorious hymn, "When sins and fears prevailing rise"—a hymn dear to the heart of the departed saint—was sung at the grave, and Mr. E. Marsh offered a prayer, which we have faith to believe will be abundantly answered. "Her children arise up and call her blessed; Her husband also, and he praiseth her."

ELIZA STEVENS.

Our dear sister, Mrs. Stevens, the beloved second wife of our senior deacon, Mr. T. Stevens, after a membership with us at Zion Chapel, London Road, Norbiton, of just over five years, having been baptized by our pastor, Mr. P. Goodge, on August 30th, 1906, was suddenly called away from this world

of sin and sorrow on December 9th, 1911, to "an inheritance incorruptible and undefiled," already prepared and waiting for her ransomed spirit.

While as a Church our hearts are bowed with sorrow and grief for the loss we have sustained, yet we rejoice that though the Church is poorer by her loss, yet heaven is richer, and another glorified spirit has been added to that innumerable company who are casting their crown at our Redeemer's feet and crowning Him Lord of all.

May her quiet, consistent, and yet always cheerful Christian life, lived under that distressing affliction of deafness, which prevented her hearing the Word but never kept her from the Lord's house, be an example to us as a Church until the call shall come to us to join that glorified host, is our desire and prayer.

The mortal remains of our dear sister, in the presence of a large company of the Church and congregation, were committed to their last resting-place in Kingston Cemetery by her Pastor, Mr. P. Goodge, on Friday, December 15th, 1911, in sure and certain hope of a glorious resurrection.

JOHN FRANKAM.

MISS MARY WESTON.

With sorrow we record the death of our endeared niece by marriage, Miss Mary Weston, a member of the Baptist Chapel, Rotherfield, Sussex. Her natural amiability and kindness of heart had endeared her to a large circle of relatives and friends; while her genuine and unaffected religion commanded the respect and affection of the section of the Church with which she was in fellowship. Her active benevolence rendered her a power for good in her own village. She loved much and was much beloved, and we can truthfully say that she will be greatly "missed, for her place will be empty." She received the home-call on January 15th in her 46th year, after many months of suffering, which was endured with great patience and resignation. The funeral service, which was held on Saturday, January 20th, was ably conducted by Pastor Dickens, minister of the chapel. Hart's grand hymn, "Sons of God by blest adoption," was sung with great pathos, and the little group of mourning friends as they parted felt the propriety of the sweet lines—

"Earth to earth and dust to dust,
Calmly now the words we say,
Leaving her to rest in trust,
Till the resurrection day."

Wandsworth.

W. JEYES STYLES.

The Love of Christ.

Our Inspiration.

BY THE EDITOR.

“The love of Christ constraineth us.”—2 Cor. v. 14.

IN the passage from which our text is taken, Paul claims for himself and his colleagues—yea, and for all true Christians—that they had passed through a crisis immeasurably marvellous and momentous. He asserts that they had *died* (ver. 14, R.V.) and been quickened, and actually lived as “new creatures,” from whom the principles and pursuits and pleasures of their former existence had passed away. They had been changed to “all things,” and all things had “become new” to them. These facts, so real that they affected his every thought and action, Paul attributed to the wonderful love of the Saviour, who died *for* all the chosen of God, and *in* whom they all died; and who lived *for* them, and through whom they lived unto God.

His love, he further asserts, is constantly exerting a gracious sway over men whom He has saved. Their life, so grand in its possibilities and powers, is perpetually affected by it, and thus its energies are drawn out and devoted to His glory, who is its centre, its source, and its sustenance.

You and I may reverently and humbly adopt his words as our own. Let them suggest—

OUR INSPIRATION—“THE LOVE OF CHRIST.”

1. Paul means *Christ's love to us*, not *our love to Christ*. The love infused into regenerated hearts by the power of the Holy Ghost is precious and important, but inherent grace is never its own inspiration. Subjective religion is the result of objective facts; and here the fact contemplated is that Christ loves *us* freely, truly, personally, spontaneously, and unchangingly.

2. Paul contemplates the love of Christ as having been demonstrated *by His dying for us*. His love in the present is so precious because it was proved in the past. It found expression in the blood of His heart so willingly shed for us. This Paul never for an instance lost sight of. The love, whose constraint was the dominating force of his life, was (as he elsewhere declares) that of the Son of God, “who loved him and gave Himself for him” (Gal. ii. 20). It was the love that moved Christ to die *in our stead*. This is not only the admitted force of *υπερ* (for) in ver. 15, but the evident teaching of the context. One died in the place of all, and in His so dying they all died. His death was their death. The vital truth that Jesus, when on the cross, endured in all essential respects the final and fatal sentence of the broken law of

God, as the competent Surety of His people, could hardly be stated in plainer words. With Paul the substitution of Christ was the ground of His satisfaction, and it was this consideration that made His love so potent and precious. He loved us so well that our character—our honourable and holy relation to God—was of unspeakable importance to Him. He bore our sin, and groaned under the degrading sense of our shame, and suffered our penalty, and endured the penal terrors that must have constituted our eternal hell, that the law might pronounce us eternally righteous through and in Him.

Dear brethren, I trust that your testimony will always be clear and decided on the significance of the Saviour's death. As an historical fact, it is universally admitted and preached; aye, and in some quarters with much dramatic pathos, too, by men who deny its sacrificial character.

"Why did Christ die?" is *the* question of the age. Let our reply be unmistakable and unequivocal. Mine is this. Looking to Him, through whom alone I hope to be saved, I say—

"Sorrows and agonies and death Thou didst endure for me,
When all the sins of God's elect were made to meet on Thee."

This is the crowning demonstration of His wonderful love, and I feel that I am one with Paul in my convictions concerning the cross of our common Lord.

3. It was the love of Christ who had died, *but was alive for evermore*. None ever dwelt with greater fulness than Paul on the Redeemer's atoning work; but none ever presented with more exultant rapture the person of his risen Lord. The love to whose sway he here avows himself to be the subject is the love of Him who purged our sins, and now dwells on high.

In the dining-hall of one of the colleges at Cambridge is a portrait of Henry Martyn, which has a history. It once belonged to the Rev. Charles Simeon, M.A., who laboured so hard and successfully to promote godliness among the undergraduates of his time. It was no easy work, for the age was frivolous and irreligious, and his efforts met with much opposition. Now and then he felt greatly discouraged. It was then his wont to look upon this very likeness of his early friend; and those quiet, earnest eyes often seemed to return his gaze with a glance of sympathy, and those mute lips to find language to address him in good and comfortable words; and thoughts of that brave, beautiful life, so freely sacrificed to God and His cause, stirred his heart to renewed energy and hope.

That, however, was the inspiration of a lost friendship, to be resumed, doubtless, on another footing in a distant world, but *past* for ever, as far as this was concerned. Paul's inspiration was the love of a living Friend, the sympathy of whose tender heart was unchanging, and the glory of whose presence followed him continually.

Dear brethren, testimony to the present life and offices of the Redeemer is much called for in our day, for it is the truth most opposed to the errors of Rome.

In that communion, Jesus is continually brought before the people, both by symbols and in sermons; but it is almost exclusively as a babe, as a sufferer, as insulted and scourged, as crucified, and as entombed—while concerning His risen glory, His threefold office of Prophet, Priest, and King; His Headship over the Church, and the completeness of believers in Him—virtually nothing is advanced. These are distinctive doctrines of Protestantism, and would undermine the monstrous fabric of Papal error. Place Christ in His true position and what room is there for Pope or Priest? Present Him in the perfection of His obedience, oblation, and intercession—and you clear the ground of the lies and abominations which are unhappily enticing and ensnaring so many hearts.

Thus, the love here presented is that of Jesus risen, ascended, and “crowned with glory and honour.”

4. It was the love of Christ, as *it was perpetually manifested to the apostle's heart*. No true love can be passive and inoperative; and the love of Jesus continually engages Him in official activity on behalf of His people. Moreover, all true love delights to bear testimony to itself, and it is the joy of Jesus to assure us how dear, how very dear, we are to Him. This is the love that pulses and glows in the Song of Solomon. I hope that this strange, sweet portion of the word of God is dear to you; that you know “the voice of the Beloved,” whose “mouth is most sweet,” and that you have seen His hand—His pierced hand—as He put it in “by the hole of the door” to raise your dormant hearts to higher and holier affection. Such I am sure was the Master's love—so constant, so active, and so often disclosing itself to the apostle's soul—that he here presented as the inspiration of his life.

I have heard that a young pastor had engaged to deliver an Association sermon, in prospect of which he felt much nervous apprehension. As he was about leaving home, this was noticed by his affectionate little wife, who, as she gave him his attire the last finishing touches, tried to rally his courage. At length she inquired at what time he expected to commence. He informed her. “Then,” she replied, “you believe in prayer, and I'll promise you to go into our bedroom and remain on my knees, pleading with God to help you, during the whole time that you will be preaching. Will not *this* comfort you?” He assured her that it would greatly. She rejoined, “‘Oh thou of little faith!’ You admit that the prayers of your poor, weak wife will give you confidence; have you forgotten that Jesus is ever pleading for you, and that He will be sure to remember you in your special time of strain and need?” The story ends here, but I am sure that this brother did bravely, as do all who rely on the abiding Helper.

[The Editor is not responsible for the appearance of this paper, which is transcribed from a small volume of his, entitled “With Thy Might, and other Straight Talks with Gospel Workers.” We hope to follow this with two other papers on “The Love of Christ: Its Influence and its Issue,” from the same volume.—E. M.]

A COMMUNION ADDRESS.

BY E. MITCHELL, AT CHADWELL STREET.

Communicated by James A. Gee.

THIS address followed a sermon from two texts—"Where is the lamb for the burnt offering?" (Gen. xxii. 7); "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). The pastor read 1 Peter i. 17—21, and said:—

From what has been already said to-night we have seen that the Lamb of God is the great theme of a Gospel ministry. He is also the substance of this ordinance. Take Him away, and our gathering is purposeless. If He has not by His "one offering perfected for ever them that are sanctified," our service is devoid of meaning. But it speaks to us, and its voice is, "Behold the Lamb of God, which taketh away the sin of the world." God forbid that we should overlook the holy life of our Lord Jesus Christ, and its influence in our salvation. Nor would we forget that He is our great example—that it should be our aim and constant endeavour to follow Him as closely as it is possible for us to do. But in these efforts we must derive all our strength from the slain Lamb in whom "we have both righteousness and strength."

His holy life was essential to the acceptableness of His offering. He was "the Lamb without blemish and without spot." The least stain in Him would have vitiated His whole work. But it is to His death—His broken body and blood shed for the remission of our sins, as signified by the elements before us—it is to His death we are directed as that by which our sins are removed. In His death He opened the channel through which mercy flows to us. Take away the Lamb slain and nothing remains. But if we feed upon His sacrifices, spiritually eat His flesh and drink His blood, peace will be experienced, our souls will thrive, sin will be hated, and we shall walk in His ways, and follow after Him.

Our advantage in this Gospel day over those who lived under the law is exceeding great. They had but dim shadows, we the clear likeness. They had "a shadow of good things to come, but not the very image of the things." This latter privilege was reserved for us. They had but "a shadow." We are reminded of our early days ere photography had been popularised. People who wished to have their likeness, and could not afford to have it painted by an artist, had a silhouette—a piece of black paper, cut out in resemblance of their profile, and pasted on a piece of cardboard. There was a dim idea of the person conveyed to the beholder, but it was merely a shadow. How different to the finished portrait from the hand of a master artist. So the saints of old had as it were a silhouette of our Lord—a mere shadow—but we have the very image of Him in the Gospel. In this ordinance we have our Lord as our Redeemer painted to the very life. Our minds travel back to that upper room where the ordinance was instituted. We see our beloved Lord breaking and distributing the bread, and giving the cup to His disciples, telling them that the bread is His body

broken for them, and the cup His blood shed for the remission of sins, whilst He enjoins them to do it in remembrance of Him. Love ever desires to be remembered, and our Lord would have us keep Him in our minds. He knows, too, how necessary for our welfare it is that His atonement should be kept before us. Lose sight of the slain Lamb, and guilt will rise, conscience accuse and terrors prevail. No deliverance from these evils can be obtained but by a return to Him. Faith in His atonement alone can remove our guilt, a sight of the bleeding Lamb restores peace and silences every accusation, while His love experienced fills the soul with joy. Many years have passed since some of us first saw the Lamb to our heart's satisfaction. He has lost none of His charm. To-night, as we are gathered round the Lord's table, our desire is to see Him in His own institution. May we so see Him as to derive from Him fresh life, strength and vitality, that it may be with us as we sang a short while ago :

"So let our lips and lives express
The Holy Gospel we profess."

Our desire is that this ordinance may be food to our souls. A man cannot work without food. However great his strength, it will soon fail if food be withholden. To set men to work and give them no food is both foolish and cruel. But feed them well, and the strength derived will make work a pleasure. Life tingling in every vein of his body will forbid inaction and move to employment. The analogy holds in spiritual things. Whipping men to work without proper food is a cruel business. But if we feed upon the Lamb, and derive strength and vitality from Him, then our service will be both vigorous and pleasant. We should "eat to live, and not live to eat." May His choicest blessings rest upon you from our covenant God.

"FEAR NOT: BE NOT DISMAYED."

BY PASTOR JAMES EASTER, OVER, CAMBS.

"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."—Isaiah xli. 10.

WHAT a rich inheritance are the promises of God to His redeemed people—promises suitable to all the conditions of life in which we may be placed. We cannot be in any trial now; we cannot apprehend any future difficulty, danger, or affliction, without finding an appropriate promise either of relief or deliverance. Our Almighty and compassionate Father knows our frame, and His infinite love will secure our welfare. Our great and good Shepherd knows to what dangers and enemies His sheep and lambs are exposed, and He will deliver us in due time. Our great High Priest knows our timidity of heart, and our readiness to faint, and, therefore, He addresses us in words of comfort, and in accents of tenderness: "Fear thou not . . . be not dismayed."

I.—OBSERVE THE GRACIOUS RELATIONSHIP DIVINELY AFFIRMED.

"*I am thy God.*" When I read that God is the God of the whole earth, I stand in awe of Him! When I read God is just, I tremble! When I read "God is a consuming fire," I exceedingly fear and quake! When I read God is great and omnipotent, I shudder! Between Him and me there is an infinite distance, a deep chasm, an unbridgeable gulf. Apart from Christ I dare not approach Him; I flee from Him, but I cannot flee from His presence (Psa. cxxxix. 7—12). This expression of relationship, "I am thy God," implies grace, favour, communion, protection, guidance, and faithfulness. "I am thy God." Then the gracious Peacemaker has intervened, and effected a reconciliation. "I am thy God." Then the Daysman, the Mediator, hath brought together the Offended and the offender. "I am thy God," through the atoning sacrifice, the cleansing blood, the substitutionary sufferings, the efficacious merits, and the perfect righteousness of My Son. "I am thy God," thy Father; thou art My child. Such divine relationship is resultant from matchless, unmerited, free, distinguishing grace; and the grace-saved ones glorify the God of grace.

"'All of grace'—from base to summit;
 Grace on every course and stone;
 Grace in planning, rearing, crowning—
 Sovereign grace, and grace alone!
 'All of grace,' oh! 'all of grace!'
 'Not of works, lest man should boast.'
 Frank forgiveness suits the vilest!
 Largest debtors love Thee most!"

II.—NOTICE THE TWOFOLD EXHORTATION.

1. "*Fear thou not.*" Even believers are subject to fear. They fear their sins, their unholy desires, thoughts, and affections. They fear their trials, and in the midst of them often cry, like Jacob, "All these things are against me." But God says, "Fear thou not"; "Look unto me."

"Fear not, I am with thee; O! be not dismayed!
 I, I am thy God, and will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by My righteous, omnipotent hand."

Fear not trials, "I will deliver thee." Fear not foes, thou shalt triumph over them. Fear not afflictions, for "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Fear not even Satan, for "The God of peace shall bruise Satan under your feet shortly."

2. "*Be not dismayed.*" Do not lose all heart, all strength, all courage. It may be cloudy now, but the sun shall appear and cheer again. "God's lovingkindness shall break through the midnight of the soul." The wilderness march may be trying, but be of good cheer, Canaan is before you. You may have grown weary in the conflict, but be not dismayed; for,

“The land of triumph lies on high;
 There are no foes t' encounter there;
 Lord, I would conquer till I die,
 And finish all the glorious war.”

When it is dark, gloomy, and sad with you, “be not dismayed,” for “The Lord God omnipotent reigneth.” “The Lord sitteth King for ever.” “Be not dismayed”; good shall overcome evil, light shall chase the darkness, and all shall yet be well.

III.—THINK UPON THE TWOFOLD ASSURANCE ANNEXED TO THE
 TWOFOLD EXHORTATION.

1. “*Fear not.*” *Why?* “*For I am with thee.*” God’s all-supporting presence is an antidote to fear. With thee in conflict and victory, in war and peace, by night and by day, in the sanctuary and in thy daily employment. With thee in cross-bearing and in witnessing. With thee in seasons of trial, when sorrows come, when storms arise, when death severs loved friends, when foes persecute, when earthly comforts fail. With thee when heart and flesh fail, to irradiate the valley, to calm thy fear, to strengthen thy faith, to bear thee safely through.

2. “*Be not dismayed.*” *Why?* “*For I am thy God.*” Not merely will be, but am even now thy God. “A very present help in trouble.” God is with us, collectively and individually. He is the God of the Churches; the unseen One in the midst of His people; the One who indwells each individual living member. We are, therefore, on the winning side. The despised are the victors. “If God be for us, who can be against us?” The Guide is with the pilgrims; the Redeemer is with the redeemed; the Captain is with the soldiers; the Teacher is with the taught; the Master is with the servants; the Pilot is at the helm. “I am thy God” leaves no room for dismay, cowardice, or defeat.

“Rendered safe by His protection,
 We shall pass the watery waste;
 Trusting to His wise direction,
 We shall gain the port at last;
 And with wonder
 Think on toils and dangers past.”

IV.—REJOICE IN THE THREEFOLD PROMISE.

1. “*I will strengthen thee.*” God is not only our Refuge, but our Strength. Moses sang, “The Lord is my strength and song, and He is become my salvation.” Isaiah said, “My God shall be my strength.” Paul declared, “When I am weak then am I strong.” Do you feel your weakness? then apply to the Strong One, for thus His promise runs: “I will strengthen thee.” Thus strengthened, “cannot” will become “can.” “I can do all things through Christ which strengtheneth me.” Sighs shall become songs. “Weeping may endure for a night, but joy [singing] cometh in the morning.”

2. “*Yea, I will help thee.*” All other helpers will fail us. “Vain is the help of man.” Believers, rejoice in this promise. Plead it at the throne of grace; cry, “Help, Lord”; for Thou hast

said, "Yea, I will help thee." He who helped His saints in ancient days will help us. With Samuel we have cause to say, "Hitherto hath the Lord helped us." With David we testify, "God is mine helper." "I was brought low, and He helped me." With the author of the Epistle to the Hebrews, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." God's help makes possible the otherwise impossible.

"He Who has helped me hitherto,
Will help me all my journey through."

3. "Yea, I will uphold thee with the right hand of My righteousness." His righteous hand shall defend and support His people, and frustrate the designs of their enemies. "No weapon that is formed against thee shall prosper." "The right hand of the Lord doeth valiantly." On that right hand we depend. That is our security, our defence; that upholds us. The law may alarm us, Satan may accuse us, but the promise is, "I will uphold thee." That right hand will welcome us home! That right hand will crown us!

Fellow-believers, may we highly prize our privileges, plead the promises, and trust the faithful Promiser, "Until the day break, and the shadows flee away."

TRANSFORMATION.

BY A. E. REALFF.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18.

THE apostle is here showing the marked contrast between the legal dispensation and the Gospel, between Moses and Christ, between the carnal Jew and the spiritual believer. Let us consider:—

I.—THE GLORY here spoken of. It is termed "*the glory of the Lord.*" The meaning evidently is *the glory of God in Christ.* In ver. 4 of the next chapter we read of "the light of the glorious gospel of Christ, who is the image of God"; and in the sixth verse, "the light of the knowledge of the glory of God in the face of Jesus Christ." Said the inspired prophet of old, "The glory of the Lord shall be revealed" (Isa. xl. 5). "And (says the evangelist) the Word was made flesh . . . and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). "Who is the image of the invisible God" (Col. i. 15); "the brightness of the Father's glory, and the express image of His person" (Heb. i. 3). "He that hath seen Me," said Jesus, "hath seen the Father" (John xiv. 9). The divine perfections all shine with perfect lustre in Him; yea, verily,

"All human beauties, all divine,
In my Beloved meet and shine."

In Him we behold true majesty, holiness, wisdom, omniscience,

righteousness, goodness, love, mercy. How pure His heart ; how perfect His devotion ; how great His heroism ; how tender His compassion ! “ We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ” (Heb. ii. 9).

II.—THE BEHOLDERS of this glory—“ *we all.*” Not apostles and ministers only, not Jewish believers merely, are entitled to this privilege. All the Jewish nation did not, but all true believers under the Gospel dispensation do. Christianity is an individual and personal thing, and all real Christians do behold, more or less, this same “ glory.” Hence they become much alike, and learn to love one another, because this “ glory ” in them all draws them together in the bonds of brotherhood and sisterhood, they being all one in Christ. They each and all behold this “ glory ” for themselves, and that “ *with open face* ” (R.V., unveiled). They live in the light and liberty of the Gospel ; and, walking in the light, “ have fellowship one with another ” (1 John i. 7). By faith they behold Christ as Moses saw the vision of God in the mount, and then his face shone.

The allusion in the text at the head of this article is to the veil which was put upon Moses' face when he descended the mountain, that being typical of the veil which “ unto this day,” where Moses is read, is upon the hearts of the Jewish people (ver. 15), “ which veil is done away in Christ ” (ver. 14), so that *we* can “ look to the end ” (ver. 13), being privileged to see Christ in the law and prophets as well as in gospels and epistles. “ The secret of the Lord is with them that fear Him ” (Psa. xxv. 14).

III.—THE MEDIUM—“ *as in a glass.*” The meaning of this simile is explained in James i. 22—25, and the reader is therefore recommended to consult that passage and compare it with this, for only in the way therein declared does God reveal Himself to His creature man. Yes, it is in and through Christ, by means of the Word—Christ, the essential Word, who once became the incarnate Word, and who now is discovered by every spiritual reader in the written Word. Abstract Deity is a Spirit, and therefore cannot be seen. “ No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”

In one of the Roman palaces there is a beautiful fresco by Guido—“ *The Aurora.*” But being painted upon the lofty ceiling, you cannot behold it distinctly, nor without considerable discomfort can you see it at all. The owner has therefore placed a large mirror near the floor, and visitors can now sit in a chair before this glass and view with ease, comfort and delight the beautiful work of the great artist. Even so is it with heavenly vision to the believer. Faith is the eye, the Word of Holy Scripture is the mirror, wherein Christ, the image of God, is distinctly reflected. But “ the natural man,” who does not and cannot make proper use of the ordinances, perceives no particular excellence either in Christ or in the Word that reveals Him (1 Cor. ii. 14). “ Indeed,” says the immortal Bunyan, “ the carnal man says in his heart, ‘ When

we shall see Him there is no beauty that we should desire Him' (Isa. liii.). But he lies, for this he says, as having not seen Him. But they that stand in His house, and look upon Him, through the glass of His Word, by the help of His Holy Spirit, will tell you other things. They see glory in His person, glory in His undertakings, glory in the merit of His blood, and glory in the perfection of His righteousness; yea, heart-affecting, heart-sweetening, and heart-changing glory." Nothing of this can the natural man see in this life or in the next; and when he comes to die, all will be darkness, and he will probably cry out, "*More light!*" as did Goeth, the poet philosopher; and, more recently, Stolypin, the Russian premier.

IV.—THE EFFECT—"are changed," etc. Writing to the Romans (xii. 2) this apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." The means of grace, the Gospel ordinances, are expressly designed to effect this transformation. So believers become "partakers of the divine nature" (2 Pet. i. 4). Therefore it is said that "every man that hath this hope in him purifieth himself, even as He is pure" (1 John iii. 3).

Communion, even with men, transforms. Low society will transform a lovely youth, well brought up and respectably educated, into a very common or even base man. On the other hand, refined society, communion of mind with the wise or learned, the good or polite, whether by conversation or reading, purifies the thoughts, elevates the mind, inspires the soul, ennobles the character.

Moses was privileged to converse with God at certain times (Num. vii. 89). Each believer in Christ has that privilege always, through the Word and ordinances, the dispensation of the Spirit, under which we live, being vastly superior to the Mosaic. "We all with unveiled face beholding (R. V., reflecting) as in a glass the glory of the Lord, are changed," etc. The reference is to that bright countenance of Moses, when he descended the mount, after his forty days and nights of communion with the Almighty, which shone by reflecting the divine radiance. Jesus is "the brightness of the Father's glory." He has, as it were, His heavenly face turned towards us in the Word, and, as we behold it, we catch the glory and reflect it to others in this dark world. This is what makes believers so lovely in the Father's view, and to this conformation—*i. e.*, likeness unto Christ—all the elect are predestinated (Rom. viii. 29). There is a kind of diamond called phosphorescent, which may illustrate this. If it be held or placed in the open sunshine for a time, and then taken into any dark place, it will shine brilliantly, reflecting (giving back) the bright rays which it has received from the orb of day.

"*Changed into the same image from glory to glory.*" Dr. Gill paraphrases it thus: "from one degree of grace to another," here set forth as the believer's glory in the world. And truly grace is glory in the bud, because glory will be the full efflorescence of grace:

“ The men of grace have found
 Glory begun below;
 Celestial fruits on earthly ground
 From faith and hope may grow.”

“ *Even as by the Spirit of the Lord.*” The Spirit’s office is to remove the veil from the heart, to enlighten the mind, to take of the things of Christ and reveal and apply them (ver. 17). There is therefore an inward change, viz., inward sanctification, which works its way outwards, like the transfiguration of our Redeemer on the mount. “ Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure ” (Phil. ii. 12) :

“ ’Tis Thine to cleanse the heart,
 To sanctify the soul,
 To pour fresh life on every part,
 And new create the whole.”

Dear reader, if this “ beholding ” be so glorious, what when face to face we behold our Lord in heaven ! “ As for me, I will behold Thy face in righteousness ” (Psa. xvii.). Yes, “ Thine eyes shall see the King in His beauty.” And “ we know that we shall be like Him.”

But, if that is really to be the case, the transformation must begin here. Mere knowledge will not avail. “ If any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new.”

“ The atonement of Thy blood apply,
 Till faith to sight improve ;
 Till hope shall in fruition die,
 And all my soul be love.”

“ IN THE HEAVENLIES.”

(Eph. i. 5, ii. 20, etc.).

“ *The Heavenlies* ” is that region which is called by Bunyan in his immortal allegory “ the land of Beulah,” which is clear, out of sight of Doubting Castle and within sight of the Celestial City.

It lies in the very suburbs of heaven, where the shining ones walk, and the sun shines day and night all the year.

It has been spoken of as a bit of heaven overlapping to earth.

The Apostle Paul dwelt here, and it is to him it owes its name. In his Epistle to the Ephesians, he five times uses the expression “ *in the Heavenlies,*” and no where else.

In the authorized version it is rendered, “ in heavenly places,” and Bishop Ellicott has it “ the heavenly regions,” but the literal translation from the Greek is “ *the Heavenlies.*” This country so closely resembles heaven that the Apostle Paul took that name and transformed it into an adjective noun, “ *the Heavenlies.*” Dean Alford affirms that believing souls still in the flesh may dwell here.

The only way into this happy land is by the narrow pass of

holiness. As its name indicates, "*the Heavens*" includes heaven.

In Ephesians i. 20 the Lord Jesus is spoken of as being, after His resurrection, set at the right hand of God, "*in the Heavens*."

In chapter iii. 10, "principalities and powers," or spiritual intelligences of a high order, are located "*in the Heavens*." But in chapter i. 3 Paul and the Ephesian believer are spoken of as being "*in the Heavens*," and in chapter ii. 6 they are sitting together "*in the Heavens*" in Christ Jesus"; this sitting implying permanence of abode. Yes, some will say, but is not this a figurative expression? Does not the Saviour represent all His people there? True; yet there is a sense in which the people of God themselves may live "*in the Heavens*" while yet here on earth.

Materially they may be still in the body, but in the spirit they are in heaven—only waiting for the redemption of the body to be entirely and literally there. Three things are necessary for the possession of this high and blessed Christian experience.

First.—The sovereign choice of God the Father (Eph. i. 4): "According as He hath chosen us in Him before the foundation of the world."

Second.—The redemptive work of God the Son (Eph. i. 7): "In whom we have redemption through His blood."

Third.—The sanctifying work of the Holy Spirit (Eph. i. 4): "That we should be holy and without blame before Him in love."

Entire and complete sanctification is necessary before one can dwell experimentally "*in the Heavens*." Many true Christians come short here. They *have* been chosen of God, they *are* redeemed by the precious blood of Christ, but they *are not*, as yet, fully sanctified by the Holy Spirit.

They have not followed the injunction laid down by the Apostle Paul to the Colossian believers in chapter iii. 1—3: "*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth,*" "*for ye are dead and your life is hid with Christ in God.*"

The Apostle himself was a striking example of this heavenly-mindedness. How willingly and freely he renounced everything he once possessed, and in which he prided himself, that he might win Christ, and be found in Him. Learning, fame, reputation, wealth, self-righteousness, earthly possessions and ties, he counted them all as dross for the excellency of the knowledge of Christ Jesus the Lord. As a result of this, he was one of the happy inhabitants of "*the Heavens*." An abundance of grace is necessary for all those who would dwell there—grace to wean the heart from earth and earthly things, grace to enable the spirit to soar heavenward and abide there. It is because so many of God's dear children are still earthbound that they do not enter into this higher and more blessed experience. They are like the chained

eagle, that cannot rise and soar in the region for which it was created.

An old writer says that there are three heavens :—

Cælum naturæ—the heaven of nature.

Cælum gratiæ—the heaven of grace ; which we understand to be Paul's "*Heavenlies*."

Cælum gloriæ—the heaven of glory.

For a brief period the Apostle would appear to have been in the "*cælum gloriæ*," or third heaven, but it was the "*cælum gratiæ*," or heaven of grace, which he calls "*the Heavenlies*" here.

May we not call the heaven of grace a kind of ante-room leading upward to the heaven of glory, where Christ sitteth at the right hand of God? The citizens of "*the Heavenlies*" are filled with the Spirit, and speak always "in psalms and hymns and spiritual songs," the natural language of the fulness of the spirit (Eph. v. 18, 19). They are enabled also by grace to give thanks *always* for *all* things—things painful as well as things pleasant—knowing that all that comes to them is by the will of God, which will they love and adore and to which they cheerfully bow at all times. The language of their hearts is,

" I worship Thee, sweet Will of God,
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more."

The dwellers "*in the Heavenlies*" are not yet free from temptations and wrestlings with the powers of darkness, for we find in Eph. vi. 10—18, the Apostle Paul admonishing them to put on the whole armour of God, that they may be able to stand against the wiles of the devil. The warfare of the Christian is spiritual ; it is waged against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, or, as it should be rendered, "*in the Heavenlies*."

It would seem as if the devil exerts his utmost power and malignity against those who live nearest heaven and God—those who will before long be beyond his reach for ever. Referring again to Bunyan's allegory we find that Christian when almost within the Celestial City was much troubled with apparitions of hobgoblins and evil spirits. The most advanced Christians have the severest conflict with Satan and his emissaries ; thus we find this warfare is carried on even "*in the Heavenlies*."

But thanks be to God, these warriors are always victorious ; yea, they are *more than conquerors* through Him who hath loved them. May it be the happy privilege of reader and writer to know from experience what it means to be an inhabitant of Paul's "*Heavenlies*, and to God shall be all the glory. Amen, and Amen.

R. JOHNSON.

Mayfield, Feb. 7th, 1912.

THESE THINGS.—II.

In a former paper we have referred to some of the *unanswered problems* of human life and *the ministry of sorrow*. We now proceed to notice

III.—FELLOWSHIP WITH CHRIST.

By the sorrows through which it is our lot to pass we in our measure learn somewhat of His feelings when by the graveside at Bethany "He groaned in the spirit and was troubled" (John xi. 33). But for the revealing of experience the hidden depths of that sentence had never been unfolded, but now into many a mourner's heart it breathes an abundance of consolation. The perplexed and stricken soul takes its stand side by side with a sorrowing Saviour and can say, "Surely He hath borne *our* griefs, and carried *our* sorrows" (Isa. liii. 4).

So real was the pressure upon His Spirit that it could only find expression in groans and tears. Thus He knows full well the feelings of the overcharged heart and burdened mind, and if all others fail to sympathise—He understands!

" His human heart He still retains,
Though throned in highest bliss ;
And feels each tempted member's pains,
For their affliction's His."

However keen the pain, bitter as the cup may be to drink, it can never equal the depth or bitterness of His who in its fullest sense could use the prophet's words, "Behold, and see if there be any sorrow like unto My sorrow."

Sad and troubled as He was at the grave of His friend, a still greater darkness was to envelop Him in Gethsemane's garden. Ever present to Him was that wondrous scene, and as its awful tragedy pressed upon Him and He must speak of it to someone, we have this pregnant sentence, "Now is my soul troubled ; and what shall I say ?" (John xii. 27).

It is impossible for us to understand the anguish through which He passed, but a Saviour with a human heart, troubled and oppressed, exercised as to how or what He should pray, comes right into the deepest recesses of the sharpest sorrow the soul can ever know and imparts new strength and fresh hope.

IV.—SORROW'S AFTERMATH.

Our Father sees it needful for our truest welfare that our will should coincide with His, and trial, pain and disappointment are His loving discipline to bend us to His purpose. This is the explanation of the continual thorn in the flesh, the life-long sorrow, and, sanctified by Him, these are the truest token of His loving care that He can send. Very sweet is the experience of the soul when enabled to realise the holy resignation and calm assurance of Faber's lines—

" Ill that He blesses is our good,
And unblest good is ill ;
And all is right that seems most wrong
If it be His sweet will."

By trial and by conflict every Christian grace is strengthened and developed, and it is worth carrying a weight of unfulfilled wishes and a weariness of unalleviated sorrow if they but teach us faith, endurance, prayerfulness, and bring a revenue of praise to His dear name.

Again, it is thus the soul is taught the wonderful lesson of God's law of compensation. It is only after the storm that the Alpine traveller can clearly see the grandeur and beauty of the scenery around him. And it is *after* the sorrow, *after* the trial, the soul finds fresh light is shining upon his path, and he has come through darkness to the Light.

It is said that the land of Egypt would be as barren as the desert which bounds it but for the overflowing of the Nile; and in like manner the floods of sorrow which overspread the heart, when they retire leave a precious deposit, on which grows a rich harvest.

The soil of the vineyards on the slopes of Vesuvius is disintegrated lava, and the richest grapes grow on the product of eruptions which once tore the mountain-side and darkened all the sky; just so the costliest graces are grown in the heart that has been enriched by losses and made fertile by the convulsions which have rent it. The joys of heaven are enhanced by the suffering of to-day. The soul may be enduring tribulation such as threatens to crush all hope and gladness out of the heart, but in heaven it is regarded.

" 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."

Whittlesea.

CLARISSA.

THE CRUSE THAT FAILETH NOT.

"It is more blessed to give than to receive."

Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.

Love Divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds, which mildew in the granary, scattered, fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded round thee moan;
Lavish on their wounds thy balsam, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving love will grow.

DIVINE BREATHINGS ; OR, A PIOUS SOUL THIRSTING
AFTER CHRIST.—*Concluding Selection.*

Few ever give a thought to Divine things. Fewer still make them the delightful subject of their devout musings ;—while the number is pitifully small of those who can truthfully say, “ My meditation of *Him* shall be sweet ” (Psa. civ. 34). Yet how blessed, when in the hush of rest from life’s tumult and care, holy hearts are occupied with the glory and greatness and grace of *Jesus Christ Himself*. May the musings which follow, like those before extracted from the little volume ascribed on page 234, tend to this “ consummation ” so “ devoutly to be wished.” Then shall it be our joy to ascribe all the glory to Him of whose name only “ it is enduringly useful to speak ” (*John Stevens*).

GOD’S SECRETS ARE NOT OUR CONCERN.

“ The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever ” (Deut. xxix. 29).

Be not curious to pry into the secrets of God. Pick not the lock of which He hath allowed no key. He that will be sifting every cloud may be smitten with a thunderbolt, and he that will be too familiar with God’s secrets may be overwhelmed in His judgments.

Adam would presumptuously increase his knowledge, wherefore he disgracefully lost his goodness. The Bethshemites must needs pry into the Ark of God, for which the hand of the Lord slew above fifty thousand of them (1 Sam. vi. 19).

Therefore forbear to hover about the flame like a moth lest you singe your wings.

For my part, seeing God hath made me His steward and not His secretary, I will endeavour to improve myself by what He hath revealed, and not curiously inquire into or after what He hath reserved.

LIFE IS UNCERTAIN ; DEATH IS SURE.

“ For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare ” (Eccles. ix. 12).

Nothing is so sure as death, and nothing so uncertain as its time.

I may be too old to live ; I can never be too young to die. I will therefore seek to live every hour, as if it were appointed to be my last.

THE MEANS OF GRACE AND THE GOD OF THE MEANS.

“ He is in the way of life that keepeth instruction ” (Prov. x. 17).

We should not presume upon the means of grace without God ; nor upon God without the means of grace. Not upon the means without God, because no pipe can convey unless the spring communicate ; nor upon God apart from the means, because the operations of His providence and of His grace are always in the paths of the diligent.

When Amalek assaulted Israel Moses went to prayer, whilst Joshua went forward to fight. Even so in the proceedings of Christians now, faith should always be upon the mount and industry in the valley. While the heart is lifted up, the hand should be stretched out. He only truly rests in God who hath been constant in his treatment of the means. He that hath fully laid out himself in God's way (and is calmly resigned to His will) may confidently lay up his faith in God's providence and grace.

I must sow my seed and wait for the clouds to water them—that "river of God which is full of moisture." I must do all I can and leave the event to God. I must neither be negligent of the means nor make an idol of them.

I will therefore lay my hands as if they were all-in-all, and yet raise my eyes above the means as if they were nothing at all.

THE GLORY OF THE WELL-BELOVED.

"Yea, He is altogether lovely" (Song v. 16).

Life is sweet, but to me Christ should be sweeter. My soul is precious, but Christ must be dearer to me than my soul. My salvation is much, but the Well-beloved must be more to me than my salvation. He must be loved above all.

Nay, were there no arms of mercy to receive me; no heaven of bliss to entertain me; no weight of glory to crown me—yet Christ must be loved above and apart from all these things.

As it is a sign of a carnal love to follow Christ "for loaves" (John vi. 26), so it is a sign of a base and mercenary love to seek Him for a reward. It is but an adulterer's affection which estimates the gift more highly than the giver. She is no true bride who sets higher store by her betrothal ring than by him to whom she hath plighted her love. It cannot be a cordial choice which regards only the portion which wedlock will bring, nor can love be genuine and real which considers only the benefits and advantages to which it may lead.

Lord, Thou art amiable *in Thy Self*. O that I could love Thee *for Thy Self*.*

(*To be continued.*)

A GRACIOUS INVITATION.

"Come thou with us, and we will do thee good."—Numb. x. 29.

THE cloud was moving; Israel must depart,
Led by its light, protected by its shade;
Their tents are struck, and they prepare to start;
The trumpet's call the gathering hosts obeyed.

Moses, their leader, now must say farowell
E'en to the dearest friends he may possess;
Or they, resolving with him still to dwell,
Must share the dangers of the wilderness.

* The resemblance of the above to the two favourite hymns, "My God, I love Thee, not because," and "The sands of Time are sinking," is so noticeable as to suggest that both Edward Caswall and Anne Ross Cousin must have been familiar with the little volume from which these extracts are taken.

His brother Hobab wishes to depart
 To Midian—'twas natural that he should ;
 But Moses pleads with overflowing heart,
 "Come thou with us, and we will do thee good."
 And now the Christian Church takes up the call
 (For in a Gospel sense it may be viewed) :
 Our doors are open—welcome, one and all ;
 "Come thou with us, and we will do thee good."
 Once we were slaves, in worse than Egypt's thrall ;
 Our debt was great, though little understood ;
 But Christ, by dying for us, paid it all ;
 "Come then with us, and we will do thee good."
 We're journeying to the land of promised rest ;
 For since by grace our minds have been renewed,
 The world appears a wilderness at best ;
 "Come thou with us, and we will do thee good."
 Christ is our Leader—we His Word obey ;
 And His commands, when rightly understood,
 Are never grievous ; why should you delay ?
 "Come thou with us, and we will do thee good."
 He has ordained that all His saints unite
 In companies along the heavenly road ;
 Thus best equipped to journey, or to fight,
 "Come thou with us, and we will do thee good."
 "For God has spoken good" concerning those
 Who with His gracious Spirit are imbued ;
 He will deliver us from all our foes ;
 "Come thou with us, and we will do thee good."

JOSIAH BRISCOE.

REVIEWS, LITERARY NOTES, ETC.

The Lives of the British Hymn-writers
 By Thomas Wright. Volume II.
 Augustus M. Toplady and contem-
 porary hymn-writers. London: Farn-
 combe and Son. Pages 308. Five
 shillings nett.

THIS book is interesting in its subject matter, reliable in its information, and invaluable in its testimony for sound theology and Bible truth. We appreciate Mr. Wright's record of the life and work of one of the greatest of the many great theologians of the eighteenth century none the less because we find ourselves not always of the biographer's opinion in matters of detail, and not invariably in sympathy with his method of expressing that opinion.

It is with some reluctance that we proceed to find fault with a book the reading of which has given us so much pleasure ; but "faithful are the wounds of a friend," and we trust that our few words of adverse criticism may not wound the feelings of an author to whom we owe a debt of gratitude for a good work well and thoroughly performed.

Mr. Wright has a habit of confusing his own opinions with established facts.

This tendency was shown when he declared that two works by William Huntington had been "rivalled in popularity by only one other English religious work, 'The Pilgrim's Progress.'" Substitute "in Mr. Wright's estimation" for "in popularity," and you have the truth.

On the first page of the preface to the present work we find a similarly incautious statement: "By the side of such names as Watts, Hart, Toplady, Charles Wesley, Doddridge, Cowper and Newton, the names of all hymn-writers, previous or subsequent, look pale indeed. The nineteenth century did not produce a single man worthy to be mentioned in the same breath with any one of the immortal seven." Now assertions of this kind may be carelessly received by the thoughtless or casual reader, but they must surely rouse to righteous indignation the student of English hymnology, or the devout Christian who has found comfort and spiritual joy in the sublime verses of Henry Francis Lyte, Horatius Bonar, John Kent, Thomas Kelly, and many another divinely-taught hymn-writer. From the works of Lyte alone could be selected at

random a dozen hymns which loudly cry out against Mr. Wright's dicta. What English Christian has not at some time found solace in the sweet cadences of "Abide with me," expressed his heart's devotion in "Jesus, I my cross have taken, all to leave and follow Thee," or lifted up his voice in joyful thanksgiving in that majestic song of worship, "Praise, my soul, the King of heaven"? Yet, on the *ipse dixit* of Mr. Thomas Wright, of Olney, we are to believe that the writer of these and a number of other hymns among the grandest in our language is "not worthy to be named in the same breath as any one of the immortal seven." We repudiate the suggestion. Mr. Wright is entitled to his opinion, but let him not assert it with dogmatism which could only be permissible in the statement of an established fact or a universally received theory.

There is in the preface one other allusion which will be deplored by all educated Protestant readers. The name of John Keble stinks in the nostrils of every honest Protestant who knows the history of the Oxford movement. He was one of those men who devoted his energies to undoing the work of the Reformation and reducing the Church of England to the deplorable condition in which we see it to-day. Mr. Wright tells us that beautiful hymns were written by this casuist, and—curious inconsistency!—even names him in the same line—the equivalent surely of "in the same breath"—with Charles Wesley. We fail to see in what respect Keble's hymns are better than the "puerile" verses of Newman or the "preoccupancies" of Ellerton. (We adhere to the usual dictionary spelling of the two words in inverted commas.)

With these reservations we gladly place upon record our deep appreciation of Mr. Wright's preface. His scathing criticism of popular hymnology is as just as it is vehement, and we sincerely hope that it will be taken to heart by a wide circle of readers. The mawkish sentimentality, the mediæval superstition and the stupid doggerel of many hymns in such collections as "Ancient and Modern" have done more to bring religion, or the profession of it, into disrepute and to inspire the contempt of intelligent sceptics than all the anti-religious books ever written. And the pity of it is that the sickly productions of the Faber, Ellerton and Newman school are gradually finding their way into the Nonconformist hymnals, to be sung in public worship by those who should know better. The facts are such

as to justify Mr. Wright's vehemently contemptuous language.

The story of Toplady's short life, into which so much good work was crowded, is well told; and every lover of free grace doctrine should be grateful to the biographer for his thorough research and careful work, which have resulted in a truly valuable and charming book. The history of Toplady is too little known, and his works are read far less than they deserve to be. Great good will be accomplished, in our own denomination alone, if Mr. Wright's book induces the young members of our Churches—yes, and the old ones too—to read for themselves the writings of that mighty champion of the faith, writings which abound in shrewd wit and sanctified common sense, in brilliant aphorism and choice metaphor, in encouragement for the seeker, in strong meat for those of full age, and in powder and shot for him who would be valiant for the truth against the enemies of the Church of God.

Mr. Wright deals temperately and faithfully with the memorable controversy with John Wesley, in which so much ink was spilt and so many strong words were used. Both combatants may have been unnecessarily violent, but only one descended to dishonest or guileful methods. And that one was Lot Toplady.

Conditions have changed indeed since those days, and changed for the worse. The line of distinction between Calvinism and Arminianism is less marked. The Calvinist has held out the olive branch, and the order of the day is to smother our vital differences, and to enter into unholy compromises. Yet the truths for which Toplady contended are no less important now than in his day; and, while we may enjoy fellowship and communion with all who love our Lord Jesus Christ in sincerity, we have no right to relinquish our testimony for the doctrines of grace which have once been made dear to us, and which, in his heart of hearts, every intelligent Strict Baptist surely believes to be the truth of God. We confidently hope that this second volume in Mr. Wright's "Lives of the British Hymn-writers" will be widely circulated in our beloved denomination, and that its influence will be powerful for good among our people.

The book is in every respect well produced. The type is large and easily readable and the illustrations are excellent. The part dealing with the hymn-writers contemporary with Toplady is of great value and interest to the student of hymnology.—ALFRED G. SECRETT.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STAINES.

THE thirtieth anniversary services of the Sunday-school were held on Jan. 21, when sermons (morning and evening) were preached by the Pastor, W. S. Baker.

In the afternoon a children's service was held, when an address was given by the superintendent, Mr. G. F. Higgs, on the words, "TO LET UNFURNISHED," after which the prizes were distributed. The services were well attended. Collections amounted to £2 14s. 2d.

On Thursday (26th) the services were continued, and in the afternoon a sermon was preached by Pastor C. A. Freston, of Watford, from Deut. vi. 7—9. Our brother delivered a heart-searching message, especially dealing with the prayer of Moses in Psalm xc. 16. Tea was provided, after which the evening meeting was presided over by F. J. Moule, Esq., and addresses delivered by Pastor C. A. Freston, A. J. Elsey, and the Pastor. The Report was given by the secretary, J. Holden, in which he briefly stated there were at present 216 scholars and 18 teachers on the books. The Berean Band commenced in February, 1911, has a membership of 97. One member, Florrie L. Butterfield, had the distinction of having her name placed on the roll of honour of the Society and was awarded a certificate signed by the Bishop of Durham. The Pastor also gave her a copy of the "Pilgrim's Progress" for being able to recite accurately, without assistance, the fifty-two texts, with their references, appointed by the Berean Band for 1911. Special mention was also made of the gift of a Coronation Bible to each child in the school on June 25th by our esteemed friend and former superintendent, Mr. Joshua McKee. The following day a sad and fatal accident occurred to one of our little ones, who was run over by a motor-car on Staines Bridge and killed. The next week another passed away after a brief illness, and a third death occurred a few weeks later—all three from the same class—and, we believe, are now in the homeland.

The summer and winter treats were given as usual, and a dinner was also given on the occasion of the Coronation. The Band of Hope numbers 75 and the I.B.K.A. 63 members. The librarians, Mr. A. Lug and Miss Ruth McKee, issued during the year 1,119 books—a record increase. The sum of £30 13s. 2d. was paid out from the Clothing Club, including a bonus of 2s. 6d. in the £. The ladies of the Dorcas Society made 150 garments; a ticket, value 1s. 6d., was given, also a tea ticket to the most needy of the mothers of our scholars. The South Indian S.B.M. received £7 10s. 1d.,

£3 10s. 11½d. of which was collected by our scholars. The total income to General Fund was £21 14s. 8d.; expenditure £20 10s. 3½d.

The collections on Thursday realised £2 4s. 4½d., which, added to that of the Lord's-day and augmented by two gifts of 2s. 6d., made a total of £5 3s. 6½d.

Special hymns and anthems were sung at each service and recitations by the scholars. J. H.

BALCASKIE ROAD, ELTHAM. "UNITY," "Happiness," "Spirituality of tone," were the spontaneous utterances from those friends who attended the Church and school anniversary services at the above place on Tuesday, January 30th. Though the day was bitterly cold, yet the attendance and enthusiasm were not lessened.

In the afternoon, Pastor R. E. Sears preached to an encouraging company from 1 Chron. iv. 9, 10—the prayer of Jabez. This oft-prayed portion was outlined thus:—(1) His name; (2) His character; (3) His prayer; (4) Its full answer. The subject was worthy of a good discourse, a gifted preacher, and a gracious audience; and these three God joined together. The sermon abides—the test of it being the Lord's message.

After tea (partaken of by a large number of adults, and at which the school children sat down, freely), the evening meeting commenced at 6.45, presided over by Mr. J. Barradell, of St. John's Wood, whose geniality, generosity and graciousness influenced the meeting once again for good. He rejoiced to see the school children here, for sixty years ago he was interested in school work. He read Isaiah xii., and exhorted us to take heed how we hear God's servants and God's Word. Mr. T. R. Loosley had previously sought the Divine blessing.

Mr. E. White was glad to find that there was the increase of God manifested in many ways, not least in the Sunday-school. He at once commended to us Isaiah xiii. 3: "With joy shall ye draw water from the wells of salvation." As natural wells suggested to us their source, depth, freshness, sweetness, constancy, abundance; so the spiritual wells of salvation were all these and more. The "salvation" was glorious and complete, and when we, through an experimental knowledge, feel our deliverance from the dangers of sin and eternal death, then we, "with joy," draw from the wells.

Mr. R. E. Sears also welcomed the children. The hope of Moses was in the young life in the wilderness. His prayer in Psalm xc. was: "O satisfy us early with Thy mercy!" He (the

speaker) desired to exhort to *praise* and hoped we would be more thankful as well as prayerful. The Israelites before the Red Sea prayed, on the other side they praised. In the dedication of Solomon's temple praise went first and prayer afterwards. May we, however, sow our seeds of prayer in the soil of thanksgiving. God rejoices: "He shall rejoice over thee with singing." A warm-hearted speech, which left its weight on an already thankful audience.

It is interesting to note that Mr. Sears formed this Church twenty-eight years ago, on January 2nd, 1884.

The next speaker was the superintendent of the school (Mr. H. W. Banyard), who said: "I only came, a young man, in the district seven months ago, and intended to devote all my time to business, but through Mr. and Mrs. Banks I came to this chapel, and was led to put my energies into the school. God has greatly prospered us, and given us three other helpers, and fifty or sixty children. We feel never so happy as working for the Master."

Mr. S. J. Taylor gave seven spiritual reasons as pillars upon which the basis of Sabbath-school work and teaching should rest and be supported; or seven spiritual steps upon which every worker in the Master's vineyard, whatever sphere and labour, should ascend if he or she would be instrumentally a co-worker with God in the erection of a spiritual temple of redeemed souls of children as well as adults.

The Pastor (Mr. Samuel Banks) gave us the word which he had received from the Lord: "From this day will I bless you." The Head of the Church had been very mindful of them as a Church and school; additions had been given to the membership; the debt was lessening; the Word was blessed; the Pastor sustained, and all were united and happy as the heart of one man. We are praying, working, watching for the hand of the Lord and for souls.

During the evening the children sang two special pieces, well rendered, as well as on the previous Lord's-day. "We thank God, and take courage."

Collections and special gifts by the Chairman and others amounted to over £16.

S. J. TAYLOR.
Forest Gate.

IPSWICH (ZOAR SUNDAY SCHOOL, DAVID STREET).—The annual winter tea and prize distribution took place on Wednesday, February 7th. A full attendance of scholars gathered on this occasion and enjoyed themselves immensely. After the children's tea the elder scholars, with the teachers and friends, sat down to regale themselves, whilst the younger ones provided a programme of recitations for themselves in the chapel. The meeting was under the presidency of Pastor Philip

Reynolds. The Divine blessing was implored by the school treasurer, Mr. H. S. Farrow, after which the Chairman read Prov. iv. Our superintendent, Mr. J. Threadkell, then addressed the meeting, basing his remarks on the chapter which had been read and drawing helpful lessons therefrom. After the Secretary had said a few words, Mr. Reynolds distributed the rewards to the scholars entitled to receive such, and with each book a personal word to the recipients. This pleasant duty was followed by an address on "The heavenly prize, and the marks needful to obtain it." Addresses were also given by Mr. G. Gardner and Deacon H. Baldwin, and one of the best school gatherings (so termed by one of the speakers) was closed in good time by the Benediction.—ALBERT W. WHAYMAN, Hon. Sec.

MAIDSTONE.

SUNDAY SCHOOL ANNIVERSARY.

SPECIAL services were held on Lord's-day, February 11th, to celebrate the anniversary of the Sabbath-school. The writer preached morning and evening, conducting a children's service in the afternoon.

The afternoon service was most interesting and encouraging to those engaged in the work by reason of the intelligent and thoughtful answers of the scholars to the questions put to them on the subject of "God opening the heart."

The Sabbath-school is one of the most encouraging features of the Cause here. There is hope for the future in the present care and concern of the Church for the young, not simply to gather large numbers, but that those who are gathered shall be clearly instructed in "the things most surely believed amongst us."

For thirty-one years the work has been entrusted to Mr. H. J. Walter as superintendent, who has a warm place in the hearts of the children and his fellow-workers. His protracted affliction has been a source of grave anxiety. This enhanced the joy of all present at this meeting in his being able to attend both the morning and afternoon service and say just a few words to the scholars. We sincerely trust the restoration may continue and our hard-working brother be long spared to his loving charge among the young.

The Cause is pastorless, and passing through a time of trial. Afflictions abound among the little flock. Not only the long illness of the beloved Superintendent, but his active co-worker and fellow-deacon, Mr. I. Millen, has been brought very low, while the removal by reason of mental weakness of the senior deacon, Mr. Waggon, was keenly felt by all.

It is a time of great need for earnest, definite pleading with God for His

Cause, and we were glad to hear of the spirit of prayer among His people. The Lord send them a Pastor after His own heart, in answer to their fervent pleadings, by whom He will strengthen and increase this Cause of Truth. We were glad to hear of His felt presence in their midst through the day's services so warmly spoken of, which cheered the writer's heart, inasmuch as his eyes had been more on the empty seats than earnest listeners; hence the words of encouragement were equally rebukes and warnings. Personally, we blessed God for His help and pray for fruit to His praise.

One feature in all three services was most prominent, viz. the heartiness of the singing by the scholars and the way in which the new tunes in several instances had been mastered, and in which the congregation was helped by the youthful choir. This all showed how carefully they had been trained—a work of love we understood belonging to Miss Fordham, one of the helpers at "Providence," who loves and cares for the children. We trust she felt the result of her labours a rich reward for her training. Lord, revive Thy work in this part of Thy vineyard and restore the afflicted labourers long to serve Thee. E. MARSH.

CLAPHAM JUNCTION.—A good congregation gathered, including many friends from neighbouring Churches, Pimlico and West Hill (Wandsworth) being strongly represented, to hear the members of Providence Chapel, Meyrick-road, give a cantata, "Jesus of Nazareth," on Tuesday, January 30th. Mr. Albert Clewley, the organist of the Church, in a few well-chosen words, presented the choir-master, Mr. Mordaunt W. Keeble, with a finely engraved silver-mounted ivory baton on behalf of the members of the choir as a token of their high esteem. Mr. Keeble, who was completely surprised, expressed his heartfelt thanks for their kind gift and for the loyalty of the singers who are so regular in their attendance, especially at the Sunday morning service. Mr. C. H. Abbott, of West Hill, Wandsworth, presided and spoke in eulogistic terms of the choir and on behalf of the Dorcas and Benevolent Society, in whose aid the collection was to be devoted, hoping they would be greatly augmented in their funds from this effort. The offerings were excellent and exceeded anticipations.—M. W. K.

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

THE twenty-first annual meeting was held at Brixton Tabernacle, January 23rd, 1912. In the afternoon Pastor C. A. Freston preached from Psalm xc. 16, "Let Thy work appear unto Thy ser-

vants, and Thy glory unto their children." After dealing with the setting of this Psalm, the text was considered under two heads: I. The petitioner or the petitioners. II. The petition put up. 1st, thy servants. To be a servant is a privilege; honest and honourable servants; hearty in service. 2nd, the petition: "Let Thy work appear unto Thy children," dealing with the work of redemption, of life, and providence. (1) Redemption in Jacob: "The sceptre shall not depart from Judah," &c. Job: "I know that my Redeemer liveth." Moses: The serpent typified the great redemption. (2) The communication of life: "You hath He quickened," &c.; it will seek the new things; "My soul thirsteth for God"; the tender conscience—the spiritual man—will hate sin. (3) Providence: "Let Thy work of providences appear"; Israel coming out of Egypt, God commanded Moses to stretch his arm and a way was made; they wanted water—"Go and strike the rock"; Moses wanted to see God's glory—self-manifestation—"Show me Thy glory."

The evening meeting was presided over by Pastor R. E. Sears, who read Psalm viii., and Mr. A. H. Riddle sought the Divine blessing.

The Report was read by the secretary, Mr. T. R. Loosley, who gave a *resumé* of the Committee's work from its inauguration, 1889, showing that only three remain out of those elected on this Committee.

The visitor for the south-east district (brother A. H. Riddle) is the only one who has continued, making eighteen years' service, and Pastor R. E. Sears has occupied the presidential chair fourteen years. Our treasurer (Mr. F. T. Newman) has occupied that position for twelve years. During these years much useful work has been done. We might mention the catalogue of books for libraries and rewards, which is now being revised; the Catechisms; the Young People's Mission Hymn Book; the Scripture examination, which takes place on March 15th, the subject being "Jesus, the Teacher and Healer." Three conferences have been held during the year and special united prayer-meetings were held.

The treasurer (Mr. F. T. Newman) presented the balance-sheet.

The Chairman, in his warm-hearted address, said he had always felt that our Lord's comparison of Himself to the Good Shepherd was one of the most beautiful in the Word of God, and expressed the opinion that the more Christ-like we become the fonder we shall become of the children. He admitted the importance of the problem, "How to retain our elder scholars," but laid stress on the efficacy of the Holy Spirit's work for the conversion of sinners.

Pastor Sapey pointed out that the education of the young in the truth was a very important question of the day. He spoke hopefully of the future, as the Church of God could not die and the children of to-day would form the Church of God in years to come. He emphasized the fact that, although we cannot impart grace, we can at least teach the children the truth of God. He gave some salutary admonitions to Sunday-school teachers and urged them to encourage the children to memorise our Strict Baptist Catechism, hymns, and, above all, the Word of God.

Pastor Freston spoke from Deut. vi. 6-9 and dwelt on the responsibility of parents in the religious training of their children, saying that the Sunday-school is not to take the place of the parent, but must only add to his teaching. He said, further, that we must teach our children from our own experience, but warned us not to teach in such a way as to cause them to take a dislike to the truth. He then gave the teachers a word of encouragement to continue in their work, inasmuch as God sometimes answers their prayers after many years.

Our President mentioned an instance of the Lord's encouragement to His teachers as follows:—A lady who had taken the Bible-class for some years expressed to the Superintendent her wish to resign her position into younger hands. In response, however, to the Superintendent's request, she consented to retain the class for another year, during which no less than ten were added to the Church, by God's blessing, on her teaching. As the result of this, she no longer wished to retire, but, with tears of gratitude, expressed her determination to die in the work.

Pastor G. W. Clarke also spoke to the teachers of their work of faith and labour of love from 2 Tim. ii. 15, urging the importance of (1) fidelity to God and (2) recognition of the importance of the work. He claimed also that we need not be ashamed of our Master or of the tools which He has given us for the work. He asked the teachers to remember that it should be their constant aim to be instrumental in the salvation of their scholars.

With a vote of thanks to the friends at Brixton, proposed by brother Vinall and seconded by brother Cooper, a happy evening was brought to a close.

BETHNAL GREEN ("HOPE").—The New Year service was held on January 30th, Pastor E. Marsh preaching in the afternoon of that day from Heb. iv. 16, his leading thoughts on this being the great reality of prayer, and the Occupier of the throne—our Father—who gives freely in answer to our requests. The preacher urged his hearers to put God in remembrance of what He has promised. The words uttered were

received with joy by those who were favoured to be there. The evening meeting was presided over by Mr. J. E. Elsey, who read Psalm cxi. Mr. W. R. Johns led us to the mercy-seat, after which Mr. Baker, of Staines, delivered an address on the words as found in Rom. viii. 14, his remarks on these words being that all God's children are divinely led into repentance, led to Christ as their consolation, and led also into the depths of God's love. Mr. Throssell, of Croydon, based his remarks on "the precious blood of Christ" (1 Peter i. 19), proving from the Word that God under the old dispensation always set great value on blood, and also God set great value on the blood of Christ, which blood has power to remove iniquity and to procure pardon, and at last to raise the sinner without blemish to heaven above. Mr. E. Marsh again favoured us by delivering an address founded on Psalm xxix. 11, stating for our encouragement the twofold blessing of the Lord promised, viz., "strength" and "peace" unto His people, and that all that He wills for them He can perform. Truly spiritual were the addresses of these brethren, causing those present to be thankful both to God and to them who were His channels of communication.—H. F.

WANDSWORTH COMMON (CHAT-HAM ROAL).—On January 31st the annual prize distribution of the Sunday-school took place. The meeting was presided over by the superintendent, Mr. F. T. Newman, and proved to all a very happy evening. Mr. Shakeshaw gave the children and teachers a helpful address, taking his text from Psalm xlv. 1, "My tongue is the pen of a ready writer," exhorting all to use their tongues in a right way and for a good purpose. The prizes were distributed by the Superintendent. Medals were also presented to each boy and girl who had obtained the highest number of marks during the year.—J. S., Secretary.

NEW CROSS ROAD (ZION).—The annual invitation supper given to the parents of the Sunday scholars took place on February 6th, when about 150 fathers and mothers were present. As an evidence of the closest union subsisting between the Church and the school, seven of the deacons were present and took part in the proceedings. In the absence of the president (Pastor John Bush), the senior superintendent (Mr. T. G. C. Armstrong) presided, Mr. J. E. Howarth read Psalm ciii., and Mr. T. R. Loosley offered prayer. Addresses were given by Messrs. J. D. Taylor, F. J. Catchpole, G. E. Montagnon, and A. H. Riddle, interspersed with the singing of well-known hymns. During supper, addresses were also given by Messrs. Driver and Jas. Martin.

BOW (BOTOLPH ROAD).—A New Year's meeting was held on January 23rd to celebrate God's goodness in keeping us as a Church and people during the year. Brother J. B. Collin ably presided, and brethren J. Parnell, G. Smith, J. Dent, J. D. Fountain, A. J. Pardee, who, with the Chairman, all gave good, sound Gospel addresses, which were much appreciated by all present, and, in the words of the Chairman, we thank God and take courage. — W. K. MAXIM.

PARK RIDINGS, WOOD GREEN. THE annual parents' meeting was held in connection with the Sunday-school on Tuesday, January 23rd.

A free tea was provided for the scholars, after which a public meeting was held, presided over by our esteemed brother, Pastor E. Marsh, of Bethersden, who, after reading Psalm viii., called upon our brother, Mr. Vestey, to seek the Divine blessing.

The Chairman expressed his thanks to almighty God for past mercies and for the return of brother C. E. Waller, our superintendent, whom we remember was absent on the previous occasion through illness.

Brother Chambers gave an interesting address on the word "Parents" in the form of an acrostic.

Brother H. G. Bunyan spoke from the words recorded in 2 Kings iv. 26, "Is it well with thee?" (1) The power of God to kill and bring to life, (2) the power of faith, and (3) the power of prayer.

Brother C. E. Waller based his remarks on the words, "Workers together with God" (2 Cor. vi. 1). Some of our young friends entertained us with Scripture and other recitations. Between thirty and forty books were awarded for regular attendance and success in Scripture examination, in which our brother, Pastor E. Marsh, so kindly acted as examiner.

Altogether, the meeting was of a most spiritual nature, helpful and encouraging to the teachers, and we were glad to see so many of the parents present. Our prayer is that the hearts of some may have been wrought upon by the Holy Spirit. G. H.

TOTTENHAM (EBENEZER).—The 23rd anniversary of the Church was held on January 28th and 30th. We were favoured on the Lord's-day by Mr. F. Parker, of Ealing, who preached two deeply spiritual and profitable sermons, morning and evening. The Lord graciously helped our brother to speak in His Name, and we are sure it was a time of encouragement and blessing to those present. On Tuesday, the 30th, at 3.45, our esteemed brother, F. C. Holden, of Limehouse, preached from Heb. xii. 28, and was enabled to extol the riches

of God in Christ by dividing the text in three parts:—(1) Kingdom of Christ, (2) Grace, (3) Serving God acceptably. It was a time never to be forgotten by those present. A public meeting at 6.30 was ably presided over by Mr. H. Blackman, in the absence of Mr. A. G. Blackman, who was unable to be present owing to another engagement. After reading a portion of God's Word (Ephes. ii.), the Chairman called upon Mr. Holt to seek the Lord's blessing upon the meeting. A cheering report was then read by our senior deacon, brother C. Easty, owing to the indisposition of the Church Secretary. The Chairman then gave a short address, which led us to think upon grace, faith, and inheritance. Brother F. C. Holden, H. D. Sandell, and our Pastor (A. E. Brown) gave encouraging and Christ-exalting addresses. The Pastor brought the meeting to a close with the Benediction. It can be said, "The people asked, and He satisfied them with the bread of heaven."—W. H.

LIMEHOUSE (ELIM).—The 42nd anniversary of the formation of the Church was commemorated on Lord's-day, January 21st, when the sermons were preached both morning and evening by the Pastor (F. C. Holden), and on the following Tuesday afternoon Mr. E. Mitchell delivered a Christ-exalting, heart-cheering discourse from Matt. i. 21. After tea and a little social intercourse, a public meeting was held, presided over by our kind friend and brother, G. Ridley (of Chadwell-street), whose remarks upon the words, "The Lord reigneth," were very helpful and encouraging. Brother Cornelius offered prayer, and brethren Parnell, Mitchell, and H. D. Tooke, were helped to speak to the glory of God and the profit of the hearers. Much to our regret and disappointment brother Dolbey was unable to be present. We had a good day, although through the unfavourable weather not so many friends present as we usually have, but the Lord's presence and blessing was realised and enjoyed.

COLCHESTER (ST. JOHN'S GREEN). The members of the above Church held their New Year's meeting on January 11th. Over forty were present, our Pastor presiding. A very nice tea was served in the schoolroom by the ladies' committee, after which matters of business received attention. The report and financial statement proved very satisfactory, there remaining a balance in hand of £18 13s. 1½d. The roll-call followed, with an addition of ten for the year and two removed, one our late sister, Mrs. Bibby (of Crouch-street), after a brief illness, received her home-call, the other by transfer; leaving a nett gain of eight. Our Pastor reviewed the mercies of God in Christ Jesus, both

providential and spiritual. Peace and prosperity were enjoyed, and the Holy Spirit's quickening power made manifest, three candidates now awaiting baptism. Addresses by the deacons and other brethren, in which references were made to the coming anniversary, which marks the 100th year of the Church's history, and sympathy expressed with those of our members who by illness or infirmity were prevented taking part in this happy gathering and joining the songs of praise.

NEWQUAY.

IN connection with "Ebenezer" Strict Baptist Sunday-school at Newquay, Cornwall, the first anniversary services were held on January 28th, when our esteemed Pastor (Mr. Dann) preached two excellent sermons—in the morning from Psalm xlii. 3, "An instrument of ten strings," which was evidently much appreciated by all; in the evening from 2 Kings iv. 26, "Is it well with the child?" A goodly number of friends were present.

On Wednesday, January 31st, there was a public tea, to which about eighty sat down. After tea a meeting was held, presided over by the Pastor, who gave a very interesting address, which was listened to with rapt attention by the scholars and friends. Several of the children recited and special hymns were sung.

Each of the scholars received a Coronation Bible from a very kind friend, as well as a prize for regular attendance. The Bibles came as a surprise to the children, who were highly delighted to receive such a beautiful present.

The Deacon read a portion of Scripture and also read the Report, which showed that the number of scholars now on the register was eighteen. The collection on Wednesday and profit from tea amounted to £1 10s.

May God bless and increase our Sunday school, and may each beloved teacher also receive a rich blessing as they sow the seed, and may it bring forth fruit even to a hundredfold, to the glory of His holy name.

THE SECRETARY.

GUILDFORD AND WHITTLESEA.
*To the Editors of the EARTHEN VESSEL
AND GOSPEL HERALD.*

DEAR BRETHREN,—You are aware that some twelve months ago our late Pastor (Mr. W. Chisnall) accepted the full-time secretaryship of the Strict Baptist Mission. This made it necessary for us to resort to supplies, in order that we might be directed to a good brother to take the pastorate here, and among the many excellent brethren whom we have had for supplies our minds as a Church have been unanimously directed to our

brother J. T. Peters, of Whittlesea. Speaking on behalf of the diaconate and the Church, we have enjoyed our brother Peters' messages very much, and have given him a very hearty invitation to take the oversight of our Church, which he, after prayerful consideration and waiting upon God, accepted, and (D.V.) he will commence his pastorate here at Midsummer next.

Now, whilst this is a great joy to us, we are not unmindful of our sister Church at Whittlesea, who will become pastorless. We know that our gain will be their loss, but we deeply sympathise and pray that God may appear for them and send them another Pastor, who will stay with them as long as our brother Peters has. Commending them to the God of all grace, I am, yours in the Master's service,
H. BRAND.

A special Church meeting was held at Zion Chapel, Whittlesea, on Feb. 15th, when, after 16 years of devoted service, the Pastor (Mr. J. T. Peters) tendered his resignation, having received and accepted the unanimous invitation of the Church at Guildford to become their Pastor. This was received with deep regret, the feeling of the Church being voiced by several friends as they bore their testimony to the faithful services and helpful ministry of the Pastor so much esteemed. Among the expressions of regret was mentioned that, though the feelings of sense rose in rebellion at the thought of giving him up, yet so plainly did it seem to be of the Lord, and knowing the Pastor's only desire was to do the will of God at all cost, we must support him in so doing. It was felt to be a real calamity—one which at present we are unable to realise, for never has a minister left his people more respected by them and more regretted, as not only among his own people, but in the town and neighbourhood Mr. Peters is held in high esteem, being always ready and willing to render any service to his own or any people to whom he could be helpful. He is leaving a Bible-class of over forty members, a Sunday-school of 160 children, in which he took a deep interest, and a large Band of Hope, in which he always took an active part.

M. WHITCOMB.

[The spirit of the above constrains us to pray that such a devoted Church may not be long without the gift from her living Head of another faithful under-shepherd like unto the gracious, gifted, and laborious John Turner Peters.—E.M.]

CHATHAM ("ENON").—Our New Year services were held on Wednesday, January 31st. Brother Mutimer, of Brentford, preached two encouraging sermons to a goodly number of friends. We trust these services may be blessed by the Lord.

CHELMSFORD.

ON Wednesday, February 7th, the Sunday Scholars were given their annual tea, followed by a lantern service on the "Life of Christ. The Pastor, J. Morling, presided. On the following Wednesday, February 14th, tea was served by the teachers. The Pastor presided at the evening meeting, and after reading a portion of Scripture sought the Lord's blessing on the school and teachers.

The Superintendent, on behalf of the teachers and himself, welcomed all present, nearly or quite all of whom had been actively engaged in Sunday School work. Consequently he hoped several would be led to speak of their remiuniscences of the work in words which would prove helpful to thoseat present engaged therein. We want to encourage one another. The most desirable things to hear about were those things most likely to encourage others.

In a free conversation which followed these remarks, many good and helpful words were spoken and we felt cheered to note the Christian unity existing. As a school we have been helped, as our predecessors were, therefore the next hymn chosen found a ready response, "Our God, our help in ages past."

Mr. J. Lancaster, deacon, then asked the Lord for many blessings on the school and its workers.

Mr. W. Gosling spoke encouragingly and testified to blessings received, and expressed gratitude to God that several of his former scholars had been called by Divine grace and some were engaged in the same work. Difficult questions, he said, are often asked by lads of 15 and 16. Even if asked, sometimes, with a desire to confound the teacher, these are often preferable to a stolid indifference. Following this warm-hearted address our Pastor showed his concern in the scholars welfare and deplored the fact that so many scholars left the school, and other schools, to wander the streets or attend other places of worship. God alone can plant His Divine grace in the soul, said the speaker, but many teachers, pastors and others were really grieved when they see so many leaving them and neglecting the public means of grace.

Miss Sarjent, teacher of the second class girls, gave a pleasing

account of her class's attention and testified to the helpfulness of the SUNDAY SCHOOL CATECHISM OF THE M.A.S.B.C.

Miss Sarjent mentioned the difficulty of retaining the elder scholars.

Miss Pannell, who has been a teacher here for thirty-five years, could say that without her Sunday School class she would feel a great loss.

The hymn "Go, labour on" was sung, after which Mr. Pizzey, senior deacon and a former superintendent, gave some recollections of his own work in this school. The unity which prevailed throughout the meeting was remarked by our Pastor in his closing address. Each address given and prayer offered was voluntary, and the hymns sung were chosen at the time by any who wished to do so. After singing "Blest be the tie that binds our hearts in Christian love" the benediction closed a happy gathering.

F. J. H.

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HIGH WYCOMBE.—On Wednesday, March 14th, we were favoured with a lecture on "The Lord's Supper and the Mass," by Mr. Samuel Banks, which proved instructive, and set forth the sinfulness and unscripturalness and the growth of error. The chapel was fairly filled, friends coming from neighbouring churches. A collection was taken on behalf of the Protestant Society. The chair was ably occupied by brother G. Ivcs. A vote of thanks was proposed and seconded by Messrs. Mayo and Scott to the lecturer. Hoping this may be the means in God's hand of staying this great evil.

W. S.

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CLERKENWELL (CHADWELL STREET).—The fortieth anniversary of Mount Zion Sunday-school was held on Lord's-day, February 11th, and Tuesday the 13th. On the 11th, Pastor H. D. Tooke, of Gurney Road, preached morning and evening, and spoke to the children assembled in the chapel in the afternoon. The services were continued on Tuesday, when Pastor H. T. Chilvers, of Ipswich, preached in the afternoon. Most of the friends then present went to the schoolroom and partook of tea, returning afterwards to the chapel for the evening meeting, which commenced at 6.30. Thos. Green,

Esq., of the Surrey Tabernacle, presided, and the report of the last year's work was read by the secretary, Mr. J. G. Mackenzie. Pastors J. Hughes (Richmond) and H. T. Chilvers then delivered inspiring addresses, whilst the Pastor (Mr. E. Mitchell) concluded the meeting in a few appropriate words. The meetings were all well attended, and to many these two occasions were indeed "seasons of refreshing." H. A. J. W.

BECCELES.—On Wednesday, January 31st, the annual tea and meeting was held. A good number gathered in the schoolroom for tea at 6.15. This was followed by a public meeting, presided over by Mr. H. M. Morling, who is supplying the pulpit for a second six months. A *resume* of the year's work was given by the aged church secretary, brother C. Lockwood, and contained some interesting and encouraging features. Though some had been removed by death and in the providence of God away from the town, yet on the other hand ten had been added to the Church by baptism and experience. The financial statement was presented by the treasurer, brother J. Reeve, and showed a balance on the right side of £5 13s., while in addition to that, £35 had just been spent on a new boiler for the heating apparatus, in relaying water pipes to the baptistry and kitchen, and in other necessary repairs, towards which sum £25 had already been raised. The Sunday-school report and balance sheet was also presented by the secretary, brother Burton, and this also recorded a measure of progress, there being a balance in hand of £3. Good addresses were given by the deacons and superintendent. The organist (Mrs. Breeze) arranged an excellent musical programme. A good number of the young people were present, and all felt that the presence of the Master had been realised. In connection with the fund being raised for the provision of a new boiler to the heating apparatus and other necessary repairs, Mrs. Breeze, with the assistance of the choir and friends from other Churches, arranged a musical service, the work chosen being "Esther," which was given on Monday, February 5th. Mr. H.

M. Morling gave connective readings. At the close the choir were entertained to a coffee supper, kindly provided by Miss Pells.

LEYTON (GOLDSMITH ROAD).—The seventh anniversary services of the Sunday School were held on Lord's Day, February 11th. Mr. Wm. Church preached two very encouraging sermons to good congregations—in the morning from the words, "For Thou hast taught me" (Psa. cxix. 102), and in the evening, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves" (Isa. xlix. 9). In the afternoon an interesting address was delivered by Mr. S. W. Wallis, of Maynard-road Chapel, Walthamstow, to the scholars and teachers. On the following Thursday tea was provided for the children, which was followed by a public meeting at 6.45, over which Mr. H. C. Turnpenny presided. A report of the year's work was given by the Secretary, in which he stated that the past year had been one of happiness and prosperity. The girls' senior Bible-class, which was started after the previous anniversary, had been a great success. Not only had it been the means of retaining scholars, but several elderly girls who had left the school had returned and joined the Bible-class; and, furthermore, one of the members of the class had just recently been baptized and joined the Church. Continuing, the Secretary said: "After seven years' toil one has come forward (the first one) and confessed her love for Christ. Seven years for one soul seems a long time, but by the help of God we are willing to serve even another seven for another, but we trust there will be more." During the evening addresses were delivered by Messrs. A. Licence and C. H. Pardoe; recitations were rendered by the scholars, an anthem sung by the teachers, and prizes and medals presented by the chairman. The collections, which were on behalf of the School, were very good. The happy meeting was closed with singing "God be with you till we meet again."—F. S. CHILVERS.

BLAKENHAM.—January 28th was a day set apart for the children, who sang and recited creditably. Our Pastor preached morning and even-

ing. and gave an address at the children's service in the afternoon from the words, "Be not weary in well-doing." The collection was encouraging, and we felt stimulated to go on in our work amongst the young. On February 13th the school children had their winter treat. A free tea was provided and a lantern lecture given, entitled, "The Promised Saviour." Each child received a present.

"God of our fathers, be the God
Of their succeeding race."

—M. A. M.

WHITBURN HALL, LADYWELL.

THE first anniversary services of the formation of the Church were held on January 21st, the morning service being conducted by Mr. F. Stockwell, the evening by Mr. S. Banks, who preached from the words, "Looking unto Jesus."

On the 24th, in the afternoon, there was a sermon by Pastor J. Jarvis, of Greenwich, who conducted formation service, January 25th, 1911; followed by tea, of which nearly fifty people partook.

At the evening meeting Mr. J. Green, of the Surrey Tabernacle, took the chair. The report was read, which contained some encouraging items, the most important being that the membership had been just doubled, and no losses.

Mr. Green spoke of the pleasure it gave him to be there, especially as Mr. F. Stockwell was an old scholar of his, and he hoped the promise contained in Isaiah lii. 21 would be his until God had fulfilled all His purposes concerning him.

Mr. Banks considered it a marvelous thing that the membership should be doubled the first year. It should make them full of gratitude and thanksgiving to God. He spoke on 2 Cor. ii. 14: "Thanks be unto God, who causeth us to triumph." On the first anniversary they could lift up their hearts, and by faith looking forward, could triumph in Christ. He hoped that all who were called to speak in His name in that place would give a clear and certain sound, and that their message should be Yea and Amen, sounded forth in a definite manner. If they looked at themselves they would find plenty to dis-

courage, but "Looking unto Jesus," in Him was victory.

Mr. G. W. Clark said he thought they were in the right place, and doing the right work. The text he had chosen was, "He thanked God and took courage." They now had some Church history—thank God for that. As they looked back on the past twelve months, they had passed many dangers, and still had to pass rocks unseen beneath the ocean, but they had been kept until now and had been honoured by being formed into a Church of Jesus Christ. Others might scorn, but it was a high position and a great honour to be the means of starting a new Cause, and he hoped those that came among them might do so in purity of doctrine; that they might be kept from falsity of character and in love abounding. They were to take courage for the future, for He has said, "I will never forsake thee."

Mr. Thew spoke on two words in Luke ii. 10: "Fear not." God had put before them an open door that no man could shut. 1912 would be much as 1911, but the God who helped them then would still help.

Mr. J. H. Kelk spoke of the least being as dear to God as the greater. They were to ask for God's presence and thank Him for it. They had experienced during the past year the last words of Mark, "Signs following"; and he also referred to Genesis xix. 20: "It is a little one"; but if the Lord turn His hand on the little Church it would become prosperous.

Mr. F. Stockwell took Phil. iv. 19. God had supplied all their needs, but they still needed funds, and they needed the live coal from off the altar, but they still had the promise, "My God shall supply all your need."

Mr. Stockwell, senr., expressed his desire that the people might be blessed and God glorified. They must expect to meet difficulties, but that would drive them to the throne of grace. They had made wonderful progress. All God's great blessings had small beginnings, and he hoped the room might become too small for them.

The meeting closed with prayer and Benediction.

E. C. CHAPMAN.

IPSWICH, BETHESDA.

In spite of the somewhat wintry weather which prevailed in the evening of Wednesday, January 17th, the annual meeting in connection with the Sunday-school was fairly attended. Alderman J. H. Grimwade, J.P., occupied the chair.

Mr. Alfred G. Groves (the secretary), in his report, alluded to the success which had attended this branch of Christian service during the past year, and stated that 45 new scholars had joined the school since January of 1910, which now brought the total scholars up to 449, and if the Senior Men and Women's Bible Classes were included the number would be increased to 600. They had a staff of 40 teachers.

Mr. Geo. E. Daldy, as treasurer, presented the financial statement, from which it appeared that £36 19s. 2½d. had been received, but the expenses totalled £37 5s. 5d., showing an adverse balance of 6s. 2½d. One item in the account attracted the chairman's attention, viz., "Amount in box in lobby, 9d.," which elicited the somewhat jocular remark that the Ipswich poor box did better than that, for 1s. 6d. had been found in that for the year!

Pastor Philip Reynolds, from Zoar Chapel, said he was glad to meet them there that night, first, to thank God for all He had done for them, and, secondly, to congratulate the workers in the school on their successful labours. He ventured to suggest that teaching in most of the Sunday-school classes ought to be largely of learning and repeating verses of Scripture. He was afraid that in many of the schools that had been dropped, but passage after passage and verse after verse often came to his memory in his preaching and in his pulpit which he first learnt in the Sunday-school. Young children needed a Saviour; they believed that conversion was as necessary for them when they reached the age of responsibility as it was for the hoary-headed sinner. When the children became lambs of Christ, then it was the Church's duty to fold them. It was her duty to attend to this, for it was her grand work.

Pastor E. J. Gilchrist, B.A., B.D., from the Presbyterian Church, spoke on the one word "Character," and emphasised to the teachers their

duty as ambassadors in the service of the King, and how essential it was to obtain their messages for delivery from the King Himself.

Pastor Thomas Reynolds, of Waldringfield, had a word of encouragement for the workers in the school, and also said they rejoiced in knowing that one had been sent from their midst to carry the message to the land beyond the seas.

The President (Pastor H. Tydeman Chilvers) also delivered a brief address, reminding the teachers that in their work they had boundless resources. They might come to the end of themselves and doubtless looked upon themselves as utter failures sometimes in their work, but they always could fall back upon the all-sufficiency of God. They could never come to the end of Him.

The chairman in conclusion spoke of the joy he had always had in Sunday-school work. If he were spared to next September he would have completed 50 years of service. To the teachers he urged all to be faithful in their work, and God would then be sure to bless it. In the building of the new chapel he hoped sufficient space would be provided so that boys and girls could go with their parents to the morning service. He did so like to see the children worshipping with the parents on Sundays.

A collection was taken at the close, which amounted to 17s. 3d., and was devoted to the school funds.
G. E. D.

—
ZION, MAYNARD ROAD,
WALTHAMSTOW.

WE have during the past year received many blessings, and it is observed with thankfulness that every branch of good work has been well sustained. The Lord has been mindful of us, and has enabled various ministerial brethren to visit this Cause and declare with no uncertain sound the grand old truths of the Gospel.

The year 1912 was begun with a week of special prayer, and the addresses given by the brethren associated with this Church were very helpful.

On Jan. 8th a special public meeting was held in connection with the Band of Hope, which was attended by a large number of children and

friends. An enjoyable evening was spent, encouraging the superintendent (brother Osborne) and his co-workers.

The usual New Year's social gathering of Church members and friends of the congregation was held on Jan. 18th, over which brother J. Sharpe presided, who was supported by his co-deacons, brethren Wallis and Nash. Short and appropriate addresses were given by several brethren. At the close all felt we had been favoured with another happy season, and could from the heart sing, "Praise God, from Whom all blessings flow."

Interesting Gospel services are held every Thursday afternoon for the benefit of women residing in the district, and this important labour of love is being carried on by the lady members of this Church very successfully; the average attendance each week being 60 to 70 women.

In connection with this Gospel effort a tea was provided on Thursday, Jan. 25th, and about 100 women partook thereof. This was followed by the annual public meeting in the evening. Brother J. Booth kindly presided, who gave a good spiritual address. Our late Pastor (E. Rose), whom all were pleased to see once again on the platform, and also brethren W. Nash and Edgley, gave encouraging addresses upon the blessings to be derived by a knowledge of the Gospel. The chapel was quite full, and the united prayer is that our heavenly Father will be pleased to bring many of these dear women to a saving knowledge of our Lord Jesus Christ.

The annual meeting of the Sunday-school was held on Tuesday evening, Feb. 6th, over which brother Wallis presided. It was ascertained from the report that the school had maintained its flourishing and satisfactory condition. The children's recitations were good, and it was pleasing to see such a large number of prizes distributed. The superintendent (brother S. B. Caplin) has therefore much to encourage him to go forward.

THE WINDING YET UPWARD WAY.

BEAUTIFULLY suggestive are the words which Ezekiel uses to describe the spiral staircase as seen in his vision of the temple. It expresses in a brief but

telling sentence the whole of Christian life and experience—"And there was an enlarging and a winding about still upward (Ezek. xli. 7).

The whole of the human race are travellers, and by nature their trend is not upward, but downward.

Further from God they wander, lower in sin they sink, ever descending, until God by His almighty love stops them in their mad career, changes their course, and sets them in the straight and narrow way, which leads upward and heavenward.

The pilgrims of Zion in their journey to the celestial city find that there is much "winding about." Like the children of Israel when "led about in the wilderness," they find that scenes and circumstances are continually changing. No sooner has one difficulty been overcome but another confronts. One trial is safely passed and others quickly follow in its train. Marah's bitter waters, as well as Elim's shady palms, lie in the route, and all the way is through a trackless waste.

There are no set paths. Each one has to traverse his own particular pathway, and often does he have to stop and ask—

"Is it really leading onward? When the shadows flee away,
Shall I find this path hath brought me
nearer to the perfect day?"

Very mysterious does it seem at times that there should need to be so much winding about; strange there should be so little settled rest and so much intermingling of joy and sorrow, pain and pleasure, trial and triumph, sunshine and shadow—and yet not strange, for it teaches a truth which is too easily forgotten, namely, that "this is not our rest." "Here have we no continuing city, but we seek one to come." The winding about is part of God's all-wise plan, and it teaches lessons which could not be learned in any other way.

One of the chief of these is that the way may wind about and yet be God's way. It is so easy and comes so natural to us to mark out a path for ourselves, and very disappointed we are when something happens which blocks up our way and directs us into an altogether different road, which to us appears so much harder and less promising. We have to learn to lay our wisdom down at His throne and know that "the way of a man is not in himself; it is not in man that walketh to direct his steps."

A second lesson is that of trustfulness. Having learned that the way is chosen by One who knows all the difficulties and is prepared to meet all the trials and dangers that are in it, the soul leans upon Him and commits all into His hands. Mercifully and wisely has the future been hidden from view; light enough for the next step, grace proportioned to the present need

strength equal to every day is granted, and thus the soul is led safely on.

It is a winding way to exercise the Christian graces. Faith has her trial and grows stronger. Hope's vision becomes clearer as she looks away from the things seen to the things which are eternal. Patience is allowed to have her perfect work, and the whole soul is enabled to rest in peace upon the infallible wisdom, the promise and power of Him whose word can never fail.

The way upward was within and not without the temple, and the real path of the Christian is not always where it can be observed by outsiders. Often it is a solitary, shut-in path where "the heart knoweth its own bitterness, and the stranger doth not intermeddle with its joy." Even then there are glimpses of a beauty beyond, for we read not only of the "winding about," but there is "an enlarging." There is no contraction in an experience of vital godliness. Narrow though the lot may seem, there is a continual finding out of new truths and fresh revelations of the mercy and faithfulness of God.

The enlargement, too, is within. The nearer the soul lives to Christ, the more we are favoured to feed upon His Word and draw near to His throne; the more enlarged views we shall have of His person, His character, and His salvation. There will be enlargement of heart, of faith, of knowledge, and a consequent growth in grace.

With all its mystery, with all its uncertainty, the ultimate end of the way is sure, for it is "still upward."

God's time is the right time; His way is always best and safest.

Hence it is our highest wisdom to place our implicit trust in His guidance and with the psalmist to say, "He shall choose our inheritance for us."

"Smooth let it be or rough,
It will be still the best;
Winding or straight it leads
Right onward to Thy rest."

JOHN T. PETERS.

Whittlesea.

Aged Pilgrims' Corner.

THE New Year's tea to the inmates of our Camberwell Home was given by a friend on January 16th. Upwards of 70 pensioners and visitors were present. Mr. Boulden presided over the evening meeting, when addresses were given by Messrs. Dolbey, Sapey, Bumstead, T. Carr, and other friends. Such a gathering does much to hearten our old folk, who are always delighted to see those who take an interest in them.

A new illustrated booklet, entitled "The Evening of Life," for circulation

in letters, &c., has been issued, price 6s. per hundred, or in smaller quantities. Specimen copies will be supplied gratuitously. It is hoped that the publication of this appeal will be the means of substantially increasing the annual subscription list.

How often has the melody of "Home, Sweet Home" floated around us; and with regard to the Society's Homes not a few of their inmates say these words from their hearts. In these dwellings they have sunlit rooms and a bright Christian atmosphere, with such ministries of love and sympathy as the Lady Visitors and others are able to render. The Committee ask for more interest and fellowship in this work for the aged poor of the flock; visits to the Homes would do much to draw friends to their support.

Our collectors have their hearts in their work, hence they are not easily discouraged. One friend in Sussex has again traversed a wide stretch of country and secured, in small sums, no less than £26 10s. "I have been wonderfully favoured in my collection, but I have found some of my journeys very heavy this year. I was out in snow all one day, and other days drenched with rain; but I say sometimes, the worse the weather the more people you find at home. Sometimes, in bright weather, you may call at house after house and find all are out, which is trying when you are miles from home and cannot call again. I expect the brook is nearly dried up this year, but I may send a few more shillings." Many young helpers have sent sums of upwards of £2.

The close of the financial year will occur on the 31st inst., and the Committee will be thankful to all their friends if they can kindly assist in making up the total receipts to a larger sum than last year, having in view the increasing claims upon the Institution.

LEWISHAM (COLLEGE PARK).—On Thursday, January 4th, a social tea, followed by a welcome meeting, was held on the occasion of Mr. W. F. Waller commencing his labours amongst us with a view to accepting the pastorate. He gave an outline of the course he intended, by God's help, to pursue in his work here. Particularly did he emphasize the need for co-operation between minister and people—the latter to rise to their privileges by regularly attending the services and continued prayer that the Holy Spirit's power may accompany the ministrations of His servant. Following this address, the deacons on behalf of the Church and congregation welcomed our brother. On Sunday (January 21st) and Tuesday (the 23rd) the thirtieth

anniversary services of the formation of the school were celebrated. Mr. Waller conducted the three services. At the morning service there was suggested to them the forming of a Sunday morning worship league, Mr. Waller promising to give an address every Sunday morning. On Tuesday, at 5 p.m., the annual tea to scholars and their parents was given. Mr. S. Hutchinson gave an address on "The boys grew." Pastor H. J. Galley gave some interesting points in connection with the rivers Jordan and Nile and the brook Cherith.

Gone Home.

WALTER COLLINS.

The Lord has visited us as a Church at Waldringfield in taking to his eternal rest our brother Walter Collins, of Trimley.

On December 13th our brother received the home-call. On Sunday, the 17th, Pastor Reynolds committed his mortal remains to their last resting-place amid a large number of sorrowing relatives and friends.

Our brother was a great lover of free and sovereign grace; and a godly, quiet and consistent member of the above Church for upwards of thirty-five years. Although not privileged to meet with us very often by reason of distance, we miss his visits for his fervent petitions at a throne of grace for the welfare of Zion.

May God sustain and bless the children, and may their father's God be their God.
A. L. B.

MRS. PARDOE (of Chadwell Street, E.C.)

Mary Ann Pardoe was born at Biggleswade, Beds, September 26, 1845. She came with her parents to London when about seven years of age, and was a scholar in the Sunday-school when it was held in the gallery of Mount Zion Chapel, Chadwell-street, continuing to attend the ministry of the late beloved John Hazelton as she grew up. I became acquainted with her many years ago when, as a young girl, I was often welcomed as a guest at her father's house on Sundays, and we walked and talked together about the sermons we heard. She knew my exercises of mind about joining the Church and made me her confidante, freely opening her mind to me concerning her hopes, desires and fears; and when at the age of 17½ I felt constrained to apply for membership, she longed to share the same privilege, though more than a year elapsed before I received the long-desired request to meet her one Monday evening and take her in to see Mr. Hazelton as a candidate for baptism.

She was received into fellowship in

April, 1869, and was afterwards for several years a teacher in the re-constituted Sunday-school held for many years in the old room in St. John Street Road, Clerkenwell. Our friendship continued warm and constant, while many a happy evening was spent together "speaking to each other in psalms and hymns and spiritual songs," realising Jesus with us. But her health became impaired, and she could hardly ever sing or bear to hear music or singing on account of a nervous affection, which prevented her attendance at public worship for months and even years together, causing much sadness to herself and those around her and casting a more or less gloomy shadow upon her subsequent life, both in a natural and spiritual sense. How precious under such circumstances is the reflection that "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame: He remembereth that we are dust," which gracious assurance was exemplified in her experience, to some extent at least, as she obtained a merciful measure of relief during the summer of last year, enabling her to come to chapel several times, and listen to the preaching of our dear Pastor, Mr. Mitchell, whom she very highly esteemed.

Her last illness was short, and the end came suddenly and unexpectedly. She passed away very peacefully—in her husband's arms and their dear "Nellie" close by—on Friday morning, January 26th, between 6 and 7 a.m.

The interment took place at Finobley the following Wednesday, preceded by a short service held at the house, and attended by several of her old friends, our Pastor officiating, and on the next Sunday (February 4th, 1912) preaching a funeral discourse from Mark iv. 35, "Let us pass over to the other side."

May the relatives left behind, and all of us, realise His presence with us now, and when we are called to leave this mortal scene may we each "pass over" with Jesus to "the other side." Amen.

H. S. LAWRENCE.

ELIZA HALL.

Our brother A. B. Hall writes:—"My mother entered her heavenly home on February 9th and was buried at Manor Park on the 14th. She was a very gracious woman. To the last she retained all her faculties. Her illness was very brief. She felt and enjoyed the Lord's presence as she bade her loved ones good-bye, and prayed most fervently for her children, grandchildren and great-grandchildren; and then entered the rest that remaineth for the people of God. She was known to a number of friends in Camberwell, Bethnal Green, and Bow.

April Fools.

BY JOHN HOPEFUL.

THE disposition to make others look ridiculous is so common that most of us have been guilty of playing tricks upon unsuspecting persons, which warranted us in calling them April fools. If ill-natured jesting is avoided, no great harm comes of it, and people who are simple enough to fall into traps must not mind being laughed at. One rule only should be remembered—

“As you'd have others do to you,
Let it by you be done;
But mischief is not merriment,
And folly is not fun.”

There are, however, other than April fools, as the Word of God very plainly declares: “He that uttereth slander is a fool,” although he may congratulate himself on the clever and caustic way in which he holds his neighbour up to ridicule. People who “make a mock of sin” are fools, although they may be proud of their ability to utter witticisms at the expense of goodness and purity. Men who let anger “rest in their bosoms” are fools, although they may conceive that they are standing on their dignity and indulging in proper self-respect. Young folks who are too extensive to give heed to the salutary advice of their parents are no better, for he is a “fool who despiseth his father's instruction.” “Meddlers in other men's concerns” are fools; so are conceited persons, whose “ways are right in their own eyes”; so are those empty chatterboxes whose “voices are known by the multitude of words.” These are not merely *our* opinions. Indeed, we shrink from employing the epithet altogether; but God has caused these things to be written for our instruction, and we do well to heed them. If we take the Bible as our guide, we need not go far to find fools on the 1st of April, or, alas! all the year round.

Remember that all folly leads to confusion. Sin and sorrow may be parted for a time, but they never can be severed. There is a rod for every fool's back.

“Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all.”

Woe awaits wickedness in high or low.

Other fools are mentioned in the Bible. “The fool hath said in his heart—‘no God.’” Atheists are much complimented nowadays. They are supposed to be immensely intelligent. Their arguments are for the most part only the skins of long-slain objections to revelation stuck up and stuffed. Their witty sneers are generally excuses for sin; yet somehow it is thought to be clever to be

sceptical and wise to deny the existence of God. The plain-speaking Bible does not so deal with such persons. It strips them of their sham dignity and calls them by the significant word which forms the title of this paper. He that *in heart* says there is no God—he who puts God out of his calculations and lives as if God were not—is the worst of fools.

God is once represented as Himself calling a man by this solemn word—"Thou fool, this night shall thy soul be required of thee" (Luke xii. 20). Wherein, then, did his folly consist? Mainly in this—he thought that his soul could be fed with what can be put into a barn: "I will say to my soul, Eat and be merry." Such fools abound still. All their toil is to gain what may be put into boxes, bags, barns, or banks. O, poor use of this short life! What must the end be when the night comes, in which their souls shall be required of them? The Bible asks one question which no man hath yet answered: "What shall it profit a man if he gain the whole world and lose his own soul?"

All men by nature are fools, but grace makes them wise unto salvation. The beginning of wisdom is to know our folly. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." One of the Holy Spirit's earliest lessons is to teach us to lay all our fancied wisdom at the foot of the cross. God knows our foolishness, and Christ, His greatest gift, is made not only righteousness, sanctification, and redemption, but also *Wisdom* to all His people. Though I was born a fool, I shall not die one if Christ is mine. "If any man lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not." Thus, then, while "he that trusteth in his own heart is a fool," he is wise who by faith commits his guilty, sin-stained soul to Christ. May God enable us to put ourselves under the covert of the blood of Jesus and wait at His feet.

Christians are often laughed at by the world. Ridicule is one of Satan's weapons, but bear in mind that the salvation of the soul is not a laughing matter. Eternity is no trifling concern; and if geese gabble or dogs bark as we travel onward to heaven, let us be earnest and undaunted.

Men may think us fools for our religion, but the day is coming when the truth will be known. Meanwhile we cling in our weakness to our precious Saviour; and though we are "learners still, uncertain, weak, and apt to slide," we try to pray—

"Gracious God, Thy children keep;
Jesus, guide Thy silly sheep;
Fix, oh! fix our fickle souls;
Lord, direct us; we are fools."

These words may meet the eyes of some whose sins are a burden, and whose foolishness weighs heavily upon their souls. Friends, bring your folly to Jesus. Fools though you may feel you are, He still says, "Him that cometh unto Me I will in no wise cast out."

CAUTIONS AND COUNSELS.

The President's Inaugural Address at the Forty-first Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 12th, 1912.

BY PASTOR R. MUTIMER.

BELOVED BRETHREN, DELEGATES, MEMBERS, AND FRIENDS OF OUR CHURCHES,—By your kindness I am again called to occupy the position of President of our Association. I am grateful for the esteem and confidence in me which you have thus expressed. The Lord grant me wisdom and grace to serve to His glory and our mutual benefit.

It is not my intention this evening to take you through what are known as the "five points," though that might be to our edification; but my mind has been led to a practical subject, which may be well expressed in one word, which we shall take as our motto—the word "WATCHFULNESS." When I was a child I used to derive much pleasure from the scientific toy known as a "kaleidoscope." That recollection suggests the way in which I would use the motto I have adopted. The times in which our lot is cast are to the spiritually-minded sad, serious, and perilous. The world is increasingly presenting the most subtle allurements to draw unrestrained hearts and unguarded spirits into unlawful places, with the result that there is a sad mixing of the world and the Church instead of a clear separation between them. These things, with many others not now mentioned, call for "*wakefulness*," which is essential to "*watchfulness*." It behoves us to be on guard against these departures, to stand on our "watch-towers," to take heed to the exhortations and warnings which God has given us in His Word to guide our feet, protect our hearts, keep our lips, turn our eyes and deliver our hands from the temptations, dangers, vanities and snares that lie so thick around us. Mark well the frequent repetition of such words as "Take heed," "Beware," "Look not," "Be not," "Come not," "Go not," "Watch and pray."

Now, if God has so thickly studded His Word with these cautions, are we not bound to attentively observe what He has enjoined on us for our safety? We may liken them to the warnings we so often see in things pertaining to this life, such as "Keep this gate shut," "Beware of the train," "Persons are requested not to cross the line, but go over the bridge." So God in His Word has placed "caution boards" for our preservation. Is it not from disregarding these divine warnings that we frequently fall into unhappy errors? Do we not thus bring sorrow into our own souls and trouble to others connected with us? Alas! how indifferent we are in these matters, yet how important they are! Let us call to mind the dangers to which we are exposed—a slippery pathway; an ever-watchful adversary; numerous pitfalls into which many have fallen to their great hurt and damage; our own weakness, that we cannot keep, guide or protect ourselves. How many and strong are the reasons to urge us to keep diligent watch over our hearts and ways.

Again, in connection with *the preaching of the Gospel*, let us stand as sentinels, watching that the standard be not lowered, determined not only to have it in our hearts, but to hold it forth in all its branches, with every power God has bestowed upon us. We have a glorious Gospel, and are not ashamed of it; we love it, and know that it is "the power of God unto salvation to every one that believeth." True it is that man's total ruin forms the dark background on which salvation shines forth. But that would remain a sad fact if there were no Gospel, and the Gospel alone contains the remedy for that ruin. At Calvary we behold God's provided Ransom and our Redeemer, in the garden, with its empty tomb, our *risen* Lord, on the mount our ascending Christ, and in heaven our Representative; Forerunner; High Priest; and Intercessor. With Miss Steele we sing—

"He lives—the great Redeemer lives;
What joy the blest assurance gives."

His perpetual presence *there* declares our eternal salvation; His resurrection says, "We *may* preach," but His exaltation says, "We *MUST* preach." We obey His divine command.

Preaching and prayer are God's chosen weapons. Men may ridicule them and say they are unlikely means. This does not alter the fact that God in His sovereignty has appointed them for, and blesses them to, the ingathering of souls. I have not read in "the Book" that the disciples went forth lecturing, or band-playing, or amusement providing. They went forth preaching and praying, and the Lord did great things through and with them. Are Churches losing faith in the Lord? If so, it naturally follows that they will have no confidence in His appointed instruments. It has been said that "to-day the Church is not staking her all upon spiritual weapons. Gymnastics take the place of the prayer-meeting, concerts the place of testimony, laughter the place of praise, and the spirit of the age the place of the Holy Ghost. The Church is bowing the knee to amusements and calling upon the modern Baal to send fire upon his altar. Pricking of the heart is being changed for tickling of the ear. If the people laugh and are pleased, what more can we desire?" Sincerely do I hope that this does not apply to any one Church in this Association. Be it ours to attend to the commission given us from our Lord's own lips. When He bids us to amuse the people, it will be time to begin. Meanwhile we will go on using only the ordained weapons, believing that our risen and reigning Lord will work through those whom He sends and confirm His own Word with signs following. Watch, then, that these threatened weapons are not removed nor put on one side.

Another matter which we need carefully to watch is the *state of religion in our own souls*. There is no need for me to exhort you to watch over the welfare of your bodies; that would be superfluous. We know right well how carefully they are tended. A trifling cold is at once noticed. And should there be a small cloud threatening a shower on Sunday morning the seat in the Sanctuary is unoccu-

ped, as there would be the risk of increasing the cold. But the argument does not hold on the Monday morning; an extra muffler then suffices, as there must be no vacant place at business. The Apostle John could say of *one* man that he wished his body were as healthy as his soul was. With most of us the reverse would be the more appropriate expression. Would that our spiritual health, or our anxiety concerning it, were on a par with our bodily vitality and our concern to preserve it.

The Church in the Canticles complains, "They made me the keeper of the vineyards, but my own vineyard have I not kept." Have we to make this confession? How sad! Can there be anything more important for us than our spiritual health and growth in grace? Alas, how many we have known to whom it might be said, "Ye did run well; who did hinder you?" Should enquiry be made, or explanation sought, the blame is generally cast upon the ministry. "The pastor does not preach as he formerly did." And so their experience is described in the words of the well-known hymn—

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

Would not the description gain in accuracy if the word "*blessedness*" were removed, and our motto, "*watchfulness*," inserted? Then it would read—

"Where is the watchfulness I knew
When first I saw the Lord?"

In the lack of watchfulness we think we find the cause. The closet, the prayer-meeting and the pew might also ask a question—"Where is the man I used to know intimately?" Is it not the case that one after another the means of grace have been neglected, until the soul has been brought into such a state of leanness that it would almost require a specially constructed microscope to find your religion? Let me indicate *some things to be watched against*. Watch against coldness and indifference creeping over your soul. Be on your guard against any unholy alliance with the world. Anything of this kind will deaden your spirit before God in prayer. Take heed that your *besetting* sins do not become your *indulged* sins. "Watch and pray that ye enter not into temptation." Beware lest there be some evil thing the Word forbids cherished in your hearts; lest there be any evil thing fostered that the Word prohibits; lest there be some rival admitted to Christ's rightful throne; lest there be any estrangement from your Lord, His Word, His people, His cause. Listen to His voice: "What I say unto you I say unto all, *Watch!*"

I turn to another of God's caution boards—"Beware of godless imitation." This board you can find in Deut. xii. 30. The inscription runs thus:—"Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did

these nations serve their gods? even so will I do likewise." God saw that there was danger of the Israelites saying, even concerning the sinners they had dispossessed, How did they serve their gods? As they did so will we do. This warning is necessary. Our lives are not to be regulated by the world's practices, nor our actions warranted by the world's standard. The last verse of the chapter from which our quotation was taken reads: "Whatsoever the Lord hath commanded thee that shalt thou do." God's Word and not the world's practices must be the rule of our lives. This applies to commercial life. There are not a few things done in business which it is impossible to square with the Word of God. But in order to quiet an uneasy conscience the excuse is made, "Well, you know, it is general in the trade." Yes, and the excuse given is equivalent to the Jews saying, "As the heathen served their god, so also will we."

Believer, what have you to do with what is general in the trade? Your Christianity must be brought into your business, and if your business is such that this cannot be done you have reason to ask yourself whether you have any right to membership in the Church of God. One good brother has predicted that "there would be a revolution in the conduct of the business if the pages of the ledger were made to correspond with the pages of the Bible." What an upset there would be on the Stock Exchange, in our brokers' offices, in many business houses, if all the professing Christians in London were to bring their transactions right up to what the Lord has commanded, and not try to salve their consciences by saying, "As the public does so will we." If we are the Lord's His Word should be the rule of our lives, and not the world's practice. Is not the divine caution needed on this matter?

Another turn of the kaleidoscope; this time *the things that more concern our Church life*, our religious privileges, and the position where God has placed us to serve Him. Watch against any under-current or carnal inclination which may tend to move you from so safe and honoured position. Not a few have closed their eyes to the caution board with its divine warning, taken their own course, disregarded spiritual privileges, and, like Jonah, paid their own fare, acting contrary to the divine command. The Bible does not lack examples of professors putting worldly advantages before spiritual privileges, with the sad results of their conduct. One or two of these we cite.

Our first case shall be that of Elimelech. He left the land of promise because there was a famine there, but he *died* in the land of plenty. We follow with the case of Lot. He chose worldly advantage. We read that "he lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere." It is probable that, if he thought at all of the question of religion, or the hazard of evil associations to himself or his children, he discovered a number of plausible arguments to soothe his conscience, and justify his choice. One very common with present-day Christian Lots is—they are going among worldlings in order to do them good. The wickedness prevailing where they are going

points out the very spot for them to go and set a good example. Were this genuine and their real motive it might be well. But the man who enters into a den of wickedness for the sake of worldly profit is not likely to make a very successful missionary ; his self-seeking is sure to peep out in all his actions. He may speak a great deal about another world, but if his conduct shows him to be bent on making the most of this, it were better for him to remain silent. The record of Lot shows that when he was compelled to flee from Sodom, he could not bring out with him a single convert nor a solitary religious friend. Alas, how many Christians are willing to run great risks to their soul's welfare for a little comfort to their bodies. They seem to forget that there is a "life that is more than meat." The place of spiritual privilege and the sphere of approved labour is left, for the sake of a little seeming worldly advantage, to go where religious privileges are not to be found. We shall do well to mark that Lot did not at first go into Sodom, he only pitched his tent *toward* Sodom ; his conscience probably would not allow him to go at once into the midst of the abominations of that hell upon earth. He settled, however, in its neighbourhood, probably with a firm resolution never to do such an unwise thing as to take his young family into that sink of all corruption. Doubtless he proposed to go to the city for commercial purposes, but resolved to form no friendship or alliances with its guilty inhabitants. He only pitched his tent *toward* Sodom at first, but we soon read of him as being in the city—a spot that Jehovah at length could no longer bear to see upon the face of the earth, and so with a fiery hand wiped it from its surface. But He delivered Lot, who was a good man in the essential features of his character, and stands as a miracle of sovereign, saving mercy, and an illustration of the words : "Is not this a brand plucked out of the fire?" and a blessed exhibition of Jehovah's immutable love. If there is a beacon in the Scriptures against worldliness surely it is Lot's life. He made worldly prosperity his aim, and miserably failed to gain it. He left Sodom far poorer than he entered it. All his wealth perished in its destruction. Lot's career is but an ancient version of a modern story, or perhaps I should say, his mistake is being repeated to-day in spite of the warning his case affords. How many to-day are pitching their tents toward the world. Not a few Christians appear to be careless as to the moral influences to which they expose themselves and their families. Do they guard their children with sufficient jealousy from unnecessary contact with the pollutions of the world? Are they as scrupulous as they should be in their choice of spheres of life and employment for their sons and daughters? Is not the desire to be worldly prosperous too often paramount, and spiritual considerations relegated to a secondary position? Does not the burning desire to get on in the world, even though it be at the hazard of spiritual interests, swallow up all right consideration? It fills one with dismay when those who profess to regard Gospel principles as all-important subordinate them to almost every other thing in life. Educational accomplishments,

choice of pursuits, friendships and alliances, are discussed and fixed without asking, are these things in harmony with the truths I profess to hold most dear, and for which our ancestors laid down their lives rather than deny them? May I further inquire whether Christians are as careful as they should be with respect to the amusement in which they indulge, and in which they permit their families to indulge? Are theatres, music-halls, and picture-palaces fit places for Christians? Is the miracle performance—a piece of sheer idolatry—a proper thing to countenance? Are not indulgences in these kind of things pernicious? Is it not pitching one's tent far too near the Sodom of this world? Parents who allow such practices in their children have small cause to be surprised when their children forsake our Churches. If they lead them to the mouth of the pit can they wonder if they fall therein?

Lot did not err in the dark, but went against the light, and this increased the enormity of his offence. So with many to-day; they know the folly and danger of the course they pursue. The Word of God is plain, the warning on the caution-board is explicit. *Listen*—"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world." Again, "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." The professor who, in the face of these warnings, will pitch his tent towards Sodom sins against the light, and is very likely soon to be found fixed in Sodom.

I am quite prepared to hear it said by some that all this ado about worldliness is quite unnecessary in our Association. Well, none will be more grateful than the author of this paper to know that these warnings are not needed. But it becomes questionable whether they are not required when one so often hears questions concerning places of mere amusement after this order: "You do not think there can be any harm in going, do you?" "Do you not think it must be very instructive?" and many others. These things indicate a hankering after the flesh-pots of Egypt, show the tent leaning towards Sodom, and necessitate our action. Prompted by heart-love we use our motto as a flashlight of warning, and shout, "*Beware, take heed, watch against wordliness and godless imitation.*" Should there be any among us entangled as Lot was, the Lord in His mercy bring them out and bring them back. It may be they will have to use Naomi's honest confession: "The Almighty hath dealt very bitterly with me. *I went out full, and the Lord hath brought me home again empty.*" Blessed be God, when He brings wanderers home again empty, it is to fill them, and restore their former privileges. If there be those who have, like Naomi, forfeited their privileges, they have not forfeited their right to return. May such hear the Lord saying, "Return unto thy rest." The last turn of our kaleidoscope brings our motto to bear upon *labourers in the vineyard*. Christian

workers are all builders. The foundation is laid, which is Jesus Christ. But here is the notice board with its caution: "Let every man *take heed* how he buildeth thereupon" (1 Cor. iii. 10). How are we building? What is the character of the structure we are raising? We may build rapidly, and people marvel at our apparent success; we may build showily, attract much attention, and our work be greatly admired, but will it stand the fire which is to try every man's work? When the testing comes, when the real character of our work is made manifest, unless we have used right materials our work will be destroyed. Thus is the conclusion described: "Now, if any man build upon this foundation—gold, silver, precious stones, wood, hay, stubble—every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire" (1 Cor. iii. 12—15). Oh, dear friends and fellow-labourers, school teachers, seek to use the best materials, which is the abiding Word of God, for there is nothing like it. Let the Bible be your text-book, your class-book, your pocket-book. Remember what our Lord and Master has said, "Heaven and earth shall pass away, but *My word* shall not pass away." Let us seek so to build that "we shall not be ashamed at His coming."

And now, in conclusion, let me apply my motto inclusively. Oh, ye professing children of God, ye members of Churches, all ye who bear office—pastors and deacons—ye teachers in our Sabbath schools, ye tract distributors, ye preachers that carry the Word here and there, ye heads of families, fathers and mothers, ye sons and daughters, ye masters and mistresses—yea, all of you, whatever your position in life may be—remember what our Lord says to one He says to all—WATCH.

May He find us in this attitude when He comes—watching as servants who are looking out for their Lord.

WELCOME WORDS TO THE WEARY.

BY PASTOR W. S. BAKER, STAINES.

"The Lord hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary" (*Authorised Version*). "The tongue of them that are taught, that I should know how to sustain by words him that is weary" (*Revised Version*).—Isaiah l. 4.

HERE the Master is speaking through His servant. This is inspiration in perfection, when the servant is so completely lost sight of, and that the Master only is heard.

Several times our Lord, speaking as the Sent One of Jehovah, testified that the words which He spake were not His own, but the Father's (*vide* John xi. 49). His were, therefore, emphatically Divine words. They originated with God the Father, though

uttered by God the Son; and the gracious purpose for which the divine gift thus bestowed was His wondrous ability to speak a word in season to him that is weary.

To what a number has the word of our Saviour thus been spoken. To the weary through sin, He spoke pardon and peace. To those weary through bodily suffering and infirmity, He spoke timely words, healing their diseases and thus renewed their strength. To the weary because of bereavement and sorrow, His word brought solace, as when He said to Martha, "Thy brother shall rise again."

All His words were "in season," but, perhaps, none were more so than those he addressed to His beloved disciples, when, indeed, He spoke as none had previously spoken, and the words He then uttered will abide as an unfailing source of comfort to His people until they reach the Father's house above.

Four times in this discourse our Lord said "These things have I spoken unto you," and we may be sure that such repetitions were for a wise purpose.

1. "These things have I spoken unto you, being yet present with you" (John xiv. 25)—a word in season to him that is weary *because of loneliness*.

Our Lord had told the disciples that He was about to leave them, and because of this, sorrow had filled their hearts. He then promised that He would come again, and receive them into an eternal habitation, which He would prepare for them. Also, that the Holy Spirit should come and "abide with them for ever." Their companionship with Jesus had not been uninterrupted. There had been occasions when they needed Him and He was not with them, but the promised fellowship of the Holy Spirit was to be abiding. Christ further assured them of His unchanging love, and of manifestations of Himself to them. The disciples feared to be left alone, so He thus comforted their hearts.

We, too, frequently meet with those whose path is a solitary one. They are weary, for the way is rough and long. Few perhaps are left of those that started with them. For such this word is surely intended. Heaven is far off. Its hallowed companionship will be unknown till the end of life's pilgrimage. Our Lord, however, prepares a place and the welcome for all His blood-bought people. And the Holy Ghost is with them now, to bring to their remembrance His gracious promise and divine assurances, and thus cheers their lonely hearts, as amidst "the multitude of their thoughts within them" Divine comforts "delight their souls."

2. He again addressed "a word in season" to those that are weary *through life's multiform trials*. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full" (John xv. 11).

The apostles were far from joyful at that moment. Their Lord was about to leave them, and one of them was on the point of betraying Him. He therefore spoke these words, "That His joy might remain in them." His joy—I speak of His humanity—was

not dependent upon outward circumstances. It arose from His union with the Father. He ordinarily manifested His joy when speaking to the Father; as we read that in "that hour He rejoiced in spirit and said, Father, I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." If the believer's joy is to be full, he must look somewhere else than to his surroundings; he must look to these words of his Saviour, "Abide in Me, and I in you." His is a fountain of joy that is unaffected by adversity or prosperity. Joy springs from Christ, and is felt by believers, as He abides in them, and they in Him, whereby also they have power in prayer, and bring forth fruit to the glory of God.

3. "These things have I spoken unto you that ye should not be offended," which constitutes a word in season to him that is *weary because of unbelief*.

The Master thus makes it plain to the apostles that they will not "be carried to the skies on flowery beds of ease."

They are made to understand that they must "fight to win the prize," and "sail through bloody seas." The world will hate them, and put them out of the synagogue, and think to do God service by killing them. So seasonable was this word to them, that in after days when these very things came upon them they were by no means offended, but rather rejoiced that they were counted worthy to suffer shame for His name.

This saying of Christ has a message for us to-day. We are not promised ease. We are certainly promised grace and strength sufficient for our days, but are warned that there will be manifold temptations which will cause heaviness of heart; faith will be tried with fire; some will be called to pass through waters and walk through fires. But when we have any such experience, unbelief oftentimes has an easy victory over us. Here is our gracious Lord's "word in season"; He warns us beforehand that these things will be, therefore He must know all about them. And can we not find comfort in His knowledge of us and of our ways? Let us not be offended, let us not stumble through unbelief; we shall lose nothing in the fire but dross, and when gold is refined it can better reflect the Refiner's image.

4. "These words have I spoken unto you that in Me ye might have peace" (John xvi. 33)—a word in season to him that is weary in the conflict, and it ends this matchless discourse. "Let not your heart be troubled" is the opening word; "In Me ye shall have peace" is the concluding word, and all that lies between these seasonable utterances is designed to banish unbelief and to strengthen faith.

"Peace" is a heavenly word. It has not been known in this world in its fullest meaning since sin entered. We must not look for peace here; "in the world ye shall have tribulation," and we cannot find it within, for there the "flesh lusteth against the spirit and the spirit against the flesh." But "in Me ye shall have peace." We have peace in Him because He purchased it; "the chastisement

of our peace was upon Him"; and we have peace in Him because He has prayed for it. After this discourse our Lord offered prayer for His people, and it is because He is our Mediator, having sealed our pardon with His blood, and bears our names upon His breast before the throne of God, that the peace of God which passes all understanding keeps our hearts and minds in Him.

OUT OF THE SHADOWS.

"Come ye yourselves apart."—Mark vi. 31.

"I would commune with Thee from day to day,
With heart intent on what Thou hast to say ;

Since Thou art willing, Lord, to condescend
To be my intimate, familiar Friend,
O let me to the great occasion rise,
And count Thy friendship life's most glorious prize."

It was *only a prayer-meeting!* But somehow our feet were led there. Crossing the threshold of the "outer" and the "inner" court of the sanctuary, a good brother, engaged in earnest, incisive prayer to the great Master of assemblies, let fall this simple, pregnant sentence: "Lord, Thou hast *spoilt* us for the world; the world does not want us; *but we do want more communion with Thee.*" The expression vibrated a chord in our heart and rested as dew on our mind, and we felt that, under the soft impulse of the Lord, the Spirit, he voiced one of the greatest needs of present-day individual spiritual life, *i.e.*, "*more fellowship and closer intimacy with the Master.*"

It is not our design to criticise prayer. All *true* prayer is beyond mortal laudation or censure. It belongs not to earth; it is Divine property. But as this lowly heart-breathing led us out powerfully in holy contemplation, may we ask you, fellow-traveller, to examine with us this wondrous theme and glorious *privilege?*

With all of us there is a conscious predilection to "tarry" at the foot of the mount, amid the shadows and the dank atmosphere of a corroding world, whilst before us is a "spot of cloudless sunlight—the lofty eminence of holy communion with Him "who loved us and gave Himself for us," and "Who still waits to be gracious" (Isa. xxx. 18).

We have forgetful hearts, which need quickened memories. We *know*, yet full often we fail to remember, that to this spot we have the *right to go*, for He is *altogether ours*, and we *may go*, equipped with Divine credentials and power, to see the face of the King.

Communion! How blissful the word! What holy memories it revives in the soul! What precious recollections it recalls of seasons when our very souls were lifted out of *earthiness* into heavenly felicity—when from conscious fellowship with the Beloved we have descended the mount, meted in spirit, and endued with fresh might to combat the world's wiles and *illusions*. *Alone* with the King, as we have caught the vision of His face, we have come

forth, exchanging the spirit of heaviness for the garment of praise, sighs for songs, sorrows for joys, ineptness for fitness and strength. Then we have learnt anew there is no *cordial* for the soul like communion with our God.

"The sweetest moments this side of glory," says the immortal Toplady, "are when the soul appears in the presence of God, and is absorbed in the sight of Christ, and the love of the Spirit—when we feel the presence of Deity and silently wait on Him at the foot of the cross with weeping eyes, melting affections, and bleeding hearts."

"Oh! this is life. Oh! this is joy, my God, to find Thee so;
Thy face to see, Thy voice to hear, and all Thy love to know."

What is communion? Is it supplication and prayer? Yes, it embodies both; but it is in advance of them. It is holy intimacy, lowly, child-like familiarity, heart-to-heart intercourse, the fellowship of spirit with spirit, the sense of blessed rest and joyous freedom that results from a soul-apprehension that we are *fully known*, and altogether *understood*, and having no fear of being misunderstood, or of failure to obtain Divine *sympathy*. How illuminating are the words of the Holy Spirit anent this great privilege! He speaks of it as *abiding before God* (Psa. lxi. 7); *under the shadow of the Almighty* (Psa. xci. 1); *in the light* (1 John ii. 10); *in the love of Jesus* (John xv. 4—10); as *the branch in the Vine* (John xv. 4, 5)—the glorious emblem of association, constant nourishing, calm security, and uplifting trust. Nor will we stay here. It is further defined as *drawing near* (Psa. lxxiii. 28); *entering into the holiest* (Heb. x. 19); *fellowship* (1 Cor. i. 9; 1 John i. 3).

It is in the secret place of communion that many of life's intricacies and mysteries are *unravelled* and feverish questionings *silenced*. We learn the purpose of those sable experiences that we may be led into *obedience*; we see the wherefore of our cross that we may know the Master's power to inspire and sustain; we discover the reason of the dispensation beneath which we lay chastened and troubled that we may henceforth arise to give forth sweet *aroma* for the help and refreshing of others.

Intimacy with Christ was the chief training of the early disciples. He ordained twelve "that *they should be with Him*, that He might send them forth to preach" (Mark iii. 14). How their intercourse with Him told on their living and preaching! In a few words the Apostle Peter gives us the glorious impress made on *his heart* by the fellowship of years (Acts x. 38, 39).

The subject leads us into a vast field of holy thoughts. May we, fellow-pilgrim, pencil out four?

I.—COMMUNION WITH GOD GILDS THE GLORY OF HEAVEN ON OUR SOULS.

We never leave His presence as we enter it. His very person is aromatic. "His lips are like lilies, dropping sweet-smelling myrrh" (Song v. 13). Says the saintly Rutherford: "Through communion with Christ, He becomes a new Christ to *me* every day." How true it is—he that is most with the Master will be

most like Him; and how plainly they prove it who are much *with* Him! Where'er they go there is a fragrance—a nameless something—detected about them which they bring from contact with Him. The world feels its influence, it detects the heavenly overlay, and ofttimes is either disquieted or attracted by it. It was this which drew the desiring multitudes after Him when on earth. We are all, at the best, but *rough* copies of what we shall be hereafter. Here He moulds and fashions us, but much shall be *wrought* in His presence.

“Take Thou my hand and lead me, Lord, as I go;
 Into Thy perfect image cause *me* to grow;
 Still in Thine own pavilion shelter Thou *me*;
 Keep *me*, O Saviour, keep *me*, close—close to *Thee*.”

II.—COMMUNION WITH GOD GIVES US A CLEAR PERCEPTION OF THE LINE OF DEMARCATION BETWEEN THE CHURCH AND THE WORLD.

On all sides we hear the constant plaint, The world is *in* the professing Church, and the Church is *as* the world. By men the broad, heavy line of demarcation has been lessened, but the Church's interests are not enhanced by it. May it not be said of many, they are so thoroughly in *touch* with the world, there is hardly any distinguishment apart from an outward profession? But what does the stern fact enforce? We all need a clearer vision, which vision becomes ours in His holy presence. How spiritually enlightening is that simple word *apart*! It was *apart* He was transfigured before the disciples. In Matt. xiii. we discover it was *apart* that He *opened* up to them the *mysteries* of His kingdom. It was *apart* that He displayed His resurrection glory. And so it ever must be. *Apert* we shall learn *anew* that the Church, though *in* the world, is not *of* it.

The professing Church is rapidly waning in power, because it is losing its position. The great remedy for this evil is in the fresh outpouring of the Spirit of God on the *life*, alluring to closer fellowship with the Master. The Church must cease in her compromise with the world. She must be drawn back into the purity and divinity of her mission, and that implies one thing—*separation* (2 Cor. vi. 17, 18).

III.—COMMUNION WITH GOD ENDOWS US WITH INCREASED POWER IN SERVICE.

All *true* religion is aspirative. Who among us has not that “hidden fire”—a yearning for *more power* in service and more fruitage to holy efforts? Are we living too much in public, too much before men, too little in *private* before God? We may be absorbed in a round of conferences, meetings, services, anniversaries (not that we would belittle their value), and the soul consequently little bathed by the “dews of Hermon,” in the beatific presence of the glorified Master. Service is both a *conflict* and a *combat*, and we need constant enrichment as we enter upon it. We live in a day of tremendous rush. Work—work throngs and presses upon us. But there are moments when it is absolutely necessary to say, *Stand back*,

and give the soul a chance. Wait *before* and *upon* the Lord, that the inward man may be *renewed*.

How blessedly the Holy Ghost lifts the veil from off David's secret life. "*He went in and sat before the Lord*" (2 Sam. vii. 18). What reverent composure! What holy familiarity! We see at a glance the habit of the pilgrim singer. It is not the act of one who pays occasional visits to Court, but one much in the Royal presence. From this *presence* he went forth to conflict, endued with renewed power, and a soul-assurance—he *must conquer*. Dear reader of these fugitive lines, are you cast down by reason of lessened spiritual power, by reason of having a very clear vision of the multifarious evils of the day? Fellowship brings us out of this shadow. In the presence of the Master we are "lifted up" and new power streams into the soul.

IV.—COMMUNION WITH GOD PROMOTES UNISON AMONG HIS PEOPLE.

The *cure* for all troubles among disciples is getting alone with Jesus. *Nearness* to Himself gives *dearness* to each other and *clearness* as to true position. Paul, in writing to the Colossian disciples, gives a catalogue of the fruits of the "old man" (Col. iii. 5—10). We never peruse it without a blush of shame suffusing our very soul. Is it possible they have an existence *in* and *among* disciples? We may be silent as to the answer; but this we know—they cannot live in the presence of Christ. The "old man," though not *improved*, becomes *subdued*, and His wondrous prayer, in one sense, is answered. "*That they may be one, as we are*" (John xvii. 11).

Fellow-pilgrim, may we have grace to fill up the *gap* between the cross and the glory with this: "*That I may know Him.*" We can never know much of Christ until we are much in His company. Seek grace to make Him the absorbing *study* of your life and the *object* of your heart (Phil. iii. 10). What we want is not so much new *light*, but new *sight*; not new *paths*, but grace to walk in the *old* paths of communion and enriching. So may the Lord the Spirit increase our *waiting* grace, our *watching* faith, our *praying* faith.

"Until the communion be complete
In nobler scenes above."

J. KNIGHTS.

East Dulwich Road, S.E.

THE GOD WHO IS ABLE TO DELIVER.

BY J. P. GOODENOUGH, KENTISH TOWN.

"Oh Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"—Daniel vi. 20.

THIS text is associated with one of the most dramatic incidents recorded in Bible history. Daniel, as the result of fidelity to principle, and because he would not violate his conscience and compromise his religious position, was cast into the den of lions. One cannot but think that the king by whose decree this was done,

had signed with his hand that of which his heart did not approve, for it is evident that from the moment he affixed his signature to the document which resulted in the condemnation of Daniel, the king had no rest either of body or spirit. After a sleepless night, during which he had doubtless been tormented by his conscience, early in the morning he draws near to the mouth of the den and cries with a loud voice in the language of our text: "Oh Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

The question itself is an interesting revelation of the attitude of a heathen mind toward one who worshipped the true God. It undoubtedly shows that Darius recognised

THE GENUINENESS OF DANIEL'S RELIGION,

for he speaks of Daniel's God as "*thy God, whom thou servest continually.*" Daniel had served God in his own land, amid familiar scenes and faces, but as the wheel of Providence revolved, he found himself in a strange land where the God of Israel was neither acknowledged nor worshipped. Thus the genuineness of his religion was tested. Would he conform to the idolatries around him, or would he quietly but firmly maintain his religious position? The narrative beautifully records that just as Daniel served God in the land of his birth so does he serve Him in the land of his captivity. Darius had noted this and was struck by the devotional spirit which Daniel exhibited in such a marked degree.

And this religious consistency should characterise all the Lord's people. It is a comparatively easy matter to keep up the externals of worship and devotion in the atmosphere of a Christian land, and a Christian home; but the test comes when, Providence having removed us from familiar scenes, we find ourselves in what is to us a strange land. Happy are we if then, like Daniel, the genuineness of our religion is manifested by continued devotion to the same God, though our prayers ascend to Him from a spot far removed from the scenes of earlier days.

It would further appear that Darius realised what constituted

THE REAL TEST OF A RELIGION.

His query was: "Is thy God . . . *able to deliver?*" The real test of any creed is its actual bearing on the stern and sorrowful facts of life, which may be briefly summarised as Sin, Sorrow, Pain and Death (for "death" has been wisely defined as an "event in life"). If there is a god to be found who can deal with these problems that vex humanity, and solve them, so that of all who trust in Him it may be said that Sin is conquered, Sorrow is made to work for good, Pain is an upbuilder of spiritual character, and Death itself is but a translation from a world that passeth away to a world that abides—verily He is the God.

Again, much of the sorrow that had come into the life of Daniel was due to the treachery of those who hated him and his religion. Is there a god who is wiser than the wisest sinner, and who can overthrow the schemes of all who plot against that which

is good? "Is thy God . . . *able to deliver?*" strikes at the root of the matter, and though the question was probably asked somewhat in the spirit of hesitant unbelief, it yet lays bare the principle by which all religions must be judged. The world is full of "religions." "Many false prophets have gone out into the world," says the Apostle John. "Beloved, believe not every spirit, but try the spirits whether they be of God." But whereby shall we test them? By the Word of Truth, for "if they speak not according to that Word it is because they have no light in them," and that Word paints human experience in its true colours, and reveals the great need of sinful humanity as that of a power to save from sin, to comfort in the hour of sorrow, and to deliver from the sting of death.

On every hand we see the thousands and even the millions bowing in intense devotion at the feet of the world's shrines. What crowd is this at the feet of the Mammon god? These are they who devote their lives to the adding of field to field for no other purpose than self-gratification, till, suddenly it may be, the Angel of Death compels them to appear before their Maker, and utters the awful sentence, "Thou *fool*, this night thy *soul* shall be required of thee."

And who are these—a reverent, intelligent throng, bowing in silence at the foot of the image of a fair maiden who is reading from a book in her hand? These are the worshippers at the shrine of Human Reason. But it is noted the book in her hand is *not* the Word of the Living God, and this thoughtful throng, though free from the grosser vices, are all worshipping a false god, even the god of Worldly Wisdom. They have not learned to say, as did one of the Christian singers:—

"My favoured soul shall meekly learn
To lay her reason at Thy throne;
Too weak Thy secrets to discern,
I'll trust Thee for my Guide alone."

In this world other shrines of varying characters all claim and receive their share of devotion, but one seems to impress us more than the rest. Yonder is an image of a man on a pedestal. He is faultlessly dressed, but not in such a way as would suggest that he thinks too much of his wearing apparel. He is standing in an upright position, and a glance at his face reveals that the passions which disfigure so many human faces have no place in his life. He has acted upon the principle that "Honesty is the best policy," and one of his maxims has been "Be temperate in all things." As we draw closer we see the name of this god engraved on the base of the pedestal; it is "Respectability"! This shrine is thronged more than all the rest, and here the great mass of worldlings is to be found, bowing in admiration and homage before this man-made deity.

Let us again apply our test. Are these gods "able to deliver"? Ask the rich man if his riches have delivered him from the power of sin and given him rest of soul? He will answer, No. Ask the scholar if by the study of worldly wisdom he has found a balm for a wounded or disappointed spirit? And the crowd who bow before

the god of Respectability—ask if *they* have in their worship at that shrine discovered that which enables them to look sorrow in the face and calmly expect the final summons to another world. It is possible to accumulate material blessings till houses and lands are of comparatively little concern to him who possesses them; but there is no affinity between the material and the spiritual, and a “barn” may be filled with plenty but cannot satisfy a “soul.” The fashion of this world shall pass away, and the whole material universe is listed in the Divine Word as amongst “the things which shall be shaken.” Therefore the Mammon god does not and cannot deliver the soul. In the hour of conviction of sin, or of deep sorrow, it becomes evident that he is not “able to deliver”; and this answer must be given in each case as we pass the world’s shrines. Erected by man they are but the reflections of his own weakness. He needs, not a god of his own construction, but one who is uncreated, infinite, and who is able to deliver from sin, sorrow, and death.

Where, then, shall we turn for an answer to our question? From the lions’ den there comes the triumphant shout of one who believed in a God who *could* and did deliver. “*My* God hath sent His angel and shut the lions’ mouths. There is a God who can deliver, and His name is Jehovah. In Him is everlasting strength.” “He doeth as He will in the armies of heaven and among the inhabitants of the earth.” “None can stay His hand, or say to Him, What doest Thou?” He is the only true God, and “He knoweth them that trust in Him.” He is the God and Father of our Lord Jesus Christ, whom no man knoweth aright save the Son, and he to whomsoever the Son will reveal Him. He loved His people ere time began, and in the fulness of time sent His Son to redeem them from the curse of the law.

Thus we rejoice that whilst the world may bow at the feet of those who are no gods, those to whom the Holy Spirit has revealed the things of Christ gather round the hill which is called Calvary. There they bow in humble adoration at the feet of Jesus, the sinner’s Friend, and as they look upon Him whom they pierced, they say out of the abundance of their heart,

“I choose, but not as once I did, the vain delights of earth to share;
 Thy wounds, Immanuel, all forbid that I should seek my pleasure there.
 It was the sight of Thy dear cross which weaned my soul from earthly things,
 That made me to esteem as dross, the mirth of fools and pomp of kings.”

The message which God speaks through His Son is a message of deliverance. He, and He only,

“— breaks the power of cancelled sin,
 And sets the prisoner free.”

Let us, then, seek to “pass the time of our sojourning here in fear,” rejoicing that in the revelation of God to our souls through Jesus Christ we are delivered from the penalty and dominion of sin. In the possession of grace we have a power that sanctifies every sorrow of the pilgrim-way, and by means of which we shall

finally "rise to immortality." With holy scorn we spurn the weakness of the gods of this fading world, yet we would pray that He who has been so gracious to us may continue to open the blind eyes of sinful men to the grandeur of the Gospel of Jesus Christ, of which we are not ashamed, because "it is the *power* of God unto salvation to everyone that believeth."

DIVINE BREATHINGS; OR, A PIOUS SOUL THIRSTING
AFTER CHRIST.

(Continued from page 85.)

THE MISERIES OF BACKSLIDING.

"The backslider in heart shall be fitted with his own ways; and a good man shall be satisfied from himself" (Prov. xiv. 14).

Satan can by no means prevent the birth of grace in the hearts of God's elect; but he labours hard to be its death.

It is, therefore, a frequent sight to behold a Christian lose his "first love" and to fall from "his first works." The love that was formerly an ascending flame, burning brightly towards heaven, is now like a feeble spark almost suffocated with the earth.

The "godly sorrow" (2 Cor. vii. 10) that was once a swelling torrent, like Jordan overflowing its banks (Josh. iii. 15), is now like Job's summer brook which makes the traveller ashamed (Job vi. 15).

This man's protestations and proceedings against sin were at one time furious, like the march of Jehu against Ahab (2 Kings ix. 20); but now, like Samson, he sleeps on Delilah's lap while she robs him of the source of his great strength (Judges xvi. 17). Before, he could give no rest to his eyes till God gave rest to his soul. Now he can lie down with sin in his bosom and wounds in his conscience. At first his zeal ate him up; but now his defections eat up his zeal.

"How is *thy excellency*" (Psa. lxii. 4)—we then have cause to say—"O Christian departed from thee! How has thy crown fallen from thy head! What a dangerous breach hast thou made for the entrance of sin and sorrow! Temptations find thee racked and leave thee wounded.

"Thy graces—which were once as determined as the worthies of David that broke through an host of enemies and obtain for their King water from the well of Bethlehem (2 Sam. xxiii. 15)—are now like the soldiers that followed Saul. They are with thee trembling" (1 Sam. xiii. 7).

"Thou hast potent foes, but impotent grace. Often assaulted, thou art easily conquered. As thy glorious sun is setting, so are dismal clouds arising. Thou art decreasing in thy graces, and God is declining in His favours.

"Thou art ceasing to seek communion with the saints, and God refrains from communion with thy soul. In a word, thy spirit hath no delight in God, and God's soul hath no delight in thee (Psa. xxxvii. 4; Job. xxiii. 13).

"As then there is *bad* news from heaven, so thy conscience hath *sad* news to impart to thee from earth. What tremblings of heart! What bewilderment of soul! What debates whether mercy will again be shown thee! What questionings as to thine eternal safety does not thy troubled heart and bleeding spirit raise! What flashes of lightning! What claps of thunder will break out upon thy soul when the hot pangs of death are wrapped up in the cold and chill doubts as to thy salvation."

For myself as I draw out my soul to bless God for grace *implanted* (Psa. ciii. 1), so also will I exert my strength to serve God by grace *improved*. Oh that as every hour sets me nearer my grave, my every action may set me nearer my haven.

How near the end may be!

"As the Lord liveth, and as thy soul liveth, there is but a step between me and death" (1 Sam. xx. 3).

What is said of mariners in respect of their ships, that he always sails within four inches of death, this may be said of the soul in relation to the body—that it is always within four inches of eternity.

If the ship spring a-leak, then the sailors sink. So, if our earthen vessels break, the soul is gone, plunged for ever into the bottomless sea and bankless ocean of eternity.

Over the soul of this man I therefore desire to weep—the man, I mean who preposterously launches into the deep before he knoweth whether he shall sink or swim.

ALL WOULD BE HAPPY: FEW WOULD BE HOLY.

"They shall ask their way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jeremiah l. 5).

All men desire happiness for their end, and would that their souls might go to heaven after death; though but few choose to have holiness for their way thither. All men would have the kingdom of heaven and the glory thereof, yet few seek the kingdom of heaven and the righteousness thereof in this life.

A certain nobleman being asked what he thought of the course of the precise Puritans (for so the world terms gracious men as compared with the lives of pleasure-loving libertines), made answer, "*Istis vellim vivere, cum istis mori mallet*" (I would live with the latter, but would die with the former). So most men would rather live with Balaam, but die with Israel. They would have the libertine's ease, but the godly man's end.

Yet it is certain that no soul will go to God in death but those who draw near to Him in life. If we do not "seek first the kingdom of God and His righteousness," we shall never "enter into the kingdom of God." No soul will rest in heaven but those who walk toward heaven. None will enter into the gates of felicity but those who tread the narrow paths of piety.

Lord, make me holy as well as happy, that I may long to glorify Thee now, as much as I shall long to be glorified of Thee hereafter.

THE TRANSCRIBER TO HIS READER.

Thus, the writer has fulfilled his purpose of presenting sixteen Meditations from the booklet which he introduced to his readers. Their quaintness has doubtless entertained you. The intimacy with the Scriptures which they manifest, and the aptitude of the frequent quotations from God's Book, have also, it is to be hoped, proved instructive. But our chief desire is that these earnest appeals may search many hearts, and lead to a renewal of the inquiry, "What is our real condition in God's piercing sight? That our prayers may be more earnest, our walk more consistent with our profession, and our testimony for our Lord more worthy of Him, is the earnest desire of a much-trying brother in Christ. Few remember Watts's fine verses on "Sincerity and Hypocrisy," which were so frequently on the lips of John Hazelton, as the lengthening shadows warned him that his earthly journey would perform to be a brief one:—

"God is a Spirit, just and wise, He sees our inmost mind;
In vain to heaven we raise our cries and leave our souls behind.

Nothing but truth before His throne with honour can appear;
And painted hypocrites are known through the disguise they wear.

Their lifted eyes salute the skies, their bending knees the ground;
But God abhors the sacrifice where not the heart is found.

Lord, search my thoughts and try my ways, and make my soul sincere;
Then shall I stand before Thy face and find acceptance there."

October, 1911.

(Transcribed by SENEX.)

REVIEW.

The Darkness, the Lamp, and the Day-star. An allegory. By Alfred G. Secrett. Reprinted from the EARTHEN VESSEL and revised by the Author. London: Banks and Son, Printers, Raquet Court, E.C. 11 pages. Price one penny, or five shillings per hundred.

MR. W. JEVES STYES in his brief introduction to this booklet observes that the gift of writing in an allegorical style has been but sparingly bestowed upon Strict Baptist authors, although when possessed it is most effective. Bunyan's "Immortal Dream" and Hawthorn's "Celestial Railway" exemplify how interesting the truth may be made when expressed after this fashion, and it

would be most unwise to discourage young writers of a pictorial turn of mind whose compositions are of this character. Mr. A. G. Secrett is a young writer among us, whose productions display great ability and perhaps greater promise. We, therefore, gladly welcome him into the brotherhood of Christian literature. His allegory is ingenious; his style clear and readable and its evangelical teaching of great present importance. It is to be hoped that many will encourage the author by purchasing a few copies and circulating them among persons who would not read tracts or sermons but might feel considerable interest in the fictitious narrative with which the ingenuity of the writer presents them.

"My grace is sufficient for thee." What a word! "Sufficient!" More than any other, it meets all our need—the greater or the lesser needs, as they daily and hourly occur. "Sufficient!" Who can sink with such a word?

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE annual meetings were held on Tuesday, March 12th, at Soho Baptist Chapel, Shaftesbury Avenue. The morning session, under the presidency of the retiring President, Pastor E. White, was attended by over one hundred pastors and delegates, and was devoted entirely to business. After the devotional exercises, the President, in giving a hearty welcome to all present, said, "We meet to-day and are united together for the purpose of carrying on the work of God. We have before us in the world a tangible evidence of what a combination of men can do, and if we, too, are united in our service, we should seek the power that will help to stay the work of the devil. We may find inspiration in meeting thus, in spite of the difficulties that confront us. We have met to cheer each other, and to pray that each Church may realise that God is with us still. Our earnest wish and prayer is that blessings may rest upon, and help be obtained from, the meetings to-day."

The annual report was read by the Secretary, Mr. F. T. Newman, and adopted by the meeting. The reports, also, of the various sub-committees were read by the respective secretaries, and were all adopted and ordered to be printed in the annual record. The various balance-sheets were read by one of the auditors, Mr. T. Robinson, and passed.

Pastor E. White then cordially welcomed the incoming President, Pastor R. Mutimer, and the Vice-President, Pastor T. L. Sapey, expressing his heartfelt desire for the blessing of God to rest upon them during their term of office. A very hearty vote of thanks was accorded to the retiring President.

The nominations for Vice-President for 1913-14 were then made by ballot, and the officers and committee were also nominated for election at the autumnal meetings.

Pastor W. S. Baker reported the steps which had been taken towards the issue of a Strict Baptist Directory for the whole of the country.

The quarterly meetings not having been supported to the extent anticipated, it was resolved to drop them.

Pastor R. Mutimer heartily invited the Association to hold the half-yearly meetings at Brentford, and the invitation was accepted. A vote of thanks to the officers and committee was unanimously passed, and letters of sympathy with brethren Burrows, Dadswell, and Robins in their affliction were ordered to be sent. The meeting closed with singing and the benediction.

THE AFTERNOON MEETING

was opened with singing "Come, gracious Spirit, heavenly Dove." T. L. Sapey read part of Ephesians iv., and Mr. Burrows, of Watford, sought the divine blessing.

The President heartily welcomed all present, and called attention to the solemn importance of these meetings as representing the denomination set alike for the spread and defence of the Gospel. Enjoining on all the sacred trust and responsibility of maintaining the distinguishing principles by which we were bound together as a body, he called attention to the disturbed state of the nation at large by reason of the present strikes and universal unrest, and appealed for more watchfulness than ever in safeguarding our Protestant principles.

Fervent prayers were offered by brethren Purkiss, C. West, W. Fowler, and W. Chisnell, interspersed with songs of supplication and praise.

Pastor J. Parnell delivered a soul-stimulating address to all engaged in the service of the Lord Jesus Christ from the words, "And they ceased not to teach and preach Jesus Christ" (Acts v. 42), forcibly dwelling on (1) the specified persons—"they"; (2) the incessant activity—"ceased not"; (3) the twofold manner—teaching and preaching; and lastly, the pervading subject—"Jesus Christ."

Pastor T. L. Sapey followed with choice thoughts on the words, "Touch not Mine anointed, and do My prophets no harm." Dwelling especially on the first part of the text, our brother called attention to the divine reservation in every

dispensation of the world. God's right has been opposed by man in all ages. Woe to those who put forth their hands to touch what God has set apart for Himself! To-day man is touching His deity and personal glory, His people, His Gospel, and His Word. God has a Church. That Church has ordinances. That which He claims as His own He forbids any hand to touch, to alter, or remove.

After singing "Soldiers of Christ, arise," the abstract of the letters from the Churches were read by the Secretary, Mr. F. T. Newman, and Pastor H. D. Tooke. The statistics showed a manifest decline, which called for prayer and heart-searching.

The President cordially welcomed brother Ransom as representing the "Suffolk and Norfolk Association," and expressed his regret at the absence of another delegate, Mr. W. H. Berry, through bereavement—he having lost his daughter. A message of sympathy was sent to our brother in his heavy loss. Brother Ransom then delivered a faithful exposition of the words, "But the Word of God is not bound," and closed his excellent address with a warm welcome to the forthcoming Suffolk gatherings in May next.

Pastor J. E. Flegg was the next speaker, who said his thoughts had gone back to the early conference of the Christian Church. Looking back over the centuries we ask, "Has the mission of the Gospel been a success or failure?" Our answer will depend on what is our conception of success. There never was a time when our whole nation was Christian. If we ask the question from such a standpoint as "the world for Christ," it is failure; but if from what it has accomplished in separating, gathering out, etc., of the redeemed of the Lord, it is success. God visited the Gentiles to take out a people for the glory of His great name. This "gathering out" lay at the back of Christ's mission. The divine purpose is the grand stimulus to evangelistic effort. The means God has used—His Word—He will use. "My Word shall not return unto Me void." We are not to think all who hear us are favourably disposed. Men need the simple truths clearly told

—ruin, regeneration, and redemption. The Gospel is the power of God. God cannot fail in His divine power.

After a hymn and the collection, Pastor H. D. Tooke closed with the benediction.

THE EVENING SERVICE

was opened with hymn, "Awake, my soul, in joyful lays." Pastor E. Marsh read the 145th Psalm, and after singing "Oh, God, our help in ages past," Brother A. G. Blackman fervently led in prayer. A hearty vote of thanks was accorded to the deacons and ladies at Soho for their kindly reception and provision.

The substance of the report was then given by Mr. F. T. Newman. (This report, containing also the President's address, and papers read, with much additional information, can be had free, and will repay a careful perusal.)

An earnest appeal for help for the weaker Churches was made by the President, and sustained by the Secretary, after which the President delivered his inaugural address, which was followed by a paper on "The Responsibility of the Churches for the Religious Training of the Young," by Pastor C. A. Freston.

Pastor E. Mitchell, after a few kindly words in which he emphasised a passage from the President's address—"take care your besetting sins do not become your indulged sins"—affectionately introduced and gave place to Pastor R. Robinson, who delivered an address full of unction and power from the words, "He breathed on them, and said, Receive ye the Holy Ghost." We hope to favour our readers with abstracts from these Association addresses in future numbers. Collections amounted to £16 13s. 0½d. The meeting was closed with the benediction, and we left the sacred spot feeling that for deeply spiritual addresses under the conscious presence and blessing of God, as well as for the large gathering assembled, these meetings formed a record in the history of the M.A.S.B.C. — E. MARSH.

SOHO (SHAFTESBURY AVENUE). THE 121st anniversary of the Church was celebrated on Lord's-day, Feb. 25th, when Pastor Philip Reynolds preached appropriate sermons, the evening service being specially well attended.

On the following Tuesday the services were continued. In the afternoon the Rev. Cecil Lovely, B.A., delivered a savoury and experimental sermon based on the words found in Genesis xxviii. 17 (latter part), "This is the gate of heaven," and we believe that the text was verified by the large congregation present, who, by the Holy Spirit's power, found it to be so. At the close of the service the friends adjourned to the schoolroom to tea.

In the evening, at the public meeting, Mr. R. S. W. Sears kindly presided. The 121st Psalm having been read, prayer was offered for the Divine blessing, and also in the thanksgiving to God for all His favours these many years to the Church.

The chairman in his remarks spoke words of encouragement to those who were engaged in serving the Lord in connection with this honoured sanctuary.

A statement in connection with the Building Fund was given by the treasurer, which showed that the debt upon the freehold building now stood at £245. During the year £45 had been collected through the kindness and benevolence of friends. He also stated that the last £50 had been promised.

Pastor J. Hughes in his helpful address spoke on the words found in Phil. iii. 14. He said that the Apostle Paul was referring in this chapter to the Grecian games. In this pressing toward the mark we must strive lawfully. Having been led to repentance of sin, we become lawful competitors through the cross of Jesus Christ, by which we alone receive pardon. We should also strive mightily to forget and forego the things which are behind. All that would hinder us we must strive to set aside, and then we shall have a glorious triumph at last and be able to say, "I have finished my course; I have kept the faith." In this competition everyone shall have a prize and every runner shall be a winner; in this the righteous shall hold on his way.

Pastor F. Grimwood said:—It is a great honour to be instruments in spreading the truth, and to pray earnestly, "Send out Thy light and Thy truth"; and although the neighbourhood had changed, there were still precious souls who needed the Gospel, and may we pray that the Word of the Lord may come with power to their hearts. In his experimental address he spoke on the words found in John xv. 11 (first clause). He said we have in these words the love of Christ manifested to His disciples. He still speaks to us, and His speech is as the heavenly dew; as said the prophet, "My doctrine shall drop as the rain: My speech shall distil as the dew." We have the accessibility of Divine instruction. By the

entrance into the heart of His Word there is life and there is light.

Pastor P. Reynolds referred to the disciples of our Lord when on the lake in the storm they were toiling in rowing, and amidst the tempest they were looking towards the shore where their Master was. This anniversary occasion was a call for thanksgiving, a call for confession, and a renewal of consecration. A Church must be a home of love and a school of instruction. It is the place for anyone who can say, "I am a sinner, and I trust in Jesus alone for salvation." It is also intended that a Church should be set for the defence of the revealed truth. The great need of organised Christianity was the presence of the great Master with them.

Pastor R. E. Sears in a spirited address gave three exhortations—stand fast; hold fast; hold forth. He said God told Moses to stand upon a rock. In the New Testament Christ said to Peter, "Upon this Rock I will build My Church." Not upon Peter; he was a stone and not the foundation. His testimony was, "Thou art the Christ, the Son of the living God"; and that is the Rock on which we were to stand fast, even upon Christ Himself. Then we were to "hold fast." Let us cleave to the grand old two-edged sword of the Spirit; let us continually say in answer to the enemy, "It is written." May we hold fast to the Bible, the book of God, and each be able to say concerning Christ, "I held Him, and would not let Him go." We should also hold forth the Word of Life in our homes and by the wayside.

The concluding address was given by Pastor H. D. Tooke from Jer. xiv. 8. He said one of the great difficulties of our ordinary life was to rise above circumstances. God is the Hope of Israel, and we have in Him that which is abiding and lasting. He is the Hope of the Church—the Saviour thereof in time of trouble. God has never been indifferent to His Church, but abides in the midst to keep her in the time of need, and He will continue to keep His people right through the journey.

After the closing hymn had been sung, the Benediction was pronounced.

The collections, which were devoted to the Building Fund, amounted to £15 12s. 7d.

We greatly appreciated the presence of friends from other Churches.

ASSOCIATION OF PARTICULAR AND STRICT BAPTIST MINISTERS.

"A FEAST of fat things" was the fare provided for the attendants at the fourth anniversary of the above Association held at Gurney-road, Stratford (by kind permission of the Pastor and deacons), on February 20th, 1912.

At 3.30 a short devotional service was held, at which the president (Mr. R. E. Sears) presided. Psalm xx. was read and brethren Butcher, S. J. Taylor, and S. H. Brown engaged in prayer.

After this, Pastor Sears preached the annual sermon from Rev. v. 5 and 6, "The Lion of the tribe of Judah . . . the Lamb in the midst of the throne." These precious passages were thus divided—(1) The twofold character of the Lord Jesus and (2) His position—the "Lion" and the "Lamb." Here was seen a wonderful combination—courage and meekness; strength and tenderness; majesty and humility; omnipotence and love. John not only saw Him as a slain Lamb, but as the Priest on the throne. An exposition was also given of the seven horns and the seven eyes, symbolising the perfection of power and the perfection of knowledge.

The evening meeting at 6.30 was presided over by the president. One of the vice-presidents (Mr. H. D. Sandell) read Psalm cxiii. and sought the Divine blessing.

The secretary (Mr. S. H. Brown) then presented the Annual Report. Amongst the many interesting items were the following:—The number of members was 57 (24 being pastors), a net increase of seven from last year. One minister died—brother J. Othen. 106 calls had been received for the services of the brethren during the year, and these have ministered in 136 Churches. Four pastors' conferences and 11 monthly meetings have been held, at which 13 expository and other papers were read and discussed. Our president has been present on all occasions. At the New Year's meeting in 1911 his address on "Tact" was greatly appreciated. Our oldest brother is Mr. B. Brain, now at Brighton, aged 85, and occasionally preaching. Personal and relative affliction have been in the family of brother Burrows and brother Debnam. The objects of the Society are twofold—(1) To be a mutual help to one another, and (2) to furnish preachers for vacant pulpits.

The treasurer (Mr. H. Fowler) gave the financial statement, showing a balance to the good of £1 16s. 10½d., the members themselves subscribing the sum of £6 1s. 6d. to the funds.

The Benevolent Fund secretary (Mr. S. J. Taylor) also presented his report, showing a balance of £7 14s. 5½d. In grants to needy ministers nearly £6 have been distributed.

The reports were all adopted.

The Chairman refrained from making a speech in deference to his brethren's time. The three words, however, he would pass on would be—stand fast; hold fast; hold forth. The four succeeding speakers had their subjects allotted them—Pastor R. Mutimer,

"Christ, the Model Preacher"; Pastor H. D. Tooke, "The Holy Spirit, the Preacher's Power"; Mr. A. B. Tettmar, "The Word, the Preacher's Subject"; Mr. A. Hughes, "Success, the Preacher's Reward."

Pastor Mutimer said Christ was an example to us in relation to motives, objects, manner, ministry, and devotion. He enlarged on these five points with wise and earnest words. A principle of love actuated Him. He had pity. He had faith in the Gospel to satisfy the deepest needs of men. He revealed the character of His Father, and He sought to save the lost. His manner was not repellent, and He spoke faithful words. He often prayed.

Pastor H. D. Tooke said his message, founded on Acts i. 8, included (1) the necessity of power in preaching and (2) the power itself. In respect to the early disciples, these were fully exemplified. They had to bear witness for the Master in places where they were known, where Jesus had been hated and crucified, and in places, too, of culture and superstition. For all this they needed power. Natural or intellectual power would not avail. The work was spiritual and required spiritual power for souls to be saved. The history of the Acts of the Apostles proved they received it.

Mr. A. B. Tettmar emphasized his subject by a careful and warm speech. The Word was to be preached *earnestly*, because it was the word of reconciliation; *hopefully*, for it was the word of grace; *believingly*, it was the word of faith; *confidently*, for it was the word of power. Being the word of *salvation* also, it should be our delight, our desire, and our determination to preach the truth, the whole truth, and nothing but the truth. Our brother's text was, "Unto you is the word of salvation sent."

Mr. A. Hughes, of Canning Town, gave a good address from Psalm cxxvi. 5, 6. He divided it as follows:—(1) The road to success; (2) how success is attained; (3) the reward of success. He enlarged fully on each point, the gist of which was—(1) Jesus alone can make us successful by His Spirit's power and teaching blessing the Word. (2) Not having any supply of our own, we must borrow from the Lord, as the Israelites were told to do from the Egyptians: "If any of you lack wisdom, let him ask of God." (3) Jesus will say at the last day to all His faithful workers, "Well done, good and faithful servants: enter thou into the joy of your Lord."

The hymn, "All hail the power of Jesu's name," was sung, the Benediction pronounced by the chairman, the conclusion of a day as good as any of its predecessors in the best sense, and confirming our faith that the "Lord of

hosts is with us, and the God of Jacob is our refuge."

The collections for the day amounted to £2 6s. 1d.

SAMUEL J. TAYLOR.

Forest Gate.

CLAPHAM, S.W.

SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

A lecture was given in the Courland Grove Schoolroom, Clapham, on Friday evening, March 1st, by Mr. A. Vine, on "The Model of the Tabernacle in the Wilderness." Through the illness of our beloved president, Mr. H. Dadswell, the chair was taken by Mr. Mordaunt W. Keeble, who offered prayer. The hymn, "Not all the blood of beasts," being sung, the chairman said the lecturer was no stranger to them, for they all knew Him, and he was no novice in these matters, having been a superintendent for over twenty-five years.

The lecturer said we appreciate the model very much, and only that morning he had a letter from brother Styles, who wished him God's help and blessing. (Brother Styles just recently gave the model to the above Association.) The lecturer referred to the children of Israel being crushed and how God brought them forth out of the land of Egypt into the wilderness and then to Mount Sinai, where God spoke to them, and also how God spoke to Moses in the mount concerning the worship. How clearly God gave the details. In a most interesting and able manner the lecturer explained in minute detail, from the entering it to the outer court, the altar of burnt offering, to the holy of holies, and how the veil of the temple was rent in twain.

At the conclusion of the lecture the Chairman, in proposing a vote of thanks, said the lecturer had in such a lucid manner explained the model that neither young or old would ever forget it. This was seconded by brother Whitehorn and warmly received by all.

The lecturer, in responding, said if they were pleased he was gratified. Thus a most pleasant and profitable evening terminated.

Voluntary gifts at the door realised 14s. 8d.

A. W. THROWER, Secretary.

GUILDFORD.

OLD BAPTIST CHAPEL SUNDAY SCHOOL.

The anniversary services of the Sunday-school were held on March 17th and 20th, 1912. Pastor W. Chisnall preached to large congregations in the morning, and especially in the evening of the Lord's-day, the 17th, and in the afternoon gave a special address to parents and scholars and distributed the prizes to the number of 110 Bibles and books,

and his words upon the "None other name" and "Jesus loves the children" evidently touched many hearts by the reference to these at the prayer-meeting on the Monday.

On Wednesday, March 20th, Pastor E. Mitchell, of Chadwell-street, preached at 3.30 to a good company of friends, when many felt it good to be there as he discoursed upon the text, John xiv. 2, 3. Tea followed this service at 5 o'clock, and much credit reflects upon those responsible for its provision.

The evening meeting was presided over by Mr. G. Ridley, one of Mr. Mitchell's deacons, and commenced at 6.30. Mr. Ridley made an excellent chairman, and we trust it will not be the last time he visits the dear old sanctuary.

The Report and cash statements were read by the secretary, Mr. E. C. Foster, who is to be complimented upon such a good Report.

Very encouraging speeches were delivered by Pastor W. S. Baker, of Staines, a visitor at these gatherings of some few years' standing now, and whose speech was much enjoyed.

Pastor E. Mitchell followed with a very apt speech, in which he showed his deep love for the children, and his earnest words will no doubt be long remembered.

Perhaps the most touching speech of all came from Pastor W. Chisnall, which, under the circumstances, is not to be wondered at. It was his kind of farewell to the children and teachers, and we can only pray his earnest and lovingly expressed wish and prayer may be answered that some of those present might through these services be brought to know the Lord Jesus as their own personal Saviour.

Mr. Ridley presented the special prizes, special hymns were sung, and collections, which were good, were taken at each service. Thus ended a memorable and happy anniversary occasion.

CHADWELL STREET.

OPEN-AIR MISSION.

THE annual meeting of the above was held in Mount Zion Chapel on March 7th. The chair was taken by our pastor (Mr. E. Mitchell), supported by brethren J. Hughes, J. G. Mackenzie, W. Prior, and H. J. Woodford (secretary of the Society).

After the opening hymn, the Pastor read Psalm xlv. and prayer was offered by Mr. Butcher.

The secretary read a very interesting Report of the year's work, showing that excellent meetings were held at the corners of the streets, where the Gospel was proclaimed in speech and song and tracts were given to the passers-by.

The only note of regret was the resignation of the secretary, who has done good service; but his place will be ably filled by Mr. C. B. Morton, to whom we wish success.

Pastor J. Hughes then moved the adoption of the Report and cash statement and gave a forcible speech on the immutability of Jehovah.

The Report was seconded by Mr. W. Prior, who based his remarks on "Have faith in God" and "In your message." Mr. J. G. Mackenzie spoke from Psalm cvii. 27, 28, showing that when men were at their wits' end they cry unto the Lord and He delivers them.

The chairman added a few cheery words, wishing them all God-speed.

A collection was taken to enable us to carry on the work for the ensuing year.
D. BUTCHER.

OCCOLD.—The pastor's anniversary and New Year's meeting was held on January 30th. At the service in the afternoon Pastor E. Roe, of Fressingfield, preached to a good congregation from John xiv. 20. In the evening a public meeting was held and addresses given by Pastors A. Morling (Stoke Ash), C. J. Welsford (Horham), W. E. Cooper (Rishangles), E. Roe (Fressingfield), and R. Hawes (Stradbroke). The chair was taken by the pastor. A pleasing feature of the gathering was a presentation to the pastor (Mr. S. J. Hawes) by Pastor Morling on behalf of the members and friends of a massive silver inkstand, and to Mrs. Hawes a silver cake-basket and tray, as a token of esteem and recognition of the eight years' faithful and loving service amongst them. Mr. Hawes, feelingly thanking those who had so practically shown their appreciation, said that the past year had been one of great blessing. Collections were taken in aid of the Cause. The meeting concluded with praise and prayer.—A. C. B.

NOTTING HILL (BETHESDA).—The thirty-eighth anniversary of the Sunday-school was held on Lord's-day, March 10th. The pastor, F. Grimwood, preached in the morning from 2 Tim. iii. 15, in the evening from 2 Thess. iii. 13, and gave an address in the afternoon from 1 Kings v. 7—9. On the following Thursday a goodly number of scholars and friends assembled for tea, and a public meeting was held in the evening, presided over by the pastor. Mr. Spire, sen., sought the Lord's blessing. A report of the past year's work was given by the secretary, which showed some fruits in labour; two scholars and one teacher had been baptized and added to the Church. Two had been added to the Bible-class, and we believe there are others giving signs of spiritual life. These blessings give us great encouragement, and we continue prayerfully to

sow the seed of the everlasting Gospel. Recitations were given by the scholars and brief addresses by the superintendent, Mr. E. Spire, and the late superintendent, Mr. H. Thiselton. Medals and prizes were presented to the scholars by the pastor. Collections amounted to £6 3s. 7d. for school funds. The meeting was closed with the Doxology.—A. A. H.

TOTTENHAM.—The annual tea and prize distribution of the Sunday-school took place on Wednesday, February 21, when 215 sat down to tea. The evening meeting was presided over by our pastor. During the evening several recitations were given by scholars and teachers. Brother C. H. Abbott, superintendent of West Hill Sunday-school, Wandsworth, gave an address to scholars and friends. The address was listened to with great attention, and we trust lasting impressions were made. The pastor then distributed over 100 prizes. The chapel on this occasion was crowded, seats having to be placed in the isles for the number of parents and friends who visited us on this happy evening. May the Lord abundantly bless our Sunday-school in the prayer of pastor, superintendent, and teachers.

"PROVIDENCE," CLAPHAM JUNCTION.

ON Sunday and Tuesday, February 18th and 20th, were held the meetings in connection with the Sunday-school anniversary.

On Sunday, Mr. T. Loosley preached morning and evening. In the afternoon, Mr. Loosley addressed the combined school, ably illustrating the foolishness and rapid growth of bad habits—small beginnings to great endings. Toward the close of the service the speaker distributed the prizes to the junior scholars. The scholars were present at the morning and evening services.

On Tuesday a fair number of friends, mostly the parents of the scholars, gathered for tea, with scholars of the main school. The service commenced with the hymn "We come with happy greetings," after which Mr. W. B. Motun engaged in prayer. The secretary (Mr. J. W. Davies) presented the report, which showed that "progress" was still the policy of our school. The chairman (Mr. W. Perrott) addressed a few remarks to the scholars on "A true soldier of Jesus Christ," and to the teachers from the motto, "Be thorough." Pastor W. S. Baker, addressing the scholars, based his remarks on "The Bible," illustrating the attraction and power of the written Word. The great possibilities and future of the child were brought very vividly before us by Mr. E. W. Acworth (the school's treasurer), who reminded us of days gone by, when the children had a very small, if any, part

in the services of God's house. Pastor H. J. Galley dwelt very impressively on the blessedness of youthful Christian life, speaking very attractively on the stories of Moses' boyhood and of the ministry of John the Baptist. The scholars proved very eager to answer the questions which Pastor Galley addressed to them. The Chairman distributed the prizes to the senior scholars. The total number of prizes was 85. Special hymns were sung. The collections for Sunday and Tuesday amounted to £4 0s. 1d. The meetings were closed with a hymn and Benediction.

J. W. D.

WALDRINGFIELD.

SUNDAY, March 3rd, was a red-letter day in the history of this little Cause. The interior of the chapel had been re-decorated and considerably renovated. Through the kindness of the Church at "Bethesda," Ipswich, half of the benches formerly used in the old chapel, now pulled down, were given to this place. During the past few weeks, therefore, the old-fashioned pews have been removed, and the benches re-varnished and fitted to this chapel, whilst the choir platform of "Bethesda" was secured also, and refitted in a similar manner.

Many visitors came from Ipswich, Grundisburgh, Somersham, and elsewhere. The services of the day commenced with a prayer-meeting at 10 a.m. This was followed by the usual morning service at 10.45. At the afternoon service at 2 o'clock there was a large congregation.

Pastor Thos. Reynolds said that for some time past the friends there had thought of somewhat beautifying that old house of prayer, but the way seemed shut up, and perhaps their faith was a little weak, and they were afraid to move in the matter. However, the friends at "Bethesda," Ipswich, after all that God had done for them in a most wonderful way, very kindly gave them the benches for that place. So that most of the seats came from "Bethesda," with the exception of a few they had had made. The work was entrusted to Mr. Ingram Smith (of Woodbridge), and had been carried out with entire satisfaction. They had then to set about getting the money in, and it had been very gratifying to them to receive letters kindly expressed and in a practical way showing interest in the work from friends who had sweet memories of Waldringfield Chapel. The total cost of the work was £72, and donations amounting to £37 13s. 9d. had been received, leaving £35 6s. 3d. still owing. He invited all who had not contributed and were desirous of doing so, to remit amounts, however small, to him, so that the little sum still outstanding might speedily be cleared away. He then preached a stirring sermon from Acts ix, 11, "Behold he

prayeth," after which the service was brought to a fitting close by the Ordinance of Believers' Baptism being observed, when two brothers were baptized and received into Ohuroh-fellowship the same afternoon prior to the Lord's Supper, which was attended to immediately afterwards. G. E. D.

PARK RIDINGS, WOOD GREEN. ON Tuesday, February 27th, the 19th anniversary of the Tract Society and Open-air Mission was celebrated. Mr. J. B. Collin presided. The meeting opened with the hymn, "Jesus shall reign where'er the sun." Pastor R. Robinson (Fulham) sought the blessing of the Lord. The portion of the Word read was Luke v.

The Chairman referred to Christian service as "putting down the net," and the necessity for doing according to the will of God.

Pastor T. L. Sapey pointed out that open-air preaching was apostolical. His text was Matt. x. 9, "As ye go, preach, saying, The kingdom of heaven is at hand." Our brother dwelt on the divine and sovereign command; the messengers of God; their work—"Preach," proclaim the "advent of better things"; the kingdom; nature of the "kingdom blessings." The effect of the speaker's remarks was an encouragement to "go on."

Pastor H. J. Galley congratulated us as being among the foremost in our denomination for open-air work. After relating his personal experience in open-air preaching, which was very interesting, he spoke most earnestly on the words, "I have much people in this city." "The same God who makes you feel you MUST go, has much people in the city."

Pastor H. D. Sandell asked the question, "What was the power behind the Word? Is it not the hand of God?" With much emphasis our brother remarked: "We want to feel the force of heaven-given prayer, which causes truth to establish, and the Word of God to overcome."

Our brother H. G. Bunyan read the Committee's report of the past year's work. In it we noted that thirteen open-air services had been held; many hundreds of tracts had been circulated. Thanks were expressed for the gift by the Strict and Particular Baptist Society of 1,500 booklets, which had been distributed in the neighbourhood. No direct results were reported, but faith in the promise and the belief in the Lord's secret working caused hope to spring up in the minds of those engaged in this Home Missionary work.

We were pleased and encouraged by friends from neighbouring Churches, and also by a fairly well-filled chapel and helpful collection. To Him be all the praise.

P. J. O.

OHELMSFORD.—A public meeting, under the auspices of The Young Men's Christian Union, was held on Wednesday, March 13th, when the pastor, Josiah Morling, delivered an impressive address on "The Messianic Prophecies of Isaiah as Viewed in the Light of the New Testament." We were, said the speaker, living in an age of great profession and greater infidelity. Great efforts were being put forth to prove the non-inspiration of many portions of Scripture, but all attempts must prove futile. Holy Writ and the unwrought experience of believers demonstrated the great fundamental and essential fact of the inspiration of the Scriptures in their entirety; were one part uninspired, then the whole were undermined, and salvation by Christ was a falsehood. Dealing with the vision of Isaiah, he very lucidly demonstrated by Scriptural evidence its heavenly origin; abundant evidence also being adduced in support of their divine inspiration—Matthew, Mark, Luke, John, and the Apostle Paul, all accepting him as a true prophet. Comparing the prophet's vision with New Testament evidence, he very ably demonstrated therefrom the great fulfilment of the same in the advent, office, vicarious work, and kingdom of Christ. The verification of divine prophecy and corroboration of the vision of the prophet was also seen as we beheld Him as a Prince of Peace, establishing peace. There could be no peace without Christ, as the great Light of the world by His public ministrations and by the dissemination of His Word, dispelling the darkness of sin and ignorance, and bringing forth the beautiful flowers of righteousness and holiness. Also as an ensign for the nations, when the apostles in a moment became the greatest linguists of the day, and 3,000 souls became immersed in the love of God and the waters of baptism. Isaiah liii. was also a very compendium of the life, work, and death of Christ. His great sacrifice was the central truth of the New Testament. It was illogical and unreasonable to believe that men should conspire to deceive people by forming Churches the ruling features of which should be righteousness and holiness. A hearty vote of thanks was, on the motion of Mr. G. Pizzey, accorded to the pastor for the instructive, edifying, and stimulating address. A. M. N.

HORHAM.—The Bible-class and teachers of the Sabbath-school held their annual tea and social meeting on March 6th. Being favoured with beautiful weather, a good company of young people gathered to tea, kindly provided and served by the lady friends. The evening meeting, presided over by the pastor, was opened with singing "Kindred in Christ." The pastor having

read Psalm cxlvi., brother Rodwell (deacon) besought God's blessing. The report of the Bible-class was given by the secretary, and gave a brief account of interesting and profitable seasons. The report of the work among the young in the Sabbath-school was given by the superintendent, showing the school to be in a prosperous condition, and giving words of encouragement to fellow-workers from "Cast thy burden on the Lord; He shall sustain thee." The meeting was then addressed by Pastor A. Butcher, of the Pulham Church, speaking words of exhortation, comfort and consolation to pastor and people. Brother J. Canham (teacher) spoke from "A doer of the work shall be blessed in his deed," drawing some practical suggestions from the same. Brother J. Harvey (teacher) addressed the meeting from "A bundle of sticks," pointing out various ways in which we may become useful and a means of blessing to each other. Brother R. Hawes (vice-president of the Bible-class) spoke from "That I may know Him." God's Word can only be understood by us as revealed by that Spirit who inspired the written Word. The pastor, who had ably introduced the speakers, added words appropriate to the occasion, announced the closing hymn, and pronounced the benediction. —J. A. FLORY.

WETHERDEN.—Special services were held on February 21st in connection with the renovation and re-seating of this little Cause. Many friends gathered from neighbouring Churches. Pastor H. T. Chilvers (of Bethesda, Ipswich) preached in the afternoon to a full congregation. He spoke from the words in Joshua xv. 19: "Thou hast given me a south land, give me also springs of water." He applied the south land to the great blessings which God had given us, and now we need the springs of water that should be in us wells of water springing up into everlasting life. There were about 100 to tea, which was given by kind and willing friends that the proceeds might go towards Renovation Fund. In the evening, at 6.45 p.m., the chair was taken by Pastor H. T. Chilvers. In his address he spoke of how God had heard and answered their prayers at Bethesda, and through God's goodness to them, they were able to help us in giving us seats, which we feel is a great gift, for which we are very thankful. Pastor H. Looke (of Blakenham) spoke from the words in John x. 16: "Other sheep. One fold, One shepherd. Brother S. Baker from the words in Psalm c. 4. Brother S. Haddock also spoke encouraging words. The collections and proceeds of the tea amounted to £4 1s. 9½d. All heartily joined in singing the Doxology.—C. J. R.

CROYDON (SALEM).—We again record the great goodness of our Heavenly Father to our beloved Sunday-school during 1911. On Thursday, February 8th, through the generosity of friends, the teachers provided tea for ninety of our children, besides friends; after which, from a heavily-laden Christmas-tree, 126 warm and useful garments, &c., were distributed—just double the number we were able to give last year. One little lamb has been called home recently, who told his teacher just before he passed away that "he was going to see his Saviour, robed in snowy white." Verily "out of the mouth of babes" He has "perfected praise." During the evening five of our scholars and the infants' teacher were presented with a Coronation Bible, all of whom publicly confessed Christ by believers' baptism in October last, after giving good proof of their call by grace and love to their Saviour. Our superintendent was the recipient of a "Young People's Hymn-book," subscribed for by the children and teachers. Last year one lad gained the medal for regular attendance; but this year we had nine scholars who had made the full number of marks, and when we consider the disadvantages these poor children have to contend with we think it good. The Bands of Hope and Mercy are in a flourishing condition. In October last we started a Mothers' Meeting, which has proved a great blessing. We pray God to bless and save these dear mothers. We can only point them to Jesus, who is the only Saviour of sinners. It is very gratifying to us that our school has increased by thirty during the year, having now ninety-five on the roll-book; hence we have need of more workers. Who will help?—M. A. GRIFFIN-CARTER, *Sec.*

Gone Home.

SAMUEL CROWHURST.

The Strict Baptist Cause at Meopham has lost one of its oldest, honoured members at the ripe age of 88 years. He was called by grace early in life, when 23 years of age. His first felt convictions of sin began when his father, sisters and brother were very ill with typhoid fever. Mr. Thos. Langford visited his father in his illness. He heard his father say he was not afraid to die; he then felt in his own soul how unprepared he was. He was in a dreadful state of mind, feeling sure if he caught the disease he would die, and hell would be his portion for ever. A verse of a hymn gave him some comfort, and then Satan suggested to him they were only men's words. He felt condemned on every hand. The Word of God and his own conscience filled him

with fears; he saw no ray of hope anywhere. But the Spirit of the Lord spoke home this precious truth to his soul with power, "I am the Way, the Truth, and the Life." Oh! the joy, the peace, the comfort it gave him, no words can tell, after those weary months of soul-anguish. He soon joined the Church at Meopham; this was in 1845. In 1874 he was elected deacon. Thus, for sixty-seven years he stood an honourable member of that Church with which his forefathers had been connected and so well known in the village. For thirty-eight years he held the office of deacon. He loved the doctrines of grace, the house of God and His people. The Bible and "The Pilgrim's Progress" were his chief books, which he read through many times. He had a large, loving heart and a liberal hand; a man of humble faith. He wrote his sister in 1910: "I am a poor broken reed; a great debtor to you all, but much greater to my Heavenly Father. He has given me a good hope that all is well for time and eternity. Ought I not to be happy? But in this body I often long for His call, 'Child, come home.' There is nothing here deserves my joy. There is nothing like my God. It is not always so with me; sometimes I weep with sorrow, sometimes I sing for joy. I used to read Psalm xlix, as belonging to me; now I claim Psalm xc, as my portion."

His last illness was of short duration; he only kept his bed twelve days. The strong man was bowed; his hour had come. He was conscious to the last, and told his loved ones he felt assured that "Jesus is mine, and I am His." A friend said to him in his departing moments, "The Lord will never forsake you." With an answering smile he replied, "Oh, no!" The dying saint realised His presence with him.

His mortal remains were borne to the chapel on March 1st, and placed on the platform where he had often stood to give out the hymns in the service of God. The chapel was filled with mourners, who had come from far and near to show their respect to the memory of their departed relative and loved friend.

Mr. E. White (of Woolwich) read the Scriptures and prayed. The late pastor (Mr. J. N. Throssell) gave an address from Job v. 26, applying the figure of the shock of corn gathered in its season to our departed friend. Mr. White spoke a few words of comfort and advice to those around the grave as the body was committed to its last resting-place.

On Lord's-day, March 3, Mr. Throssell conducted the service, improving the occasion from Psa. cxli, 6: "The righteous shall be in everlasting remembrance." E. WHITE.

[Space forbids the excellent outline of this discourse.—E. M.]

MR. EDWARD GARROD.

The Church at "Zoar," Ipswich, has sustained a heavy loss in the "home-call" of its senior deacon, Mr. Edward Garrod. Some two years ago he was seized with a form of paralysis, from which, though he sufficiently recovered for a time so as to appear in God's house, it so tightened his hold upon him that the end was certain. He passed away in the early hours of Tuesday, February 13th, 1912.

Our beloved brother was baptized and received into the Church at Waldringfield in the year 1864, and remained in honourable membership there until May 2nd, 1875, when, with his beloved wife, he was received by letter of transfer into the Church at "Zoar," Ipswich. He has thus been in communion with the Church of Christ on earth for nearly forty-eight years. For very nearly thirty-seven years of that period he has been an honoured member at "Zoar," Ipswich. He has been all through those years most zealous and devoted, never being absent from the services when health enabled and opportunity offered; for he loved the habitation of God's house and the place where His honour dwelleth.

On June 27th, 1886, he was elected deacon, and for nearly twenty-six years he served the Church in that capacity. No pastor ever had a kinder or truer friend. He lived in the affection and esteem of his fellow-deacons, and his sound judgment was always of great weight and influence in all the various matters concerning the Church. On Feb. 21st, 1892, he was chosen Church treasurer, which office he held for sixteen years, failing health alone compelling him to resign in 1908. Our brother has also been one of the trustees of "Zoar" Chapel since 1885.

In all the various offices, and through all his long connection with the Church, his sterling Christian character, his devotion to the cause of Christ, and his unflinching adherence to all that he felt to be right, has gained for him the esteem and love of all.

Blessed and prospered in temporal matters, our brother, with the full and loving assistance and sympathy of our beloved sister, who now has to mourn so great a loss, was always ready to entertain any of the Lord's servants; and thus he and his wife are known, and his loss will be felt, far beyond the Church at "Zoar" and the district of Ipswich.

For the last five years our dear brother has been in failing health, and this culminated about two years since in a seizure. But, whenever he could, he would be at the services, his determination of late seeming to triumph over his strength. His last attendance was on Christmas morning, and those who were present will not soon forget the

feebleness and weakness apparent. For several days before the change came he lay in almost an unconscious condition, so that with him there was no triumphant close or telling "last words." He passed away quietly, thus falling asleep in Jesus; and his life tells with a gracious influence and perfume of love.

The funeral took place at Waldringfield on Sunday afternoon, February 18. A considerable number of friends drove from Ipswich, and others belonging to the little Church and village joined in the solemn service. Pastor Philip Reynolds (the recently-appointed pastor at "Zoar," Ipswich) conducted the service, assisted by Pastor T. Reynolds (of Waldringfield). In the evening of the same day a memorial service was held at "Zoar," when a very large congregation assembled, and a funeral sermon was preached by Pastor Philip Reynolds from 2 Tim. i. 10.

After nearly a life-long acquaintance, and over twenty years of Church-fellowship and intercourse as a fellow-deacon, I feel that, next to the personal relatives and those dearest to him, mine is the greatest and heaviest loss. May God's supporting grace be given to our beloved sister, now widowed, and to the Church a quickening, and to all of us strength according to our day.

HARRY BALDWIN.

ANNIE MARGARET BERRY.

The Sunday-school at Bethesda, Ipswich, mourns the loss of the above, who was the third daughter of Mr. W. H. Berry, of 20, Brooks Hall-road, Ipswich, and one of the band of teachers. Her quiet but genial demeanour won her many friends. Owing to failing health, about six months ago she was reluctantly compelled to give up her class of girls. A long sojourn at the seaside appeared to have considerably revived her; but, alas! our hopes were to be blighted, and this young life gradually faded away. The end came as a shock to all, for it was whilst in sleep in the small hours of Saturday morning, March 9th, that she peacefully passed away.

Her mortal remains were laid to rest on March 13th, at the Ipswich Cemetery, amid every demonstration of respect. A number of the teachers of the school and others were present, Pastor H. Tydeman Chilvers officiating.

On the following Sunday evening special reference was made at the service in the Public Hall to Miss Berry's death by the pastor, who stated that they had on their minds that night the home-call of their dear friend, whom God had called by His grace and gathered to her eternal rest.

She was in membership with the Church at Bethesda and was 24 years of age.

For some time after she had come to live in Ipswich she had been seeking her Lord and Saviour for herself. At the close of one of the services in connection with Mr. Lane's mission in the town, she told Mr. Chilvers she had been longing for some time for something better to come into her life, and he told her to go home and praise the Lord for what he had done for her. She did so, and her fetters broke, and her soul leaped into liberty and into joy. She became a teacher in the Sunday-school, and those whom she was favoured to instruct were delighted with her as a teacher. Now the Lord had just come gently and quietly taken her home. As she lived, so she died, and they thought of her that night as being with her Saviour and her spirit at rest with the Lord.

From the time of our late friend's liberty of soul she was always singing and playing the well-known hymn, "In tenderness He sought me," which the congregation at the Public Hall that Sunday evening joined in singing to her memory.

Our sincere sympathy is with the sorrow-stricken father, so well known and respected in Suffolk, with the mother and rest of the family, in their sore bereavement. G. E. D.

GEORGE WILLIAM CASTLE.

The Church at Boro' Green, Kent, has suffered severe loss by the death of our beloved brother Castle, who, after long and painful illness, received the home-call on October 11th.

He is and will be greatly missed, having taken an active part in the work for many years, nothing but sickness preventing him filling his accustomed place on the Lord's-day.

Our brother was baptized on August 2nd, 1874; he was elected deacon October 2nd, 1881; chosen Church secretary May 29th, 1895; and for nearly thirty years it was his custom to announce the hymns during the service.

Our sympathy is extended to our bereaved sister, Mrs. Castle, and family. H. B.

ANN DEAN

fell asleep in Jesus, February 3rd, 1912, in her 88th year. When a young woman she went with her mother to an anniversary service in the old chapel at Wooburn Green, the late C. W. Banks being the preacher, and it was here the Lord met with her and called her by His grace. The text read was, "Shall I bring to the birth, and not cause to bring forth? saith the Lord," which gave offence, and she tried to get out of the place, but it being crowded she was obliged to remain, and before the service was over was brought to long to know

she was one of those who were partakers of this heavenly birth. For many years after this she was in bondage through fear of death, but was delivered from this by the words coming with power—"Dying grace for a dying day." She was baptized, and joined the Church in Marob, 1861, soon after the late William Wilson resigned the pastorate, and whose ministry she greatly prized. All through the years she remained a good helper and worker in the Cause, and retained her interest to the end. She had been a widow over seventeen years. Since the death of her husband she was brought to cast "all her care" upon "the Husband of the widow," and though it was often feared she would have to leave her home and go to the poorhouse, yet He had ordered it otherwise. The remains were laid to rest in Wooburn Cemetery, after a short service in the chapel she loved so well, by brother G. Ives, an old friend of the deceased, who gave an address on the words, "Precious in the sight of the Lord is the death of His saints."

"BE STILL AND KNOW THAT I AM GOD."—Psalm xli. 10.

Be still, gay heart, so heedless of thy state.

Be still and know that thou wast born in sin;

Regard thy ways before it is too late,
Ere with thy soul eternity sets in.

Be still, sad heart, and know His blood was shed

For those who feel their sins—a heavy load; [lead;

'Tis by His Spirit's power that thou art
Be still, sad heart, and know that He is God.

Be still, lone heart, and know thy Friend above [days

Delights Himself to cheer thy weary His eye, His ear, His heart is full of love; [ways!

How kind and merciful are all His

Be still, weak heart, thy strength is in the Lord;

Though faith is small and Satan oft alarms,

Thy Father reigns, thy safety's well assured,

For underneath are everlasting arms.

Be still, strong heart, and meekly wait His will; [name;

Thus thou shalt glorify His holy And when the storm-cloud rises, then be still,

And know His love is evermore the same.

Coggeshall, Essex.

ALICIA.

The Love of Christ.

Our Inspiration.—II.

BY THE EDITOR.

THE influence exerted by the Saviour's love—it "constraineth us." Neither explanation nor enforcement is here needed.

1. Note, however, that suggestive word "constrains" perfectly accords with other terms employed to describe God's saving operations with His people.

Some preach divine supremacy and sovereignty as if the elect at their conversion were dragged to God by a sort of mechanical coercion, and represent His subsequent operations upon their hearts as being of a somewhat similar character. Let us avoid this error, which is as unphilosophical as it is unscriptural—derogatory to the glory of God, and false to the actual experience of true Christians. He created the human mind, and fixed the laws on which it acts; and in renewing it by His grace, and in maintaining its spirituality, He invariably respects its constitution and powers. He never treats men like machines or brutes. The operations of the Holy Ghost always harmonise with our mental and moral natures. I firmly hold that divine grace is invincible; but it works as gently as efficiently. Violence is invariably an admission of weakness. Omnipotence never needs resort to it. Hence, God is not said to drag or drive, but to *draw* hearts to Himself—and this with cords that, though stronger than chains of wrought steel, are softer than woven silk. Thus, we correctly sing:—

"'Twas the same love that spread the feast that *sweetly forced* us in."

And, with propriety,

"Put round my heart Thy cords of love; it hath a kindly sway."

The Master's love is, then, omnipotent in its operations, but it doth not coerce but "constrains."

2. **CONSTRAINETH.**—The force of the present tense in Greek is *continually*; and the apostle here describes an influence which acts with abiding and unintermittent power on holy hearts. Blessed is the man who is conscious of this gracious energy, for it alone produces that persistence in evangelical endeavour which is essential to progressive success. Some men's careers are a succession of spiritual jerks, energetic enough, but spasmodic and futile. O, to feel every day, and all the day, that the Master's love constrains us!

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

Yes! and it will be, if the "dear dying Lamb" continually whisper to our hearts the secret of His love.

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III.—THE ISSUE.

The influence here referred to is contemplated in relation to two mental conditions which it induces in holy men. At times it renders them "beside themselves"; at others, of "sober mind."

1. Paul is doubtless referring to *charges made against his own personal and official character*. These he, at one time, rebutted with a vigour and vehemence that to the refined and self-composed Corinthians seemed hardly congruous or compatible with the sanity of a well-balanced mind. "Be it so," he replies, "I accept the insinuation; but if my ardour has seemed to you excessive, my burning words of self-defence were not uttered in my own interest. My reputation is associated with the glory of my Master; 'whether we be beside ourselves it is to God.'"

Occasionally he treated these slanderous charges with astonishing equanimity. His "not to make reply"—and men wondered where the fire was that had once blazed into such fine and sublime frenzy. Was he growing callous to the advantages of an honourable reputation? Not a bit of it; but he kept the welfare of his heaven-born brethren in view. Constrained by the love of Christ he shrank from aught that might be injurious to *them*; and thus he bore and forbore in silence.

To these he here opens his heart. If we *are* of sober mind, "*it is for you*" that we keep the burning accents of just retort unspoken.

2. The words, however, *admit of a general application*. The love of Christ still exerts its subtle force over loyal hearts; at times rousing them to say and do what appears to be the height of unwisdom in the cooler judgment of practical and prudent men; and at times holding them back from saying and doing what others might think imperatively demanded by the exigencies of the passing hour.

3. The two moods of mind are *intimately connected*. I once heard the late Dr. Parker assert that none are wholly sane who are not occasionally slightly mad. Most minds, he contended, are so lethargic that they need frequent rousing to abnormal excitement to maintain their powers in fair vigour. Just as in frosty weather you have to sting your fingers with blows to keep the blood in circulation, so the mind needs to be occasionally startled from its dormant condition, or it will grow numb and effete. Leaving this point, however, let us notice

4. *The first mood of mind contemplated*—"whether we are *beside ourselves*." This is finely exemplified in the histories of holy men in different epochs of the Church. See Paul himself before Festus, Agrippa, and Bernice. He has an auspicious opportunity of proving his innocence or extenuating his offence. A little judicious flattery might win the heart of the newly-appointed Procurator to the accused and work wonders in his favour. But no; he relates his call by grace, and claims that the risen and enthroned Christ Himself had made him an apostle, and that therefore he could submit to no human authority that prohibited his

great work. How undiplomatic! how absolutely insane! So thinks Festus, for he stops him with the sneering exclamation, "Paul, thou art mad!" (R.V.) Perhaps he was, as some would count it, but "whether we be beside ourselves it is to God." See that young monk, on October 31st, 1517, affixing his ninety-five propositions to the door of the Church adjacent to the Castle of Wittemberg. Martin Luther, what art thou doing? It is nothing short of a madman's act. It may be; but "whether we be beside ourselves it is to God."

It is November, 1660, and John Bunyan, the tinker, stands before Mr. Justice Keeling to answer for the crime of preaching Christ to his rustic neighbours. "John, be wise, and promise to do so no more." Nay, he argues his point from Scripture, and will by no means undertake to remain silent. "If I was out of prison to-day I would preach the Gospel to-morrow, by the help of God." Is he mad? Possibly; but "whether we be beside ourselves it is to God."

It is 1792, and William Carey is in London to broach his wild scheme of carrying the Gospel to dark and distant India. The "potent, grave and reverend seniors" of his denomination hear his appeal with scant patience; and at length one of them quietly puts him down with the pious rejoinder, that "if God design to save the heathen He will do so without *his* interference." How wise and timely was this prudential word! for the young man, though indisputably earnest, was, it was to be feared, just a little inclined to mania on this point. A little! He was *very far gone*. Waking or sleeping the one idea possessed him, till his views of all other questions were perverted or distorted. But if WE ARE "*beside ourselves* it is to God."

It is in the evening of Saturday, June 4th, 1864. The most popular preacher in the world is in his study in Nightingale Lane, Clapham. He is the Pastor of an immense Church; the President of a growing college; is engaged in several benevolent and evangelical enterprises; while another, the most onerous of all, is looming in the future and casting its shadow before. Yet of none of these is he now thinking, but of to-morrow morning's sermon. It is to deal with baptismal regeneration—the fundamental dogma of the Church as by law established. Will no one whisper in his ear a kindly word in the interests of prudence? He has many friends in the communion at which his shafts are to be levelled. Some of these love him dearly, and have helped him loyally. He is certain to give offence; certain to estrange friends; certain to create foes, whose hostility may prove a serious obstacle to his projects in coming days. The following morning arrives. The immense tabernacle is, as usual, full. Hear that ringing and resonant voice announce the first division: "BAPTISM WITHOUT FAITH SAVES NO ONE. The text says, 'He that believeth and is baptized, shall be saved'; but whether a man be baptized or no, it asserts that '*he that believeth not shall be damned.*'" I can remember, as if it were but yesterday, the chorus of voices raised in condemnation of the preacher. Gentle and genial men

whispered, "INJUDICIOUS!" Others, who had never said or done a generous thing in their lives, muttered, "UNCHARITABLE!" The seed of the Serpent hissed. The children of Jezebel raged. The tribe of Meroz, as is their wont, kept in the background, till certain braver souls dared to speak out in defence of God's valiant servant in his time of need. "Beside himself!" of course he was; but it was "to God," who sanctioned the act by His own divine approval, which the all but universal verdict of the Church has long emphasised and corroborated.

THE RESPONSIBILITY OF THE CHURCHES FOR THE RELIGIOUS TRAINING OF THE YOUNG.

BY PASTOR C. A. FRESTON.

THE subject of our paper to-day is one of great and far-reaching importance, and I could have wished for some abler pen than mine to write upon the matter. It does not aim at exhausting the subject, for this would be too much for one short paper, but rather to aim at arousing more interest in Sabbath-school work, and to put forward a few suggestions with regard to its improvement. It is safe to say—and this without any reservation on my part—that one of the most fundamental problems of to-day in our Church life is the religious education of the young. I think it will be admitted that most of our Sabbath schools, with their great resources in opportunity in the measure of financial support, and in the whole-hearted devotion of officers and teachers, do not permanently hold their scholars, and, in the great majority of cases, do not give them a thorough or systematic knowledge of even the most vital teachings of the Bible.

If we ask ourselves the question, "What is it that we ought to do for the children of our Churches? is it not to train all their faculties, and under God's blessing to direct them to the highest uses? For the sake of convenience I want to divide this paper into different heads, and under each head to examine the conditions under which the work of the Sabbath schools is carried on, and also, in some cases, to suggest means and ways that might be adopted for the furtherance of the great object in view.

First of all the word responsibility stands out, and we ask ourselves the question, Have we as Churches this responsibility? and if so, By whom has this responsibility been put upon us?

I think there will be but very little difference of opinion when I say that the responsibility *does* rest upon the Churches, and to some extent the responsibility has been recognised from earliest times. I have heard it contended that the commandment given by the Lord to Moses in Deut. vi. 6—9 includes this, for it implies that the Church should be saddled with the matter by the fact that Israel was a theocracy acknowledging God not only as the spiritual Head, but as the monarchial Head, receiving their laws directly from Him, and that the Jew by birth was not only a unit of the nation,

but also a member of the Judastic Church, and therefore in his *double* capacity as parent and member of the Church was responsible for the religious training of his children. But however that may be, Henry Clay Trumbull in his lectures on the Sunday School traces the institution to the Jewish synagogues, and follows its history through at least 17 centuries of varying progress from the time of the rabbins down to the time of Wesley.

Professor Gladden says: "The work of catechising the children is no novelty in the Christian Church. From the earliest years the candidates for baptism were prepared by careful instruction, and the office of catechist was recognised as one of great importance. We accordingly see particular catechists make their appearance so early as the second half of the second century.

It is true that many of these catechumens in the catechumenical schools were adult persons, converts to Christianity, who needed to be instructed before they were received into the Church; but the same instruction was required by baptised children and young persons when they were prepared for Church membership. However, whatever their system was I must leave, only pointing out that the Churches have for a great many years recognised the *principle* that they were responsible for the religious training of the young.

The question then arises, By whom has this responsibility been put upon us? and my first answer to that, without going any further back, is that it was by Christ Himself. No one can read the record of the life of Jesus Christ without being struck with the fact that children were an object of the tender solicitude of the Saviour. His reception of them when the mothers of Salem brought their children to Him for His blessing was in direct contrast to the action of His disciples; and His words have rung in the ears of the Churches right down the intervening centuries, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Furthermore, did He not say to Peter on that memorable occasion after His resurrection, "Peter, feed My lambs"? Christ then has lambs as well as sheep in His fold, and He is concerned about their tending. I have read that the word translated lambs is said to be an affectionate diminutive, and means literally, lambkins, lammies, or wee lammies. And as He thus charges Peter to feed His lambs, to him as an apostle, and therefore a representative of the Church of the living God, I contend that He gave the command to us to-day; and therefore, first of all, *Christ* laid on the Churches the responsibility.

The work among the young is presided over by the sacred image of Christ blessing little children, and we should be inspired by the thought that His heart, now as ever, cannot be less sympathetic than it was when He walked the earth. He still touches the young with a human hand, but He does it now by the instrumentality of His disciples.

Moreover, the *parents* of the children have in a measure thrown the responsibility upon the Churches. They have ceased to teach their children spelling and the multiplication table, because they

feel that they can be better instructed by the teachers, and, though I think they are not justified, yet, by a reason of analogy, and because, sad to relate, they are in many cases unacquainted with the Bible themselves, or uncertain regarding its interpretation, they are more and more leaving the religious training of the rising race to the Church and the Sunday School. Therefore by the parents themselves the responsibility is thrown upon the Church.

What, then, is the Church of to-day doing in discharge of the responsibility? It is a matter of serious import, but it has been proved by personal observation, that in our large cities especially, vast numbers of our young people are developing tastes for, and seeking their pleasures in, the music-halls and cheap theatres. One of the foremost preachers of the day, in a northern town, paid a visit to a music-hall in order to ascertain for himself the truth of this, and expressed his profound astonishment and regret that numbers of lads and girls were listening to the lowest comedy. I am not quoting this that you might follow the precedent set by him, but simply to state the result of his observation.

Are we not looking to the rising race to fill our Churches? We recognise fully the indisputable fact that salvation is all of grace; that Christ must save, and He alone. But at the same time the Lord saves often through means. Are we using the *means* as we ought? I say, we are looking to the children (under God and by the blessing of God) as the future Church, and therefore the Church must awaken more and more to its responsibility if this is to be the case.

It is a sad thing to relate that there have been in the past (though, thank God, I believe it is dying out fast. I should like to give it its burial) instances in which individual members, if not openly, yet have shown a veiled hostility to the Sabbath school, and even the anniversary day has been dubbed a nuisance, and grumbled at as invading the rights (save the mark!) of the regular services. There is just one point I should like to mention, and which has been somewhat of a puzzle to me. Why, if the Sabbath school is a part of the organisation of a Church—why should the support given to it be so inadequate? The income and expenditure have been, and are to-day, to a large extent entirely separate affairs. I maintain that as the Sunday-school is a part—an important part—of the Church organisation, the Church's exchequer should be that of the school's as well. The finances of the Church could not be better expended than on the children. But often the school has to be carried on with very limited means; not in all cases, certainly, but in many cases, the school has a struggling existence, and appeals for extra financial help are but half-heartedly responded to.

The modern Sunday-school originated in Gloucester, England, 1780. Robert Raikes, the founder of the first Sunday-school, was not a clergyman, but an active man of business—the editor and proprietor of the *Gloucester Journal*. Perhaps his philanthropic efforts in prison reform had convinced him of the need of beginning with children. In the month of July, 1780, he gathered into the rooms of a private house in a manufacturing quarter of that city a

number of the poorer children of the neighbourhood for instruction in reading and in the elementary truths of religion. The children were to go soon after ten in the morning and stay till twelve. They were then to go home and stay till one. After again assembling and reading a lesson they were to be conducted to church. After church they were to be employed in repeating the Catechism till half-past five, and then to be dismissed with the injunction to go home without making a noise, and by no means to play in the streets. The teachers of this Sunday-school were four women employed by Raikes and paid at the rate of a shilling a day. From this humble beginning has grown the Sunday-school of to-day.

Now let me turn to a very important item of our paper, and one which I think our Churches should seriously consider, and that is "The Training of the Teachers." I am afraid that the *need* of this is not fully appreciated, though I am confident of this—that it is felt, and widely felt, in our Churches to-day. In some cases this has been partly met, or attempts have been made, but it seems to me that the *methods* are at fault. Some think that they are meeting the difficulty by holding a teachers' class and giving an exposition of the lesson. This is right and good as far as it goes, but it does not go far enough by a long way. The ordinary teachers' class is an institution which, to a great extent, manufactures crutches for able-bodied people who have never learned to walk. Instead of giving the teachers a good foundation in the principles of education, and instructing them in correct methods, it simply, as I have already observed, provides an exposition of the lesson for the following Sunday, and ignores the fact that it is not so much an exposition, but right methods and principles that are needed. Instead of encouraging self-reliance, and developing natural gifts, it checks originality and fosters a simply mechanical repetition of stale thoughts. On the other hand, if properly conducted, it has great value, but it can never take the place of a class which gives instruction in fundamental principles, methods, and training in their application in the teacher's work before the class. In other words, the teachers' training class should not be held primarily to expound the lesson, but to show them *how* to teach; not to teach them *what* to impart, but *how* to impart what they know.

Now, I hope you are not thinking that I am decrying intellectual ability. Far from it. The greater knowledge the better, but I am stating from practical observation the idea that it is not the person who has the greatest brain-power who is always the best teacher. A teacher with half the amount of knowledge which another may possess may be far more able to present the lesson attractively, and with better results. If, in the training-class, half the time were given to the lesson itself, and the remaining half to methods of teaching, I think the time would be spent far more wisely.

You say, How can this be done? Easily, if the teachers are in earnest. I would suggest that the more experienced teachers be

asked in turn to give model lessons, either to a class of children, or even to the teachers themselves, and then submit himself, or, rather, his methods, to the criticism of the other teachers. Faults would be pointed out, suggestions for improvement might be made, the younger teachers instructed, and I feel assured that nothing but good would result if carried out in a proper spirit.

It is a very true saying "that the methods of the ordinary Sunday-school are as far behind those of the elementary schools as a tallow dip is behind the electric light." If a teacher from an elementary school is available—one who has been trained in the *art* of teaching—such an one would be a great asset. Many such teachers, if not already on the Sunday-school staff, yet are heartily in sympathy with the work, but being engaged in teaching all the week they do not, naturally, care for it on the Sabbath, though many do. But even if their services are not available for the children's class, yet I feel assured of this—that if their help were sought they would be only too glad to place their services at the disposal of the teachers, and give a few demonstration lessons. And Sabbath-school teachers, good as they may be, would derive benefit from a few lessons from an experienced teacher "on how to teach."

Whilst on this point may I just touch another, and that is the question of definite doctrinal or denominational teaching. I am now speaking to you as a denomination, and I would earnestly plead for this in the teaching in our Sabbath-schools, and yet I am afraid that this is often neglected. If we are Strict and Particular Baptists we should not be ashamed of the things in which "we surely believe," and if we are to keep our young people I feel that this is one way which will help us so to do.

How many of our elder scholars could tell us any proof of our distinctive tenets, or even define them? In the English Church by law established you have the children taught somewhat of dogma. In the Church of Rome you have the children taught dogma. At the present time the fidelity and thoroughness with which the Roman Catholic children are taught the doctrines of their Church utterly put to shame the negligence of the descendants of the Reformers. Roman Catholic children are far better instructed with respect to the doctrines of their Church than most Protestant Churches are; they know what they believe; they can give a reason for the faith (?) that is in them. It is time the Reformed Churches took up the weapons which have been thrown away, and returned to their work of training their young, without which all splendid organisation and resources will be but of little avail.

What, then, can be said of the scholars in our Strict Baptist Churches? How many can give us an intelligent meaning of "baptism by immersion," let alone the distinctive doctrines of the Church? Some of you may say, This should be the duty of the pastor Sunday by Sunday from the pulpit. I partly concede that point. If a pastor is a Strict and Particular Baptist worthy the name there should be running right through his discourses the

thread of salvation by grace, and grace alone; and thus the children gradually taught. But let me ask the question, "How many of our scholars and young people are present regularly in the congregation to hear the sermon?" Comparatively few. No; the work should not altogether be left to the pulpit; it is to be *supplemented* from the pulpit, but it is in the Sabbath schools where the foundation truths should be laid.

Just in passing I might say here, I am one who much appreciate the Sabbath school and the Sabbath school teacher. They are an unselfish, unsalaried, and often unthanked body; but there is one danger. If they, coupled with the parents, look upon child-attendance at the Sabbath school as a substitute for child-attendance at the regular services, then the good has become the enemy of the best, and we shall find here partly the reason for the leakage of our elder scholars. Visit many a Church to-day at the Sunday morning service and note how few children are present. If the children of Christian parents are not brought up to habits of Church attendance where shall we look for our future churchgoers? I believe the manless pew of to-day is partly the result of the boyless pew of yesterday, and the boyless pew of to-day will be the manless pew of to-morrow.

The next point which needs our attention is the curriculum. It must be admitted at the outset that our religious educational systems—if such they may be called—are in the experimental stage, being far inferior in every respect, except in the sacrificing devotion of the officers and teachers, to those of the secular schools. If we shut our eyes to these facts they will continue; but if we frankly face them, a few years of intelligent and devoted work would effect a great transformation.

The first step is obviously along the line of improved courses and methods of study. Many different courses are already in the field; all have their merits, and to those who have developed them, great praise is due. A very large number of the Churches have adopted the International series of lessons, the scheme providing for practically the entire Bible being covered, I believe, every seven years, Old Testament and New Testament lessons alternating. The system has great merits, but there are defects. The classes that go skipping back and forth from the Old Testament to the New, and ranging up and down the centuries with no sense of the historic continuity of the events with which they are dealing, are liable to find themselves in a state of intellectual confusion with respect to Bible matters, out of which it is not easy to extricate them. Another blot on the system is the fact that schools adopting it are likely to be hindered from undertaking the gradation of its pupils, and the prosecution of a systematic course of study. To my mind the Sunday school ought to offer to all those who attend upon its instruction the opportunity of accomplishing some definite thing. When a boy has been a member of a Sunday school, for, say, ten years, he ought to have something to show for it. He ought not to be compelled to say that he has been present from Sunday to Sunday, going through the routine of Bible study, and, we hope,

receiving more or less of good impressions, but that he does not know what he has studied, or what he has learned. He ought to have some reason for believing that he has been making some progress; that in this study, as in every other, he has been rising from the primary to the higher grades, leaving behind the rudiments and going on towards perfection of knowledge. If every Sunday school was graded in such a manner that each grade should be studying some definite part of the Bible, with the expectation of being advanced to the grade next higher when one had been gone through, an incentive to study which is now lacking would be offered to intelligent pupils. I do not suppose that every pupil would do its work perfectly, but the faithful teacher would endeavour to secure the performance of it by all the scholars, and those who have some intellectual seriousness would have the satisfaction of knowing they had accomplished it.

Connected with the ordinary organisation it would be well to have a Senior Department, into which young men and women should pass on completing the lower course; and which in its methods of instruction should have the same relationship to the Sunday school that the college has to the grammar school. This is partially met by the Bible-classes, but these are not all that is needed. One reason why the young men and women often disappear from the Sunday school as they approach maturity is that the Sunday school is traditionally, and by the terms of our common speech concerning it, a child's affair. That character has been fastened upon it, and it is impossible to change the impression. The following course of study is suggested, though I do not bring it forward as perfect:—

Simple lessons of the life of our Lord. A fuller sketch of His life, getting some idea of the order of events. An outline of the teachings of Christ, including discourses and parables. Elementary Biblical history and sacred biography. More advanced Biblical history, with some knowledge of Oriental manners and customs. Outline of Church history—the prophecies and psalms.

Connected with the curriculum it should be the aim of the Church to improve existing and, in the case of new buildings to furnish as far as possible, facilities for the separate class system. The common method is to teach perhaps a dozen classes in one large room, all in close proximity to the others. If separate rooms cannot be provided, then the room should be partitioned off by curtains. But as separate *room* accommodation is in many cases at present impossible, I will not pursue this further.

And now for my last point, and that is the question of visitation. This is very important, but, alas, so sadly neglected. The teachers are willing, but a good many of them are engaged in business or home duties and cannot give the attention to it that they could wish. It would be well if the Church recognising this would make some provision. I am aware that in London, for instance, there are great obstacles to overcome—children living good distances from the school, but to some present this does not apply,

and visitation of scholars should be as zealously undertaken as the Pastor visiting his congregation.

If I may throw out a suggestion, one would be this—that in our Churches, if there are any persons who have an amount of leisure time, and willing to co-operate with the teachers, it would be well to do so. The teachers, I am sure, would gladly furnish names and addresses of scholars, and when pupils are absent from any cause, especially sickness, visits should be paid by these appointed visitors, supplemented, of course, by occasional visits from the teachers.

May I plead on behalf of the teachers for a little more recognition of their self-sacrificing labours, a little more sympathy from the ordinary Church member, and a little more practical help whenever it can be given.

I am aware that I have only touched the very fringe of the subject, and that in a very imperfect manner; but I trust that the suggestions advanced may be taken in the spirit they are given, the sole object being to call the attention of the Churches to the responsibility resting upon their shoulders, and to awaken us to some efforts for the improvement of our Sunday School systems.

“IN THE DAY OF MY TROUBLE I SOUGHT THE
LORD.”

Psalm lxxvii. 2.

BY PASTOR O. S. DOLBEY, LONDON.

“MAN that is born of a woman is of few days, and full of trouble.” So said the man who is by God declared “perfect and upright, one that feared God and eschewed evil,” and this saying of Job’s was not the mere result of observation, but the outcome of painful experience.

Ever since sin entered into the world, trouble, in some form, has been the portion of all the sons of men. Hence we may learn how sore and bitter a thing it is to sin against God and incur His just displeasure. But what a mercy is it when the infinitely holy, gracious, and all-wise God sanctifies our troubles, and causes them to “work together” with other things for our good and the glory of His great name. It is then that we can praise Him for all through which we pass, and sometimes say, “Though He slay me, yet will I trust in Him.”

But what is it that so often troubles the saint of God? We may answer:—

1. *The saint is sometimes troubled on account of his sins.* “What!” say you, “does a saint sin?” Alas! yes, he does; he knows it, and it is the greatest grief of his soul. According to his regenerated nature he would live an unspotted and blameless life, but he finds “that when he would do good evil is present with him.” The law of sin is in his members, bringing forth fruit unto

death; and this produces much wretchedness and anxiety, so that he exclaims, "Who shall deliver me from the body of this death?" Oh, how this sore runs in the night! The evil beasts of our corrupt nature creep forth and overrun the soul, so that it is no strange thing to be heard crying out, "Can ever God dwell here?" Nevertheless, grace holds the throne, and in the time of trouble enables us to seek the face of God and say, "Let not sin have dominion over me."

2. Again, *the believer is at times troubled because he fears that God has cast him off.* And why is this? What is it that gives rise to those fears? It is because there are no manifestations of favour; no tokens of love; no sensible realisation of His presence. The soul feels all alone—desolate and solitary. The voice that once cheered and encouraged is silent. There is no word from the Lord, no sweet communion at the mercy seat, no renewing of strength in waiting upon God. Nevertheless, it is worthy of remark that when stricken and in trouble there is at times, at least, some little remembrance of the *past*. "Will He be favourable no more?" *No more!* As much as to say, "He has been favourable; He has, in past days, heard my cry. He has raised me up and granted me some tokens of love, and now, even though I feel cast off, *will it be for ever?* Shall I always remain like this?" The bare thought of such a thing is a trouble and sorrow too great to be borne, and with one strong cry the soul exclaims, "Cast me not away from Thy presence; take not Thy Holy Spirit from me."

3. Once more, the child of God is sometimes in trouble *because the mercy of God seems to have departed from him.* God's mercy is like a travelling companion. It journeys with the saint of God, and often lends its hand to help, and it gives its mighty arm to the weary one to lean upon. And how comforting it is to find the mercy of God is with us, so that if we feel our sins are a burden, mercy says, "Fear not, I have blotted them out as a cloud"; or if we begin to be thirsty and faint, mercy says, "See, here is provision; eat, O friend, yea, drink abundantly, O beloved." Or if the enemy should show his face, even then mercy will take the sword and bring down the foe and deliver the trembling soul.

But there are times when this companion *seems* to leave our side, and before we are well aware, mercy is gone, and we feel alone in the midst of a waste howling wilderness. How the soul then sinks! It cries, "Mercy, where art thou? When wilt thou come to me? Do let me hear thy voice; let me see thy countenance; let me once more feel thy power. Return, oh, do return to my poor, distracted, troubled heart. I know the promise is, 'My mercy will I not take from *him*,' but alas! I fear it has been taken from *me*. Woe is me, for I am undone. I am in trouble, and there is none to help. I am cast down, and there is none near. 'Is His mercy clean gone for ever, and will He be favourable no more?'"

Perhaps some who read these lines have had some experience of this kind; these waters have reached your souls, and out of the depths you have called unto the Lord.

It may have been suggested to you that there is no efficacy in prayer, at least in your prayer, and therefore it is useless for you to call upon the name of the Lord; but you have replied, "I will look once more," and look you did; you sought the Lord in the day of your trouble, and He gave ear unto you, and brought you up out of the deep waters and the low dungeons, and set your feet once more upon the rock and established your goings. Thus you have proved that He has not cast you off; His mercy has not clean gone for ever; His promise has not failed; He has not forgotten to be gracious, neither has He shut up the bowels of His compassion; and so far from your experience of trouble proving that God is an inscrutable being, they have proved rather your own weakness and infirmity, and that were it not that God is unchanging, the sons of Jacob would be utterly consumed.

There are many phases of trouble through which believers pass which we have not touched upon, neither is it necessary that we should; for each heart knows its own bitterness, and every individual soul knows its own sore. This, however, we would say in closing, that whatever may be the nature of our trouble, spiritual or temporal, to seek the Lord is the highest wisdom. From Him cometh all our help, and though He may *seem* to be deaf to our cry, and pay no regard to our complaints for a while, we may rest assured that He will not disregard His own word; He will not act contrary to His own gracious character, or deal other than wisely and well with us. His way may be in the sea, and His path in the great waters, and His footsteps not known; nevertheless, He will lead His people like a flock through the wilderness, and in the end cause them to lie down in green pastures, and beside the waters of quietness; and when all troubles are past and they through sufferings are made perfect—that is, thoroughly qualified and prepared—then, and not till then, shall they enter the glory that awaits them in the inheritance incorruptible, undefiled, and that fadeth not away.

A GREAT SIN MEETING WITH GREATER GRACE.

"David said, 'I have sinned against the Lord.' And Nathan said unto David, 'The Lord also hath put away thy sin; thou shalt not die.'—2 Sam. xiii. 13.

IN reviewing the circumstances relative to David's experience here recorded we are struck with four prominent features, namely, the deliberate manner in which David planned the death of Uriah, designing thereby to conceal his sin of adultery; that, though his sin was so heinous, he did not appear to be troubled in his conscience; the effectual work of the Holy Ghost by Nathan in convincing him of his sin; and the accompanying Divine assurance that "the sin was put away."

I will not enlarge upon David's dual sin. It suffices for us to seek to lift up our hearts to Him who "keepeth the feet of His

saints" (1 Sam. ii. 9). Thus we, who are of the kindred of David the man, having been preserved from David's sin, magnify the grace and power of our God and would "take heed lest we fall."

Let us observe (I.) THE SINNER BROUGHT TO A SENSE OF HIS SIN.

Observe, then, the awakening by the Holy Ghost. There can be no trouble until He brings home the guilt. This initial work of the Holy Spirit is the experimental foundation upon which He builds all the blessedness of pardon and peace, and it must be so. Logically, there can be no *effect* without *cause*, no peace made unless conflict, no pardon without repentance; therefore He comes to David and effectually convinces him of sin.

Observe the effect on David. He acknowledges the truth of the solemn indictment. He does not deny his responsibility, and this point is a very important one. Many of God's people are tried in regard to the correctness of their experience, which the writer has, and so can bear out the truthfulness of what he avers. The state of experience called in question is, Have I really ever known Holy Ghost conviction of sin? Well, give solemn heed to David, in whom you have a delineation of this feature in the "man after God's own heart." He realised that his sin was his own; no excuse did he offer. His crime was written with a pen of iron (Jer. xvii. 1), and the iron had entered into his soul. The pen of the Lord had written deeply and the accusation was summed up in this, "Thou hast despised Me" (ver. 10); and the knowledge of this causes one to avoid generalities, such as, "We are all sinners," and adopt the personal pronoun, "I have sinned." Sin, when practised, hides, or rather seeks to hide, from God. Sin, charged home by the Holy Ghost, lays bare the soul, shows the enormity of the iniquity, and the burden of guilt becomes intolerable. There is no suggestion that one is suffering unduly or made to see its faults in a magnified form; rather, they being brought to the bar of Divine equity, join with the poet and say,

"If my soul were sent to hell,
Thy righteous law approves it well."

One more thought. The sinner is before the Lord. "I have sinned against the Lord." Though he had wronged Uriah, his sin was against the Lord. He whose wrong-doing only carries him to make retribution or apologies to man has no god higher than man; yea, sin does not enter into the vocabulary of earth's courts of justice. Only when the transgressor is brought before High Heaven is the charge sin.

Thus we find David, as others of God's servants, sovereignly convinced by the Holy Ghost of their sinnership. They stand before God and acknowledge before Him the truthfulness of the indictment.

Before we pass from this portion of our paper, it should be noticed that for David's sin no sacrifice was provided by the law; nothing but death awaited the transgressor (see Exod. xxi. 12; Lev. xx. 10, xxiv. 17; Numb. xxxv. 31; Psa. li. 16). Thus the sin was laid at God's throne.

II.—We will consider THE SIN DEALT WITH. “The Lord also hath put away thy sin.” Here we pass from man to God. We have seen the sinner with his sin upon his conscience; now we turn to behold the sinner and his sin in the hands of the God against Whom he hath sinned. God alone can find a way to clear the sinner, maintain the integrity of His throne, and cause His equity to be undisturbed by the justifying of the ungodly. In the consideration of these things we would not be prompted by morbid curiosity, nor with a doubtful cast of mind, but with Nicodemus enquire, “How can these things be?” But with a desire begotten by the Holy Spirit, thus divinely revealed, and being spiritually acquainted with these things, we have a hope that by sovereign grace our sins are put away and shall never come into mind.

The language employed by the Holy Ghost in the message of mercy is comprehensive; it sets forth the interest the Lord had in David, His cognisance of David’s state, an indication of His graciousness, and a promise of emancipation to the sin-bound man of God.

The Lord alone can reveal the work of the Lord, and He alone can deal with sin, for that sin is against Him. The words “put away” may read “cause to pass over,” which translation very beautifully brings the mind to consider that if sin is put away, or has been passed over, it suggests that from one place to another, or from one person to another, the matter has been transmitted; so that gently He leads to Him to Whom not only David’s sin but the sin of the whole elect family has passed over.

Dear reader, God cannot allow sin to have place before Him; and Nathan’s message to David is the message of the Holy Ghost to the one Church that “the Lord hath put away thy sin,” and in this momentous transaction the Trinity of Persons in the Godhead are concerned. Design, work and application are connected with these Three. Notice this, and the soul will be humbled with feelings of unworthiness to enter the place not made by hands, and would reverently suggest that in this the Father “put away sin” according to

(1) ETERNAL PURPOSE, such purpose being unalterable. He designed the Church as holy, pure and undefiled, and Satan failed with all his malignant arts to spoil that which He the Father designed to be holy before Him. Sin could not rest upon such an one without marring the design or thwarting the purpose of the Father. Hence

(2) He appointed a Mediator and, accepting Him as the Surety for the Church,

(3) Transferred—caused to pass over—to the Surety all the sin of His people. “The Lord laid on Him the iniquity of us all” (Isa. liii. 6).

The Son of God as the accepted Mediator, Daysman and Surety became

(1) The responsible Head of the Church, taking or accepting all

liability for the maintenance of that holiness and purity in which she was loved of God, and for the manifestation of which she was designed and created.

(2) Was manifested in the likeness of sinful flesh that thereby He might—and here notice a marvellous thing—not free the people that the Father had given Him, for by the stipulations of the covenant they were already freed by His engagement on their behalf; but that He should free Himself from the sin that had passed over to Him under that covenant. Hence He must bear the cross alone, the agony of the garden was His alone, and He must die alone, to put away what had passed over to Him from all eternity. Stay, my soul, and consider—why did the darling Son of God thus suffer?

“ Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!”

What a theme for contemplation—I sinned and He died! Now let the news re-echo in every man after God's own heart; yea, let heaven and earth join in concert to the praise of Him who “for ever put away sin” by the sacrifice of Himself. Then, too, the Holy Ghost hath a part in this transaction. God's people are an experimental people. They cry and “groan, being burdened,” because He charges home their sin, not to condemn them, but in order that they may know and enjoy their freedom; yea, it is an evidence of the new birth; apart from that they neither feel nor know.

Then, too, He creates a spirit of contrition, and by Him they acknowledge their sin. He brings the Gospel message of mercy. He reveals the suretyship of the Mediator. He gives a hope in Him and imparts faith that rests upon the finished work of Emmanuel. He sheds love abroad in their hearts, enabling them to say, “Who loved me, and gave Himself for me,” and through Him they call Jesus Lord and long for actual freedom from a sinful body, and hope then

“——To never sin,
But be with God eternally shut in.”

Thus the Eternal Three are mutually and severally engaged in designing, working and applying the word of His grace—“The Lord also hath put away thy sin.”

And we have no record of the Lord ever again mentioning to David directly or indirectly the sin here referred to. No; when he presents the charge, it is with pardon sealed.

One word as to the immortality of sinners. One sin brought forth death. “Thou shalt not die” is the astounding news to the sinner. “I give unto My sheep eternal life, and they shall never perish.”

No penal death. The body must be changed. Mortal shall put on immortality; then shall be brought to pass the saying that is written, “Death is swallowed up in victory.”

T. L. SAPEY.

OBEDIENCE.

1 Pet. i. 14—16.

BY A. E. REALFF.

THE aged apostle, writing to the "strangers" of the dispersion, his Jewish brethren, who were believers in Christ, scattered up and down in various countries (ver. 1), is here exhorting them by the Spirit of Divine inspiration unto sobriety of life, *i.e.*, a calm, temperate and thoughtful judgment in all things (ver. 13), the word here translated "sober" signifying to be sober-minded, watchful, circumspect. He is also encouraging them to "hope to the end," &c., and to "gird up the loins" of their mind, *i.e.*, to press on and press forward in the heavenly race, looking for the return of their Lord from heaven, and for the additional favour which will then be bestowed upon all His true followers. It was surely some such thought as this that prompted Dr. Doddridge to pen the lines:—

"Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown."

Let us, then, notice that we have here

I.

A MOST TENDER AND ENDEARING SIMILE—"*As obedient children.*" This is an expression which is frequently employed both by Jesus and His apostles. "Children, how hardy shall they that trust in riches enter into the kingdom of God." "Children, have ye any meat?" "Son, thy sins be forgiven thee." "Daughter, be of good comfort; thy faith hath made thee whole." "Love your enemies . . . that ye may be the children of your Father which is in heaven." "Be ye followers of God as dear children." This tender and endearing expression evidently signifies—

1. *Birth.* This is the way, and the only way, that children come into the world naturally. So it is spiritually: "Ye must be born again." This apostle alludes thereto in verse 3, where the Father is said to have "begotten" the apostle and his believing brethren. Again, in verse 23, he says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Peter terms this being "begotten again unto a lively hope." Yes, indeed,

"The Christian's hope can never fail."

It is the very anchor of the soul (Heb. vi. 19), and can never disappoint; therefore it amounts to a certainty, and to a "full assurance" (Heb. vi. 11). And this is so, he says, because it is closely connected with the resurrection of Christ from the dead. It may, therefore, well be termed a "lively" (or living) hope.

2. *Parentage.* God the Father is said, in verse 3, to be the Parent of the regenerate, and in verse 17 these are spoken of as calling on the Father. In another part of the Divine Word even a

mother's comforting influence is ascribed to the Almighty (Isa. lxvi. 13). Jesus is also called "Everlasting Father"; yea, and Mother too. "He shall see of the travail of His soul . . . He shall see His seed" (Isa. liii. 10, 11). O sublime Parentage! O glorious privilege! "And if children, then heirs; heirs of God, and joint-heirs with Jesus Christ" (Rom. viii. 17; see also Gal. iv. 4-7).

3. *Inheritance.* We each come into this world to an inheritance of sin and wrath through the Fall (Epes. ii. 3). "Behold," says David, "I was shapen in iniquity," &c. (Psa. li.); and therefore he prays, "Create in me a clean heart, O God; and renew a right spirit within me." But see what a different inheritance is "reserved" for every regenerate soul (vers. 4, 5).

4. *Simplicity, sincerity, docility, love.* The tender and endearing language here employed surely comprehends all these, for these are the lovely characteristics of "obedient children." Therefore the Divine Redeemer said to His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii.). Innocence and obedience are the characteristics of little children, and these the child of God possesses by his second birth. The "new man" is all this, being "after God created in righteousness and true holiness" (Ephes. iv. 24). This must be the "honest and good heart" of which the Redeemer speaks (Luke viii. 15). Even worldlings perceive this simplicity, and regard it as a weakness—to say the least. "Be ye, therefore, followers (R.V., imitators) of God, as dear children; and walk in love" (Ephes. v.).

Let us now proceed to notice that we have here

II.

AN AFFECTING EXHORTATION—"not fashioning yourselves according to the former lusts in your ignorance; but as He who hath called you is holy, so be ye holy in all manner of conversation." This exhortation faces two ways. It signifies—

1. *Getting away from the old life*—not moulding your life according to that; not taking that as your pattern for the future. Those "former lusts," while in a state of unregeneracy, are such as now make you "ashamed" to recall (iv. 1-4; Tit. iii. 3). That state is here termed one of "ignorance"—not, however, the ignorance of neglect, nor of heathenism, but of Judaism—ignorance of Jesus of Nazareth as the Christ of God, and Saviour of men; ignorance as to the merit of His atoning sacrifice and meritorious High Priesthood; of His covenant Headship, and of all the gracious offices and relationships which He holds for believers. They were then ignorant also of the spirituality of the law, extending, as it does, to the thoughts and intents of the heart. Thus they were ignorant of the true and complete meaning of their own Scriptures, of the real state of their own hearts in God's sight, of their eternal danger, and of the blessed work of God's Holy Spirit in the heart.

2. *Entering more and more into the new life* (vers. 15, 16).

They had by grace been "called out of darkness into His marvellous light" (ii. 9). It became them, therefore, to "shew forth" His praises. As children of God they should now resemble their Father. They were to be "imitators of God, as dear children" (Ephes. v. 1).

And as a very distinguishing characteristic of God is holiness, they are to be holy, and that, too, "in all manner of conversation." This last word signifies much more than speech. It is the translation of a Greek word which signifies one's *entire mode of life, conduct, deportment*. Neither imputed nor internal holiness is here intended, although both are presupposed, being in every case prerequisite; but practical holiness of life. The tree being made good the fruit will be good.

And then to enforce this obligation upon them the apostle refers them to their Old Testament Scriptures, wherein "it is written, Be ye holy; for I am holy." Perfect and absolute holiness, like that of the Heavenly Father, is not attainable in this imperfect condition of things, yet in measure it is; and we are therefore exhorted to aim in that direction, and reach after it as much as possible. "Be ye perfect," said Jesus, "even as your Father in heaven is perfect" (Matt. v. 48). And have we not often said with the poet:—

"O that a man might arise in me,
That the man I am may cease to be"?

Does any reader sometimes fear he is not one of the children of God, and yet longs, yearns, prays at least to resemble them? Those very yearning desires prove divine *life*, for,

"Tis a sign of life within
To groan beneath the power of sin."

Press on, dear friend, for you shall yet be victor over self and sin, the world and Satan.

"Those feeble desires, those wishes so weak,
'Tis Jesus inspires, and bids you still seek;
His Spirit will cherish the life He first gave;
You never shall perish, if Jesus can save."

GODLY UNREST.

"Give thyself no rest."—Lamentations ii. 18. "And give Him no rest."—Isaiah lxii. 7. "For the man will not be in rest until he hath finished the thing this day."—Ruth xii. 18.

SCANTY appreciation is ordinarily accorded to restless folk, who rarely gain commendation. We find the peaceable fruit of silence so very admirable as we are divinely led "beside the still waters," and find comfort in the quiet resting-places to which the Lord brings.

To maintain the position of this article as both truthful and important, we will turn "to the law and to the testimony," where, by the Holy Spirit's unfolding, we have our case advanced as no cunningly devised fable.

The pitiable condition of Zion in her desolation greatly dis-

tressed the heart of Jeremiah, and his lamentations were designed to awaken similar sorrowing in others. His tears were related to counsel Zion to "let her tears also run down like a river day and night." Here then Jeremiah presents us with :

EXCELLENT CHOICE COUNSEL.—The present condition of Zion generally should move the hearts of God-fearing people to solemn mourning. Let them recall how the gold is become dim, and the most fine gold changed ! Would that a *Godly* restlessness seized us when these facts impress us ! "O Israel, return unto thy God ; take with you words, say unto Him, 'Take away all iniquity and receive us graciously.'"

The advice is surely in harmony with a gracious spirit. We find no rest (Lam. i. 3). Noah's dove returned unto him, for she found no rest, and he took her in unto himself again ; so we here have no continuing city, and the very circumstances we are made to experience repeatedly are the Lord's ministers declaring : "Arise ye and depart, for this is not your rest."

The advice is abundantly confirmed as workable. Abraham's intercession was godly restlessness. "I have taken upon me to speak," "I will speak," and "I will speak yet but this once" (Gen. xviii. 27—32). How very restless Asaph gets : "O God, how long ? Why withdrawest Thou Thy hand, even Thy right hand ? Pluck it out of Thy bosom" (Psalm lxxiv. 10, 11). God may appear to fold His arms, yet dare not we follow suit.

"While Moses stood with arms spread wide,
Success was found on Israel's side."

Isaiah inspires us to a GREAT ATTACK. Successful attacking parties in warfare may have been small and weak in comparison to the opposing forces ; yet the persistency and tenacity of a few will checkmate an army's advance. So is the counterpart with a good soldier of Jesus Christ : he can open his attack on heaven itself, and give the Lord no rest until He avenge His elect, who cry unto Him day and night.

God recommends us to attack in this way. "Put Me in remembrance, let us plead together." But you ask, Will not my puny attempt be frustrated ? Read Job xxiii. 6, 7 : "Will He plead against me with His great power ? No : but He would put strength in me."

This attack has been most successful heretofore. Jacob was left alone, and there wrestled a Man with him until the breaking of day : "Let Me go," sounds in Jacob's ear. "I will not let Thee go, except Thou bless me" ; and, prevailing, Jacob receives the new name "Israel." Behold Elijah giving God no rest, as on Carmel's heights he casts himself down upon the earth and put his face between his knees, and at the seventh time his attacking bore fruit, "and the heaven gave rain."

Jabez can be distinguished from the ranks, for the Holy Spirit informs us that "Jabez called on the God of Israel, and God granted him that which he requested."

Our Captain rallies us to the attack. Jesus has issued the

order, "The kingdom of Heaven suffereth violence, and the violent take it by force": This order is an oft battle-cry, "Men ought always to pray, and not to faint."

"The force of our united cries
No power can long withstand;
For Jesus helps us from the skies
By His Almighty hand."

Naomi's conviction is a

GRACIOUS ANTIDOTE.

Ruth had a most resolute kinsman in Boaz, whose heart was set upon a perfect ending of her importunity. We have an Almighty Friend who was not in rest until He cried "It is finished." How restless Jesus became: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." The Lord will not be in rest until the redemption of the purchased possession; those things which to us assume disturbing contraries to such glorious consummation are quickly removed as Jesus says, "This is the Father's will, which hath sent Me; that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." How consoling to rest in the Lord's promises and wait patiently for Him to perform them; for He will not be in rest until He presents us faultless before the presence of His glory, and with exceeding joy own our worthless names before His Father's face.

Though this paper is certainly original, the author has withheld his name.—EDITOR.

HYMN FOR EASTER.

O GLORIOUS morn of life and light!
Radiant and fair in glad array;
The thorns, the cross, the darker night,
Thy dawning now hath chased away.

In holy song at early dawn
We would unite in praising thee;
Enrobe our souls this Easter morn—
Thyself the righteous garment be.

O blessed Christ! Thy wondrous breath
Perfumed the grave with odours rare;
We need not fear the vale of death,
Since we Thy resurrection share.

On this glad Easter morning give
To us rich blessings here and now;
And since Thou livest, may we live
In Thee, as now we humbly bow.

Then will I fear not, but rejoice;
Jesus who died now lives for me;
Bridegroom beloved, soon Thy voice
Shall call to immortality.

A OR THE.

IN my schooldays "*the*" used to be defined as the "definite article," and "a" or "an" as the "indefinite article"; in after years I was informed that they called *the* a "demonstrative adjective." However, I am not going to discuss my subject from a grammatical point of view; I am only going to use my title as a *peg* whereon to hang a few important considerations.

A is "indefinite"; it points out nothing in particular, and only speaks of any one among a number of people or things; while on the other hand *the* is very definite, and singles out the one that is intended, separating it from those around it in a decided way, and if a person is intended "the" becomes very personal indeed, as a few years ago "The Queen" was understood in England to mean Queen Victoria; as now if we simply named "The King" everyone would naturally suppose we referred to our present monarch, George V., while the Queen would mean his Royal Consort Mary.

Now I think, broadly speaking, the great spiritual question for us to-day is—"Is it to be A or *The*?"

People generally are satisfied with the indefinite A, but give me the definite *The*, especially in all matters of vital importance.

Every now and then I get a glimpse of some religious periodicals or other books claiming to have a wide circulation amongst many different classes of readers. Well, they contain some very good, true, and scriptural things, perhaps, but side by side with these are often found statements, sketches, and quotations which are misleading and calculated to draw the mind away from the plain teachings of God's Word, and I feel that I would not willingly put such writings in the hands of any young seeker after truth. These mixtures—of which the "religious world" is so full—may have a religious flavour of some sort, but when we desire a clear, decided answer to the question "What is truth?" we are grievously disappointed; we get a stone instead of a loaf of bread, and in place of a wholesome fish we find a stinging scorpion.

Scripture teaching is very definite concerning God and Christ and salvation. "There is One God," the living and only true God; "And One Mediator between God and men—*The* Man Christ Jesus.* And He is "The true and living way" to God (John xiv. 6). "The Lamb of God" that has borne and taken away the sin of the world.† It is very remarkable that while thousands of lambs must have been killed for the Passover, yet the directions given in Exod. xii. are all in the *singular* number: "Your *lamb* shall be without blemish," "Ye shall take *it*," and "kill *it*," and "roast *it* with fire," and eat *it*," &c. How strikingly the very phraseology points to the fact that there is *Only One* saving sacrifice, and says in clearest tones, "Behold *The* Lamb of God." Jesus is not only the Atoning Lamb, He is *The* Good Shepherd, the only One who owns the sheep and laid down His life for their ransom. He is "*The* Bread of Life," "*The* Light of the

* 1 Tim. ii. 5.

† John i. 20.

world"; "The true Vine," "The Head of the Church," "The Alpha and the Omega," the A and the Z, the First and the Last, the All in All of the purposes of grace and all His people's hopes and aspirations and desires.

Simple and old as all this may seem, it is yet all-important too. Christ is the fulness of the Gospel, and Paul was divinely inspired to declare that whoever preached any other Gospel was under the curse of God, and if the Lord Jesus Christ is really the King and Head and Lord of His people we dare not turn away from His teaching, His laws and His directions, but we must, if we are His, "hold fast" to "*the faith once for all* delivered to the saints." Christ Himself asked, "Shall the Son of Man when He cometh find *the faith on the earth?*" (Luke xviii. 8, R.V.). God's gift of true faith in the heart unites the believer to the Gospel, the faithful Word of God, and while the multitudes with "itching ears" are longing to be tickled with some new thing, and are rushing hither and thither in search of startling novelties, be it ours to cleave to the old Gospel, which is still the power of God unto salvation to every one that believeth, and may we be settled in the truth that all whom the Father loved, the Son redeemed; and all the loved and ransomed ones, quickened, taught and led by the Holy Spirit, shall gain at last the heavenly kingdom and for ever sing the praise of that God who saved them with this great and glorious salvation.

¶ Dear reader, do not be satisfied with *anything*; seek to have the *right* thing; let it not be *a*, but *the*, and may the God of all grace direct and prosper your way.

H. S. L.

WHY AND IF.

Ofttimes when we are saddened and when afflictions rise,
 We wonder *why* the Father sends His blessings in disguise.
 Ofttimes when we have asked Him to grant us some request,
 We wonder *if* the Father's way is, after all, the best :
 For we are quite persuaded that what we wish is right ;
 And so we wonder *why* the Lord withholds it from our sight.
 Ofttimes when hope is shattered, and Satan tempts us sore,
 We wonder *if* the Lord will show His presence any more.
 Ofttimes when crushed by sorrow and burdened with our grief
 We wonder *why* He does not send a speedy, sure relief.
 And sometimes, when the tempter has been assaulting long,
 We wonder *if* our trust in God is altogether wrong.
 But when the Lord delivers, and sets our souls at rest,
 We wonder *why* we did not see the Father's way was best.

Wimbledon.

—MRS. HANDLEY.



OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT AND PARTICULAR BAPTIST SOCIETY.

The third annual meeting of the Society took place on Tuesday, April 16th, 1912, at the Surrey Tabernacle (kindly lent for the occasion).

In the afternoon a short devotional service was held, Mr. O. S. Dolbey (the president of the Society) presiding. After the reading of Psalm lxxviii. by Pastor J. Chandler, prayer was offered by brethren F. C. Holden, J. E. Flegg, B. J. Northfield, and H. G. Dann.

Pastor E. Mitchell then preached an excellent sermon from Psalm liii. 12, "Restore unto me the joy of Thy salvation," dividing his subject into three parts, viz., what the prayer implies—that there is joy in God's salvation—joy of the heart, joy of pardon, joy of deliverance, joy of reconciliation, joy of communion, and joy of anticipation; what the prayer expresses—a soul re-awakened, the power of grace, and marvellous faith; what the prayer suggests—the folly of sin, the need of watchfulness, the riches of divine mercy, and encouragement for any poor wanderer.

Tea followed this service.

The evening meeting was attended by many hundreds of persons. Mr. O. S. Dolbey presided, and there were on the platform all the members of the Committee of Management and, in addition, brethren W. Chisnall, H. G. Dann, C. A. Freston, E. Marsh, F. T. Newman, and J. T. Peters.

Mr. J. N. Throssell read Psalms lxxvii. and cxlix. and Mr. W. F. Waller engaged in prayer.

The Chairman heartily welcomed the magnificent gathering and said:—"We have to acknowledge the hand of the Lord in the working of this Society. When you have heard the report, judge ye, and judge righteous judgment, as to whether the existence of the Strict and Particular Baptist Society has justified itself. This Society has encountered contrary winds, but we have learned 'with Christ in the vessel' to 'smile at the storm.' We have to 'thank God and take courage.' We have to say to every sympathiser with the ends and aims of this Society, 'Go forward.' May God Almighty keep us from backsliding, that is, sliding back."

The secretary (Mr. A. G. Blackman) then read the Report, which showed a membership of 312, an increase of 63 for the year. Three members had been called to their eternal rest, namely, Mr. S. Crowhurst, Mr. R. Fordham, and Mr. I. C. Johnson. The Articles of Faith and Rules had been printed and circulated gratuitously, and several Churches had adopted the same. The Articles contain an epitome of the truths most surely

believed among us, and the Rules are calculated to be of real service to the Churches. The Society's main object is to seek the spiritual welfare of the Churches and financially aid the poor and needy. In this aid £455 15s. 7d. had been expended, viz., £303 11s. in grants of money and £152 4s. 7d. in supplying preachers. Another object of the Society is to help Churches to maintain settled pastors. Gospel literature is also freely supplied. Over 45,000 tracts had been sent out during the year. The Society also undertake the safe custody of Church deeds. An official receipt is given for all deeds deposited, and they can be inspected from time to time, or taken away when required by those to whom they belong. The Society has also been instrumental in finding trustees for several Causes. The total receipts from all sources during the year amounted to £645 13s. 6d., an increase of £160 15s. over the previous year, the expenditure, £586 11s. 4d., being £183 6s. 7d. more than the previous year. All the working expenses of the Society through another year had been met by the generosity of one friend, to whom very special thanks were tendered. An anonymous donor had recently paid into the Society's bank the sum of £1,000 as the nucleus of a Loan Fund for the purpose of assisting in acquiring the freehold of existing chapels, schoolrooms, etc. The Report gave special attention also to the young, and special need of retaining the elder scholars of our schools; the absolute necessity of continual dependence in all the work on the Holy Spirit in answer to prayer, so needful to-day in the state of our country; concluding with fervent prayer for the abiding presence and power of the Triune God.

On the conclusion of the reading of the Report the treasurer (Mr. Arnold Boulden) read the statement of receipts and expenditure. The treasurer stated that Mr. Ebenezer Carr had felt compelled to resign his position of hon. auditor, and Mr. W. Littleton had kindly taken his place.

Mr. Mitchell, in proposing the adoption of the Report and Statement of Accounts, impressed on all present the necessity of sustaining such a Society, and observed "that it was a reflection upon Strict and Particular Baptists that the membership had not yet reached 1,000 at the very least. If we had 1,000 members, that would mean an assured income of £250 per annum, instead of £79, as it was last year."

After this brief, pointed and practical address, the adoption was seconded by Mr. R. Mutimer, who dwelt on the chief aim of the Society as that of proclaiming the everlasting Gospel of our

Lord Jesus Christ, reading His great commission and enforcing the same with a fervency that moved the hearts of all its lovers.

After the resolution had been unanimously carried, the Chairman stated he held in his hand the trust deed of the Society's Loan Fund, and all united in the Doxology of praise to the good "Old Hundred."

The second resolution gave the names of the committee for the ensuing year, viz., brethren O. S. Dolbey, J. B. Collin, W. H. Abrahams, H. Blackman, A. B. Falkner, J. E. Flegg, J. Fromow, R. Guille, J. Hazelton, J. Jarvis, E. Mitchell, J. Morling, R. Mutimer, B. J. Northfield, G. Ridley, J. M. Rundell, T. L. Sapey, J. N. Throssell, A. Vine, W. F. Waller, E. White; treasurer, A. Boulden; hon. secretary, A. G. Blackman. This was moved by Mr. C. A. Preston and seconded by Mr. J. T. Peters in stirring Gospel addresses such as the Society is established to promulgate to "earth's remotest bound" and aid the heralds in spreading it.

The resolution being unanimously carried, Mr. J. Morling was the next speaker. Founding his remarks on Sol. Song viii. 8, our brother pointed out the living, loving aid this Society was rendering to many a "little sister" in nourishing and caring for the weakling and feeble.

Mr. J. Jarvis followed with a deeply spiritual address on Ephes. iv. 13. After a clear exposition of "the faith" for the defence and spread of which the Society is instituted, our brother closed his precious testimony by saying:—"Doctrine is good, but it becomes experience when 'it drops as the rain and distills as the dew.' I adore the mystery of divine grace in its threefold manifestation by a Triune Jehovah. We believe in the Father's great covenant plan. We believe in the glorious redemption of Jesus made for His people—made for everyone from Adam—till the last trumpet shall sound, who come to God by the Lord Jesus Christ. We believe in the Holy Ghost. We trust the Father's covenant grace; we trust the Son's redemption; we trust in the unfailing and divine influence of the Holy Ghost to keep us in the way and land us safe in glory."

Mr. E. White moved that the heartiest thanks of the meeting be accorded to the deacons of the Surrey Tabernacle for the use of the buildings, etc.

This was seconded by Mr. J. B. Collin and carried unanimously.

Mr. J. M. Rundell acknowledged the resolution on behalf of the deacons, and the Chairman closed with the Benediction a meeting that we pray may continue to bring forth fruit to the honour and glory of a Triune God in the spread of the Gospel and the strengthening of

the hands and hearts of all who delight in the same.

WOOLWICH (ENON).—On March 28th the twenty-first anniversary of E. White as pastor was celebrated. Mr. R. E. Sears preached in the afternoon from Isaiah xlix. 13—16 an excellent discourse. A good number were present. The evening meeting was presided over by Mr. T. Green, who read Psalm cxv.; Mr. S. H. Brown offered prayer; Mr. Sapey spoke from Ephes. iv. 13 on a perfect Saviour and a perfect Church; Mr. H. D. Tooke from Psalm xlviii. 14, on the safety and guidance of the people of God; Mr. H. Mountford from 2 Samuel xxiii. 3—the well-ordered covenant of our God. The Chairman said he had a pleasing duty to perform, as it was the twenty-first anniversary of the pastor, to present him with a purse containing £25, assuring him of the pleasure it gave him to be present and perform such a pleasurable task. This was, in addition to the day's collections of £11, handed to the pastor. The pastor replied with grateful feelings for this—a further mark of the love of his people—and reviewed in a short address the twenty-one years of ministry with them, and warmly thanked all present and absent friends for their great kindness. This closed a happy meeting. There was a large attendance.—E. WHITE.

HIGH WYCOMBE (ZION).—The anniversary services took place on Sunday and Tuesday, April 7th and 9th. Mr. Ohisnall, the secretary of the Strict Baptist Mission Society, preached acceptably on the Sunday. Mr. Jarvis, of Greenwich, occupied the pulpit on Tuesday; afternoon text (Rom. v. 11), "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement." This proved to be a very enjoyable sermon on the atonement, showing the comparison between the Levitical type and the spiritual. The blood was sprinkled on the doorpost and lintels, and the household who were under, within, received the atonement—safe; not even the destroying angel could touch them. So spiritually we are in the covenant through the atonement of our Lord Jesus Christ; we are brought into joy and peace; we glory only in the cross—the sufferings of our Lord Jesus Christ. The evening discourse was Isaiah xxx. 15, "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not"; being a full Gospel sermon, setting forth how by returning to the Lord there is complete rest, peace and safety, and this proves the Christian quietness and confidence; also showing the solemn position of the

wicked—"and ye would not." Tea was provided in the interval. A goodly number met together from neighbouring Churches. It was good we went up to the house of our God. The day was good, gatherings were good, sermons were good, and the collections good.—W. S.

EAST HAM ("HOPE").—Special services were held on Good Friday. In the afternoon a sermon was preached by Pastor T. L. Sapey (Brixton) on the words, "The Son of God, who loved me and gave Himself for me." After tea a public meeting was held, presided over by brother Easty. After reading Psalm xxix., Mr. Wieseman sought the divine blessing. After some suitable remarks upon "The voice of the Lord" by the chairman, the following brethren addressed the meeting:—Mr. A. H. Brooks on the words, "Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Mr. Crispin from Zech. x. 4, "Out of Him came forth the corner, out of Him the nail, out of Him the battle bow, out of Him every oppressor together." Mr. Holden from Rom. i. 7, "Grace to you and peace from God our Father, and the Lord Jesus Christ." Mr. Louny from Matt. xxvii. 36, "And sitting down they watched Him there." Mr. Smith from Song ii. 4, "He brought me to the banquetting house, and His banner over me was love." The whole of the services were very much enjoyed, the theme running through the whole being the unchanging and united love of the ever-blessed Trinity toward the Church. Another feature was the sympathy expressed by our sister Churches in supporting us by their presence. We desire to tender our heartfelt thanks to God for a good meeting, spiritually, numerically and financially.—R. A.

BELVEDERE (LESSNESS HEATH).—Our usual Good Friday services were held under fairly bright circumstances, the weather being fine; but many faces were missed through sickness, and many friends were delayed through short tram and train services. Good numbers gathered in the afternoon to listen to our pastor, who was helped to lift up a precious Christ in the Gospel. A goodly number sat down to tea, and in the evening a fairly full chapel cheered us. Our brother Mountford fed us with the rich Gospel from Isaiah xxxi. 5, and we felt it was a message full of savour. We are looking for many such seasons, but regret that at present the Lord has laid His servant aside by sickness.

CLAPHAM (COURLAND GROVE).—Special services to commemorate the

seventy-first anniversary of the Courland Grove Baptist Chapel, Clapham, were held on Good Friday afternoon and evening, on both of which occasions excellent congregations listened with marked attention to the earnest sermons preached by Pastor O. A. Freston, of Watford. Following the afternoon service a large number of friends partook of tea in the school-room, and altogether a very enjoyable time was spent. Over the tea-tables a sympathetic reference was made by Pastor Freston and Mr. A. Vine (Church secretary) to the serious illness of the esteemed minister of the Church (Pastor H. Dadswell), who suffered a serious breakdown on Christmas Eve, since when a further recent relapse has necessitated his removal to Charing Cross Hospital, where he now lies in a very weak and critical condition. The pastor's absence threw a shadow over the gatherings, which were otherwise of a most hopeful and encouraging nature.—*Clapham Observer.*

IPSWICH (ZOAR).—On Wednesday evening, March 27th, the Young Peoples' Guild brought their winter session to a close by holding a "social." Tea was partaken of at 6.30. A varied and interesting programme had been prepared for the after meeting. The president, Pastor Phillip Reynolds, presided over a good gathering of the members, whom he complimented on the success of the Guild, and said how pleased he had been at the tone of the meetings. The secretary gave a brief *resumé* of the session's proceedings. Short addresses were given by the vice-presidents, Messrs. H. Baldwin, J. Threadkell, and G. Banks.

ZOAR, CRICKET HILL, YATELEY. On April 8th the friends worshipping in this time-honoured sanctuary held their usual spring meeting. The occasion proved to be one of happy memories, both to speaker and hearers, the preacher being Pastor H. J. Parker, of Swindon, visiting the shrine of his spiritual birth and upbringing, recounting many incidents of blessing which he had received there. Our brother, in reading John xvii., made some very incisive remarks as to the co-equality of the Son with the Father and the Holy Spirit.

The discourses, afternoon and evening, were based on Isa. liii. 11, noting the divine certainty of the four "shalls"—(a) shall see of the travail of His soul; (b) shall be satisfied; (c) by His knowledge shall justify many; for (d) He shall bear their iniquities; showing throughout the unique character, official position, and relationship of the Son with the Father and the Church revealed and applied by the Holy Spirit. There was a good gathering of visitors, who thoroughly enjoyed the feast provided for both soul and body. On leaving we

could but heartily join in singing, "Praise God from whom all blessings flow." J. G. G.

TOTTENHAM.

ANNIVERSARY services were held in connection with the Sunday-school on Easter Sunday and Monday, April 7th and 8th. On Sunday our pastor preached appropriate and encouraging sermons, in the morning from Matt. iv. 19, and in the evening from Mark x. 21. In the afternoon Mr. D. Catt gave an interesting address to scholars and friends from the words, "Who shall roll us away the stone?" These services were continued on Monday, when Pastor C. A. Freston preached to a good company of scholars and friends from the words, "He is risen" (Matt. xxviii. 6). He emphasised three important points—(1) a great truth; (2) a great triumph; (3) a great type.

Tea followed to 130 scholars and friends. The evening meeting was presided over by R. S. W. Sears who read the 103rd Psalm, and brother Philip Chambers, of Wood Green, sought the Lord's blessing.

The secretary of the school, Mrs. Brown, read the report, each item of which called for praise and thanksgiving. A brief summary of the same is as follows: We have an average attendance of 190 scholars in the afternoon and 60 in the morning, and an admirable staff of 18 teachers, with our brother Whomes as superintendent, all working harmoniously together for the glory of God and the good of souls.

Our treasurer, Mr. C. Easty, read the balance-sheet and cash account, which was very encouraging.

The Chairman then gave an interesting address on "Things to be Remembered." Pastor C. A. Freston spoke from the words, "The Angel that redeemed me from all evil bless the lads." Brother E. G. Vine followed with a message especially suited for young people from the words, "A bag with holes" (Haggai i. 6). During the meeting suitable recitations were given by Mrs. Hayden, Miss Grace Whomes, Miss Emily Coaler, Elsie Whomes, and before the collection Lydia Brown pleaded for a good one in a recitation entitled "Inasmuch." Special hymns and anthems were sung by the scholars, who had been trained by brother W. Hayden. Many friends visited us. No less than fourteen Churches were represented. At the close of the meeting a surprise was given to many. Our brother Easty had a pleasing duty to perform in presenting to our organist, Mr. Dean Brown (the pastor's son), as a token of love and appreciation for his services, a very handsome umbrella. Our pastor then said we have great cause for praise, seeing the Lord had answered the many

prayers presented for a blessing upon the anniversary.

We look forward with hope, with renewed strength, thanking God and taking courage.

The weather was fine, the messages helpful, numbers encouraging, and the collection nearly £6. A. M. B.

ZION, NEW CROSS ROAD.

A LARGE gathering of members and friends was held on April 1st to welcome the pastor, Mr. J. Bush, and to return thanks to Almighty God for His goodness to him in his journeyings out and home again.

Pastor J. Bush presided, and prayer was offered by Mr. Thos. Carr and Mr. Thos. Green, of the Surrey Tabernacle, Mr. F. T. Newmap (Sec. M.A.S.B.C.), Mr. Voysey (College Park), and Mr. F. J. Catchpole.

An address of welcome was given by Mr. T. G. C. Armstrong (senior deacon and Sunday-school superintendent) on behalf of the Church, the officers, and the Sunday-school. They had great cause for thankfulness in seeing their beloved pastor again in their midst, and to know how good God had been to him in all his wanderings. They, too, had been favoured during his absence by the services of ministerial brethren who had filled the pulpit with much acceptance, and their messages had been means of blessing to many.

Pastor J. Bush, who, on rising, was warmly greeted, gave an interesting account of his voyage across the Atlantic, then through our Canadian dominions, interviews with various Baptist ministers in Montreal, Toronto, Winnipeg, etc, to Vancouver. A terribly rough voyage on the Pacific to Honolulu, and thence to Auckland, New Zealand. Here he stayed several weeks with his son, preaching occasionally in the tabernacle built for Pastor Thos. Spurgeon, and also at Christchurch and elsewhere. He was sorry to find there was no Strict Baptist Cause on either island.

In Melbourne and Sydney he received a warm welcome from the Churches of the same faith and order, but was grieved to find they were in a very low state. He embraced the opportunity of declaring to them the Gospel of the grace of God, which was favourably received. One of the Churches in Sydney had sold their chapel for £9,000, and were about to erect a new building, which he was asked to go over and open for them! He spent a very agreeable time in greeting several old friends and their children settled over there.

At Colombo he had a long interview with missionary Pastor F. Cook, of the South Indian Strict Baptist Missionary Society. He had recently baptised 24 converts, and more than 30 more were waiting baptism.

Mr. Bush gave a graphic account of his return journey, which was followed by the audience with close attention and appreciation.

Mr. James Martin gave a short address, and the proceedings were interspersed with singing.

On April 4th, 1912, anniversary services of the Baildon Street Mission in connection with Zion were held, Pastor J. Bush preaching specially to young people morning and evening, and Mr. W. Bailey Smith addressed the scholars of both schools and their friends in the afternoon.

The services were continued on the following Thursday, when Pastor J. Bush presided, supported by Mr. F. J. Catchpole (President of the Mission), Mr. A. R. Thomas (London City Mission), and Mr. F. S. Carter (United Kingdom Alliance).

The report was presented by Mr. Horace Sherringham and adopted. Collections realised nearly £14.

"ELIM," LIMEHOUSE.

The Sunday-school anniversary services were held on Easter Sunday and Monday. Mr. F. C. Holden, pastor, preached on Lord's-day morning from 1 Cor. xv. 17, 20, and after giving a suitable illustration to the scholars bearing upon the subject, it was shown that Christ is supreme Lord—Master of life and death—had power to lay down His life and take it again, rising as He did as conqueror over death and the grave. A supreme Gospel declares this to us; and the teacher was exhorted to teach the children that Christ lived, obeyed the law, made atonement, rose from the dead, ascended, and lives to be the Advocate and Intercessor of all those who feel their need of Him. The evening discourse was based upon Heb. ix., latter part of verse 12, the subject being that of Redemption.

Suitable prayer being offered by Mr. S. J. Sewell, one of the oldest teachers in the school, Mr. J. Dent, former leader of the Bible-class, addressed the school in the afternoon, his subject being glad tidings concerning the resurrection, and the various Scriptural testimonies relating thereto, his text being John xi. 23.

On Easter Monday a goodly number of scholars, with teachers and friends, assembled, when Mr. E. Marsh preached. Tea was afterwards partaken of in the schoolroom by about 100.

In the evening Mr. H. Franks presided, and after the reading of Psalms cxxv., cxxvi., and appropriate remarks on the need and importance of Sunday-school work and the right leading of the children, Mr. Wellstand offered prayer. An enjoyable evening was spent, and both old and young found it to be stimulating, encouraging, helpful and profitable. Some fourteen recitations were given by the scholars, and the

teachers with them heartily sung their special pieces, the friends also uniting.

The Superintendent read the report, which was of an encouraging nature, and showed another good year's work of faith and labour of love.

Mr. E. Marsh moved the adoption of the report, and spoke from Psa. cxxv., last verse.

Mr. A. B. Tettmar seconded the adoption of the report, and addressed the scholars upon the subject of four little prayers:—(1) That of Peter—"Save me"; (2) the prayer of Jabez—"Keep me"; (3) David's prayer—"Teach me"; (4) Isaiah's prayer—"Send me."

Mr. F. C. Holden spoke hearty words of encouragement in reference to the workers in the school both past and present; and after the distribution of about thirty-six prizes for attendance, good conduct and answers to Scripture questions, and text-cards for recitations, our happy gathering, so thoroughly enjoyed, was brought to a close.

Collections and donations amounted to £7 3s. 3d., by which we were enabled to clear ourselves of debt and start the ensuing year with a balance in hand. With thankful hearts to all helpers, we again acknowledge the goodness of God and say, "Praise God from Whom all blessings flow." T. BAYES, *Supt.*

"REHOBOTH," MANOR PARK.

COMMEMORATION OF STONE-LAYING. THAT the Divine goodness to us as a Church and people is increasingly manifest must be our verdict in reviewing such seasons as we were favoured with on March 19th.

In the afternoon Pastor R. Mutimer spoke blessedly from Isa. xliii. 1, 2, and comparing this text with Ruth iii. and iv., dwelt particularly upon the glorious redemption work of our law-fulfilling Boaz, and the inability of our legal kinsman to take off the shoe, or token of our redemption. The order of the Divine procedure with a vessel of mercy should be carefully borne in mind. (1) Regeneration, or Divine life. (2) New birth, or eyes and ears. (3) Calling, arising from the dust. (4) Conversion, or change in heart and life.

In the evening the Lord Jesus was among us, and by His blessed Spirit gave us blessing through the lips of our kind friends, E. White, R. Mutimer, F. C. Holden, A. B. Tettmar, and our pastor. The whole of the sum of £50, required to clear a loan, was, through the kindness of God and practical love of many friends, raised before and during the meeting.

SUNDAY-SCHOOL ANNIVERSARY.

The sixty-ninth anniversary of the school was commemorated on Easter Sunday and Monday. Our dear pastor on the Lord's-day spoke both times to

the children, and Mr. W. R. Lowrie addressed them in the afternoon.

On Easter Monday Pastor G. Smith, of Grays, was enabled to put before them the sinners' milk of the Word from John xxi. 15, dwelling largely upon the commission, "Feed My Lambs."

In the evening meeting, with Mr. D. Baker presiding, as usual, the Superintendent read a pleasing report, revealing much cause for gratitude to God, and particularly the blessings derived from the inauguration of a Thursday evening meeting with the children. The funds for continuing this need help.

Mr. E. White in addressing us was unconsciously led to the same Scripture and channel as the afternoon sermon, which pleasingly emphasised the message delivered us then.

Mr. Smith gave the children this beautiful alphabet of grace—"Atonement," "Blood," "Christ." It was the children's evening, and they entertained us well. We hope the delightful "Demonstration of the Christian's armour" (Ephes. vi. 14-17) will find a place in very many of our Sunday-schools, for nothing could be more praiseworthy, nor, by the blessing of God, more calculated to touch children's hearts effectually than this great work of William Gurnall, brought down to children's lips and children's actions with their girdles, their breastplates, their shields, their helmets and their shoes.

Two prizes, kindly presented by Mr. W. Cornish Richards, for the two best recitations, were won by Rosie Hill for the donor's own composition, "The Bells of St. Mary, Prittlewell," and Doris Baldwin for the "Vicar and the Villager." All the recitations were praiseworthy, and recited without one apparent mistake. As an outsider, we feel that great credit is due to Mr. E. P. Baldwin for his excellent work with the "Christian in Complete Armour," and to the teachers and children for their beautiful singing. The prize giving followed, and concluded a blessed evening. J. H. K.

NORTH ROAD, BRENTFORD.

THE ninety-fourth anniversary services were held on Easter Monday, April 8th, when three sermons were preached. The attendance was good at each service, but especially so in the evening.

Mr. E. Mitchell preached in the morning from 2 Sam. xx. 9: "Art thou in health, my brother?" He dealt with the text in the following order:—(1) To put the enquiry kindly; (2) To notice some signs or symptoms of ill-health; (3) To offer some little advice to the healthy.

Mr. E. W. Flegg preached in the afternoon, taking his text from Rev. xix. 12: "And on His head were many crowns." The preacher stated that the Lord Jesus

was crowned by God the Father as Ruler of the universe, as King in Zion, as the Redeemer of His people, as the one Mediator between God and man; He is crowned as the glorious Conqueror, as the God-Man—the Man Christ Jesus. The saints crown Him, giving Him all the glory of their salvation both as the Author and the Finisher of it. His people crown Him when they tell out what He has done for them in a way of grace, and when they confess His name in baptism; also when they celebrate His dying love at the Lord's Table. They crown Him by their service of love when they say, "Whose I am, and Whom I serve."

In the evening Mr. J. Jarvis took for his text Jonah ii. 9: "Salvation is of the Lord." This is a soul-saving lesson when learnt of the Holy Spirit. "Salvation is of the Lord"—every bit of it—for by nature "there is none that doeth good; no not one"; all are turned to "his own way"—utterly undone, but there is salvation, because Jesus has died. We see the blessed Trinity engaged in the work of salvation. Love, blood, and power is here manifest in the redemption and salvation of all the covenant seed. If we are taught in Jonah's school we shall join with him and say, "Salvation is of the Lord." Jonah said, "Then I remembered the Lord." The prayer of God's people, as taught by the Holy Spirit, is "Say unto my soul I am thy salvation," and "Remember me, O Lord, with the favour that Thou bearest unto Thy people: O visit me with Thy salvation; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance" (Psalm cvi. 4, 5). Jonah made a resolution—"I will look again unto Thy holy temple." It was a look of faith; salvation is of the Lord, not by working, doing, vowing, promising, crying, repentance, tears or prayers, but by the precious blood of Christ, for "I am God, and beside Me there is no Saviour." There is life for a look, and none shall look in vain.

All the sermons were greatly appreciated, and many gave expression to the pleasure they had experienced while listening to the messages of our beloved brethren who preached the Word to us. May great and lasting blessing result, and the name of the Lord Jesus be magnified. E. FROMOW.

Chiswick.

ST. JOHN'S GREEN, COLCHESTER. THE pastor's anniversary was celebrated on Good Friday, April 5th. Several friends took advantage of the beautiful weather and drove in from some of the neighbouring Causes.

The pastor preached in the afternoon from Matt. xxvii. 46, "My God, My God, why hast Thou forsaken Me?" taking

our minds back to the scene on Calvary, and what it must have been to Him, the Son of God, who was bearing the weight of the sins due to the Church, to be forsaken of His Father.

Tea was served in the schoolroom by the Ladies' Committee to about 100 friends.

In the evening a public meeting was held, presided over by the pastor, when several brethren gave helpful and encouraging addresses.

During the evening a surprise awaited two of the brethren who have held office for over thirty years—one as senior deacon and secretary, the other as treasurer and organist. The pastor in a very happy speech presented each with a silver-plated cakestand on behalf of the Church and congregation, who felt the time had come when they should recognise, in a practical manner, the many years of faithful service rendered by them. Both, who were completely taken by surprise, suitably acknowledged the gift, stating that whatever service they had rendered had been a service of love, and had been some of the happiest moments spent by them.

The singing of the hymn, "Blest be the tie that binds," and Benediction by the pastor, brought the happy meetings to a close. H. E. S.

CHELMSFORD.

ON March 27th the annual spring meeting of the Bible-classes was held, which marks the closing of the winter session of the Tuesday evening class, and its weekly meetings, as it only meets *monthly* during the summer session.

This public meeting was preceded by a tea in the schoolroom. The chairman was our pastor, Mr. J. Morling, who, after the singing of a hymn, read part of Psalm cxix. Mr. Pizzey (senior deacon) asked the Lord's blessing on the gathering. The chairman expressed his appreciation of the class meetings during the past year.

Mr. F. J. Hazelton, class secretary, read his annual report, much of which applied to the Sunday afternoon class also. The report testified to the helpful and spiritual nature of the President's remarks and members' papers.

Mr. G. Jackson, treasurer, submitted a satisfactory balance-sheet, showing a balance of £1 ls.

In moving the adoption of report, Mr. Bruce emphasised that part which reported the classes' sorrow at the death during the year of two of our members, Mr. and Mrs. Wm. White. Both had served the classes and Church in a very earnest, cheerful manner, but had, within a short time of one another, been removed to much higher and nobler service above. Our brother directed our attention to the goodness

of God in changing the desires of his loved ones, many of whom at one time despised prayer and the house of God, but were brought afterwards to love them.

Mr. Clover spoke from the text, "Brethren, my heart's desire for Israel is that they might be saved." The same desire prompted the organisers of these classes, and those who continue them. If not saved we shall be lost. Which are we? Which am I? are questions for each. One text among many others presents an answer to that question: "Whosoever shall call on the name of the Lord shall be saved." There is also a future for the lost. The future of the unsaved is the opposite to the future of the saved.

Mr. Chilvers spoke on "Christ's temptations in the wilderness." These temptations followed closely after the baptism of Jesus and the Father's note of approval in His Son when He said, "This is My beloved Son, in Whom I am well pleased." Then commenced the conflict by Satan with this beloved Son of God. Christ answers Satan, who seems to retreat, but soon returns to the combat. Again he is defeated. Yet another attempt, and he is silenced by that crushing and conclusive answer, "Get thee hence, Satan." He successfully tempted the first Adam, but unsuccessfully the second.

Mr. Morling, in his closing remarks, again expressed the joy he felt as he had listened from time to time to the papers which had been read at the class meetings during the year, and after thanking the speakers and others at this meeting asked all to join in singing the hymn, "All hail the power of Jesus' Name." This and the Benediction brought another helpful meeting to a close. F. J. H.

STURRY.—The annual meeting in connection with the Sunday-school at this Cause was held on Good Friday, and was quite up to the standard of former years. Mr. T. Morris, the senior deacon, presided, and a most helpful and harmonious meeting took place. Addresses were given by brethren H. Moat, J. Moat, J. Ingleton, M. Hancock, L. Schweitzer, and A. Moat, Jun., interspersed with bright and spirited singing by the young people. A tone of thankfulness for past mercies and divine support under the afflictions through which many have passed characterised the meeting, and all felt it good to be there.—M. H.

HALSTEAD (PROVIDENCE).—Our Young People's Meeting took place on Good Friday. A good number of friends gathered together in the spacious vestry. After the usual tea we spent an enjoyable evening. Our senior deacon, Mr. Jarmin, led us in prayer, and gave us a thoughtful address on the subject of

our Lord's death and resurrection. Many of our friends (including some young ones) gave short and animated addresses. We are glad to see the spirit of "progress" in our midst, and hope those who possess the necessary "firmness of purpose," coupled with the "spirit of self-denial," to do what they can for the furtherance of the pure Gospel, may, under divine guidance, "press on" undaunted, with holy courage, to do whatever the Lord may call them to, not going in their own strength, but waiting His time and will. The speakers were Messrs. Clarke, Adams (deacons), Laver, Smith, Wright, and Clarke, jun. The singing of "Blest be the tie that binds" brought this happy event to a close. A MEMBER.

WANDSWORTH COMMON (CHAT-HAM ROAD).—Anniversary services in celebration of the seventeenth year of opening were held at the above place or worship on Easter Sunday and Monday. Mr. Skinner occupied the pulpit on Sunday, and preached two very interesting discourses. Pastor H. T. Chilvers was the preacher on Monday, both afternoon and evening, and very large congregations listened to his exposition of the Word. Taking for his text in the afternoon, "It is the Lord" (John xxi. 7), he told the simple but beautiful story of the appearance of our risen Lord to His fishermen disciples, instancing the fact that this sight of Jesus was a confirmation of their living faith. In the evening the preacher took as the basis of his sermon the word "Jehovah-Jireh" (Gen. xxii. 14), and divided his discourse in the following order: (1) "A place of worship"—receiving and giving; (2) "a revelation of Jesus Christ"—substitution; (3) "the scene of faith's conflict"; (4) "Providential dispensation." A large company sat down to a well-spread tea, and, together with spiritual food, thoroughly enjoyed the repasts. We pray for many such seasons of refreshment from the presence of the Lord.—H. R. MOUNT-FORD.

WATFORD TABERNACLE.—The pastor's first anniversary services were held on Wednesday, March 20th, and proved a time of real refreshing from the presence of the Lord. Sermons were preached afternoon and evening by Pastor H. T. Chilvers, of Ipswich, to excellent congregations. In the interval a company of nearly 200 partook of tea, ably served by the ladies. Tea-table speeches were given by neighbouring pastors which were much enjoyed. The collections for the pastor were good. The Lord's name be praised.—C. H. FRESTON.

BLAKENHAM.—The pastor's anniversary was held on Wednesday, March 22nd. An excellent sermon was preached

by Mr. Chilvers in the afternoon. Tea followed. In the evening a public meeting was held, Mr. W. Ling, of Ipswich, presiding. Mr. H. L. Cooke sought the Divine blessing. Addresses were given by Messrs. Ranson (Somersham), W. R. C. Leggett (Otley), H. T. Chilvers (Ipswich), and the pastor. The Church Secretary gave a brief report of the work of the year. The collections were for the pastor, which he greatly appreciated. We are looking to the hills, from whence cometh our help.—M. A. M.

WOOD GREEN.

ANNIVERSARY SERVICES.

ON Good Friday very happy, encouraging and spiritual services were held in connection with the nineteenth anniversary of the Church worshipping at Park Ridings, Wood Green. In the afternoon Mr. O. S. Dolbey preached an excellent discourse on "The oil stayed," very aptly applying his remarks to the present-day needs of the Church of Christ. At 5.30, refreshment was provided, about eighty persons sitting down to tea. In the evening we were favoured to listen to spiritual and appropriate addresses, given by brethren Dolbey, Sapey, H. D. Tooke, and Throssell, the meeting being presided over by our brother, Mr. Jeffs, of Watford. The Church Secretary read a report of the past year's work of the Church, from which it was gathered that all institutions connected therewith were in a flourishing condition, for which we desire to praise God.

Congregations, both in the afternoon and evening, were all that could be desired, and it is with gladness that we record God's goodness to us on these occasions. Thanks are due to the many visitors who were present to wish us God-speed and help on the great work. May the Lord bless these gatherings to precious immortal souls, and help us to take courage and press on, in the prayer of

"ONE WHO LOVES THE CHURCH."

AGED PILGRIMS' CORNER.—The Anniversary of the Camberwell Asylum is fixed for Thursday, June 6th. The Rev. J. W. Dance, of St. Luke's, Leamington, is to preach at 3.30. Public meeting at 6.30, Samuel Banfield, Esq., presiding. We ask the co-operation of our South London friends in making the anniversary a successful gathering.

Gone Home.

MRS. THOMAS JONES (West Hill, Wandsworth).

Mrs. Jones was born of godly parents, Mr. and Mrs. John Harrington-Page, on October 23rd, 1855, at Ironbridge. She was baptised on September 15th, 1889,

and received into the Strict Baptist Church at Biroh Meadow, Brocely, Salop. Ultimately she removed to the vicinity of London, where she spent several years at Blackheath, afterwards at New Cross, where she joined the Church at Zion, meeting there her future husband, Mr. Thomas Jones, the pastor. She was eminently fitted for a pastor's wife, and became a true mother to Mr. Jones's children by his former wife, nursing his youngest daughter through a long, painful illness until her death with all a mother's tenderness and care. She took an active part in the work at Zion, having a large Young Women's Class who were deeply attached to her. She was a true helpmeet to her husband in his pastoral work. When they removed to Wandsworth, she again threw her heart into the Lord's service, holding a Bible Class, taking part in the Band of Hope, Women's Meetings, and other branches of Christian labour.

After about five years' service there, her beloved husband was taken from her to higher and nobler service above. About a year and a-half elapsed, and then symptoms of the disease manifested themselves which eventually terminated her valuable life.

An operation was performed eighteen months before her death. Hopes were entertained that it would prove successful, and her life would be spared, but it was not so to be. She suffered intense pain at times, borne with much patience and Christian courage. Mr. Mutimer visited her several times in her last illness. These visits were much appreciated by her, especially those of her dear friend, Mrs. Brown. Her sister, Mrs. Bradley, was with her to the end. She was very grateful for the kindness of them all, and her nurses, who tended her night and day.

The writer visited her for the last time about a fortnight before the end came. She said, when I entered the room, "Dear old friend, I am nearly home." It was a touching interview for us both. I had buried my dear brother, her husband, his first wife, two of his children, and I knew it would not be long ere I should be called upon to take part in the last earthly service for her. The Lord called her home to rest on March 5th.

"Happy entrance then was given;
All her sorrows left behind;
Earth exchanged for heaven."

The funeral took place on Saturday, March 9th. The chapel at West Hill was nearly full of sympathetic mourners. Mr. W. J. Styles, the former pastor, with the deacons and many of the members, were present with the relatives. The service was conducted by Mr. R. Mutimer and E. White, who read some suitable Scriptures and offered prayer. Mr. Mutimer gave an address, speaking

of the departed. He dwelt upon her usefulness in the Church of God—the esteem in which she was held by all who knew her as a loving servant of Christ and faithful pastor's wife. Hers was a happy release from pain and sorrow, "to be for ever with the Lord." Many of the friends then wended their way to Putney Vale Cemetery, where her mortal remains were laid to rest with her dear husband, Mr. E. White giving a short address of comfort and hope to those assembled, and bidding farewell to the loved form of our dear sister, after Mr. Mutimer had committed the body to the silent tomb, awaiting a joyful resurrection to eternal glory, when all the shadows shall have fled away and the everlasting morn shall break.
E. WHITE.

ELIZA BAKER.

On March 18th our dear sister was called to her eternal rest. She was born at Tunstall on June 6th, 1838, baptised at Saxmundham by Mr. W. Day, and married at the Surrey Tabernacle by the late James Wells in November, 1859, to Arthur Baker, so long known as "the soldier preacher."

Going hither and thither in the service of Christ, they finally settled at Oakington, where her dear companion closed his earthly service in the cause of Christ, and where by his side we laid her mortal remains. Mr. Easter, the pastor of Over, officiated at the funeral, and Mr. Rowell, of Huntingdon, preached the funeral sermon on the following Monday evening.

For the last nine years our sister had been living with Miss Feakes at the Ferne, Oakington, enjoying better health than ever in her life, until about a week before the home-call. She fell "asleep in Jesus, blessed sleep, from which none ever wake to weep." Two hymns were specially precious to her at the last—"My Jesus holds the helm," and "O love divine, how sweet thou art." Thus the weary pilgrim, so long the faithful companion of the servant of Christ, passed to her rest and reward in her 74th year.

MRS. FRYETT—MRS. BEER.

Our Church at Waldringfield has again been visited by death, taking from us two aged sisters, Mrs. O. Fryett and Mrs. E. Beer, at the ripe ages of 89 and 74 respectively. Both have been in Church fellowship with us for many years, and were true and consistent members of the Church. They both loved the house of God, and were found in their places as often as health and old age permitted until it pleased the Lord to take them to Himself. Our prayer is that God may raise up others to fill their places in the Church below.

A. L. B.

A Kindly Enquiry.

BY E. MITCHELL.

“Art thou in health, my brother?”—2 Sam. xx. 9.

JOAB'S “words were smoother than butter, but war was in his heart,” and the unsuspecting Amasa lay weltering in his blood. The words, however, are good words, and pertinent words in themselves, and we would use them in the kindest spirit, as we metaphorically shake our readers by the hand. “*My brother*”—there is a common brotherhood of man. God “hath made of one blood all nations of men for to dwell on all the face of the earth.” The whole human race sprang from the first pair that God created, and all have much in common. On these grounds we seek the welfare of all men as far as in us lies. But there is a higher brotherhood than that of nature, and a more sacred sense in which we say, “*My brother*,” to some. The universal Fatherhood of God, as popularly taught by so many, is a delusion and a snare. Grace relations are much higher than those that are natural, and the household of God is not synonymous with the family of man. In this paper we address the *spiritual brotherhood*, and our inquiry respects their spiritual healthfulness. Until we have been quickened by the Holy Spirit we have no spiritual life, and consequently can have no spiritual health. But spiritual life may exist where spiritual health is woefully lacking. One walks through a hospital ward, and sees men who are alive, but, alas! far from healthy; and there are striking analogies between the natural and the spiritual life. Grace indeed heals, and all its influences are healthful, yet there are not a few sickly believers in existence. We are in danger from

Our internal dispositions. There is in all of us a susceptibility to spiritual disease. We none of us can say that we are immune. “Let him that thinketh he standeth take heed lest he fall.” We may have an attack of “*the lust of the flesh*.” Our bodies are the subjects of various appetites. These in themselves are not sinful, but sin has disordered our whole being, and these appetites become fruitful sources of temptation. We are tempted to gratify them unlawfully, or inordinately, and have need to be constantly on our guard lest we become distempered thereby.

There is also “*the lust of the eyes*,” by which we may be ensnared. We read that “Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. . . . Then Lot chose him all the plain of Jordan.” The lust of the eyes had ensnared him. Thus also Eve: “When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat.” Did not Satan assail our Lord on

this wise? "The devil taketh Him up into an exceeding high mountain, and *sheweth* Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." But Satan had nothing in our Lord on which he could work. The sparks of temptation fell as it were into cold water, and were immediately quenched. It is not so with us. Our nature is full of combustibles, and, if grace prevent not, the sparks speedily kindle into a flame. We have need to cry, "Turn away mine eyes from beholding vanity." The Lord preserve us from the lust of the eyes.

The pride of life, too, is dangerous. Our nature is ambitious. We usually think as well of ourselves as the case warrants, and would have others think well of us too. We would be somebodies, not nobodies. We love applause, and like those best who speak well of us, while the faithful friend who dares point out our faults is disesteemed. We desire power and authority—the first place, and not the lowest room. Pride and ambition are deadly twins, and we are in danger from them.

Our outward associations are also a danger to our health. We are exposed to *infection, contagion, and injury*. We are in the world, where evil spiritual germs are all around us, and attack every inlet to our being. We are liable to contagion from touch, hence the exhortation: "Come out from among them, and be ye separate, saith the Lord, and *touch not* the unclean thing." How easily, often to us unconsciously, our spiritual health is affected by contact with the world. The principles, practices and customs of the world deaden our spiritual sensibilities and lower our vitality. Miasma is in the air; fever germs abound, and contagious disorders are on every hand. And besides these, how many dangers abound whereby injuries may be inflicted. Wounds may be received, bruises too; Satan casts his fiery darts; we walk on a slippery pathway, and broken bones are not unknown. Surely the question is pertinent, "Art thou in health, my brother?"

We may indicate some *symptoms of ill-health*. Some diseases do their deadly work all unsuspected by the subject of them. While they think themselves in health the insidious disease is ravaging their constitution. So, spiritually, there are those who suppose themselves to be "rich, increased with goods, and have need of nothing"; whereas they are really "wretched, and miserable, and poor, and blind, and naked." Let us be on our guard against the deceitfulness of our own hearts, and the wiles of the great flatterer.

A common symptom of indisposition is *failure to enjoy life*. We cannot be in a healthy spiritual state when there is *no gratitude for the past*. What the Lord has done for us should produce thankfulness. When it ceases to do so some spiritual disorder is at work. *Lack of joy in the present* is also a sign of ill-health. "The fruit of the Spirit is love, joy, peace." "The joy of the Lord is our strength." If all the joy has fled out of our religion the soul cannot be in a healthful state. *Want of hope in the future* marks a lack of healthfulness. "We are saved by hope." Lively

expectation gives buoyancy to the spirit, and diffuses cheerfulness through the soul. But listlessness, lack of expectation, or feelings of dread, are the marks of indisposition, and make everything drag in a wearisome manner.

A feeble pulse is a sure indication of low vitality. When desires are feeble, but little heart-beat for spiritual things, and especially if attended with liveliness in other matters, the sign is a bad one. If *respiration be imperfect* disorder is present. In prayer we breathe out the impure matter in humble confessions before God, and we inspire the pure vitalizing air of heaven, by which our life is made vigorous. "Long as they live should Christians pray; for only while they pray they live." *Lack of appetite* is a symptom that something is wrong. When food is not desired physic is required. When we lose our appetite for the Word of God, and the ordinances of His house; when our worship becomes formal and frigid, and attendance on the public means of grace a task, it is certain that we are spiritually sick. These are a few of the symptoms of lack of spiritual healthfulness.

We venture on a few words of advice. We say to those who are *spiritually healthy*, do your best to endeavour to keep well. We have already pointed out some of the many dangers that surround us. Let us seek grace, and *avoid evil things*. Satan has his dainties by which he allures. "Let me not eat of their dainties," prayed the psalmist. They are sure to injure us if we partake of them. *Beware of unnecessary contact with the world.* We are not called to go out of the world and seclude ourselves in a monastery. We are in it, but not of it. "These are in the world," said our Lord in His great intercessory prayer. He adds: "Holy Father, keep through Thine Own Name those whom Thou hast given Me." The world is a deadly enemy to God and all that is spiritual and holy. All unnecessary contact with it is dangerous. *Be much at Calvary*; wash constantly in the fountain opened for us. "They flourish as the watered herb that keep this blood in sight." *Feed continually on the living bread.* Health cannot be maintained without a plentiful supply of wholesome food. *Keep the communications open.* All must be derived from our Lord, and prayer is the main channel by which we receive our supplies. *Take good exercise.* We eat to live, and not live to eat. His service and glory must be our aim.

A word to the sick and the sickly. Our first thing should be to *apply to the great Physician.* He alone can give us health and cure. Open your case to Him. He never turns any from His door. There never was a case He could not cure. "Pour out your heart before Him." Let nothing be withheld, excused, or modified. This is made easier for us because He knows it all beforehand. *Take His prescriptions*: "Purge out the old leaven"; "Mortify the deeds of the body"; "Crucify the flesh with its affections and lusts." *Follow His dietary directions*: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." *Turn away from the things which have injured you.* "Let us search and try our ways,

and turn again to the Lord." Forsaking our sins must go hand in hand with our confessions. *Try change of air.* Go to the sea-side—the sea of the Redeemer's blood—and inhale the health-giving breezes that breathe there. Get up into the mount of communion above the fogs and miasma of the world. New life will be found there. *Wait on and for your Lord.* You shall not be disappointed. He both can and will heal, and restore health and fruitfulness.

We close this short paper with a *joyous hope*. The time is hastening when no such question as that of our text will be needed. We are on the way to a land "where the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." The now familiar, How do you do? will never be heard in the "better country." Life in all its fulness, without let or hindrance—the life that is life indeed—will be enjoyed there for evermore. Hallelujah!

ANDREW.

"Simon Peter's brother."—John vi. 8.

It is no uncommon thing for disciples of Christ even in the present day to compare themselves with others, and so cause themselves needless discouragement and distress.

Many a quiet, humble worker, who, in his own proper place has been faithfully serving God, when he has contrasted his limited circumstances with the more prominent sphere, and apparently more successful labours of his fellows, has felt his lot to be at least somewhat hard, and, it may be, just a little unfair.

How glad we are, then, that among the Lord's little band of twelve there was an Andrew, for he seems to represent many of the modest, retiring, yet useful Christians of to-day. By the few Scripture references to this disciple we learn that he was a disciple of John, and one of the first to follow Jesus. After his own response to the call of Christ we read, "He first findeth his own brother Simon . . . and he brought him to Jesus" (John i. 41, 42); and from that very moment it is Peter who comes to the front, while Andrew sinks into the background. This, while it casts no reflection upon Andrew, is very suggestive.

The fact cannot be doubted that Christ deals sovereignly with His disciples. He is "more real, more intimately nigh" to some than to others. All are not equally strong, or equally beautiful. His image is more clearly perceived by some of His followers than by others; and His teachings are more pregnant with meaning and suggestiveness to some than to others. His look teaches some men more than His commands teach others. One word to some is followed by vaster results than the whole Gospel leads to in others.

We cannot always account for these differences of apprehension, of susceptibility, of response, of obedience, manifested by those who are *equally* "His disciples."

Clearly it does not depend upon the time they have been

disciples. If it did, Andrew should have been first, but he never takes the foremost place. Three, at least, who were in Christ after him were preferred before him. Strange though this may seem to us it is a comfort to remember that no word of blame is spoken concerning Andrew in that his brother took a more prominent place among the followers of Christ than he.

Andrew seems to say to us that those who do not themselves perform the greatest service may yet make such service possible. There is no disciple so humble who, if he is faithful, is not filling his appointed place in the kingdom of Christ. The sufferers and the suppliants are doing their part as much as the workers and the soldiers. "They also serve who only stand and wait."

This is hard to realise when it happens to be our share of the service. We murmur that we are doing nothing, and grow envious of those by whose efforts the Church is extended, and whose work is so essential to its welfare. It saddens us to think of the many hopes of usefulness, of loving service for our King, which are all unrealised.

We read of the disciples that "they came to Jesus, and told Him all things, both what they had done and what they had taught." It is easy to imagine Peter upon that occasion; how much he would have to tell, and how boldly he would tell it; but Andrew, how would he feel? Ah! perhaps he would not be able to speak so much of what he had done as of that which he had tried to do and failed. Many of the Lord's true disciples have to come to Him and say:—

"Our lives, O Saviour, are not what we would—
Too weak, too small, too crowded with the press
Of cares that throng us in their littleness.
We long to do some work, heroic, good,
Pure, noble, lofty, true; and, straightway
We are overtaken by some minor grief,
Some childlike sorrow asking for relief:
We stand, confronted with infirmity,
But other than we dreamt."

Peter's death was a greater public loss than that of Andrew, as far as we can judge; but it must not be forgotten that it was quiet, unobtrusive Andrew who led Peter to Christ, and so made his work possible.

Is it not likewise true to-day that great works would never be accomplished were it not for the humble, untalked-of lives, and the indirect forms of service of which no one ever hears?

Another lesson which may be learned from Andrew is the possibilities of little things, and the duty of watchfulness. His observant eye had noticed the little lad and his five loaves, and his loving heart anticipated what Jesus would do with them.

Again, we may take Andrew as our example in times of doubt and difficulty. In John xii. 20—22 we read of certain Greeks who came to Philip enquiring for Jesus. Apparently in some measure of perplexity "Philip telleth Andrew"; and again—very probably at Andrew's suggestion—"Andrew and Philip tell Jesus." Wise

Andrew! Would that all the disciples of Christ were as ready as he to go at once and "tell Jesus."

It helps and encourages us to know that such an one as Andrew had a place among the twelve, for it proves that amid the most homely of surroundings, and with the most retiring habits, there is work for every willing disciple to do; and for all such is the promise given, "Where I am there shall My servant be."

Whittlesea.

CLARISSA.

INTERCESSORY PRAYER.

BY MISS E. L. COOPER.

"I know that this shall turn to my salvation through your prayer."—Phil. i. 19.

INTERCESSION means to go between—to plead for (*inter* = between, *cedo*, to go). It is one of the grandest privileges a Christian enjoys—to intercede for his fellow-sinner with God; an honour we should not dare to claim if God had not Himself given us the right to and commanded it. "*Pray one for another*" (James v. 16).

The Bible is full of encouragements to prayer. We need, however, to give attention to the instructions attached to the promises to hear and answer, lest we be tempted to blame God for not keeping His word, or lose faith in His promise by unanswered petitions. In intercessory prayer, or prayer for others, the same divine instruction is given as in prayer for ourselves and our own immediate necessities. Among the most important of these, notice—

1.—*The name of Jesus.* We end our prayers formally with the words, "*For Christ's sake, amen,*" but do not always realise as we should that God promises to answer prayer only as it is presented in the name of Jesus—"If ye shall ask anything *in My name* I will do it," and "Whatsoever ye shall ask *in My name*, that will I do that the Father may be glorified in the Son" (John xiv. 13, 14). Our intercessions can only prevail when offered on the ground of Christ's substitutionary work.

2.—"*If I regard iniquity in my heart the Lord will not hear me*" (Psa. lxvi. 18). If we are consciously and persistently doing what we know to be wrong we must not expect answers to prayer. Iniquity does not necessarily mean gross sin, such as theft, drunkenness, etc. The literal meaning of the word is unevenness—anything that does not lie straight with God's commands.

3.—"*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you*" (John xv. 7). "If we ask anything *according to His will*, He heareth us" (1 John v. 14). These two conditions are really one, for if we abide in Him, and His word abide in us, we shall have our will brought into line with His will and shall either not desire or know by intuition what it is His will to grant; not perfectly, of course, but the more we observe this instruction the fewer unanswered prayers we shall have.

4.—If ye ask BELIEVING, ye shall receive (Matt. xxi. 22). We do not answer run-away knocks. Prayer without faith is not prayer. Let these quotations suffice. If we are in earnest about our prayers we shall read God's Word carefully, and while we sing "Prayer is appointed to convey the blessings God designs to give," remember He is not an unwise parent giving His children all they ask for.

We now turn to the special form of prayer that forms the subject of this paper—prayer or intercession for others in things temporal or spiritual; for their bodies, their souls and their circumstances. This is really

THE HIGHEST FORM OF PRAYER.

Though prayer for ourselves must be the foundation, the stepping-stone, we are meant to be channels to whom blessing comes, through whom it flows to others.

Ponds are useful when they get refilled with fresh water; otherwise they are stagnant pools, impure, and spread disease. The water they contain is no good to the earth that holds it.

When God promised rain to Israel they were commanded to dig channels to hold it: "Make this valley full of ditches" (2 Kings iii. 16); so we are to be ditches or channels to hold and pass on blessings that come to us; not stagnant pools, receiving but never giving out.

OUR PRAYER FOR OTHERS SHOULD BE DEFINITE.

Our prayer for everybody may show we are in a good frame of mind, but it is not intercessory prayer. Jesus said to Peter, "I have prayed for *thee*, that *thy faith* fail not," and He specially meant that during the trying scenes of the trial and crucifixion Peter's faith might be triumphant. Though he faltered and fell grievously he did not utterly and finally lose his faith. He who prayed for Peter prays for us. "Seeing He ever liveth to make intercession" for all those who came to God by Him.

"With cries and tears He offered up His humble suit below,
But with authority He asks, enthroned in glory now."

Our prayer for others should be PRACTICAL. Paul asked the Ephesians to pray that he might be able to speak well. "Praying . . . for me that utterance may be given unto me, that I may open my mouth bodily, to make known the mystery of the Gospel" (Eph. vi. 19). If the great Apostle asked for this, ought we not as Church members to pray that our ministers might have the power given to clothe their thoughts in suitable, forcible language? When we see what we think to be a fault in their manner of speaking, let us try this plan instead of criticising and finding fault.

In writing to the Philippians, Paul says (chap. i. 19): "I know that this shall turn to my salvation *through your prayers*, and the supply of the Spirit of Jesus Christ." He had been speaking of his enemies and their attempts to add affliction to his bonds, and no doubt the salvation here meant was temporary help and deliverance, for we know his eternal salvation in Christ was assured.

We have used this verse in pleading with God for those whom we knew were saved, but lacked *assurance* and *enjoyment* of their salvation, and we have had gracious answers.

In praying for others effectually

WE NEED TO WATCH THEIR LIVES AND STUDY THEIR CHARACTERS ; not to find fault—that is sinful—but to understand their difficulties and temptations and gain wisdom as to what they most need.

This is a solemn, sacred work, and not to be lightly undertaken. We have to restrict ourselves as to the number for whom we thus intercede. It takes soul strength ; and must be according to our individual capacity.

What a blessing it is that God encourages us to pray for the bodies and circumstances of others, as well as their souls. Most of us could give definite instances of answers to prayer. Some we might almost fear to name lest it should appear irreverent, yet *nothing* is forbidden being taken to Him in prayer.

In Col. iv. 2 we have this exhortation, "Continue in prayer, and watch in the same with thanksgiving." For every answered prayer for others, when it is known, *acknowledgment should be made*. How this would strengthen faith and honour God.

In an ordinary prayer meeting there is often a string of petitions, and perhaps not a solitary acknowledgment that one has been answered. Small wonder that prayer meetings are uninteresting and poorly attended. Are they not too often a sort of soothing religious exercise whereby we work ourselves up into what we consider a good frame of mind, instead of being a time of *solemn face-to-face business with God*?

Common courtesy demands "Thank you" when a boon has been granted from our fellow-man. How often do we have definite, remarkable boons in answer to our requests, and do not say "Thank you" to God for it! This is losing an opportunity of witnessing for Him ; letting

" His mercies lie forgotten in unthankfulness,
And without praises die."

True,

" IN INTERCESSORY PRAYER WE NEED SOMETIMES GREAT RETICENCE."

It has to be in some cases a solemn secret between ourselves and God. Everything would be spoiled if we proclaimed on the housetop some delicate matter wherein we prayed God to work, and when the answer comes it must be to ourselves. What a solemn, sacred privilege this intercessory prayer is—Jesus witnessing for us in heaven—the Spirit with us and in us, helping our infirmities when we know not what to pray for as we ought, and we, with Jesus as our example and the Holy Spirit our Teacher, interceding for each other.

What finer instance can we have than Abraham interceding for Sodom and Gomorrah? God and Abraham talking together face to face as friends. Do we know the joy of working thus with God in the interests of others? Abraham was called the friend of God. We sing :—

"What a Friend we have in Jesus, all our sins and griefs to bear ;
What a privilege to carry everything to God in prayer."

Yes! but friendship requires more than the expectation that when we get into trouble and difficulty our friend will help us out.

In true friendship something must be done on both sides, and nothing hallows friendship like working together for some common object dear to both.

Do we ever labour with Him in His work for souls? We should not dare to say we could if He had not given us the right to do so. Paul says, "*For we are labourers together with God*" (1 Cor. iii. 9). "*Epaphras . . . a servant of Christ . . . always labouring fervently for you in prayers*" (Col. iv. 12). "*The effectual fervent prayer of a righteous man availeth much*" (James v. 16).

In praying for others, as in prayer for ourselves, we have to remember

GOD RESERVES TO HIMSELF THE RIGHT TO WITHHOLD ANSWERS.

Needless to say, there is always a good and sufficient reason. God is not arbitrary and capricious. There is a solemn sentence in Deut. iii. 26. God says to Moses, "*Speak no more unto Me of this matter,*" and Moses himself records the fact. He had pleaded, "I pray thee, let me go over and see the good land that is beyond Jordan," but, he adds, "The Lord was wrath with me for your (Israel's) sakes, and would not hear." We, like Moses, may have sinned, and though God's love remains unchanged, the punishment will have to remain and God will not remit it.

In Jeremiah vii. 16 we have these words: "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee."

Just a word of caution. Satan has subtle temptations for believers who are on their guard against gross forms of sin, and he succeeds sometimes, when a victory has been gained, in causing us to feel unduly elated as to our part, and, thinking we have caused the triumph, forgetting to give the whole glory to God, while we rejoice that He has used us as channels. How good it is of Him to do so. He could easily do all the work Himself by the direct agency of the Spirit or angelic beings. What an honour He has put upon us. Shall we not covet this great gift, watch for it, cultivate it, and give thanks?

Again, let us see that spiritually we do not lack in ourselves what we pray for for others. Strange as it may seem, this is possible. "*They made me keeper of the vineyard, and mine own vineyard have I not kept*" (Solomon's Song i. 6). We once heard the remark that "some Christians were very busy trying to make other people better than they cared to be themselves." Let us seek first to have our own heart and conduct right with the Lord before we seek to pass on blessing to others. "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11).

In conclusion, let me say the whole subject of prayer, though it is simple enough for a child to grasp, needs earnest, thoughtful study on the part of those of riper years, and we shall save ourselves

disappointment and loss of faith if we ponder well what God really does teach us in His Word on this important subject.

“PRAY ONE FOR ANOTHER.”

Let us study that we may use this blessed privilege effectually, remembering the Divine instructions—

“If ye shall ask anything *in My name.*”

“If I regard iniquity the Lord will *not* hear me.”

“If ye *abide in Me* and *My words abide in you* ye shall ask what ye will and it shall be done.”

“If ye ask anything *according to His will*, He heareth.”

“If ye ask *believing.*”

Remembering that we may pray for all that concerns each other, that our intercessions for each other are closely interwoven with Christ's intercession for us in heaven and the Holy Spirit's work in us; then let us look out for, and expect with joy, that sometime, somehow, somewhere we shall hear it said to us, “*This has turned to my salvation through your prayers.*”

“Is thy cruse of comfort failing? haste its failing drops to share;
And through all the years of famine thou shalt still have drops to spare.”

Is the heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving, love will grow.”

THE LOVE OF CHRIST.

Our Inspiration.—III.

BY THE EDITOR.

(Conclusion.)

5.—A CAUTION, however, suggests itself. Nothing save sincere zeal for the glory of God justifies the spirit that I have ventured to eulogise. Some brethren are greatly favoured by having the Word “applied” or “opened” to them, and are thus led to views which never occurred to anyone else. Now, mystic as I have boldly avowed myself to be, I am far from decrying the grace of the Holy Spirit in so laying portions of the Bible on the hearts of God's people; but I counsel you to be suspicious of such interpretations as have a directly adverse application to persons whom you dislike. The devil can apply Scripture as well as quote it; and anger, in a special manner, opens the portals of the mind to his influence. We may, therefore, be haunted by a Satanic perversion of a text, and yet imagine that we are the subjects of divine illumination and instruction. Some may feel that being naturally calm and placid they do not need this caution. Brethren, be not too confident. Nature at the best affords small security. We are only strong as God helps us. Moses, the meek and reticent, “spake unadvisedly with his lips,” while Aaron, the fluent, “held his peace,” when many would have complained aloud in the bitterness of their soul.

6.—The influence of the love of Christ is also said to induce

another mental mood which strongly contrasts with that which we have considered. "Whether we are of sober mind it is for your sakes."

The Christian minister is here contemplated as the subject of spiritual repression. This, perhaps, lacks the romantic interest associated with the eager impetuosity which we have considered, but it results quite as really from the grace of the Master, and its practical value can hardly be over-estimated.

How conspicuous it was in John Wesley, whom, though I infinitely dislike his doctrine, I hold to have been an eminent saint of God. He never blustered; he was always calm and collected; his keen eye took in every situation, and he grasped the possibilities of every circumstance.

"Of sober mind." This was the pre-eminent characteristic of ministers who were distinguished for their long and honourable pastorates. Study the lives of such; they are eminently worthy of emulation. Jay, of Bath; James, of Birmingham; Mursell, of Leicester; Parsons, of Ebley, whose life by Paxton Hood is most instructive; and John Hazelton, whose memoir I wrote, were men of like passions with yourselves. They had (as you will have) to reconcile conflicting interests, and keep touch with congregations with all the varied peculiarities that yours will manifest; but love to the Master and love to their people invested them with such admirable tact and consideration that they kept on serving their Churches wisely and well until their work was done. Dear brethren, a furnace may glow with intense heat without roaring. Deep streams flow quietly. The most forceful energy in Christian work often makes little open demonstration.

7.—We should, however, assure our hearts that our sobriety of mind is *really inspired by Christ's love, and maintained for the benefit of His people*. There is a religion abroad which may be summarised as a holy solicitude to keep one's skin free from scratches. Thereon "hang," in the estimation of some, "all the law and the prophets." It is the first and final principle their consciences recognise. Appeal to them how you will, plead the importance of truth, the evil of error, or the danger of equivocation—their course is sure to be shaped by this dominant desideration, how to "avoid unpleasantness." I loathe those bland and beaming men who cannot take fire. They believe in the truth, but they never denounce testimony that contradicts it. They profess to love their friend, but they never defend his reputation, and will be silent while the foulest lie is told about him, instead of flinging it back at the slanderer with manly indignation.

"Sober minded" these sweet souls doubtless are, but it is neither for the glory of God nor for the benefit of His people; but because they have so profound a consideration for their own ease and interests that they dare not risk anything that might be inconvenient or painful to themselves.

8.—This, dear brethren, is my last word. I pray that whether "the love of Christ" impels you to act as if "beside yourselves," or whether it constrains you to "be sober," your ministries may

manifest the spirit of the fine verse with which our Methodist brethren are wont to close their annual watch-night services.

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

FOR THE BAIRNS.

BY W. H. BERRY, LATE OF SAXMUNDHAM.

"He could not be hid."

If we turn to St. Mark vii. 24 and read the last clause we have the words, "He could not be hid." The whole verse tells us that Jesus "went into the borders of Tyre and Sidon, and entered into an house *and would have no man know it*: but He could not be hid." If we look upon the map we find that Tyre and Sidon are situate on the coast on the north-west of Palestine, abutting upon the Mediterranean Sea; and this is perhaps the most northern trip our Saviour took.

Now our text says that Jesus "could not be hid." The striking thing about these words is that Jesus, *for the first time*, entered a foreign and heathen country. There had been great excitement in Galilee and Jesus had apparently wanted rest and quietness.

Surely, so far away from the crowd and with a distinct order that His movements should not be made known, Jesus might have a little quiet—rest; "*but He could not be hid.*"

We will look at our subject from two standpoints. First, the fact declared—"He could not be hid," and secondly to ask a question, Why could Jesus not be hid?

I.—The fact declared: "*He could not be hid.*" Take His life and work. He was born in Bethlehem, humbly—*no room* for Jesus in the inn (Luke ii. 7). Yet a choir from heaven came down, angels visited this earth, a special star was hung up in the heavens. *He could not be hid* in heaven or upon earth. The earthly king shook in his shoes, and he sought to slay Jesus as a babe. *He could not be hid* in his life, works, miracles, ministry. Yea, they slew Him, but *He could not be hid*. At His crucifixion darkness was over the earth, the rocks rent, an unseen hand tore the veil of the temple in two, and even the Roman centurion cried out, "Truly this was the Son of God" (Matt. xxvii. 54).

He could not be hid in death, for He rose again and appeared unto His disciples. Ultimately He went home to heaven, and even there *He could not be hid*. John in his vision says, "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Rev. v. 2, 3). "Ten thousand times ten thousand, and thousands of thousands: saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (ver. 12).

11.—Why could Jesus not be hid? He came to do His Father's will on earth. "I came down from heaven not to do Mine own will, but the will of Him that sent Me" (John vi. 38); "Not as I will but as Thou wilt" (Matt. xxvi. 39); "Thy will be done" (Luke xxii. 42).

Christ was under His Father's care—"Thou couldest have no power at all against Me, except it were given thee from above" (John xix. 11).

The Roman officers went to take Jesus prisoner, but could not do so. When asked why they had not brought him they replied, "Never man spake like this Man." His power could not be hid.

There are many aspects why Jesus *could not be hid*, but before us we have an abstract case, and leaving the concrete we will just look at this. In Matt. xv. 21—31 we have the story of our text. A woman of Canaan came from the coasts and cried unto Jesus, "Have mercy on Me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." At first Jesus took no apparent notice of the woman and she applied to the disciples. The disciples went to Jesus and besought Him, saying, "Send her away (I hope with a blessing), for she crieth after us." Jesus then speaks to her and said, "I am not sent but unto the lost sheep of the house of Israel." "Then came she and worshipped Him, saying Lord, help me." He answered and said, "It is not meet to take the children's bread and to cast it to dogs" She replied, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Jesus answered, "O woman, *great is thy faith*: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Why could Jesus not be hid? There was a poor woman outside who had great faith—a seeker who had need of Jesus. She was a Greek, a Syrophenician by nation, but she had *great faith* and she wanted Jesus. She was seeking Him and *He could not be hid*. A seeking soul always finds Jesus.

The poor woman in Matt. ix. 18, Jairus and the two blind men in the same chapter, are instances of seeking souls finding Jesus and getting the blessing sought.

TO OUR READERS AND CONTRIBUTORS.

DEAR FRIENDS,—In April, 1903, our esteemed friend and brother, Mr. W. Jeyes Styles, at the request of the Trustees, kindly undertook the duties of Editor of the *EARTHEN VESSEL AND GOSPEL HERALD*. For nine years, therefore, he has in the efficient manner which it was anticipated that he would, edited this magazine.

Unhappily, increasing infirmity has rendered the labours of that position more than usually arduous, and it was with much regret that the Trustees received the intimation that owing to the condition of his health Mr. Styles would be unable to continue to conduct the periodical.

They recognise the pains that he has taken to maintain the

position and principles of the EARTHEN VESSEL AND GOSPEL HERALD and desire publicly to express their appreciation of those services and their sorrow at the cause which necessitates his retirement from Editorial work. Most heartily do they pray that the rich blessing of our covenant God may rest upon him in his declining days.

The magazine will for the present be conducted under the direction of the Trustees, for whom Mr. Ebenezer Marsh has consented to act and to whom all communications should be sent as early in the month as possible, but not later than the 18th.

The hearty co-operation of the friends who have contributed in the past is earnestly sought, that the pages may continue to afford spiritual instruction and comfort to the readers, and that those things which are most surely believed amongst us may be set forth therein.

The Trustees also ask that the friends connected with the Churches will use their best endeavours to extend the circulation and so increase the usefulness of the magazine.

Yours in the Master's service, on behalf the Trustees,

JAMES E. FLEGG, *Hon. Sec.*

CHANGE AND NO CHANGE.

“Change and decay on all around I see ;
Oh Thou, who changest not, abide with me.”

How often do these lines rise from our heart by reason of the changes ever marking our journey here!—changes which are a part of that Divine ordination testing the reality of our life union with Him and endearing the revelation of His own unchanging character and ever-abiding presence.

Written as with a sunbeam over the darkest path our changes bring, is the never-failing consolation and ever-blessed support amid them all—

“I CHANGE NOT ; THEREFORE YE SONS OF JACOB ARE NOT CONSUMED”
(Mal. iii. 6).

As He conducts us into this tower of strength, source of support, and secret of all true success, the prayer becomes one of urgent necessity—come what may, “O Thou who changest not, abide with me.” All He ever was to those who have passed on before us in His service, He abides to manifest Himself still, as the need demands the supply grace has laid up for those who “trust in Him” and “stay themselves” on Him. “The Lord God will help Me,” sustained His only begotten Son in His service ; and blessed be His name, while He maintains the soul in pleading “Lord, help me,” we cannot think He will ever fail or once forsake.

Our readers will not be altogether surprised to read the announcement from the trustees of the resignation of our esteemed Editor. Pleading against it, we have vainly tried to persuade ourselves it would not be, at least not yet, but the will of our God was

plain to us in our last visit, and, deeply as we all feel this loss of active service with our fellow-labourer, we know that "*what He wills is best.*" He who changes not toward us, wills many a change in our lot for some fresh channel in which this precious truth shall become our only power.

We shall still hope to be favoured, as health permits, with an occasional paper from our dear brother's pen, while we know his interest in the readers of this magazine abides the same. Let us continue in prayer for our brother, who for so long has faithfully served us in conducting this magazine.

We hope for the continued help of our friends, whose labours are much appreciated in their contributions, and shall esteem it a favour if they will study to send all papers, as well as reports of meetings, as early as possible in the month, never driving up to the time-limit if it can be avoided.

Earnestly desiring an interest in yours prayer, yours to serve in Him,
E. MARSH.

"NEARER, MY GOD, TO THEE."

THIS beautiful hymn, which has been so pathetically brought before the public mind recently—it having been sung on board the ill-fated *Titanic* as that vessel was sinking into the ocean depths with its precious freight of over one thousand souls—is not to be found in all hymn-books, and so is not so well known as many others. The words are these:—

"Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!
Though, like the wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone:
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

There let the way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

Or, if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still, still my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

The author was a Mrs. Sarah Flower Adams. She was the daughter of Mr. Flower, who met with his wife (her mother) under singular circumstances, he being at the time a prisoner in Newgate gaol, where he had been sentenced for six months for defending the French Revolution and criticising the conduct of a Bishop Watson. This was in 1789. Miss Eliza Gould visited him there. Love, courtship, and marriage followed.

This hymn was a great favourite with our late King Edward, and so it has also been, and still is, with the devout in all classes of society. During the American civil war two incidents are placed on record concerning this poetical effusion. A drummer-boy, who had his arm shot off at Fort Donelson, died singing these words; and Bishop Marvin, when almost brought to despair, being a homeless wanderer, was greatly cheered as he neared a log cabin, for he there heard a poor, lonely woman singing the same hymn.

The verses, though so beautiful and true in sentiment, as far as they go, have one very serious defect. This is not a matter of surprise when we know that the authoress was a Unitarian in religious belief.* In "Psalms and Hymns for the use of the Baptist Denomination" another verse has been added which was not a part of the original. It runs thus—

" Christ alone beareth me
Where Thou dost shine :
Joint-heir He maketh me
Of the Divine !
In Christ my soul shall be
Nearest, my God, to Thee,
Nearest to Thee."

The date of the composition is there stated to be 1841. Mrs. Adams lies interred in the quiet little country cemetery at Foster Street, Harlow, Essex. Over her remains there stands what is technically termed "an altar tomb," upon the sides and ends of which, besides the epitaph, are inscribed the titles of this and a few other of her metrical compositions. The writer has seen this tomb and read its interesting inscriptions more than once.

The Biblical history of Jacob at Bethel (Luz) recorded in Gen. xxviii. 10—22 evidently prompted the sentiments, and the title is very suggestive to all devout minds. Is it not, indeed, a fact that our greatest requirement in the present time as Christian believers is to get and keep nearer to God? Is not the solution of all our problems of life, daily difficulties, business worries, domestic trials, to be arrived at here? We read of Enoch and of Noah that they each "walked with God" (Gen. v. 22, 24, vi. 9). To Abram, "the friend of God," Jehovah said, "I am the Almighty God; walk before Me, and be thou perfect"—marg., upright or sincere (Gen. xvii.). David, "the man after God's own heart," generally kept close fellowship with the Lord, as both his recorded history and his Psalms testify. See also the testimony concerning him in 1 Kings xv. 5. And how frequently in the New Testament are Christian believers exhorted to abide in Christ, to keep themselves in the love of God, to watch constantly, and to pray without ceasing! "And truly," writes the beloved disciple, "our fellowship is with the Father and with His Son Jesus Christ" (1 John i. 3).

And the "means of grace" are provided surely unto this end; also private meditation upon the divine Word. And yet, instead

* And yet this defect is very striking, as the vision of Jacob's ladder is distinctly mentioned by our Lord as being a type of Himself (John i. 51.).

of close fellowship, how many follow afar off! Nehemiah held communion with his Lord even when handing the wine-cup to the king (ii. 1, 4). And does not the great apostle exhort us by the Holy Spirit to "pray without ceasing"? It is said concerning the late C. H. Spurgeon that he never in his study took down from the shelves a book to read or examine, nor return it afterwards to its place, without his lips moving in silent prayer. Let us endeavour to enter more into the spirit of the hymn we so often sing—

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

A. E. REALFF.

THOU KNOWEST.

"The Lord God of gods, the Lord God of gods, He knoweth."—Joshua xxii. 22.

O LORD God of gods, Thou knowest
The things of the years long *past*—
The countless transgressions, the wanderings,
The follies which held us fast;
The manifold trials which taught us
How mystic, how searchless Thy ways,
The numberless mercies which showed us
How worthy Thou art of our praise.

O Lord God of gods, Thou knowest
The things of the *present* too—
The good that we leave unaccomplished,
The evils we would not do;
The sorrows which at this moment
Seem more than our hearts can bear;
The dishonouring fears, th' impatient sighs
Which add to the weight of our care.

O Lord God of gods, Thou knowest
The things of the *future* years;
Before the clear light of Thy vision
No shadow of darkness appears.
No sins of ours will surprise Thee;
Thy love has remitted them all;
No sorrow hurt, for Thy choice overrules
The minutest things that befall.

O Lord God of gods, Thou knowest;
We may not Thy secrets divine,
But we rest in Thy wond'rous omniscience,
And glory that we are Thine.
We praise Thee for mercy so boundless,
For sorrows which teach us Thy will,
For wisdom which holds in safe keeping
The future, unknown to us still.

KATE STAINES.



THE KNOWLEDGE OF GOD.

"All scripture is God-breathed, and is profitable for doctrine (literally, *teaching*), for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (*i.e.*, complete in all his parts), thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Is not this equipment or furnishing unto all good works the need of all of us whom God has called? Do we not all feel the need of being equipped in the things of God in order that our words and works may be less unworthy of the name we bear?

The two verses above quoted solve the problem for us in a gracious and blessed manner and evidence the fact that our Father in heaven has made provision for this need of ours by giving us "all scripture"—complete, perfect, God-breathed—in order that the man of God may be thoroughly furnished. How important, then, is all Scripture! The man of God has not to trust upon years of experience, nor upon his personal attainments, nor talents, but upon the perfect Word of truth.

This 2nd Epistle to Timothy is intensely personal throughout, and is evidently the last letter written by "Paul the prisoner of the Lord for you Gentiles." There is something inexpressibly sad about this final letter of the faithful minister—the ambassador in bonds. "Only Luke is with me," he says; "Demas hath forsaken me, having loved this present world." But there is no self-pity in the veteran's letter; only strong words of encouragement to his dearly-beloved son, Timothy; and these words, praise God, are divine exhortations to us. Let us therefore "hold fast the form of sound words" which we may hear from him as with faithful heart and simple mind we read the Scriptures breathed by God.

The Word of God is perfect, and gives us teaching concerning all the things we *need* to know. Not the least profitable of this teaching are the prayers which, being parts of all Scripture, must be also God-breathed. In nine of Paul's epistles prayers are recorded, and a diligent study of them would do much to help us to pray so as not to "ask amiss."

Let us look at the one in Col. i. 3—12. As usual, the first note is one of praise, and that, mark you, not for some blessings which Paul had received, but on behalf of others—"praying always for you." This early assembly was certainly favoured in being prayed for always by one such as Paul, and yet they had not the privileges that we have, for we have *all Scripture*, in which are carefully preserved, not only the Spirit's prayer for them, but other prayers as well, from which we may draw comfort and teaching.

First, the apostle gives thanks "for their faith and love *to all the saints*," and then prays "that ye might be *filled with the knowledge of His will* in all wisdom and spiritual understanding." This is not the knowledge of the wise man, nor the wisdom of the world, nor the understanding of the learned, but it is the knowledge and wisdom and spiritual understanding which come to the heart who humbly, simply believes what the Lord hath said. It is the fruit borne of the seed which is the Word of God. The simple heart

that receives this seed becomes energised, so that the next petition becomes fulfilled, "that ye might walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and *increasing in the knowledge of God.*"

Are there few of us or many who are "*increasing in the knowledge of God*"?

The ordinary word for "knowledge" in the Greek is *gnosis*, and this is the word occurring in such referencès as Rom. ii. 17, 20: "Behold, thou art called a Jew . . . which has the form of knowledge and of the truth," &c. In the Colossians prayer, however, the original has the word *gnosis* with a prefix *epi* added, making the sense deeper and fuller. *Epi-gnosis* means perfect knowledge, such as exerts a power over the one possessing it. It is this power-producing knowledge of God that Paul prays for on behalf of the Colossian saints. Let us pray for it, too, on behalf of ourselves as well as for God's servants in the pulpits.

The next step in the experience indicated in the prayer is "that ye may be strengthened (*i.e.*, made powerful) with all power, according to the might of His glory, unto all patience and longsuffering, with joyfulness giving thanks."

If we have *the might of His glory* behind us—and we have—then we may be "*made powerful with all power,*" and so shall we be able to endure all difficulty, hardship, criticism and persecution with "all patience and longsuffering," and even "with joyfulness, for we shall be giving thanks unto the Father, who hath *made* us meet to be partakers of the inheritance of the holies in the light."

ERGOTES.

THE VOICE OF THE SEA.

A brief outline of a sermon occasioned by the "Titanic" disaster, preached

BY PASTOR JOSIAH MORLING AT CHELMSFORD.

"The sea hath spoken."—Isa. xxxiii. 4.

THE whole civilized world has been appalled by the disaster which has befallen the *Titanic*. The sympathies of all who have read or heard the harrowing and heartrending accounts of the wreck have been stirred to the very depths. In this, as is generally the case in all great calamities, there are those circumstances which may be so dealt with by God's servants as are calculated to suggest or teach lessons which may prove profitable to the minds of the people in stirring them up to a consideration of their soul's eternal welfare. Our text is true and appropriate—"The sea hath spoken."

THE SEA IS THE LORD'S,

He made it (Gen. i. 9, 10; Psa. xcv. 5). It is His servant and not its own master. It only does His bidding. It defies all human control, and has never been subject to man. Vast have been the achievements wrought by science; great and wonderful things are still being accomplished. But the sea is only subject to its great Master. This was beautifully demonstrated to the disciples by

Christ on the sea of Galilee. He hushed the winds and the sea was calm. The sea serves His great purposes. Encircling the earth like a mighty girdle, it serves to purify the air. Let young people study the sea; it will repay. The great icebergs which are formed and come down from the north and south poles, in conjunction with the extreme heat of the tropics, produce a wonderfully beneficial effect in helping to purify and in keeping the waters in a constant state of circulation, which doubtless are great factors, indeed, essential to the well-being of human life, and at the same time setting forth the infinite wisdom of the great God and man's great indebtedness to Him.

It is man's privilege to make use of the sea, but for the accomplishing of the divine purpose. Not merely for the commercial benefit of mankind, but for the linking up of the distant parts of the world, that the glorious Gospel of the blessed God may be conveyed to earth's remotest bounds, and so the salvation of all the election of grace have its accomplishment. Thus a great revenue of glory is made to redound to the God of all grace.

WHEN THE SEA SPEAKS IT IS GOD'S VOICE.

There are times when the mighty winds, which God holds in His fists, lash it into fury and causes it to roar, setting forth the dreadful majesty and wonderful powers and omnipotence of Jehovah. At other times it is like a molten looking-glass. In its beautiful tranquility and calmness it is still His voice—His still, small voice—setting forth His gentleness, of which the Psalmist said, "Thy gentleness hath made me great."

The sea spake when the Israelites crossed the Red Sea, when the pride of Egypt, Pharaoh, his officers and hosts, sank like lead in the devouring element. His voice was also heard when Jonah refused to do the bidding of His God—to go to Nineveh. Be assured, God is not to be mocked, neither can His purposes be thwarted; acts of disobedience must inevitably bring retribution.

Was there not also a speaking with wonderful effect to the disciples on the sea of Galilee? It tested their faith. It demonstrates the great fact that He who could rebuke and calm the raging waters was verily God and not mere man. The sea always carries on her bosom the instruments of death. It may be in various ways and forms. For instance, the great icebergs, while setting forth the wisdom of our God in performing very important and beneficial functions, will not pander to human folly. If the officers of even *Titanics* are apprised of danger ahead and then, regardless of the warning, order full steam ahead, it will be regarded as a wanton display of human folly and a defying of the great power of God. Icebergs care not for a 2,500,000 ton blow. It is madness for sinners to run full force ahead against the immovable judgments of a righteous God.

THE SEA SPEAKS AND SAYS, "BEHOLD THE VANITY OF BUILDING TITANICS."

Titans were the giants of mythology—enormous in size and

strength. The *Titanic* was supposed to be UNSINKABLE. Its palatial character, with its ballroom, and growing vines and roses, etc., was a pandering to human pride and folly; yet within a few minutes the unsinkable, with her human freight, sinks to the depth of two and a-half miles in the dark waters, to be seen no more! Surely man has not yet succeeded in building unsinkables!

THE SEA SAYS, "I AM NO RESPECTER OF PERSONS."

Neither is God. Wealth and worldly position can never secure favouritism with God. The sea is regardless of wealth and shows no favour to poverty. Note the striking contrast in the positions of the passengers. It is reported that twelve of the passengers represented wealth to the amount of thirty-eight millions. Many of the steerage passengers were perhaps hardly possessed of a sou. The sea treats all on an equality, and as the angel of death spread his dark wings over the ship the rich and the poor sank beneath the waters. And in the great day when men shall give an account of the deeds done in the body, neither wealth nor poverty shall screen them.

Salvation is only by a living faith in the Christ of God. Only a vital interest in Him will be of any avail in the great day of the Lord.

THE SEA HATH SPOKEN A TERRIBLE REBUKE TO RACING.

What need to insist upon the shortest possible route in spite of all danger? We are living in a day of utter regardlessness of human life. Aviation for the sake of money and notoriety has claimed many victims. Human life ought not to be played with. In view of the awful end of the *Titanic* the public ought to rise up and emphatically and effectually pronounce against the baneful practice of racing and the dangers of rushing men wholesale into eternity. If men wilfully or neglectfully endanger the lives of their fellow-men then they are accountable to both men and God.

THE SEA HATH SPOKEN A WARNING TO THE HORRID PRACTICE OF GAMBLING.

It is a pity that our liners cannot be freed from the evils of gambling. Gambling is a curse on our vessels. It is an awful thing to go from the card-table to the judgment seat.

THE SEA HATH SPOKEN TO THE AWFULNESS OF BEING UNPREPARED FOR DEATH.

It is an awful thing to die in an unprepared condition, unwashed, unjustified and immersed in worldly pleasures. Oh, how we need a living hope as an anchor which enters within the veil! The terrible calamity demonstrates to us, and that very forcibly, the uncertainty of life and the certainty of death. Death is sure to come. We know not how soon God may call us away. Strictly speaking, there is no such thing as sudden death, for as soon as we begin to live we begin to die. No one of us present have any reason to believe we will see to-morrow's sun, for death is always on our track.

THE SEA HATH SPOKEN CONCERNING THE BLESSEDNESS OF BEING PREPARED.

The precious blood, the indwelling and the inreigning of the grace and Spirit of the Lord alone can prepare the soul to meet God. Are we ready? The poet hath well said :

“Prepare me, gracious God, to stand before Thy face ;
Thy Spirit must the work perform, for it is all of grace.”

May this be brought home with mighty power — convincing power—to the hearts of all present, and God shall have the glory.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

THE half-yearly meetings were held on Tuesday, April 30th, at the Surrey Tabernacle. Large gatherings assembled both afternoon and evening, there being an additional feature of interest on this occasion in the welcome home on furlough of our esteemed missionaries, Mr. and Mrs. Booth.

THE AFTERNOON MEETING

commenced at 3.30, presided over by the vice-president, Mr. R. Mutimer. After the opening hymn, the reading of the Scriptures by Pastor C. Freston and prayer by Pastor E. Marsh, the Vice-president welcomed all present, stated the objects of the gathering, and commended the work of proclaiming a full and free grace gospel at home and abroad. Alluding to the “welcome” part of the meeting the chairman expressed the assurance that the interest would be deepened as we heard from our brother Booth during the meetings the “great things the Lord hath done,” and the blessing abiding on His word—an assurance fully realized at both afternoon and evening meeting.

Devotional exercises were sustained by brethren G. Smith (Grays), W. Welman (Kingston), L. H. Colls (Tring), and J. B. Collin, interspersed by hymns specially printed for the occasion. The chairman next called on Pastor T. L. Sapey (Brixton Tabernacle), who delivered a stirring address.

Pastor J. T. Peters (Whittlesea) next addressed the meeting. Taking as the basis of his remarks the words, “A convenient season” (Acts

xxiv. 25), the speaker opened up with much power the following thoughts—A convenient season to greet each other in the name and service of the Lord, to review the past, rejoice in the present, and renew activities for the future. The review of the past called for praise for the faithfulness of God, and confession of sin mixed with all our service, while we prove in prayer He is faithful and just to forgive. We rejoice in the present because of power realised—the power of His Word incarnate, written and preached—and joy in that God uses feeble instrumentality to accomplish His end. We rejoice in the devoted and loyal spirit which prevails among our missionaries, and finally rejoice in the prospect assured to us in the retrospect, knowing He who has so blessed His Word will, and those who published it.

Mr. Booth was next called upon to speak. Warmly welcomed by all present, our brother expressed the joy he felt in once more meeting those who had so lovingly sustained him in his work, with the band of fellow-labourers he had left behind. Preserved by land and by sea, the key-note of our brother's address was thanksgiving to God for mercies past and certain hope for future blessings. The joy of publishing the good news and glad tidings of salvation had been set over against every difficulty that had arisen. The glorious Gospel of the blessed God was his only theme. “Opportunity spelt obligation” to our brother, and every fresh opportunity of telling the glory of the Cross was

but a confirmation of past blessing, and assurance of continued success.

The short time occupied by our brother in the afternoon prepared for the fuller account of the work delivered in the evening.

After the collection came the closing hymn of praise and the Benediction by Pastor E. Mitchell.

The well-furnished tables in the adjoining vestries were soon surrounded for tea, and the very large company well cared for by those who had undertaken this part of the work.

THE EVENING MEETING.

At 6.15 the beloved president, Pastor E. Mitchell, took the chair, and by this time the building was well filled, and it was evident the chairman would have an enthusiastic assembly to preside over. After the opening service of praise and reading of the Scripture by Pastor J. Morling (Chelmsford), prayer was offered by Mr. R. E. Sears.

The chairman expressed the joy he felt in presiding over the great gathering and then, taking the hands of our missionaries, warmly welcomed them in the name of the Lord and on behalf of all present who love the truths they are set to publish and defend. The chairman remarked that "we were specially anticipating hearing our brother Booth at this meeting. He would, therefore, practise self-denial, set a good example to others and give our missionary all the time possible." After a few brief words on the goodness of God in preserving our friends in the home journey (specially recognised by reason of the terrible disaster in the loss of the *Titanic*), the hope that this visit would fan the missionary spirit in the Churches, and above all conduce to the great end for which the Society was established, the chairman called on Pastor J. N. Throssell, who spoke well on the words, "Where two or three," &c. (Matt. xviii. 20). Thus: *Where*—"in all places where I record My name"—in the sanctuary, the home, the street, the sea shore or river side; in these places the Master and His servants met. So in India to-day. *In His house*—by His authority, depending upon Him, calling upon His name, for His sake, seeking His glory. *In the midst*—to help in His service. What en-

couragement there to instruct, to protect and to speak peace.

After a hymn the chairman next called on Mr. O. S. Dolbey. Ascending the pulpit where for so long and faithfully our beloved brother has served his Lord, he took for his subject "The Object of this Mission." What is the object in view of the Strict Baptist Mission? It was simply and solely the extension of the kingdom of our Lord Jesus Christ, especially among the heathen. The extension of that kingdom, as firmly laid in the covenant purposes of God, and for which our Lord taught us to pray, "Thy kingdom come." How is this great purpose to be brought about? 1. In respect of *instrumentality*, by the preaching of the Gospel—"Go ye." 2. In respect of *effectuality*. On this point he used the words of Zerubbabel, the governor of Judah, "Not by might, nor by power, but by My Spirit, saith the Lord." Not by might—no collected powers of men; not by power—the strength of any individual man or agency of men; but "by My Spirit, saith the Lord." The work is His—for birth into the kingdom, instruction into the mysteries of the kingdom, continuance in the kingdom, and loyalty and service unto the King whose kingdom it is. "Not unto us, but unto Thy name." Each point was forcibly dwelt on. After another hymn, Missionary Booth ascended the pulpit, and from the first word to the last held the vast gathering with rivetted attention in his clear statement of facts touching the work. We can but give a brief extract. All may have the full report as soon as published.

Our brother said: "My task this evening is to present a brief review of past service. When Paul and Barnabas returned from their missionary tour they called the Church together and rehearsed all that the Lord had done for them. We are following apostolic example to-night. While there has been nothing very startling there has been steady progress. When I said good-bye to you in 1906 there were four missionaries on the staff; we have now eight. Six are drawn from the home Churches—Homerton Row, High Wycombe, Guildford, Acton, Ipswich and St. John's Wood. In

1906 our Indian staff was 32, now 64. The period has been one of exceptional stress. The failure of the bank was a crushing blow, but God led us through loss to gain. It was marvellously overruled by Him. The wave of prayer and generosity it produced declared this difficulty but a chariot of God's power and blessing. Untold gain has come out of that loss. Since then we have a mission house, a chapel, and a dispensary in Madras, with schools and agents' houses in Sembarambakkam and Peruvallur. In Sendamangalam we now own a substantially built mission house and chapel, and a house is being built on the Kolli Hills. The Namakal field into which we have entered has not reduced our work in the boundaries of Madras. During these years fifty-two disciples have put on Christ by baptism and been added to the Tamil Church. Our task is to endeavour to overthrow Hinduism and give the people of India the divine religion of Jesus Christ. Caste, Transmigration, Pantheism and Polytheism are doctrines common to all sects of Hinduism. Our work among the women is very important. It is more difficult for a woman to confess Christ than a man. A caste woman who confesses Christ has to give up husband, children, home, and all her relatives. She is outcast and written down as a bad character. Our Zenana work is a grand work in the charge of Miss Elliott. In the Namakal field Mrs. Morling is superintendent. Mrs. Elnaugh and Miss Harris are in Madras learning the Tamil language. We are in great need of a boarding school in Madras for the education of the children of our agents. In our open-air work amongst the men we preach wherever a hearing can be obtained, whether to a small number down a bye-lane or huge crowd on a day of pilgrimage, in a caste quarter or pariah settlement; wherever we get the opportunity we tell out as best we can the gospel of the grace of God. This work is followed up by house visitation. We have inaugurated men's meetings at Semmenchere, Pursawalkam and Egmore. We get there a number of Hindus with whom we should not otherwise come into contact. Our work among the young has been richly

blessed of God. In all our schools Scripture is taught every day; it is the one lesson that I take under my own special care. Mrs. Booth or I personally examine every child every month in every school in Scripture. This systematic and persistent teaching of the Word of God has borne fruit. Whilst I am away my heart is quite at rest about the work, for it is now in the capable hands of Mr. Brand."

With a quotation from General Nicholson on taking Delhi, our brother closed his deeply interesting address, adding, "The soldiers of the Cross will not surely be behind the soldiers of the sword in enterprise, courage and sacrifice."

Mr. Chisnall, the esteemed secretary, warmly appealed for practical help and said he had received a good start, reading thus: "From an old age pensioner, 10s."

The collection was then taken which, with amount from tea, realized £86 13s. 10d.

Mr. E. White followed with an address on "Ask of Me," &c. (Psa. ii. 8). The prayer of Christ, the petition of His people, the cry of His servants in the mission field, and the wail of the heathen were powerfully dwelt on in this spiritual address.

A vote of thanks to the deacons of the Surrey Tabernacle for the use of the building, and to the ladies for their help, was proposed by brother Mutimer, seconded by brother Freston and heartily carried.

Mr. Boulden responded, closing a warm-hearted speech with this: "I am not ashamed of the Gospel of Christ, neither are the missionaries of the Strict Baptist Mission."

The vice-president closed with the Benediction. E. MARSH.

"REHOBOTH," CLAPHAM.

ON Tuesday, April 23rd, "thanksgiving" services were held in connection with the obtaining of a new lease (for 21 years) of the building.

In the afternoon Pastor Mutimer preached to a good congregation from *Pea. lxxxix. 15, 16*. The sermon was "savoury," and was appreciated by the friends. Brethren J. H. Brown and Parkes led the meeting in prayer.

In the evening a public meeting, presided over by Mr. Collin, was held. The meeting was spiritually bright and exhilarating, and was much enjoyed.

After the opening devotional exercises the Chairman called upon the pastor (Mr. Waite) to give an explanatory statement. Mr. Waite said that at meetings held before the termination of the old lease, it was the expressed wish of the friends to obtain, if possible, a new lease. After deliberation at these meetings it was decided to seek the help of The Strict and Particular Baptist Society. The pastor stated that after protracted correspondence the new lease was at length obtained, but at an increased rental. The Society above-mentioned, in addition to conducting the negotiations, generously promised to give part of the added rent, and also provided lessees for new lease.

Mr. Throssell was then requested to give his address, which was based on Psa. lxxxii. 10. The speaker sought to make emphatic the need for "largeness" in prayer and praise, and reminded the friends that these ambitious petitions and praises would be honoured by the covenant God of Zion.

The second speaker was our friend and neighbour, Mr. Vine. His topic was "Praise," taken from the believers' "Te Deum" (Psa. ciii. 3-5). He showed that the believer should constantly praise God for (1) Forgiveness, (2) Healing, (3) Redemption, (4) Crowning, (5) Complete satisfaction.

The energetic secretary of the Strict and Particular Baptist Society was the next speaker. He said that in his experience the meeting was unique; he had never been to a "new lease" meeting before. However, he said, there is a Scriptural precedent in King Hezekiah, who was vouchsafed a "new lease" to his life.

Mr. Blackman's text was Isa. xxxviii. 20, and he said that God was "ready to save" both the Church and the individual.

The secretary of Church (Mr. Arnold) spoke next of the Lord's dealings to the Church at "Rehoboth" in regard to the new lease.

Following this speaker, Mr. Sapey also made mention of King Hezekiah, and used for a text Isa. xxxviii. 19, and showed that the "spiritually living" should praise the Lord.

A cheery message from Mr. Chisnall on the words, "The foundation of God standeth sure," was followed by an equally helpful address from Mr. Mutimer, who spoke from Gen. xlix. 10. He expressed his desire that in the "new lease" building there might be a gathering together of the people to Christ.

Mr. Waite (the pastor) was the last speaker, and he spoke his praise and thankfulness to God and to the friends.

The Chairman closed the meeting with prayer. The congregation was a good one, and the collection amounted to £10 9s.

F. W. READER.

"ZOAR," IPSWICH.

RECOGNITION OF PASTOR PHILIP REYNOLDS.

ON Wednesday, April 24th, services in connection with the settlement of the new pastor (Mr. Philip Reynolds) were held, and were very largely attended.

The afternoon service was conducted by Pastor J. Bush, of New Cross, London, who preached a most appropriate sermon from 1 Cor. iii. 6-9. His description of a ministerial labourer was most Scriptural and apposite, and his encouraging words concerning the reward being not according to success, but according to the difficulty and peculiarity of the labour, will be treasured by the labourers present. About two hundred partook of tea.

At 6.30 the chair was taken by Mr. F. T. Newman (secretary of the Metropolitan Association of Strict Baptist Churches). In his opening remarks the Chairman made kindly reference to the new pastor. He spoke of him as an able minister of the New Testament. He congratulated them on securing the services of such a minister, and exhorted them to deal well and gently with him. He then called upon Mr. H. Baldwin (the Church secretary), who read the following statement:—

"My duty to-night is to state some of the leadings of Providence which have resulted in the settlement of Mr. Philip Reynolds among us as pastor. The year 1907 was an eventful year in the history of this Church; for in that year occurred our late beloved pastor's resignation, his public farewell, and, later in the year, his death and funeral. In the same year, on Sunday, September 29th, while our former pastor was still alive, Mr. Reynolds came to preach to us. His visit was not without a purpose; indeed, I should not be very far from the truth if I said he came on probation. This visit having made a very favourable impression, the Church, on October 20th, 1907, resolved by a vote of seventy-one to three that Mr. Reynolds should be approached with a view to the pastorate. Our hopes were raised, and we thought surely the Lord's anointed is before us; but just then it was not to be. Our Church rules bind us to communion only with those who are baptised believers of the 'same faith and order.' Mr. Reynolds, in his reply to our invite, was candid, and told us that he was in favour of all baptised believers who are in good and true fellowship with Christian Churches being admitted to occasional communion. When we received this reply from Mr. Reynolds, the deacons agreed that they could not recommend the Church to proceed any further. As Mr. Reynolds is now our pastor, though he has not altered his opinion, and we have not altered our rules, I think I ought to say that the

reason for the deacons' action at that time was not absolutely and altogether that point of difference. Some of us thought then, as we think now, that it is not a vital point. But Mr. Reynolds was then a settled pastor, and receiving a salary far beyond what we could offer, and we felt very strongly that it would be unwise on our part to unsettle him. So we then closed the attempt to secure his services, but in such a manner that enabled us to remain the best possible friends with him. Then followed three years of 'supplies,' during which we had as many as sixty-two different ministers. Some ten or eleven of these were approached, from time to time, with regard to the pastorate, and four of them were put to the vote of the Church, but none of them saw their way clear to accept. In the summer of 1910 I saw that Mr. Reynolds had come to reside in London. An invite was sent to him, and, to our great joy, we were able to secure his services for one Sunday in each of the three last months of that year. On Sunday, February 12th, 1911, a resolution was passed by the Church inviting Mr. Reynolds again to the pastorate. In replying to this invite Mr. Reynolds expressed warm attachment to us, but stated that there were providential circumstances in the way of his leaving London. If the Church would agree, he said he would be willing to come for one year, and in the meantime we could watch the Lord's hand in the matter. This course was agreed to by the Church, and the engagement commenced on the first Sunday in July, 1911. Mr. Reynolds soon proved himself to be a thorough worker. He at once started an open-air service and a Bible-class, while every Monday he has done much visiting, winding up the day with a preaching service, at the close of which he has held a Young People's Guild meeting. On Sunday, February 11th of the present year, when the Church, by seventy-five votes to one, called him to the honoured position of pastor. Mr. Reynolds commences his pastorate with evident tokens of the Lord's blessing. Our congregations are very good indeed. Five have been added to us—three by baptism and two by transfer. The Church is united, and fresh life and vigour is felt in all our services. We love and honour him as a servant sent of God to us; and we pray that he may long be spared to us, and that, as the years go by, our affection to each other may continue and deepen."

Following the statement of the Church secretary the new pastor, in a short speech, referred to his nine years' labour in Huddersfield, and then told how that, when leaving Yorkshire, he had determined never to take another Church, and had, therefore, entered into an engagement with

a Society to do work outside of the Gospel ministry. He had not been a fortnight in London, after leaving Huddersfield, before the Society changed. God closed the doors against him, and he found that the Lord did not intend that he should leave the ministry. For a time the providential circumstances were trying. Then came the repeated call from "Zoar," as detailed in the secretary's statement. This he was joyously constrained to accept, and soon signs of blessing were granted by the King of Zion. Referring to his doctrinal standing, Mr. Reynolds said he still held with a firm grip the essentials of the faith once delivered to the saints, which he set forth in his doctrinal statement which he read at Islington in 1880. During his many years ministry, and his somewhat wide reading, he had never given up one of those essentials. With regard to the ordinance, he believed in and practised the New Testament order of believers' baptism as the door into the visible Church and the way to the Lord's table. But, with other of his ministerial brethren, he had a conviction that we ought to allow baptised believers, who were in honourable Church-fellowship, to sit down at Communion, though they did not belong to our faith and order; but, seeing that the Church at "Zoar" had a rule against this, he had promised not to disturb that rule, and he should be loyal to his promise. A very pleasant feature of that day had been the kind welcome accorded to his dear wife, and he thanked them very much, especially the ladies, who had sent to Mrs. R. a beautiful letter, signed by the wives of the deacons, the widow of the late pastor, and the wife of the Sunday-school superintendent. He then paid a tribute to the late pastor, and uttered some kind words with regard to his widow, who was present.

Addresses of welcome were given by brethren who had known the new pastor for many years:—Messrs. Dixon, Morling, Chilvers, Ranson, Ling, Banks, and Bush.

During the evening the choir of "Zoar" was helped by a contingent from the choir at "Bethesda." A vote of thanks, proposed and seconded by two of the deacons—brethren Garrard and Moss—brought a most successful gathering to a close. The collection, which was for the pastor, amounted to £12.

H. BALDWIN.

WOOBURN GREEN.—On April 15th we held our annual and closing meeting of the session of the Young People's meetings. The services of brother Jarvis (of Greenwich) were much appreciated by both old and young; the sermon in the afternoon being a very solemn one on the ten virgins. The evening meeting commenced at

6 o'clock, and was well attended, many friends being present from other Causes to bid us "God-speed." After singing, prayer, and reading the Word, brother Chapman (of Berton) addressed the meeting, pointing out the many dangers that attended their pathway, and the danger-signals that were provided in the Word. Brother Ives (of Wycombe, one of the founders of the Sunday-school in 1854) spoke in his usual kind and cheerful manner. Brother Jarvis spoke of the four little things found in the Book of Proverbs, which words proved to be very helpful. Several pieces of Gospel truth were recited during the meeting. We trust the seed sown may be found, even if after many days.

SURREY TABERNACLE SUNDAY SCHOOL.

THE fifth anniversary of this school took place on Lord's-day afternoon, May 12th, when, in addition to the teachers and scholars attending the school, those also who attend Penrose-street and Lynton-road Sunday-schools, were present to take part in the service. The service was opened by the singing of the hymn, "There's a Friend for little children." Psa. xxxiv. was read, and brother John Green sought the Divine blessing. "Let all the children sing" was heartily sung, and brother J. B. Collin then petitioned at the throne of grace. Brother C. A. Freston gave a very earnest address from the words, "Lift ye up a banner" (Isa. xlii. 2). The speaker at once arrested the attention of the children by mentioning the fact of the recent visit of His Majesty King George to the Fleet, and said that if any of the scholars had also been at Weymouth they would have seen many flags floating in the breeze, but the Union Jack would have been the one most in evidence. He supposed that every boy, and probably every girl, knew what May 24th was. "Yes," answered many; "Empire Day." This day was kept in commemoration of the birthday of Queen Victoria, and on that day many Union Jacks would be flying. The speaker then asked the meaning of the colours red, white, and blue, which question was also promptly answered. Mr. Freston then drew the spiritual meaning of the flag by mentioning that when Jesus visited Jerusalem the children waved flags of palm as a welcome, and sang "Hosanna." He continued: Every boy and girl could be a flag-bearer, and these are some of the flags or banners which they should always carry with them—Honesty, Truthfulness, and Loyalty; and he earnestly asked them to always remember these flags, and not to be ashamed to own and carry them, or to

be known as Sunday-school scholars. "God Bless our Sunday-school" was sung to the tune of the National Anthem, which was very appropriate, following the address on "Flags"; and brother Freston closed the service with prayer and the Benediction.

The annual meeting was held on Wednesday evening, May 15th, when a good number of friends were present. Brother O. S. Dolbey occupied the chair. The hymn, "Kindred in Christ for His dear sake," having been sung, brother Dolbey read John iii., and brother J. E. Flegg prayed. Brother Dolbey then mentioned some of the present-day problems, viz.: "What to do with the aged and infirm"; "What to do with the middle-aged"; and, more particularly for the meeting at which they were then present to take part in, "What to do with the children." The children of our Sunday-schools were all sinners in the sight of God. Only by the working of God's Holy Spirit could any change take place in their hearts. The following brethren also spoke:—A. B. Falkner, the superintendent of the school; A. Vine, who took his text from 2 Tim. ii. 15, "Study to shew yourselves approved unto God"; J. E. Flegg, basing his remarks on the words, "Teach them to your children" (Deut. vi. 7); J. B. Collin, superintendent of Lynton-road school, speaking on the words found in 2 Chron. xv. 7, "Be ye strong, therefore, and let not your hearts be weak, for your work shall be rewarded"; John Green, superintendent of Penrose-street school, who took Psa. cxlv. 3, "One generation shall praise Thy works to another"; and T. L. Sapey, who spoke from 1 Kings xvii. 21, "He stretched himself upon the child." These several addresses were most instructive, inspiring, and encouraging to all engaged in the work.

The report for the past year stated that 294 names of scholars were on the school-roll, and 15 teachers. The average attendance of scholars was 175.5. The highest attendance was 243, and the lowest 109. The report stated that the scholars deserve commendation for the attention which they give to the teaching in the classes, and also to the Gospel addresses which are given every Lord's-day, either by one of the teachers or a friend. The prizes for early attendance and the committing to memory of portions of Scripture and verses of hymns were presented by Mr. George Smith on May 21st, 1911, the number of books being 87—over 50 of which were Coronation Bibles. The excursion for the older boys and girls to Court Farm, Upper Warlingham, took place on July 17th, and that for the infants on July 29th to Ruskin Park. On December 2nd, the scholars' winter tea-meeting was given, when several of the scholars repeated portions of Scripture; and

some special anthems and hymns were sung. The treasurer's report stated that the receipts for the year, including the balance brought forward from 1910, was £45 19s. 1½d., and the expenditure, £47 10s. 8d., thus showing a balance of £1 11s. 6½d. on the wrong side.

A. G. GROVER.

"PROVIDENCE," CLAPHAM JUNCTION.

SPECIAL services in connection with the fortieth anniversary of the formation of the Church were held on Sunday and Monday, April 28th and 29th.

Mr. C. D. Jeffs preached to good congregations on the Lord's-day, extolling the greatness of the Lord, which is unsearchable.

The continuation services were held on Monday so as to avoid clashing with the mission meetings taking place on Tuesday.

Pastor C. A. Freston was very helpful. He based his remarks upon the words taken from Ephes. ii. 2, "We are His workmanship."

Friends visiting us from another denomination asked to be informed when brother Freston was preaching at our chapel again, as the Word spoken had been so helpful. It was good to be there. Almost all the friends stayed with us to tea, after which we adjourned again to the chapel for the evening service. Brother F. T. Newman presided. Prayer was offered by brother F. Parker, of Brentford.

Our Chairman then read *Pea. cxxxii.*, after which he gave us a few records upon the formation of our Church and other past history, concluding by exhorting us to press forward.

Brother R. E. Sears followed, speaking from *1 Cor. xv. 25*, "He must reign until He has put all enemies under His feet," exhorting us to view Him as the born King, His Kingly life, and being crowned with thorns. Reader, look at Jesus in these aspects; they may prove sweet to you.

Pastor C. A. Freston spoke from *Ias. xii. 3*, "Therefore with joy shall ye draw water out of the wells of salvation," mentioning the occasion, the utterance, and the fulfilment, drawing our attention by three instances of the joy in the Gospel of Jesus Christ.

"Solid joys and lasting treasures
None but Zion's children know."

Brother J. P. Goodenough addressed the meeting upon Faith and Trust and the renewal of strength, reminding us that God is good and upright, and that He guides with judgment those that are meek.

We were glad to see a large number present from neighbouring Churches, and, in two instances that we know of, abandoning their usual prayer-meeting so that they could unite with us.

We heartily thank all for their presence and for the offerings, which amounted to nearly £7. W. B. M.

"ZION," NEW CROSS.

ON Lord's-day, May 5th, special sermons were preached by Pastor J. Bush in commemoration of the seventh anniversary of his pastorate. Grateful reference was made to the goodness of God, which had been manifest through the past as well as the years which had preceded it. He had been reminded that under the Levitical law the land was to rest and labour was to cease in every seventh year; and he had been trying to put it into effect by taking a seven months' holiday during the seventh year of his ministry among them. He was rejoiced to know, however, that though he had been absent, the good work had been going on and the blessing of the Lord had rested upon them. It might be mentioned incidentally that during those years there had been 101 baptisms and 147 received into membership.

Of course, in the providence of God, there had been many removals, and a number of aged brethren and sisters had entered into that rest which remains for the people of God. The average age of all those thus called home was over 80 years.

The services were continued on May 9th, when Pastor H. T. Chilvers preached in the afternoon to a large and appreciative congregation. His text was *Pea. lxxxvi. 4*, "Rejoice the soul of Thy servant." David did not say, Rejoice the soul of a servant, or *the* servant, but *Thy* servant. It is true we are brought into the relationship of children in vital union with our living Lord, and can call God *our* Father; yet, as children, we are called to serve. In Colossians we read, " whatsoever ye do, do all in the name of the Lord Jesus." If what we are doing cannot be done in His name, let it remain undone. Let this principle be wrought out in our lives, and then

"A servant with this cause,
Makes drudgery divine."

Service for God does not consist in preaching or teaching only, but in the common things of life we may serve Him. The woman with a spirit of divination called after the apostles, "These men are the servants of the Most High God who show unto us the way of salvation." This relationship has its origin in the Divine purpose. The apostle writing to the Churches reminds them that he is the servant and apostle of the Lord Jesus Christ, according to the will of God; and every true servant is such, ordained by Divine appointment and set apart by the pierced hand of the Lord Jesus Christ. Parents can hardly

know what the Divine purpose may be concerning the "little bit of humanity" they call their child; but fathers and mothers together have laid it at the feet of the Lord and asked Him to make it what He would have it to be. God always gives the best to those who leave the choice with Him. There are those who are predestinated to service as well as to life. This was pre-eminently true of the Apostle Paul, and is equally true of your pastor. He has been touched by the pierced hand of the Lord Jesus Christ and set apart for His ministry. This relationship is acknowledged by the Psalmist—"Truly I am Thy servant"; and whatever failures may be associated with our service, never let the devil take away the sense of our relationship to the Lord Jesus. "The soul of Thy servant." It is patent to us that we have a body, but we are apt to forget that we have a soul. He does not plead for bodily strength, though often weakness of body arises from the condition of the soul. Pastor E. Mitchell has said, "Always try and be right with God. Keep the line of communication open between God and yourself." This should be the servant's chief concern. There are times when the minister must be alone with his God. He has his own soul to look after as well as yours. It had been remarked of C. H. Spurgeon that he went to heaven all the week and came down to tell all about it on the Sunday. Rejoice! A conspicuous part of the life of the Christian is to be happy in the Lord. The apostle writes, "Rejoice in the Lord, and again I say rejoice." There is nothing in the religion of the Lord Jesus to make us unhappy. He Himself says, "Rejoice and be exceeding glad, for great is your reward in heaven." Nothing makes the soul rejoice so much as a consciousness of the Divine presence, and He has said, "Lo, I am with you always." The joy of the soul of the Lord's servant is an increase in spirituality and love, walking in the truth—a practical experience of the life of the Lord Jesus in the soul. Your pastor's prayer and yours for him will be, "Rejoice the soul of Thy servant."

The upper schoolroom was well filled for the social tea which followed, a number of friends coming from a distance. Pastor E. White (Woolwich), who was unable to stay for the evening meeting, spoke at the close of the tea, in his usual genial and instructive manner, wishing the pastor and people much success. He thought when he first began to preach he should soon exhaust the Gospel message, but he found the oftener the bucket was emptied the Lord filled it up again.

Mr. Thos. Green (Surrey Tabernacle) presided over the evening meeting and read Psa. cxxxviii., Mr. Boulden following in prayer.

The Chairman said they all knew the love and esteem he felt for their Pastor. They could both look back to the time (now nearly forty years ago) when they both sat under the same ministry, and through the mercy of God had been kept; unto that day, and, like the Psalmist, would declare our confidence in the grace and goodness of our God. In John i. we read, "Of His fulness have we all received, and grace for grace." When we considered the fulness of the Gospel we were "lost in wonder, love, and praise." As we both look back on the past and record the Lord's dealings with us, our hearts are filled with gratitude and praise.—[The remainder of this report is not to hand at time of make-up.]

BRIXTON TABERNACLE.

SERVICES were held on May 12th and 14th to commemorate the 28th anniversary of the opening of the above chapel.

On Sunday, the 12th, at 10.20, a prayer-meeting was held; several brethren supplicating at the throne of grace for a Divine blessing on the services. At 11 o'clock the pastor took the service. Taking for his text Psa. cxxxii. 13, he was enabled to dwell very sweetly on the wondrous provision and choice of God. In the evening, at 6.30, he was helped to deliver a stirring Gospel sermon from Psa. xxxvii. 39. Attendance at both services was good.

On Tuesday, the 14th, the services were continued. Mr. Mitchell was again able to be with us; he read Ephe. ii., also taking for his text verses 4 and 5, dividing it as follows:—(1) A Divine characteristic; (2) a marvellous association; (3) a gracious opposition. It was a time of much refreshing and comfort to many that assembled with us. At 5 o'clock a good company sat down to tea. A public meeting was held, presided over by our esteemed brother, Mr. Rundell, of the Surrey Tabernacle; the speakers being brethren T. Carr, E. Mitchell, W. Waite, Pastor T. L. Sapey, and R. Guile. The Chairman opened the meeting by reading Psa. xxxiii.; brother Jeffrey prayed; after which the Chairman made some choice remarks on the chapter read, then called on Mr. Carr, who spoke from Song of Solomon ii. 10. Brother E. Mitchell then addressed the meeting, taking these words, "I have learned by experience." Brother Waite delivered an address, followed by the pastor, who cordially thanked the Chairman, and all those who, by their presence, had helped to make the meeting a success. The total collections were £10 8s. 2d. The meeting closed by singing "All hail the power of Jesu's Name." Truly we have much to be thankful for. We are at peace; our pastor is helped, and his testimony

blesed to many. To God be all the praise.
R. GUILF.

"EBENEZER," GRAYS.

SPRING meetings were held on Wednesday, May 8th. In the afternoon Pastor H. D. Tooke, of Gurney-road, preached a most encouraging and helpful sermon from Num. x. 33-36. He said these words spoke of Divine accompaniments upon the journey of life and revealed the bright side of Christian experience. Israel had left Sinai, never more to return. The ark of the covenant, symbol of Christ, went before them to lead them and to search out a resting-place for them. He pointed out many of the Christian's resting-places before they reach their final rest. The Sabbath, the sanctuary, the seasons of communion, were all seasons of rest to God's people. Here also was an encouragement to pray. Moses commenced and ended the day with prayer; so may we also, and enjoy much of God's presence and blessing.

Tea was served; after which the evening meeting commenced at 6.15. The chair was taken by brother J. B. Collin. After singing the opening hymn—"How pleased and blest was I"—he read Psalm lxxv., and brother Dickson, of Gravesend, sought the Lord's blessing.

The Chairman expressed his pleasure at meeting the friends once again and then made some very encouraging remarks upon ver. 4 of the Psalm he had read.

Brother Goldsmith, of Gravesend, spoke from Isa. xliiii. 5. The "fear note" of God's Word were very sweet as he set forth the characters of the people to whom God was speaking. He exhorted them to "Fear not," and gave them a beautiful promise as a reason why they should not fear. The second verse of the chapter more particularly set forth the experiences when God's presence would be most realised.

Brother Blackman (secretary of the Strict and Particular Baptist Society) then gave an address from Psa. xliii. 5. Dealing with the words, "I have trusted in Thy mercy," he gave several reasons why God's people so trust—(1) Because sovereign grace enabled them; (2) because God has brought them to feel their need of His mercy; (3) because in His mercy He had brought them to realise that there was nowhere else to trust; (4) because of the suitability of that mercy; lastly, "Notwithstanding what I feel now, my heart shall rejoice in Thy salvation, because it is free, full, and complete."

Our Pastor then spoke from the words in Gen. i. 11, "And God said . . . and it was so." He said God's voice in creation was re-echoed year by year, and God's people hear His voice in the

spring speaking in the unfolding beauties of nature and declaring His faithfulness, power and love. The voice of spring also said that dark days were past and better and brighter days are in store. It also spoke of new blessings—beauties never seen before—and pointed to eternity, when the redeemed shall rejoice in continual unfolding of God's goodness to all eternity."

The hymn "Blest be the tie that binds," and prayer by the chairman, brought a very happy meeting to a close.

The presence of many friends and the realised presence of God inspires us to press forward with hope and courage.

G. S.

KINGSTON-ON-THAMES.

WEDNESDAY, May 1st, was a very happy day at "Providencia." It was the third anniversary of the pastorate of W. Welman. Brother R. Mutimer conducted the afternoon service, and was helped to preach a most encouraging sermon from Isa. lv. 1-3. The message was much enjoyed. A good number of friends sat down to tea.

At the evening meeting brother Boulden presided in a genial and efficient manner. After hymn and Scripture our brother Dean (of Wandsworth) prayed. It was a joy to us to greet Pastor J. Bush again after his long tour, and to listen as he spoke of the "ables" of the New Testament, and also the all-sufficient grace ministered by our God. The pastor's brother-in-law (W. H. Rose), always a welcome visitor, gave a very helpful and stimulating address on "A good minister of Christ." Pastor J. Hughes gave us comforting and cheering words on God's keeping "as the apple of the eye."

The pastor expressed his thanks to God for gracious upholding, and to deacons and members for all their kind support through another year, and expressed faith and hope for a year of blessing. He also thanked one and all who had taken part in any service through the day.

The attendances were excellent, the spirit of the meetings good, and the collections for the pastor were generous. To our God be the praise.

BOW (MOUNT ZION).—The forty-fourth anniversary of the Church was held on Tuesday, May 14th. Brother A. G. Blackman presided and, after reading Phil. iv., called on brother Brown to pray. The chairman spoke well on the words, "Stand fast in the Lord." Brother Holden gave a thoughtful address on the words, "The Lord hath done great things for us." Brother H. Franks spoke well on the text, "Casting all your care upon Him." Brother G. Smith engaged the attention

of all as he spoke on "the deep things of God." Brother Elnaugh gave a spiritual address on "the arm of the Lord," and brother Dent closed a good meeting with an address on "the love of God." Altogether we felt it to be one of the best meetings we have had. The Master was with us.—W. K. MAXIM.

OTLEY, SUFFOLK.—On Wednesday, May 1st, special services were held in connection with Pastor W. R. C. Leggett's fourth anniversary. At 3.45 Pastor C. T. Dykes, of Laxfield, delivered a very helpful discourse from 1 Cor. iii. 9, "Ye are God's building." At 5.30 a good number partook of tea. At 7 o'clock a public meeting was presided over by R. L. Everett, Esq., who reminded us of some of the Suffolk worthies who did such good work in the Baptist Churches, making special mention of Pastors Cooper (of Wattisham), Wright (of Beccles), and the pastor's grandfather (S. Collins, of Grundisburgh). Pastor Reynolds, of Waldringfield, delivered an excellent address from 1 Cor. xv. 58. Pastor Easter, of Earl Soham, followed, who spoke some good things from Rom. v. 8. Then Pastor Dykes spoke very encouragingly on the words, "Let us," recorded in Heb. x. 22-24. The Pastor then thanked the chairman and speakers and all who had helped by their presence to make the meeting a success. "Blest be the tie that binds" being sung, the Benediction brought these happy meetings to a close.

Aged Pilgrims' Corner.

THE 105th annual meeting was held on May 3rd at the Cannon Street Hotel. Sir Alfred Pearce Gould occupied the chair. In addition to the speakers, among those on the platform were Messrs. Sapey, Guille, Boulden, Green, Bumstead, and T. Carr. The attendance was very large, and an excellent collection was taken.

The *Quarterly Record* contains a portrait of the late Mr. George Creasey, and an illustration of Exeter Hall, together with a variety of articles bearing upon the work of the Society. Copies will be sent post free upon application.

An illustrated booklet entitled "The Evening of Life" has been prepared, suitable for enclosure in letters. It is attractively printed, and can be supplied at 6s. per hundred or in smaller quantities. Leaflets are also ready for distribution.

The South London sale will be held (D.V.) on Thursday, June 20th, from 3

to 8 o'clock, in the garden of 33, De Crespigny Park, Denmark Hill, by kind permission of Mrs. McCarthy. Miss Rigg will open the sale. Mrs. James Jones and a committee of ladies have also promised their support. If friends sending articles for the sale will kindly price them, much labour will be saved.

1,612 life pensioners, dwelling in all parts of the United Kingdom, are upon the books. 200 of this number are in the seven Homes. To maintain all the operations of the Institution in a state of efficiency, upwards of £43 daily are required.

The 41st anniversary of the Hornsey Rise Home will (D.V.) be held at the Home, on Friday, July 5th. Sermon at 3.15 p.m. by the Rev. F. Cecil Lovely, B.A. Tea at 5; tickets sixpence each. Sermon at 6.45 p.m. by the Rev. J. H. Hallett, of Brighton. The Lady Visitors will hold their annual sale of work on the same day.

REVIVE THY WORK.

"O LORD, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."—Hab. iii. 2.

THE prayer of the prophet is not out of date. The age demands it with increased earnestness. Blessed are those wet eyes that weep it in sorrow for Zion to-day. A dead plant cannot be revived, but the decaying may—not by the power of oratory or mere display of learning—much less by the empty sounds of a semi-religious concert that may fill the house of God with the world, to the grief of those who go there with broken hearts for healing, and yearning souls for food—but with distressed spirits determined on definite dealings with God for the welfare of His loved, redeemed, quickened, called, and chosen flock; putting Him in remembrance of His exceeding great and precious promises, holding Him to His word in the living faith that fully believes it true, and in the personal confessions of sin and supplications for mercy such as His Lord never rejects with scorn, but receives with delight to magnify the riches of His grace in the reviving of His work.

The prayers of those long since gone to rest are taken up by kindred spirits, who find in *their* language the burden of *their own* heart's labour. "O, Lord, revive Thy work." In those gatherings for prayer there is the arising in response to His knocking (Rev. iii. 20), and the attached promise shall certainly be proved. Oh! to sup with Him, and He with us.

Gone Home.

MR. F. G. BURGESS

was a native of Tilehurst, near Reading, being born in that village in the year 1847. When but 11 years of age he found his mother sitting in her chair, dead, her death being due, it is believed, to heart failure. Shortly after this, on the re-marriage of his father, he left the parental roof and started life on his own account. This life appears to have been a very obsequious one. After spending a year or two in the country, he found his way to London and took his own course in sinful practices.

Returning to Reading he, somewhat late in life, apprenticed himself, but, his employer failing in business, his indentures were cancelled. Mr. Burgess afterwards found work in Reading, remaining in the situation six years.

Our friend's earliest religious convictions appear to have been when as a boy at home he read "Grace Abounding to the Chief of Sinners." Even then he was wedded to sin, and felt that if ever he became different the Lord Himself must bring it about. In 1863, when he was about 22, convictions deepened. The forms and ceremonies of the Anglican Church which he attended failed to satisfy him. He wanted something, yet scarcely knew what. During the winter of 1868-9, having tried every other place, Mr. Burgess, with great reluctance, entered Providence Chapel, Reading. He was prejudiced against the people, and hated their doctrines. The preacher, however, described him so accurately that he felt that the trouble and travail of his soul was the work of God. Here he found a home. Under the faithful ministry of Mr. Pearce he gathered encouragement, ultimately finding deliverance from the words, "Rise up, My love, My fair one, and come away." In July, 1869, he followed his Lord in baptism.

Some time after this Mr. Burgess was exercised about the preaching of the Gospel, but, feeling it would be presumptuous for him to entertain such an idea, he kept the matter a profound secret in His own breast. He was induced by a friend named Vize to conduct a service at Knowle, and after this he was engaged to preach frequently at Knowle Hill, Henley, Chotnam, and other places, until he received an invitation to Woodburn Green, where he laboured three and a-half years.

In 1876 he removed to Askett, Bucks, where he spent six of the happiest years of his life. Twelve months having been spent at Tring, he went to Chelmsford, where for upwards of eleven years

he was maintained in the pastorate and his work was owned of God.

In 1894 a call came from Wellingborough, which he accepted, and for eight years he served that Church. In December, 1902, he became Pastor of the Church at Olifton, and for five years laboured amongst the friends there. Resigning the oversight of that Church in 1908, Mr. Burgess from that time served various Churches in different parts of the country.

In 1910 he had to seek medical advice, when he was informed that his heart was affected. The last occasion on which he preached was at Providence Chapel, Brighton, in February, 1911.

In July, 1911, dropsy set in, in addition to several indications of heart failure, and from that time the decline was gradual until within four months of his decease.

Last Christmas our brother had an attack of bronchitis, and, in February, shingles followed. In March he had a slight seizure, which deprived him partially of the use of the right side and also affected his speech.

Several portions of Divine truth were very precious to him—Heb. viii. (especially ver. 12), Jer. xxxi., Ps. li., Isaiah liii., and Ps. cxxvi. 3.

He was taken very much worse on May 1st and suffered acutely. During the evening he tried to sing, "O love divine, how sweet thou art!" and commenced quoting the verse, "Make me to know joy and gladness," which was finished by his dear wife, "that the bones which Thou hast broken may rejoice"; and he replied, "That's it—that's it."

Two hours before he died he appeared to be preaching, saying, "I have raised Him up," at the same time pointing upwards with his finger, remarking, "That's the point." He continued to talk as long as strength remained, and passed away about 10.30 on Thursday morning, May 2nd.

The funeral took place at the London Road Cemetery, Chelmsford, on May 7th. Mr. J. Morling read two portions of Scripture and engaged in prayer, and Mr. J. R. Debnam gave an address and committed the body to the tomb. Two verses of that beautiful hymn, "For ever with the Lord," were feelingly sung.

A large company of friends gathered at the cemetery to pay the last tribute of respect.

We commend the bereaved family to the care of the Lord, in Whose service for so many years the one beloved by them was engaged.

JAMES E. FLEGG.



Words Worth Remembering.

BY R. E. SEARS.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Acts xx. 35.

NEVER man spake like Christ. Even in His first sermon the people "wondered at the gracious words which proceeded out of His mouth." The *recorded* words of the Lord Jesus are very precious; every one is pure, and of priceless value. But how many *unrecorded* words must have lingered in the minds of the disciples even to their last day! John assures us that if all the *deeds* of Christ had been recorded the world itself could not contain the books. What a library we should have if all the *words* of Jesus were written! We thank God for these precious words rescued from sinking into oblivion, "It is more blessed to give than to receive."

In these words is expressed

CHRIST'S OWN EXPERIENCE.

He knew what it was *to give*, for He gave *Himself*. What an unspeakable gift was that! He gave *His flesh* and *blood* for our spiritual food. "My flesh is meat indeed; My blood is drink indeed." He gave *the water of life*. "Whosoever drinketh of the water that I shall give him shall never thirst." The Lord Jesus gives *rest* to the weary. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Throughout His whole life Jesus was constantly giving; the streams of love were ever flowing. He went about doing good. He was a cheerful Giver, and was qualified as no other was ever qualified to judge of the blessedness of giving. Remember how He said, "It is more blessed to give than to receive." Christ gave *His life*: "The good Shepherd giveth His life for the sheep." After His resurrection from the dead He gave His disciples *His blessing*. After His ascension He gave the *Holy Spirit*; and He continues giving. How vast must be His wealth! How infinite His resources! How loving His heart! All through life He will give according to our need, and at the last day He will give a *kingdom*. "Fear not, little flock; for it is your Father's good pleasure to give you a kingdom."

Jesus speaks of

THE BLESSEDNESS OF GIVING.

"He delighteth in mercy." It is blessed *to receive*. Let us picture a scene. It is evening; from all parts the people come—the lame, the blind, the dumb, the maimed, the sick of the palsy, and many others. They have nothing to give, but they hope to get. What a mass of helpless misery! They come clustering round the Fountain of mercy. He healed them all! Was it not blessed to receive? Did not the city know a joy it had never known before?

Happiness was felt, tears were dried, and it was blessed to receive ; but remember the words of the Lord Jesus, "*It is more blessed to give than to receive.*" It was blessed to receive, but MORE BLESSED for Jesus to give.

These words

ARE TRUE NOW.

Jesus is receiving the praise of all His works in creation, He is receiving the adoration of angels, He is receiving the loud hosannas of millions of ransomed spirits, who crowd around His throne ; and in this He takes pleasure, but—and is not this the teaching of the text?—*He takes greater pleasure in giving.* He who left the ninety and nine and went after the one lost sheep until He found it is "this same Jesus." Not all the swelling hallelujahs of heaven can make Him forget the cry of the humble.

Let the poor and the needy therefore take heart, and come boldly to His feet. We do not ask you to remember our words ; forget them if you please ; but, oh ! remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

PAUL REMEMBERED THESE WORDS.

When he first heard them we do not know ; whose lips conveyed them we cannot determine ; but we are confident that from the moment he received them he prized them above rubies, and constantly lived according to this spirit. He knew the blessedness of giving. He doubtless knew the joy of *receiving*, for he prized the love of his brethren, and was grateful for every kindness shown to him. "I thank my God upon every remembrance of you." "But I have all, and abound ; I am full, having received of Epaphroditus the things which were sent from you."

But it was more blessed for Paul to give. If he had not money he had time, wisdom, love ; yea, he had the best of all blessings, the Gospel. Did he not experience a pure joy in preaching it ? What a holy rapture of experience he was in when, under the inspiration of the Spirit, he penned his Epistles to the Churches. It is a blessed thing to serve the Lord. It is a blessed thing to proclaim what He has done for us. In giving what God first gave us our joy is greatly increased ; therefore, let all who have received, *give* ; let all who have heard the good news, *tell it*. "Let him that heareth say, Come." While Mary kept the ointment the fragrance was unknown ; but when she in her boundless love to her Lord *gave it*, then it was more blessed, for the house was filled with the odours. She had more pleasure, for others were refreshed with the fragrance, and her Lord commended her : "She hath done what she could." Let us remember these words that

OUR LIBERALITY MAY BE STIMULATED.

This maxim of the world is, "Get all you can and keep it." But Jesus says, "Give, and it shall be given unto you ; good measure, pressed down and shaken together and running over." There is good in receiving, and we hope that all our readers who need it will know the blessedness of *receiving*. The liberality of the saints

has warmed the hearts and bodies of many. Widows and orphans say it is blessed to receive; but the giver has the richest blessing. "It is more blessed to give than to receive."

It is Christlike to give, for He is always giving. It is Godlike to give *cheerfully*, for God loveth a cheerful giver.

God gives us *richly* all things to enjoy. There is no true enjoyment in hoarded wealth; those have the purest joy who help to make others happy. Let all our readers who can, taste the joy of giving, and may those who cannot give, get, that the rich and the poor may meet together—the one to *give*, the other to *receive*. What cause for thankfulness those have who are able to give, for they might have been penniless. Who maketh thee to differ? Those who are doing good know the *purest happiness on earth*. Selfishness means wretchedness, but liberality is happiness.

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
But he who marks from day to day
In generous acts his radiant way,
Treads the same path his Saviour trod—
The path to glory and to God."

"A B B A, F A T H E R."

(Rom. viii. 15.)

BY PASTOR E. ROE, FRESSINGFIELD.

To be constituted a son of God, and favoured to enjoy the assurance thereof by the witnessing of the Holy Spirit, is one of God's greatest blessings. It is on the ground of relationship and redemption that the spirit of adoption is realised, as it is written, "When the fulness of the time was come, 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. And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father" (Gal. iv. 4—6).

"Abba" signifies "my father," and the word "Father" being added may indicate that God is the Father of both Jews and Gentiles, or to show the importunity and earnestness which distinguishes Spirit-indited prayer.

"My Father." WHAT A RELATIONSHIP FOR FAITH TO CLAIM!

We "were dead in trespasses and sins," slaves to "the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others."

The infallible Scriptures represent us as fallen sinners under the figure of a loathsome and worthless ass with a broken neck (Exod. xiii. 13); but through marvellous grace we are regenerated, justified, sanctified, and placed among the sons of God. What a contrast! Who shall fathom the riches of covenant love, blood, and power? How invaluable and precious does the atonement

made by the Lord Jesus Christ appear when we contemplate the change effected both in our state and condition for time and eternity! To be able to say sincerely, "My Father," is to utter the grandest language possible to a fallen sinner.

"*My Father.*" WHO SHALL ADEQUATELY GRASP THE INTENSITY OF HIS AFFECTION?

Be it ever remembered that love is the basis of all the Lord has done for us. Love chose us in Christ Jesus before the foundation of the world; predestinated us to the adoption of children by Jesus Christ; sent His only begotten Son to bear our sins in His own body on the tree. It was love that pierced our hearts with conviction of sin by the application of His holy law; that wrought godly repentance and contrition within us; that ultimately led us to the Lamb of God; that gave to us the joy unspeakable of a full, free, and everlasting pardon of our sins; and nothing but love has He shown us all along the way.

What love is there but His that knows no degrees, no change, and no end? What power in earth or hell, or in both combined, can effect a separation of one redeemed soul from His love? Rom. viii. 36—39 declares emphatically the absolute impossibility of such a thing.

"God is love," and if that be true (and who shall deny it?) the children of God can never fully fathom the depths of the affection of their Father. The Lord help us to "behold what *manner* of love the Father hath bestowed upon us, that we should be called the sons of God." The Holy Spirit shed it abroad in our hearts, for we need to stand in the power of His love daily.

"*My Father.*" THE TERM INDICATES FELLOWSHIP WITH HIM.

Communion with God is the holy of holies in Christian experience. The Spirit of the Lord at times makes this a glorious reality, "For through Him we both have access by one Spirit unto the Father," and the child is conscious of the vast difference between enjoying this "access" and the experience of the "bar on the heart." The unction of the Holy One makes all the difference. "Little children . . . ye have known the Father." Just so, for "truly our fellowship is with the Father," and how can one be in fellowship with the Father and *not* know Him? Only as this fellowship is maintained in our soul by the Spirit are we spiritually-minded, fruitful in every good word and work, our light burning, and our testimony brilliant.

"*My Father.*" THEN HE WILL CORRECT ME.

His Fatherly chastenings demonstrate His faithfulness. "If his children forsake My law . . . then will I visit their transgression with the rod . . . nevertheless, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail" (Psa. lxxxix. 30—33).

"My son, despise not (make not light of) the chastening (discipline) of the Lord." Why? It is a proof of heavenly love and of our sonship with the Father. The discipline "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 5—11).

When realising His goodness towards us, rather than be without correction we have joined with the weeping prophet in prayer. "O Lord, correct me, but with judgment: not in Thine anger, lest Thou bring me to nothing" (Jer. x. 24). All pilgrims to the celestial city are chastened, some "every morning" (Psa. lxxiii. 14), others "sore" (Psa. cxviii. 18), but not one of them are "given over unto death." All are "chastened" indeed, but not one "killed" (2 Cor. vi. 9). Not one such shall "be condemned with the world" (1 Cor. xi. 32). Concerning them it is written, "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law" (Psa. xciv. 12).

"Whene'er my Saviour and my God
Has on me laid His gentle rod,
I know, in all that has befell,
My Jesus hath done all things well."

"My Father." THEN ALL OUR TEMPORAL NEEDS SHALL BE SUPPLIED UNTIL WE GET HOME.

Strong language is employed by the Spirit to teach us the intensity of our Father's regard for us. "Is Ephraim My dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him: I will surely have mercy upon him, saith the Lord" (Jer. xxxi. 20).

Faith in the relationship He sustains towards us most effectually answers the questions of the flesh, "What shall we eat? What shall we drink? or wherewithal shall we be clothed?" For He knoweth we have need of all these things. An intelligent and gracious understanding of the argument of the Spirit by Paul would remove our unbelief concerning these things. The argument is from the greater to the lesser, and runs thus: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all* things?" Having given us *Him* He will give us all things needed, and that freely. If we know how to give good gifts unto our children how much more shall *He*? (Matt. vii. 11).

"God is my Father; then I see
All good He will bestow;
In everlasting love to me
His mercies daily flow."

"Jehovah-Jireh" will be proved true by us until we arrive at our home.

It is but proper, and it is but just, since Jesus has died and rose again, that the children should be with the Father. One of the last acts of the Saviour before He died was to commit the children to the Father's keeping. "Holy Father, *keep* them." The promise is yet to be fulfilled, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Pharaoh wanted the flocks and herds to stay in Egypt while the Israelites went and worshipped God, but Moses would not hear of such a proposal, and at once replied, "There shall not a hoof be left behind."

Not one child of God shall be lost. All shall stand in the presence of the Father with joy and gladness, and when "the whole family" meet in heaven, then, as never before, shall be known the meaning of the two words they used in their earthly wandering, "My Father."

"Then watch, my soul; thy Lord will come,
And in His arms convey thee home;
Watch, then, and praise and pray.
With well-trimmed lamp and burning light
wait for thy Lord; earth's passing night
Will bring thee endless day."

"HE IS FAITHFUL THAT PROMISED."

"Ye humble saints, proclaim abroad
The honours of a faithful God;
How just and true are all His ways!
How much above your highest praise!"

In the midst of a cluster of exhortations we find these words, "He is faithful that promised" A parenthesis! but what a blessed parenthesis! The grace that is needed to enable us to walk consistently is the Lord's to bestow. He has promised to give all grace, and He who has promised is faithful.

The saints of God have a *precious possession* in the promises of God. "Whereby," says the Apostle Peter, when writing to those who had obtained precious faith, "are given unto us exceeding great and precious promises." These promises, believer, are thy portion—the notes of your Father, which He will surely honour. The circumstances of your life may differ, your needs may be various and great, but in His Word will be found the promise which will suit your case.

The promises of God all centre in Christ. His mediation opens up the way to God; through Him, blessings—blessings which mean the fulfilment of the promises—flow down to us.

"We bless Thee! Oh, Thou great Amen,
Jehovah's pledge to sinful men,
Confirming all His Word.
No promises are doubtful then,
For all are Yea, and all Amen,
In Jesus Christ our Lord."

In this short sentence there are two statements.

THE LORD HAS PROMISED.

The promises of the Lord *have reference to things temporal and to things spiritual*; they have to do both with the *present* and with the *future*.

Our gracious Lord speaks to us concerning the *common needs of life*. "They that seek the Lord shall not want any good thing" (Psa. xxxiv. 10). The young lions may lack, but there shall be no lack to the man who is trusting in God. *Your* definition of "good" and *God's* definition of good may differ. You may desire that which would be harmful, and in love He will withhold it; but *good* you

shall not lack. It is possible to be over-anxious with regard to "what we shall eat, and what we shall drink, and wherewithal we shall be clothed." But you are not without a Father "Who knoweth your need, and Who is well able to furnish what is necessary; therefore seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The believer has the divine assurance that "bread shall be given him, and his waters shall be sure."

The Lord has promised likewise *to meet your spiritual requirements.*

The Lord will give grace. You sing that

"Grace led your roving feet
To tread the heavenly road."

You become increasingly conscious of your need of fresh supplies of grace and pray to be upheld day by day. The promise enables you to approach the throne and plead, "Do as Thou hast said," and as that prayer is answered you continue your song—

And fresh supplies each hour I meet
While pressing on to God."

Are you brought to a stand and know not what to do, feeling your need of wisdom that you may not err? The promise says, "If any of you lack wisdom, let him ask of God." Nor can the believer fail and perish at the last, for "the righteous shall hold on his way." The Lord will hold his hand, saying unto him, "Fear not, I will help thee."

You are called to bear your witness for Him, and He says, "Lo, I am with you alway." You are called to fight, and He tells you, "sin shall not have dominion over you." And when the conflict produces faintness the promise brings cheer, which says, "They that wait upon the Lord shall renew their strength."

The promise reaches beyond the bounds of this life. Listen to the consoling statement which Christ made to His sorrowing disciples: "Let not your heart be troubled; ye believe in God: believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also."

The other statement of this sentence is—

THE LORD IS FAITHFUL.

The value of a promise, to a large extent, depends upon who makes the promise. The promises of some men are of little worth. They soon forget or change their mind. But HE can neither forget nor change His mind. He will not alter the thing which has gone out of His lips. He is faithful.

Many times the apostles affirmed this truth when writing to the saints. "Faithful is He which calleth you, Who also will do it" (1 Thess. v. 24). "The Lord is faithful, Who shall stablish you" (2 Thess. iii. 3). "He is faithful and just" (1 John i. 9). "He abideth faithful: He cannot deny Himself" (2 Tim. ii. 13).

The faithfulness of God is exemplified throughout the Scriptures. The Lord gave a definite promise to Abraham that He would give the land of Canaan to him and to his seed after him. Centuries passed; but when the time of the promise drew nigh the people grew and multiplied, and God sent Moses and delivered Israel, guided them through the wilderness, and established them in Canaan. During the time these people journeyed they had proofs of the faithfulness of God, and ere He leaves them, Joshua, on this ground, could speak, saying, "Ye know in your hearts that not one thing hath failed of all that the Lord spake unto you."

The Apostle Paul could bear his personal testimony to this glorious truth. In writing to Timothy he says, "At my first answer no man stood with me. Notwithstanding, the Lord stood with me, and strengthened me."

And is not this also the declaration of your own experience? You turn to your Bible and find some places marked—some precious promises underlined. What does that mean? In the crises of your life you took those promises to the throne of grace and pleaded them. Afterwards you were able gratefully to acknowledge, "This poor man cried, and the Lord heard him." Just so; your testimony is, "He is faithful Who has promised."

Should you not then take encouragement, even when circumstances appear adverse?

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

How strange it must have seemed to Abraham that God should require the offering up of Isaac. But God's promise could not fail that "in Isaac should thy seed be called." Abraham went, obedient to the Lord, to the place appointed, accounting that God could raise Isaac from the dead. A miracle shall be wrought rather than God's promise fail.

We may plead His promise in expectancy—"Thou saidst!" That is enough. When the Lord speaks, the thing is as good as done, because He *cannot break His word*.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He has said—
You who unto Jesus for refuge have fled?"

In ev'ry condition—in sickness, in health,
In poverty's vale, or abounding in wealth;
At home, or abroad, on the land, on the sea,
As thy days may demand, so thy succour shall be."

ELECTION AND PREDESTINATION.

BY A LOVER OF FREE GRACE.

To attempt to treat two such deep, mysterious, and withal important subjects in the limit of a ten minutes' paper * somewhat resembles the proverbial problem of putting the ocean into a tea-cup. A volume would be needed for their adequate treatment. We can only select a few points, and touch but briefly upon them.

Article seventeen in the creed of the Established Church of this realm defines these subjects. It is headed, "Of Predestination and Election," and reads thus:—"Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation them whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour, Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

We regard this as a very clear and able summary of the doctrines we have under consideration. Fraught as they are with such tremendous consequences, which must eternally endure, let us approach the consideration of them with deep reverence and humility. At the outset we draw attention to this important principle, namely, that we must consult what the Scriptures declare on them, and lay aside all that our reason may suggest that is opposed thereunto. The Bible alone must be our guide and instructor in these matters.

We distinguish thus between election and predestination. Election is the choice or selection of persons, and predestination that to which the persons chosen are appointed. This distinction is apparent in the terms used. To elect is to choose or select; to predestinate is to fore-ordain or pre-appoint. Accordingly we read (Rom. viii. 29), "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." The foreknowledge refers to the choice of the persons, and predestination, as the word means, points out their destiny.

This election and predestination we hold to be a matter of pure sovereignty on the part of God; that His choice of those whom He would save was not at all influenced by anything foreseen in them, but entirely arose out of His own good pleasure. As Paul says (Rom. ix. 18): "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Our Lord expresses the same truth (Luke x. 21): "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord (Sovereign supreme) of

* Read at a Bible-class of which the writer is a member.

heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in Thy sight." No reason whatever, for either the hiding or the revelation of these divine blessings, is advanced but God's will or pleasure. Everything else is clearly excluded. " Even so, Father ; for so it seemed good in Thy sight," admits of nothing but the sovereign pleasure of God.

God's purpose in relation to His chosen can never be frustrated. For " 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 golden chain is complete, and each link is unbreakable. From God's choice of His people before the foundation of the world, to their eternal glorification, all is as certain as His throne is sure. The past, the perfect, tense is used throughout in the above passage, albeit millions of those interested, it may be, are not yet born, and none of them are as yet fully glorified ; yet the whole work is complete in the purpose of God, and the apostle sees the whole election of grace gathered around the throne of their Father-God, as most assuredly they shall be. This lays the foundation for those glorious challenges which follow, and the triumphant close of the chapter, where he asserts the impossibility of a believer being " separated from the love of God, which is in Christ Jesus our Lord."

God's purposes include the means by which they shall be accomplished, as well as the end to which He has predestinated His chosen ones ; and the one is as infallible as is the other. Paul, writing to the Thessalonian saints, says : " But we are bound to give thanks alway 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."* The Gospel was the means appointed, and Paul destined to be the preacher by whom the Spirit would work in the hearts of these Thessalonians. Nothing that is requisite to accomplish the end in view has been overlooked by God. His providence, with His Spirit's operations, unerringly accomplish His purposes ; and all the teachings and exhortations of His Word work together to the same end, so that His chosen ones may be called, quickened, justified, sanctified, preserved, and finally glorified, " according to the purpose of Him who worketh all things after the counsel of His own will."

There is no tendency to licentiousness in these doctrines. On the contrary, they are fountains of holiness. God has " chosen us in Christ Jesus that we should be holy and without blame before Him in love." " We are predestinated to be conformed to the image of His Son." The end God had in view in choosing His people He brings to pass by the operations of His Spirit, through His Word, in the hearts of His chosen ones. We are not chosen merely to escape punishment, but to be " made meet to be partakers

* 2 Thess. xiii. 14.

of the inheritance of the saints in light." Election and predestination secure the salvation of all those who are interested in them; and God's salvation is a salvation from, and not in, sin. The charge brought against the doctrines of grace—that they lead to licentiousness—is both false and illogical, for it is grace alone that makes the sinner holy; moreover, the charge is disproved by the godly lives of all those who have been called (as a consequence of their being chosen) "out of darkness into God's marvellous light."

We note that these doctrines meet with vehement opposition from a very large section of the professing Church. I do not here allude to the Romish apostacy, which utterly denounces them, but to many so-called evangelical Protestants. I may just mention here that all the Reformed Churches originally held these doctrines. Luther states them more strongly than Calvin does. And it was not until the Reformation revival had begun to decline that they were controverted. Whence does the opposition to these truths arise? I am perfectly convinced in my own mind that it arises from our old carnal nature. By nature we are opposed to God's sovereignty. Adam's sin was an attempt to become independent of God. His children are deeply imbued with the same spirit. Rebellion is of the essence of sin. Proud nature will not submit to the absolute supremacy of God. That these doctrines are so opposed to our natural ideas is an argument that they did not arise from man. All human inventions appeal in some way to human ideas—hence the spread of error. But these truths cut athwart all human notions, and consequently are rejected, and not unseldom hated.

Election lays pride in the dust. It is God's purpose that proud man should be humbled. Listen to the great apostle's reasoning: "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 that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are: that no flesh should glory in His sight." Mark well the reason for this seemingly strange conduct on the part of God—it is to humble man, to lay low his pride. Election realised makes us graciously humble. We perceive that we owe our salvation entirely to the sovereign distinguishing grace of God; and this melts our hearts into sweet contrition, while love springs up adoringly, and we "glory only in the Lord."

But election and predestination cannot be wholly ignored by those who profess to believe the Bible to be the Word of God. The usual method of attack is, therefore, by attempts to explain away their real meaning. Election is said to be a national thing merely, as England is more favoured than heathen countries, but salvation depends upon the use the people thus favoured with means of grace make of their privileges. This is so manifestly at variance with the Scripture doctrine that it needs no refutation. When Paul writes to Ephesian and Thessalonian saints about their

election of God, was he writing about the peoples to whom they respectively belonged being favoured with means? or about God having chosen them out of those peoples?

Again, some say it is a choice to office that is intended—that God chooses some that they may save others. This, of course, is quite true in itself, but does not express the meaning of election as presented to us in the Word. Some, indeed, are chosen to office, and every saved soul should seek to lead others to the Lord. But God's election of grace is something quite different. God chooses His people unto salvation, independent of any office He may call them to fill. The argument we are noticing, if applied to God's choice of His people, and predestinating them to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (Ephes. i. 2—4), is simply evading the meaning by putting something quite different in the place of it.

Once more, it is urged that God chooses His people because He foresees that they will receive His Gospel, and endure to the end; thus making some good foreseen in the creature, and not God's free grace, the ground of His choice of them. In my judgment this is a wicked attack upon the Gospel; it perverts the whole scheme; makes man, at least in a great part, his own saviour, and robs God of the glory due unto His Name. The greater part of Rom. ix. is devoted to demolishing the idea of election turning in any sense on anything in man. The opening verses of the eleventh chapter are to the same purport. As the apostle says: "There is a remnant (he is speaking of the Jews who believed) according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works (foreseen or otherwise), then it is no more grace: otherwise work is no more work." I cannot think that any real Christian could be so impious as to claim any part of his salvation as due to himself.

But I have already exceeded the time usually allotted to our papers. Let me conclude by saying that the doctrines we are discussing are doctrines of salvation and not of damnation. They are the source of salvation to innumerable millions; the cause of injury to none. Sinners would perish if there were no election, just as, alas! they do now, through their impenitency and unbelief, but with this solemn difference—all mankind would be included. For did not God sovereignly interpose we should ruin ourselves to a man. But, blessed be God, "all that the Father giveth to Christ shall come to Him." And He has "power over all flesh, to give eternal life to as many as the Father gave Him."

Moreover, these doctrines do not prevent a full proclamation of the Gospel to sinners anywhere or everywhere. Rather, they are a stimulus and encouragement to the preacher, because he knows that God will gather His elect by means of His Word. Furthermore, they form no obstacle to the sinner's coming to Christ. God's purpose in election is to bring sinners to Christ, not to erect a barrier to keep them away. The first question is not, "Am I one of the elect, but am I a sinner who desires salvation?" Am I coming to Christ for salvation? Then He will in no wise cast me out.

How can He, when He has not only pledged His word to receive me, but my very coming to Him is by the drawing of the Father, and the effect and proof that I was given to Him? Election may be employed by Satan to cast down and worry the poor soul that is seeking the Saviour, but in itself it is no hindrance, but is in perfect harmony with "Whosoever will, let him take the water of life freely." Election by us can only be known by calling, and every sinner that has or ever will come to our Lord Jesus Christ, has come because, being elected, the Holy Spirit has called him. Bless the Lord, O my soul, for His electing love and predestinating grace!

EXPERIENCE THE WITNESS FOR TRUTH.

BY H. D. TOOKE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him," is the counsel of the great apostle to the Church at Colosse—counsel that is as important and urgent to-day as in any period of the history of Christianity. The point and force of these words will be realised if we keep in mind the fact that Paul's object was to warn against false teachers and their teaching. He is not here combating errors that have already crept into the Church, but is putting the believers on their guard, on the principle that "prevention is better than cure." In the first chapter he commends their faith and love, and in the second chapter, ere he utters his warning, expresses his joy in their order and the steadfastness of their faith in Christ. The warning is seen in verses 4 and 8: "This I say, lest any man should beguile you with enticing words"; "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The counsel Paul offers is therefore an urgent plea for steadfastness to principle, and this he bases on the great facts of their earliest spiritual experience. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." It has been truthfully said, "There is great safety in going back to first principles. To make sure of being in the right way it is good to look back at the entrance gate." It is just in this way that the Apostle urges the great point of his argument.

Having thus sought to catch the thought that was evidently in Paul's heart, let us seek to grasp the fulness and force of his plea.

"As ye *have* therefore received Christ Jesus the Lord." Our thoughts are carried back to the first personal experience of the saving grace of God. The word "received," which has been called "the old Gospel word" and "free-grace language," is full of suggestive truths. Dr. McLaren said of it, "The expression is no mere loose or rhetorical mode of speech, but a literal and blessed truth."

It literally means "to take," and is found in other parts of

the Word: "I declare unto you the gospel which also ye *received* and wherein ye stand" (1 Cor. xv. 1). It is the identical word used by John when he says, "But as many as *received* Him, to them gave He power to become the sons of God, even to them that believe on His name."

It necessarily implies a *gift*, for you cannot receive anything unless it is given or sent to you. To "receive" is practically equivalent to "believe," and the gift received is "Jesus Christ the Lord." The language is definite and clear, and aptly describes our first experience of God's salvation. Salvation is not merely the reception of the doctrines relative to Christ, nor of the Gospel which sets Him forth. Faith which saves rests not on the truths about Christ, but upon Christ Himself. He is God's gift, and all that salvation means proceeds from Him.

The believer is here described as having "received" the gift of God. The *giving* is all on God's side, freely and fully, without money and without price. We have nothing to give to obtain the rich and eternal blessings in Christ Jesus. One says: "Inquirers are not infrequently counselled to give their hearts to Christ, or to consecrate themselves to the Lord. . . . But this is not the Gospel. The good news of grace is that God hath given us eternal life and redemption through His Son, and that in order to be saved the sinner has nought to do but to receive it." Thus Paul carries our thoughts back to the first experience of God's saving grace. By the use of the three great names, "Christ Jesus the Lord," he recalls our faith in Him as the divinely-appointed Saviour, who, divine Himself, through His great sacrifice for sin, led us to realise our personal interest therein. Let the memory thereof be stirred within us; let the experience of the hope, joy and peace that filled our souls when first we realised God's gift in the Person of His Son, not only for us, but to us, be recalled; let the thought of what it meant then be ours now. Then shall we realise the weight and power of the apostle's words when he adds, "So walk ye in Him." True religion does not end with the first experience, but is carried on through life. At the first our whole hope was founded upon Christ alone; now, says Paul, let this be the character of the whole subsequent life; let your life be one unbroken testimony to your first faith. "If we live in the Spirit, let us walk in the Spirit" (Gal. v. 25).

In the face of the errors that abound—errors that assail the foundation of our hopes, novel teachings that insidiously attack the work and honour of Christ, remember the first things; recall the great principles which were the basis of your hope and the inspiration of your joy when first you saw the Lord crucified for you. Then, in spite of the allurements of the false teaching of the day, cling to that which meant everything to you in those early days. Let these first principles be returned to. There is no surer or safer position to assume than to stand on the principles and to stand by the truths which meant everything to you when you first knew the power of God to save. Let men declare the Atonement to be false, or relegate it to the past; let them declare their opinions

as to its unsuitability for this enlightened age; let them introduce their modern theories and thus seek to obscure the glories of the cross, or, in their pride, reject the Gospel of the grace of God. But surely, if the cross has once been the resting-place of our hopes, and if the Christ of the cross has once revealed His love and grace to us, it will take more than all these modern sophistries to move us from our position and our adherence to the facts which have proved their value and demonstrated their efficacy in the salvation of our souls from sin and death. Would to God that the counsels of the apostle were more often heeded. To young and old alike we would say, "As ye have received Christ Jesus the Lord," proving His power to save and keep, "so walk ye in Him." Let your whole life harmonise with your first faith.

We live in what is called a progressive age, and, unhappily, many in the professing Church have caught its spirit in divine things. Progress is right, but let us heed the words of an eminent writer when he says: "Progress does not consist in dropping the early truths of Jesus Christ for newer wisdom and more speculative religion, but in discovering ever deeper and higher lessons and larger powers in these rudiments, which are likewise the last and highest lessons which man can learn." Let personal experience but speak, and it shall be heard above all the voices that are striving to gain our attention and shall carry weight and conviction which shall stand immovable amidst the "contrary winds." A personal experience is of greater authority than all the learning and arguments of reason and modern theory. Then shall we be "rooted and built upon in Him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving."

THE NONCONFORMIST CONSCIENCE.

BY ALFRED G. SECRETT.

ON the front page of *The Daily News* there recently appeared a poem by an Irish Nationalist. This poem was declared by the editor of the paper to be "a dignified and moving reply" to Mr. Kipling's plea for the Ulster Protestants. The effusion is too long to quote in full, but the last two stanzas may serve as a fair sample:

"We keep the elder faith, not slain by Cromwell's sword;
Nor bribed to subtler death by William's broken word.
Free from those chains and free from hate for hate endured,
We share the liberty our lavish blood assured.

One place, one dream, one doom, one task and toil assigned,
Union of plough and loom have bound us and shall bind.
The wounds of labour healed, life rescued and made fair—
There lies the battlefield of Ulster's holy war."

THE EARTHEN VESSEL is a non-political magazine, and it is not my purpose here to attack or defend the policy of Home Rule for Ireland. I want a straight talk with my readers about the present attitude of Nonconformity to the Romish question.

In a newspaper which depends for its very existence upon the support of Nonconformists, we find Oliver Cromwell and William of Orange held up to execration as a brace of unprincipled enemies of freedom.*

The temper of Nonconformity has changed for the worse during the past half century, and some of the causes for the change are not far to seek. We are burdened with too many books. The man who said that the public are not like sheep without a shepherd, but more like one sheep whom twenty-seven shepherds are shouting at, was probably right. Books about the Bible are read more than the Bible itself, and the reading of superficial historical novels takes the place of the serious study of history. Years ago, when the output of cheap, enticing books was much smaller than now, when history was read for pleasure and God's Word studied and loved, it would have been more than useless to call Cromwell and William III. bad names in the hearing of an ordinarily intelligent Nonconformist. And the newspaper which dared to point to Rome as the champion of liberty of conscience would have met with the contempt and derision it deserved at the hands of those who had read few books, wisely selected, and had read them well.

But now the mind of the general public appears to be enervated by discursive reading of light literature; and accurate information on the essential facts of the history of the struggle for civil and religious freedom is at a discount.

I once attended a lecture by a well-known and highly gifted servant of God, who dealt in a most interesting way with the history of the Council of Trent. At the close I heard a lady remark that she had not been able to understand what the man was driving at. Yet the lecturer had only assumed in his hearers a very elementary knowledge of European history at its most interesting period. It afterwards transpired that there were in that audience a number of adult people who had never before heard of the Council of Trent!

They could have told you about King Alfred and the cakes, or the name of the duke who was drowned in a butt of Malmsey wine, and they could probably have remembered the dates of the battle of Blenheim, and of the decease of the late lamented Queen Anne. But of the great events which changed the face of Europe in the sixteenth and seventeenth centuries they had little or no accurate knowledge.

And those people were not exceptions or fools. They were just the normal products of modern educational methods, and of up-to-date literature—the kind of people who would shut their eyes and open their mouths and swallow the jargon which assured them that Cromwell and William III. were the bloodthirsty and treacherous enemies of the liberty which the guileless Church of Rome was striving to maintain.

* It is hardly necessary here to argue the question historically, for the readers of *THE EARTHEN VESSEL* know that the onus of proof lies with those who deliberately set up a proposition at variance with the known and generally accepted facts.

But my readers are not in this state of deadly ignorance. The followers of John Calvin still see in their Bibles the true portrait of Papal Rome, drunk with the blood of the saints, and they know that the divinely drawn portrait confirms the awful but authentic record of history. There is now more need than ever to proclaim upon the housetops what we know, and to use every effort to rouse the indifferent multitudes around us to a realization of the imminent peril which will overtake us unless we wake up and learn the lessons which cry aloud to us from our Bibles and our history books.

THE MERCY SEAT.

(Exod. xxv. 17.)

BY A. E. REALFF.

THE Mercy Seat was really a lid or covering for the Ark of the Covenant. We read in the sacred Word of three different arks, all of which are strikingly and instructively typical of our Lord Jesus Christ and His salvation. Their number being three may be designed also to set forth the Trinity—Father, Son, and Holy Ghost—being equally concerned in the salvation of the Church. The Almighty Father chose in eternity the persons who were to constitute the Church. The second Person in that sacred Trinity accepted them as a donation from the Father, agreed to assume their nature, and to become their Surety and Redeemer; while the third sacred Person undertook to quicken, renew and call them each in time, separating them by grace from the world, and sanctifying them by dwelling in them. Let us, then, first consider

NOAH'S ARK.

The history we have in the book of Genesis, where we read that it was to be constructed of "*gopher* wood"—the only time this word occurs in all the Bible. What kind of wood it was is not exactly known, as the Hebrews applied the term to several different trees, but it is believed to be the cypress, whose texture is very firm and durable, therefore not liable to rot in water. When the ark was thus formed, Noah was instructed by the Almighty to "pitch it within and without with pitch" (Gen. vi. 14). But it is remarkable that the word here translated "pitch" is not the exact word for that substance, but one which means *covering*; also satisfaction, atonement, expiation. It was evidently something intended to varnish or plaister the wood of the ark, so as to fill up all the joints and crevices, thus making a complete *covering* for protection, and so for the salvation from destruction and death of all within. I ask the reader to keep this in mind, because it will be again referred to, and its Gospel and spiritual significance pointed out. Let us now turn to

THE ARK OF BULRUSHES.

This was a little boat-like casket, constructed for the infant

Moses by his devoted mother to save him from destruction and death. Its material was frail, it being composed of the papyrus rush, which at that time grew so plentifully in Egypt, on the banks of its great river, but which now is not to be found anywhere in that land. In order to render this ark quite impervious to water, it is said that she "daubed it with slime and with pitch" (Exod. ii. 3). Here again is the idea of salvation, and also of complete *covering*, *i.e.*, protection. But the text at the head of this article is connected with

THE ARK OF THE COVENANT.

The Hebrew word here is different from that employed to designate the two boat-like arks that we have been considering, and signifies a *box or chest*. This was to be made of "shittim [acacia] wood" (ver. 10), which, like the cypress, was remarkable for its durability. The "mercy seat" was the lid or *covering*.* Note, then, the same idea of protection and preservation as in the former arks, *i.e.*, of *perfect salvation in Christ Jesus*, which each of these sets forth in figure. Yes, indeed, there is perfect and everlasting salvation for all who are by grace "in Christ," the antitypical Ark of Safety. Let my reader observe how frequently the Apostle Paul employs this expression—"in Christ."

Now let us turn to the Epistle to the Hebrews, which opens up and declares the New Testament signification of the Old Testament types. In chap. ix., ver. 5, the word "mercyseat" is a translation of a Greek word which signifies *propitiation, atonement*, because of the expiation made once a year on the great Day of Atonement, *i.e.*, Reconciliation. Thus in figure the sins of the nation were *covered*. Read the apostle's comment upon this in vers. 6 to 15. Jesus pictures the publican in the temple claiming by humble faith this blessing for himself, as he cries, "God be merciful to me a sinner," which, literally and fully translated, would read, "Be propitious unto me," or "May an atonement avail for me."

A Sunday-school teacher asked his class whether, God being almighty, there was anything He could not do? And one little fellow replied, "Yes, teacher, He cannot see my sins under the blood of Jesus." That dear child seems to have been well taught, yea, even by the Spirit of God, and to have had a blessed experience of pardon and peace through believing.† Dear reader, does his experience at all resemble yours?

For further elucidation let us turn to Exod. xii. 13, "When I see the blood I will pass over you." Mark, not when *you* see it. The Hebrews were all commanded to shut themselves in. Not one must be outside to *see* the sprinkled blood when the awful Angel passed through the camp (ver. 22). Often the spiritual Israelite cannot see his evidences; yet, if indeed he has "fled for refuge," and so is "*in Christ*," he may have "strong consolations."

* And this is the precise meaning of the Hebrew word for "mercy seat."

† Compare Micah vii. 19; Psa. lxxxv. 2, cvi. 11, xxxii. 1.

tion" (Heb. vi. 18), and thereby an easy mind. "Therefore being justified by faith (mark, dear reader, not by *sight* or *feeling*), we have peace with God through our Lord Jesus Christ" (Rom. v. 1); "Whom God hath set forth to be a *propitiation* through faith in His blood" (Rom. iii. 25). "And *He is the propitiation* for our sins," &c. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the *propitiation* for our sins" (1 John ii. 2, iv. 10).

A short time previous to the lamentable death of the late Capt. Hedley Vicars, he visited a poor man who was sick, apparently without hope of recovery. He read and prayed with him, and also in the kindest manner related in very simple, but affecting, language the story of his own conversion. The poor fellow was then a Roman Catholic; but, recovering from his affliction, he went, after the sad news of Capt. Vicars' death had reached him, to Miss Marsh and asked if he might attend her weekly Bible meetings, stating that the text which had brought peace to the heart of Capt. Vicars, had been blessed to himself also; so much so that he had been brought away from Romanism, and desired to know more of the precious truths contained in God's Word. The text was 1 John i. 7: "The blood of Jesus Christ His Son cleanseth us from all sin."

The spiritual signification of Noah's ark is very clearly given by the Apostle Peter in 1 Peter iii. 20, 21, where it is declared as typical of Christ and His salvation, of which the believer's baptism is also a figure. But one must actually be "*in Christ*" to be safe, as was the case with Noah's ark. All outside is death and destruction. One must really "flee from the wrath to come," and be numbered among those "who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast," &c. (Heb. vi. 18, 19).

"I have a life with Christ to live,
But ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?
Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life, and death, and sin,
Let me now but creep within
Thy fold, O Christ, and at Thy feet
Take but the very lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
'Come unto Me, and rest;
Believe Me, and be blest.'"

HITHERTO.—The review of the past fills the heart with gratitude. Every waymark has a voice to awaken praise to Him who has brought us thus far on life's journey, and enkindles hope for the future.—*E. White.*

DISCIPLESHIP.

“Whosoever will come after Me, let him deny himself, take up his cross, and follow Me.”—Mark viii. 34.

THE question of discipleship is one of paramount importance to the person who is desirous of following the Master. In the text before us we get to the essence of true discipleship. Many there were who, like Peter, had been looking for a Christ who would not choose the way of suffering and humiliation, but who would gain the victory by the exercise of mighty force.

So to prevent misunderstanding, and to dispel ambition and pride for positions of greatness, the Master lays down this golden rule for discipleship.

Let us notice it is whosoever *wills*. We must possess the will of those who are born again before we can serve Him who so loved us that He gave His life for us, that we, believing in Him, might not perish, but have everlasting life.

Let us notice in this text

I.—THE TEST OF DISCIPLESHIP.

We all know, in these days of deceitfulness, the necessity of tests and examinations. Everything tried in the service of God is either disclosed as evil or known to be “tried and true.” As David said, “For Thou, O God, hast proved us: for Thou hast tried us, as silver is tried” (Psa. lxxvi. 10).

1. First we see *Obedience* is the chief test of the Christian life. “If ye love Me, keep My commandments” (John xiv. 15). One of the first things we should do for a loved one would be to please him by doing that which he desired. Then, if we love the Lord Jesus, we *will to do* what He commands. If we abide in the Word of God, doing what He *there* commands us, we are truly His disciples (John viii. 31).

2. Then *Self-surrender* is absolutely necessary to the true following of Jesus. “Let him deny himself.” To true discipleship there must be self-abnegation. No one can study self and follow Jesus.

We must be careful to *get to the spirit* of God’s commands. God looks not on the action only, but also upon the spirit which prompts the action. Notice that while Christ is well pleased with the surrender of “half his goods” by Zaccheus, yet from the rich young man He demands all. Zaccheus put Christ first; the young ruler put riches first. This is the point for us to aim for, viz., that we put the Lord Jesus Christ before everything else, “for to me to live is Christ, and to die is gain” (Phil. i. 21).

3. *Service*. The disciple will seek to spend his life in his Lord’s service. “Go ye into all the world and preach the Gospel to every creature” (Mark xvi. 15). Wherever we may be, we can, both by example and precept, preach the Gospel to all mankind. If we are faithful in our Master’s employment we shall receive the promised reward, “Where I am, there shall also My servant be.”

Notice, also, the greatest service we can render to Christ is to

love and care for our fellow-creatures, and especially His people. What compassion Jesus had for men! How He preached to them, healed and fed them, yea, even wept over them! Let us learn of Jesus. "Take My yoke upon you, and learn of Me," said He, and if we do this the reply to our service will be, "Inasmuch as ye did it to one of the least of My brethren, ye did it unto Me" (Matt. xxv. 40).

Then let us stand true to our discipleship in serving Him who is both "able to save" and "able to keep us from falling."

II.—THE COST OF DISCIPLESHIP.

"Take up his cross and follow Me." Is Jesus worthy of this? Before we enter into the service of Christ He exhorts us to sit down and count the cost (Luke xiv. 28). Jesus likens the Christian's service to a builder, who, before he commences, reckons up to see if he has sufficient to finish. Let us, before we commence our discipleship, count the cost, and see if our faith is great enough to follow Jesus wheresoever He may lead us.

1. *Sacrifice.* First let us notice we must be ready to sacrifice all—ambition, wealth, friends, life, everything we hold dear—if the cause of Christ should demand it (Matt. x. 37—39). Throughout the history of the Christian Church we have had many examples of a service unto death.

What a glorious example for us is the death of Stephen! "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God" (Acts vii. 55). Here we see, at the moment of his great sacrifice, what a glorious vision Stephen had. And it is so with us all—our sacrifices draw us nearer to God. John xii., 25: "He that hateth his life in this world shall keep it unto life eternal." And our companionship with Jesus is a reward worth striving for; and the reward is sure, being spiritual, for, like Abraham, we look for "a city with foundations, whose Builder and Maker is God."

2. *Humility.* In all Christ's service let us be humble. "Blessed are the meek." Humility is an excellent grace in the Christian. It is accompanied by contentment and submission to the will of God. It is essential to salvation. "Unless ye be converted and become as little children." "Whosoever shall humble himself as this little child" (Matt. xviii. 3, 4). Christ Himself, who is our Example and Teacher, was meek and humble. "Learn of Me, for I am meek and lowly." Then there is the reward for meekness. "For they shall inherit the earth." What a blessed promise this is! Mary said, "He hath put down the mighty from their seats, and exalted them of low degree." But gathering the whole subject together we can summarise it in the one word *Love*. Love is the great constraining and motive-power of discipleship. "We love Him because He first loved us." "Love believeth all things, hopeth all things, endureth all things." If we truly love Christ we shall find out His will and endeavour to follow His example, no matter where it may lead, or what it may cost us. Let us do this, then shall we "make our calling and election sure."

REVIEWS, LITERARY NOTES, ETC.

Autobiography of Charles Isaac Johnson, Esq., J.P. Being a brief account of the gracious dealings of God with him, during a period of seventy-five years, both in providence and grace; to which is added a continuation by his daughter up to the time of his death in his 101st year. With a preface by Pastor E. Mitchell. London: Farncombe and Son, 30, Imperial Buildings, Ludgate Circus, E.C. Cloth, 1s. 6s.; half calf, gilt edge. 3s.

IF "good biographies are among the most interesting and instructive of books" we have no hesitation in placing this among the most interesting and instructive of that class. Throughout the whole record it is most evident that the writer's one great aim was to glorify God in what he wrote. He was certainly an uncommon man and a monument of grace.

The adage "The boy is father to the man" was never more evident than in his case. What may we not expect in his after life from the boy who during his holidays had so tormented his mother by his boyish mischief as to compel her to say, "Bother the holidays; I wish there were none"; and to whom he replied, "Mother, why don't you send me to a school where there are no holidays?" and when she replied, "I do not know of such a school," set out to know for himself, and finding a school in which teaching was going on during the vacation at other schools, went to it until his own school re-opened? As the boy, so the man, even to his century year.

The book contains thirteen chapters of clear, unvarnished truth, recording an account of his parentage and early days—conflicts in poverty, adversity, and physical weakness; dogged perseverance in the face of much oppression and failure, until he reached the zenith of his fame, and closes with the list of important positions held, from both borough and county magistracy to a faithful deacon in the cause of God at Gravesend.

With a soul aglow with gratitude to God for the grace that sought, saved and sanctified him, he bears a precious testimony to the memory of the late beloved James Wells that will touch a chord in every heart who knew the worth of this "valiant for truth" ambassador of Christ. "The ministry of that good man was to me as breasts of consolation, as wells of living water, as the bread of eternal life. There was a vital power in the ministry that seized with divine

energy the affections, that carried captive the thoughts heavenward, and revealed the glories of the eternal world." This ministry largely moulded the life of that hearer destined to fill, in the days come, the post of magistrate in his country, and minister in the Church of his Lord.

The record from his own pen is fitly closed with the prayer of his soul that speaks to the praise of the God he adored. The appendix that follows from the pen of his dear child is as beautiful as it is brief in its plain, simple record of facts, redounding to the glory of that God Who made father and child one in Christ Jesus.

Seven meditations on important subjects from the veteran's pen are given in this volume, while the illustrations that adorn it, and the diagrams planned by him to make plain the truths of God to his readers, add to the value of the work. These latter form a beautiful exhibition of the scientific mind in the service of sanctifying grace.

The "get-up" of the volume is all that could be desired. Here are 132 pages of beautifully printed matter, in large type and light paper, insuring rest in reading as well as profit in perusal. Old and young alike will welcome this book, and we should strongly recommend it for first place in the list of our Sunday School prizes.

Just the book to put into the hands of the lad commencing his studies, or young man making his start in life. We wish it a wide circulation, and shall be surprised if the present edition is not soon run out, and another called for.

Gospel Work among the Tamils, by Ernest A. Booth. An address delivered at the Surrey Tabernacle, April 30th, 1912, on the occasion of the half-yearly meeting of the Strict Baptist Mission. Price one penny. London: R. Banks and Son, Racquet Court, Fleet Street, E.C.

THOSE who heard this address delivered will be heartily thankful to have it in print. It is not only full of information touching the work of the Strict Baptist Mission, but also of instruction as to the religious delusions the missionaries have to combat. If you want a clear, concise account of the "doctrines common to all sects of Hinduism"—as Caste, Transmigration, Pantheism, Polytheism, etc.—get this little brochure. We anticipate this first edition will be soon out, and a larger one called for. We wish it a wide

circulation, and trust the appeal under heading "Boarding School scheme" will meet with a ready response. If the next edition is issued in book instead of pamphlet form, not too large to enclose in ordinary court envelope, even though the cost be doubled, it would be a great improvement and facilitate circulation.

The Monthly Record of the Protestant Evangelical Mission. Secretary, Mr. S. Banks, 5, Racquet Court, Fleet Street, London, E.C.

THIS unpretentious penny monthly is a faithful witness for Protestantism, and exponent of those truths which are every Protestant's power in the battle against Antichrist in any form.

The number for June is not one whit behind its recognised high standard, and will be worth a wide circulation. It also contains an excellent poem from the pen of Mrs. Chaplin on the loss of the *Titanic*.

Life and Light. The Editor, Mr. R. E. Sears, is too well known, and his monthly messages for too long valued, to need any word of commendation from our pen. The issue for June contains a good article by the Editor on "The Mighty *Titanic*," which elicits a prayer that in many homes where this monthly visitor shall go, such words of warning and solemn reflections may be owned to the salvation of the lost and the sanctification of the saved.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

COLLEGE PARK, LEWISHAM.

RECOGNITION SERVICES OF THE SETTLEMENT AS PASTOR OF MR. W. F. WALLER.

MAY 5th and 7th marked the dawning of a new era in the history of this portion of the Church of Christ, special services being held to welcome Mr. W. F. Waller as the fifth pastor of the Church.

On the Sunday morning our pastor spoke from *Psalm cxxvi. 3*, "The Lord hath done great things for us, whereof we are glad." Our thoughts were directed to God as the Author of all those great things referred to, and further to a consideration of the great things in relation to the Church of Christ in general, and College Park, Lewisham, in particular.

At the evening service the text chosen was *Song Sol. i. 4*, "Draw me: we will run after thee." The Church's petition as the Bride of Christ to her heavenly Bridegroom, the argument enforced, and the acknowledgment made in the latter half of the verse were the basis of the discourse. The individual need of this petition was brought out, emphasizing the necessity of the gracious drawing influence of Christ in our hearts before we can run with delight in His ways.

At the continuation services on Tuesday, May 7th, Mr. R. E. Sears presided in the afternoon and read three suitable portions of God's Word. Prayer was offered by Pastor T. H. Voysey (Hayes).

The Chairman expressed his pleasure in assisting at these services of union between Church and pastor, and stated that brother Waller is no novice in the ministry; he could preach, and practised a consistent walk. He enjoined

all members of the Church and congregation to be in constant prayer for the pastor, referring to the many phases of a Christian minister's experience, in all of which he would need the prayers of his people, but emphasized the great privilege of preaching the Gospel of salvation by Jesus Christ, which is a message needed more than ever, and expressed prayerful hope that the brightest days may yet be before us.

Pastor E. White (Woolwich) then gave his statement of the nature of a Gospel Church, under the following headings:—

1. It should be based upon Scripture and agree fully with apostolic order.
2. It should be composed only of regenerated persons.
3. It should only be composed of those who have been baptized, *i.e.*, immersed, on a profession of their faith.
4. Its members should be those who have voluntarily first given themselves to the Lord and then to the Church for His sake.
5. It should be composed of pastor, deacons, and members.
6. It should be independent in the management of its own affairs.
7. It should maintain the Ordinances, *viz.*:—
 - (a) Preaching of the Gospel (*not* reading of sermons).
 - (b) Maintenance of prayer.
 - (c) Baptism by immersion.
 - (d) The Communion of the Lord's Supper.
8. It should only commune with those who are of the same faith and order (this is Scriptural and expedient).
9. Its every member is equal and has the same rights and privileges—each as the other.

10. It should in all decisions make its appeal to God's Word.

11. Christ only should be the Head of the Church.

12. The Gospel Church will be invincible.

Brother Waller then related his call by grace. Born of God-fearing parents, who attended the ministry of Mr. Archibald G. Brown (later that of the late Mr. Thos. Steed), at 15 years he thought himself too old for Sunday-school; this he called the first downgrade step. From 15 to 19 he was led into much worldliness by evil companions of considerably older years than himself, received blessing by serious words spoken by a young lady friend, who pointed out his dangerous pathway and declined his companionship on this account. This proved the means of God for his awakening to the knowledge and conviction of sin; attended Mr. A. G. Brown's ministry with a new interest; was led into the experience of forgiveness of sin; became re-attached to the same young lady friend, who later became his life-partner; was baptized on October 22nd, 1885, at the Church where the late Mr. Fleming Shearer laboured at Mile End; was led later to the ministry of Mr. Copeland, and in due course joined the Church at Bethnal Green, where he joined the Sunday-school and worked as teacher and secretary. His call to the ministry was during his membership with the Church at Park Ridings, Wood Green, N., during the pastorate of brother James E. Flegg, which he joined after his marriage and removal to Hornsey. Speaking at open-air services led to his desire for the work of the Gospel ministry; also his working through the Sunday-school there in all offices and all offices in the Church. He spoke of the several years of very happy service in this Church with brother Flegg and co-workers. In due course he preached his trial sermons before that Church; then received his first call to serve the Church at Eltham on September 29th, 1895. After a period of some waiting, he received other engagements and was called to the pastorate of the Church at Shouham-street, where he was received on 5th May, 1901, and laboured as pastor until 25th November, 1906. Since that date he has served the various Churches continuously. Included in this period were several visits to College Park, the first being on July 4th, 1909, and after some preliminary conversations and correspondence he received the invitation of the Church to accept the pastorate on 29th March, 1912, which he accepted, believing it to be the call of the Lord. He then related a detailed statement of his belief in the fundamental doctrines of God's Word as held by the denomination.

The Church Secretary then read his statement of God's leadings with the Church at College Park since the death of their previous pastor, the late beloved Mr. A. J. Voysey, and reviewed the experience of the Church during the intervening six and a-half pastorless years. On one occasion Pastor Mutimer recommended the Church to hear brother Waller, with the result that he preached for the first time at Lewisham on July 4th, 1909 (as stated above), but was not in a position to accept further invitations until towards the close of the year 1910. In March, 1911, the deacons felt constrained to approach him as to whether he were in a position to receive an invitation to serve with a view to the pastorate, but learned that he was unable then to consider such, owing to his having an invitation from another Church under consideration. In May, 1911, learning that these other negotiations had not matured, the Church met and sent an official invitation to our brother to serve three months, with a view to taking the pastorate. Further correspondence followed, while the Church waited awhile to see more clearly the Lord's appearing in the matter, until in due course brother Waller commenced his three months' ministry on 1st January, 1912. This led to the definite invitation to the pastorate being given and accepted in March of this year, and brother Waller and his wife were received into Church membership on May 5th. The records show that our brother has served the Church on forty-three occasions prior to the acceptance of the pastorate, and the union has been sealed only after many prayers and much consideration.

After the foregoing statements, the Chairman of the meeting united the hands of Deacon R. Box (on behalf of the Church) and brother W. F. Waller and called upon Pastor F. C. Holden (Limehouse), the first pastor at College Park, to offer the ordination prayer.

Pastor T. L. Sapey then gave a short address from the text 1 Cor. xiv. 13.

Adjournment was then made for tea, of which about 150 friends partook.

The evening meeting was presided over by Pastor James E. Flegg (Hounslow), who read the 1st chapter of the 1st Epistle to Timothy.

Mr. S. H. Brown offered congratulations to Pastor and Church as from the Association of Particular and Strict Baptist ministers and engaged in prayer.

Mr. F. T. Newman (M.A.S.B.C.) announced a hymn, after which the Chairman gave his address, which constituted a charge to the pastor. He spoke in very feeling terms of his long and true friendship in Christian labours with brother Waller and Mrs. Waller.

The words upon which his charge was based were "One is your Master, even Christ" (Matt. xxiii. 8, 10). Christ, as Master, has the right of disposal over His servants. He is supreme in the Church. No minister is lord over the people of God. There is no greater honour than to be a minister of Jesus Christ. "One is your Master" declares the position which every servant of Christ occupies; it defines the character of His message, though the words to speak may not always be pleasant words. Yet the word of reproof is often needed as much as that of comfort. He sends His ministers with a message to sinners, of two classes—those who need saving and those who rejoice in salvation. The work of a Christian minister is a very high ideal; it is also a life-work.

Pastor O. S. Dolbey gave the charge to the Church. He exhorted every member of the Church to (1) bear in mind what they are by the grace of God, and (2) to bear in mind what God has seen pleased to give them in a pastor—the sovereign free grace which redeemed and sought out each member and brought them into fellowship with Christ Jesus and each other; to remember that the pastor, though a favoured servant of God, is only a man; and to love, cherish, encourage and help him in fulfilling his calling should be the aim and duty of each member.

Pastor J. Bush (Zion, New Cross) expressed his sympathy with Mrs. Voysey in the memories which these services would naturally awaken. He referred to 1 Cor. xiii. in touching upon the love which should exist between pastor and people, and quoted special promises of God, reading from Dent. xxii. 1-3 and directing ver. 6 to this Church and ver. 7, 8 to the pastor.

Pastor W. Chisnell (Strict Baptist Mission) referred to Mr. Waller's statement in the afternoon of the blessing he had received from God in the priceless gift of a good wife and based his address upon James i. 17—for every blessing upon the pastor in his ministry and for this Church in the days to come.

Pastor E. W. Flegg (Homerton) spoke of the service of praise recorded in 2 Chron. v. 13. (They) "praised the Lord, saying, For He is good, for His mercy endureth for ever," and referred to the prayer of Solomon at the dedication of the temple, showing, though he had built the temple, he recognised the need of the greatest blessing, *i.e.*, Divine teaching.

Mr. A. G. Blackman (Strict and Particular Baptist Society) spoke a few words of congratulation and sympathy, leaving with us the promise of God: "Certainly I will be with thee" (Exod. iii. 12).

Pastor Waller then returned thanks

to the chairman and to all friends who encouraged us by coming and helping with prayer, presence and purse.

The collections throughout the services realised over £13.

We rejoiced to see a full chapel at both meetings—over thirty Churches represented. Truly "we thank God and take courage." A. E. VOYSEY, Sec.

SUDBOURNE.—The Sunday-school anniversary was held on Whit-Monday. Mr. W. H. Berry, of Ipswich, preached in the morning and gave addresses to parents, scholars and teachers at the afternoon and evening services. At the two latter services the scholars gave recitations and dialogues. Special hymns and anthems were rendered by the children and choir. On Monday afternoon recitations and dialogues were again rendered by the scholars and an address given by Pastor H. M. Morling, of Beccles. A public tea followed, and afterwards a public meeting addressed by various brethren.

CLAPHAM (REHOBOTH, BEDFORD ROAD).—Special services were held on Whit-Monday. The writer preached in the afternoon and was greatly encouraged by the number who gathered to hear the Word. God bless the message of "Certainly I will be with thee" to those who heard it. The evening meeting was presided over by Mr. W. Harris, who, after reading Sol. Song iv., called on Mr. Jefferies to pray. The Chairman heartily congratulated the Church and congregation on the work they had accomplished in endeavouring to preserve the house of God for future generations. The spot had hallowed associations to himself, as here he first baptized. Speaking from the last verse of the chapter read, he dwelt on the need of the Holy Spirit and the many blessings attending His living ministry in the Church, exhorting all who knew His power to be much in prayer for it. Mr. McNally dwelt on the trinity of benedictions in 2 Cor. xiii. 14 as his prayer for pastor, deacons, and Church members. He reminded us of Paul's grief by reason of Satan's inroad to split up the unity of the Church in chapters iii. and v., with his glorious defence of the doctrine of the resurrection of the dead in chapter xv. of the 1st Epistle occasioned by his distress from those who denied it. Paul mentioned *grace* first, for he could never forget what grace had done for him. The love of God was the Koinoor of the Gospel, and the communion of the Holy Ghost made the sacred fellowship of His faithful followers the earnest of their heavenly bliss. Mr. A. E. Brown chose as his text Acts ii. 33, and was evidently at home with the subject of the exaltation of the Lord he loved, and those spiritual

blessings from His enthronement in glory. The writer spoke on the coming of the Word in power and consequences which follow. Mr. Wybrow followed with some precious thoughts on Phil. iv. 19. The pastor, brother Waite, after expressing the thanks of all for the work done by willing helpers in the well-spread tea, &c., spoke well on the subject of the nearness of God to His people, basing his remarks on Psa. cxix. 151. The collections amounted to £4 7s. 1½d.—E. MARSH.

BRADFIELD ST. GEORGE.—The sixty-second anniversary services were held on Whit-Sunday and Monday, May 26th and 27th. The services were of a very encouraging character and in no way less in spirit and interest than those of former years. Our brother P. Reynolds preached on the Sunday and Monday afternoon. Large congregations gathered together on both days. A public tea was held on the Monday; over 100 were present. The meeting in the evening was presided over by Mr. W. C. Hitchcock. Our brother R. Hewitt, of Battlesden, read the Scriptures and brother A. J. Ward, of Brockley, led us in prayer. Our chairman expressed the very great pleasure it was to him to be present—and it is always a pleasure to come to Bradfield—and he felt it was a good thing to see such a large number present on a holiday, which proved to his mind they had not the desire for the pleasures of this world. Mr. W. Dixon, on behalf of the Church, thanked all the brethren in the ministry who were present, and also all the friends who had come to help us at our anniversary services. Addresses were given by brethren G. Cobb, A. Morling, H. C. Hitchcock, and P. Reynolds. These addresses were all on the lines of our indebtedness to the free, sovereign and distinguishing grace of God. We felt the Holy Spirit was present, and we are looking to reap from the seed sown. Our collections were nearly £8.

FAREWELL SERVICES AT WHITTLESEY.

On Sunday and Monday, June 2nd and 3rd, services of a very impressive character were held at Zion Chapel, Whittlesey, the pastor (Mr. J. T. Peters) bringing a very successful ministry to a close in order to take over the pastorate of the Old Baptist Church, Guildford, Surrey.

On Sunday the services were of a peculiarly affecting yet withal inspiring nature, feelings of gratitude for the past being mingled with those of sadness at the separation.

On Monday a public meeting was held, presided over by Pastor H. Newton, of Wellingborough, and a large and

representative gathering was present. Valedictory addresses were delivered by Pastors J. Hazelton (St. Neots), H. Bull (Ramsay), H. M. Winch (Chatteris), W. Jarman (Irthlingborough), and B. J. Northfield (March), conveying expressions of goodwill from the Churches over which they minister towards Mr. Peters, and also to the Church at Whittlesey, together with their own personal regard.

Pastor B. J. Northfield, at the close of his address, said that he had a very pleasant duty to perform. He had to present a purse containing sixteen guineas, which had been subscribed by members of the Church and congregation at Whittlesey, friends and members of the Churches at Whittlesey-road and Benwick, and other friends amongst the townspeople. In addition, he had to present an illuminated address, executed by one of his (Mr. Peters) young people. The address was couched in the following terms:—

“ZION BAPTIST CHURCH, WHITTLESEY.

“Presented to Pastor J. T. Peters, by members of the Church and congregation, as a token of esteem and in appreciation of his devoted and faithful ministry during a period of sixteen years (June, 1896—June, 1912). Also to express the hope that continued blessings may rest upon him in his new sphere of labour as pastor of the Old Baptist Church, Guildford.—Messrs. B. Hopper, T. Benstead, C. Barratt, T. Todd, deacons; Mr. T. Shelton, Church secretary.”

In acknowledging the gifts, Mr. Peters said that words failed to express the gratitude which he felt, and that, although he did not expect the gifts, yet he was not entirely surprised, as the action was so perfectly in agreement with all that he had previously experienced as pastor of the Church. He referred to the excellent feeling that had always existed between himself and the members of the Church and congregation, paying an eloquent tribute to the Church workers of both sexes and acknowledging with deep appreciation the earnest co-operation of all those with whom he had been engaged in service. He further referred to the personal friendships which had existed between himself and fellow-ministers of the town and other townspeople. He said that in leaving Whittlesey he would be leaving a place that would always remain as a most fragrant spot in his memory—the scene of sixteen years' labour among faithful and loving friends. He thanked them all from the depths of his heart, and wished them all good-bye, with many regrets at parting.

Mr. T. Benstead (deacon) spoke of Mr. Peters' work among the young people and referred in feeling terms to

the many happy hours which they had all enjoyed under the presidency of the pastor in his Bible-class.

The Rev. J. W. Green, pastor of the Broad-street Congregational Church, with much eloquence, sought Divine help and guidance for Mr. Peters in his new sphere and also for the Church at Whittlesley.

With the Benediction and the singing of the hymn, "God be with you till we meet again," a service of great interest and impressiveness was brought to a close.

[Condensed from the *Cambridgeshire Times* report, 7th June, 1912.]

BALCASKIE ROAD, ELTHAM.

EXTINCTION OF DEBT.

ROMANS xiii. 8—"Owe no man anything, but to love one another"—was fully exhibited in both respects on Whit-Monday at the above place, when at the eighth anniversary of the opening of the commodious freehold chapel and grounds were declared free of debt, while the singing of the Doxology and the fervent love of the people interpreted the above passage in hand and heart. The Cause was founded in 1884, and when the foundation-stones were laid of this new building one was in memory of Charles Waters Banks (the pastor's father), the founder of the EARTHEN VESSEL and *Cheering Words*. During the day prayer was offered by Mr. Dungey (Devonshire-road, Greenwich), Mr. S. W. Brett, Mr. G. Flower, and Mr. Thos. Dean (West Hill, Wandsworth), and suitable hymns to the occasion sung. Many ministerial brethren and people were present, and the chairmen at the two meetings were Mr. Alfred Sharp and Mr. J. P. Barradell (of St. John's Wood), respectively. The Scriptures read were Acts ii. and Isa. xxxv.

The attendance at the meetings and teas were larger than have been witnessed for a long time, while the presence of God was markedly and abidingly felt by both speakers and hearers.

The outstanding feature of the day was when the pastor introduced the chairman of the evening meeting, who said he desired to give a cheque for the balance of debt owing after the collection was taken. The debt was £11 14s. 6d., and the collection amounted to £2 3s. This good act was recognised by pastor, Church and congregation as God's abundant answer to prayer, especially when a further promise was received from the chairman, as well as two donations from absent friends. The day ended with a balance in hand for the much-needed work to be supported.

"The shovel has been used to-day to bury the debt, and it has been used well," said Mr. Barradell in opening the evening gathering, with the words,

"Grace has kept me till this day,
And will not let me go."

There were nine speakers during the afternoon and evening.

Mr. J. Sharp (chairman) reminded us of the promise in Acts ii. 39—its extension, its encouragement, and its necessity. It applies to the Jew and his children, and to the Gentile and his offspring. The extension was seen at the great gathering at Pentecost brought to the feet of Jesus, and the necessity of the new birth, ere they could say that "Jesus was the Lord."

Mr. J. Wellstand (of Manor Park) gave a good word on Joshua iii. 1, "Ye have not passed this way heretofore." The children of Israel were to follow the ark with all its sacred contents; so are we to follow Jesus, the Ark of God's covenant to us. As He has led, so He will lead and bring them to their desired haven.

Mr. J. H. Kelk clearly expounded Psa. l. 2, "Out of Zion, the perfection of beauty, God hath shined." Zion was our mother; we were born here; we love her; we look upon her (as Isaiah xxxiii. 20). The Church of God to us is beautiful, because here the Gospel was preached to us. God hath shined in Zion through Jesus. The Eternal Three are terrors to our mind, save when the Person of Jesus "stands between, in garments dyed in blood." He is the perfection of beauty, the express image of His Person, and the brightness of the Father's glory.

Pastor C. West gave us Psa. xx. 1, 2, "The Lord hear thee," &c. This God was the covenant God of Abraham, Isaac and Jacob. He chose them; He called them; He blessed them; He pledges Himself to hear our prayers, to hear us in the time of trouble, to defend us against our sins, Satan and the world. He is our Defence in Jesus. Such a blessing is obtained in the sanctuary as nowhere else.

Mr. E. P. Baldwin referred us to Psa. xli. 5—the Church not moved, because God is immovable. Zion above and Zion below are two states of one triumphing Church. All this immutability rests upon God being in the midst of Zion.

Mr. A. B. Tettmar gave us a spiritual address on Prov. xxvii. 18, "He that waiteth on his Master shall be honoured"—the Master, the waiting, and the honour. The Master (Jesus) is a royal, princely, powerful One. He is also patient. His followers wait for Him, because they depend on Him, are devoted to Him, and delight in Him. Paul was devoted to Jesus—"the slave of Jesus Christ." His people are "honoured" by being employed, enriched, and exalted by Him.

Mr. S. J. Taylor felt that God had made Mr. Banks a true Samuel, for his

"words" of hope and desire, and prayer concerning the clearance of debt soon, "had not fallen to the ground." He was a true prophet. The speaker would rejoice in the restraints of the Spirit during the last eight years; their efforts were not relaxed nor their labours lessened, so that they might enter now upon the recompense of reward. The wise man in Eccles. vii. 8 says, "Better is the end of a thing than the beginning." So, in the eight years, patience, wisdom, perseverance in well-doing, have been learned. "Patience has had her perfect work."

Mr. E. C. Clark chose Micah vii. 18, "He delighteth in mercy." He spoke of the mercy of God as immutable, free, infinite and rich. It is eternal, for it is from everlasting in its choice of the elect, and it is everlasting in bringing them to glory.

The pastor (Mr. S. Banks) gave a closing word. Now that the burden of debt was removed, they desired to have the burden of precious souls upon their hearts, so that there may be "living" and "lively" stones given them for the spiritual building. He thanked all for what they had rendered that day; above all, he thanked God.

The Chairman concluded in prayer.
SAMUEL J. TAYLOR.

Forest Gate.

"ZION," NEW CROSS.

(Continued from page 193.)

PASTOR W. S. BAKER (Staines), after congratulating the pastor on his safe return, took for a text Exod. xxviii. 36—38. Aaron, representing the people of Israel before the Lord, wore in his mitre a plate of pure gold on lace of blue, inscribed with "Holiness to the Lord." Aaron was a type of our Lord Jesus Christ, who is representing us in the high court of heaven to-day. Aaron had to make atonement for the sins of the people of Israel, and Christ has made atonement by the one offering of Himself, so that by Him we can now draw nigh to God. (2) This text deals with the offerings that the people brought before God; all brought something. Solomon, with his great work in building the temple, and the poor widow offering her two mites, are equal before the Lord, and their offerings alike holy. How wonderfully condescending is He in making the very best of our poor services! It is equally true of the preacher, the Sunday-school teacher, the mission worker, or the one who seeks to comfort someone in trouble of soul. (3) In all these holy things there is iniquity; the high priest was to make atonement for them. Sin is able to bring its defiling touch on our most holy things. Although our service is feeble, and there is iniquity in it, yet the Lord looks upon the righteousness

of our perfect Surety and Mediator, and we are accepted because of His perfection.

Pastor W. H. Rose (Highbury) said we were glad to see Pastor Bueh back again. All would wish the pastor many happy returns of his anniversary. In Col. i. 7 we read of "Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ." Paul had grace to appreciate all the servants of the Lord Jesus. The essential qualification for the work is fidelity to Him. A faithful minister is one who makes the Gospel the theme of his ministry. Christmas Evans, when dying, said: "Brother, I solemnly call God to witness that I have never entered the pulpit without the blood. A bloodless body is a lifeless body, and a bloodless ministry is a lifeless ministry. The Gospel-ministry of the eighteenth century of Whitefield and the Wesleys was the means of arousing people from the lethargy into which they had fallen, and bringing them to a sense of their condition as sinners before God. Dr. Livingstone prayed: "O God, give us grace to imitate Jesus Christ in all His inimitable perfections." Such an ideal will bring with it a conviction of shortcomings and failures. Our High Priest bears the iniquities of our holy things. Dr. Fairbairn prayed: "O Lord, Thou knowest we get our living by the sweat of our brow, our brain and our heart, and that the last is the biggest sweat of all."

Pastor H. T. Chilvers said, "Jacob lighted upon a certain place." God overruled Jacob's plans, and it became a place never to be forgotten. Of it Jacob said, "This is none other than the house of God and the gate of heaven." We need our ideas rectified as to what is the house of God and the gate of heaven. A grand edifice, a trained choir, the people rising and sitting down, and a talented preacher does not constitute a house of God. It may be a synagogue, of Satan. And the same thing may be said of a building as bare as a barn, with a service plain and severe, but where a spirit of pride is prevailing. Jacob was not in a building, but under the broad canopy of heaven, with a hard stone for a pillow, and doubtless harder thoughts in his heart as he remembered the cause of his estrangement from his family, and the wanderings which had ensued. Though he slept, his soul was awake, and there was given to him a vision and a voice! He had a vision of the ladder, with angels ascending and descending upon it, and that ladder was Jesus Christ. It is only by what that ladder meant that God is able to speak to sinful men. Then the voice: "Behold, I am with thee, and will keep thee in all places whither thou goest. . . . I will not leave thee, until I have done that which I have spoken to thee of."

In this house may there ever be the sinner, the vision, and the voice.

Pastor J. Bush rejoiced in the presence of old and tried friends. The ministry of James Wells had made the Surrey Tabernacle a Bethel to himself and many others, and his prayer was that "Zion" might be the same to many in the future as it had been in the past. In the Old Testament dispensation the land was to lay idle every seventh year, and work was to cease. He had tried to carry that out in regard to his pastorate, and had taken a seven months' holiday. He had returned in health, had no desire for another pastorate, and was not engaged in flirtation with any other Church in the world. About himself and his work he felt there was failure, weakness, and sin; but he realized that through our risen Lord and by His Spirit the work of the ministry would be accomplished. I am not ashamed of the Gospel of Christ, and I rejoice that He bears the iniquities of our holy things.

Mr. T. G. C. Armstrong (Church secretary) proposed a vote of thanks to the Chairman, the speakers, and the ladies who had provided and presided at the tea tables, which was seconded by Deacon James Martin, and heartily accorded. The meeting closed with prayer by the pastor. The collections for the pastor realised £16.

LIMEHOUSE ("ELIM").—The services held on Lord's-day, June 2nd, and Tuesday, June 4th, in commemoration of the 29th anniversary of the laying of memorial stones of our chapel were seasons of refreshing and blessing. On Lord's-day the pastor preached in the morning from 1 Peter ii. 6, and in the evening from 2 Cor. iv. 5. On the Tuesday, brother Bush was the preacher in the afternoon, his text being Deut. ii. 7. The sermon was full of Gospel and experimental truth, and so touched the hearts of his hearers that the savour of it will remain. He was evidently under the rich anointing of the Spirit. After a pleasant interval at the tea-tables, a public meeting was held, brother F. T. Newman ably presiding. Brother Poyton (of Bow) offered prayer. The Chairman gave a suitable address, in the course of which he referred to its being the eve of the pastor's 78th birthday, and called upon the meeting for an expression of their good wishes, which was cordially and heartily responded to. Excellent addresses were given by brethren T. L. Sapey, J. Bush, A. Hughes (in place of brother E. W. Flegg, who was too unwell to be with us), and G. Smith. Attendances and collections were fairly good; our hands were strengthened; our hearts cheered and encouraged; so that we returned to our homes praising our gracious,

covenant-keeping God for another rich token of his love and favour.

"Our glad Ebenezer set up,
And own He has helped us till now."

SUFFOLK AND NORFOLK ASSOCIATION.

THE above-named Association held its annual meetings at Fressingfield on May 22nd and 23rd last amid very favourable auspices. The weather was ideal, and the meetings were seasons of great blessing.

The proceedings opened on the first day with prayer by Pastor H. T. Chilvere, the outgoing Moderator, and he also read Psalm cxxii. The intercessional prayer was offered by deacon S. H. Haddock (of Stowmarket), and he implored the Divine blessing on the gatherings, the ministers, the delegates, visiting brethren, and the Churches generally. The Articles of Association were read by Pastor Guy, the newly-settled pastor of Orford-hill, Norwich. The abstract of letters was read by brethren Wm. Ling (hon. sec.), Abner Morling, and Mr. H. Berry (assist. hon. sec.). Brethren Mitchell and R. Mutimer were accorded a hearty welcome as representatives from the Metropolitan Association.

The new Moderator having been introduced formally, then gave his presidential address (published with the Circular Letter).

The afternoon preacher was Pastor L. H. Colls (of Tring), and Pastor E. Mitchell (Chadwell-street, London) took the evening service. The sermons delivered by each of these brethren were greatly appreciated, and the truths enunciated formed key-words for prayer and conversation throughout the Association gatherings.

The second day commenced with the delegates' prayer-meeting at 6 a.m. Long before that hour many brethren and sisters had gathered round the tent, and a good start was made early. Pastor Leggett (of Otley) presided. A considerable number of delegates prayed. Two hours was thus spent in prayer and supplication, and the Associated Churches now await the answer to the petitions so fervently sent up on their behalf. The ministers' prayer-meeting followed, during which Pastor K. Mutimer (Brentford) gave a short address. The Association sermons were preached by brother W. Dixon (Bradfield-St.-George) in the morning, and by Pastor W. H. Ranson in the afternoon. Both these brethren have become Association preachers, and it would be invidious to particularize, beyond stating the fact that they were both appreciated. The text chosen by brother Dixon was Rom. viii. 23, 24, and that by brother Ranson was from St. John iv. 10.

Amongst the brethren visiting the

Association were Mr. Booth (Strict Baptist Mission), Pastor W. Chisnall (Guildford), Pastor E. Marsh (Bethersden), Pastor Josiah Morling (Chelmsford), Pastor B. J. Northfield (Marob), and each took some part in the meetings.

At the close a very hearty vote of thanks was accorded to all who, in any way, had contributed to the success of the gatherings; and a vote of deep sympathy with brother W. J. Styles (of London)—a great friend and well-wisher of this Association and Suffolk Churches generally—put by the hon. sec., Mr. Wm. Ling, and seconded and supported by Mr. E. Marsh and W. H. Berry (assist. sec.), was unanimously carried.

The good old hymn, "Blest be the tie that binds," to the tune of "Glasgow," together with the Benediction, brought the eighty-second annual gatherings of this Association to an end.

Eighteen years have rolled away since the last Association meeting took place at Fressingfield. It was then held on the same spot, in the occupation of Mr. Berry.

BETHERSDEN.

ANNIVERSARY services were held on Wednesday, June 5th. The weather was glorious; the gatherings a decided increase on the past year at each service.

Brother Mitchell preached in the morning with much savour from Prov. xviii. 24 on "Christ, the sinner's Friend." It was a precious discourse. Our Divine Lord was felt to be present in the plenitude of His power, and preciousness of His human sympathy. Penitent sinners and pleading saints wept together under such an exhibition of their true and everlasting Friend.

Brother Matimer was graciously helped in the afternoon to set forth the abiding presence of our Lord in "another Comforter," as taught from John xiv. 16. It was a most instructive and soul-feeding exposition of the Word, which we trust may be followed with much blessing.

The evening discourse was by brother Mitchell from Psa. ciii. 3-5. As our esteemed brother, who for over thirty years has been the anniversary preacher amongst us, led us from these words through the living experiences of the household of faith in "the grace of God which bringeth salvation," we felt compelled to that doxology of praise which is the earnest of the employment of saints in glory.

It was a day long to be remembered. The bodily needs of those assembled were well provided for by loving hearts at both dinner and tea in the school-room. Such willing helpers and attentive waiters well deserved the thanks the pastor expressed at the close of the day. The collections amounted to £6 3s. 11½d.

HALSTEAD ("PROVIDENCE," COLCHESTER ROAD).—Anniversary services were held here on Sunday and Monday, June 9th and 10th. Mr. B. T. Dale delivered four sermons. The morning text was from Gen. xxii. 14: "Jehovah-Jireh"

—The Lord hath seen Abraham's active obedience; the Lord hath provided faith. Faith must be tried that we may know we possess it. The Lord will see all the affliction of His chosen, that of the body and the soul. Jehovah-Jireh will provide—He is all-sufficient. He has provided a pardon for the guilty in the Person of His dear Son, a robe of righteousness, a free welcome for every one who thirsteth. He hath provided meetness for the day of death, boldness at the throne of grace, and resignation to His will. Therefore, let us make known all our requests and all our fears unto Him. In Him we have the garments of salvation provided, imputed and imparted righteousness—perfect, entire, pure, without a spot. Thus clothed upon, who can lay anything to our charge? In the afternoon the text was Isa. lxi. 10: "I will greatly rejoice in the Lord." (1) In His Person. He chooses His people. Election is that omnipotent arm of God, which (by His love) constrains and brings to His feet. No other could have brought them there. He begins the work. This glorious Person—God-man in one—suffered as our Substitute. (2) In His offices. He is a Prophet—to teach; a Priest—the prayers of His people He put in the censer. He is also the Sacrifice accepted of His Father. The evening subject was taken from Jer. iii. 19: "How shall I put thee among the children?" After referring to the backslidings of Israel—having forsaken the living God (nationally)—we were led to consider how they set forth the children of God, representing human nature at large. Children are those who are under the teaching of the Holy Ghost, whose desires are fixed above. We are often backsliders in heart, many times forgetting God. How shall I give Him a pleasant land—a land of desire? There is eternal union between Christ and His members. Divine power and sovereignty keep us. On the Monday, tea was provided. The evening discourse was based on the words from Psa. lxxviii. 18, speaking of His condescension, privation, born in obscurity, further descent into the grave, His ascension. He was a complete Conqueror; "He received gifts for men"; as God-man He received gifts; He asked life, even life for evermore, for His people, "even for the rebellious," as Ephraim; for the backslider, as Peter; for the proud, as Saul; "That the Lord God might dwell among them" manifestly. He is everywhere, but is He inside? If so, we can say, "My Beloved is mine, and I am His." Each service was well

attended, and Zion's courts again rang with the praises of the Redeemer, and the joyful sound of a free and full Gospel.
A MEMBER.

Aged Pilgrims' Corner.

The Offices of the Society have been removed from Finsbury Pavement to St. Paul's Chambers, 19, Ludgate Hill, where our friends will find us located in two commodious rooms on the first floor.

The new number of the *Quarterly Record* will be sent, post free, upon application. It contains a portrait and sketch of the late Mr. James Maden Holt, an interesting group of Camberwell Asylum inmates, and a variety of articles bearing upon the Institution. The chief object of this publication is to create new interest and to obtain fresh subscribers.

The Annual Report will be published during the month and will be sent, post free, to non-subscribers for 8d. It contains a complete record for 1912-13.

The election of 30 pensioners to the £10 10s. pension and of 33 inmates of the Homes took place on June 4th, at the Cannon Street Hotel. Mr. J. B. Collin occupied the chair, and an unusually large number of friends were present. Ten of the oldest recipients were advanced to the £10 10s. pension without election.

On Thursday, June 6th, the 77th anniversary of the Camberwell Home was held. Mr. J. W. Dance, of Leamington, preached in the Asylum Chapel in the afternoon. After tea, a meeting was held, presided over by Mr. Samuel Banfield, of Brighton. Excellent addresses were given by the Chairman, and Messrs. Dolbey, Dance, and Hollins. The attendance was good. Among those present were Messrs. Thew, Stephenson, Rundell, E. Carr, T. Green, and Boulden.

Visitors to our Homes will be cordially welcomed. The Hornsey Rise Home anniversary will take place on Friday, July 5th. Sermons at 3.15 and 6.45. Tea at 5, and sale during the intervals.

Gone Home.

WALTER LOCKWOOD.

College Slip Strict Baptist Church has lost a valuable helper in the home-call of our brother. He was called by grace when residing at Richmond in 1871. He had a season of deep conviction until his soul was almost in despair, but was eventually brought into liberty

under a sermon by Mr. Chipchase from Isa. liii. 4, 5. He realised that the dear Saviour had borne his griefs and carried his sorrows; and it brought healing, peace and joy to his wounded heart. He joined the Church at "Salem," Richmond. He had many providential trials, and trod a very tribulatory path for several years; eventually God made his prospects brighter and better, and when he removed to Bromley, it was laid upon his heart and that of his dear wife to try and open a Cause of truth for the preaching of the Word. They opened their own house; then a room was hired. They were able to collect funds, obtain a piece of leasehold ground, and an iron chapel was placed upon it. A Church was formed by the writer on "Strict Baptist principles" about 18 years ago. Brother Lockwood was chosen deacon; he threw his whole heart into the cause, and gave freely of his means to help carry on God's work there. About seven years ago his health began to fail, and for the last five years he was afflicted with blindness. This was a sore trial to him, but his place was never vacant in God's house unless illness prevented him being there. He was very cheerful on the whole; his only anxiety was for the Cause of God, and his great desire that it might still be carried on, as the lease of the ground has nearly expired. His last hours were very peaceful. He sweetly fell on sleep, Wednesday, April 24th. We laid his body to rest on Saturday, April 27th, Mr. Loosley, Mr. G. Brooke, with the writer, taking part in the service. His family, with several friends from the chapel, were present. The chapel was well filled on Sunday morning, when the writer sought to improve the occasion by preaching from Psalm cxii. 6.

EDWIN WHITE.

HENRY MUNDY.

The Church at Rehoboth, Bedford-road, Clapham, has sustained a great loss in the removal of its senior deacon, Henry Mundy, on April 30th, in his 71st year. Our brother had been a sufferer for several years past, with much weakness and heart troubles, which latterly kept him at home; but, when able, he always filled his place at Rehoboth.

Our brother was received into Church fellowship in April, 1875, and became a deacon of the Church in 1878, which he has ably filled up to his death. For some years in his early days he took great interest in the Sunday-school and was superintendent. For a time he gave out the hymns, until illness prevented him doing so. He will be remembered by his prayers, in which he was very solemn, and feelingly expressed his desires to his God.

He was always a friend to our Sunday-school, also to the poor and needy in

our midst. He took up and carried on to his death the Benevolent Fund. Here especially he will be much missed. He was always attached to Rehoboth and interested himself in our services. For seventeen years the writer has worked in harmony through all our changes, and to the last maintained our friendship and fellowship. He will be missed by us as a Church. He has left a widow and sons and daughters to mourn his loss. May the God of the widow and fatherless be their Comforter and sanctify to them their loss.

On May 3rd a service was conducted by the pastor in the chapel at Clapham and afterwards at the grave in Wandsworth Cemetery.

On Sunday, May 5th, a funeral service was conducted. The sermon was from Rev. xiv., part of ver. 13, "Blessed are the dead which die in the Lord."

WM. WAITE.

MR. JOHN WEAVING.

The Church worshipping at "Providence," Swindon, Wilts, has sustained a heavy loss by the death of Mr. John Weaving. Our brother was one of the most spiritual-minded men it has been my pleasure to meet. Although only in membership with us here about four years, he had a very warm and affectionate place in the hearts of not only his fellow-members, but also in the congregation and others outside the Church. Truly it can be said of him that he let his light shine before men, so that they were constrained to take knowledge of him. Brought into and brought up in the midst of sin and every wickedness, the early days of his life were spent in evil and every sin conceivable. He was permitted to continue in this state till he was nearly 30 years of age, when the Lord was pleased to lay affliction upon him in removing his only son from him. At the time the little boy died, his father, being in a state of intoxication, was brought by the grace of God to see his awful condition and the state he was living in, and to see and feel what would have been his portion had it been himself instead of his son and baby.

The arrow of conviction having entered by the power of the Holy Spirit, the work of grace was carried on. The state of mind was such that he verily believed he would die and that hell would be his portion. In this state he called his wife up and, with one of his brothers, walked over three miles to see a doctor at 2 o'clock in the morning. But it was no case for an earthly physician. The great Physician, Jesus Christ, alone could cure his disorders, which after some long time was done. He now gave up all his evil companions, and the throne of grace and the Word of God were his companions

from early morning till late at night. Being in a situation on a large estate at Colehill, he was led to attend the Strict and Particular Baptists at Cubberley, in Gloucestershire. Here he was baptized by the late Mr. Weaver. Oftentimes he has spoken of the years of prosperity and blessing at Cubberley when our late esteemed brother Thomas Jones (late of West Hill, Wandsworth) was pastor there. Our late brother had a very warm spot in his heart for his old pastor.

He was chosen deacon while at Cubberley and held the office for twenty-three years. He has told me several times that, although he had three and a-half miles to go to chapel, he continued there over forty years, and during that time did not miss forty times.

Being engaged with horses, it meant getting up on Sundays at 5 o'clock to attend to his duties before he went, and the same after he returned in the after-part of the day.

Through declining years and a very bad hernia he was compelled to give up his occupation four years ago and came to live with a daughter in Swindon, whose husband was in Canada. Here he was blessed with good health and every comfort. He often expressed his gratitude to God for all His mercies to him.

His end was rather sudden and extremely sad. The daughter with whom he had been living during his stay in Swindon left England for Canada with her husband, who was again returning to that country. They left Swindon on the 23rd of February last. On the evening of that day our brother was taken with great pain, and the doctor, on being called in, expressed his fears of something very serious. All night he was in fearful pain, and on the Saturday the doctor said an operation would be necessary. Those who were with him will never forget his last day and hours at home. Although in agonies with the pain, his mind was stayed upon God, and, before he was taken to the Nursing Home on Sunday, asked to have the Scripture portion read to him, and afterwards committed himself and his dear ones into the hands of his heavenly Father in perfect faith, that, come what would, it would all be well. He went through the operation, but gradually sank under it, and passed away just before 6 o'clock on Sunday, February 25th, to be for ever with the Lord.

His mortal remains were committed to the tomb at his old home in Gloucestershire, there to await the glorious resurrection morning when the trump of God shall sound and the dead in Christ shall rise first.

May God comfort his dear partner and children.

H. J. PARKER.

A Page from the Past.

IN obedience to the call of God we are told Abraham went forth not knowing whither he went. In 1662, rather than violate their conscience and offend their God, 2,000 ministers followed this example.

Liberty, and especially religious liberty, is a blessing for which we cannot be too thankful. This boon is ours to-day, but the fight for freedom of conscience was long and severe, the price paid by our fathers very heavy. Privation, suffering and death was the cost at which our privileges have been purchased, and they ought to be very highly valued.

In that struggle there are some days which have become memorable, and amongst those days

ST. BARTHOLOMEW'S DAY

stands out conspicuously.

On Sunday morning, the 24th August, 1572—St. Bartholomew's day—the sun looked down upon a ghastly sight. From daybreak the cry had resounded "Kill!" "Kill!" and the horrible order of Rome had been executed. "God calls for us," said a friend to Admiral Coligny on that fatal morning, he being the first victim; and the hero replied, "I am prepared to die; I need no more the help of man; therefore farewell, my friends," and soon after the deadly dagger was plunged into his breast. For seven days the carnage continued, until the slain were numbered by thousands. And why this slaughter? The slain were Protestants who would not bow and worship the idols of apostate Rome. They feared their God, but feared not to die.

Again it is Sunday morning, August 24th, and St. Bartholomew's day. No blood is shed, but the old spirit of intolerance is manifest. It is a case of bow or suffer.

England had welcomed to her shores the "Merry Monarch," Charles II., whose highest ambition is said to have been to live not for the good and glory of his kingdom, but for mere sensual indulgence, and ere long the godly were made to suffer.

THE ACT OF UNIFORMITY

came into force on the 24th August, 1662. It required that all ministers of the Church of England should declare their unfeigned assent and consent to the Book of Common Prayer, and to all and everything therein contained and prescribed; and if this requirement were not complied with ejection was to follow. Yet by the date named many of those who were ejected had not had an opportunity of seeing the book concerning which they were expected to make such an unqualified declaration.

Bartholomew's day appears to have been chosen because the tithes for the year became due on that festival.

The ministers petitioned for three months' delay and this the King promised. The promise, however, did not please the bishops. They expressed disgust at "those fellows," the Nonconformists, still insisting in interrupting the King in the exercise of his prerogative; they were supported by the Crown Lawyers and, despite the royal promise, the Act was enforced with all its rigour.

The ministers, however, had

DEFINITE AND DEEP CONVICTIONS ;

they could not be false to those convictions, and about one-fifth of the clergy, many of them men of profound learning and great ability, men who had been diligent in the care of their flocks, bade a pathetic farewell to the people whom they had faithfully served, and took a last fond look at scenes familiar and sacred, and went out empty-handed with their wives and children to suffering and to sorrow for conscience sake.

An effort was made to introduce a clause into the Act to permit the ejected ministers to receive a fifth part of the income which they had held for their subsistence during life, as had been the case during the Commonwealth, but this mitigation was refused.

Subsequently

THE STORM ON THE NONCONFORMISTS

broke forth with fury; their meetings were broken up by the soldiers, and their preachers, and many of themselves, were thrust into prison on charges of heresy and violation of the law. Their sole crime was *fidelity to conscience and to God*.

While we honour the memory of those who were thus prepared to suffer, and thank God for their steadfastness, may we be found possessed of convictions as deep, and the fear of God as pronounced, that concerning our principles we may be able to say in the words of Sir Harry Vane, "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world."

J. E. F.

OUR HEAVENLY HOME.

BY PASTOR JAMES EASTER, OVER, CAMBS.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face, and His name shall be in their foreheads.—Rev. xxii. 3, 4.

A GLORIOUS future, free from sin, sorrow, and death; a future ablaze with holiness, joy, and everlasting blessedness awaits the righteous.

In that future so graphically portrayed in this Revelation we shall understand the deep, far-reaching words of Paul, "Where sin abounded grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The glories of that future for which we long, to which every day's pilgrim march brings us nearer, are all resultant from the work of Christ for us and in us.

His blood secures the glorious abode and the persons predestinated to indwell it, and His Spirit sanctifies and makes us meet to enter therein. Linked to Jesus by living, active faith, we, "according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." The Word of God, in its commencement and close, is pregnant with meaning.

It begins with the fall, and finishes with restoration.

It begins with sin, and ends with holiness.

It begins with banishment, and ends with communion.

It begins with shame, and ends with glory.

It begins with the curse, and ends in blessing.

It begins with death, and ends in endless life.

It begins with darkness, and ends in dazzling light.

Thus God turns the curse into a blessing, and brings good out of evil. Reading the text, the ransomed, grace-taught soul exclaims, "My Jesus hath done all things well!"

I.—*We observe a curseless world.* "There shall be no more curse." This expression places heaven in strong contrast with our present abode. The curse is here; sin has marred everything. We are all familiar with this solemn truth—this awful fact (Gen. iii. 14—19).

The curse affects Satan, man, and the earth. Men may argue as they will against God, against Christianity, and against the Bible, but from this stern fact of sin, and the *fruits* of sin, they cannot get away. Let deniers of the Bible account, if they can, for earth's suffering, woe, and shame. The old original curse shall be abolished because there no sin shall be found. The sin of those who dwell there has been atoned for by the Lamb, and they stand before the spotless and righteous God as those who "have washed their robes and made them white in the blood of the Lamb." In that glorious age the earth will be no more cursed, and will produce no more thorns and thistles; man will be no longer compelled to earn his bread by the sweat of his face; woman will be no more doomed to bear the suffering she endures now; and the abode of the blessed will know no sickness, no sorrow, no tears, no death.

Here every good is mixed with evil, every sweet has its bitter, every rose its thorn, every joy its sorrow, every day its night, and every sun its cloud. What a strange, mixed, paradoxical experience is the Christian's! But there it will be all light, all sweetness, all joy, all good, all splendour. Nothing that defiles can enter there, for it is written, "And there shall be no more curse." Eternal thanksgiving and praise to the Sin-bearer and Curse-remover.

II.—*We have a kingly residence.* "The throne of God and of the Lamb." God can only dwell where the curse and its cause—the cursed thing, sin—are removed. So the curse being removed, it follows "the throne of God and of the Lamb (who redeemed us from the curse—Gal. iii. 10—13) shall be in it." God will reign there for ever and ever; the principles of purity and love which the Lamb of God came to establish will pervade that

blessed abode eternally ; the favoured subjects will surround their King ; the King will delight evermore in the worship and adoration of His faithful followers.

The residence of Deity and purity seems to us so far off at times ; but patience ! soon we shall see the King in His beauty, and the land that is far off, for the residence of the King is the dwelling-place of the redeemed, who are made " kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever." Brethren, what a home is ours ! Prepared and adapted for spiritual and eternal service.

III.—*We shall engage in joyous service.* " His servants shall serve Him."

1. *We shall serve Him cheerfully.* Only cheerful worshippers are there. Sadness is unknown there, because " there shall be no more curse." Here service is often marred by sadness. There joy unspeakable beams forth from every eye.

2. *We shall serve Him constantly.* Here we grow weary and despondent. There they serve Him day and night without ceasing. They never tire in their praises. Weariness in well-doing belongs to earth, not to heaven.

3. *We shall serve Him perfectly.* No discordant sounds are ever heard there. Loud as mighty thunders are the praises of the redeemed to the Redeemer. Not a few specially-trained voices will form that choir, but all the redeemed will join harmoniously in that song, so that the noise shall be as the sound of many waters.

" O may I bear some humble part
In that immortal song ;
Wonder and joy shall tune my heart,
And love command my tongue."

IV.—*We shall be favoured with a rapturous vision.* " And they shall see His face." " Blessed are the pure in heart, for they shall see God." They shall see and know Him with divine knowledge, even as they are known by Him, face to face. What memories the vision will awaken ! What intense joy the vision will impart ! The King eternal, immortal, but no longer invisible. They shall see, not the Man of Sorrows, but heaven's crowned and acknowledged King. Not the fainting Cross-bearer, but the Almighty Conqueror. Not the despised of men, but the admired and adored of angels and the redeemed. What a revelation that will be—every mystery made clear, and every problem solved. Jesus transcends all thought, baffles all description. As Robert Montgomery says :—

" O, who shall paint Him ?
Let the sweetest tone
That ever trembled on the harps of heaven
Be discord ; let the chanting Seraphim,
Whose anthem is eternity, be dumb ;
For praise and wonder, adoration, all
Melt unto muteness, ere they soar to Thee,
Thou sole perfection !
Theme of countless worlds ! "

V.—*We shall bear our Maker's mark.* " His name shall be in

their foreheads." Not only shall we see His face, but He Himself will see our faces, and behold the mark of His ownership upon us. We shall be known as His without a doubt. Christ knows His disciples. The Redeemer knows His blood-bought possession. The Captain knows His soldiers. The Shepherd knows His sheep. Some have the mark of the beast. Be it our high and heavenly privilege, through matchless mercy and distinguishing grace, to have the mark of Christ. Dear fellow-pilgrim, may your language be that expressed by J. Swain :—

" This is the joy we seek to know ;
For this with patience we would wait
Till, called from earth and all below,
We rise our glorious Lord to meet,
Our harps to strike, our crowns to wear,
And praise the love that brought us there ! "

GODLY FEET IN GOODLY SHOES.

BY PASTOR G. F. STADDON.

" How beautiful are thy feet with shoes, O prince's daughter."—Song of Solomon vii. 1.

THIS eulogy coincides with the preceding incidents. The spouse had lost her Beloved and, being greatly alarmed thereat, solicited the aid of Salem's daughters to assist her in the recovery. They assented, and together they made careful search for Him. To their wonderment the Beloved caught His fair one up into the chariots of His willingness, so the friends called after her, " Return, return O Shulamite, that we may look upon thee."

" Return, return, thou joyful bride ;
Nor from our eyes thy beauties hide.
Now let us view thy happy state,
And all its glories celebrate."

Eventually the Beloved entered upon a description of the spouse's beauty, which suggests that, whatever others may see, He looks upon her with approval and admiration.

I.—THE PERSON DESCRIBED.

The titles in this Song are of spiritual significance, and while most of them are repeatedly used, this title, " prince's daughter," is used only once, and we find in it no mere compliment or passing ejaculation, but a revelation of graciousness.

It describes the new birth. Are we not born from above? Sin brought us into degradation, turned our comeliness into corruption, robbed us of our riches, and so abandoned us to beggary ; and yet we who were " from the sole of the foot even unto the head wounds and bruises, and putrefying sores," are made " new creatures in Christ " ; " old things are passed away " ; for it has pleased God to make us what He delights to call us—" O prince's daughter."

" Once a rebel, full of taint ;
Now a duteous, humble saint."

It describes our dignity. Royalty is adorned with all the splendour of the finest gold, so as to display their dignity. The Lord of lords and King of kings bestows His best to bedeck and adorn His saints, and, as we are "seated together in heavenly places in Christ Jesus," the Lord pronounces our title to be "Prince's daughter."

"Adorned with glory from on high,
Salvation shines upon her face;
Her robe is of th' ethereal dye,
Her steps are dignity and grace."

It describes our disposition. Before we were made "new creatures" we were disposed to "the onions, garlic, or husks," but now we are altogether disposed to princely things, for we seek no more the tifes of this world, having "tasted that the Lord is gracious." "Whatsoever things are true . . . honest . . . just . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things," for they are well-becoming the prince's daughter.

II.—THE PART ADMIRER.

This was not the only part of the body or the clothing admired by the Beloved; but we do well to notice a singular thing, that is, *where the Lord begins His admiration*—not with the face, but with the feet. How significant! The Lord seeth not as man seeth, for man looketh for a beautiful face, but the Lord looketh on the heart, and as your heart is living, so will your feet be moving. "Blessed are the undefiled in the way, who walk in the law of the Lord."

Our feet were not always admired. There was a time when our feet made haste to hell and we walked the course of this world. In Prov. vi. 13 we are told, "A naughty person speaketh with his feet." What is the testimony which our feet proclaim to-day? The devil told us that our feet were very beautiful when we danced and minced along on his enchanting course, but God in mercy undeceived us, turned our feet in the narrow way, and graciously "shod them with the preparation of the gospel of peace" (Ephes. vi. 15).

When were our feet admired for the first time? Was it not on that never-to-be-forgotten occasion when the Lord brought us up out of a horrible pit, out of the miry clay, and set our feet upon a rock and established our goings? Yes, then were our feet shod with *the well-fitting shoes of godly repentance*, and we have never found them to pinch, chafe, or blister, nor have we ever repented wearing them.

The Lord admires the return of backsliding feet. O those wretched feet of ours! they have taken us into By-path meadow, or a carnal short-cut, or upon some other prohibited ground. We have gone astray like lost sheep, but God has known how to bring us back and to restore our fallen spirit, as He lovingly put *the choice-looking shoes of our first love* upon our feet and renewed the admiration—"How beautiful are thy feet with shoes!"

This admiration is expressed as we follow Him. The Master

has been pleased to institute ordinances and give commandments of Gospel character and meaning. How He admires us as we walk in His steps! and is delighted to behold our feet, shod with *the serviceable shoes of obedience*, walking even as He walked.

There will be a closing expression of admiration. Now, as we walk by faith the way of pilgrimage, there are seasons when faith can happily sing, "Our feet shall stand within thy gates, O Jerusalem." When we come down to Jordan's swellings, and fear to pass over, our Beloved will furnish our feet with *the imperishable shoes of perfect peace*; then shall we fare well, and as we cross the Lord shall exclaim, "How beautiful are thy feet with shoes, O prince's daughter!"

"Ah! Lord, with tardy steps I creep,
And sometimes sing and sometimes weep;
Yet strip me of this house of clay,
And I will sing as loud as they."

"THE MISSIONARY SPIRIT IN HOME WORK."

BY MISS E. L. COOPER.

How often the desire is felt to serve God in heathen lands, and, when it is found impossible to realise the desire, the fact is overlooked that the missionary spirit may actuate us in home work; in other words, that we can serve our God as the missionaries do, though we never leave our own land. By missionary homework I do not mean simply home missions, such as the London City Mission, Müller's Orphanage, street preaching, Sunday-school work, tract distribution, etc., but the work that each separate individual Christian, just in the place where he or she is, finds to do. If we acted as the missionaries abroad act, what a witness for God there would be throughout the length and breadth of the land!

What does the word "missionary" mean?—sent, commissioned, definitely called to a definite work. We can be as truly called or commissioned in our quiet home surroundings as in India, China, or the Congo. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, HELPS, governments, diversities of tongues" (1 Cor. xii. 28). In Ephes. iv. 11 Paul adds evangelists, pastors. May it be our business to find out which of these God has called us to. If only a humble help let us not despise that calling.

The first thought we connect with foreign missionaries is that of absolute self-surrender. They give up *all*—relatives, friends, home, country—to endure hardship; give up personal comfort, often having only the bare necessities of life; they endure loneliness in the outlying stations, frequently having no other Christian to commune with; have to face insult, bodily danger, and death. If this spirit of absolute surrender to the Master's work actuated all private Christians in their own homes, how good it would be! Somehow we expect it of foreign missionaries—but why not of

private Christians? The *work*, of course, is different; but why should not the same *spirit* move us? It must be a solemn question with all who go to the foreign field whether they are neglecting some home duty; whether they are mistaking the love of excitement, novelty, praise of men, for the call of God. It may be, with some, the real self-surrender would be to refuse the opportunity to go abroad, and just live a quiet home-life, letting their life shine. I have more than once heard it said of candidates, "She ought not to leave her widowed mother and young brothers and sisters," or "He ought not to desert his father in his old age." We must tread very carefully here, for "GOD FIRST" is our motto, and His claims are paramount. We ought not to judge for anyone. Between themselves and God the matter must be settled; but we repeat, the spirit of self-surrender may cause them to choose to serve God at home. I have heard of a young man who applied to Harley House College to be trained and sent on foreign service. He was only twenty-five, but they considered that too old to start the necessary training, and kindly but firmly said they could not accept him. He was cut to the heart about it—went home, fought a hard battle with himself, and conquered. Next day he returned, bringing with him £100 which he had saved for his expenses at college. He asked that it might be used to train a younger man, who could be sent instead of himself. That was a noble act. The spirit that actuated him was the desire that Christ's work should be done, even if he himself had to be set aside. How little we see of this self-sacrifice, self-surrender, self-effacement in home workers. The great *I* comes into our work for the Master, and what looks like zeal for God is just a love of self-importance. Alas! it creeps into all our hearts. *I* was made a means of blessing to such an one; *my* prayers were answered. Jesus taught His disciples to pray, "Thy kingdom come." May He give us grace to help forward that kingdom by all means in our power, even when it means self-effacement, and to rejoice that souls are saved and blessed by others.

It is not only in great matters of self-sacrifice we can imitate our brothers and sisters abroad. We know little things make up the sum of our lives, and I am often impressed in reading accounts of our missionaries with the little discomforts they so cheerfully bear. An instance of this is given in the life of James Gilmour, of Mongolia, a district at that time only beginning to be opened up by Christian workers. He and his wife lived in a tent, where they had very little, if any, privacy. The natives liked to see all that was going on—to watch them eating and drinking, writing, reading, and were hopelessly offended if not allowed to do so. James Gilmour could only secure privacy for communion with God by going some little distance to a quiet spot. The natives watched him going each morning, and whispered among themselves that he was going to make secret arrangements with evil spirits, and that trouble would come upon them through these supposed consultations. This came to the missionary's ears, and he remonstrated with them, but all to no purpose, so finding it was a hindrance to

his work he quietly gave up his much-prized morning hour, and trusted God to make up to him what he needed of soul strength in other ways. We may not think he was wise, but we must admire the spirit of self-sacrifice and practical carrying out of Paul's admonition, "If meat make my brother to offend, I will eat no meat." "All things are lawful, but all things are not expedient: all things edify not" (1 Cor. x. 23).

What a lesson this is for us! How often in our private Christian lives we are brought into contact with those who make unreasonable demands on us, and if we do not yield they say we are not carrying out our Christian profession. I do not say we ought always to yield, but if we see we can serve the Master by doing so, and gain an influence over others that can be turned to good account, let us imitate our brothers and sisters in yielding some small matter instead of obstinately clinging to what is undoubtedly our right, and we may have the joy of leading those to Christ who have, perhaps, acted unreasonably and unkindly towards us.

As to actual giving up our lives for the Lord, it seems almost an unknown thing in private Christian life. We do not appear to think of speaking plain Gospel truths to those who hate the name of Jesus, and would probably do us bodily harm if we did so.

I will give an incident here from our own *Missionary Herald*, which, probably, most of you have read, but it will bear repeating. Mr. Brand writes of the danger he and Mr. Booth were in as they were preaching by the roadside near Madras, knowing that it was dangerous, as the spirit of unrest in India had reached Madras, and roused the natives against the English. Mr. Brand says: "The crowd listened silently for a time. Gradually a change came over the people. From a crowd they became a mob; excitement gave place to fury, and we instantly became the centre of a storm, someone calling out, 'You have no right to come here with your preaching.' Preacher Dhoraswamy, with his strong voice, tried bravely to reply for a time, but it was of no use. Next someone uttered the electric words, 'Vande mataram!'—the now familiar war cry, which always means 'Attack the foreigners.' On all sides furious, ear-splitting yells went up. The mob pressed closer with passionate, quivering lips and hands. They hurled their insults and threats into the very teeth of Mr. Booth and the native preachers. The latter were now cowed, but the former was enabled to keep quiet right through. The faces that now surged closely around us were those of fanatics. Livid anger flashed from their eyes; dilating nostrils, corded neck veins, and bare waving arms gave them the appearance of hungry wild beasts rather than men. Never before have I seen on human countenances such expressions of vindictive scorn and bitter, deadly hatred. To have shown signs of fear, or to have attempted to retreat just then, might have been the signal for violence, so we waited an opportunity. It came soon. The leaders of the disturbance, signing to their followers, laid hands on our bicycles. The moment for action had now arrived, and pressing resolutely forward, we seized our machines

from them. We were permitted, without molestation, to reach the edge of the crowd, but here we were again stopped, and had to witness a fearful exhibition of blasphemy against Jesus Christ. An intelligent-looking man, in the prime of life, lifted his head to heaven, and in tones of execration poured out a torrent of vile abuse upon the name of Jesus, and then fell flat on his face on the ground in mock worship of Him. We were now outside the crowd. The air rang with howls and shouts of 'Go! We don't want you! Go! Go!'

"So," adds Mr. Brand, "we thought it prudent to go, making our retreat as dignified as possible, and feeling very thankful to have been delivered from a situation which was, in Mr. Booth's first words after our escape, '*Very ugly.*'"

This is only a sample of the dangers our brothers and sisters have to expose themselves to. I say our sisters. I have felt stirred to the heart by the account of our sister, Mrs. Booth's, brave conduct in visiting the homes of those who have sought more than once to take her life or do her bodily harm.

Sometimes the words come to my mind, "Woe to them that are at ease in Zion" (Amos vi. 1). Though that text, in its full meaning, applies to those who rest on a false security, it may suggest that we should not take our Christian life too easily here at home.

The missionary spirit in home workers has not to do only with hardships and danger. There are joys among the foreign workers that we may well covet—the joy of being shut up to the Lord's service. He gives special joys to those who cut themselves off for His sake; special brightness to relieve the dense darkness that comes over His isolated ones in communion with Himself. Then there is the joy of saving souls. What must it be to see one given up to gross idolatry—blind, deaf, dumb as to spiritual life—gradually changed by the Word of God, the Holy Spirit's power, the name of Jesus, into a Christian, and faulty, ignorant, no doubt, at first, but, with the new life imparted through the missionary's work, gradually becoming a new creature.

True it is that in one sense it is easier to instruct the heathen than to arouse the Gospel-hardened, indifferent ones at home. The old, old story is so familiar here. Even we ourselves are conscious that it does not rouse us as it ought to do. We sometimes wish we could hear it for the first time. Its very familiarity deadens its office on our souls, but the Word of God is still a living power. Its divine origin is shown in the fact that after centuries of repetition it can, and does, save souls. Perhaps we take it too much for granted that all are familiar with it. We go over the same ground too much; talk to the same people instead of looking out for those who are out of the way. Thank God this fault now is being corrected. All sorts of means are being used to reach outsiders. May God give us grace to help in our own individual lives, to speak to those with whom we come in contact. They may not respond—may regard us as harmless lunatics; but some will be influenced. We ought to be sure of it. "My word shall not return

unto Me void." Let us see that it is "God's word." He has not promised to bless, otherwise. I feel firmly persuaded that this is what is needed in our own home country—individual witness for God. Speaking first to find out if our neighbours or nearest ones really know, then living out what we profess to believe. This is not easy. I confess that to me it is very hard to speak to others about their souls, and that is partly why I have chosen this subject. I had the joy once of hearing someone say they were first brought to think of personal religion by my asking the simple question, "Are you a Christian?" but it ought not to stand out in my memory as an isolated instance. There ought to be many such joyful facts in our lives. Even if we do not often see results we ought to be conscious that the effort has been made with warm-hearted, loving zeal for God and our fellow-creatures.

Let us make ourselves acquainted more fully with the work of our foreign missions, and what we see in them that is worth imitating as they carry out the Master's commission. May we follow after God in the way that God has called or commissioned us. "Go home to thy friends and tell *them*" (Mark v. 19).

"O teach me, Lord, that I may teach the precious things Thou dost impart,
 And wing my words that they may reach the hidden depths of many a heart;
 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."

HALLELUJAH!

BY JOSIAH MORLING.

"Praise ye Jehovah."—Psalm cxvi. 19.

IN several places where these words occur the margin renders it "Hallelujah," which corresponds to the Alleluia of the New Testament (Rev. xix.). We first meet with it in the closing of that truly grand Psalm civ., which treats largely on Divine providence; but in which is also to be found a deep vein of the pure silver of godly experience. It is also the Alpha and Omega of several of the later Psalms—an eminently fitting close to that unparalleled book of poetry, prophecy, doctrine and experience. Infinite wisdom has so ordained it. We have here THE GREATEST AND MOST WONDERFUL OF ALL NAMES—"Jehovah." What a Name! Marvellous, glorious, incomprehensible! Many of the names in Holy Writ rise high, like rocks that stand out in bold relief and admirable beauty against the bright blue heavens. *Abraham*, the man of gigantic, unwavering faith. *Moses*, who talked with God in the mount till his face shone with dazzling brightness. *David*, the sweet singer of Israel, whose songs, like melodies from the skies, have soothed ten thousand aching hearts. *Isaiah*, the prophetic evangelist, who so graphically portrayed the coming Messiah in His Person as Immanuel, His unparalleled humiliation, and unequalled exaltation

and glory. But here is a Name which no intellect, human or angelic, can fully comprehend. The lofty, towering Everest has hitherto defied all man's struggling ambitions to reach its summit. No human foot has ever yet trodden its perpetually unsullied snows and secret recesses. How much less, then, can he be expected to scale the illimitable mountains of eternal ages! In this we rejoice.

Jehovah—"I am that I am." Self-existent! Eternal! Im-mutable! He that is what He ever has been, and what He ever will be. And this equally applies to the Father, to the Word, and to the Holy Ghost. "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One."

This great and blessed Name here stands associated with experimental salvation, and we sing with Dr. Watts:—

"This awful God is ours, our Father and our Love;
He shall send down His heavenly powers to carry us above."

He is the Sole Author and Originating Cause of our salvation. The Holy Ghost has emblazoned this fact upon the sacred page as clear as a sunbeam, and is determined that all the election shall, sooner or later, learn it by experience, otherwise they will never know how to sing "Hallelujah."

He also is the *meritorious and procurative Cause of our salvation.* All the world has become guilty before God, and therefore is righteously condemned. For any man to efface his own guilt, or remove the condemnation, were utterly impossible. But our Jehovah-Jesus has an all-sufficient and ever-abiding merit, combined with the omnipotent power of His eternal Godhead, obedience, and blood, to honourably secure salvation. This He has done for the whole election of grace, whom He will everlastingly represent in the eternal covenant ordered in all things and sure.

No less is He the Efficient Cause of our salvation. Jonah knew this, when in his living grave he said, "Salvation is of the Lord." This has, from age to age, been corroborated by the testimony of the Holy Ghost, and by the experiences of all the godly. He alone quickens into spiritual life. It is He who calls, convicts, convinces, comforts, converts, consecrates. No wonder, then, the Psalmist should close this blessed Psalm with "Hallelujah." Amen, our heart and tongue replies.

WE HAVE HERE THE GREATEST EXPRESSION OF PRAISE.

Hallelujah is the highest note in the believer's gamut. It is the most comprehensive form, yea, the embodiment, of all expression of praise. There are many beautiful forms of praise in the Word. The four-and-twenty elders cry, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." And again, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." But here all is embodied in this one unparalleled, comprehensive word, "Hallelujah." As in Rev. xix., where the one Church of God rejoices in the final overthrow of

the false Church, involving, doubtless, the destruction of all her spiritual foes, the anthem ascends to Him who sits upon the throne in one grand "Alleluia." So the beginning and closing of the last five Psalms, especially the last of all. It is "Hallelujah—praise—praise—praise—Hallelujah." It indicates that the sanctified soul is taking a *retrospect* of all Jehovah's wondrous dealings in His sovereign love and grace. Then, viewing the *present* manifestations of His great mercy and tender compassions through the mediation of the Lord Jesus Christ; and also peering into the vast *future*, contemplating the abundant goodness laid up in covenant for them that fear Him, and is filled brimful of holy joy and gratitude, and is ready to run over, therefore spontaneously exclaims, "HALLELUJAH!"

This is the language of the newly-pardoned sinner. The eyes of the quickened soul being opened, sin is seen in all its hideous deformity. Guilt lies hard upon the conscience, crushing the soul down into the dust of self-abasement. The coming judgment terrifies the mind.

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

Fears and tears become the meat, day and night. Must I spend eternity in hell? O fearful thought! "How can I bear the piercing thought?" Is there any way of escape? Can I be pardoned? O the groaning, "God, be merciful to me a sinner." And yet possibly, probably, the penitent may be very ignorant, and have the vaguest idea of the way of mercy being through the atoning sacrifice of the Lamb of God. Notwithstanding this, the time of love comes, and the Lord, the Spirit, speaks the word to the burdened heart, "Thy sins are forgiven"; or, "I will betroth thee unto Me for ever." It matters not what the word may be; it comes not "in word only, but also in power, and in the Holy Ghost, and in much assurance." The bonds are broken. The burden drops into the sepulchre. The soul is free. Pardon is enjoyed. Has not such an one righteous cause to shout, "HALLELUJAH"?

Moreover, this sacred emotion becomes intensified when *the great plan of salvation is opened to his understanding.* "That the soul be without knowledge it is not good." Hence it is written: "All Thy children shall be taught of the Lord." The Lord, the Spirit, is the great Teacher. He teaches both by the written Word and by experience, "line upon line, line upon line," that salvation is all of pure, free, sovereign grace. "And if by grace, then it is no more of works." Sooner or later, the Lord's saved ones will surely have experimentally to learn that salvation is by *purpose, purchase, power.* Or, putting it in another form, by *mercy, merit, might.* That is, in and through Jesus Christ. These threefold cords can never be broken by all the united hostile forces of the world, the flesh and the devil, which oppose the salvation of all the beloved of the Lord. As the harmonizing of all the Divine perfections is seen to meet in the one great Mediator, Christ Jesus, and also in the souls of those who believe in Him, a flood of glory opens up to the ravished view. He then looks upon all the flesh-pleasing systems of the creature

with disgust and disdain ; and from the lowest depths of the sanctified soul there wells up afresh the grateful "HALLELUJAH."

We tarry not now to note how this is frequently the joyful expression of the redeemed soul as he passes through the varied experiences allotted to him. Times of deliverance out of great afflictions or trials. Times when in sore battle he overcomes "through the blood of the Lamb and the Word of his testimony." Times when he escapes from some dread temptation. Times when, like the Hebrews, he comes forth from the specially heated furnace of persecution. Times when brought into hallowed communion with the living God at the throne of grace, or through the sweet enjoyment of the living Word in secret, or under the preaching of the glorious Gospel. Again and again "Hallelujah" rises to the skies.

REGARD IT AS A FITTING CLOSE TO THE CHRISTIAN'S PILGRIMAGE.

Retrospectively. There have been times with us when, after miles of weary trudging, the summit of a mountain has been gained. Then, sitting down on some jutting prominence, or standing on a vantage point, we have been able at a glance to take in the way we had travelled, and to trace out the winding, zigzag pathway, right away down to the humble village whence in early morn we started on the upward journey. So in the Christian's pilgrimage, when the end of the journey is reached, he is sometimes favoured with a review of the way his gracious, all-wise, covenant God has led him. Ah! there have been many rough places and danger spots in his pathway. But there have been not a few very pleasant places. He remembers the place where he had a narrow escape. All-sufficient grace has been accorded to him. Strength has been equal to the day. A thousand follies and failings have been pardoned. Out from the Rock there on the right cooling water trickled, of which he gratefully drank. Yonder stands the shelter where he rested from the scorching sun, and refreshing milk was enjoyed. In that place of difficulty he sat upon the Rock-stone and enjoyed the pure, refreshing and exhilarating breezes of heaven. Through grace he has fought the good fight and is now putting off the armour. God has been good. Divine power has not been lacking. Faithfulness has not failed. Promises have been verified. With unfeigned gratitude he exclaims, "HALLELUJAH!"

Prospectively. He is favoured to put the clear telescope of the divine Word to the eye of faith and peer into the future. The grand realities of the better world appear in their unsullied glory. Filled with peace, love, wonder, admiration and gratitude, the spontaneous outburst of his ravished soul again exclaims, "HALLELUJAH!"

FINALLY, REGARD IT AS THE GLORIOUS CLIMAX BEFORE THE THRONE.

It is the united language of the glorified hosts. Sin dead ; Satan finally bruised ; death annihilated ; the grave despoiled ; home reached ; tears for ever wiped away ; conformity to Christ perfected. The song, which never ends, commences—

“The Hallelujah, syllabled in whispers,
 Increases to a deep, harmonious swell—
 ‘The voice of many people,’ deeper still—
 Till, like ‘the sound of a great multitude’;
 And yet still deeper—like the gushing noise
 ‘Of many waters,’ till th’ augmenting chorus
 Equals the roar of ‘mighty thunders,’
 And onward rolls the pealing ‘Alleluia’!
 Amen! ‘Omnipotent Jehovah reigns!’”

HALLELUJAH!

THE SURE MERCIES OF DAVID.

(Acts xiii. 34.)

BY A. E. REALFF.

THE Apostle Paul, in company with his missionary colleague Barnabas, is in the synagogue of Antioch in Pisidia. It is the Sabbath-day, and they sit down while the appointed Scripture lessons are read. Then, being invited to address the assembly, the apostle utilises the occasion, as was his wont, to proclaim to his Jewish brethren the fact that Jesus of Nazareth, whom their co-religionists at Jerusalem had urged the Roman authorities to execute as an outlaw, was indeed the promised Messiah. He courteously commences his discourse with a brief *resume* of their national history. From the deliverance out of Egyptian bondage he gradually leads them in thought to the life and death of Jesus; and then he speaks of His resurrection, showing that it was all in fulfilment of prophecies in the ancient Scriptures, such as they had just heard read (vers. 26—34). In this way he clearly points out to them that the resurrection of Jesus by the glory of the Father was an indisputable proof that He was indeed the Christ. His discourse was not without fruit, for “many of the Jews and religious proselytes followed Paul and Barnabas” (ver. 43). “And the next sabbath-day came almost the whole city together to hear the word of God” (ver. 44).

In the text at the head of this article we discover a quotation from the book of Isaiah, but possibly no one among us would have thought that these words could have any reference to the raising of the Redeemer from Joseph’s tomb unless this apostle had been inspired and enlightened by God the Holy Ghost thus to explain it. And so we may say concerning the quotation just previous from the second Psalm. It is the begetting of God’s Son unto resurrection life that is meant.

“THE SURE MERCIES OF DAVID”—margin, “The holy or just” (righteous) things”; R.V., “the holy and sure blessings.” Calvin translates it “*meek, merciful, gentle things.*” The name David signifies *Beloved*. Jesus, being a son (*i.e.*, a descendant) of David and God’s “Beloved” (Matt. iii. 17, xvii. 5), is frequently in prophetic language called *David*, as in Jer. xxx. 9; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Hos. iii. 5. These “mercies of David” are therefore covenant mercies, and believers have them in Christ, the

great Head of the Church and the Surety of the covenant of grace—“I will make an everlasting covenant with you, even the sure mercies of David” (Isa. lv. 3). See also Psa. lxxxix. 1—4. Among these “sure mercies” the following are conspicuous:—Election unto everlasting life; predestination to conformity to the image of God’s Son; effectual calling; justification; sanctification; adoption; final perseverance, and eternal glory. Moreover, all needful things, for time as well as eternity, for body as well as soul, are provided for each. “Bread shall be given him, and his waters shall be sure.” “As thy days, so shall thy strength be.” “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Rom. viii. 32). “All the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us” (2 Cor. i. 20).

All these “mercies” have their spring and fountain-head in the mercy of God, and come to each believer, and are made inalienably his for ever, in Jesus the Christ, the Church’s Head and Husband, Friend and Brother, who ratified the covenant with His own blood, died to secure it, and then rose again to administer it. Thus He “was delivered for our offences, and raised again for our justification.” See also Zech. ix. 11; Heb. xiii. 20.

THESE ARE TERMED “SURE MERCIES,” because their administration is in safe hands, even the hands of the great Surety of the covenant, with whom that covenant was originally made in the behalf of all His chosen and beloved people. The new covenant of grace therefore differs greatly in this, as in other respects, from the ancient covenant of works. Adam the first failed to keep his part of the covenant which the Almighty made with him. He therefore fell, and all mankind in and with him. Ancient Israel also failed to keep their part of their covenant which was made with them at Sinai; consequently they also fell away, and are at the present time “broken off” (Rom. xi. 20). But this covenant is quite different, it being made, not with ourselves, but with God’s Anointed, as our Surety (Heb. vii. 22). The mercies of this covenant may therefore well be termed “the sure mercies of David.” Hence King Solomon prays, “O Lord God, turn not away the face of Thine Anointed: remember the mercies of David Thy servant” (2 Chron. vi. 42). And we find the statement of this among “the last words of David” in 2 Sam. xxiii.: “Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow.” Moreover, in connection with this covenant it is written concerning the Beloved, the Surety, “He shall see of the travail of His soul, and shall be satisfied.” There will therefore be no disappointment this time, because the administration of the covenant of grace is in such safe hands. And Christ’s resurrection from the tomb affords to us “assurance,” and certainty of salvation, if we are indeed “in Him” (chap. xvii. 31; Rom. v. 8—10). And “therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that

also which is of the faith of Abraham, who is the father of us all," *i.e.*, both Jews and Gentiles, who are blest with this saving faith (Rom. iv. 16).

Dear reader, does the rehearsal of these precious truths touch a responsive chord in your heart? There is an ancient legend concerning a Theban statue of Memnon that as often as the first ray of morning light fell upon it a musical note was given forth. And, my reader, if God's light has indeed come to you, it has caused your heart to respond. When Jehovah says, "Seek ye My face," does your heart say, "Thy face, Lord, will I seek"? When these "sure (or faithful) mercies of David" are made over to the believer by Him concerning whom it is said, "He is faithful that promised," the believer is prompted by them unto a holy and faithful life, and he hears the voice of the Beloved saying, "Be thou faithful unto death, and I will give thee a crown of life."

The late Dr. Raleigh, of Hare Court Chapel, Canonbury, was stricken down by a disease which prevented him from taking nourishment. As he lay in this painful condition his loving relatives tried their utmost to administer sustenance and support to his sinking nature, but in vain. Finding he could not take it, he tenderly and resignedly said to them, "Never mind, *Jesus is bringing to me the bread of life*"; and soon afterwards he passed away.

"Thou preparest a table before me in the presence of mine enemies. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me."

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

"READY, AYE, READY."

A TALK WITH THE BAIRNS, BY H. BULL.

A LITTLE company of friends and myself were returning from a prayer-meeting at West Hill Chapel, Wandsworth, and having to pass the fire station in High Street, we were invited by the fireman in charge to step inside and inspect the premises, the engine, and the horses. The Superintendent received us very kindly and explained everything of interest to us. The engine and huge fire escape were standing in readiness for action facing the doors of the station. A gas fire is kept burning under the boiler of the engine to lessen the time required for getting up steam. The horse collars were hanging from the ceiling with the traces attached to them and to the engine, just ready to drop on to the horses' necks if required, and the horses with their head-stalls on and bits in their mouths were standing in the loose boxes just behind the engine, ready to rush into their places at the call of fire. Then, to show us how quickly everything could be done in case of need, the Superintendent gave a call to the men. Instantly everything seemed to be

moving. The doors of the horse-boxes shot open, the horses made a rush for their places, and as they did so they were released from their tethers and rugs without being touched by the men. The collars fell upon their necks and were fastened with a sharp click underneath, the men sprang on the fire escape and away they galloped into Wandsworth Street. All that I have described to you was done in less than half a minute. Now this could not have been done so quickly but for the fact the men are always "ready." So you see the importance of being "ready." A fire may become unmanageable in a few minutes, so every second is valuable. The firemen never know when they will receive a call, neither do you or I. Listen, then. The Saviour says, "Be ye therefore ready also." To make our lesson simple we will take the word "ready," use it as an acrostic, and try to show what is necessary for you, that you may be ready whenever the Lord shall call for you. Here, then, is our acrostic.

R.—Regenerate by the Holy Ghost (John iii. 3).

E.—Enrolled in the Lamb's book of life (Rev. xxi. 27).

A.—Arrayed in the robe of Christ's righteousness (Isa. lxi. 10).

D.—Determined to resist evil, "Flee youthful lusts" (2 Tim. ii. 22) and

Y.—Yield willing obedience to the Lord Jesus Christ.

Just a word or two upon each letter and the subject for which it stands.

R.—*Regeneration*. What does it mean? Let us look into the dictionary and we shall find to "generate" means to make, or bring into life. At Neasden, in the N.W. of London, there is a large building where you may hear the throb of a huge dynamo night and day making electricity, or rather bringing electricity into use, to drive the trains on the District Railway. This large building is called a generating station, or making station. So you see if generate means make, regenerate means re-make. We all need to be re-made by God the Holy Ghost, who changes our hearts, and then we "become new creatures in Christ Jesus," as the Apostle Paul tells us in 2 Cor. v. 17. No patching up will do; we must be made new boys and new girls. This re-making is called by the Lord Jesus a new birth; so that we are really re-born, made the children of God and inheritor of the kingdom of heaven.

E.—*Enrolled*. Now, as soon as another little brother or sister is added to our homes, almost the first question is, What shall be his name? And after you have all said what you would like it to be father or mother decides it, and it is entered into the Registrar's big book, and perhaps in the family Bible. Our heavenly Father, too, has given every one of His new-born children a lovely name. They are called after their elder Brother, Jesus Christ. I wonder if you can guess what it is? Christian! That is right; they are called Christians. I wonder if you can tell me when they were first called Christians? No; well, then, you look into Acts xi. 26 and you will see. Not only are they named, but their names are written

in the heavenly Registrar's big book, "The Lamb's Book of Life."* Your name must be there if you are to be ready when Christ comes again, for only those whose names are written there will be admitted into the heavenly mansions (Rev. xxi. 27).

A is our next letter, and we think a new boy with a new name will want a new coat, so that he may be suitably arrayed to meet the Lord Jesus, and to stand amongst those whose sins are washed away. There is only one robe that will do for heaven, and that is the robe of Christ's righteousness mentioned in Isaiah lxi. 10. You know there is a beautiful hymn you sometimes sing which begins—

"Around the throne of God in heaven thousands of children stand ;
Children whose sins are all forgiven, a holy, happy band."

They would not, however, be happy there unless properly arrayed, so the second verse runs—

"In flowing robes of spotless white see every one arrayed ;
Dwelling in everlasting light, and joys that never fade,
Singing Glory, Glory, Glory."

Do you desire to join this happy band and help to sing their song? Then you must be clothed as they are clothed and "ready."

Now for our next letter.

D.—*Determined to resist evil.* In Bunyan's "Pilgrim's Progress," you will remember, Christian had not long lost the burden of his sin when he had to encounter great and grievous opposition from enemies within and without. What a fearful battle he fought with "Apolyn," proving that there is ever a strongly armed and watchful foe waiting to attack the Christian. You, too, will need to be determined, or you will be led into youthful lusts, such as lying, cheating, Sabbath-breaking and disobedience to God's Word. Remember Paul's admonition to Timothy "to flee youthful lusts" (2 Tim. ii. 22).

Y is our last letter, and all we have to say upon that is, endeavour to *yield willing obedience* to the Lord Jesus Christ in all things. We will, therefore, close our little talk with an old familiar hymn—

"Yield not to temptation,
For yielding is sin ;
Each victory will help you
Some other to win.

Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He will carry you through.

Chorus—Ask the Saviour to help you,
Comfort, strengthen and keep you ;
He is willing to aid you ;
He will carry you through.

Shun evil companions ;
Bad language disdain ;
God's name hold in reverence,
Nor take it in vain.

Be thoughtful and earnest,
Kind-hearted and true ;
Look ever to Jesus,
He will carry you through.

Chorus—Ask the Saviour," etc.

* Not that our names are put in the heavenly register when we are regenerated ; they were there before the foundation of the world, but, being regenerated, we come to know they are there.

ACROSTIC—W. JEVES STYLES.

WELL done, thou faithful friend, and honoured servant too.
 Just what the Lord hath will'd is what we wish for you—
 Endowed with power to serve or patience just to rest ;
 Yielding to His dear will, assured that it is best.
 Enjoy life's eventide, while westering shadows fall,
 Secure and safe from harm ; waiting the Master's call.

Shine more resplendent still, dear friend, until the perfect day ;
 Till that bright morn shall rise, and the shadows flee away.
 Your sun shall rise in brightness then, and never more go down :
 Led to the living fountains there by Him you love to crown ;
 Elected by His sovereign grace, and called to speak His praise,
 Still may you tell His wondrous love, till glory ends thy days.

ELEANOR WHITE.

Hazel Dell, Friern Park, North Finchley, June 9th, 1912.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

NEW CHAPEL, HOUNSLOW.

LAYING OF THE FOUNDATION STONES. The foundation stones of the new Baptist Chapel were laid in the presence of a large gathering on Wednesday afternoon. The building will consist of the chapel, with a main entrance from the Staines Road and another from the side road ; there will be a gallery inside over the door, and at the back four class-rooms are being erected, two on the ground floor and two above, with all the necessary conveniences. Mr. F. T. Newman presided.

The Chairman, in opening the proceedings, said they were there for the purpose of laying the foundation stones of a new place of worship. The little old chapel had been built about sixty years, and the people had had good times in that sanctuary. He was glad that they had not at the end of this time to close the doors, but to provide a more commodious place of worship. They had not had their pastor long, but his ministry had been blessed, and they had found it necessary to erect this new chapel.

Pastor R. Mutimer was glad to see there was need for the increased accommodation, and he hoped that the Spirit of God would abide with them in the new sanctuary. If that place was God's design and God's desire, what wonders and blessings would be wrought there, and what

souls would be brought to Him! Zion, that was the Church of God, should be a centre of attraction to them. God's Church was the centre of their best associations, and there were no people on earth like the people of God, wherever they might be. He trusted that it would be a haven of rest to those who now worshipped in the old chapel. The main object of the Church was for the worship of God, and He had designed that as a place of rest that He might dwell among them.

The Pastor, J. E. Flegg, in the course of a statement, said he was very pleased to see such a large gathering that afternoon. The speaker continued: "Ebenezer! Hallelujah! These two words express the feelings of the Church and congregation as we meet to-day to lay the foundation stones for a new sanctuary. Many and happy are the memories which for some years yet will linger in the minds of several friends in connection with the little chapel in which, for upwards of fifty years, the worship of God has been carried on. The history of the Strict and Particular Baptists in Hounslow extends back to the year 1849, when a small Church was formed consisting of six persons. One of those persons was Mr. James Parsons, and his widow is in fellowship with the Church still. At first the meetings of the Church were held in a private house,

but the owner of that house objecting to the services being held there, a detached building known as Elm Cottage was hired. This cottage had formerly been used as a carpenter's shop, but it is recorded, 'the same was made comfortable,' and for three years the little company of friends worshipped there. At the expiration of that period, however, a new home had to be sought, and a room was hired at the back of some houses in the High Street. The work in this place was owned of God, and a more commodious meeting-place became necessary. Mr. Corney obtained a lease of the land on which Zoar Chapel now stands, and arrangements were entered into between the Church and Mr. Corney which led to his erecting the present chapel for the use of the Church, and they became Mr. Corney's tenants. This was in the year 1853. The opening service was conducted by Mr. James Wells, who preached from Psalm cxxv. 5, on November 15th, 1853. This Church passed through some vicissitudes, and appears to have had difficulty in maintaining the place. For three years Mr. Parsons was responsible for the carrying on of the work, but at the end of that time he declined further responsibility, and eventually the Church was dissolved. The chapel was closed, but after consultation with Mr. A. Jeffs, of High Street, Hounslow, who promised to co-operate with the friends if a new Church was formed and a fresh attempt made to carry on the work, it was decided to make a fresh start. After renovation, therefore, the chapel was re-opened on the 31st December, 1863. Mr. Pells preached in the afternoon of that day, and Mr. John Foreman in the evening. In the afternoon the new Church was formed, and from that date the history of the present Church commences. Mr. Jeffs became a member of the newly-formed Church the following month. In October, 1864, a Sunday-school was commenced under the superintendency of Mr. Jeffs, who continued to occupy that position (as well as deacon and secretary of the Church) until his death in 1906, thus serving the Lord in this place for the long period of forty-two years. The late Mr. W. H. Evans was chosen pastor of

this Church in the year 1865, and for the space of seven years he faithfully served his Master here, much blessing being realised under his ministry. In 1878 Mr. James Curtis was invited and accepted the pastorate. He was sustained in the ministry here for the lengthened period of twenty years, and was then suddenly called home. During his ministry many were added to the Church, and his memory is still cherished by some of the present members. For the nine years following, the Church was without a pastor. In the year 1881 the late Mr. Corney generously conveyed the whole of his interest in the chapel to the Metropolitan Association of Strict Baptist Churches, and the Church became the tenants of the Association. Having been without a pastor for nine years, the Church, feeling the necessity of a settled ministry, sought by prayer that a man might be sent to them as an under-shepherd. The first visit paid by the present pastor to preach on a Sunday at Zoar was in November, 1906. In the course of its history of forty-eight years this Church has had only three pastors and eleven deacons. Four of these latter brethren are with us to-day, and we hope that there are many years of united service for them here. The need for more accommodation began to be keenly felt, and an effort was made prior to 1907 to secure the freehold of the existing chapel. The effort, however, was fruitless, but in 1910 the possibility of the Church acquiring the property with adjoining land was intimated. In that year an offer was made to the Church, and steps were taken to start a building fund for the purchase of the site and the erection of a building thereon. Negotiations in respect to this purchase proved abortive, and we had to look elsewhere for a site. Just at the time that the negotiations for the one fell through, intimation was received that the property which the Church now possesses might be acquired. The owner was approached, and the matter satisfactorily carried through. The Church fully realised that it was entering upon a formidable task in buying this site and erecting a new chapel thereon. They were determined to resort to nothing in the shape of bazaars,

etc. to raise the money, and equally determined not to run into a heavy debt. Relying upon the Lord, the Church gave itself to earnest prayer and united effort. It would be base ingratitude not to acknowledge the kindness—the great kindness—of friends far and near—some names we should like to mention, but they prefer to remain anonymous—who have come to our help and responded liberally to our appeal. Most heartily do we thank one and all, and whilst doing so we lift our hearts in praise to our gracious Lord, who has so smiled upon our undertaking and given answers to our prayers, and thus brought us within sight of the realisation of our hopes in providing a new sanctuary. We confidently look to God to furnish us with what is still required, and hope that when the building is opened for worship we shall be able to say with feelings of deep gratitude that we owe no man anything."

Mr. Green said it was a great pleasure for him to be present that day. His late pastor, Mr. James Wells, was present at the opening of the old place of worship, and some sixty years ago he (the speaker) was taken to that pastor's place of worship, and for many years remained under his ministry. At his death he (the speaker) still remained with the Church, and now had the honour of being a deacon of the Surrey Tabernacle. This he thought was an interesting link with the past. He would not have come that day if the place was not to have been erected on freehold ground, but he was informed that the freehold had been purchased, and so he was pleased to lay one of the stones. If they built on a leasehold site there was always a drain on the finances of the Church, and the rent had nearly always to be paid before the pastor got his salary, which was diminished in amount in consequence. He trusted that many hearts would be touched by the ministry of their pastor in that building, and that their work might be abundantly blessed. Mr. Green then proceeded to lay the first stone with a silver trowel presented to him by the pastor on behalf of Mrs. Flegg.

Mr. J. E. Flegg, in laying the other stone, said he did so at the request of

the congregation. They thought it would not be right if the pastor did not lay a stone, and that was how it came about that they had two stones, one on each side of the building.

Several amounts were placed on the stones, and a collection was taken. Pastor Baker, of Staines, sought the blessing of God, and after Pastors E. Mitchell and E. W. Flegg had briefly spoken, the ceremony closed with the hymn "Our Father God" and with the Benediction.

A large number of friends sat down to a well-served tea in the old chapel. Afterwards there was another meeting, which was presided over by Mr. F. J. Moule. The Chairman, in the course of his remarks, expressed his pleasure in taking part in the proceedings, and referred to his long friendship with the pastor. They had worked together many years ago in Soho Sunday School, and the friendship that had then formed had remained unbroken. He rejoiced in the success which the Church was enjoying, and hoped that much blessing might attend the work in the new sanctuary.

Pastor R. E. Sears, in delivering a stirring address on wholeheartedness in Christ's service, said he had known the pastor from the commencement of his ministry, and had watched his progress with interest.

Pastor James E. Flegg stated that the fund for the erection of the new Chapel was commenced in November, 1910. The cost of the property and building would be £2,745, and in addition there would be something required for furnishing. The Church fully realised that they were engaging in a formidable task and felt that the larger part of the money ought to be in hand before building, as they had an aversion to debt. By April of this year they had received in gifts and promises £2,110, and subsequently another £100, leaving £535 to be raised. He expressed his thanks to all who had assisted in the meetings, and especially to the friends who had come from other Churches and contributed to the day's success.

Following this statement, suitable addresses were given by Pastors Bush and Hughes, and the Pastor

announced that the proceeds of the day (including amounts previously promised and sent in for the occasion) had amounted to £223, and those present joined in heartily singing the Doxology. Prayer by Pastor Robinson, of Fulham, brought these interesting meetings to a close.

GUILDFORD.

RECOGNITION services in connection with the settlement of Mr. J. T. Peters were held on Wednesday, June 19th, 1912. Mr. F. T. Newman presided at the afternoon gathering, and, after reading Ephes. iv., called on Mr. Ives to seek the divine blessing.

The Chairman, after hearty congratulations to the Church at Guildford and brother Peters, observed:—"We desire these meetings to be both happy and solemn. We are here to recognise the great things God has done. Things in God's Cause are not playthings. We are present to recognise God's own dealings. There are features in these services that may be likened to a marriage service. In the present instance neither are young people. The Church has a long and blessed history, and brother Peters is no novice in pastoral work after sixteen years at Whittlesea." After a very kind expression of sympathy with that Church and call of God to each to bow to His sovereign will, the Chairman concluded a savoury address by saying, "Support your pastor by all the means in your power, ever holding up his hands in prayer."

Pastor B. J. Northfield then clearly stated the nature of a Gospel Church, basing his remarks on Gal. iv. 30. Our brother remarked:—"1. A Gospel Church is spiritual in its character. Having a spiritual Head—the Lord Jesus Christ—her members must be spiritual persons; so also her officers, among whom no one person is head, but each 'fellow-labourers' and 'fellow-helpers.' It is visible. The Church of Christ is to be seen and known as His among men. It is organical. The composition is of different positions, but all seeking one end. It is localised, and that locality is blessed of God where He has placed His Church. It is to be loyal to Christ and His Word in every feature of work. 2. Its serviceableness. It exists for the maintenance of the ordinances, as preaching the Word, administering Believers' Baptism and the Lord's Supper, and the building up of the household of faith. 3. The glory of this institution—'Out of Zion the perfection of beauty God hath shined.' This Church is the glory of the land. This Church is the glory of this place. When the glory of all other institutions has faded away this glory must abide."

The pastor-elect, Mr. J. T. Peters, was then asked to give an account of his call by grace. Before doing which, our brother remarked the pleasure it gave him to see among so many present several of his beloved friends from Whittlesea, including the beloved sister Mrs. Whitcome, whose letter appears in the March number of the "E. V. & G. H.," and whose kind hospitality so many of the Lord's servants have enjoyed; also the first two he had baptized, a brother whom the Lord had called to speak in His name, and several others, together with friends from London, etc. He then referred to several letters received, reading one from a dear sister at Whittlesea of fifty-six years' membership, in which she said she should still call him pastor. Touching his call by grace, our brother remarked that this had already been printed in the "E. V. & G. H." for March, 1897, but added a brief account that was listened to with deep interest, recalling the names of some now in glory whom the Lord had so used in His grace in bringing forth this chosen vessel of mercy. Next in order came the relation of his call to the ministry, which also has been published in these pages. The clear account our brother was enabled to give touched many hearts, and both the ministers and members of the Church of Christ present felt such a call was of God, whose hand was so clearly seen in His own dealings with His servant. Equally so the call from Whittlesea to Guildford to serve Him was so clearly set forth that the pain in parting from the one, and the pleasure in settling among the other, spoke the command to bow to the will of the great Head of the Church.

Deacon Brand followed with a concise account of the leadings of Providence by which the Church at Guildford were led to seek the pastoral care of Mr. Peters. The question had been asked, "How is it that Mr. Chisnall is leaving you?" It was clearly answered. The Council of the Strict Baptist Mission having desired our brother to become the full-time secretary of that important Society, he found it impossible to continue this and his pastoral work, and, after seeking divine guidance, was led to resign the one for the other. After much prayer, the Church felt they had no voice in the matter, but must bow to the will of the Lord and give up their beloved pastor to His call. While having supplies, we consulted Mr. Mitchell, whose interest in this sphere of his long and honoured service we well knew, and whose counsel we valued. He named among other excellent brethren our brother Peters. We tried to get him for a first Lord's-day, but he replied, "I never leave my people for anyone on the first Lord's-day in the month." After several failures to obtain his

services, we became successful. After several times hearing our brother, we felt led to take the vote of the Church, and the name of Mr. Peters was absolutely unanimous. Eleven or twelve brethren spoke at this meeting, with the result that while other names were greatly appreciated, his name alone was selected as pastor. I ascertained the mind of our brother was exercised and, by the wish of the Church, wrote him their unanimous desire. He desired time to consider the matter, and in the end as heartily consented as we had appealed. The members of the Church then rose to confirm this call, after which the Chairman called upon Pastor J. E. Flegg to unite the hands of brother Brand, as representing the Church, and the chosen pastor, and seek the blessing of the Lord on the union, at the close of which the late pastor warmly expressed his good wishes for each in the future fellowship and service of God.

The Chairman closed with the Benediction.

A large gathering assembled for tea in the schoolroom.

THE EVENING MEETING

was presided over by Mr. J. B. Collin, who read 2 Tim. ii. 1-15, with Ephes. vi. 10-24, and prayer followed by Mr. Sidney Parker, of Yateley.

The pastor being called upon to state the doctrines he believed and intended to preach, stated that these truths most surely believed amongst us as Strict and Particular Baptists, which he never ceased to hold and publish, were those for which he should "earnestly contend" as God should help in all his ministry—truths made precious by his own personal experience of their worth and the seal of the Holy Spirit's blessing on their publication.

The Chairman then delivered a brief experimental address based on the words in 2 Thess. iii. 16. His pointed remarks to both Church and congregation, pastor and office-bearers, will not soon be forgotten. His excellent address on Peace—peace needed, prayed for, and abundantly bestowed on those who seek and pursue it—was closed with the words, "Under any trouble this peace will support."

Pastor E. Mitchell then ascended the pulpit to deliver the charge to the pastor, in doing which he remarked it was the fourth time he had taken part in such a service in that place—first his own, then that of Mr. Realf, then Mr. Chisnall, and the present one, which he hoped would be the last. Taking as his text Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life," our brother remarked:—"When Jesus Christ gives the charge it is appropriate to those to whom it is given. There was only

two out of the seven Churches that did not need correcting." An impressive charge to the pastor was delivered from these words in the following order:—Here is (I.) an attitude to be maintained—faithfulness (1) to the Lord in maintaining the doctrines of His Word, and ordinances set forth (2) to moral principles; nothing will excuse loose living. (II.) Here is a test time—unto death, right on to the end, come what may. (III.) Here is a precious promise and glorious reward. He gives grace; then crowns the grace given. A crown of glory is a crown of life, and a crown of life is a crown of glory. Space forbids a full report of this powerful address.

Pastor E. Marsh then addressed the Church from the words, "Bear ye one another's burdens," &c.

The retiring pastor, brother Chisnall, followed with an address from the words in 1 Cor. xv. 13, giving many reminiscences of his work in Guildford, closing with expressions of abiding interest in the Church and its new pastor.

Pastor J. E. Flegg likened his address to the speech after the marriage union and remarked:—"May this union be a lasting one—we do not like changes; a fruitful one, filled with the blessing of the Lord in the birth of many precious souls; one of mutual delight in the service of the King. We have recognised our King's authority, and we have a feeling akin to David's servants when they said, 'Thy servants are willing to do whatsoever the King commandeth.' I want to leave with you all these words, 'My grace is sufficient for thee.'"

Mr. Benstead, a deacon from the Church at Whittlesea, followed with a speech full of the fire of love for his beloved pastor, by whom he was brought to know the Lord and who would ever be to him the dearest of earthly friends and father in Christ. If there had been the need to fan in any way the fire of the meeting, this speech must have roused it to fervent heat as the speaker blessedly dwelt on the words, "A man greatly beloved," and the climax was reached when this devoted son of a devoted father said, "If you get tired of him, let us know, for somebody has already told me they will get the house cleaned any time for his return."

The Chairman's closing comment voiced the feeling of all—"a fit crowning of all that had gone before."

A telegram was received from Pastor R. Mutimer, much regretting his inability to attend, and also from Pastor J. N. Throssell, with good wishes.

Heartly votes of thanks to all helpers and the hymn, "God be with you," &c., closed the interesting services. The

collections, which were for the Redecorating Fund, amounted to £20.

E. MARSH.

BETHERSDEN.—The anniversary service and distribution of the prizes was held on Wednesday, June 10, 1912. After a short service in the afternoon the scholars had their treat in an adjoining meadow and a good tea followed. Tea was provided later for the friends in the schoolroom. The evening meeting was presided over by the pastor, who, after reading Psa. cxlv., called on Mr. T. Tong to pray. The report for the year was read, which showed a decrease of ten scholars during the year by removals from the district. The school at the noon hour commenced by Mrs. Marsh, and the Bible-class for women conducted by the secretary, Miss Adams, were encouraging. An earnest appeal for help for the infant class conducted by the afternoon superintendent (Mrs. Marsh) was made, which becomes vacant by her removal. Addresses were delivered by Mr. G. Jarvis on Gideon and his work. Mr. C. G. Chapman, the pastor's son-in-law, followed with cheering words on the command of Christ, "Suffer the little ones to come unto Me," and an old friend and lover of the young, Mr. David Catt, who for over thirty years has been to these meetings, spoke well on the blessing of God on the home training in His fear. The distribution of the prizes by the pastor was the next interesting feature, and this year thirteen special prizes for full attendances, as against six last year, was given, in addition to 2s. from Mr. Ranson, to each scholar making full morning attendance. At the close of the meeting, Deacon S. C. Nickolls promised the like gift to those making full afternoon attendance during the school year. The collections amounted to £2 10s.

STONHAM PARVA (BETHEL).—On Wednesday, May 29th, we celebrated the fifty-second anniversary of the Church. Pastor R. Mutimer, who always seems at home with us, preached with life and power. We were also favoured with the presence of our esteemed brother Cooper, of Wandsworth. There was not so many to tea as we generally have. Our dear pastor, however, was cheered to see some of his old friends present. On Lord's-day, June 30th, we held the fiftieth anniversary of our Sunday-school. Pastor W. Dixon, of Bradfield St. George, preached two instructive sermons and conducted a children's service in the afternoon. The children deserve credit for the way they rendered their recitations and sang the special hymns. We were glad of the kind help of friends visiting us for these

services, for we regret that our school has sadly decreased this year by the fact that all those whose parents attend the Church have been compelled by the Rector to join their school, so that our numbers are greatly diminished.—A. G. H., Superintendent.

ORFORD HILL, NORWICH.

RECOGNITION OF PASTOR C. A. GUY. WHIT-TUESDAY, May 28th, was a memorable day in the history of the Church of God at Orford Hill, Norwich, when the recognition services of the pastor (Mr. C. A. Guy) were held.

The afternoon meeting opened with "O God of Bethel, by Whose hand." Our pastor introduced Pastor R. Mutimer, of Brentford, as the chairman for the day, in the unavoidable absence of Mr. J. B. Collin (London). Pastor S. B. Stocker (Claxton) read a portion of Acts ii., after which brother J. Goldsmith, of Gravesend, led us in prayer.

Pastor R. Mutimer then stated "the constitution of a New Testament Church," basing his remarks on 1 Tim. iii. 15, "the house of God, which is the Church of the living God." Drawing a distinction between the invisible Church of God (which through God's eternal and boundless love toward them had from eternity a grace interest in the Lord Jesus Christ, being the members of His mystic body, and are His by covenant and His redemption of them) and the organised assemblies known as local Churches, our brother showed that the Church of God is not a worldly concern, but is absolutely spiritual. "My kingdom is not of this world." Its laws, blessings and weapons are essentially spiritual, having as its one only Head—Christ Jesus the Lord. A local Church was described as "an assembly called out to exercise the right of citizenship," absolutely agreed on the order laid down in the New Testament, the will of Christ being the one rule of action. All the New Testament Churches were on the same basis; the order was the same right through. The first Church, which was the model Church for all time, was steadfast in doctrine, in practice, in fellowship, and in prayer. That Church was a Baptist Church—that was the primitive order—baptism by immersion administered on a profession of repentance toward God and faith in our Lord Jesus Christ. The offices in the Church were two in number—the pastoral for the preaching of the Gospel and the deacons. A function of the New Testament Church is to exercise discipline, and it is a most important part of Church polity to look after backsliders, and "ye that are spiritual restore such an one in the spirit of the gospel." The very reason of the Church's existence is that she

may represent her Lord. Oh, what an honour to hold forth, and proclaim, and be witnesses of the Lord in the earth until He shall come again.

"The Church and its Head" was the subject of a thoughtful address by Pastor C. T. Dykes (Laxfield), who, in a clear exposition of Col. i. 18, "And He is the Head of the body, the Church," urged the necessity of being assured as individuals of a vital union to Christ as our Head.

Pastor J. Muskett, of Yarmouth, reminded us of our position as Strict and Particular Baptists in his address on "The Church; its separation from the world." The Church of God cannot have any union with the world without disastrous results both to the child of God and to the Church as a body.

The evening meeting was opened by the singing of "Come, Thou Fount of every blessing," followed by Scripture reading by Pastor Mutimer and prayer by Pastor Muskett. Letters of regret for absence were read from Mr. J. B. Collin, Pastor S. Willis (Norwich), and Mr. W. R. Johns (Bethnal Green) and a telegram wishing our pastor God-speed was at this point received from one of the members who was then staying at Hastings.

After the singing of "All hail the power of Jesus' name," Pastor Stocker gave us an address on "The Church; its prosperity," which was well thought out and instructive. In relating his call by grace, and the leadings of God until his call to the ministry, one felt that the key-note of our pastor's experience was in his closing sentence—"Having obtained help of God, I continue unto this day."

Welcome addresses were then delivered by Pastor C. T. Dykes, who took as his subject "The Church and its mission," and Pastor R. Mutimer, his allotted subject being "The Church and its pastor—their relation." Mr. J. Goldsmith, of Zoar, Gravesend, one of our pastor's former deacons, also paid a warm tribute to the happy fellowship which they had enjoyed together during a previous pastorate, which had lasted nearly twelve years.

Briefly outlining the leadings of Divine Providence during the last five years, brother W. Purling welcomed our pastor on behalf of the Church, and stated that, though we had been pastorless for so long a time, yet the Lord had not failed once in 242 Sundays in sending us one of His servants to minister to us—a matter for which we have great cause for thankfulness.

A warm welcome was also accorded the pastor by Mr. Lincoln on behalf of the young people.

Pastor Guy, replying to the previous speaker, mentioned that the week-night prayer-meetings and the young

people had played no small part in his acceptance of the call to this Church.

A vote of thanks to the various speakers was proposed by brother Minter, seconded by brother Eades, and supported by brother H. Cook. The closing hymn and the Benediction brought to an end a day of real spiritual enjoyment and profit.

WM. FAY.

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WALDRINGFIELD. — Whit-Sunday and Monday were again red-letter days in the history of our Church. On Sunday our pastor preached two sermons to good congregations and conducted a service for the children in the afternoon. On Whit-Monday afternoon large numbers again assembled, many friends travelling long distances to join us from Ipswich, Grundisburgh, Sutton, etc. The children received their prizes and recited in a praiseworthy manner. Special hymns were rendered by the choir and children under the conductorship of Mr. G. Thompson. Mr. C. C. Smith, of Trimley, gave an interesting address to children and friends, speaking of the children as "flowers" and encouraging the teachers in their work, pressing home the need of Bible-classes to keep in touch with our young friends after leaving the Sabbath-school. About 150 sat down to tea, being the most for some years past. In the evening our brother Ridley, of Bucklesham, took the chair, and addresses were given by Mr. Smith (Trimley), Watling (Ipswich), and Oxborrow (Aldringham). Our pastor spoke of the pleasure it afforded him of seeing so many present, thanking all who had helped to make our meeting a success. To God be the glory.—A. L. B.

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EBENEZER, ELTHORNE ROAD,
HORNSEY RISE, N.

SERVICES to commemorate the forty-sixth anniversary of the Church were held on June 9th and 11th. Our Pastor occupied the pulpit on both occasions on the Lord's-day. His theme was based upon the words of Hosea xiv. 9 in the morning, Rev. i. 8 forming the foundation of his evening discourse. Our esteemed friend, Mr. Sinden, broke the Bread of Life to a good congregation on the Tuesday afternoon from the words found in John xiv. 9.

The usual tea followed, and the subsequent public meeting was presided over by J. B. Collin, Esq., who expressed his pleasure at being present with us. Making a few remarks from the chapter read at the opening of the meeting, Luke viii. 1-25, he drew attention to the three positions in which the believer stood to the truth—(1) hearing, (2) keeping, and (3) doing.

Brother Holden struck a practical

note in his address upon the words in Acts ix. 31 when he said "that the rest enjoyed by the Church does not signify a state of inactivity," but rather of employment in spreading the truths of the Gospel, the second part of the verse supplying proof of this in that they were edified, walked in the fear of the Lord, realised the comfort of the Holy Ghost, and were multiplied.

Brother Goodenough spoke from two opposite texts—"Men's hearts failing them for fear" (Luke xxi. 26); "Let not your heart be troubled" (John xiv. 1). He viewed three aspects of unrest—commercial, intellectual, and spiritual—and for the remedying of each of these he maintained the efficiency of the Gospel.

"A day in Thy courts," etc. (Psalm lxxxiv. 10) was the ground of an encouraging address by brother Tettmar. He led his hearers to view some of the many blessings suggested by the words (1) from the manifestations of God in His house, and (2) from spiritual converse with His people.

Our Pastor addressed us from Jeremiah xxxi. 14, "My people shall be satisfied with My goodness, saith the Lord." He said that the goodness of God was manifested by His gifts—(1) His dear Son, (2) the Gospel, and (3) His providence. He closed with thanks to our good chairman, the ministerial brethren, and all friends who had in varying ways, under the goodness of God, brought the meeting to a successful issue. The collections amounted to over £7.

A. G. SANDELL.

CANNING TOWN (PROVIDENCE).—On Whit-Monday, May 27th, our annual services were held and were most encouraging. In the afternoon a sermon was preached by Pastor T. L. Sapey. The discourse was founded upon Isa. xl, 11 and was much enjoyed. A good number partook of tea. A public meeting was held at 6.30, Mr. G. S. Faunch presiding. The chairman read a portion of Scripture and called upon brother A. Hughes to pray, after which a brief report was given. Mr. Faunch in his remarks said very helpful things respecting the power of prayer, also stating that lack of prayer and indifference go hand in hand. Mr. G. Smith spoke from "Behold the Lamb of God"—in His Person, which suggests gentleness, purity and innocence; in His work, as the Substitute; in the provision made, showing the necessity of being partakers of the Lamb. Mr. J. D. Fountain spoke from "By the grace of God I am what I am." Mr. J. H. Kelk followed from "Jacob went on his way, and the angels of God met him." Mr. W. Church gave an address on spiritual blindness in its many forms and the blessedness of spiritual vision. Mr. F. J. Orispin spoke from "The

mindfulness of the Lord, retrospectively and prospectively." The collections were encouraging, attendance better than for many years on such occasions, and the meeting was much enjoyed.—A. H.

HIGH WYCOMBE (ZION).—The anniversary of the Sunday-school took place on June 16th. Mr. Dearing, of Birtton, preached from Matt. xiii. 45, 46. His divisions were (1) a merchantman; (2) he was following his calling; (3) finds a pearl; (4) sells all he has; (5) bought this pearl. The afternoon was devoted to the children, Mr. Dearing presiding over a good company. Recitations, singing, etc., showed training, patience and time on the part of those who had the oversight. The address given was very suitable, showing the mind to resemble a house which may be stored with sensible and useful things or lumber and rubbish. The evening discourse was drawn from "David." He was anointed to be king; had peculiar trials, temptations and deliverances; was defended and helped by God. The Lord answer prayers in manifesting His power in the hearts of the children, young men, and young women, and we will say, "Not unto us, but unto Thy name shall be the praise."—E. S.

REHOBOTH, MANOR PARK.

PASTOR'S TWENTIETH ANNIVERSARY. FOR twenty years has Pastor Jabez Parnell been sustained as under-shepherd over the Church now meeting at Manor Park (late of Wellesley-street, Stepney). On Lord's-day, June 9th, the pastor preached two sermons suited to the event, and on Tuesday, June 11th, Mr. J. Chandler, of Prittlewell, preached from the last five verses of Rom. viii. With great delight we listened to his testimony on "no separation" for the child of God. The preacher noted the divine order—that God's children are called because they are eternally justified, and not justified because they are called, speaking from the text (1) on the security of God's people, (2) the non-separation, and (3) the final conquering.

The evening meeting was opened with prayer by the chairman, Mr. Elnagh, of Prittlewell, in the much-regretted absence of Mr. F. Setchell through severe illness.

Psalm xl. having been read, with suitable remarks by the chairman, Mr. J. Chandler addressed us from 1 Peter i. 4, 5—the blessedness of the inheritance reserved in heaven for those who are kept by the power of God.

Pastor T. L. Sapey spoke from Gal. ii. 20, "Who loved me and gave Himself for me." Paul's theme was, "Not I, but Christ." Self-denial is no mere creature act of imagined merit, but is a gracious

act of self-abnegation. Here again we heard fresh tidings of (1) the Lover and (2) His love, upon which theme we were feasted in the afternoon: Our Possession—Christ Himself; His death—our life; His life—our justification.

Next we were delighted to listen to our dear pastor. It is now forty-four years since his first settlement as a pastor, and he joined with us in admiring the good hand of God upon him in so graciously sustaining him throughout forty-six years of Christian ministry. A few words from Mr. Kelk, expressing the gratitude of the Church to Almighty God for the continuance of the Gospel ministry in our midst, brought a happy season to a close. The collections were very good. J. H. K.

"DOVECOTE," ELDON ROAD,
WOOD GREEN.

ON Whit-Monday special services were held in commemoration of the opening of the chapel on the 24th of June last, and for the purpose of augmenting the Building Fund. In the afternoon Pastor H. D. Tooke spoke on the Christian's prospects, based on the words, "We journey unto a place of which the Lord said, I will give it you." Our brother pointed out that while we do not always know the steps, we know where we are going, our confidence resting on a solid foundation—"I will give it you." About fifty friends sat down to tea.

In the evening, F. B. Applegate, Esq., of Chadwell-street, presided over a fair gathering of friends. Psalm lxxxiv. was read, and brother M. E. Green sought the Divine blessing. The Secretary read a short statement recounting the goodness of the Lord in the progress that had been made during the eleven months since the new chapel had been opened. Various efforts are being made to reach the masses round; and we are being encouraged to believe that the power of the Gospel by lip and life is slowly, but surely, having effect; the work is the Lord's, not ours, and so we look to Him alone for all needed grace and strength. Recognising that there are many and varied calls for financial help it was felt that while many could give ONE SHILLING few could give pounds, and so a 5,000 Shilling Fund had been started, and it was hoped would be largely augmented that day. Since the opening day about £86 had been received through various efforts of the friends, and again we feel with all our hearts "The Lord hath done great things for us, whereof we are glad."

After some encouraging words from the Chairman, Pastor H. D. Tooke again exhorted us from the words, "Seek that ye may excel in spiritual gifts to the edifying of the Church." The purity of motive and purpose in all Christian

work was defined by our brother, and we trust his words will abide long and fresh in the memory. Brother S. T. Belcher followed on "Special Meetings." Our brother's remarks were of a deeply spiritual character, and the soul was stirred as he led us to the special meeting of God with Adam after the fall in the garden, the meeting with Jacob, the meeting with Mary, the meeting at Calvary with the dying thief, and the disciples in the upper room. In spite of being far from well, our brother G. H. R. Higgins gave us some excellent words on "What kind of a house shall we build for God?" The concluding address, by our old friend and brother Goodenough, sounded a note of praise: "Bless the Lord, O my soul!" "Bless the Lord in the congregation"; "Bless the Lord at all times"; "Bless the Lord as long as I live"; "Stand up and bless the Lord." One face we greatly missed, viz., brother J. R. Soones, who deeply regretted his inability to be with us owing to domestic affliction. We were encouraged by the number of friends from other Causes. A happy day was closed with the Doxology.

HOXNE.—The Sunday-school anniversary was celebrated on Whit-Sunday and Monday. Each succeeding year seems to make the event more successful, and on each day the services were most enjoyable. On Sunday three excellent sermons were delivered by Pastor Wm. Cooper. We had large congregations—more than in previous years. On the Monday, Mr. Cooper read Psalms cxlix. and cl., and Mr. Robert Hawes prayed; after which recitations and dialogues were well rendered, interspersed with singing. Mr. Cooper afterwards gave an address to the children from John v. 39: "Search the Scriptures." About 250 sat down to a well-provided tea. At the evening meeting Mr. Cooper read 1 Sam. iii., and prayed. Mr. S. Ling addressed the meeting from 2 Tim. ii. 3. Mr. Canham spoke from "Jesus only," and Mr. Robert Hawes followed with "Let the children of Zion be joyful in their King." Each speaker was happy in exalting Christ. It is our earnest prayer, and we long to see the day, when it shall please the Lord to encourage the Cause, strengthen us abundantly, and pour down blessing that there shall not be room enough to receive it. From hearts full of gratitude we sing, "Blest be the tie that binds."

M. P. THEOBALD.

LESSNESS HEATH, BELVEDERE.
—Anniversary services were held on Whit-Tuesday, it being the 107th year of the chapel and sixth year of the pastor's ministry with us. In the morning, at 10.30, a meeting for prayer was held, followed by a sermon at 11

o'clock by the pastor speaking on the care of God over His people, which proved a word of comfort, the text being taken from 1 Peter v. 7, "He careth for you." In the afternoon Mr. E. White preached from Acts xx. 24, dwelling on the ministry received of the Lord Jesus and the Gospel of the grace of God—an encouragement to press on. At the evening meeting the chairman was Mr. A. G. Blackman, whom we were pleased to welcome for the first time. After speaking a few cheering words and reading Psa. xxxiv., he then called upon Mr. Lane, of Bexley Heath, to seek the Lord's blessing. Mr. C. West gave a helpful address from Micah v. 2, "Whose goings forth have been of old, from everlasting"; Mr. E. White from Zeoh. v. 6, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts"; the pastor chose Psa. xxxii. 1, "Whose sin is covered." Mr. Abrahams brought to a close the meeting, which was enjoyed by many; also morning and afternoon. The collections were good, and several friends of other Churches came to help and cheer us. Praise belongeth alone to God.—A. E.

WATTISHAM.—Services were held on Wednesday, June 12th, to welcome Mr. H. C. Hitchcock as pastor. Special interest was felt from the fact that Mr. Hitchcock is the great-grandson of the founder of the Cause, and also grandson of the late John Cooper, who for fifty years was the honoured and well known minister there. That his memory is still fragrant was proved by the many references made to his ministry by those who spoke during the day. Many were present who, by family and other connections, are interested in the welfare of the Cause. The neighbouring Churches were well represented, and the services will be long remembered as a day of re-union, and for the spirit of thankfulness and hopefulness. In the afternoon a sermon was preached by R. E. Sears, of London. It was full of good things, and his personal references to his own work in Suffolk were well received. A special feature of the afternoon service was the presence of Mr. J. E. Hitchcock, of Brookford (father of the pastor), who announced the hymns. Tea was provided, and over 200 sat down. In the evening the chapel was filled, the chair being taken by Mr. Ling, secretary of the Suffolk and Norfolk Strict Baptist Association. Prayer was offered by H. Lock, of Blakenham. The chairman gave a kindly welcome to the new pastor, and testified to his pleasure in meeting so many ministerial brethren on such a happy occasion. Addresses were given by Pastors W. Dixon, A. Morling, P. Reynolds, R. Hewitt, and R. E. Sears. All the speakers were at their best, and

each seemed to strike a right note, with the result that perfect harmony of spirit and sentiment prevailed. On behalf of the Church Mr. Geo. Squirrel then gave a short account of how, after a long time of supplies, Mr. Hitchcock was invited and eventually consented to settle as pastor. The crowning part of the evening was when the pastor-elect rose to tell of his call by grace and his call to the ministry. All our hearts were drawn out in sympathy as he related the wonderful dealings of God with him, and his determination to preach that old Gospel which his forefathers had so loved. That God had sent the right man to the right place was felt by all. In closing this report, we would thank those brethren who have supplied the pulpit while we have been without a pastor. J. A. C.

MARGATE.—Special services were held on Sunday and Monday, June 23rd and 24th, to celebrate the seventh anniversary at "Rehoboth," Hawley-street. The preachers for the occasion were Pastor O. S. Dolbey on Sunday, and Pastor R. Mutimer on Monday. Congregations were excellent on both days, and the messages listened to were greatly appreciated. A good number of friends sat down to tea in the chapel at five o'clock. The evening meeting commenced at 7 p.m., Pastor W. A. Dale presiding. Pastors Dolbey and Mutimer delivered helpful and strengthening addresses. An interesting feature of the evening was a presentation made by the chairman, in the name of "Rehoboth" Church and congregation, of a beautiful marble clock, bearing an engraved inscription: "To Mr. and Mrs. Dives"; and a silver seal and Bible to their son Albert, on the occasion of their leaving Margate for Dover. Brother Dives responded to the presentation with evident difficulty, being deeply moved by this unexpected expression of "Rehoboth's" affection and esteem. The Chairman voiced the thanks of the community to Mr. and Mrs. Bray for having executed the work of collecting, and purchasing the presents. Mr. Bray briefly responded. The singing of the Doxology suitably concluded these anniversary celebrations. W. A. D.

EBENEZER, BRIGHTON.

A PROGRESSING SUNDAY SCHOOL.

DEVOUT thankfulness for the signs of returning prosperity was the chief note of the sixty-first anniversary gatherings of the Ebenezer Sunday-school, Richmond-street. Mr. W. Chisnall, of Guildford, gave three admirable addresses on Sunday, June 9th, abounding in practical illustrations. Special hymns sung by the children gave evidence of the excellent training by the Misses Ward and Tullet. The gatherings and collections

were a great improvement on recent years.

The services were continued on Wednesday in the large schoolroom, which was crowded. Mr. G. Folkard presided, supported by Mr. Botting (president), Mr. Gurr (superintendent), Miss Roser (secretary), Mr. W. Chisnall (of Guildford), Mr. E. A. Booth (a missionary from India), Mr. C. Room, and Mr. A. Streeter (deacons).

The secretary read the Report, which stated that the scholars had increased from 108 to 176. There are 17 officers and teachers, and it is very encouraging to note that 15 of them were formerly scholars in the school. Many others are doing useful service in different parts of the world. The I.B.R.A. has also increased to 98 members. The Committee placed upon record their indebtedness to Mr. W. Tullet, who had served as a teacher continuously for 43 years, and is still regular at his post. The singing class had been restarted, and the large library of 1,100 books re-opened, with Mr. Percy Ford as librarian.

Short addresses were also given by Mr. Booth, Mr. Webb, and Mr. Chisnall.

The infants and singing classes gave special selections, and suitable recitations were rendered by Godfrey Levett, Phyllis Mack, Winnie Shimmell, Alfred Robinson, and Mabel Gladman.

About 50 prizes were given to the senior scholars, and then on behalf of the past and present officers, teachers, and scholars, the superintendent presented Mr. William Tullet with a handsome marble timepiece and a large Bible, in acknowledgment of his 43 years' service as teacher.

Over 200 scholars and friends sat down to tea. The meeting closed with the Doxology.—*Local paper.*

BRIXTON TABERNAACLE.

THE sixth anniversary of the pastorate was held on June 30th and July 2nd.

On Sunday, June 30th, a prayer-meeting was held at 10.20, when several of the brethren sought the Divine blessing on the services of the day. At 11 o'clock the pastor was enabled to deliver a good Gospel sermon to the comfort and joy of many that were present. Text, Acts xxviii. 31. In the evening he was led to further discourse from the same text on the things concerning Christ. It was much enjoyed by many present. Congregations good; collections good.

On Tuesday, July 2nd, the services were continued. At 3.30 Mr. Mutimer, of Brentford, preached from Mark xvi. 15, 16. Our dear brother was heard with much profit, and we felt truly it was good to be there; a good number being present. At 5 o'clock the friends sat down to tea, provided in the school-room. At 6.30 a public meeting was held, our genial brother, Mr. Boulden,

of Surrey Tabernacle, in the chair. After reading a portion of the Word he called on brother Cattle to pray. Then brother Guille was called upon to say a few words in the place of brother Debnam, who was not present owing to the serious illness of his dear wife. The Chairman then addressed the meeting on the Apostle as a Witness. Then called upon our brother, Mr. Holden, of Limehouse, who spoke from the words, "To know Him whom to know is life eternal:—(1) His knowledge; (2) His persuasion; (3) His confidence. Brother Mutimer then addressed the meeting from the words, "Having obtained help of God I continue to this day," as the apostle's personal testimony. Brother Waller then spoke, followed by the pastor, who acknowledged the kind words of the speakers and chairman. A very happy evening was spent, closing by singing the Benediction. We thank God and take courage. Collections a little over £11. R. GUILLE.

SOUTH-WESTERN STRICT BAPTIST SUNDAY-SCHOOL ASSOCIATION.

THE annual meeting of the above Association was held on June 18th, 1912, at West-hill, Wandsworth. Brother J. Cooper, of West-hill, presided. The meeting opened by singing hymn 102 ("Children's Sunday School Hymn"). The 4th chapter of St. Mark's Gospel was read. Mr. H. Veal engaged in prayer. We were greatly cheered to see our beloved president (Mr. H. Dads-well) come in for a short time, who, after the Report was read, spoke a few words of help and encouragement. Brother A. Vine spoke of the volume of the Book, and the necessity for the teaching of the Word of God. What a treasure it is, and we have botany, adventure, history, and poetry. God's Word is His letter to His children. Brother M. W. Keeble spoke from the words, "Even a child is known by his doings," and the children will remember his cheery message for many a day. Brother H. Honeyhall followed with "Influence for good," and was much appreciated. Brother F. W. Waller spoke from the words, "My lambs," and his bright and earnest address will long be remembered. Brother H. Abbott presented the prizes and certificates.

A. W. THROWER, Sec.

SAFFRON WALDEN (LONDON ROAD).—July 4th was a day of thanksgiving, as we observed our 92nd anniversary. Our brother, Mr. O. S. Dolbey, visited us after an interval of twenty-one years, and was graciously helped of God to preach in the afternoon from Psalm lxxxv. 12, "Yea, the Lord shall give that which is good," &c., and among various good gifts he emphasised the gift of *God's good Spirit and God's good Word*. We were much en-

couraged by the prominence given to that branch of Gospel truth—the necessity of the power, blessing, influence and unotion of the Holy Spirit to be realised in the soul's experience of believers. The evening text was Isaiah xlv. 19 (part), "I said not unto the seed of Jacob, Seek ye Me in vain." Most searching and discriminating were the remarks respecting the character of "the seed of Jacob." *If ye be Christ's*, then are ye Abraham's seed. Every encouragement was given to all true seekers who were saying, "Give me Christ or else I die." There was a good attendance at the services and to tea, and the singing was most hearty; so we praise the Lord and take courage, trusting that fruit may follow to the glory of God. ONE PRESENT.

Aged Pilgrims' Corner.

THE forty-first anniversary of the Hornsey Rise Home took place on July 5th. Sermons were preached by Messrs. Lovely and Hallett. Tea was provided in the interval, and the lady visitors held a Sale of Work on behalf of the Benevolent Fund for the help of sick and infirm inmates. Favoured with fine weather, a large company assembled and the proceeds of the day were encouraging.

Successful Sales of Work have also been held at Stretton, Leicestershire, and at 33 De Crespigny Park, Camberwell. Such meetings are of great benefit to the Society, and it is hoped that friends in other places will see their way clear to organize similar gatherings.

A pensioner in Sussex, who has been upon the books twenty-seven years, has recently celebrated her 100th birthday, and, considering she is a centenarian, her health and faculties are wonderfully good. Who can tabulate the blessing the pension has been to her for more than a quarter of a century?

A pensioner's letter of last March speaks for itself:—

"How can we thank the Society for its great kindness to us? May the God of all grace doubly reward you all, as He knows I cannot. For two weeks we did not know what to do, and all this week something said, 'You will not get it after all.' I was on my knees, begging of the Friend of sinners to make a way for us, when there was a knock at the door, with your most kind gift. I can say a little real gratitude went up to the Giver. I know and prove He has all power in heaven and upon this earth, and over all hearts, and waits to answer prayer. A business man said to me, 'I cannot make you out; how you

live I know not.' I said, "I have a good Banker, and if I can find favour in His eyes He will supply all my need."

Gone Home.

JOHN STOCKDALE.

In that valuable work on "Church Fellowship," by Mr. W. Jeyes Stylee, the writer thus defines the office of deacon:—"Deacons are honorary servants of the Church, who, for Christ's sake, and love to His cause, attend to all temporal matters, and thus leave their pastor more free to pursue his high and holy calling"; and our author further adds on "The Ideal Deacon" (Note XI., p. 147):—"It is clear that Deacons must not only be in fellowship with the Church, but men well known for the spirituality of their religion, the consistency of their lives, their adherence to the doctrines of the Gospel, and their manifested fitness for the work."

On the testimony of those who enjoyed the fellowship of service with our late beloved brother, John Stockdale, we have no hesitation in saying, as we read the above, such was the faithful and devoted deacon of the Church at "Hope," Bethnal Green, who now mourn the loss of their true friend and wise counsellor.

The following brief memoir is from the pen of the sorrow-stricken widow, whom we affectionately commend to her all-wise Judge and ever living Husband:—

"On May 24th, my beloved husband was called to his eternal rest, after three years of weakness and pain resignedly and patiently borne. For nearly forty years he had faithfully served the Church at 'Hope,' Bethnal Green, and this Cause was very dear to him. To the last he entertained the hope that the Lord would spare him to continue his office. Never shall we forget the last Lord's-day we had with our loved one. In the morning he spoke of the Lord's presence, and the blessed assurance that his sins were washed away in the precious blood of the Lord Jesus Christ. In the afternoon our dear esteemed friend and brother in the Lord, G. W. Clark, and he spent a very happy time together, and we can indeed say our hearts burned within us as we heard them speak of the love of Christ. Throughout the whole day he was in spirit with the people and place he loved so dearly, and prayed for the blessing of the Lord to rest upon the services.

"His mortal remains were interred on Thursday, May 30th, at West Ham Cemetery in the presence of a large number of friends, many of whom had come a great distance. Our hearts were

comforted in the midst of our sorrow by the loving testimony to the faithful and honourable character of our beloved, which was voiced by brethren G. W. Clark, C. A. Guy, and E. Marsh, each of whom took part in the burial service.

"We miss him much, yet are assured our loss is his eternal gain. His end was so peaceful and happy that as we watched him passing away we felt that for him *'dying was but going home.'*

'Far from a world of grief and sin,
With Christ eternally shut in.'

To the foregoing we may add that our esteemed brother G. W. Clark preached on the following Lord's-day evening at "Hope" from the words, "Be thou faithful unto death, and I will give thee a crown of life." It was a deeply impressive service that will long be remembered. The hymns sung were from Denham's Selection, and chosen by our widowed sister, 1,013, 1,012, 150, and "Nearer, my God, to Thee." The Lord appear for His stricken flock and raise up other such "good men and true," pray

E. MARSH.

MR. O. H. CUDMORE.

The death took place of Mr. O. H. Cudmore on July 1st, 1912, for two years pastor of Rehoboth Chapel, Sible Hedingham, after a short illness. There is no doubt he will be very greatly missed, both in the Church and his home, but the Lord is too wise to be mistaken. We humbly pray the Lord to watch over those whom he has left behind. A very humble-minded man, a faithful preacher, very searching at times (for this he did not gain friends), but the Lord kept him faithful unto death, and now through mercy he receives the crown of life.

"His gentle spirit is at rest,
All pain and weariness is o'er;
Safe with our Father (this is best),
Soon we shall meet to part no more."

F. FISHER.

MR. WILLIAM WOOD DAVIS.

The Church at "Providence," Clapham Junction, regret to record the loss of brother Davis. Our departed brother in Christ was born at Bedford in January, 1849. He was baptised at "Providence," Clapham Junction, in March, 1888. Commencing in 1889, he served for many years as teacher in the Sunday-school. He was elected deacon in January, 1906, and held the office of treasurer for three years. He departed this life on May 28th, 1912. He was ever ready to encourage the seekers, and sympathise with those in distress. By the grace of God his Christian life was one of consistency, integrity, and uprightness. His great joy, especially during his illness, was to feed upon the Word, the sacred truths of which he greatly prized. On the evening of his

departure he was strangely attracted by the beauty of the sunset, so symbolic of himself. After a sharp attack of angina, he quickly "finished his course," and, having "kept the faith," entered into "the joy of his Lord."

The body was interred on June 3rd at Wandsworth Cemetery, the service being conducted by Pastor R. E. Searr, whose words of consolation were greatly appreciated by the mourners. The service was brought to a close by the reading of that beautiful hymn, "The Christian's Good-night."

Our late brother was a great believer in prayer, and in other matters he endeavoured to "prove all things, and hold fast that which was good." The friends and members of "Providence" will never forget him, as he took pleasure in warmly welcoming all, and especially visitors or new worshippers. We thank God for his useful life.

W. B. M.

WILLIAM HOLE.

Our beloved brother was born at Chudley, Devon, in the year 1827, and for many years followed the occupation of a gardener in a gentleman's family in Wandsworth. In his latter days he retired upon a small pension. He was for many years a most devoted Christian in the Wesleyan connexion.

In the year 1887 he was married to his beloved wife at Mount Zion Chapel, Hill Street, by the late George Shepherd, where his wife then stood a member; afterwards she removed her membership to Wandsworth, West Hill, where both attended under the ministry of the late James Clark. At the age of 80, he was baptised by our late pastor, Thomas Jones, but before doing so, in giving his testimony before the Church, said "he was a poor sinner, and nothing at all; Jesus was his All-in-all"; and since that time has been a most devoted, loving Christian, never absent from chapel when he was able to attend. We shall all miss his happy face and fellowship. Our beloved brother very much enjoyed the preaching of our much-esteemed brother, W. Jeyes Styles, also that of our late pastor, Thomas Jones. Our brother enjoyed good health all the days of his life till about a fortnight before his decease, when he felt very unwell, and on June 13th the writer called to see him, and in conversation only for a few minutes, and his last words were, "By trusting in Jesus I know I am blessed," and suddenly passed away to be with Him he loved and served so many years.

A large number of friends gathered at the funeral service, held at West Hill Chapel on June 19th, and Mr. Philip Reynolds gave a very solemn address. The body was then conveyed to Wandsworth Cemetery and interred in sure and certain hope till the resurrection morn.

J. COOPER.

The Great Commission.

A MISSIONARY PAPER.

WE require Divine authority for everything in our holy religion. We should have a "Thus saith the Lord" for every doctrine we receive and all that we practise. This authority is not wanting with respect to our missionary efforts. We might indeed conclude that, without it being solemnly enjoined upon us, we should naturally desire to spread the knowledge abroad that had so enriched our own souls and lives. The very genius of Christianity involves the desire to spread it by whomsoever it has been received. The love which it generates mightily moves its subjects to seek to communicate it to others. The experience we have had of our own lost condition, with the blessing of salvation therefrom we have realised, and the knowledge that those round about us need the same Saviour must induce us to seek to make known what we have received. As one of our poets sings—

"Then will I tell to sinners round
What a dear Saviour I have found;
I'll point to Thy redeeming blood,
And cry, Behold the way to God."

Further, the desire to glorify Him who has done such great things for us urges us on to speak of His name and proclaim His worth with all our heart and soul. Love burns in our hearts, and fire will ever find its way to the surface sooner or later. We cannot but speak of the things that we have experienced. In the words of another of our poets we sing—

"Jesus, I love Thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud
That heaven and earth might hear."

Nevertheless, for all this we still need DIVINE AUTHORITY for our missionary efforts. Our Benefactor might have wise reasons for wishing His kindness to be concealed, and have enjoined silence upon us. Obedience is the chief grace. "I would rather be obedient than be able to work miracles," said Luther. But He who creates the desire in our hearts to tell out what He has done for us has fully authorised us to preach His Word wherever opportunity is afforded. Yea, He has most solemnly enjoined that His Gospel shall be proclaimed unceasingly until He Himself shall come again.

LET US CONSIDER OUR LORD'S COMMISSION.

We have three versions, one in each of the first three gospels. These all agree, but Matthew gives the fullest account. We shall blend them. "All authority (R.V.) is given unto Me in heaven and in earth." Here our Lord speaks not of His natural power, but of His mediatorial authority—that authority bestowed on Him as the

reward of His obedience (Phil. ii. 5—10): "Go ye therefore and teach all (make disciples of all the, R.V.) nations." Mark says, "Go ye into all the world, and preach the gospel to every creature" (the whole creation, R.V.). Luke says, "Repentance and remission of sins should be preached in His name among all nations." Each account tells us the *extent of the reach of the commission*. "All the nations," "all the world," "every creature"—here is no limit set. "The world is our parish." We cannot send the Gospel to the wrong country, city, town or village, nor preach it to the wrong person. Is there not here also a latent prophecy? Does it not imply that the Gospel shall ultimately be proclaimed in every land to earth's remotest bound?

The commission emanates from the highest authority. It comes from the throne; it is issued by Him who has the supreme and righteous control of the whole creation. True, "the powers that be," and which *seem* to rule the world, were—and, alas, largely still are—in deadly antagonism to His authority. But "He that sitteth in the heavens shall laugh" at their puny efforts, "the Lord shall have them" and their attempts "in derision." He has "set His King upon His holy hill of Zion," and all opponents shall be dashed in pieces by His iron rod (Psa. ii. 4—9).

Armed with this commission, *there must be no slacking of our hands.* While in all civil matters we are and must be loyal subjects to kings and those in authority, yet, should they unadvisedly seek to prevent our discharging this duty, we must obey our Divine Master and take the consequences that ensue patiently, assured that He in His own time and way will vindicate His own cause and those who faithfully serve Him. "Go ye therefore" are our Lord's words, and He must be obeyed whatever betide.

Our message is indicated for us. It is *Christ's Gospel* that we must preach. The Pharisees of old compassed sea and land to make one proselyte, and, when they had made him, they made him "two-fold more a child of hell than themselves." It is to be feared there are still a few of these sinister missionaries in existence. They are not Christ's servants who do not take Christ's Gospel. Those immediately addressed knew perfectly what the message was which they were to deliver. Luke sums it up as "Repentance and remission of sins in His name." The Scriptures show us plainly how the apostles preached, and those only are in the line of apostolic succession whose preaching and manner of life correspond with the primitive pattern. The pure Word of truth, uncorrupted with human inventions, must be carried to the nations. The progress of civilisation, the discoveries and inventions of science, with all the wonders of the age, leave men miserable sinners who need a great Saviour, and there is not, nor can there be, any substitute for the Gospel of Jesus Christ. "There is none other name under heaven given among men whereby we must be saved" except the name of our Lord Jesus Christ. How grateful we are that the Bible itself is being sent into all the world to tell its own tale of the Saviour of sinners. We regard the Bible societies as among the greatest of the missionary societies.

The method and end of our mission is declared. We are to "preach" the Gospel. The word means to make an announcement as a herald. We are to "proclaim salvation from the Lord to wretched dying men." We must clearly announce the glad tidings, making them plain to those who hear. Matthew has "teach" in the Authorised Version, but "make disciples" is the rendering of the Revised Version. This latter is the meaning of the word used in the original. This is our great aim and the prime end of true preaching. To bring the sinner to the Saviour we take the Saviour to the sinner in His Word, with earnest prayer that the Holy Ghost will bless the revelation of Jesus to the salvation of the hearers.

SOME DIRECTIONS ARE ADDED.

These claim our attention and must not be passed by. *The first is baptism*—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That this intends the religious rite of baptism is very clear, for it is to be administered by men and to continue until the end of the age. Men are not competent to baptize with the Holy Ghost. Again, the place that baptism occupies is patent; it is to follow upon being made disciples. Mark says, "He that *believeth and is baptized* shall be saved." "Believers' baptism" and no other is taught here and enjoined upon all who would faithfully follow the Master's direction. That the apostles thus understood their Master's command, and so practised, is very manifest from the sacred records contained in the Acts of the Apostles. Space will not admit of entering on this subject, nor does it seem necessary; anyone with an *unprejudiced mind* who will read the Acts compared with the Lord's commission cannot fail to reach the right conclusion, and as for others, "neither would they be persuaded though one rose from the dead."

Having made and baptized disciples other things are to be placed before them—"Teaching them to observe all things whatsoever I have commanded you." We learn from Acts i. 3 that our Lord after His resurrection, and prior to His public ascension, companied with the disciples for forty days—the same length of time that Moses was in the mount receiving instructions concerning the tabernacle—"speaking of the things pertaining to the kingdom of God." No doubt explaining its nature and giving them full instructions for its order and government. In Acts ii. 42 we read, concerning those who received the Word and were baptized, that "they continued stedfastly in the apostles' doctrine" (teaching, R.V.), "and in breaking of bread"—the Lord's Supper—"and in prayers." These teachings are amplified in other parts of the Acts, and specially in the Epistles. From these divinely inspired records we must draw all our doctrines and rules for practice. Had those who succeeded the apostles always done this a very different state of affairs than is now apparent would have existed to-day. The New Testament is the one only and all-sufficient guide that our Lord Himself has left us. All that He would have us taught to observe is contained therein. His "Word is a lamp unto our feet,

and a light unto our path." Let us walk by its rules and reject all the humanly contrived lamps and lights. God is not pleased when even a David makes a new cart to carry the ark, instead of abiding by the way of His own appointment.

We come now to

THE INSPIRING PROMISE:—

"Lo, I am with you alway, even unto the end of the world." This gives force and validity to the commission, cheers the heart of His servants, nerves them for their work and secures them success. It is a great thing to have the Lord's authority for our undertaking; it is a greater to have His presence with us. Apart from this the apostles would be attempting an impossibility. Consider *the work to which they were called*, the enterprise on which they were starting. They were to conquer a kingdom for their Lord. Notice *the difficulties in their path*—a whole world in opposition. The inveterate Jewish prejudices, the strength of which may be seen to this day, the deep-seated hatred of the ecclesiastical authorities, which had crucified their Lord and denied His resurrection in the face of the plainest evidence; how could they hope to prevail in such an atmosphere as this? Then behind the Jews stood pagan Rome, with all its iron power, abounding idolatries and nameless immoralities. And at the back of the Roman Empire stood Satan and all his hosts—"the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenly places." Who shall prevail against this serried host of mighty foes?

Contrast with the might of their foes their *own febleness and evident insufficiency*—a small band of insignificant Galilean fishermen and peasants. Not a single scholar, nor man of wealth, influence, or mark among them. How utterly futile their efforts, their only weapon a despised and hated truth to proclaim to men, a doctrine that cast down all notions of human merit, called men to leave their loved sins, crucify their affections and lusts, and promised, so far as this world is concerned, a cross, persecution, and tribulation. What a forlorn hope they appear to have entered upon!

But *the Saviour's promise suffices*. All power is His. He had already conquered Satan and the hosts of hell. In His all-conquering might His disciples go forth to an arduous conflict indeed, but to an assured victory and everlasting renown. It is God's way to accomplish great things by seemingly inadequate means. He chooses "the foolish things of the world to confound the wise, the weak things of the world to confound things which are mighty," and thus He gets glory to His own name, and lays pride low in the dust. He places the "treasure in earthen vessels that the excellency of the power may be of God," very manifestly so, "and not of men."

Our Lord's power is supreme and perfect. It extends to all realms—the physical, mental, moral and spiritual. The freewill notions of men, were they true, would take all the life out of the promise of His presence, as His power would be circumscribed just

where it is most needed, over the human mind and heart. But we rejoice in the fact that, without in the least degree violating the constitution of man, He can overcome all the resistance our fallen nature offers and subjugate the most stubborn minds to His will. "The stoutest rebel must resign at Thy commanding word." Saul of Tarsus stands as an eminent and lasting example of the power of Christ's word.

Christ's presence is spiritual. He is with His people by His Spirit. This is none the less real than if He were personally present. In our present condition it is to be preferred. Thus He Himself spake to His sorrowing disciples, "Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send Him unto you." The Holy Spirit is Christ's Vicar on earth, and His presence with us suffices. He is with all His servants at one and the same time wherever they may be, to meet all their needs and enable them in all their work. It is by His power the kingdom of God comes in the hearts and minds of men, and upon Him all true servants of God implicitly rely.

Christ's promise extends to the close of the world. He is perpetually with His people, "always," all the days, up to the very close. *This secures the Church.* Whatever vicissitudes she may pass through, her Lord will never forsake her. It is the *grand stimulant for all missionary enterprise.* It must go on until He comes. A special call is requisite for many positions, but every believer should be a missionary. At home, in business, wherever we go, we should be seeking the spread of the knowledge of the Saviour's name both with our lips and with our lives. We may not be called to go into the *foreign field*, but we may assist with our prayers and gifts, and there is always scope in the *home field*, where we may make His name known. That all believers may share in this great honour and be true missionaries of Christ is the earnest desire of the writer.

"LIGHT IS SOWN."

LIGHT is sown, oh, troubled Christian,
Journeying in the shade, [branches
Journeying where life's tangled
Mingle overhead.

Journeying where the shadows deepen,
Seemingly alone;

Somewhere in the fields before you
Light is sown.

Nay, not in the fields before you—

In the depths behind;
There is everlasting kindness
In th' eternal mind.

When Jehovah's Well-belovèd
Promised to atone

For the sins of all His people,
Light was sown.

Sown where it can never wither—

In Jehovah's love;
And He loveth those who love Him,
Wheresoe'er they rove.

He may bring a cloud above them,
So they watch their feet;

But His tenderness remembereth
"Light is sweet."

So He openeth the windows

Where His grace is stored;
And revealeth the dear solace
Of His precious Word.

Hope leaps forward into gladness,
Rest appears in sight,

Heaven dawns on the believer—
It is light.

A SAFE POSITION AND A SURE PROMISE.

BY PASTOR C. J. WELSFORD, HORHAM.

"They that wait upon the Lord shall renew their strength," etc.—Isaiah xl. 31.

WHAT a marvellous chapter is this, with its conception of God in the greatness of His Person and work! None could bear comparison with the Lord. The *isles* He taketh up as "a very little thing," whilst the *nations* are only as "the small dust of the balance." His wisdom is unsearchable. No one directed His mind, and He took none into His counsel.

This mighty Creator and Controller of all things is also immutable. He is the everlasting God who faints not, neither is weary. Such a God as this, making Himself known as the Friend and Helper of Israel, would be a constant source of comfort and strength to His people in their days of difficulty and weakness. Such days would surely come to them—days of testing, when the strongest would faint and fail; when their unaided strength would be insufficient to sustain them, and they would discover their need of a Helper who was ever near, and able to make His strength perfect in their weakness. These words have a message for us who ourselves are weak and dependent. Strength is still supplied to all who wait upon the Lord. Here is

A BECOMING ATTITUDE.

"They that wait upon the Lord." The Scriptures attach great importance to waiting upon the Lord. It is frequently in the Old Testament connected with the blessings of salvation. "I have waited for Thy salvation," said Jacob just before his death, and what is true in his experience is applicable to all the saints of the Most High. "*Waiting upon the Lord*" is a very suggestive term, and would seem to imply *a sense of need* in those who wait. There will be no real waiting upon the Lord apart from this. "The full soul loatheth the honeycomb." Those who are unconscious of any pressing need—who are satisfied with their present condition—will not be much concerned about seeking the Lord and the supplies of His grace. It is the poor and the needy who look to Him—who seek supplies at the door of mercy. Felt need will give point and purpose to our waiting. What encouragement is here for needy souls! Be their needs never so great, yet "They that wait upon the Lord shall renew their strength." They may bring all their needs to Him.

"Though much dismayed, take courage still,
And knock at mercy's door;
A loving Saviour surely will
Relieve His praying poor."

Such waiting cannot be in vain. Waiting also suggests a *calling upon the Lord*. All true waiting ones are praying souls. They have learned to value "the throne of grace." No place on earth is to them more precious than the blood-stained mercy seat. This waiting upon the Lord is more than an occasional prayer. It

is not a seeking of Him on special occasions only, but is rather a persistent, continual prayer; a praying without ceasing; an abiding, trustful dependence upon God; a resigning of all to His will, and a patient waiting for the unfolding of His purpose. Happy they who can say,

" 'Tis for the Lord, the Lord of hosts,
I feel my spirit beat;
'Tis for the blessings of His grace
I worship at His feet."

Many have received new strength in answer to prayer. They have asked and received, and have come forth from the secret place made strong by contact with the Lord.

"Waiting" also includes *the exercise of faith* in the Lord. To wait upon indicates a trust in the Lord. There will be no "waiting" without faith. To wait upon the Lord is not to be indifferent to difficulties and conflicts around us, but seeing all the hosts marshalled against us, it declares such a trust in Jehovah, with the assurance of victory through His grace, that it patiently waits for it. What a tower of strength is this "faith" when well-nigh overwhelmed amidst the billows of life! How it fortifies against unbelief, and enables the weakest believers to "stand fast" when all things are apparently against them!

Waiting upon the Lord may also include *service for the Lord*. It is more than praying; it is doing His commandments. True waiting is not an idle posture. The husbandman waiteth for the precious fruits of the earth; but he does not neglect to cultivate his land and to sow his seed. He knows the Lord must give the increase, and that he is dependent upon the Lord for the harvest. He must wait God's time, but as he waits he uses all the means experience has taught to be necessary. So in spiritual things our waiting upon God will include a use of means. We shall seek to obey the light we already possess, remembering our Lord's words, "He that doeth His will shall know of the doctrine." We have, too,

A DIVINE PROMISE.

"Renew their strength." The marginal rendering should be noted—"Change their strength." By waiting upon the Lord they shall change their weakness for His inexhaustible and almighty strength. This is indeed a precious promise. Waiting upon God is the confession of our own weakness and an appeal to His gracious power.

It is weakness clinging to omnipotence and partaking of its strength. It is when we are thus *weak* that we are really *strong*. By thus "waiting" upon God we obtain a fuller, richer knowledge of divine grace and faithfulness. To know God is to be strong. "That people which do know their God shall be strong," and the more He is known the more strength will increase.

Experience teacheth knowledge. To wait upon the Lord is to prove the truth of His Word and the reliability of His promises. Repeated evidence of divine faithfulness imparts strength to a believing heart. It is true that "experience worketh hope."

Those who have proved the Lord gracious in the past will be encouraged to hope for further displays of His mercy towards them. Further, in waiting upon God, He unfolds many things which before were dark and mysterious. It is in His light that we see light. Are we prone, like Israel, to come to false conclusions? They were much distressed and downcast, saying, "My way is hid from the Lord; my judgment is passed over from my God."

Do not most of us make the same mistake of "judging the Lord by feeble sense"? We see but the outward appearance, and are sometimes perplexed and vexed. We are prone to forget "that the everlasting God fainteth not, neither is weary." This is one of the lessons we learn as we wait upon Him. It brings the truth of God home to our hearts. It hushes our rising fears, and it imparts strength. Then follows

A GRACIOUS EXPERIENCE.

"They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint."

There have been many interpretations given to this threefold result which follows waiting upon God. For the present let us note *the result will be in harmony with the need*. Our strength will be renewed and suited to our requirements. Do we need to live on high? "Then we shall mount upon wings." Is rapid advance necessary? "Then we shall run." Are we desirous of making steady progress, persevering in the ways of the Lord? "Then we shall walk, and not faint." "As thy days so shall thy strength be."

Let us briefly consider this threefold experience. (1) They shall mount, etc. This speaks of power to rise above the fretful care and anxieties of life. How impossible it is to rise by our own power is known to most of us. We have found ourselves overpowered in the dark and trying day; but waiting upon God will bring strength and victory. It will supply us with wings, and enable us to get above many things against which we were once powerless.

The eagle builds its nest on high; it mounts to its home. Thus it is with all true waiting ones. They dwell on high. Their citizenship is in heaven. They are seeking a country which is their true home. Having treasure on high, the heart will be there also.

Those who thus mount have new light upon earth's experiences; they see things from above. How much depends upon our view-point! Those who have risen, as upon eagles' wings, can speak of "their light afflictions," because they see the exceeding weight of glory beyond, and know that "all is working together for their good."

(2) "They shall run," etc. Have you ever noticed how often we are told in the Scriptures that the Lord's servants ran? We have many instances of it there of how they ran in the ways of Divine command. To run is opposed to indifference and lukewarmness. It speaks of a willing mind, of an intense earnest-

ness, of free and happy progress. Power to run and not be weary is found by waiting upon the Lord.

Lastly, we are told "they shall walk and not faint." Strength will be supplied enabling them to persevere in the path they are called to tread. To walk is perhaps the most difficult of the three. We are apt to tire of the common task and to grow faint and weary in slowly moving on. Yet the "righteous shall hold on his way." Divine grace will be sufficient to sustain and strengthen us, so that we shall be able to continue patiently, meeting all difficulties in quiet confidence, assured of victory in the name and power of our Lord.

The promise of our text is only to those who wait upon the Lord. Are we amongst that number? If so, rejoice. The vision may tarry, but in the end it will speak. You cannot wait in vain. God will honour His own Word, and your strength will be changed and renewed.

THE MASTER'S TOUCH—THE CALL TO SERVE.

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her, and she rose and ministered unto Him."—Matthew viii. 14, 15, R.V.).

THE Master's call to service comes in various ways.

"Not always as the whirlwinds rush
 On Horeb's mount of fear;
 Not always as the burning bush
 To Midian's shepherd seer;
 Nor as the awful voice which came
 To Israel's prophet hards;
 Nor as the tongues of cloven flame,
 Nor gift of fearful words,—
 Not always thus, with outward sign
 Of fire or voice from heaven,
 The message of a truth divine,
 The call of God is given.
 Nor unto manhood's heart alone
 The holy influence steals;
 Warm with a rapture not its own,
 The heart of woman feels."

In the instance cited the summons came by A TOUCH. *The touch of healing was the call to serve.*

"He touched her hand, and the fever left her."

"He touched her hand, as He only can,
 With the wondrous skill of the 'great Physician'—
 With the tender touch of the 'Son of Man.'
 And the fever-pain in the throbbing temples
 Died out with the flush on brow and cheek;
 And the lips that had been so parched and burning,
 Trembled with thanks that she could not speak;
 And the eyes, whence the fever-light had faded,
 Looked up, by her grateful tears made dim;
 And she arose and ministered in her household—
 She arose and 'ministered unto Him.'"

Very beautiful are the suggestions of these words, and blessed indeed are the lessons which they teach.

"He touched her hand." How like Christ! How divine the power, and yet how human the means! It comes right into our very hearts and proves Him to be one of ourselves. It was a hand like our own—flesh of our flesh. Never once did He hold Himself aloof from human disease and distress. He touched the loathsome leper, the tongue of the dumb, the eyes of the blind, and now the hand of fever.

Who can imagine the thrill which passed over that woman's frame as she felt the touch of that soft, tender hand! The body, the mind, the heart, were all full of the restless fever which was consuming her life. The head ached, the brain throbbed, the pulses beat frantically, but in the midst of it there comes a lull; a quiet, cool hand takes her hot, burning one in a close clasp and holds it still. Invisibly but irresistibly there comes stealing over all the senses a feeling of calm quiet, of peaceful rest. It was the touch of life itself, and every vestige of fever or any other disease is destroyed by the contact. Then follows that which will always follow the touch of Christ—"she arose and ministered unto Him."

This instance is not the only one where *usefulness has been hindered by fever*, and there are fevers of various kinds. All life has a feverish tendency. It is full of anxious care; there is much uncertainty and suspense; so many things influence our minds, weigh upon our spirits; they get their grip upon our heart, and we too need the touch of Christ—

"The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands."

There is also the fever of *restless serving*. Like Martha, we want to do so much; we get "cumbered with much serving"; we grow fretful and impatient. So many things call for our attention, and the hurry and rush have a harmful effect upon our spiritual life.

"And so through the ceaseless clamour of worldly things we stride,
Looking and longing for Jesus, but seldom satisfied."

Were we to pause and consider, it may be we should realise that many of those things which we take as service for Christ are merely tasks which we have sought for ourselves; and if we examine our own heart we may find that it is more to win praise from others than to "minister unto Him." All too frequently they are self-set goals upon which our straining eyes are fixed, and toward which we urge our weary feet.

Again, fever may be caused by chafing against some needful discipline. Rebellion of heart, sorrow indulged, inordinate grief, each have this tendency. A wounded spirit, righteous anger, the sense of having been wronged, will cause fever, and in every case it needs the touch of Christ to cure it.

Nor is that touch withholden. Even now

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

There have been times when in the noise and tumult of our busiest day we have felt a quiet peace steal over our spirit, silent and gentle as the dew-fall. Things around us take their right place and assume their proper aspect. The heat and burden of the day loses its power to distress. A word of promise meets a time of special need, comforting our heart and encouraging us to look forward ; *it is the Master's touch.*

THE TOUCH OF CHRIST QUALIFIES FOR ALL SERVICE. Even a woman's work, restricted to domestic duties and limited by the walls of home, cannot dispense with it.

It is also necessary if anything great is to be accomplished. One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid and then said, "Let me have one clasp of your all-conquering hand before I go, and then I can do it." And so before every difficult piece of work, every hard task, every battle, we need the touch of Christ's hand. We need to bend our head in the dewy freshness of every morning before we go forth to meet the day's duties and perils, and wait the benediction of Christ. That touch will inspire the soul, nerve the heart, give strength and courage—yea, all that can be needed.

The touch of Christ is a pledge of sympathy. None are strangers to the fact that a grip of the hand sometimes expresses far more than a multitude of words. There is a thrilling power of sympathetic love in the great Master's touch, and it is only hands so touched that can truly minister.

To minister unto Christ is, after all, a very simple thing. He asks for nothing unreasonable or beyond our power. It does not mean to do some great or ostentatious thing. One may do this and not touch Christ at all. This fact is well illustrated by Simon the Pharisee, who made Him a great feast. It was certainly an unusual and special honour for a man of his wealth and position to confer upon a humble Galilean peasant, but his estimate and that of Christ differed widely. Christ can read the heart ; He looks at the motive, and to Him the ministry of the penitent sinner at His feet was of far more worth than Simon's semblance of respect. How clearly He expressed it—"I entered into thine house, thou gavest Me no water for My feet . . . thou gavest Me no kiss . . . My head with oil thou didst not anoint," plainly teaching that expressions of love are more appreciated than costly, outward service. *They serve Him best who love Him most.*

IT IS POSSIBLE IN ALL WE DO TO MINISTER UNTO HIM. To the Colossian believers Paul wrote : "Whatsoever ye do, do it heartily as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ." What a wonderful expression this is ! How it ennobles the weary routine of earthly employments and sheds its halo around the most humble occupations ! To wash feet may be regarded as servile, but to wash *His* feet is royal work. The shop, the field, the factory, the kitchen, become temples when men and women do all to the glory of God. "Divine service," as we term it, is not a thing of a few hours and a few places, but all life should

be "holiness unto the Lord," and every place and thing as consecrated as the tabernacle and its golden vessels. How well the poet has put it—

"Teach me, my God and King, in all things Thee to see,
And, what I do in anything, to do it as to Thee.
All may of Thee partake; nothing can be so mean
Which with this tincture, for Thy sake, will not grow bright and clean.
A servant with this clause makes drudgery divino;
Who sweeps a room as for Thy laws—makes that and the action fine."

The touch of Christ means communion as well as service. This is where we so often fail; we are apt to forget the Master and only remember the service. "We allow service to override communion, and so present one duty stained with the blood of another." The first thing for our soul's health, the first thing for His glory, the first thing for our own usefulness, is to be in perpetual touch with Christ.

"And some day, after 'life's fitful fever,'
I think we shall say in the home on high,
'If the hands that He touched but did His bidding,
How little it matters what else went by.'

Ah! Lord, Thou knowest us all altogether;
Each heart's sore sickness, whatever it be,
Touch Thou our hands; let the fever leave us;
So shall we minister unto Thee."

Whittlesea.

CLARISSA.

OUR CITIZENSHIP.

"Our conversation (citizenship, R.V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body (the body of His glory, R.V.), according to the working whereby He is able even to subdue all things unto Himself."—Phil. iii. 20, 21.

THE unspeakable wonder of the grace of God revealed in these verses is too seldom emphasised, and because of the slight conception most of God's children have of their heavenly citizenship, too few are the thanks given to our Father and the Father of our Lord and Saviour Jesus Christ.

This fact was brought home forcibly to the writer in perusing the Epistle to the Ephesians—that unfathomably rich treasure house of the grace and the glory of God.

Turn aside then, dear reader, to some quiet spot and open the book at Ephes. i. Each verse is a revelation in itself, each word ministers to "the new man" some bread from heaven, for the words are the words of God.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies 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: having predestinated us unto sonship through (His Son) Jesus Christ unto Himself, according to the good

pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved."*

Who among us has grasped in its entirety the purport of these words of God? How often have we heard them read—and read them ourselves—in a prosaic, unheeding way, until our ears and hearts have become deafened and deadened, and the depths and heights of the grace of God here displayed are passed by unrecognised and unenjoyed!

Let us try to realise a little of their worth. They are our Father's words to us, written for our instruction and for our spiritual food.

"Blessed be the God and Father of *our* Lord Jesus Christ, who *hath* blessed us with *every* spiritual blessing in the *heavenlies in Christ.*" These few words alone lift us up to heights of glory, the fulness of which will never be realised till He shall appear for whom we wait, to change these bodies of our humiliation to the likeness of His own body of glory.

Here is a definite statement by the Holy Ghost that *in Christ* God hath blessed us, not with one or other of the "spiritual gifts" of the Pentecostal age, but with *every spiritual blessing in the heavenlies.*

The word *heavenlies* here is the same as is used in verse 20 to denote the position to which the immortal Son of God was raised at His ascension; and the thought is amplified in verse 6 of chapter ii.: "God . . . hath raised us up together and made us sit together in the *heavenlies in Christ Jesus.*"

It is for the knowledge of this astounding truth that the apostle prays on behalf of "the saints which are at Ephesus and the faithful in Christ Jesus," in the words: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and of revelation in the *knowledge* of *Him*, the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the holies,† and what the surpassing greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised *Him* from the dead . . . and *you*, who were dead in trespasses and in sins." This is really all one long sentence from chapter i. verse 15 to verse 10 of chapter ii., and as is signified by the italics in Ephes. ii. 1 the words "hath He

* The slight alterations observable here are made in an endeavour more closely to express the actual thought underlying the Greek words used. The verses into which our Authorised Version is divided are very useful, but often, as in this Epistle, in order to grasp the idea of a passage it is necessary to disregard them and to read the sentence straight through.

† "Holy places," the word here means, as well as "holy ones," i.e., "saints." For examples of its translation with the meaning of "holy places," see Heb. ix. 12, 24, &c.

quickenened" have been added by the translators. Leave them out, and it is clear that the *you* of that verse is just as much the object of *raised* (in verse 20 preceding) as is the word *Him*.

Now consider just what this implies.

Paul prays: ". . . that ye may know . . . what the surpassing greatness of His power to *usward* who believe, according to the working of His mighty power which He wrought in Christ when *He raised Him* out from the dead . . . and *you who were dead* in trespasses and sins." Truly surpassing great is that power which raised Christ out from the dead and raised us with Him out from our deadness of sin—before we had a being! Truly *in Him* all is done for us, *in Him it is finished*. By grace are ye saved through faith, and this grace is the gift of God. How valueless and absolutely paltry "works" are in view of the fact that *in Christ* it is done. Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi.).

In Ephes. ii. 5, 6, the expressions "hath quickened us together with" and "raised us up together" and "made us sit together," are in each case represented by only one word originally, and are parallel with the words in verse 20 of chapter i., which is speaking about Him.

Ephes. i. 20: "His mighty power which He wrought in Christ when He raised Him from the dead, and He set or (seated) Him at His own right hand in the heavenly places."

Ephes. ii. 4-6: "But God . . . when we were dead in sins, quickened us together with Christ, and raised us up together, and

made us sit together

in the heavenly places in Christ Jesus."

This is what it means to be *in Him*. And so, "your life is hid with Christ in God" (Col. iii. 2).

We know very well that our bodies are here on earth, surrounded by the things of the work-a-day world; we have to earn our living here in the field or in the city; but in God's sight our standing, as adopted sons and heirs of glory by His grace, is *in Christ*, and He is at the right hand of God. He has been raised from the dead; He has been glorified. And we, poor earthly ones though we were, have been raised with Him, seated with Him in the heavenlies; and so, wonderful as it is, our standing before God is Messiah's standing. All this is to be grasped by faith, because *God has said it*. Oh, that we may reckon God's word as fact, and may realise that our citizenship is thus in the heavens; that we are a new man, a new creation begotten again by the word of God, and that when He shall appear this reality (which now is ours only by faith) shall be ours actually to possess and to see. We have even now the Holy Spirit, which is the earnest of the inheritance until the redemption of the purchased possession.

He purchased our lives from death when He passed through death and triumphed over it, and He will redeem this purchased possession when He raises our bodies, or changes them in a moment,

at His appearing. Then shall the fulness be ours, of which now we hold the earnest, and we shall be *with* Him, and shall be *like* Him, for we shall *see* Him as He is.

ERGATES.

WAITING UPON GOD.

THE wording of the title of our subject affords considerable scope, but the time at our disposal* constrains one to be concise. We may commence by observing that

WAITING UPON GOD IS AN IMPORTANT EXERCISE.

Its importance may appear from more than one reason. It *distinguishes a man's true character*. "The wicked through the pride of his countenance will not seek after God. God is not in all his thoughts." As he does not seek after, so he does not wait upon God. He can manage his own affairs, and requires no help from his Maker; so at least the pride of his wicked heart suggests, although in fact he is indebted to the Almighty for his being, his every power, and every good thing he enjoys. On the other hand, every regenerate heart waits upon God. An humble spirit, conscious of its own weakness, and looking to God for all it requires, is a sure evidence that the work of grace is begun in that soul; waiting upon God manifests spiritual life and character.

Again, waiting upon God *has a reflex action upon the soul of the waiter*. Spiritual exercises are ever productive of good to those who are the subject of them. Acts harden into habits, and habits form our character. Hence evil men grow worse and worse—any evil indulgence affects the subject of it adversely, drives the soul farther from God; and, humanly speaking, makes return to Him increasingly difficult. By the action of the same law, waiting upon God is productive of immense advantage to those who exercise themselves therein. The spiritual atmosphere at the throne of grace is pure and invigorating, and great benefit is derived from the frequent visits thereunto, which are inseparable from waiting upon God, apart from the direct answers we receive to the petitions we present.

Then, too, waiting upon God is *the readiest way to become rich*. "Prayer holds the key to heaven's treasury." God ever gives liberally, nor does He need our prayers to move Him, but He teaches us to value the blessings He bestows by making us wait upon Him for them. This is a wise arrangement in which God has consulted His own glory and our good. If we would be spiritually rich we must walk in the way that He has appointed. Any other method is fore-doomed to miserable disappointment. The treasure is in His hand, He only can bestow it, and He has definitely marked out the way in which it can be obtained, and He never swerves from His own appointment. He is not a fickle, but faithful Creator—faithful to Himself as well as to us.

* Read at a Bible-class of which the writer is a member.

WAITING UPON GOD IS A COMPREHENSIVE EXERCISE.

Our remarks hitherto have dealt only with one phase of this exercise, *prayer*, which, though perhaps the chief, is not the only aspect in which it is to be regarded. We cannot wait upon God apart from prayer, but we wait upon God also in reading and studying His Word, and especially in attending the services of His house. Kings have officers who are termed "Lords-in-waiting," whose duty it is to attend their "Royal Master" in public functions. God's people are His Lords-in-waiting, and are expected to be present, unless lawfully detained, when He holds His levees. We presume King George V. would be much surprised, and not a little angered, by the absence of any Lord-in-waiting at a function where he should be present. I would scarcely like to be that Lord. Happily for us King Jesus is more patient than any earthly monarch. But should that be a reason for us to slight His house? It were well for us to regard more than it is to be feared we commonly do the fact that He has promised to be with us whenever we are gathered together in His Name, and that He looks to see us there, and cannot be indifferent as to our attendance. Let us regard going up to His house as going to a levee of King Jesus. And, as we would all be careful not to offend an earthly monarch, so, and much more so, let us be careful not to offend our glorious and gracious Lord.

We wait on Him, too, with respect to the service He would have us perform. There should be no idlers in the Church of God; busy bees, and not busy bodies; worker bees, and not drones, are required. But the Church is a body with many members diverse in the offices they are intended to perform. To first find our place, and then fill it to the best of our ability, should be our aim. But for this we must wait upon the Lord, and be prepared to take whatever position He may assign us. Round pegs in square holes have often been seen, but they are neither comfortable nor useful in such positions. By waiting upon Him we shall avoid such mistakes. He will in His own time and way indicate the place He has designed for us. Often this will be done by providential leadings

We must also wait upon the Lord for a *blessing upon our endeavours*. He only is the Source of blessing. Paul planted, and Apollos watered, but it was God who gave the increase. So it ever is. More perhaps is wrought by prayer than preaching—in fact, praying and preaching are the complement to each other. Pray and preach or teach, and preach or teach and pray.* Wait upon the Lord to prepare for labour, and wait upon Him when the labour is ended.

WAITING UPON GOD IS CONNECTED WITH SWEET ASSURANCES.

"Wait on the Lord," said David, a man of some experience; "be of good courage, and He shall strengthen thine heart." And Isaiah says, "They that wait upon the Lord shall renew their

* Most of the members of the class are engaged in teaching in the Sunday-school, and some are itinerant preachers.

strength; they shall mount up with wings as eagles; they shall run, and not be weary; and walk, and not faint." This exercise rightly engaged in is never in vain. But let us remember that we must wait *only* upon the Lord, and our expectation must be from Him ALONE. Otherwise we fail to honour Him, and lose our labour. This is a point we need closely to watch ourselves in, as we are naturally prone to lean on an arm of flesh. Let us also be careful to *wait for the Lord*. "They shall not be ashamed that wait for Me" is His own Word, and, "Blessed are all they that wait for Him." Waiting thus may be defined as faith and patience lengthened out, and the lengthening out process is a trying process. Saul could not wait for Samuel, but intruded on the priest's office, and thereby did foolishly, and lost his kingdom (1 Sam. xiii. 8—14). Jehoram said, "Why should I wait for the Lord any longer?" just when the deliverance was at the very door (2 Kings vi. 33). Let us be warned by these ill examples, and wait constantly upon God and patiently for Him. We have been privileged in this class to see that it is not a vain thing to wait upon God. Let our past experience hearten us in this work, and we shall have further cause to praise Him, for—

"Who waits for Thy salvation, Lord,
Shall Thy salvation see."

THE HEART'S DESIRE.

"We would see Jesus."—John xii. 21.

BY PASTOR JOHN T. PETERS, GUILDFORD.

THE statement is often made that the Christian life is one of desire, but in so doing there is no intention of implying weakness, for desires are great things. Very much of our present religion is in desire—desires that are living, real, active.

Desire has always been an *indicator of character*, and the warmth and intensity of the desire evidence the state of the life.

In John xii. 20, 21, we read of certain Greeks who came to Philip, and desired him, saying, "Sir, we would see Jesus"—words which have voiced the desire of very many since that day.

This is the desire of the contrite sinner, and of the heart returning from his own way, seeking Him of whom it is written, "He shall save His people from their sins." It is the desire of heaven-born and heaven-bound pilgrims in all the chequered, changing scenes of the pilgrimage to the celestial city. Such a desire is a *good one*.

There are wishes, hopes, desires which are the opposite. Human nature is depraved, and it is manifested by evil ambitions and sinful tendencies. Of ourselves we have no power to desire spiritual good. The poet expresses this truth when he sings:—

"I cannot frame a good desire
If all the world to me were given;
I cannot to a wish aspire
If one good wish would purchase heaven."

The cry of the natural heart is, "Depart from us, we desire not the knowledge of Thy ways." The language of the worldling is, "Who will show us any good?" Such seek for satisfaction in pleasure, wealth, or fame, but ever seek in vain. The quickened sinner wants none of these things. His one great, all-absorbing desire is to "see Jesus."

THIS DESIRE IS THE EVIDENCE AND OUTCOME OF A GOOD WORK.

The Holy Spirit makes the soul sensible of its true condition; opens the eyes to see beauty and loveliness in Jesus; implants that *new* life which ever seeks His face; gives the love which cannot be satisfied apart from its Object. And since it is His work alone it has a *good result*. "He will fulfil the desire of them that fear Him, He also will hear their cry and will save them."

The desire to see Jesus is good, because *the Object desired is good*. What better sight can a sin-sick sinner have than a view of Christ by precious faith? This will bring joy. "Then were the disciples glad when they saw the Lord." To all who possess this living desire the promise is given: "Thine eyes shall see the King in His beauty."

It is a *personal desire*. "*We would see Jesus.*" It is not enough that others have been thus favoured, and have gazed upon His lovely face. Job writes: "Whom *I* shall see for myself, and not another." The desire to see Jesus is accompanied by the desire to *hear His voice*. Like the Church in the Song we say, "The companions hearken to Thy voice; cause *me* to hear it." To see His face implies His favour, His smile. It means fellowship and communion.

The request to "see Jesus" comes from those who have heard some report of His love, and grace, and power. Ignorance has been removed; interest has been awakened; desire has been quickened. The sinner has heard there is a Saviour suited to his lost condition. The miserable have heard there is a fulness of mercy in Him—pardon, peace, joy, blessing. All they need is richly stored in Him, hence the cry, "*We would see Jesus.*"

THE DESIRE EXPRESSED IN THESE WORDS BREATHE THE SPIRIT OF TRUE WORSHIP.

It is not enough for living souls to go the round of duty. To come into His house is not sufficient; they must come into His presence. To hear His Word preached does not satisfy unless His voice is heard speaking to the heart. The need is felt for pardon to be sealed home. Fresh supplies of grace are needed; and, since these can only come direct from Him, the soul must come into communication with Him. Like the woman in the Gospel pressing through all that opposes, the soul cries, "If I may but touch the hem of His garment, I shall be made whole"; or, with the royal Psalmist, "Say unto *my* soul, I am thy salvation."

This desire is an *intense* one. All the wishes of the soul, all the yearnings of the heart, find outlet and expression in this one cry—"We would see Jesus." Every effort is directed toward this. "One thing have I desired of the Lord, *that will I seek after.*"

Such a desire is a certain evidence of an interest in the *ancient favour and everlasting love of God.*

This is the best way to read election, dear reader. It is not for us to ascend into the heavens, and scan the folded leaves of the Lamb's Book of Life; but is this our experience—Do we desire Him? Would we see Jesus?

It also manifests *love and loyalty to Him.* We do not seek for those for whom we have no regard, no affection, and the soul will never cry, "We would see Jesus," unless some measure of His preciousness has been realised.

SUCH A CRY REVEALS HIM AS THE CENTRE OF ATTRACTION.

The altogether lovely One. The magnet of Jehovah's love has been put down to the steel of His indwelling grace, and *like attracts like*; thus is the Scripture fulfilled, "Unto Him shall the gathering of the people be."

The renewed heart can accept nothing else as a substitute for a sight of Jesus. Only "in His favour is life." The light of His countenance is the only sunshine the soul can rejoice in. If you could pour the whole wealth of the Indies at his feet, he would say, "Take it away; I want Him." "Oh, that I knew where I might find Him!"

There are various ways in which the seeking soul may see Jesus. He reveals Himself in His Word; in the means of grace; at His mercy-seat; in the path of obedience; at His table, where He shows His hands and His feet. The complete fulfilment of this desire will be *heaven*, with all that sweet word means. It is true that the greater part of the glory and blessedness of that holy and happy place has been revealed to us by *negatives*, but the positive is "*And they shall see His face.*" Not they shall see the saints—"loved ones not lost but gone before"—though doubtless that will be untold felicity; not the pearly gates, the walls of jasper, the crowns of gold; but *His face.* This indeed is heaven. This is satisfaction.

"Doubtless there is a meaning, a measureless wealth of bliss,

In the fathomless 'revelations' of Jehovah's paradise;

But if when I wake in the dawning a well-pleased Christ I see,

The palm, and the harp, and the crystal, will have no charms for me.

This, oh this, be my heaven

There, or here in the mist,

To gaze on the light of the glory of God

In the face of Jesus Christ.

Forever there to see Him shine,

Forever more 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."

GOD IN CHRIST.—Apart from full and free forgiveness, God is a terror to a sinner. But apprehended by precious faith as God in Christ, reconciling us to Himself, not imputing our trespasses unto us, with Thomas we cry, "My Lord and my God."—*E. Mitchell.*

IT IS BEST FOR YOU.

BY PASTOR H. D. TOOKE.

"Nevertheless, I tell you the truth; It is expedient for you that I go away."—John xvi. 7.

THE Lord always has an antidote for our sorrows—a cordial for our woes. He could not, and He cannot, pass by His people's troubles. It was so in the case of these disciples in the prospect of their Master's impending departure: "Sorrow had paralysed them, and He would rouse their energies." This was undoubtedly the great aim Christ had before Him in this last address to His disciples, so beautiful and sublime in its language, and yet breathing a spirit of tender sympathy and loving solicitude for their comfort. In this verse are truths calculated to solace the sorrowing hearts and to inspire with courage and hope those who were on the borders of despair; but its message must not be limited in its application to the disciples of old, for its lessons are ours and may be appropriated by all the Lord's people in their times of need.

The outstanding lesson is that *all the Lord's dealings with His people (even what appears to be the greatest of calamities) are right and best for them.*

Christ was about to leave His disciples, and while He had gently broken the news to them, it had fallen upon their hearts as an unspeakable calamity. Viewed from the standpoint of human reasoning, you wonder not that "sorrow had filled their hearts." One can imagine their feelings and thoughts. It would seem as if midnight had suddenly fallen upon their souls in all the blackness of despair. In the prospect of the future without their Lord's presence, we can readily believe they would feel it were better to die.

There are times in the lives of many of God's children when apparent calamities befall them, and they are ready to believe that nothing worse could possibly happen, and in the dread of the possible consequences are ready to cry, "Anything but this, Lord!" But what has the Lord to say? "It is expedient for you." Believe it of every trying experience through which He may lead you; however dark and threatening the prospect, He is still saying, "It is expedient for you."

HOW CAREFULLY HE CHOOSES HIS WORDS!

and how full of suggestion is His language! The word "expedient" means "tending to promote the object proposed"; "fit and suitable for the purpose"; "proper under the circumstances." Ponder each of these definitions and see what a wealth of suggestion lies beneath this word of the Master. *It implies consideration on His part.* The language He here uses is the conclusion at which He arrives after a consideration of the case. The Lord never permits a trial to enter into your experience, O child of His, without consideration. Equally does it *imply foresight upon His part.* He sees the issues, He ponders the effects, He plans the results, and in

the light of the blessed "afterwards" sends this word of gracious cheer—"It is expedient for you"; "It is best for you." Both wisdom and goodness are in all His leadings, and, believe it, He never leads where it is not "expedient for you."

Note the words again—"It is expedient for *you*." He does not say, It is expedient for *Me*, but for *you*.

THE LORD ALWAYS HAS AN EYE ON THE VALUE OF OUR EXPERIENCES, and well has it been said, "Our Lord is always for that which is most expedient."

Remember it is our Lord who thus speaks. To us it may not appear so at the time; but however dark the outlook—however great the present sorrow—the Master still says, "Nevertheless . . . it is expedient for you." The fact that *He* says so should be a sufficient guarantee; but, knowing our fears, He confirms His word by saying, "I tell you the truth." Tried and fearful believer, hear your Lord's gracious words to you in the midst of your calamities and trials: "It is expedient for you." Christ has not only confirmed His word by an assertion of its truth, but by declaring that the apparent calamity is expedient, or best, for His people, because by the blessing of God *it will eventually yield the highest good*. How graciously condescending is our Lord in thus entering into an explanation—in thus giving a reason for His assertion! It shows how much He wanted His disciples to believe Him, and how much He desired that they should see as He saw.

THE PRESENT TRIAL IS NECESSARY FOR THE FUTURE GOOD.

"If I go not away, the Comforter will not come." "The peaceable fruits" must be preceded by the chastisement, which is "not pleasant, but grievous." It is often so in our lives; the trials are necessary for our highest good; the apparent calamity is an essential preparation for the richest blessing.

"The bud may have a bitter taste,
But sweet will be the flower."

Good is bound to issue therefrom.

The Lord also teaches that *the greater good is to come*. The disciples apparently conceived that nothing could be better than for Christ to continue with them; but He says the greater blessing is to come, and hence "It is expedient for you that I go away." The question may arise as to how the coming of the Holy Spirit could be a better blessing than Christ's corporeal presence, but a few moments' consideration will show that the answer is not far to seek.

The "going away" of Christ was to suffering and death, and thus it was expedient that He should go away, for that death was essential to their eternal salvation. The coming of the Comforter was the greater blessing, because by Him the disciples were taught the purpose and value of the death of their Lord. The apparent calamity was then realised to be the greatest of blessings. How the full meaning of the Cross was realised by them after Pentecost is demonstrated clearly in their subsequent ministry. They then knew Christ as never before. Is it not so with us?

SOME LESSONS ARE ONLY LEARNT IN AFFLICTION,

and it is often true that the trial and calamity prove but stepping-stones to a fuller knowledge of, and a stronger faith in, our Lord. So in many experiences the good outweighs the ill, the comfort more than compensates for the sorrow, the fruit makes the pruning worth while, the gain proves greater than the loss, the lessons learned exceed the painful process by which they were taught, and we ourselves prove the Master's words, "It is expedient for you," and with the Psalmist we are led to say, "It is good for me that I was afflicted."

Will it not be more so in the light of heaven, when with pure hearts and far-seeing eyes we know as we are known? Then shall we prove beyond a doubt that "our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Then shall we say with hearts overflowing with joy and thankfulness, "It was expedient for us."

"THE man is yet unborn who duly weighs an hour." In early life we spend our years like thoughtless spendthrifts. In old age we regret that we have lost so much wealth of time.—*Thomas Henson* (the late).

REVIEWS, LITERARY NOTES, ETC.

The Testimony of Jesus. Compiled by A Berean. London: John Ouseley, Limited, Fleet Lane, Farringdon Street, E.C. Price one shilling.

A COMPILATION worth compiling, and the end in view is worthy of a Berean, which, as the opening page declares, is "That ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John xx. 31).

We welcome every effort to defend the Deity of our beloved Lord. This a Berean has laboured to do, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Beyond the preface, and an explanatory note on the contents, the book contains *the Word only*.

As we enter this studio of precious truth the testimony of Jesus meets us with these words inscribed on the portal: "If we receive the witness of men, the witness of God is greater" (1 John v. 9). and when we enter we find for study the testimony of God the Father, God the Son, and God the Holy Ghost. The witness of our Lord concerning Himself is by His words, knowledge, works, sinfulness, and forgiving of sin.

The witness of the Holy Ghost is gathered from Old and New Testament,

and each inspired writer speaks to us only in HIS words. After this comes the testimony of angels, devils, men, and all creatures, and each of these combine to tell our Saviour is divine. In quantities, at special rate, the work can be had without leather binding.

Surely I Come Quickly. Four lectures on the Lord's second coming. New and revised edition, with chart, by George Hucklesby. Price one shilling. London: Alfred Holness, 13 and 14, Paternoster Row, E.C. Glasgow: Pickering and Inglis, 11, Bothwell Circus.

FROM the publisher's prefatory note we learn that this little volume is a reprint of a work published some years ago, but long out of print.

Notwithstanding the conflict and controversy on works of this kind, often a "weariness of the flesh" in perusal, there is so much of sound spiritual truth in the plain speech of these lectures that refreshes the soul, that, differ as we may in the interpretations of some parts of prophecy, we read much here with a prayerful spirit for God's blessing. The chart is among the clearest of such illustrations, and the key to it explains any obscurity.

The subject is dealt with in the following order: The Hope of the Believer

—The Hope of the Church—The Hope of Israel—The Hope of Creation. We cannot say of this, as of some works on this subject, the book is a bundle of fuel to fan the flames of a profitless controversy, but rather here are thoughts for the thoughtful and gleanings worth gathering.

The Complex Person of the Lord Jesus Christ, His meritorious and suffering life, His sacrificial death, His victorious resurrection, His triumphant ascension, His intercession, and His second coming. By Andrew Bools, Minister of the Gospel. London: R. Banks and Son, Racquet Court, Fleet Street, E.O.

A LARGE porch to a little house. Nevertheless, said the late Charles Hill, "little fish are good if sweet."

Enter the domain, partake of Andrew's bountiful spread, and, if a little disappointed at first by the size of the entrance, you will find no fault with the feast or the furniture in this palace of truth, provided the dishing-up is to your taste, which is in the form of three hundred four-line verses. The veteran author, who is now in his 76th year, the introduction informs us, assuredly seeks the glory of our beloved Lord and the good of souls, therefore we lay down the brochure with a hearty "God bless the author." The rhyming of the verses cannot mar the truth set forth.

Shadows of Heavenly Things. Being teachings from the tabernacle and papers on other Scripture subjects; also incidents from real life. Published by request. By R. B. Cave. Cloth, price 1s. net, post free 1s. 2d. London: Alfred Holness, 13 and 14, Paternoster Row, Glasgow: Pickering and Inglis, 11, Bothwell Circus. REVIEW next month.

Monthly Record of the Protestant Evangelical Mission. Price one penny. Free to all subscribers of 2s. 6d. per year and upwards. 5, Racquet Court, Fleet Street.

HAPPILY for the readers of this excellent little defender of Protestant principles the editorship has undergone no change with the announcement this month that the editor is now a reverend. The present number is fully up to the excellency of the past, and among other things contains a forcible rebuke to Mr. Birrell from the pen of that gifted poetess Mrs. Chaplin. Circulate it widely. The Society is worthy your help.

Life and Light. By R. E. Sears. The number for August deserves a wide distribution. "Prayer and its Answer," by J. C. Philpot, with the precious testimony by the editor on "Sin Covered," and "the only place of rest" pointed out by Joseph Irons, makes this issue most suitable to go from house to house spreading the Gospel message.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"BETHESDA," IPSWICH.

FOUNDATION STONES OF NEW CHAPEL LAID.

THE old chapel is no more, but the site on which it stood is the busy scene of building operations, and one is beginning to form some little idea from what one sees as to what the chapel will be in appearance and size. The now demolished building was occupied by the "Bethesda" Church just over eighty years, although parts of the building had stood for at least between two or three centuries. During those eighty years the blessing and power of God has been very manifest, making it necessary for the friends to frequently enlarge their borders.

Pastor James Nunn, with his flock, who were then worshipping in Longlane, Ipswich, purchased the chapel in 1831, and the year afterwards they entered it for worship. Mr. Nunn, who sustained the pastorate for only six years, was succeeded by the eminently godly and worthy preacher, Pastor

Thomas Pook. His life and ministry among the people were greatly used by God, and he won for himself great respect and esteem in the town. Mr. Pook was a lover, and very intelligent exponent of, the doctrines of divine grace. After thirty-two years' pastorate he resigned his position, and was succeeded by the late pastor, William Kern, of Guildford.

Mr. Kern was well-known among the Strict Baptist Churches, and his services much sought after for anniversary occasions. For twenty-five years he nobly sustained his position at "Bethesda," and was greatly used of God for the ingathering of precious souls. He entered his eternal rest on February 6th, 1903.

In the latter part of 1903 Pastor H. Tydeman Chilvers, of London, accepted the invitation to the pastorate, and has been graciously helped to sustain the same for nearly nine years.

Through increasing blessing upon the work, the congregations and school have

needed far more accommodation, and this, with the dilapidated condition of the chapel, led pastor and people to consider some improvement. After prayerfully waiting upon God, Mr. F. G. Faunob, architect, of Ilford, was engaged to prepare plans for a new schoolroom. The people prayed, and also gave of their substance, besides collecting from others, and in 1906 a schoolroom, suitable to accommodate over 300 children, was built at a cost of nearly £1,000, which was duly opened free from debt.

The increasingly unsafe and dilapidated condition of the chapel, and the largeness of congregations, made the Church further enquire what could be done; but two or three years passed before any definite mode of procedure was arrived at. The tremendous cost of new buildings, and the fact that the congregation was made up mainly of working people, caused them to fear. At last, by an inspiration from God, and several little events in their work, the pastor suggested that a real and sound course should be adopted at once. It was agreed that no collecting-cards should be issued, or any system of begging from people adopted; sales of work and bazaars were not to be considered; but a plan for a series of fortnightly prayer-meetings for this one definite purpose, also days for prayer and giving. These meetings and their object, together with the Church's needs, were to be made known to the people of God everywhere.

It is impossible to record here in this short space the many interesting evidences of God's faithfulness as the Hearer and Answerer of prayer. The money came by varied channels, and the amount of the whole announced at each prayer-meeting without any names, until nearly £1,100 had been received.

It was just at this time, after nine months of prayer, that God wondrously appeared by sending us a cheque for £4,000 from a gentleman living hundreds of miles from Ipswich, whose mother, Mrs. Susannah Page, had recently died after being a member with the Church sixty-seven years, and it was in this way her son desired to perpetuate her memory. The donor came afterwards and surveyed the premises, bought some of the surrounding property, advised the enlargement and improvement of the plans, and handed the property over to the Church, so that now the cost has arrived at the amount of quite £14,000. "This is the Lord's doing, and it is marvellous in our eyes."

It was on July 3rd the memorial stones were laid. It was a beautiful summer afternoon, and hundreds of people gathered on the site. Mr. William Ling, Secretary of the Suffolk and Norfolk Association, presided, and at the commencement spoke a few suitable

words, giving thanks to God, who had brought that people to that day. "Glorious things of thee are spoken" was heartily sung, and Scripture was read. Then Pastor A. A. Dowsett, our nearest neighbour, fervently offered prayer and praise. Pastor Philip Reynolds, of "Zoar" chapel, then gave a short address, expressing his joy and thankfulness for such an occasion, also reminding them that the building would stand for denominational distinctiveness, yet the one supreme and all-absorbing purpose was the salvation of souls. Pastor E. White, of Woolwich, announced the next hymn, and the pastor gave a short statement, which consisted of praise to Almighty God for the great things He had done for them through His people, also stating that he would rather no stone should be laid that day than the building should be used for any other than the old evangelical faith, which was largely comprised in the three "R's"—Ruin by the fall, Redemption by blood, and Regeneration by the Holy Ghost. Pastor J. Bush then gave a suitable address on "Foundation Stones," which was listened to with rapt attention. As he spoke on the Bible and justification by faith, the people's hearts must have burned within them. After singing again, Pastor E. J. Gilchrist, of the Presbyterian Church, gave a short speech in which he expressed his pleasure in all the day meant for "Bethesda," and hoped the great principles for which they stood would be accompanied with the same power in the proclamation of them in the future as in the past. The first stone was laid by the pastor, which bore the following inscription:—

"THIS PLACE OF WORSHIP
was erected by

ARTHUR WILLIAM PAGE,
Justice of the Peace and Alderman of the
Gloucestershire County Council, in memory
of his beloved mother,

MRS. SUSSANNAH PAGE,
Who, after 67 years of membership with the
Bethesda Church, departed this life in the
82nd year of her age, July 4th, 1911.

This Stone was laid to the Glory of her Lord
by the Pastor, H. Tydeman Chilvers, on the
3rd of July, 1912.

'One generation shall praise Thy works to
another.'—Psa. 145, v. 4."

The second was laid by Mr. A. E. Garrard, Church secretary, on behalf of the diaconate. This bore the names of each of the deacons.

The last stone was laid by Mr. Charles Page, who, representing the family, in the course of his remarks said he considered it no small honour which had been conferred upon him to be allowed to take part in such an interesting and important ceremony. Whilst on the one hand he did not underrate that privilege, yet he stood there with somewhat mingled feelings, because he felt humbled at the sense of God's goodness

in the way in which He had appeared for that Church and people in answer to prayer in connection with that building. Speaking of his mother, he went on to say that the best thing that could happen to anyone upon being born into this world was to have behind them the godly influence and sympathy of a good mother. The influence of a good mother was the greatest force in this world for the making of character. Such blessing was granted to him and the rest of his circle. Whilst a good father could do much by his kindness and counsel, yet he could not take the place of a mother. His mother always had their highest and best interests at heart, and did all she possibly could, according to the measure of her ability, to improve them in every way. She sought to instil in their minds a love for the truth, and an interest in, and reverence for, the Lord's-day, by sending them to the Sabbath-school. Not only by her words, but by her personal example, she ever taught them to do right, and the outcome of it all was evidenced in the ceremony that was being witnessed that afternoon, for his brother thought nothing too good as an appreciation of his love to her memory. In conclusion, he expressed the hope that the building which had began under such good auspices would be satisfactorily completed without harm or accident to anyone, and his prayer was that it might be a place marked with spiritual peace, spiritual power, and spiritual prosperity, and that the central theme of their ministry there might always be Jesus Christ, and Him crucified.

It should be mentioned that to each of those who laid the stones, the architect (Mr. Faunch) kindly presented handsome silver trowels, with suitable inscription recording the interesting event.

Mrs. H. T. Chilvers (the pastor's wife) then received the thankofferings and gifts which were to be devoted to furnishing and renovating the school; they amounted to £30.

After Mr. Ephraim Chilvers, superintendent of the school, had expressed thanks to those friends who had helped, Mr. E. K. Simpson earnestly prayed, commending the whole work to God, and seeking that divine glory might result from it all.

The Doxology was joyfully sung, Pastor E. White pronounced the Benediction, and the proceedings of that historical afternoon terminated.

G. E. D.

BOW (MOUNT ZION).—On July 23rd was held the 34th anniversary of the laying of the foundation-stones. A public meeting was held, at which Mr. H. Franks presided. After reading Psa. xci., Mr. Brown, of Bow, engaged in prayer. The Chairman made a few encouraging

remarks. He referred to the low state of Zion, but exhorted us to look upward and press forward, knowing that the Lord reigneth, and that He would gather in all those that were His own. The following ministerial brethren addressed the meeting:—Mr. G. Smith from 1 Tim. i. 15, "Christ Jesus came into the world to save sinners," speaking of this as a foundation truth and setting forth very sweetly the office and great work of Christ. Mr. F. Holden from Psa. xl. 3, "He hath put a new song in my mouth, even praise unto God." We were greatly encouraged with our brother's remarks upon the song of praise bursting forth from a soul set at liberty. Mr. J. Dent from 2 Cor. iii. 5, "Our sufficiency is of God," setting forth the many ways in which He is our sufficiency. Mr. Pardoe from Isa. xiv. 32, "The Lord hath founded Zion." That which was laid before time was, and should never be rooted up. Mr. Cornelius from 2 Cor. iii. 10, "Who delivered us from so great a death," &c. How that deliverance was wrought, and encouragement in knowing that He doth still deliver. This happy meeting was closed by singing the hymn, "Grace, 'tis a charming sound." The numbers were rather small, but we desire to thank God and take courage.—J. S.

ALDRINGHAM, SUFFOLK.

WEDNESDAY, July 17th, will long be remembered; it was the celebration of the hundredth birthday of the Church, and many friends of the Suffolk Churches gathered and joined the regular congregation in praising God for His goodness. The dilapidated old building had been brightened up with choice flowers, while over the entrance gate was a beautiful arch of heather enclosing the appropriate words, "Beautiful for situation." "Instead of thy fathers shall be thy children. 1812—1912," inscribed over the pulpit very fittingly testified to the marvellous way in which this Cause had been blessed to children's children. No fewer than three grandchildren and six great-grandchildren of the former pastor (Robert Wilson) are members of the Church; altogether five grandchildren, ten great-grandchildren, and eighteen great-great-grandchildren were present on this occasion.

Shortly after 10 a.m., Pastor J. H. Barker presided over the meeting for praise and prayer. The petition of one of these grandsons recalled the goodness of God in His dealings towards the Church all those years. At 11.30 Pastor H. T. Chilvers (Ipswich) preached an inspiring sermon from Isa. xxxiii. 21, "The glorious Lord," speaking on (1) the city of the Lord and (2) the Lord of the city.

At 1 o'clock luncheon was served in the schoolroom, when sixty sat down to

the repast, largely given by the lady friends.

Letters from ministers and old friends unable to attend were read and congratulatory speeches made by Mr. Davies (Aldeburgh), Mr. W. J. R. Paterick (Leiston), and Mr. A. E. Garrard (Bethesda, Ipswich).

At 3.15 Pastor R. E. Sears preached to a large congregation from Rev. i. 17, "I am the First"; Matt. vi. 33, "Seek ye first"; and viii. 21, 22—a long text, admirably dealt with and thoroughly appreciated by many of his old friends from far and near.

Tea followed, and in the evening the chapel was crowded. After singing "Kindred in Christ, for His dear sake," the chairman (Mr. R. L. Everitt, ex-M.P. for Woodbridge) read Psa. lxxvii., which he said was always read at the opening of Parliamentary proceedings. Mr. J. S. Oxborrow engaged in prayer, and the chairman, who is well versed in the history of the Suffolk Churches, gave an interesting address, in which he contrasted the social and spiritual conditions of the people of a hundred years ago with those prevailing to-day.

Pastor W. J. Denmees, of the mother-Church, Tunstall, congratulated the Church on its centenary and spoke some plain truths on the Christian's determined resolution.

Pastor Chilvers followed, and said he was extremely pleased that the centenary had found the Church with a pastor. He took us back to the handful of men and women who for years pleaded for a chapel in which to worship God, to the earnestness of the lady who raised £500 towards its cost, to the record of our forefathers who steadfastly adhered to it after it was erected, and, most important of all, to the intention in the mind of God to cause a chapel to be erected here for His own purposes and glory. This was the key to the secret, and Mr. Chilvers gradually unfolded it, expressing the hope that the present generation would in the same spirit raise a new sanctuary for the future generations. "One hundred years ago they built for you, so you must in like manner undertake for those that follow."

Pastor R. E. Sears gave many reminiscences of the charm that Laxfield had attached to his name. He drew some instructive lessons from the young woman who received from her father (Caleb) a piece of land as a wedding dowry; but she wanted springs as well, and they were given to her at her urgent request. We need strong faith in God.

Remarking on the out-of-the-way situation of the Suffolk chapels, Mr. H. L. Cooke, of Ipswich, was happy in his references to Aldringham as a quiet habitation or resting-place. He thought there was a reason for their existence

years ago; the people worshipping in them were well out of the way of intolerant masters and others that sought to crush Nonconformity, and when people met by themselves in quiet habitations there was perhaps a tendency to let them alone.

"Blest be the tie that binds" closed a very happy birthday. The proceeds of the day were for the Rebuilding Fund. Altogether £26 was received, bringing the total to £730, leaving £270 more to be raised. This has been a nine years' effort and the friends have done wonderfully. We praise God for His goodness and take courage. S. G. E.

IRTHLINGBORO'.—Anniversary services in connection with the Sunday-school were held on Lord's-day, July 21st, 1912. For the twenty-first year the writer was privileged to conduct these services, preaching morning and evening, and addressing the school in the afternoon. The chapel was very full at each service, that of the evening being a crowded gathering. The singing, which was thoroughly congregational throughout, reflected great credit to the children, and those who had trained them. The usual gifts of Bibles to scholars attaining the ages of 16 was made during the afternoon. The esteemed superintendent, Mr. Austen, and his band of fellow-labourers, are encouraged in the work of the Lord among the young, under the presidency of their worthy pastor, our brother Jarman, who takes a deep interest in their welfare. The services were most hearty throughout, from the early morning prayer-meeting at 7 a.m. to the closing service at night, and many testified to the goodness of God year by year to this branch of His work among them. The Lord add "many others" to those who have already told before the Church the blessing received in the Sabbath-school. The collections for the day amounted to £12.—E. MARSH.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

HALF-YEARLY MEETINGS.

THE above-named meetings were held on Tuesday, June 18th, in "Providence," Highbury Place, N.

The afternoon was devoted to praise and prayer, and the proceedings were conducted by Pastor J. Bush. The throne of grace was petitioned by six brethren.

The evening meeting was under the guidance of Pastor W. H. Rose (president), and was opened with prayer by Mr. Loosley.

Mr. Rose observed that the commandment given us by Christ to "make disciples, or Christians, of all nations" (margin) is our absolute authority for missionary enterprise, and our

sufficient resource. The Gospel is designed for, needed by, and adapted to, all nations. Our desire ought to be in full accord with the Lord's design; the message of grace provides "help" for the moral impotence, and "health" for the moral sickness of the nations; the same malady exists in every human heart, and the Saviour is "the Son of Man"; hence, Pascal says: "It is the property of Jesus Christ to be universal." "Tell me again the story of the Man who loved me and died for me," pleaded one of North Africa's despised widows. Not to tell that story in heathendom argues indifference, ingratitude, and insularity. Indifference stands in painful contrast to the Shepherd yearning for the "other sheep"; ingratitude is shamed by the lepers of Samaria, who would not keep the "good tidings" to themselves; and isle-like insularity is opposed to "all the world." Let the motto of the early Moravian Missions, "To win for the slain Lamb the reward of His sufferings," be our motto evermore. The Church is a temple "fitly framed" together of grace-chosen men of every clime and tongue.

Pastor J. Bush dwelt upon the cheering and assuring "wills" and "shalls" of prophetic Scripture. We go forth with the full certainty of results, glorying to God and gladdening to ourselves. Mr. Bush recited the details of a very interesting incident which occurred during his recent visit to Australasia. An English missionary labouring in the Fiji Islands was thrown in the way of Mr. Bush when his vessel touched at those islands. The missionary was greatly needing a printing machine wherewith to serve the dark islanders. That want was happily supplied through the instrumentality of the speaker—a gentleman in Australia, hearing the story from his lips, warmed sympathetically towards the earnest missionary.

Pastor S. Gray echoed the words of the inspired philosopher: "That which hath been is now; and that which is to be hath already been." In the Book of Ecclesiastes we have the findings of a sound mind concerning life and its chief good. Solomon neither whined as a misanthrope nor wailed as a pessimist. "That which hath been is now" is a summary of the present; "That which is to be hath already been" is a summary of the future. In to-day walks yesterday; in to-day walks to-morrow. Solomon's summary of the present reminds us of the twofold fact that missionary service holds on its way, and missionary success. Service is being rendered by the workers of the S.I.S.B.M.S. to hundreds of villages; and thousands are reached; the young are trained in the fear of the Lord, and their seniors led on in the good knowledge of our God; in a Christ-like

manner the sick are being cared for, and considerably above 100 lepers are housed and helped. During the last six months there has been success without and within the borders of the Society; there have been many conversions, with forty baptisms; and some twenty-five to thirty are also about to be immersed. "Our Indian brethren are doing their very best to bring up their subscriptions to more than last year" writes Mr. F. Cook, who also writes: "There is much to encourage us in the work just now." And, as to the future, the God of the past will be the God of the future, and the work of to-day will be the work of to-morrow. The attitude of God will be the same—as gracious as His ancient design showed Him to be (Acts xvii. 26), as gracious as our Lord's great commission shows Him to be. Christ will have "Every creature" hear the good news. "Every creature" is every man, the offspring of fallen Adam, the object of God's goodwill" (Dr. Gill). Our Lord has saved upwards of 600 souls since 1897 by this agency, and His saving acts will be the same in the days ahead. "Himself took our infirmities and carried our sicknesses," and is still the great Sickness-bearer as well as Sin-bearer. The good Samaritan is yet alive, as His healing kindnesses reported in the Acts show us. A praying brother used ever to address the Lord, "O Thou compassionate Christ"—and such is He. The work of the Lord's servants will honour Him in days to come—both their devotion and their testimony. Our Lord, the Lamb, will be honoured, who loves us "from heaven to the cross and back again"; and honour will be secured for Him, in spite of the grim caste and custom of Hindu idolaters. 'Twere well for us all to resemble Brainerd, of missionary fame, whose diary contains this entry: "God enabled me so to agonise in prayer that I was quite wet with sweat, though in the shade and cool wind."

Mr. G. W. Clark was expected at the meeting as a speaker, but a sudden and serious illness in the circle of kinship hindered him. Mr. R. C. Strickson was unable to be present, but wished the meeting might be a good one; and good it truly was, though not of large proportions. S. GRAY.

HORHAM. — Obscured among the trees, and situated far enough from the highway to be free from motor dust and petrol fumes, stands that "palace built for God" on the outskirts of the village of Horham, Suffolk. Here for many years the everlasting Gospel of the grace of God has been proclaimed, and here one still meets with those whose souls have been blessed under the teaching of faithful servants of Christ whose memory is "blessed." To-day our young brother C. J. Welsford, full

of life and energy, growing in the service of his Lord, and beloved by those who have called him to labour among them, is spending his energies for the good of his flock and the surrounding district. The Church at Horham cares for the children, and for many years the Sunday-school anniversary has been among the high days of their service. This year was no exception. Lord's-day, July 14th, was set apart for this, and both morning and evening large congregations assembled, while in the afternoon the spacious building (seating 800) was packed and seats placed in the aisles. The writer preached with much freedom on each occasion, and some testimonies since have added to his joy in the delivery of the Word. On the following Wednesday by 2 o'clock the building was well filled. Deeply interesting and instructive recitations were given by the scholars, followed with a brief address by the writer. Special hymns and anthems were sung, which reflected great credit to those who had instructed in the same. Upwards of 500 scholars and friends sat down to tea in the chapel and vestries, after which there was a large gathering in the chapel for the evening service, when once more we were favoured to proclaim the Word of Life and seek the encouragement of those engaged in this Christian work. No collection was made on the Wednesday, but on the Lord's-day this amounted to £11 2s. 6d. It appeared like old times once more to meet these dear friends. The enduring love of kindred minds was realised as a precious bond untouched by time. After the thanks so justly accorded to all who had laboured in these services, it fell to our lot to announce the home-call of our beloved sister, the wife of the late pastor, brother Debnam. Her memory is blessed here, and the sympathy with our bereaved brother was expressed on every hand. The Lord long spare our brother Welsford and his band of willing workers.—E. MARSH.

OUR AUSTRALIAN COLUMN.

An Account of my visit to the Strict Baptist Churches in Australia.

It was my pleasure through the goodness of our covenant God to visit my son in Auckland, New Zealand, last year, and during my three months' stay with him I had the joy of meeting with a good many of the Lord's living people, although there are no Strict Baptist Churches throughout the whole of New Zealand.

The friends at the Tabernacle, Auckland, gave me a truly Christian welcome, and I felt very much at home with them, and through the kindness of the pastor (Mr. Knowles Kempton) and the deacons I had the joy of preaching

several times with much liberty of soul the glorious Gospel of free and sovereign grace, as I did in other Baptist Churches in Auckland and Christchurch.

I left Auckland on January 29th by SS. *Maheno* for Sydney, and after a most enjoyable voyage reached Sydney on Friday, February 2nd, at 6.30, when our dear brother, Pastor F. Fullard, and one of his deacons, Mr. Allen, met me as brothers in the Lord with warm hearts, taking me to a dear sister, who was willing to receive me during my stay in Sydney. I cannot speak or write fully of her kindness, but it was Christ-like, and we enjoyed much communion and fellowship in the Lord. Mrs. Lemaire, of Stanmore, is like Phœbe, for she hath been a succourer of many and of myself also.

Pastor Fullard came to see me on the Saturday morning and we had a long talk about the Churches at home and those of the colony. Our brother was for many years pastor at Geelong, and is now pastor over the Church at Castlereagh-street, where our brother, Mr. Bunyan McCure, laboured for years. The chapel will hold about 300. I was glad to have the opportunity of preaching in it before the friends left, for it has been sold to the Corporation, they requiring it for improvements, giving them the sum of £9,000, so that they are now building another house for the worship of God, and that without having to ask for any help.

I preached on the Lord's-day, morning and evening, to a fair congregation, but the Church is, like many of our Churches at home, in a low state.

On the Monday evening we had a good gathering in the house of Mrs. Lemaire, one dear girl being set at liberty through the preached Word.

On Wednesday I again preached for brother Fullard, and on the Thursday went with him to the hospital at Newington, where there are 800 women suffering from cancer and consumption. After speaking to many of them in their beds in the afternoon, I preached to a good number in the large dining-room from Psa. cxlvi. 5.

The following Lord's-day I preached for our brother, Pastor Fremlin, at the Temple. Our brother is 80 years of age, but is hale and hearty, and his people are much blessed under his ministry. We had some sweet talk together in remembering some of the way the Lord our God has led us these many years, and together could say, "Not one good thing hath failed us" of all that the Lord had promised.

Our good brother, Mr. Grice, who is deacon and Church secretary, took me home to his house after the service, and his dear mother (a godly woman) made me feel much at home; and on the Monday evening, at another of her son's house, we had a service which was made

a great blessing, for several have written to me telling of the savour and power which attended that service. To God be all the praise.

On Tuesday evening the friends of the two Causes met at Castlereagh-street Chapel to give me a farewell meeting. Pastor Fullard took the chair and spoke in most loving and appreciative terms of my visit. Brethren Allen and Grice also added their testimony in very kind words; after which I preached from Ephes. iii. 21, 22. It was a real good time, which I shall never forget, and my prayer is that God's choicest blessing may ever rest upon the dear saints at Sydney.

The following day many came to say the last farewell, as I left for Melbourne on Wednesday evening by the 8.30 express, which I reached the following day at 12.40. The three Mr. Dodgshuns and Mr. Johnston kindly met me with a warm welcome at the station. In the afternoon I took the boat to Geelong, having promised to preach there on the Friday evening. Our beloved brother, Mr. Holdsworth, and his dear wife received me in the warmest manner, and I found a real home with these dear Christian people. I could write many pages, and then the half would not be told, of all we said as we rehearsed the loving-kindness of the Lord.

I visited the Aged Pilgrims' Homes in the morning—there are two nice cottages furnished, but only one is occupied just now—and in the evening preached at "Hope" Chapel. The Cause is in a low state, but the few are still holding on. I could not help praying with the Psalmist, "Wilt Thou not rejoice us again, that Thy people may rejoice in Thee?" I should like very much to have stayed with these good people, but had to leave on Saturday morning for Melbourne. Mr. John E. Dodgshun met me at the quay and kindly took me to his home. I cannot speak too highly of the kindness and care which he and his dear wife and family extended to me, making my visit one never to be forgotten. The Lord bless them a thousandfold.

On the Lord's-day I preached at "Ebenezer," Collingwood, morning and evening, and gave an address to the Sunday-school in the afternoon. The chapel is well situated, but the attendance is usually poor; they have no settled pastor. Our brother Johnston ministers to them.

On Monday evening I preached to a full house at "Providence" Chapel, Auburn. This is a very comfortable, well-built chapel, and in one of the best suburbs of Melbourne, and reminded me of the chapel at Eltham, where our brother S. Banks is pastor. I am sorry that the Cause of God here is in a very low state.

On the next day (Tuesday) in the

evening we had a large gathering at "Ebenezer," when the Lord helped me to preach the Gospel to a very appreciative congregation. This was my last service in Australia, but I have had abundant proof that there was a need for my going and my Father's hand was in it all.

I could have wished that my time had been much longer in Sydney and Melbourne, for I felt that what is needed, more especially in Melbourne, is a God-sent servant who could overlook the whole of our Churches and preach and visit them once a week, for with the Lord's blessing and the Holy Spirit's power there is a large field for a real godly, hard-working, earnest servant of the Lord—one who loves the Gospel of free grace and is not afraid to declare the whole counsel of God.

Brethren, pray for the Churches in Australia, and may God bless them, is my earnest desire.

Yours in loving service,

JOHN BUSH.

BETHERSDEN.

MOTHERS' MEETING.

To close the present session, and to bid farewell to the president (Mrs. Marsh), a special gathering of this Society was held on Wednesday, July 24th. A free tea was given to the members of the Society, and other friends joined with them. A public meeting followed, and was well attended. After singing "Our God, our Help in ages past," the president read Isa. cxxi., and the pastor engaged in prayer. The president spoke of the formation and organization of the Society in the village on November 21st, 1907, and how it had grown, with God's blessing and support of willing helpers, and having introduced the new president (Mrs. Hawckett), with the secretary and treasurer, expressed the hope that God would still abide with them, and keep them together when they re-opened for the autumn session, concluding with a few words on Matt. vi. 33. The meeting then being open to any of the mothers who wished to speak a few words, testimony was borne to the hearty welcome they received, both from the pastor and Mrs. Marsh, and the blessings realised in meeting each week; also the pastor's first address, which had never been forgotten. The president said there was a great gap in this meeting, as two of the deacons were unable to attend through affliction—Messrs. T. H. Pearson and C. S. Nickolls—but hoped the Lord would soon restore them again. Mr. G. Jarvis spoke from Isa. xxv. 4, "Christ a Refuge from the storm," who still says, "Call upon Me in the day of trouble; I will deliver thee." The writer, after speaking of the formation of the Society.

which he well remembered, spoke from two portions of Scripture that had linked themselves together: Acts xviii. 21, "But bade them farewell, saying . . . but I will return again unto you if God will," and Mark vii. 37, "He hath done all things well." The pastor then spoke from the Psalm that was read at the opening, dwelling on the last verse, "The Lord shall preserve," &c. Speaking of the Lord's preserving care from this time forth even for evermore, he told of the joy he had felt in coming to the meetings week by week to speak a few words to them, and prayed that God would bless each of those just called to office. Mrs. Marsh presented each of the mothers with a New Testament as a farewell gift. Miss L. Marsh (resigning secretary) gave each one an illuminated text card, desiring that God would make it a blessing to each of them. Miss Adams (the newly-appointed treasurer) spoke on behalf of the committee and the mothers, stating that she had a very pleasant duty to perform on their behalf in presenting Mrs. Marsh with a very handsome travelling-bag. In presenting it, Miss Adams said it was from the committee and the mothers as a token of esteem and in appreciation of her devoted and faithful service amongst them, and expressed the hope that continued blessing would rest both on the departing pastor and president in their new sphere of labour. In acknowledging the gift, Mrs. Marsh said words would fail to express the gratitude she felt: it had come as a great surprise to them; she could only pray that God would bless and reward them. The pastor then spoke on her behalf, and in acknowledging the gift said it was a delight to accept such an expression of their love. Miss L. Marsh, after thanking all for the gift, spoke from Job i. 21, "The Lord gave," &c., saying as it was the Lord who gave, and was now taking away, let each fill in the latter part, "Blessed be the name of the Lord"; for as God promised Joshua, "As I was with Moses, so will I be with thee," so is God's promise to us the same. After singing the closing hymn, the pastor closed with the Benediction a meeting never to be forgotten for the presence of the Lord. But before parting the well-known hymn was sung, "God be with you till we meet again."

— A. JARVIS.

CHELMSFORD.

SUNDAY-SCHOOL anniversary services were held on Lord's-day, June 16th. Sermons were preached (morning and evening) by Mr. A. G. Blackman, who also addressed the scholars and young people in the afternoon from the words, "Thy word have I hid in mine heart, that I might not sin against Thee" (Psa. cxix. 11). Each service seemed to be full of Christ and the Word of God.

On the following Wednesday evening a public meeting was held, presided over by our pastor (Mr. J. Morling), who, after reading Psa. cxxv., called upon Mr. Whitehorn, of Courlandgrove, for prayer.

The Annual Report was read, showing a satisfactory condition in most departments, although a slight decrease in numbers. The cash account showed a balance in hand of 16s. The adoption of this report and cash account was moved by Mr. H. Chilvers and seconded by Mr. Bruoe (two deacons), by whom addresses were given. Referring to that part of the report which mentioned the two treats given to the scholars during the year, Mr. Chilvers expressed the hope that treats and rewards were not the chief motives to attendance at Sunday-school.

Mr. Bruoe spoke of children's prayers and encouraged the teachers to labour on in the strength which God supplies.

These exhortations were followed by one from the pastor to the scholars to attend the house of prayer, and invited elder scholars who might be leaving school to join the Sunday afternoon Bible-class.

Rewards were distributed to nearly every scholar, among them being several Bibles and other good books. Special hymns were sung. Collections totalled £6 3s. 6d.

On Wednesday, July 10th, the second anniversary of the pastorate of Josiah Morling was held. Pastor R. Mutimer (Brentford) preached in the afternoon from Mark xvi. 15, 16—a chapter of moving pictures. The first was that of Christ appearing to Mary after His resurrection and the commission given her to declare an empty tomb and risen Christ. The second was the appearance to "two of them as they journeyed to Emmaus," proving to them beyond a doubt that He was risen. The third was His appearance to the eleven as they sat at meat and commission to preach universally that same Gospel and fruits that shall follow. The fourth picture was that of the ascension, and the fifth that of the apostles sent forth to preach not only a risen Christ, but an ascended Lord. The Lord worked with them, confirming the words with signs following. The preacher remarked:—This is the same message that is proclaimed now. It is God's message—the Gospel. He is unchangeable in His laws and declarations. His revealed teaching is, Man is a sinner, and immortal apart from grace. Grace does not immortalize the soul. The Gospel reports divine movements, thoughts, purposes, &c., reveals a hiding-place, and makes known a Mediator. The preaching of that Gospel is as powerful as ever and answers man's enquiry—"What must I do to be saved?" The Gospel introduced

mediation—the law did not. The Gospel contains election and particular redemption, and these truths are sealed home by the Holy Spirit, enabling us to discern imputed and imparted righteousness and see the Person of Jesus Christ. The Gospel's fruitful results are belief, baptism and salvation. This Gospel is still to be preached, because a risen and ascended Christ authorizes it.

Between sixty and seventy partook of tea in the schoolroom.

The evening meeting was presided over by Mr. J. B. Collin, who read 1 Peter 1. Our senior deacon, Mr. Pizze, sought the Lord's blessing.

The Chairman spoke of "a lively hope," so greatly in evidence after being born again, as one of the results of the resurrection of Christ.

Mr. Chilvers (Church secretary) spoke of our pastor's strong adherence to and faithful preaching of the doctrines of grace.

Mr. A. G. Blackman was the next speaker, and based his remarks on Mark x. 49, "He calleth Thee."

Mr. Muntimer followed with a spiritual address from Isa. xlii. 16.

Our pastor thanked all helpers and said:—"Above all, we join with Paul and say, 'Thanks be unto God for His unspeakable gift.'" He also joined with him in saying, "I, brethren, when I came to you, came not with excellency of speech," &c.

"All hail the power of Jesu's name" was heartily sung, and the Benediction ended another happy season in the Lord's house. The collection, amounting to £9 13s., was for the pastor.

F. J. H.

YATELEY (CRICKET HILL).—Anniversary services were held on Monday, August 5th. Pastor J. Jarvis, of Devonshire-read, Greenwich, delivered two lucid and powerful expositions, in the afternoon from Zech. xiii. 1, evening, Phil. iii. 10, proving himself "a workman . . . rightly dividing the word of truth," a testimony that refreshed many. There was a good attendance of the members, as well as sympathising visitors from surrounding Churches, many of whom must have echoed the Psalmist's prayer, "O Lord, I beseech Thee, send now prosperity." Such, at least, does

THE WRITER.

Aged Pilgrims' Corner.

THE committee and lady visitors heartily thank all the friends who have in any way assisted in the recent Sales of Work on behalf of the Society. Each Sale was a success, the attendance was large, and many opportunities were provided of advancing the interests of the Institution.

Arrangements are now being made for lectures, with limelight views, and for meetings during the autumn and winter. Any friends who can help in this matter are asked to communicate to the office, 19, Ludgate Hill. Literature for distribution amongst non-subscribers will be gladly supplied, post free.

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The annual reunion meeting of the inmates of our London Homes has recently taken place at the Hornsey Rise Asylum. The day was fine and the old folk enjoyed quiet walks and talks in the garden, which this year is unusually full of roses. Lunch and tea were provided by friends, and a brief meeting in the chapel closed the day's proceedings.

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All the Homes are open for the inspection of visitors, and friends will be heartily welcomed. Our aged ones are gladdened by the sight of a kindly countenance and by Christian sympathy and counsel. An hour at one of these dwelling-places would well repay a caller.

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More than 1,600 pensioners are upon the books, and the sum of £1 16s. every hour of the year is necessary to maintain the Institution in a full state of efficiency. Nothing is more needful than to multiply our annual subscribers, and it is hoped that the approaching season will see many new contributors coming forward.

Gone Home.

MRS. EMMA DEBNAM,

the beloved wife of Pastor J. R. Debnam, was born at Steeple, in Essex, of God-fearing parents. From her youth she felt convictions of sin, and was often led to cry, "Create in me a clean heart, O God, and renew a right spirit within me." At last the Lord was pleased to set her soul at liberty by the application of John xvii. 24, "Thou hast loved them from the foundation of the world."

She joined the Calvinistic Church in the village where she dwelt; but when on leaving home to reside at Maldon, Essex, under the ministry of the late Mr. Edward Debnam at the Strict and Particular Baptist Church, she was baptized, and became a member until her union with her beloved partner, Mr. J. R. Debnam, whose first pastorate was at Bradfield-St.-George. She proved a true pastor's wife. She was much loved by the people at Horham during their long residence there, and it was a real pleasure for a minister to spend a few days in their home. Her children rose up and called her blessed; her husband trusted in her, and found her a helper in all his pastoral work. A few years more were

spent at Nunhead, and then followed their removal to Streatham.

In the early part of January, 1911, she was taken very ill; a specialist was consulted. It was found that an operation was necessary; her valued life was prolonged for eighteen months afterwards. Her sufferings and weakness were borne with much patience and resignation to her heavenly Father's will. She remarked, on retiring one night, that the words of a hymn had been very sweet:—

"And when in death they bow their head,
He's precious on a dying bed."

She was confined to her bed about three weeks. The last Sabbath she spent on earth her dear husband was not engaged, and spent the time with her. She said to her daughter, "What a happy day it had been, having father at home." She was visited by her pastor, T. L. Sapey, who read to her on the last occasion the 17th of John, not knowing it had been such a blessing to her years before.

On Sunday, July 14th, "the Lord called her to Himself." She fell on sleep in Jesus.

Her funeral took place on Thursday, 18th, conducted by Pastors E. White and T. L. Sapey. Mr. Sapey read the Scriptures and offered prayer at Hambro' Road Chapel, Streatham. Mr. White gave an address. He said he had known and highly-esteemed the departed for many years. She was a true sister in Christ; a gracious, godly woman; an honoured member of the Church of God; a mother in Israel, revered by all who knew her best. A loving mother, her example, her prayers, her affection for her children was best known only by themselves. Thank God, she had the joy of seeing each of them brought to the Lord, and she had the bright hope of meeting them in the glory land. She was a beloved, faithful wife; her bereaved husband will miss her most of all. He has the prayers and sympathy of all his friends in his great loss.

The funeral *cortege* then wended its way to Elmers End Cemetery, where Mr. Sapey deposited the precious remains in the "sure hope of a joyful resurrection to everlasting bliss."

Mr. White concluded the service at the grave. Several friends from various Churches where our brother has preached came to show their sympathy with the family and their attachment to the deceased at the funeral.

E. WHITE.

WILLIAM BARNEY.

The Church at Spa-road, Bermondsey, has sustained a great loss in the home-call of the senior deacon, William Barney, on June 3rd, in his 70th year. Our brother was seized with a stroke about eight years ago, which kept him at home, but when he was able he always filled his place at Spa-road. By

the hand of Providence he was removed to Horam, Suffolk, where he was born and subsequently buried. Towards the last he became a great sufferer, but was kept from murmuring.

Our brother was baptized on August 23rd, 1876, and became a deacon of the Church on February 25th, 1890, which office he ably filled; also in giving out the hymns up to his affliction. In all Church matters he was very cautious, possessing much forethought in his judgment, which was very moderate and charitable to the glory of his covenant God.

It was his privilege to serve under the pastorates of our late and esteemed friends, Mr. J. L. Meeres and Mr. A. Steele, supporting them to the best of his ability. He was very earnest in his prayers for Zion, and for those out of the way, that they might be brought savingly to know the truth.

By the blessing of the Lord he was helped to hold the mystery of the faith in a pure conscience, and to the ruling of his own house well; always ready to give an answer to every man—a reason of the hope that was in him—with meekness and fear, showing his sympathy to those who were in bodily and soul troubles.

The writer knew our brother for forty years. His conversation was most exemplary, and was ever asking what he could render unto the Lord for all His benefits towards him, and with much sweetness he would say, "I will take the cup of salvation and call upon the name of the Lord."

Our brother was employed for upwards of forty years by the well-known firm of Messrs. Catchpole and Sons, being highly respected both by master and men.

May the Lord of the widow and fatherless be their Comforter and sanctify to them their loss.

JAMES DRABBLE.

Our beloved father, James Drabble, entered into his eternal rest on Sunday evening, June 23rd, in his 83rd year. He suffered greatly during the last seven years of his life, but was always most patient, and continually spoke of the Lord's goodness and mercy towards him. Only a few moments before passing away he spoke to us of his precious Jesus. Death had no dread for him. With Christ in the vessel he could smile at the storm. He was baptized in the year 1865 at New Church Street Chapel, Bermondsey, by Mr. J. L. Meeres, and remained in membership there for very many years, loved and esteemed by all whose privilege it was to know him. The son and two daughters left to mourn their loss sorrow, but not as those who have no hope. Oh that our end may be like his!

H. W. DRABBLE.

Encouragement for the Fearful.

BY E. MITCHELL.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isaiah xli. 13.

THE prophets ministered to the men of their own time to whom their messages were primarily addressed. But the word of the Lord through them extended far beyond the limits of their own generation. Indeed, not unfrequently there were depths in their utterances exceeding their own knowledge. In the connection of the words at the head of this paper, Isaiah is encouraging the spiritual among the Jews in the midst of troubles by an assurance of Divine assistance. Prophetically he addresses also a future generation whom he foresees in Babylonish captivity, cast down almost into despair, but on whose behalf God would surely appear. And beyond these this Scripture is written for our admonition, comfort and encouragement. We shall notice *The Exhortation* and *The Promise*.

I.—THE EXHORTATION.

This is merciful, kindly and encouraging. "*Fear not*"; let your alarm subside, your perturbation cease; I will aid thee. These sweetly encouraging words *must not be applied indiscriminately*. There are not a few among the sons of men—and some of them may possibly read these lines—who have every cause to fear, yea, to be horribly afraid, for they are in their sins and exposed to Divine justice and judgment. We would they might fear—that such a fear might be created within their souls as should issue in their fleeing "for refuge to lay hold on the hope set before them" in the Gospel. How frequently those fear the least who have greatest cause for fear! "The God of this world blinds the minds of them that believe not." Our cry is, "Lord, open their eyes." We dare not apply in a general way that which is particular in the sacred Word. Those who prophesy smooth things may find acceptance with their dupes, but only those who deal faithfully with the word and the souls of men find acceptance with God.

It is the Israel of God to whom this encouraging word is addressed. Others who appropriate it are guilty of robbery—an aggravation of their sin. Israel is a covenant people, chosen of God, redeemed with blood, called and brought out of the Egypt of this world. Every member of spiritual Israel has been made sensible of his condition as a sinner, lost and undone in himself, but he has been given to see Jesus, the Saviour, every way suited to his need, and by that precious faith, which is of the operation of God, has embraced Him. He looks away from every other source and depends entirely for salvation upon Him whom God has "made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." With Watts he sings—

“Let Jews on their own works rely,
And Greeks of wisdom boast ;
I love the Incarnate Mystery,
And there I fix my trust.”

Israel is subject to many fears. It is true that the redeemed soul has no real reason to fear ; but to the writer it is no matter for wonder that fears so often rise, for there are so many things to excite fears in the mind. When we consider *what we find in ourselves*, it is no marvel that we fear. There is our *faultiness*. Truly “in us, that is in our flesh, dwelleth no good thing.” What abominations we find in our hearts, and how imperfectly we mortify the deeds of the body. “We grieve, we faint, we fear, and feel the load of sin.” Then there is our *foolishness*. Shall we ever learn wisdom ? How frequently we are taken in the same snare ! The burnt child dreads the fire, but we, like silly moths, buzz around the flame and get singed time after time. We act the part of the foolish mariner “that sees, yet strikes the shelf.” The poet is not complimentary, but, alas ! he speaks too truly of some of us when he says, “Brethren, we are fools.” And our folly breeds fears. Added to this is our *feebleness*—

“Weaker than a bruised reed,
Help I every moment need.”

“In themselves as weak as worms,
What can poor believers do ?”

Faultiness ! Foolishness ! Feebleness ! What can such a combination bring forth but fears ?

But there is not only what we find in ourselves, but there is also *what we are exposed to and opposed by*. The path is often rough and rugged, obstacles and difficulties confront us that seem to be—and without the Divine help would be—insurmountable. Our foes are many, their force is great, and fierce temptations assail us. Wonder not that fears arise ; the marvel is that we are not overwhelmed or swallowed up altogether by them.

We have an encouraging, a reassuring voice—“Fear not.” Be not afraid ; it is the voice of *our covenant God*. I, Jehovah, thy God—He who chose, redeemed, brought us out of Egypt, and stands engaged in covenant to bring us in to the promised land, the better country—He says, “Fear not.” He is acquainted with all our circumstances ; nothing is overlooked by Him. He possesses infinite resources, and He is the inviolably faithful covenant-keeping God.

Our God recognises our fears. Three separate times in the compass of five verses He says, “Fear not,” and on the last occasion shows that He remembers our utter feebleness, as well as the sense we have of our unworthiness, for He says, “Fear not, thou worm Jacob.” Such a phrase offends those who suppose themselves to be some great ones, but is music to the ears of the truly humbled and most comforting to their souls.

He speaks compassionately and tenderly—“I will hold thee by thy right hand.” He will not break the bruised reed, neither will He quench the smoking flax. He has enjoined His servants to deal

tenderly with the weak and fearing ones. "Comfort the feeble-minded" (not beat them), says His servant Paul. And through Isaiah He says, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold your God will come." But should the servants be forgetful, He is ever mindful and tender. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust." A little girl, whom a wicked servant had made exceedingly nervous by frightening her with bogies, was always terrified by darkness. Going upstairs with her mother in the dark, she crept close to her and said, "Mother, take hold of my hand ; it isn't dark when I can feel your hand." There is more than a mother's tenderness in our God.* He takes hold of our hand and says, "Fear not."

II.—THE PROMISE.

How strengthening, encouraging and appropriate ! "I"—"the Lord thy God," the Infinite—"will help thee," the weak, timid, fearful one. We are reminded that *God is near to us*—so near that He holds our hand. He is not a God afar off, but nigh at hand. He is never nearer to His people than when they are in trouble. Just as a mother gives the closest attention to the weak, sick child, so the Lord makes His presence most manifest and gives clearest manifestations to His people when they are tried and fearful. He is a very present help in trouble.

The promise is appropriate. It comprises just what and all that we need. God's help is always of a *suitable kind*. "They that wait upon the Lord shall renew" (change, margin) "their strength." The strength shall be changed to meet changed circumstances ; so the help our God supplies will ever be adapted to our need. To-day it will be help to overcome some great difficulty ; to-morrow to bear patiently some heavy sorrow. He will help us to fight manfully, to endure patiently, to press on perseveringly. He helps us to work, to war, to walk, to wait, against fears within and foes without—in a word, His help will be suited to every emergency of our lives.

The promise is sure—"The scripture cannot be broken." "Hath He spoken, and shall He not do it?" He knew perfectly ere He spoke all that His word would mean. All resources are His, and it is impossible that God should lie.

"As well might He His being quit,
As break His oath, or word forget."

Fear not, poor, tried Israel. His word is passed. Help shall reach you. He may try your faith and exercise your patience, but He can never fail you. Let "I will help thee" allay your fears.

The help afforded will be sufficient for all your need. God does nothing by halves. It is always safe to put the widest interpretation on His words. There is nothing niggardly in God. He gives liberally, bountifully, overflowing. In His infinite wisdom

* Isaiah xlix. 15 and lxvi. 13.

He may see fit to keep you under exercise, but His grace will prove sufficient for all your requirements.

The promise fulfilled brings a sweet experience. It is worth while to be in trouble to realise God's help. Paul gloried in his infirmities so that the power of Christ might rest (tabernacle) upon him. His help realised strengthens faith and satisfies our soul-longings, sets the joy-bells ringing in our hearts, and unlocks our tongues in praise. It is by these experiences that our souls thrive and our love to our Lord is intensified. It is thus that we are spiritually enriched.

The promise must be sued out in prayer. "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them." God's order is to give the promise, make the need to be felt, and cause the people to seek its fulfilment in prayer. Then, in answer to prayer, the blessing is bestowed. So Jacob pleaded in his fear of Esau: "*Thou saidst, I will surely do thee good.*" So David pleads: "*Do as Thou hast said.*" By thus dealing with us, our welfare is promoted. We learn to more highly value the blessing, our frames are spiritualised, deeper gratitude springs up in our hearts, and God is glorified. May His voice speak powerfully in the souls of His timid and fearful ones, saying, "Fear not; I will help thee."

ANGELS.

BY A. E. REALFF.

Gen. xxxiii. 1, 2.

BIOGRAPHY, which may be defined as the history of those who have preceded us in the journey of life, affords most interesting instruction. Especially inspiring and ennobling to the character are biographies of the great and the good, and most especially the biographies of God's saints, which are so faithfully recorded in the inspired Word. The history of the patriarch Jacob is no exception, one incident of which we are about to consider. May He who in ancient day inspired the holy men of old, so that they spake and wrote as they were moved by Him, graciously aid us now. The text at the head of this article is very suggestive and leads us to notice—

I.—THAT THE BELIEVER'S WAY IS GOD'S WAY. Jacob, while in the state of nature, had chosen his own way. All do; but "this their way is their folly," and when grace overtakes them they bitterly repent it, and generally have more or less to suffer for it. Young man, "be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." If you now sow "wild oats," what can the harvest be but disappointment, sorrow, loss, pain? "He that soweth to the flesh, shall of the flesh reap corruption."

But when a man becomes awakened to see this and is led of the Spirit to believe in God and Christ, he then cries out, as did Saul of Tarsus, "*Lord, what wilt Thou have me to do?*" How and when this change took place in Jacob, or by what means, is not distinctly

stated, but that it did take place is very evident from his altered life and character. The Lord Jesus—the perfect Man—could say without the slightest hesitation, “I do always the things that please Him,” and every Christian believer labours and prays to tread in His steps who “knew no sin.”

Jacob’s “way” was God’s way, for it was *the way of obedience*. This is quite evident from what we read in vers. 3 and 13 of previous chapter. The Lord spoke to him at the close of his twenty years’ sojourn with his uncle Laban, and bade him arise and get out of that land and return to the home from which he had fled to escape the fury of his brother Esau.

It was also the way of faith. Belief in God, and in the great promise which He had long made to him at Bethel (chap. xxviii. 15) prompted his obedience, as previously in the case of his grandfather Abram (Heb. xi. 8). And so it is with each Christian believer.

“His call we obey, like Abram of old,
Not knowing the way, but faith makes us bold.”

But he found it a way of tribulation (see previous chapter, vers. 1, 2, 4—7, 20, 21). He thus finds trouble at the very start, and more afterwards, when his angry uncle pursues and overtakes him; and more still when he hears that Esau is coming to meet him with an army of four hundred men. So every Christian believer finds it. Indeed, this is according to divine appointment; “we must through much tribulation enter the kingdom.” And it is all appointed, not to crush or overwhelm us, but as needed discipline for our good. See how it operated in this case. Jacob is thereby drawn into closer dealings with the Almighty by prayerful wrestlings. So the Christian believer can say—

“Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
This one thing secures us, whatever betide,
The Scripture assures us the Lord will preside.”

Therefore, says Job, “He knoweth the way that I take, and when He hath tried me I shall come forth as gold.” Compare that with 1 Peter i. 3—9. This brings us to notice that Jacob also found it—

A way of Divine aid and ultimate deliverance. The Lord says to His believing ones, “Call upon Me in the day of trouble, and I will deliver thee.” To Jeremiah, shut up in the court of the prison, Jehovah said, “Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.” Also by another prophet He says “I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” See, dear reader, how the Lord appeared for Jacob, softening the cruel asperity, first of his uncle then of his infuriated brother, so that they both parted from him at length as dear friends (see chaps. xxxi. 55, xxxiii. 9, 16). This brings us to consider that—

II.—THE BELIEVER’S WAY BEING GOD’S WAY HE MAY EXPECT ANGELS TO MEET HIM. Yes, for “are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?”

We read that angels ministered even to the Lord of angels when here below. They appeared to strengthen Him after the forty days temptation (Matt. iv. 11), and also in the garden of agony (Luke xxii. 43). And for the encouragement of every believer it is written that "The angel of the Lord encampeth round about them that fear Him, and delivereth them"; and "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands," &c. (Psa. xxxiv. 7, xci. 11). Surely it is true that—

"Millions of invisible spirits walk this earth,
Unseen, both when we wake, and when we sleep."

For illustration look at what is recorded concerning Elisha in 2 Kings vi. 15. It has been well said that "Every Christian life has a Gethsemane, but there is no Gethsemane without its angel."

God had long ago assured Jacob of His aid (xxviii. 12, 15). And now these angels meet him. We are not informed as to whether they conveyed to him by word of mouth any heavenly message, nor yet what they actually did for him. But evidently they served as a token of Almighty protection from all that would withstand him, and probably they strengthened and encouraged him and so prepared him for the sharp trial that was in the near future—the meeting with his brother Esau; for when he saw them he said, "This is God's host: and he called the name of that place Mahanaim." This brings us to our third observation, viz., that—

III.—THESE ANGEL-HELPERS WILL ALWAYS BE FOUND SUFFICIENT FOR EVERY EMERGENCY. How little did Jacob imagine what was in the heart of Esau! He was even then on the way with a host of warriors. But here is "God's host," an angelic army from "the Lord of hosts," and they will be amply sufficient. We remember what only one of these mighty angels accomplished in a single night, destroying 185,000 warriors, the host of Sennacherib, King of Assyria (2 King xix. 35). And we remember, too, what Jesus said to Peter on that awful night when the traitor Judas led his band, "a great multitude with swords and staves," to take Him. "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (Matt. xxvi. 53).

The Jews say that "a host" is 60,000. Mahanaim signifies "two hosts" (marg.). Here, then, was double protection—before and behind.

"The hosts of God encamp around
The dwelling of the just;
Deliverance He affords to all
Who on His succour trust."

Therefore let us be of good cheer. "If God be for us, who can be against us?" "Who is he that will harm you, if ye be followers of that which is good?" For "the Lord God is a sun and shield . . . and no good thing will He withhold from them that walk uprightly." "The Lord of hosts is with us, the God of Jacob is our refuge." "The Lord also will be a refuge for the

oppressed ; a refuge in time of trouble ; and they that know Thy name will put their trust in Thee ; for Thou, Lord, hast not forsaken them that seek Thee."

"The work which His wisdom began
The arm of His strength will complete ;
His promise is Yea and Amen,
And never was forfeited yet.
Things future nor things that are now,
Not all things below or above,
Can make Him his purpose forego,
Or sever my soul from His love."

REDEMPTION.

BY ALBERT VINE, COURLAND GROVE, CLAPHAM.

It would appear that in many minds there is an indistinctness with reference to redemption. It is often regarded and spoken of as if it were one and the same thing as atonement, or propitiation. But there is a great difference between them, for redemption in all cases implies the actual deliverance of a person for whom atonement has been made.

In the Old Testament "to redeem" almost invariably means "to deliver." For example, in Exodus vi. 6 God said, "I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments"; and in Jer. xv. 21, "I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." And this, too, is very clearly illustrated by the Apostle Paul in Rom. xi. 26 by his quotation from the words of Isa. lix. 20, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." By the prophet the Saviour is predicted as "the Redeemer," but by the apostle, quoting his words, he is called "the Deliverer."

The idea of actual deliverance is equally general throughout the New Testament, though it is not always equally prominent or conspicuous. The words of the living ones in Rev. v. 9 may illustrate this, for there we read, "Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." He had not merely made an atonement by His blood, but He had called them out of all nations, and brought them together as a saved people before His throne. Redemption, therefore, consists of two parts—propitiation and deliverance. Propitiation is part of redemption, but not the whole. This is the great act on which the deliverance depends, but it certainly is not the deliverance itself. Redemption includes propitiation, and also the deliverance which follows.

It is a deliverance from the condemnation of sin.

Every unforgiven man is under the condemnation of the law. He is condemned by the law, by his own conscience, and by God. According to the words of our Lord he is "condemned already."

Oh! how little do men think of the awfulness of such a condemnation! But in Christ Jesus we are redeemed from that condemnation, or delivered, so that we may adopt the blessed assurance of Rom. viii. 1: "There is therefore now no condemnation to them which are in Christ Jesus." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephes. i. 7). Here we have not an atonement only, but the application of that atonement in the actual forgiveness of the sinner.

It is a deliverance from the dominion of sin.

Over the unregenerate man sin has dominion; sin is the master, and the sinner the slave. But in Jesus Christ the dominion is broken; we are transferred to a new Master, and the yoke of the old oppressor is broken. "Being made free from sin, ye became the servants of righteousness" (Rom. vi. 18), or, as we read in Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," which was the real object of His redeeming grace. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14).

It is a deliverance from the penalty of sin.

The penalty of sin is death. "Sin entered into the world, and death by sin." We are all dying fast. Medical skill may delay death, but nothing can prevent it. But the Lord Himself, at His second coming, will overpower it. "He will swallow up death in victory." One word from Him will finally deliver all—both those who are alive at His coming, and those who are in their graves—and this delivering act is described in the Word of God as redemption. Thus, in Rom. viii. 22, the whole creation is said to be groaning and travailing in pain together until now. Nor are the people of God exempt from the trial, as verse 31 shows, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." What a glorious hope is here set before the believer. He already has the firstfruits of the Spirit, and the day will come when "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

There is deliverance from all that separates between us and the Saviour.

In the remarkable words of the Lord Jesus in Luke xxi. 28 a wide distinction is drawn between the peaceful hope of the believer and the perplexing fears of the ungodly. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What is meant by redemption here? It cannot be atonement, for that is long since perfected, and was finished for ever nearly 1,900 years ago. What, then, is it that is drawing nigh? What is the redemption, the hope of which is to lift up the hearts of God's people in the midst of the perplexities of a distracted world? The answer is found in the preceding verse, "Then shall they see the Son of Man coming in a cloud with

power and great glory." When He comes the work of deliverance will be finished. He will take the power into His own hand, and will remove the veil that now conceals Him from our view, while we shall see His face, and His name shall be upon our foreheads. Salvation will then be complete; victory finally won; the whole elect of God gathered in; sin conquered completely and for ever; and myriads and myriads of saved sinners will be uniting joyously with the angels in their hymn, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12).

These passages very clearly teach that redemption includes an actual deliverance from the condemnation of sin in forgiveness; from the dominion of sin in purity by the indwelling of the Holy Spirit; from the penalty of sin in resurrection; and from the separating power of sin in the actual presence of the Son of Man. But is it not plain that all these things are consequences of another great deliverance that must have taken place before any one of these four could begin, viz., the deliverance from the curse? So long as the curse of sin rests upon the sinner, how can it be possible that that sinner should be delivered? It is perfectly clear that the curse must be removed before we can be delivered from either the condemnation, the power, the penalty, or the separation. How, then, are we to be delivered from the curse—from that solemn, righteous, just, and most awful sentence of God upon the transgressor?

This brings us to the foundation fact of redemption—to that on which the whole depends—viz., the great, perfect, and finished atonement of the Lord Jesus Christ. If we would understand this work of atonement we must never forget that His delivering power depends entirely upon it. His redemption by power is the result of redemption by blood, and this great atonement is the basis or groundwork of the whole of the deliverance that follows. Gal. iii. 13: "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 on a tree." There are three things, at least, clearly taught in that passage:—*The curse is the curse of the law.* There is nothing in it of an angry, violent, or vindictive character; but it is the calm and righteous sentence of a righteous God upon those who choose in their unrighteousness to disobey His will.

The redemption from that curse is by substitution. It is not done by power, but by satisfaction. He has not redeemed us from it with a strong hand, or by the right hand of His majesty; nor has He simply remitted it by Divine authority or prerogative, but He has given Himself in satisfaction for the whole claim of the law. "He loved me, and gave Himself for me." *This atonement is finished.* He is delivering, but is not still dying. Take the redemption in the sense of final deliverance, and it is described as still future, "Your redemption draweth nigh"; but take it in the sense of atonement, or propitiation, and it is finished for ever, for again we read those words of Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us," etc.

When we think of our final deliverance into our resurrection life, we see a grand release by power still future; but when we turn to the atonement for sin we see, if we may draw a comparison, a release grander still, for it is by infinite grace, even the complete release from the most righteous curse of God, because "God hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him." Where, then, does the believer stand, and what is the ground of his hope? If by the grace and work of the Holy Spirit we have been brought to the Lord Jesus Christ, and have experienced in our own souls the unspeakable blessing of reconciliation to God through His atoning blood, we may rest upon Him as the Lamb of God for pardon; we may rest on Him also as the Deliverer to set us completely free, and finally to present us faultless before His throne with exceeding joy. He will make sure the possession which 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 Deliverer is come to Sion, and it is certain that He will redeem by power every soul to whom He has given acceptance through His blood.

WE WOULD SEE JESUS.

A WORD FOR ANXIOUS INQUIRERS.

"Sir, we would see Jesus."—John xii. 21.

WITH the company who appealed thus to Philip it is not our intention to deal, or attempt to solve the controversy as to who they were. The *expression* of this appeal arrests our mind as helpful to anxious inquirers, instructive to the saints of God, and encouraging to all in whom it is found as declaring a spirit well pleasing to God, and a desire in which He delights, being created by His Spirit to be granted. We notice

WHAT IS COMPREHENDED IN THIS SIGHT.

What is it the anxious inquirer is so concerned to behold in the person of our Lord and Saviour Jesus Christ? To such He is precious. His "very name creates delight," while the confession of faith is, "He is altogether lovely."

The precious name of Jesus is music in the sinner's ear when he has an ear for such music. With the sense of sin in his soul, there is music in the sound of the name that declares salvation from the righteous wrath of God, against whom sin is committed. The faith of which the Lord Jesus is Author and Finisher comprehends, in this sight, *God manifest in the flesh*. "Great is the mystery of godliness." Faith apprehends a fact with no attempt at explaining the mystery. The *fact* is, the God against whom I have sinned appears in the person of His only begotten Son for my salvation, while to explain the mystery of the fact is impossible. Let me see Jesus as my "just God" and my "Saviour." The

Deity is not humanised; the humanity is not deified. He is God to save who is no less Man to suffer in saving.

Here, too, is seen *salvation by substitution*. Jesus died *instead of me* is the glory of the Gospel of free and sovereign grace. "He loved me, and gave Himself for me." "He died the just for—instead of—the unjust." A saving sight of the Lamb of God is to see Jesus as the sacrifice of divine appointment, Himself "bearing our sins in His own body on the tree." Oh, we would ever see Him thus, and nothing less than this in Him.

We see in "Jesus only" our peace. Yes, "He is our peace." *Peace procured by blood.*

"Think, O my soul, think what it cost
Thy peace and pardon to procure;
His cross may well be all thy boast;
He died thy ransom to secure."

Reconciled to God by the blood-shedding of His dear Son, who shall forbid the song of the ransomed sinner and the boast of the grace-taught soul as he draws near the sprinkled throne, where "no vengeful sword" is seen, but the peaceful bow encircles the seat of God, and an enthroned Redeemer says to the coming sinner, "Ask what ye will in My name, it shall be done unto you." Oh, the sight of Jesus thus will silence all guilty fears as He says, "Peace, be still."

This is the sight that comprehends *righteousness wrought out*, and the only robe in which *acceptance with God is secured*.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

Here is no concealment of sin—no covering up of pollution, but cleansing, purifying, purging, putting away; then the clothing of wrought gold—the robe His love hath woven; the wedding dress He never will reject. Oh, "Sir, we would see Jesus" as "the Lord our righteousness," since "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him."

WHERE IS HE TO BE SEEN?

In the gospel of His grace. Here is His "chariot paved with love" in which He rides forth conquering and to conquer. That is no Gospel where the Lord Jesus is not seen, however interesting the intelligence, instructive the teaching, and entertaining the discourse. If He be not set forth as crucified for our sins, and risen again for our justification, it is not the good news the anxious seeker after Jesus would hear. Lost men and women can only be drawn to Him as He is "lifted up" in His own order. The attractions of His love are seen in the means He has appointed to exhibit it. "I, if I be lifted up from the earth, will draw all men unto Me." The Gospel shall never lose its power, or the end of God be defeated in appointing it. Preach THE WORD, even "Jesus only," and "sinners *shall be converted*" unto Him.

The testimony of His people often affords a sight of Jesus. "Ye are My witnesses." Who that would see Him has not done so as His ransomed have borne witness to His saving grace, rehearsed His gracious dealings, both in providence and grace, and testified to their personal experience of His preciousness? Much of the experience of the Christian he would gladly forget, but that which forms his *Christian experience* he prays the Divine Remembrancer—the Holy Ghost—to keep before him, and help him to testify of it to all around, and witness for Him whom his soul loveth. May He be seen more and more in our gatherings for fellowship one with another, for while we speak "one to another" He Himself draws near.

The ordinances of His house

afford a sight of Jesus. He has been seen to the exclusion of all others in the open confession of His grace in *believers' baptism*. How often the trembling disciple has said of that season, "I lost sight of all the people, and shall never forget the view I had of Jesus then."

"Should it rend some fond connection,
Should I suffer shame or loss,
Yet the fragrant, blest reflection,
I have been where Jesus was,
Will revive me
When I faint beneath the cross."

"Yes," answered the very aged disciple to the scoffer who said, "I can't see what you see in that water," "yes, it is true it had no meaning to you, but *I saw my Lord there*, and pray you also may yet see Him for yourself."

"Sweet the sign that thus reminds me,
Saviour, of Thy love to me;
Sweeter still the love that binds me
In its deathless bond to Thee.
Oh what pleasure
Buried with my Lord to be!"

At the *memorial of His death*—the supper He instituted and commands to be observed "till He comes"—how often is He seen! There, indeed, "we would see Jesus," and gather for that very purpose, for He said, "This do in remembrance of Me." In all the services of the sanctuary He is sought for, and, according to His own promise, is found of them that seek Him.

THE SIGHT OF JESUS HERE IS PREPARATORY

to the portion of His people yet to come. "Now we see through a glass darkly—*then face to face*."

"At home we shall behold our Lord,
And all His glory see;
His gracious acts of love record
To all eternity."

"Oh for a sight, a pleasing sight,
Of our almighty Father's throne!
There sits our Saviour, crowned with light,
Clothed in a body like our own."

WHAT DOES THIS INQUIRY INDICATE?

Something has been *heard* of Him. The wondrous miracle wrought by our Lord in the resurrection of Lazarus from the dead had made a great stir, and these Greeks desired to see Him of whom they had heard so much. Blessed are the ears that so hear of Him that they would see Him for themselves. "*Thine eyes shall see the King in His beauty.*" The inquiry indicates, too, that something has been *seen*. His benediction is not only on the ears that hear, but eyes that see. To perceive His beauty needs the anointed eyes, and who but they whose eyes are opened to His worth cry, "We would see Jesus"? It is none the less the language of those who have *felt* the power of His presence.

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

We would see Jesus for what we have heard, and seen, and felt, as He has drawn near our waiting souls in the Gospel of His grace.

We can but notice, too,

SOME SPECIAL SEASONS OF EARNEST INQUIRY.

When the Word is with power, and the heart is *convicted* of sin, "we would see Jesus," for we have heard that He is the *sinner's* Friend. When the *claims of a holy law* are asserted, and the condemnation for transgression is felt, "we would see Jesus," who has "magnified the law and made it honourable." In the mystery of His *leadings and dealings*, both in *providence and grace*, "we would see Jesus"; then all is well. Only let us see His footprints, and hear His voice commanding us to follow "in His steps," then with restful heart we sing,

"Thy sheep, Thine own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

"We would see Jesus" in every form of *Christian service*, that we may be assured of His blessing in it in every season of *witness-bearing* for Him, and oh, "we would see Jesus" when closing our eyes on all things here, and departing to our better home at His call. Yes, it is a sight of Jesus in a *dying hour* that constrains the soul to sing, "If ever I loved Thee, my Jesus, 'tis now." We close with the precious fact—

THEY WHO WOULD SEE JESUS SHALL SEE HIM.

Here in measure—at home in the fulness of delight—*here* amid the shades and shrouds of many a sorrow, *there* where no cloud obscures the brightness of His glory; here where the most imperfect service endears the dear Master's presence, *there* where no sin or jarring note shall mar the service, or bring discord into the music of the eternal song.

It was the man after God's heart whose thirsty soul would see His power and glory in the sanctuary because he could say, "*I have seen Thee*" (Psa. lxxiii. 1. 2). S. to S.

THE JUST ONE SUFFERING FOR THE UNJUST.

BY J. N. THROSSELL.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18.

THE two epistles written by Peter deal very largely with the first and second advents of the Lord Jesus Christ. In this first letter frequent reference is made to the sufferings of Christ. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (chap. i. 11). "For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow His steps . . . when He suffered, He threatened not" (chap. ii. 21—23). "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (chap. iv. 1); and in the thirteenth verse, "But rejoice, inasmuch as ye are partakers of Christ's suffering." "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ" (chap. v. 1). So, as the prophets had declared, Christ has suffered, and Peter was an eye-witness. When the Christian is called upon to suffer for well-doing, let him have a mind to the sufferings of His Lord, and be encouraged thereby. We notice—

THE SUFFERER.

He is absolutely holy, pure, and righteous. Peter, when addressing the men of Israel, said, "Ye denied the *Holy One* and the *Just*" (Acts iii. 14). We may consider this Just One as He is equal with the Father and the Spirit, for He is eternally Divine. Every attribute belonging to Deity is His. All the works of God are perfect, and none are carried out without Him. In creation all things were made by Him, and all things thus created He forms and orders. He plans the way of each of His saints. He is the central figure in the scheme of redemption; for "Salvation is of the Lord"—in its purpose, in its execution, and in its consummation. In due time He came in the flesh. Here we behold the mystery of godliness, "God manifest in the flesh."

He was born sinless. "That holy thing which shall be born of thee shall be called the Son of God." He lived sinless. He asked His enemies, "Which of you convinceth Me of sin?" And, again, "The prince of this world cometh, and hath nothing in Me." He died sinless. One crucified with Him said, "This Man hath done nothing amiss," or, not one thing out of place. Yet on Him was laid iniquity, to Him was sin reckoned. He was made sin. The sin of the whole Church of God was transferred to this Just One, that He might make an atonement, and that she might be delivered.

THE SUFFERINGS.

He assumed our nature, was made a little lower than the angels, expressly for the suffering of death. Here are sufferings without qualification; here are sufferings without definition. How shall we

speak of them? We may take in the whole of His earthly career, and from beginning to end, in every place suffering is seen. Poverty is stamped upon His birth, His mother is a poor woman, the circumstances surrounding His advent speak for themselves, and at the time of His presentation to the Lord she brings the smallest of the offerings prescribed in the law. (Afterwards we hear Him saying to a would-be follower, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.") Soon after His birth the enmity of Satan was aroused. Herod sought the life of the Child, and He must be carried into Egypt until the death of this king, "that the Scripture might be fulfilled," "Out of Egypt have I called My Son." Look at Him in the wilderness, where the devil applied the three great temptations. Follow Him to Gethsemane, where He was pressed as olives are pressed, bearing the accumulated guilt of His people, and crying, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Immediately on this cometh Judas Iscariot, heading a multitude with swords and staves, betraying Him with a kiss. They led Him away to the high priest, where He was mocked and scourged, and in answer to the cry of the people, "Away with Him; crucify Him," He was taken to Calvary, where He suffered the cruel death of crucifixion. Oh, what physical sufferings were His!

There is another phase of His sufferings, which is beyond our conception or expression—the agony and anguish of a righteous soul, for He is suffering as the Just One for unjust ones. Nothing in Him but goodness, yet He is charged with sin. He says to Peter, James, and John, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." How weak are they! Sleep overcomes them, but, "Being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

What means the desertion by His Father? In the midst of the darkness that came over the earth, "Jesus cried with a loud voice, saying, Eli, Eli, lama Sabachthani?" that is to say, "My God, My God, why hast Thou forsaken Me?" What He endured no tongue can tell. Neither men nor angels can guess nor understand what all this meant. His Holy Father could not look with pleasure upon sin anywhere; not even when it was laid upon His well-beloved Son.

But it says, He *once* suffered. This is sufficient to meet the claims of law and justice—sufficient for the sinner's hope. He is no longer suffering; He is in heaven.

THE ISSUE.

"That He might bring us to God." Ofttimes errors have been embraced through not regarding a text in the light of its connection, or the teaching of the epistle where it occurs. The little word *us* takes in all believers, who as a company are referred to in so many ways in this letter. They are chosen of God; regenerated by the Holy Spirit; have a lively hope; are subjected to many tempta-

tions; suffer for righteousness sake, for well-doing, as Christians; and to fortify them in their sufferings this Scripture occurs where it does, presenting the fact that Christ suffered, the just for the unjust, to bring them to God; hence what are their sufferings compared with His? Sin has driven men from God; it is the blood of Christ alone that can bring them nigh. The cry of the sin-stricken soul is well expressed in the lines of W. Hammond:—

“All unholy and unclean, I am nothing else but sin;
On Thy mercy I rely; give me Christ, or else I die.
Thou dost promise to forgive all who in Thy Son believe;
Lord, I know Thou canst not lie; give me Christ, or else I die.”

Thus by the sufferings and blood-shedding of this Righteous One, unrighteous souls are reconciled to God, and in the end glorified with Him.

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with Him, that we may be also glorified together” (Rom. viii. 16, 17).

JOYFUL DISCIPLES.

BY PASTOR JAMES EASTER.

“And the disciples were filled with joy, and with the Holy Ghost.”—Acts xiii. 52.

JESUS, previous to His ascension, said, “He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” Has this promise been fulfilled? Have these greater works been accomplished? These acts of the Holy Spirit through the apostles declare them, for the 3,300 pricked in their heart and baptized in the name of Jesus Christ on the day of Pentecost form the Scriptural explanation of that gracious promise. And these greater works resultant from the Spirit have been manifest through all the ages, and, blessed be God, are manifest even now.

Wherever and by whomsoever the Gospel is faithfully proclaimed, and powerfully applied by the Holy Spirit, these conversions, regenerations, re-creations take place; and these are the promised and God-produced “greater works.”

Oh, that we may have them in increasing number! Spirit of God, of Christ, of truth, apply Thou the Word so that as many as are ordained unto eternal life may believe.

For this purpose we preach and write, and only as we are spiritual, enlightened, consistent and useful do we fulfil the divine purpose and answer to the divine decree. The Lord give to us graciously a passion for souls!

THE MEANING OF THE TERM DISCIPLES.

A disciple is one who receives instruction—a learner.

Disciples are pupils, scholars in the school of grace. A true disciple of Christ, a follower of Jesus, is one noted for lowliness,

meekness and humility. Not only has such an one come to Jesus for rest, but He learns of Him who is meek and lowly of heart, whose yoke is easy, and burden light.

The disciple's place is at the feet of Jesus—the great, patient and unparalleled Teacher.

This truth needs enforcing in the present day, for many professed disciples take the teacher's place rather than the scholar's. The finite disputes with the infinite, the fallible with the infallible, and the fickle with the changeless One.

Fellow-disciples, we must not be led away by our emotions, desires, fancies, or conceptions; but we must submit to the principles taught, the revelation given, and the sayings enunciated by our great Teacher. "Hear ye Him."

A disciple is one who follows, imitates and obeys.

When Jesus called His disciples He said unto them, "Follow Me." "Follow Me, and I will make you fishers of men."

"We must fish in waters deep,
We must fish in shallows clear,
Anywhere—so we may reach
Those who wander far and near.

Patience, wisdom, tact and skill,
All are needed in this craft
Would we aim our nets to fill,
Would we take a mighty draught.

Some are caught in summer's glow,
Some in sorrow's dreary night;
Oh! for wisdom how to know
Where to go, and fish aright.

All the secret seems to lie
In Christ's words to me and thee—
'Would'st thou fish successfully,
Fisher, thou must follow Me.'

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Disciples are followers. Paul exhorts thus, "Be ye therefore followers (imitators) of God, as dear children."

Disciples are therefore imitators. Others will imitate us; let us therefore endeavour closely to imitate Christ. Disciples are "elect unto obedience"—obedience in all things. " whatsoever He saith unto you, do." As He commands, do thou obey. It is not what I think nor what others affirm, but what my Lord saith I must do.

Disciples, take your difficulties and problems to Jesus. Like the disciples of old ask, "What might this parable be?" The Master's language to each disciple is, "Learn of Me." Note

THE SPIRIT THAT INDWELT THE DISCIPLES.

"And the disciples were filled with the Holy Ghost."

The Spirit had much to do with their discipleship.

The Bible is full of the Holy Spirit and His gracious work. Without the Spirit there can be no blessing. Where the Spirit of the Lord is there is life, light and liberty.

So little to-day is said of the Spirit that many might say as of old, "We have not so much as heard whether there be any Holy Ghost."

The Spirit convinces "of sin, of righteousness and of judgment." The Spirit leads to Calvary. The Spirit regenerates. The Spirit witnesses. The Spirit seals. The Spirit aids in prayer. The Spirit applies the Word with sovereign and with soothing power.

The Spirit had much to do with their preaching.

Peter preached on the day of Pentecost inspired by the Spirit. Paul preached at Antioch moved by the same power. The Spirit gave them Gospel subjects, and that Gospel was God's power unto salvation. That same Spirit aided Whitefield to proclaim salvation by grace; that same Spirit aided Edwards to preach that marvellous sermon, "Sinners in the hands of an angry God," and glorious results followed.

The Spirit fills disciples.

These disciples were filled with the Holy Ghost. Paul exhorts the Ephesians, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." We may be filled. We must be filled. Filled with the Spirit we shall be spiritually-minded, and exert a spiritual influence.

We shall delight in spiritual work. We shall seek spiritual society. We shall attend spiritual services. We shall prize the prayer meeting. We notice

THE OVERFLOWING JOY EXPERIENCED.

"The disciples were filled with joy."

Joy is a fruit of the Spirit.

The second on the luscious cluster. "The fruit of the Spirit is love, joy"—joy resulting from forgiveness. This joy no man taketh from us.

Joy flows from obedience.

Obedient disciples have a peaceful conscience; hence their joy. Many are sad who by obedience might be "filled with joy." "Blessed (happy) are they who do His commandments." Joy arises from realised friendship with Jesus, and He said, "Ye are My friends, if ye do whatsoever I command you."

Joy is oftentimes resultant from willing service.

The disciples named had served the Lord, had preached God's Word. They rejoiced though they were persecuted. Filled with joy though they shook off the dust of their feet against the people (vers. 50, 51). They rejoiced because God's purpose was fulfilled through their service (ver. 48). They were "sorrowful, yet always rejoicing."

Joy strengthens.

"The joy of the Lord is your strength." He who joys in the Lord is "strong in the Lord, and in the power of His might." Tearful sowing shall be succeeded by joyous reaping. "Joy cometh in the morning." Keeping that morning in view, may we cheerfully sing :—

“Waiting, then, our Lord's returning,
 Be it ours His word to keep;
 Let our lamps be always burning;
 Let us watch while others sleep.
 We're no longer of the night,
 We are children of the light.”

CHRISTIAN GREETING.

AUSTRALIA AND NEW CROSS.

DEAR PASTOR BUSH,—Just a few lines to tell you of the blessing that has attended your visit amongst us, but more especially the sweet sermon preached at our house. The (bundle of myrrh) fragrance has not left us yet. The friend who reported it made a good many copies, and the editor of the *A. P. B. M.* has kindly had it printed, and wherever we have sent it the fragrance has gone too. We are very pleased to see by the *EARTHEN VESSEL* of your safe return to your own people, and are looking forward to your report of your visit among us.

It was a great blessing to us, and we thank the dear Lord for enabling you to come here. He wonderfully blessed your visit to our people in Sydney, and all your addresses and sermons will long be remembered by us, but the bundle of myrrh was the sweetest message to our souls, and we have been privileged to feed on it. This, dear Pastor, is not to make you vain, but to just let you know how blessedly the dear Lord has used you as His servant in this distant land, and we praise His name that He has sent such a servant into His vineyard, and our prayer is that He may spare you many, many years to your people at home, and that He will shower down blessings on your words there as He has done here. Last week we celebrated the eightieth birthday of our dear Pastor Fremlin, who has been very ill since you left, but the dear Lord has raised him up again, and we are pleased to say he is quite himself again. We had a pleasant social gathering at the Temple, and presented him with a lounge chair, oak frame, upholstered with green plush, and a carved table to hold his books on while reading. . . . My dear wife joins in again wishing you a continued busy time in the Lord's vineyard, and that you may be the instrument in His hands in bringing many souls into His marvellous light.

I remain, yours in Christian fellowship,

EDWIN J. P. GRICE.

“Ipswich,” Seymour Street, Croydon, New South Wales.

REDEEMING THE TIME.

“Truth is not rich in time; it may be poor.
 Part with it, as with money, sparing; pay
 No moment but in purchase of its worth;
 And what its worth? Ask deathbeds; they can tell.
 To redeem time is a divine precept.
 How little we think of moments—or of hours!”

A DIVINE LOVE-GIFT.

FROM the testimony of many Scriptures it would seem that *to love* and *to give* are not only associated, but essentially united. "God so loved the world that He gave His only begotten Son" (John iii. 16). Of our Lord Jesus Christ Paul writes: "Who loved me and gave Himself for me" (Gal. ii. 20). The Holy Spirit also is spoken of as the gift of God. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13).

All who have learned by a gracious experience the value of these unspeakable gifts will readily acknowledge that they are certain proofs of divine affection and regard. Nor will any Christian verbally deny the statement of the Apostle James that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James i. 17).

At the same time, a great failing is prevalent, inasmuch as many of us take the lesser gifts of that same divine and beneficent hand as a mere *matter of course*. This is to lose the choicest part of the blessing, for the essence of the sweetness of any gift lies in the love which prompts it.

David, the sweet singer of Israel, brings home to us, in a very beautiful expression, the fact that one of our most common blessings is the direct gift of love.

"Of all the thoughts of God that are
Borne inward unto souls afar,
Along the psalmist's music deep,
Now tell me if that any is,
For gift or grace, surpassing this—
'He giveth His beloved sleep'?"

So *familiar* is this great and inestimable boon that we fail to realise its worth and importance. When we pause and begin to think, it is indeed a remarkable thing that night after night the whole world goes to rest, consciously or unconsciously committing itself for safe keeping to the great Giver of sleep. Some who deny the very existence of God place themselves for hours in helpless dependence upon His care. Sleep! What a profound mystery it is! Many theories have been put forth in explanation of it, such as "lessened blood supply to the brain; want of oxygen in the air; absence of stimuli, or anything rousing, such as light, company, excitement," but these are only partly true, and are not so much the cause as the accompaniment. Only the words of Scripture supply the truth—"He giveth His beloved sleep."

Sleep is a most wonderful thing. How powerful is the influence it exerts over the physical frame! During sleep the brain becomes inactive; consciousness and volition are held in abeyance. In the body the expenditure of energy is curtailed, the constructive forces dominate the destructive, and the whole system is built up and refreshed ready for the coming day.

Sleep is one of God's thoughtful provisions for humanity. It

has been said that "sleep was born in Paradise," and while in that fair garden there was no sin, and consequently there could have been no weariness, no waste of tissue to make sleep the necessity it is to us now; yet surely it is not inconsistent to suppose that as God "drew the sable curtains of the night" He gave to Adam this beautiful repose of sleep.

To His creatures in their fallen condition how *merciful* is this gift! Just as the mother takes the child, feverish and fretful, and puts it into its little cot and nurses it into dreamland, so God takes poor, tired humanity, and with His soothing touch calms their wearied frames and lulls them to sleep. He knew the strain of incessant day would be too much for us to bear, so He has given the cool, quiet darkness of night. He knows the pressure of every burden; the carking cares which harass the mind; the exhaustiveness of labour; and He gives rest in giving sleep.

While sleeping we forget those things which have so worried and perplexed us in our waking moments; the grave anxieties which weigh upon our hearts lose their power to oppress under the influence of this sweet restorer. The load is lifted for a time, and though we wake to take it again, yet the pause—the relief—has made it bearable.

Sleep is a *necessity*, or it would not have been given. The tendency of things to-day is to lessen the period of slumber and extend the hours of busy, surging activity. Business and pleasure are allowed to intrude into the hours which God has given for rest; the day overlaps the night; God's laws of rest are broken; and men and women are mentally and physically unfitted for the duties of life. All nature sleeps, and the body—the mind of man—demands it also. God has provided it, hence "it is vain to rise up early, to sit up late, to eat the bread of sorrows, for so He giveth His beloved sleep."

Some have had to learn the value of this precious boon by its being withholden, they having to say with David, "Thou holdest mine eyes waking." Slowly and wearily have the hours of the night crept by, and they have longed for the morning light because sleep would not come. Others, watching by the couch of loved ones whose pain would not let them sleep, have had to wish in vain for the power to impart but one hour of sleep's sweet relief; thus proving it to be indeed God's own gift.

"Oh! ye who drown each passing night
In peaceful slumber, calm and deep,
Fail not to kneel, at morning's light,
And thank your God for health and sleep."

Sleep, like all God's gifts, is given sovereignly, and "when He giveth quietness who then can make trouble?" Circumstantial distress and trouble cannot prevent sleep unless God will. This David realised when he fled from before his treacherous son, for he could say, "I laid me down and slept; I awaked, for the Lord sustained me" (Psa. iii. 5).

The near prospect of martyrdom could not hinder it, for it may safely be inferred that the Apostle Peter never enjoyed more sound

and restful sleep than when he lay in the dungeon chained to the Roman soldiers. Truly God does "give His beloved sleep."

The words we read in Mark iv. 36—38 suggest a beautiful, yet, withal, pathetic illustration of this truth. We see a Man, homeless, hated, despised, His only friends a few poor fishermen. Wherever He went He met enemies who scorned Him. He bore with patience their taunts and revilings, reviling not again, ever seeking the truest good of all around Him. He lies now in the hinder-part of a boat, asleep on a pillow, utterly worn out and exhausted. A violent storm arises; the wind rocks the little boat, every gust threatening to swamp it. The spray dashes over the side, splashing upon Him as He lies there so calm and quiet. Wonderingly we might ask, "How is it that He sleeps so soundly through all the fury of the storm?" Ah! the howling winds, the rush of the billows, the malignancy of all His foes, the fearful prospect which always confronted Him, had no power to disturb or break His rest. God had given "His Beloved sleep."

This beautiful gift of God is a fitting emblem of the last closing scene. Life's wearisome day must come to an end; the last battle must be fought and the armour laid aside; the burden must fall from the shoulders, and the duties of the day become things of the past; then—

"More softly than the dew is shed,
Or cloud is floated overhead,
'He giveth His beloved sleep.'"

This suggests no terror. The valley of the shadow of death is only the twilight which beckons and calls the weary soul to take its rest.

Most people die quietly and often almost imperceptibly.

"We thought her dying when she slept,
And sleeping when she died"

is often true. The Christian, therefore, should welcome rather than shrink from this long, last, beautiful rest, as God's merciful provision for His worn and weary children. The wilderness journey may be long and rough; heart and flesh may fail and falter, but rest and night will come at length.

"There's heaven just over death's waters, but the waters are not wide;
We shall fall asleep some weary night and wake on the other side."

Whittlesea.

CLARISSA.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HOMERTON ROW.

ON Lord's-day, September 8th, the pastor's seventh anniversary was commemorated. A prayer-meeting was held at 10.15 a.m., which was attended by about twenty friends and was a time of real, earnest wrestling with God. The pastor preached two powerful and Christ-exalting sermons—in the morning from Acts xxvi. 22, "Having ob-

tained help of God, I continue unto this day"; in the evening from Ps. cxvii. 9—oath of which were made a blessing to the hearers.

On the following Tuesday afternoon Pastor E. Roe, of Fressingfield, Suffolk, preached to a goodly gathering of friends from Acts xvi. 30, 31, emphasising the meaning and importance of the question, "What must I do to be

saved, and in the answer extolled the Lord (divinity) Jesus (humanity) Christ (the anointed Prophet, Priest and King) as the only Way of salvation. Those who were favoured to hear this faithful young brother from the Eastern Counties were well repaid for coming.

The evening meeting was presided over by our worthy friend, F. T. Newman, who, after reading 1 Cor. ii, called upon brother Vestey to seek the Divine blessing. The Church secretary spoke a few words respecting the blessing received through the ministry of the beloved pastor and of the love and unity existing between pastor and people.

Brother Marsh (whom we were pleased to welcome once more as a near neighbour) spoke from "Rejoice the soul of Thy servant."

The pastor's brother (Mr. J. E. Flegg, of Hounslow) spoke very earnestly and faithfully from the words "Jesus only," noticing that Jesus only must be the basis of all true religion; our companionship must be with Jesus; our boast must be of Jesus only.

Brother Roe addressed us from Rom. xv. 16, "Ministering the gospel of God." The Gospel of God (he said) is the Gospel of atoning blood and strips the creature of all glory. Popularity the minister of God is not sent to court. Ministering the Gospel demands faithfulness. "Be thou faithful unto death" is our Lord's command.

The pastor, in conclusion, spoke very feelingly of the sustaining grace which had upheld him during the seven years among us and enabled him to speak the Word to lost sinners. He also spoke of the prayers which ascended to God from that place, specially on the previous Sunday morning, when it seemed that the brethren took hold of the horns of the altar. This (he said) was more to him than anything which could be given him.

The very happy meeting was then brought to a close with a few words of prayer by the chairman, whom we were all glad to have had with us once more. "Blest be the tie that binds" was sung, and friends dispersed to their various homes, feeling that it had been good to be there.

The chairman in his closing prayer made touching reference to the sad bereavement which our young brother W. S. Baker had sustained in the loss of his dear wife. May the Lord support him in this hour of great trial.

BETHERSDEN.

THE farewell services of Pastor E. Marsh were held on Sunday and Monday, August 25th and 26th, at "Union" Chapel, from whence, after the short labours of four years and eleven months as pastor of this little flock, he was now called to another sphere of service. A

good number attended each service on the Lord's-day, and again the pastor proved God's promise to be true—"As thy days, so shall thy strength be." Morning text, Luke x. 21, "Even so, Father, for so it seemed good in Thy sight." Afternoon, Psa. xvi. 10, "Be still, and know that I am God"; and linking with it Col. iii. 15, "And let the peace of God rule in your heart." Evening, Rom. xvi. 20, "And the God of peace shall bruise Satan under your feet shortly." At the close of the day we had cause to praise God for help given to His servant and for the blessings received.

On Monday evening a special public meeting was held in the schoolroom, the pastor presiding. At this meeting we gathered under a cloud, owing to two deacons being unable to attend through affliction, viz, Messrs. T. H. Pearson and C. S. Nickolls. We pray they may be fully restored and fill their office in Zion, if God will. The meeting opened with prayer and praise. The resigning pastor gave a brief address from Luke xxi. 28, "Look up, for your redemption draweth nigh." The only thing we could do now was to "look up," and not down, knowing that, when every other source may be cut off, there is always a way upwards.

Mr. T. Tong spoke from Josh. i. 5, "I will be with thee," as God's promise to His servant in going forth to another sphere of labour; also to each of His children at this time.

Mr. E. Adams then spoke to the Lord in prayer.

The writer, speaking on behalf of the Church, congregation and parish, addressing the pastor, said that through the affliction of brother Nickolls, who was unable to attend, he had been asked to speak on their behalf and present the following address:—"Presented to Pastor E. Marsh on his removal—from members of the Church and congregation meeting for worship at Union Chapel, Bethersden, and other friends in this parish and the neighbouring parishes of Smarden and Great Chart, who desire to express their love to you, and as a token of esteem and appreciation of your devoted and faithful service amongst us here—a purse containing the amount of £6 15s. 6d." After making the presentation, which contained seventy-six signatures, the writer spoke a few words from 2 Chron. xv. 7, "Your work shall be rewarded," which words were for the comfort of the Pastor and bereaved Church, and equally a word of warning to those who touch God's anointed servants.

In acknowledging the gift the pastor said, "Give God the glory, for the man is a sinner." Then, thanking all the friends and neighbours for all they had done, said that he was never more taken by surprise than to-night, and that his

heart was full when Mrs. Marsh received her handsome present from the mothers; but now it was overfilled by the gift he had just received, which made it all the harder to part and leave behind the little flock, so dearly loved, for all we can do now is to 'look up,' especially now that two of the deacons are still laid aside through affliction, to whom we owe so much, and prayed God's blessing to rest upon this Church.

Mrs. Marsh, after thanking all kind friends for all they had done, spoke from the words, "The Lord knoweth the hearts of all men."

After singing the hymn, "Blest be tie that binds," the pastor closed with the Benediction and brought to a close a happy yet sorrowful meeting; yet the Lord was in our midst, and lifted us above all the surrounding as He poured out His Holy Spirit upon us.

A. J. JARVIS.

ZION, WHITTLESEY.

ON Thursday, September 12th, a tea and re-opening meeting of the Pastor's Bible-class took place. The tea was given by Mrs. Whittome, of Albany House, and between fifty and sixty members of the class participated in the very generous hospitality provided.

Special interest attached to the meeting owing to the presence of the former president—Pastor J. T. Peters, of Guildford, Surrey. Mr. Peters, having held the position of president for a period of sixteen years, his presence among so many old friends was very naturally a most pleasing feature of the gathering. Although the meeting was of a business character, profit and pleasure were happily combined, inasmuch that social amenities and the arranging for the forthcoming session of the class were conveniently interwoven.

During Mr. Peters' presidency the class has grown very considerably, no less in scope and influence than numerically. It was natural that great anxiety should be felt in regard to this progressive work on the removal to another Church of so able a president as Mr. Peters.

Much encouragement, however, was infused into the members at the re-opening meeting, and with a hope in the continued blessing of God, and a determination to work shoulder to shoulder, the work must go on.

Mrs. Whittome was elected to act as president during the time that the Church is without a pastor, with Mrs. Savage and Mr. Benstead as conductors. Miss Brakes was re-elected as recording secretary; Mr. T. Shelton as general secretary, with Mr. W. Peters as assistant; and Mr. H. Searle was again chosen to act as treasurer. The committee was strengthened by the addition of new members, and there is interest and en-

couragement in the fact that the syllabus shows the inclusion of fresh essayists. An extremely interesting range of subjects for discussion was decided upon, and the meeting generally augured well for happy, prosperous seasons in the continuance of the work.

During the evening Mr. Peters delivered a brief but encouraging address, and a very hearty vote of thanks, proposed by Mr. Benstead and seconded by Mrs. Savage, was accorded to Mrs. Whittome for her kindness in providing the tea.

ERNEST FRANKS.

STRICT BAPTIST MISSION.

CHILDREN'S MISSIONARY GATHERINGS.

BRIXTON.—On Saturday, September 7th, the first children's missionary meeting was held in the Brixton Tabernacle. Between 400 and 500 children were present, ten different schools being represented. Thanks are due to the teachers for the great care exhibited in bringing the children and taking them home again. The conduct of the children was excellent, and their attention all that could be desired. There was lack of promptness in answering some questions; it was probably due to shyness, and the questions were unexpected. Mr. Sapey occupied the chair and gave a missionary address. Mr. Chisnall outlined some ways in which young people could help on the missionary cause. I described some of the homes of Hindu children. The congregation contributed £3 2s. to mission tuns.

WEST HAM.—On Saturday afternoon, September 14th, between 300 and 400 young folks assembled in the West Ham Tabernacle. A generous display of Hindu pictures, idols and curios gave the audience something to look at, and some of the articles helped to give interest to points in the address. The chair was taken by Mr. Hutchinson, whose personal experience of missionary life in India, coupled with his enthusiastic advocacy of foreign missions, make him admirably fitted for such a position. As chairman, he always struck the right note. As "Uncle John" of the *Strict Baptist Mission Herald* he was very warmly greeted by a "niece" in an address of welcome. A recitation by Master Chas. Ince formed an interesting item, and it was evident throughout that the whole meeting had been very carefully planned. Good missionary hymns were sung by the choir to old-fashioned tunes. The audience followed with close attention the address given by Mr. Booth dealing with the life of children in India. Mr. Galley, the pastor of the Church, who had been presiding at the organ, came to the platform at the request of the chairman. He was in a very happy vein and quite captured the meeting by the way he taught the children to sing

a verse about the pennies dropping into the missionary box. This formed an excellent prelude to the collection, which realised £1 15s. 0½d. We were all glad to hear Mr. Tooke, to whose untiring efforts the success of the meeting was largely due. In response to a question from the chair, all present voted for another children's missionary meeting. We missed the genial presence of our secretary, Mr. Chisnall, who sent a telegram apologising for his unavoidable absence. ERNEST A. BOOTH.

DOVECOTE, WOOD GREEN.

A SERIES of special meetings were held from the 21st July to the 3rd August, inclusive. The first week was devoted to prayer; every evening a good number of friends gathered, and soul-refreshing times were spent. Our requests were for God's continued favour and blessing to rest upon the Church, and on behalf of the mission to be held the following week in the open air. Although the weather was wet during the day, it was remarkable to notice how the rain cleared each evening; also on two occasions how it re-commenced about 9.15, so that we were favoured to hold the meetings except on the Saturday evening, which led us to close the mission with a prayer-meeting held in the chapel.

The meetings were conducted by our open-air leader, Mr. E. H. Court, supported by our own brethren, with the help of our friends, brethren Franks, Goodenough, Gridley, B. Morton, Reader, and P. Reynolds, all of whom sounded the Gospel trumpet with no uncertain sound. During the week a large number of Gospels and Gospel Portions (the gift of the Scripture Gift Mission) and Gospel Text Cards were given away. Who can tell what shall the harvest be? We rest in faith on the promise, "My word shall not return unto Me void."

MOUNT ZION, HITCHIN.

SUCCESSFUL anniversary services were held on Monday, September 9th. Mr. Hazelton, of St. Neots, preached in the afternoon to an attentive audience from 2 Sam. vii. 25, "Do as Thou hast said." David had desired to build a house for God to dwell in, and in expressing the same to Nathan the prophet he advised King David to do all that was in his heart, for the Lord was with him. But here, Mr. Hazelton remarked, Nathan was not under the teaching of the Spirit, for that same night the word of the Lord came to Nathan to go and tell David that he was not to build the house, but his seed after him; and with the precious promises in connection David was humbled before the Lord, acknowledging that God was granting more than he had asked, saying, "Thou hast spoken also of Thy servant's house

for a great while to come: and do as Thou hast said."

After tea, Mr. Staddon, of Stevenage, was well heard from Acts viii. 35, "And preached unto him Jesus," calling to our remembrance the fact that Philip had been preaching to a large concourse of people, and yet an angel of the Lord called him from this work to enlighten one ignorant soul—so precious is even one soul to Jesus. And what sweeter theme could Philip preach than Jesus? Several remarked they had spent a happy time. Collections good.

ONE WHO WAS THERE.

AYLESBURY.

THERE is a growing interest in the work of the Strict Baptist Mission, and this year young and old have united in doing what they can to support the noble work carried on by the same. The young people in our school have given a monthly collection and a "missionary" Sunday has also been instituted. This was observed on July 28th, when we were visited by Pastor Chisnall, whose services were much appreciated, his talk with the young people in the afternoon being of especial interest. As a result of the year's effort our earnest and energetic secretary, Miss P. Smith, was able to forward £4 2s. to headquarters. May God bless our missionaries in their noble work.

Anniversary and harvest thanksgiving services were held on Wednesday, September 11th, and the visit of Pastor E. Marsh ("Hope" Chapel, Bethnal Green) was much appreciated. We were favoured with the presence of a good many friends from neighbouring Baptist Causes, the hearty good wishes they expressed for the Lord's work at Walton-street being encouraging.

In order to clear off a debt of £12 on the Heating Fund, a small sale of work and produce was arranged, and by the proceeds of this the debt was very materially reduced, though a few pounds are still required. Our pastor and those associated with him are grateful for the encouragement thus given, and trust that under the blessing of our Divine Father this old-established Baptist Cause in the county town of Bucks may become the spiritual home of an increasing number of its residents.

BARACHEL.

MANOR PARK ("REHOBOTH").—Again we have to record the goodness and mercy of our covenant God on the occasion of our fifth commemoration services of the opening of the new sanctuary, on Sunday and Tuesday, August 25th and 27th. On the Lord's-day our beloved pastor preached in the morning from Psa. lxx. 1, "Let all those that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation say continually, Let God be

magnified." In the evening the text was *Pea. cxxviii. 5*, "The Lord shall bless thee out of Zion," and dealt with in the following order:—(1) The Author—"the Lord," for He was sent to be a blessing to His dear people. (2) The blessing was certain—"shall," because He came to bless. (3) The people blessed—"thee," showing the various characteristics of God's chosen people. On Tuesday afternoon, Pastor J. T. Peters (of Guildford) preached from *Lev. xvi. 21, 22*. We seemed at once to enter into the times when the Israelites worshipped in that sacred temple; we were led through its portals to behold the priest at the altar, and to review the various sacrifices and offerings; and after dwelling for a time on these in their various aspects we were directed, through them, to "Behold the Lamb of God, which taketh away the sin of the world," under three divisions:—(1) The innocent Victim; (2) the imputed transgression; (3) the delivered people. In the evening, our esteemed brother, Mr. J. M. Randell, occupied the chair, and read *2 Sam. viii.*, and after a few brief words of soul-encouragement, engaged in prayer. The speakers for the evening were much blessed to us. Pastor G. Smith spoke from *Gen. xxviii. 17*, "This is none other than the house of God"; Pastor J. T. Peters from *James iv. 6*, "But He giveth more grace and glory"; Pastor E. White from *Ephes. i. 3*, "Blessed be the God and Father of our Lord Jesus Christ," etc.; and our brother A. B. Tettmar on *Acts i. 11*, "This same Jesus." Our pastor likewise addressed us, and gave us a soul-stirring message to still continue with the same zeal, faith, and love, as we had done in the past, and that we should pray without ceasing, observing that, as we were going on, we should soon see the chapel free from debt. Our dear pastor desires to thank the generous donor who so kindly sent a cheque for £10. Altogether the collections realised over £20. To God be all the praise. H. W. J. J.

IPSWICH ("ZOAR" SUNDAY SCHOOL).—The annual meeting of this school on behalf of the Strict Baptist Foreign Mission was held on Monday, September 9th, 1912, when our President, Pastor Philip Reynolds, occupied the chair. The proceedings opened with a well-known hymn, the Chairman read the Scripture lesson, and Deacon Harry Baldwin implored the Divine blessing. Another hymn followed, and an earnest address was given by Mr. George W. Gardner, who went back to the time when we did not even have a missionary collection in the school, much less a meeting. The President followed with a very descriptive address of the difficulties and encouragements of the work, and said there was plenty of room for

both Societies (the S.B.M. & S.I.S.B.M.) in India. Recitations suited to the occasion were at this juncture rendered by two scholars, and after another hymn we were privileged to hear an address from Mr. George Banks, who said that the purpose of our missionaries was to lift up Christ, even as Moses lifted up the brazen serpent. Our superintendent (Mr. Jabez Threadkell) then thanked all who had brought useful articles and toys to be sent to India for the scholars there, and after a few words by Mr. Harry S. Farrow, the meeting closed with the Doxology and Benediction.—ALBERT W. WHAYMAN, *Hon. Sec.*

LIMEHOUSE. — STRICT BAPTIST MISSION FOR INDIA.—A meeting to promote the interests of the above was held at "Elm" Chapel on Wednesday, September 4th. The pastor (F. C. Holden) presided, and Missionary E. A. Booth gave a very interesting address, illustrated by pictorial views of the country and its native inhabitants. Brother Chisnall followed with a brief, warm-hearted address, and the meeting closed, as it had been opened, with singing and prayer. There was a good attendance of children and friends, the chapel being nearly filled; it was altogether an inspiring opportunity.

KINGSTON-ON-THAMES.

THE Church meeting at "Providence" celebrated its sixty-seventh anniversary on Wednesday, September 18th. At 4 o'clock divine worship was conducted by Pastor H. J. Galley, who preached a most helpful sermon from *John vii. 53* and *viii. 1*. After giving the historic setting, he spoke from the text as a type of the office which Christ sustains for His people as Pattern, Priest, Pleader, Preserver. The discourse was a spiritual repast and very much enjoyed.

At 5.30 the friends adjourned to the schoolroom, where an excellent tea had been provided by the Ladies' Committee.

At 6.45 the chair was taken by Mr. F. T. Newman, who read *Ephes. i.*, and brother Dean, of West Hill, led in prayer. In his address the chairman spoke upon the glorious truths in the chapter read, especially dwelling on *ver. 3*.

Our brother Marsh spoke of the gatherings as recognising the good hand of the past, the gracious hand of the present, and the guiding hand of the future, and then addressed us from *Isa. xxxiii. 20*—the right designation of the place where God dwells; the spot where we have been blessed; solemnities not of mourning, but of solid joy.

Brother J. P. Goodenough, who was paying us his first visit, next discoursed on *John ix. 26*—the man confessed ignorance on a point of theology, but

expressed certainty on an experimental fact. There are mysteries revealed not to be understood but believed. There are problems we cannot solve in God's dealings with men, but these are blessed facts known by experience. Never let that which we do know be interfered with by that which we do not know.

Brother Galley responded to the chairman's call for a few words, taking up several points of previous speakers.

The Church secretary, brother H. A. Jeffs, read a concise Report, speaking of God's sustaining mercy to pastor and people and telling of prayer-meetings well sustained, of additions to membership, an overflowing Sunday-school, and a Young People's Society full of promise of good work.

Pastor W. Welman then voiced the thanks of the Church and himself to our gracious God for answers to prayer realised in the gatherings of the day, and to friends from other Churches for their presence and help.

The services were felt by all present to be full of inspiration and encouragement and prophetic of blessing to follow. Congregations were excellent in numbers and collections generous. The Lord be praised.

ST. JOHN'S GREEN, COLCHESTER.
CENTENARY services were held on September 1st and 2nd. Pastor R. E. Sears preached on Sunday to large and appreciative congregations, and again on Monday afternoon; a public tea followed. In the evening, Mr. S. F. Hurnard, J.P., presided over a public meeting. After prayer, and reading Psa. cxxxvi., a brief history of the 100 years was given by the Church secretary. The first pastor, Mr. H. Dowling, was ordained in 1812, and served the Church for a full 21 years, then removed to Tasmania. At a meeting of the Church and congregation at Launceston, to celebrate his 21st anniversary there, he thus refers to his former charge at Colchester:—"The Church and people of Colchester will live in my affections as long as memory lasts. I enjoyed the long season of uninterrupted fellowship and peace; we had no discord; our union was founded in truth and cemented by love. It is true Colchester was a spot where affliction, temptation and sorrows strewed over the path, but interwoven as network with Divine aids and brotherly sympathy. I should never have left the people I so much loved and willingly served but by their consent." In 1856 he wrote his old friends here:—"I served you as a part of the body of Christ, and affectionately commend you to the great Shepherd until you, with all the ransomed flock, come to Zion with everlasting joy upon your heads. When I left you I anticipated returning to Colchester to finish my days, but God purposed otherwise,

and fixed my sojourn here." These letters prove how sincere was the attachment of this Church with their first pastor.

Mr. S. Brooklehurst (of this town) was the next pastor, who for 30 years faithfully and affectionately served this Church until his home-call on April 15th, 1864. His mortal remains were laid to rest in Colchester cemetery by his friend, Mr. W. Felton, of Rebooth, Ipswich, who also preached his funeral sermon.

From this time, with the exception of one short pastorate, a long period of supplies followed. About the year 1873 there are signs of activity again: some half-dozen families, who loved a free grace Gospel, were taking an interest in the Cause, and, thus strengthened, an effort was made to support a pastor. Mr. W. Brown, who had proved an acceptable supply, was invited, and in May, 1875, ordained pastor. Mr. Brown was a man of faith, practical and energetic. Aably assisted by our late esteemed senior deacon, Mr. Wigley, and a building committee, the chapel was cleared from mortgage, taken down, and rebuilt at a cost of £868 10s. Trustees were re-appointed. A schoolroom became a pressing necessity; encouraged by promises of help the schoolroom was built; and furnished, which, with sanitary and structural work to chapel, cost £340, and opened by W. Willis, Esq., M.P. for Colchester, the Mayor, J. B. Harvey, Esq., presiding. Shortly after, the platform was erected, and by the kindness of two friends a new organ was provided and furniture for the platform. After nearly 16 years of strenuous work here and in the villages the pastor felt the strain telling upon him and resigned. Although a prolonged rest was offered, during which the Church would support their pastor, he was unable to alter his decision. Thus ended a period of peace and prosperity, and a difficult task followed, it being no easy matter to replace a pastor so deservedly beloved. After some years of supplies and two or three efforts to elect a pastor some members seceded and formed another Church. Then Mr. D. Flavel accepted the pastorate, and for seven years laboured faithfully, but to the regret of pastor and people there was not the desired results, and the financial position left no doubt the Church must again revert to the supply system. During this period our late much-esteemed brother, Mr. W. Thorrington, without fee or reward, rendered much service. Then Mr. Witton, for about four years, faithfully laboured, but difficulties increased, and on his retirement efforts were successfully made for the union of the Church of Burlington-road with the present Church here, it being clear to the

management of both that Colchester could not support with comfort two Strict Baptist Churches. After much thought and prayer the union was completed, and the united Church met in this chapel, November, 1909, and at a properly constituted Church meeting Pastor H. G. Polley, by the unanimous vote of the united Church, became their pastor. Repairs, redecorations, &c., since at a cost of nearly £100, have been completed and paid for. The amount spent on the Church property between 1876 and 1912 is over £1,300; a small debt only remains. With this rough outline of the 100 years history it is not difficult for those accustomed to Church work to shade in the joys and sorrows, encouragements and disappointments, trial and deliverance, the wrestlings in prayer wrung from the hearts of those faithful servants, and the gracious answers of peace. As we glance over the past, may we not say, "Hitherto hath the Lord helped us"? For the future—

"Our God who helped in ages past,
Our hope for years to come."

Perhaps at no time have the prospects been more hopeful than the present. With comfortable and commodious buildings; a pastor who yearns for souls, willing to spend and be spent in the Master's service; a united and praying Church and people; a superintendent, band of teachers, and leader of adult Bible-class, earnest in their work of faith and labour of love; and, to crown it all, "Jesus Christ the same yesterday, to-day, and for ever," I will only add, of the many brethren and sisters—some we knew and loved, and some who lived before us—who helped in various ways the Cause here and have entered into rest, and deserved the Master's "Well done," some still with us, some removed to other parts of this country, and some in distant lands, still faithful to their Lord, and for whom the "Well done" yet awaits, far too numerous to mention by name in this brief retrospect, but all known to Him, whose they are, and whom they serve.

The Chairman expressed the pleasure it gave him to be present, and observed the history of your 100 years is in keeping with the Christian Church during its 1,900 years history.

Addresses by brethren Sears, Adams, Baker, and our pastor, with the Doxology and Benediction, closed these memorable services. The collections totalled over £8. H. S. D.

WATFORD TABERNACLE.—The anniversary was held on Wednesday, September 13th, when Pastor R. Mutimer was graciously helped to preach in the afternoon and evening to good congregations. In the interval the schoolroom was nicely filled by friends who partook of tea well spread and well

served by the ladies. The whole day's proceedings were very encouraging. We thank God.—O. A. FRESTON.

NORTH ROAD, BRENTFORD.

HARVEST thanksgiving meetings were held here on Thursday, September 19th, when two sermons were preached. In the afternoon our brother H. D. Tooke preached from Psa. lxxvii. 5, 6, "Let the people praise Thee, O God: let all the people praise Thee. Then shall the earth yield her increase: and God, even our own God, shall bless us." He spoke of the text as (1) a call to praise the Lord; (2) some of the many reasons why we should praise the Lord.

In the evening our brother O. A. Freston preached from 1 Peter i. 8, "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. The divisions were (1) the proclamation; (2) the sweet persuasion—"We love"; (3) our participation in it—"We rejoice with joy unspeakable," &c. Both sermons were much enjoyed by those who were present. The attendance was good at each service, and the collection, which was for the various societies connected with the Cause, was very good.

May the Lord richly own and bless the testimonies of His servants who preached the Word to us, to the glory of His name, is the desire of
Chiswick. E. FROMOW.

PRITTLEWELL.

THE fifty-eighth anniversary of the formation of the Church at Providence, East-street, Prittlewell, took place on Tuesday, August 20th, when Pastor R. Mutimer, of Brentford, preached an interesting discourse in the afternoon from Heb. iv. 16. We were favoured with the presence of several friends from other Churches; after which tea was provided in the new schoolroom.

In the evening a public meeting was held, when Mr. Samuel Sears presided, reading the first part of Matt. v. and calling on brother Pizzey, of Chelmsford, to engage in prayer.

The chairman took as the subject of his address the last clause in the prophecy by Ezekiel—"The Lord is there."

Pastor Throssell, of Croydon, spoke upon "The promise" (Heb. xi. 39, 40, and first made in Gen. iii. 15, concerning the Lord Jesus Christ.

Pastor Morling's remarks were based upon Psa. cxxii.

Pastor R. Mutimer's address was from John xiii. 1, "Having loved His own that were in the world," &c.

Our pastor, after a few suitable remarks, thanked Mr. Sears and the brethren who had addressed the meeting; also the visitors who had cheered us by their presence and help.

The meeting closed with hymn and Benediction. The attendance was not large, but fair collections, and the Lord favoured us with His gracious presence at both meetings.

"HOPE," BETHNAL GREEN.

58TH ANNIVERSARY.—WELCOME TO
MR. E. MARSH.

"Go to 'Hope,'" as Jacob was directed to "go to Bethel," must have been the inspired guidance imparted to both people and ministers to account for the exceptional large gatherings on Tuesday, September 17th. The occasion was a double one—celebrating the 58th anniversary of the opening of the chapel, and a welcome to Pastor E. Marsh in taking over the care of the Church.

Mr. E. Mitchell preached in the afternoon from Phil. iv. 19, "My God shall supply all your need according to His riches in glory by Christ Jesus."

The gathering for tea which followed was the largest, as one speaker declared, for twenty-five years.

The evening meeting, which was presided over by Mr. W. R. Johns, was a full one, in more senses than one, a large number of friends from Gurney Road, Stratford, including four deacons, who had come to welcome their late pastor to London; also many more from West Ham and Homerton Row, the three Causes making up a total of about eighty, and with other friends, as well as those attending "Hope," all testified to the esteem in which Mr. Marsh and his work were held.

The Chairman read Psalms cxiii. and cxxvi., and welcomed those present and thanked the ministerial brethren who had supplied the pulpit for the last five years. Some people said "Hope" was going to close, but he believed they were going to have a revival. While we have "hope" in our hearts we need never despair. H reminded him of home and heaven; O for the objective, Christ, our hope of glory; P a peculiar possession, as it is, of the people of God; and E the earnest expectation of being with Jesus. As regards brother Marsh, we want to be like Aaron and Him—holding up his hands in prayer.

Mr. S. H. Brown (representing the Association of Particular and Strict Baptist Ministers) then engaged in prayer.

Mr. J. E. Flegg emphasised the need for the presence of the Lord in all the work, and gave an able speech on the words, "In the Midst," refreshing our minds with the various instances in the New Testament where this occurs,

(1) At Calvary, where men, heaven, and hell looked on, Jesus was in the midst. Scripture was then fulfilled, and His death, as well as His life, is the minister's proclamation. (2) Where two or three are gathered together He is in the midst. In the Church's small gatherings His presence is often most realised. (3) In the upper room. In the midst of His disciples He breathed peace upon them and the Holy Ghost. In our ministry we are unconscious of others' presence when we are most conscious of His. (4) He was in the midst of the seven golden candlesticks when John was in the isle of Patmos. The minister has to enter into the joys and sorrows of the Church, but Jesus has more care for it than His servants. (5) In the midst of the throne, where the hope of the believer is realised as Jesus becomes his full satisfaction as the Lamb leads him unto living fountains of waters and God wipes away all tears. An acceptable word fitly spoken.

Pastor H. J. Galley received a good hearing while in a reminiscent speech he took us back thirty years, and as a child then he was impressed, as well as later on, by the pastors of "Hope." Pastor Griffiths, very firm for the Protestant faith. Pastor Copeland, one of his Bible Class, and whom he loved: one so clear on the substitutionary work of Jesus. Pastor G. W. Shepherd, to whom he is indebted more than to any Gospel minister. I trembled as he warned the ungodly. I was baptised by him. I opened my lips to speak for the Master through him. A clear preacher on the distinguishing doctrines of grace. Pastor J. Clarke, always at his best when he preached Christ crucified. His remark once that "little faith was saving faith" set me at liberty after a long period of doubt. In our Brother Marsh the apostolical succession is continued. I forget not his charge to me at my recognition service—"Take heed to thyself and the doctrine." I would pass that word on. His address was a golden chain of gracious links.

Mr. A. B. Hall followed in a similar strain, and forty years back, remembering Mr. Parker, the first pastor, for whom the place was built, also Mr. Maycock, especially one sermon of his: "I was brought low and He helped me." Then Mr. Griffiths, who baptised me, with nine others. And Mr. Copeland, whose kindness I shall never forget, and how he opened up the Word and spoke of the covenant promises of God. His address lengthened the chain of precious links.

Mr. J. R. Debnam expressed his thankfulness to all for their sympathy in his recent bereavement—the departure of his wife to heaven. Brother Marsh, H. D. Tooke, and myself are all Suffolk men. We love each other, having spent eleven years together in happy fellowship there. My text is Psa. xlv. 5, “God is in the midst of her, and shall help her right early.” This cannot be denied. Experience confirms it in our various trials and difficulties of life. What is the Church of God without His help and His presence? He is in your midst to hold you, to recognise you, to witness in you, to bless you. There is no curse to administer, no rigour of law to exact. He will comfort you. The Church has here her establishment—“not be moved” from the heart of God—the love of God. It is on the Rock. Hell shall not prevail over her. God shall help our Brother Marsh and this Church right early, or “when the morning cometh”—shall help all—pastor, deacons, members, and the believing and seeking part of the Church. A spiritual word enriched with marrow and fatness.

Brother Birkitt (a deacon) said: I have had anxiety concerning this meeting. Felt, however, we should have a good one. Thanked the Churches for their sympathy and presence. Did not know we were held in such esteem. Our late departed Brother Stockdale and I have talked over the pastorate of this Church for a long period. We desired to make the 58th anniversary a welcome meeting to Brother Marsh. God has answered our prayers. Though Brother Marsh is not formally recognised, yet we hope this time next year the first anniversary of his pastorate may be held. The matter concerning a pastor was laid on my heart for two or three years, and Brother Stockdale and I, unknown to each other, for some time prayed for the same thing. Three years ago we invited Mr. Marsh to preach the New Year's sermon; then for some Lord's-days. Three times he was unanimously asked to take the pastorate, but declined. To a fourth invite he agreed to come.

Pastor E. Mitchell having preached in the afternoon spoke but a few words. He did not remember seeing such a gathering in “Hope” before. He once preached for Mr. Copeland on a wet day to fifteen people who sat at the end of the chapel. I have been intertwined with brother Marsh for years. The character of his ministry has been the ingathering of souls. To-day is the dawn of better days I hope. I believe many sinners will be brought in.

Pastor H. D. Tooke wished well to brother Marsh and God's richest blessing on him and the Church. The word he would give them would be 1 Cor. i. 18: “The Power of God.” The apostles had to face great difficulties and perplexities, in their work. Each minister in a new work faces difficulties and perplexities. Paul's work was always and entirely opposed. He needed the power of God and found his strength to face the difficulty in the message he had to deliver. No man can do it unless he has confidence in his message. It is then bound to produce results. He heard Dr. Dixon recently affirm his belief in the truths of the Bible, who stated that it was unscientific to suppose, while it is scientific to know. When you begin on a fact the possibilities become certainties. Pastor Marsh comes here with the word as his textbook: “The Power of God.” The man in the pulpit is not to interest or amuse, but to bless. The Gospel is the power of God; in it you have that which God is. End of the ministry is not only to bless but to save. One great end of the Gospel is that sinners may be converted. In this neighbourhood you have them. Let all the sciences, philosophies, philanthropies bear upon the neighbourhood—it will be failure. The Gospel is the power to save from sin. The best man in the pulpit is not according to looks, or coat, or culture, but he who preaches a Gospel with power. An opportune message of consolation and confidence and candour.

Pastor G. Smith felt his soul stirred at the manifestation of God's goodness in this audience. The speeches of the brethren, as well as the profitable sermon in the afternoon, prove that the people love the grapes of Eschol rather than the garlics and onions of Egypt. The speaker said he desired to commend to them Matt. xiv. 19, 20—the feeding of the multitude; Jesus blessed and brake the loaves. There was (1) a hungry multitude, which became so while listening to Jesus. (2) Empty-handed disciples had nothing to give to the people but what they received from Jesus. (3) There was a precious Christ which “knew” what He was going to do; nothing but bread could satisfy; so a full Christ was wanted by the sinner. (4) All ate and were filled. Fragments taken up—enough for all, for each, for evermore. This was an experimental call for all preachers to preach Christ.

Pastor E. Marsh was glad of the last message, for on Sunday his prayer was that he might be empty-handed, so that

the Master may give him bread for the people. He felt more to-night than he can express. Never have I been more completely thrown at the Master's feet than in this answered prayer. I have been overcome by the consciousness of His grace. The services to-day exceeded my expectation. It came back to my soul with joy that my expectation could be exceeded. They were from God, with whom is no limit. I do not forget the Church at Bethersden which I have left, nor the petition of Church and congregation asking me to remain, nor the scene of the last night of our packing up, when the villagers sang "God be with you till we meet again," amidst many sobs; and from some who did not know God when we came first. I am also touched by the presence here to-night of four of my deacons when I was at Gurney Road. There are bonds which God gives us which can never be broken. I am comforted now as I did not feel this morning. We are waiting and watching for the furtherance of God's plans. Nothing will heal my heart but to hear the children cry for their heavenly Father. I am asking God to help me as much as I did in my first pastorate. Mr. Marsh then read a framed bill of the opening of the chapel, October 19th, 1854 (this bill was presented to Mr. Marsh by Mr. G. Youden, a former deacon of "Hope"). The preachers on the Lord's-day were Mr. J. Wells and Mr. Stenson, and on the week day, Mr. Chivers, Mr. C. W. Banks and Mr. T. B. Parker (the first pastor).

Brother S. J. Taylor (a former member of "Hope") then closed in prayer.

The collections for the day totalled £8 10s. During the evening a letter of condolence was voted to be sent to brother J. E. Elsey and brother W. S. Baker on the loss of the latter's wife, who was brother Elsey's daughter.

Thus the day was crowned with the Lord's lovingkindness and tender mercy, confirming the steps of the Church and Pastor Marsh, and possibly to prove for "Hope" once again a new year of acceptance from the Lord and the beginning of months.

— So hopes, SAMUEL J. TAYLOR.
Forest Gate.

CALVINISTIC PROTESTANT UNION.

THE twenty-fifth annual report of this excellent Society can be had for a stamp-directed envelope, addressed to the worthy secretary, Mr. D. Catt, 74, Strand, W.O. It contains also an account of the annual meetings, with full list of subscribers.

The need of the labours of our brother Catt and his band of helpers in this Society is being felt more than ever by the lovers of distinguishing truth this organisation is set to defend.

While in hearty co-operation with every true Protestant movement and literary effort, this Society has its own place, and its literature finds a place where that of other societies does not appear. The delight in the doctrines this organisation defends will make the welcome messages and intelligence the literature sent out by Mr. Catt conveys, a help in the battle to maintain our principles. Write for samples, and you will be promptly served.

Aged Pilgrims' Corner.

THE new number of the *Quarterly Record* is ready, containing a portrait and sketch of our centenarian pensioner, and other illustrations, with a variety of articles bearing upon the work. Copies will be sent, post free, upon application, and new descriptive and illustrated leaflets can also be supplied.

On Tuesday afternoon, October 1st, the claims of the Society will be advocated in the Victoria Rooms, Clapton, Bristol; and on Tuesday, October 8th, the 33rd anniversary of the Brighton Home will be held in the Royal Pavilion. General Sir Robert Biddulph will preside at 3.30, and a sale of work will be held during the day. The attendance of local friends and visitors is heartily invited.

1,607 pensioners are upon the books, and new annual subscriptions are needed to enable the Committee to meet the increasing claims upon the Institution. A subscription of 7s. means less than a farthing a day. Special collecting cards are in circulation.

Come and visit the Homes before the winter. A sight of these dwellings and their inmates is a powerful plea. When the visitor goes from room to room and beholds the contented, clean and comfortable state of these aged ones, sympathy is sure to be drawn out. A pensioner, now comfortably housed, wrote:—"I cannot say how very thankful I am to be free at last to go into the Home—a place of rest for my poor tired eyes. I have been scarcely able to sleep these three nights for joy at the prospect. 'Bless the Lord, O my soul!'"

Collections have recently been made at Lewes, Haslemere, Chadwell Street, and Walton-on-Naze, and others are being arranged for the coming season, which, it is hoped, will be one of increasing blessing to the Society.

gone Home.

ELIZABETH GAME.

On August 7th, an hour or so before midnight, our dear mother, Elizabeth Game, fell asleep in Jesus at the comparatively early age of 58 years, after almost a lifetime of trials, borne with scarcely a murmuring word, thus glorifying her Saviour—who gave her the grace—by her life.

Her father was a deacon at Providence Baptist Chapel, Glemsford, Suffolk, and thence, from her earliest days, dear mother was instructed in the right paths. Later in life, with her husband (Mr. George Good), she attended Ebenezer Strict Baptist Chapel in the same village. A heavy sorrow was the loss of her second son, at the age of four years, who was killed by a horse and trap as he was leaving school one Christmas morning; some years after which her husband passed away, after an operation in a London hospital; while before this bereavement had scarcely passed, news was received that her eldest daughter, then entering womanhood, had met her death in an accident to a vehicle in which she was travelling in the Midlands. That sorrow upon sorrow was her lot. Yes she proved a true mother, working hard to support her family, and when, some twelve or thirteen years ago, she moved to London on marrying again, we thought she had a more restful time before her; but, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

Two years ago, after much ill-health, her husband was operated upon for cancer, and upon his discharge from hospital, she, as a faithful wife, insisted upon attending to him personally—he was practically bed-ridden—although far from well herself. This proved a heavy trial, as well as a great tie, and during the whole of the time she was prevented, except on one occasion, from filling her accustomed seat at Gurney-road Chapel, where she had attended since living at Forest Gate, and of which for upwards of ten years she was a respected member, having been baptized, together with one of her daughters, on April 28th, 1901, by the then pastor, Mr. E. Marsh. In the early part of this year she was compelled by reasons of health (although much against her will) to have her husband removed to the Infirmary. After medical examination she was advised to enter Soho Hospital for Women. An operation was successfully performed, and she came home, after convalescence at Brighton, looking much better, and was able to attend the evening service at Gurney-road one Sunday evening. This, however, proved to be her last visit there. On July 5th she journeyed to

Glemsford, with the object in view, as we thought, of thoroughly regaining her health and strength, but she seemed to know otherwise, as she told her sister, on her arrival there, that she was "come home to die." She slowly became worse, and, during the last week or so, suffered so much that it was really painful to be at her bedside. Yet not a word of complaint escaped her; her one desire was to "go home," and the constant question was, "How long, Lord, how long?" Her body was laid to rest at Glemsford on August 12th by the pastor of the Strict Baptist Chapel.

A week or so before she passed away, the desire was expressed to see Mr. A. J. Ward, of Brookley, Suffolk, who was pastor at Ebenezer, Glemsford, during the greater part of her residence there, and, to her intense delight, he spent about an hour alone with her. We believe that he was told how God had blessed his ministry to dear mother, especially about the time her youngest daughter was born. Under Mr. Ward's ministry she was first convicted of sin by the application of the words, "Enter ye in at the strait gate."

We who remain feel our loss severely, but we cannot sorrow as those which have no hope, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted (*i.e.*, tested) like as we are."

GERTRUDE MARY NUTSEY.

Another flower has been plucked from the garden of the Master below to bloom in that above. Gertrude Mary Nutsey fell asleep in Jesus on July 14th, 1912, in her 24th year. Deceased had been in delicate health for the past four years, having had medical attendance several times; but in May last it was found that consumption was making rapid strides, and hæmorrhage of the lungs set in, from which she did not recover. Amidst all her affliction she was remarkable for her patience, no murmur escaping her lips, and, when able, was always in her place in God's house. It is our loss, but her gain. She had been a follower of Christ from an early age, but was of very retiring and reserved character. She followed her Lord in the ordinance of baptism at the age of 20, and was a consistent member of the little Church at Great Gidding, being also assistant organist. She was laid to rest in the graveyard of the Baptist Chapel amid many expressions of respect and regret. The service was conducted by Mr. Surridge, of Rushden, as the Church is without a Pastor.

Deceased was also an active member of the United Band of Hope, and two beautiful everlasting wreaths have been placed upon her grave, one from the choir and friends of the chapel, the other from the Band of Hope and friends.

The Unfailing Resource.

BY PASTOR H. D. TOOKE.

THE condition of affairs, both nationally and from the social and religious standpoints, calls for earnest thought on the part of all God's people. No class of society should be more solicitous for the well-being of men generally, more eager for righteous and helpful legislation, than the professing Christian. No hearts should beat with more interest and concern for the amelioration of human ills than those who are the followers of the Lord Jesus, whose earthly life was one expression of loving sympathy and eager longing for the welfare of humanity.

That there is much to lament over—much that calls for anxious consideration—cannot be denied. The strife and struggle both in the political realm and in the social world have been all too painfully evident of late, and naturally call forth many an enquiry as to the causes and the means to rectify. It is not my intention to enter into a discussion on this subject, for such would be altogether out of place in a magazine of this character.

THE OUTLOOK IN THE CHRISTIAN CHURCH

at large, and in the denomination to which we belong, demands the most earnest consideration on the part of all who are desirous of the advancement of the Redeemer's kingdom.

We are constantly hearing on all hands the lamentation, but only with the most doleful and pessimistic forebodings. The greatest cause for regret is not in the condition of affairs, but in the attitude of many thereto. The saddest fact is not in the low condition of many of our Churches, but in the desponding and lethargic spirit in which many speak and think thereof. The greatest hindrance in the way of all true progress, whether in political, social or religious matters, is the spirit of indifference. Till men are stirred up, and moved with an earnest and intense desire for the betterment of things, no true advancement will be made. *No Church has arisen from the dust until the members have been awakened to a spirit of earnest solicitude for its welfare.*

When the question of improvement has become vital and urgent in the hearts of God's people, then, and not till then, may we hope for a real revival.

When this spirit prevails, then will arise the further question—

WHAT CAN BE DONE?

What means can be adopted to reach the desired end? There is—there can be—but one answer to these questions. The one great hope, in the face of every problem that vexes and distresses the Christian heart, is in *earnest and urgent prayer* to God. We most firmly believe that there is no other resource, and we are equally convinced that we have not yet realised the boundless power and

illimitable efficacy of prayer. Did we do so, we should have had more recourse to it, instead of spending so much time and breath in fruitless lamentations.

The expression of regret as to the state of our Churches is common and constant; but

WHAT ABOUT OUR PRAYER-MEETINGS?

Do they betoken a spirit of concern or a holy longing for the times of revival to come? Does the attendance warrant us in thinking that the Church is alive to its needs or awake to its condition? Alas! we must mournfully admit that the appearances are against it.

We profess to believe most confidently in the power of God and in the efficacy of prayer, but our actions and spirit often belie our words. We have not yet arrived at that condition of heart when these truths grip us—when they become dominant powers in our lives. We too often acknowledge the truth without feeling it, and in no matter is it more evident than in the use of prayer.

History demonstrates the power of prayer. The greatest powers of ill have arrayed themselves against the Church of Christ, but prayer has triumphed. No difficulties have proved invincible when prayer has become a living force in the hearts of men. The greatest victories over the forces of darkness have been preceded by prayer. Martin Luther did not prove invincible against the powers with which he waged war by the force of character, the power of learning, or the subtleties of argument, but by the exercise of a wonderful spirit of prayer. It is said that at the time of the Diet of Nuremberg, Luther was earnestly praying in his own dwelling, and that at the very hour when the edict granting full toleration to all Protestants was issued he ran out of his house, crying out, "We have gained the victory." This is but one instance among many that goes to explain the wonders of the Reformation. During the troublous times in Scotland, when the Romish Powers were seeking to suppress the Reformation in that land, the greatest power that withstood them was the prayers of John Knox. Of him Queen Mary is said to have exclaimed, "I fear nothing so much as the prayers of John Knox." A story is told of him—how that in this time of imminent peril he was seen to leave his study and to go into an enclosure at the rear of the house. A friend who followed him, after a few moments of silence, heard his voice, as if in prayer. He was heard to say, "O Lord, give me Scotland, or I die!" Then a pause, and again the petition broke forth: "O Lord, give me Scotland, or I die!" Yet again the cry struggled forth, and God gave him Scotland, in spite of all efforts on the part of the enemies of Protestant Christianity.

Many other instances might be produced to prove the unfailing efficacy of importunate prayer, but let these suffice. All times of revival, and all seasons of the Church's greatest triumphs, from the Day of Pentecost until now, have been commenced by the outpouring of the spirit of prayer; and to-day the same means lie to our hand

if only we are quickened into the rightful and urgent exercise thereof. God is the same, prayer is the same, and he that prays, proves—and will prove—its unfailing resourcefulness.

There are

CERTAIN FACTS WHICH IT BEHOVES US TO BELIEVE AND TO REMEMBER.

God is supreme, and no forces that have raised themselves against righteousness and truth have ever proved that God must succumb to powers greater than His own. Whether kings or dominions, creeds or sins, all must fall before the dominant exercise of the Divine mandate. Hezekiah, when confronted by Sennacherib's hosts, said, "Be strong and courageous, be not afraid nor dismayed, for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." And God most emphatically vindicated His servant's confidence.

God has, and ever will respond to the cries of His people in their weakness, distress and need. *Prayer is the only power with God*—a power that He is graciously pleased to acknowledge. He has not and will not ignore the "fervent and importunate prayer," but delights to honour the man or Church who pleads with Him for His intervention in times of danger, in seasons of decline, and in the moments of direst need.

God has proved, over and over again, that "He is able to do exceeding abundantly above all that we ask or think." His resources are limitless; His wisdom knows no bounds; His power has met no rival; His records bear no stigma of defeat.

God is our only resource. All schemes, methods, plans and artifices are futile to cope with the ills that abound, or to meet the pressing needs of the day. No evils have been successfully attacked by social schemes or legislature alone. No Church has been quickened into vigorous life; no ministry has become a potent force for good; no great ingathering of souls into the kingdom has been, or will be, brought about by tactics at variance with the teaching of Jesus Christ, or apart from the essential preparation of holy and constant intercession.

Do we believe these things? Do they grip us as living and intense truths? or do they appeal no more to us than mere lessons that we have always believed? Let the force of them but be realised by us, then shall the contention become self-evident that our one unfailing resource is in prayer to the almighty and everlasting Lord of all.

THE POSSIBILITIES OF PRAYER ARE ILLIMITABLE;

and when the Church arises to a conception of its resources, it will become what it has been—a mighty influence in all questions and a potent force for good. It will then arise and shake itself from the dust and put on its beautiful garments. When the Church cries, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old," then will the message from on high be heard: "I, even I, am He that comforteth

you ; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the oppressor, as if he were ready to destroy ? ” Then “ the redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their heads ; they shall obtain gladness and joy, and sorrow and mourning shall flee away. ”

GIVING TO THE LORD.

BY MISS E. L. COOPER.

“ The Lord loveth a cheerful giver. ”—2 Cor. ix. 7.

THE title of this paper needs no explanation, no deep thought—only earnest, prayerful, practical attention.

In a sense we can give nothing to the Lord, who is almighty, and what have we that He has not given us ? “ What hast thou that thou didst not receive ? ” (1 Cor. iv. 7). Yet it has pleased Him to receive from us that which He has given, as a proof of our love to Him, the Giver. A little child gives a parent that which is purchased with the parent’s own money and the gift is valued. We all understand that the act is the child’s, though the power to perform it is the parent’s.

We cannot go as the wise men of the East, and offer gold, frankincense and myrrh, or as Mary of Bethany, and pour costly ointment on His head. We cannot prepare food for Him as Martha did, or draw water at the well to quench His thirst as the woman of Samaria ; but He hath said, “ Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me ” (Matt. xxv. 40). “ He that hath pity on the poor lendeth to the Lord ” (Prov. xix. 17). Anything done with the inner consciousness that it will please the Lord—that being the chief motive, “ for His sake ”—is giving to the Lord. As to

THAT WHICH WE HAVE TO GIVE,

in carrying out our Lord’s direction, let each personally consider their time, money, health, strength, brain power, personal attractions, qualities of heart and mind, with every power to influence the lives of others, as His gifts to be given to Him in spiritual service.

Why ought we to give, or

THE MOTIVE IN GIVING TO THE LORD,

should be easy for every Christian to answer. What has He not done for us ? Do we realise as we ought how utterly dependent we are on Him for every breath we draw ? “ In Him we live, move, and have our being. ” This we owe to Him as our Creator ; how much more do we owe Him as our Saviour ? What has He not saved us *from* and *to* ! and at what tremendous cost ! Important, too, is the consideration

THE SPIRIT IN WHICH WE SHOULD GIVE—

cheerfully, unostentatiously, freely and willingly, for it is “unto the Lord.”

“He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully . . . every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; the Lord loveth a cheerful giver” (2 Cor. ix. 6, 7). We will not speak of so-called Christian work—giving of time, money, strength, brain power, &c., for self-glorification, to win favour or applause of men; or work done to gratify our own love of activity and power; we know *this is not giving to the Lord.*”

“Only work that is for God alone
Hath an unceasing guerdon of delight—
A guerdon unaffected by the sight of great success,
Or by its loss o'erthrown.”

A smile in the home, and a welcome to the stranger in the place of worship for the Lord's sake can be a gift to the Lord and true service. A smile given for the Lord's sake is something different to a natural spirit of cheerfulness, which is a gift from the Lord—given to some, denied to others; but where it is denied as a gift it may be cultivated as a grace; and though hard work sometimes to get the scowl from the face, or grumble tone from the voice, when done for the Lord's sake and in His strength, is no mean gift unto Him.

What need there is in the Church to-day of Calebs—those who give to the Lord a cheerful spirit of optimism, overcoming the complainings of the spies with a spirit of trust and confidence in God; saying “Let us go up at once and possess [the land], for we are able to overcome it” (Num. xiii. 30). Joshua joined him and shared the Lord's approval, when the doubters were sharply rebuked for their discouragements. The question arises,

HOW CAN WE GIVE OUR TIME TO THE LORD?

In this as in all other ways of giving it is easy to err. Time spent in prayer, Bible-reading, singing, preaching, visiting, etc., is given to the Lord, but equally so is time spent in every work that makes for our self-support or those dependent upon us. “Not slothful in business, fervent in spirit, serving the Lord.”

“We beseech you, brethren . . . that ye study to be quiet, and to do your own business, and to work with your own hands, that ye may walk honestly toward them that are without, and that ye may have lack of nothing” (1 Thess. iv. 11, 12). To spend time in prayer that ought to be used in active service is not acceptable to God. “Wherefore criest thou to Me, Speak unto the children of Israel that they go forward?” (Exod. xiv. 15), are words God addressed to Moses. Giving to the Lord is *consecrating* time, money or talent in the way of His approval. To give in charity what ought to go in payment of debts is not giving to the Lord, neither is accepted of Him. Let us

SEARCH THE SCRIPTURE FOR PLAIN, DEFINITE DIRECTION

in this matter, searching diligently that we may do it. "Bring ye all the tithes into the storehouse, that there may be meat in My house; and prove Me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing" (Mal. iii. 10). David, when he wished to make an offering to the Lord of the threshing-floor of Araunah, had the opportunity of obtaining it cheaply, but said to Araunah, "Nay, I will surely buy it of thee at a price; neither will I offer unto the Lord my God that which doth cost me nothing" (2 Sam. xxiv. 24).

"And the Lord spake unto Moses, Speak unto the children of Israel that they bring Me an offering: of every man that *giveth it willingly*, with his heart, ye shall take an offering" (Exod. xxv. 2).

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make; so the people were restrained from bringing" (Exod. xxxvi. 5, 6). Paul, writing of the Macedonian Churches, says, "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints: and this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. viii. 2—5).

Ostentation in giving is reproved in Matt. vi. 1, 2: "Take heed that ye do not your alms before men to be seen of them."

"My Son give Me thine heart" (Prov. xxiii. 2). This is the gift that includes all others, without which all else is valueless in God's eyes.

God sees and knows whether we give according to our ability. May He graciously put it into our hearts to give freely and willingly unto Him of all He has so freely and willingly given to us. Who is it that is not enriched in the joy of giving *for Jesus' sake!*

"Is thy cruse of comfort failing? Rise and share it with a friend,
And through all the years of famine it shall serve thee to the end;
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two,
For the heart grows rich in giving; all its wealth is living grain.
Seeds—which mildew in the garner—scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to lift thy brother's burden; God will bear both it and thee.
Lost and weary on the mountains, would'st thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou wounded in life's battle? Many stricken round thee moan;
Give to them thy precious ointment and that balm shall heal thy own.
Is thy heart a well left empty? None but God its void can fill;
Nothing but a ceaseless fountain can its ceaseless longings still.
Is thy heart a living power? Self-entwined, its strength sinks low;
It can only live by loving; and by serving, love will grow."

If we wish to be happy, we must learn to be content.

TRIALS are moral ballast that often prevent our capsizing.

OUR CITIZENSHIP "IN HIM."

"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."—Eph. i. 3, 4.

OUR CITIZENSHIP IS IN THE HEAVENS.

THAT is the truth concerning those of us who are IN CHRIST. Perhaps we have only just realised the fact. Although it is a matter of such moment to us, we may not have known it until yesterday or to-day, and yet the record of it, the purpose and intent of it, date back to "before the foundation of the world," when God our Father *chose us IN HIM*; so much is implied by the words "according as" in verse 4.

That word "chose" is a beautiful one. It means "to pick out for one's self," and occurs in such passages as Luke vi. 13: "And when it was day, He called His disciples; and of them He chose [picked out for Himself] twelve"; and John xv. 16: "Ye have not chosen Me, but I have chosen you [picked you out for Myself], and ordained you, that ye should go and bring forth fruit."

"*Before the foundation of the world.*" The expression "foundation of the word" occurs ten times in the New Testament. Of these ten occurrences three speak of something happening "*before the foundation of the world,*" and the remaining seven of something either *from* or *since* the foundation of the world.

In God's chronology the foundation of the world is a definite, fixed point—a crisis—to which, perhaps, too little attention has been paid, and we do well to note the difference between things which he tells us were fixed *before* and those determined *since* that crisis. Here in Eph. i. 4 we read that God "*chose us IN HIM before the foundation of the world.*"

In 1 Peter i. 18—20 we read that "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained *before the foundation of the world.*"

And in John xvii. 23, 24 our Redeemer prays for those given Him by the Father thus: "That the world may know that Thou hast sent Me, and *hast loved them, as Thou hast loved Me.* Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; *for Thou lovedst Me before the foundation of the world.*" That the world may know . . . that Thou hast loved them as Thou hast loved Me . . . for Thou lovedst Me *before the foundation of the world!*

From these sweet passages we learn that our Father loved us "*before the foundation of the world*"; that He picked us out for Himself *before the foundation of the world*; that He fore-ordained His Son to redeem us *before the foundation of the world*. Then why do we fear and tremble? Why do we doubt our God? Why are we not rejoicing always with praise and thanksgiving to Him for His glorious grace?

But with all this we have not come to the end ; He chose us for a purpose—" that we should be holy and without blame before Him in love." " How can this be ? " asks one. " I am unholy and blameworthy, and shall be as long as I am in this body."

Ah ! this is one of the miracles of grace. We look on ourselves as earth-bound men, but remember, we are chosen not in ourselves but in HIM, and being chosen in HIM we *are* in HIM ; God looks at us in HIM, and in HIM we are holy and without blame before Him.

" And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you *holy* and *unblameable* and *unreproveable* in His sight " (Col. i. 21, 22).

THE PURPOSE OF GOD IN CHOOSING US,

then, was that we should be holy and without blame before Him in love ; that is His purpose to us-ward, but there is another side of the purpose, and that is God's purpose toward Himself. " Having predestinated us unto sonship by Jesus Christ to Himself, according to the good pleasure of *His* will, to the praise of the glory of *His* grace, which He freely bestowed upon us in the Beloved." Ver. 11 almost repeats this : " In whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh *all* things after the counsel of His own will, *that we should be to the praise of His glory*, who first trusted in Christ."

The glory of His name has been at stake, His sovereignty has been questioned by the rebellion of the great Accuser, " the god of this world, who hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ should shine into them " (2 Cor. iv. 4). And so God, who worketh all things after the counsel of His own will, in spite of our sin and rebellion, loved and chose us in CHRIST *before* the foundation of the world. Before sin entered and reigned over the human race unto death He chose us that we should " be holy and unblameable and unreproveable in His sight to the praise of the glory of His grace . . . to the intent that now unto the principalities and powers in the heavenly places might be made known by the Church the manifold wisdom of God."

This is the purpose which the Word of God reveals concerning " the Church, which is His body," and of which He is the Head, " from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love " (Eph. iv. 16).

Now

WHAT IS THE OUTCOME OF THIS TEACHING,

this revelation of the purpose of Him who worketh all things after the counsel of His own will ?

In the Epistle to the Ephesians three chapters are used to make these truths known to us, and then as many are occupied in practical exhortation of those who are partakers of the heavenly

calling to walk worthy of it "with all lowliness and meekness" (for we have no cause to be proud, because only by grace are we saved), "with longsuffering" (because our heavenly Father has so long suffered us), "forbearing one another in love," because of the forbearance that has been shown to us by God in His marvellous love.

We are first shown that now IN CHRIST we have been raised to heavenly places, and then comes the command to "put off the old man, which is corrupt according to the deceitful lusts, and to put on the new, which after God is created in righteousness and true holiness."

And so, as our eyes are opened to the glory of God's grace our obligation is increased, by the knowledge gained, to walk worthily. Let us be like Abraham, who not only blessed God's word, but believing, obeyed.

ERGATES.

THE MINISTRY OF THE GOSPEL.

BY THE LATE J. C. PHILPOT.

A WARNING NOTE FROM A NOW GLORIFIED WARRIOR IN THE FAITH.

(Communicated by Mr. G. Amery, S. Croydon).

IT is a mistake to think that the ministry of the Gospel is only to give comfort. There are states of soul, as there are states of body, when cordials would be poison.

"Comfort us, comfort us, whatever be our state and case," cry some to their ministers. However worldly, carnal, covetous and careless we have been through the week; however up to our neck in business, and with nothing in our heart, mouth or hands to distinguish us from all around us, we expect the minister to preach comfort to us on the Lord's Day. This is what we pay him to do, and we expect him, therefore, to preach to us our *full security in Christ* and to assure us that all will be well with our souls, *whatever* we may think, or say, or do.

These may be called religious *dram-drinkers*, who look for their *Sunday drink*—their drop of comfort before they go out of the chapel—as regularly as the man who steps into a gin-palace for his morning glass. Keen, cutting reproofs, sharp rebukes, stern denunciations of all ungodliness, and no quarter to sin, carnality and worldliness in any shape, such, men have no relish for. "It is legal, it is legal," they cry, "to insist so much on the precept, and to cut so continually at all disobedience and inconsistency. We want to have Christ gloriously exalted, and to hear of *nothing* but covenant engagements, fixed decrees, and certainty of salvation to the elect, and that come what will we are safe for eternity."

But we will not dwell further on these points, or show how such men would willingly make even what they call a glorious Christ a minister of sin, and under great *swelling* words hide their shame.

We will only say, BETTER were it for a man to *break stones* on the road than stand up in a pulpit to deceive souls and be *unfaithful* alike to God and man.

THE LORD'S SUPPER.*

THE ritual of the New Testament is exceedingly simple, and we might almost add scanty. This is in striking contrast with the worship under the Old Testament, which was both abundant and in some respects complicated. The New fulfils the saying of our Lord to the woman at Sychar's well: "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." The cumbersome, if imposing, ritual of the Old Testament has its spiritual meaning fully elucidated in the simple spiritual worship of the New. The ordinances that may be termed rites are but two in number that are obligatory upon believers in the Lord Jesus Christ—baptism and the observance of "the Lord's Supper." The latter of these alone claims our attention this evening, though we may say in passing that *baptism in the Scripture ever precedes the partaking of the Supper.*

The Holy Scriptures are the great source of instruction relative to all revealed religion. Here we have the fountain uncorrupted and untinged by human inventions or traditions. To these let us ever resort for instruction, and drink from the pure spring of wisdom, as it issues from the deep well of Divine inspiration. Matthew, Mark and Luke all record the institution of this ordinance by our Lord Himself, and Paul in 1 Cor. xi. gives us the fullest account of all, having received it immediately from the Lord (ver. 23). John, while mentioning the feast at which it was instituted and supplying incidents not mentioned in the other gospels, such as the feet-washing and our Lord's tender discourse with His disciples, says nothing of its institution. But this accords with the design of his gospel, which, written after the other gospels and when they had obtained currency, is chiefly occupied with supplying matters not mentioned by the previous writers.

The title we employ we get from Paul. In the Acts it is generally spoken of as "breaking of bread," and has no title affixed to it. But the Apostle in rebuking the Corinthian believers for the disorders that had crept in among them in the observance of this ordinance, says "This is not to eat 'the Lord's Supper,'" that is, your order, or rather disorder, is foreign to the institution. The title, "The Lord's Supper," is so beautifully appropriate and descriptive that it has become general among most bodies of evangelical Christians, although some still prefer to call it "breaking of bread," to which we have no objection, but heartily concede this point of Christian liberty, while we feel a preference ourselves for the Apostle's term, "The Lord's Supper."

The first thing which strikes our mind in considering this great subject is

THE TIME AND SEASON WHEN IT WAS INSTITUTED.

These are of the most solemn and impressive character. Paul em-

* A paper read at a Bible Class of which the writer is a member.

phasizes this point when he says, "The Lord Jesus *the same night in which He was betrayed* took bread," etc. The season was that of the Passover, when that great type of Himself and His saving work was being observed by Him, together with His disciples. For ages that commemorative ordinance, which celebrated the wonderful deliverance of Israel, and pointed forward to the greater deliverance to be wrought in due time, had been observed with joyous solemnity, but henceforth it will be merged and swallowed up in another observance (for even "Christ, our Passover, is sacrificed for us"); and in the light of the greater deliverance the lesser is lost. Within a few short hours of this institution our Lord expiated the sins of His people by His death upon the tree, and henceforth His death and its consequences must be the matter that the new ordinance shall set forth. "He taketh away the first that He may establish the second." The solemn transactions of Calvary should ever be before our minds when we gather at the table of our Lord.*

We notice next

THE SIMPLICITY OF THE RITUAL.

There are no elaborate details; these are left behind as things pertaining to the babyhood of the Church. All here is simple and easy to be observed, the elements necessary being all at hand—the bread upon the table, in this case the passover cakes, and the wine, an ever present adjunct of the feast. So with the Church in all ages, the constituents of the feast have ever been easy to provide. Nor are there any special regulations laid down; the order of the service is of the simplest kind. There is no suggestion of a priest or a sacrifice. Bread is broken and eaten, and a cup of wine shared among the participants. Alas! that such a beautifully simple ordinance should have been so vilely perverted, and turned into a gross superstition and an abomination to the great Head and Lord of the Church. But such is the nature of man, and, as of old, so also in gospel days, "all flesh has corrupted its way upon the earth." What a mercy that we have the pure Word of God to which we may come and cleanse away these hoary and pernicious superstitions! "To the law and to the testimony" must be our watchword, "for if they speak not according to this word it is because there is no light in them."

The actions of our Lord next claim our attention. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me." This is deeply significant. His body must be broken by the life being removed that it may become heavenly and spiritual bread for our souls. "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." In these actions redemption is pictorially placed before us. By His one sacrifice our Lord has

* Note, it was evening and at the close of a meal, hence the folly of fasting communion and the sin of making it a law to men.

procured redemption, while by the eating and drinking our living participation in its benefits is set forth. That the outward actions are all symbolical is certain. That our Lord did not hold His own body in His hand is clear—to say that He did so is absurd and tantamount to denying that in any real sense He had a body at all. The taking and breaking of the bread symbolised the breaking of His body by His death upon the Cross. Literally, His body was never broken, for “not a bone of Him shall be broken,” but His death was a symbolical breaking. “This is My body,” and “this is My blood” must be taken symbolically, in the same way as such expressions as “I am the door of the sheep,” “I am the true vine,” “I am the light of the world,” “that rock was Christ.” No one thinks of interpreting such texts literally; the absurdity of so doing is too palpable. It is equally, if not more so, a palpable absurdity to interpret the body and the blood in a literal manner. It is clear to every unprejudiced mind that our Lord is speaking symbolically.

If confirmation of this position is needed we may turn to our Lord's own exposition of the manner in which His flesh and blood are eaten by His people. We have this in John vi. Our Lord there discourses of Himself as “the living bread which came down from heaven.” Had not His hearers been in dense darkness of mind His words would have been plain enough. “Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” Here they might have seen that our Lord had been using symbolical language. Eating and drinking were coming to Him, and believing on Him. “Believe and thou hast eaten,” said the great Augustine. Then, after more emphatically insisting upon the necessity of eating His flesh and drinking His blood, our Lord explains His meaning thus: “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” The carnal eating of the sacred flesh of our beloved Lord, and the carnal drinking of His blood, are such horrible ideas that one would have thought would never have entered into the mind of man. Such eating and drinking were monstrous in the extreme, and would profit nothing; but a spiritual believing on Him, and by faith feeding on His sacrifice, are life, peace, and energy to the soul.

But I must hasten or my paper will exceed the limits allowable for our class. Let us further notice

THE DESIGN OF THE ORDINANCE.

It is commemorative. “Do this in remembrance of Me.” This is a death-blow to the *real presence dogma*. It clearly supposes Christ's personal absence. We cannot in the nature of things do anything in *remembrance* of a person when that person is present. In a spiritual sense no doubt our Lord is present when we observe His command, as He has said, “Where two or three are gathered together in My name, there am I in the midst of them.” But His presence in any other than the spiritual sense we deny. Nor do we admit that there is any virtue whatsoever in the bread or the wine, nor does the mere eating thereof effect anything in the eater.

But when the faith of the communicant is in lively exercise, and he apprehends the meaning of the ordinance and spiritually feasts upon the sacrifice once offered, then indeed his soul is blessed, refreshed and invigorated. The eye may help the ear, and the great truth of the atonement be brought more powerfully to the soul, as the visible representation of Christ's death is placed before us, and our Lord may be expected to own His own institution and favour obedient souls.

Paul reminds us also of *the need of a spiritual apprehension of the meaning of the ordinance*. We must discern the Lord's body, His atoning death for our life, or we shall eat and drink unworthily and to our hurt rather than our benefit. Its design must be before our minds, and we approach it with due solemnity, believing in Him whose death for our sins it represents. Thus looking up to Him for His blessing, and not superstitiously surveying the visible emblems, will our souls derive the benefits the ordinance is designed to convey.

Further, we are reminded that we hereby *profess our faith in our Lord's second coming*. "Ye do shew forth the Lord's death till He come." We profess our faith in His death as the source of our life, also that we believe that He "will come again the second time without sin unto salvation." Incidentally, we may remark, that "till He come" clearly implies His present personal absence. This also shows that the ordinance is to continue until the end of the Gospel dispensation.

The observance of

THIS ORDINANCE IS A COMMUNION.

The saints together partake and participate by their common faith in their one Lord and Saviour. They feed on the same spiritual food, live through the same sacrifice, and share the same hope of eternal life. It is here, too, when in a spiritual frame, that they hold sweet "fellowship with the Father and with His Son Jesus Christ," while sometimes all heaven opens, as it were, before their eyes, and they sing:—

"Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much, I'm more forgiven;
I'm a miracle of grace."

In conclusion, let us not forget that

THE OBSERVANCE OF THE LORD'S SUPPER IS BINDING UPON ALL WHO BELIEVE IN JESUS.

"If ye love Me keep My commandments," is His own word to each one of us. "This do in remembrance of Me" came from His loving lips just prior to His agony, shame and death. The appeal is to love. Shall it prove less powerful because no threat accompanies it? Let us never neglect His holy, gracious, loving command, but as His word to "do this" falls upon our ears, let us

"Send the answer back to heaven,
By Thy grace we will."

A BUNDLE OF MYRRH.

BY PASTOR JOHN BUSH.

Brief notes of a Sermon preached in Sydney, New South Wales, on Monday evening, February 12th, 1912. Published by request.

"A bundle of myrrh is my Well-beloved unto me."—Song of Solomon, i. 13

THIS mysterious song of loves, from the first verse to the last, will be clear to those who have received an unction from the Holy One. The song is a golden casket, of which love, and love only, is the key. Those who have, by the divine teaching and revelation of God the Holy Spirit, known the love of Christ, and have been led, in some measure, to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and by familiar intercourse with Jesus, will find in this expression of the bride food for meditation and holy joy. In the 9th verse the heavenly Bridegroom had compared His love to "a company of horses in Pharaoh's chariots." Now, she, in return, compares her Well-beloved to "a bundle of myrrh." This simple figure is used by the Church to set forth the superlative excellency of her Lord, as she realised that He was hers. Notice the word "my." "*My Well-beloved is unto me 'a bundle of myrrh.'*" What does she mean by this? Taking this simple figure, I think we may see seven very precious things which it represents only very feebly, for

"All are too mean to speak His worth,
Too mean to set my Saviour forth."

First, this figure sets forth the preciousness of our Lord Jesus Christ, for myrrh is spoken of in Scripture as being a rich, rare, and costly substance. Christ is precious first in His person—God and Man. It is the glorious complex person of Jesus that constitutes His preciousness to us, for only He could save our souls, and when God gave us Christ He gave the best that heaven could give. He gave us all, for "in Him dwelleth all the fulness of the Godhead bodily."

"I love the incarnate mystery,
And there I fix my trust."

Again, Jesus is precious in His life. How blessed to remember that in His life, if He is my Well-beloved, I lived in His thoughts, His words, His actions, all working out a righteousness which by precious faith is mine. Again, He is precious in His death. What a costly sacrifice was that which Jesus gave when He gave Himself for me—that precious blood which atoned for our sin! Well might the Apostle Peter write: "Ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ."

Again, He is precious in His resurrection, for it means our release from sin and death—our life, for from the risen Lord the words fill our hearts with joyful song, "Because I live ye shall live also." Our full justification finds its surest warrant in this blessed fact, and we rejoice in hope of the glory of God. So He

is precious. in His ascension and intercession at God's right hand, and in every office He sustains, in every character he wears, and we go on singing,

"Yes, Thou art precious to my soul,
My Transport and my Trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust."

Secondly, myrrh had great preserving qualities. The Egyptians used it in embalming the dead—used to prevent corruption. Here we see our precious Christ, for does not the Apostle Jude remind us of this blessed fact—that the "sanctified of the Father are preserved in Jesus Christ"? "Christ in you the hope of glory" is our preservation. Christ in the Church. A Church without Christ will soon go to corruption. The same in the family, in the nation, and in the world. Jesus was the preservation of the Jewish nation. They got rid of Him, and where are they? Scattered to the ends of the earth.

Let us seek ever to have the "bundle of myrrh" in our prayer meetings, in our worship—never part with Him, for He alone can preserve us from death and corruption.

Thirdly, myrrh was used for perfuming. It was mingled with the sacrifice, and surely we have a beautiful type of our Lord Jesus Christ. Does He not perfume our persons, making us fragrant to our God? The Apostle Paul, in Eph. v. 1, 2, writes: "Be ye therefore followers [or imitators] of God as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." So that our persons, our prayers, of which we are so often ashamed to call such poor, broken words prayers, yet by the sweet perfume from our bundle of myrrh these "come up with odour sweet." Yes, Jesus perfumes our songs of praise and works of faith. How often has the writer rejoiced in the blessed truth that Jesus perfumes our ministry, for it is written: "He causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." "Ye are complete in Him,"—"accepted in the Beloved."

Fourthly, myrrh was used as a disinfectant, and sure I am that Christ is the *best* myrrh we can have with us to cause us to escape the fevers and the disease which is all around us, and only as we are in touch with Him shall we be kept free from those spiritual fevers that abound on every hand, and escape the corruption in the world. "Kept by the power of God *through faith* unto salvation."

Fifthly, myrrh was used to cure. Not only to prevent, but to heal; and is not our precious Jesus the great Healer? May we not always go to Him whose name is Jehovah-Rophi—"I am the Lord that healeth thee"?

Often we see in the advertisements in our papers of medicines that will cure all manner of diseases. Not having tried them, I cannot say, but I do know that Jesus heals the broken-hearted, for He has healed mine with His precious blood, and David could

bear witness to this glorious truth. Listen to his words in the 103rd Psalm: "Bless the Lord, O my soul, and all that is within me bless His holy name. . . . Who forgiveth *all* thine iniquities, who healeth *all* thy *diseases*: who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies." I like the words of the poet—

"What though bad is your condition,
And your wounds you can't endure;
He, the sinner's wise Physician,
Will effect a perfect cure."

Sixthly, myrrh was used for beautifying. The belief of the Orientals, so we read, was that myrrh removed wrinkles and stains from the face. I do not know how true this may be, but this I know—that Christ will present His Church without spot or wrinkle, or any such thing, holy and without blemish; and do we not read that "He shall beautify the meek with salvation"? So we pray, "May the beauty of the Lord be upon us," that we may, in His comeliness, although black, be comely too.

Lastly, myrrh is an emblem of our Well-beloved in connection with sacrifice. It is one of the precious drugs used in making the holy oil with which the priests were anointed, pointing to this great fact—that it is the sacrificial character of Christ which is at the root of all that Christ is most precious to His people.

My dear reader, is Christ your Well-beloved? He is mine. May the fragrance and perfume of Christ fill your soul with holy joy and peace by precious faith in Him, through the power of the Holy Ghost. Amen.

NOVEMBER FIFTH.

LET US remember it? Yes! by all means,

"Nor let His mercies lie
Forgotten in unthankfulness,
And without praises die."

FIRST, let us remember it to *stimulate praise*. The recognition of the good hand of our God staying the hands of His enemies, and frustrating their designs, shall specially be recorded this day in the review of the past.

SECONDLY, let us remember it to *incite to prayer*.

"Prayer God hath heard in every age,
And prayer He heareth still."

When we go before Him in pleadings for continued preservation, let us take the receipts of past mercies in song as we put Him in remembrance of the goodness "wrought out" as well as "laid up" for "all them that put their trust in Him." Let this anniversary of His marvellous interposition for this nation be one of special "prayer with thanksgiving" in private and public worship.

THIRDLY, let us remember it to *recognise the value of the weapons of our warfare*, which "are not carnal, but mighty,

"A NICE TIME."

Written by request after a meeting at which the writer was *not* present.

THERE are who say that godly truth
Has no affinity with song ;
But is there word of mortal mouth
Which lives so sweetly or so long
As some glad strain, born after pain,
In hearts which feared to hope again ;
When God appears, and mercy cheers,
And Jesus speaks, and glory nears ?

Oh, lifted be the heart which sings,
And blessed be the theme which
fires ;
God has a people whom He brings
Home to Himself with strong desires.
Their inbred sin wakes fears within,
And many a time their road is
rough ;
But Christ attends His chosen friends,
And He has promised *grace enough*.

He knows them by His secret signs,
And many a worldling knows them
too ;
Their lives are framed on other lines,
And different pleasures they pursue.
Though sorely tried, their hopes abide ;
God's comforts never come too late ;
He who was slain their souls to gain
Will never leave them desolate.

Now and again with eager souls
They gather—a likeminded band,
While through the hallowed silence
rolls [stand.

Dear mysteries, which they under-
Oh, *sovereign* grace, to make a place
Within those gatherings for me ;
I love to press their hands who bless
The sacrifice of Calvary.

M. A. CHAPLIN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CHATHAM ROAD, WANDSWORTH COMMON.

SPECIAL services in connection with the seventeenth anniversary of the Sunday-school were held on Sunday and Wednesday, October 13th and 16th. Pastor O. S. Dolbey preached on Sunday, both morning and evening. Taking for his text on Sunday morning 1 Cor. xii. 22, he showed how the feeble members in the Church or the "new-born babes," whose experiences are not large, and who perhaps for various reasons are not able to take an active part in Church service, are just as necessary as their stronger brethren.

In the afternoon, at 3, Mr. Abbott, superintendent of West Hill Sunday-school, delivered an address to scholars and friends from the words, "And the child grew and waxed strong in spirit" (Luke ii. 40).

In the evening, at 6.30, Mr. Dolbey preached from the words, "Save Thy people, and bless Thine inheritance: feed them also, and lift them up for ever" (Psa. xxviii. 9). He commented on the fourfold petition contained in these words.

On Wednesday, October 16th, the services were continued. The children were entertained to tea in the schoolroom at 5.30; after which the evening service in the chapel was

held. Mr. F. T. Newman presided over the meeting, and addresses were delivered by brethren A. Licence, W. B. Motum, and A. Edwards.

Mr. Licence recounted the story of Naaman, the Syrian, in a very interesting and instructive manner.

Mr. Motum related several incidents in connection with Sunday-school work with which he had been associated. He based his remarks chiefly on the words, "Believest thou this?" (John xi. 26), and urged all Sunday-school teachers not to be discouraged because they saw no direct results of their labours, or to think they are of no use in the service, but go to the Word of God, turn the pages over, and there they would see bright lights shining forth as they had never seen them before.

Mr. A. Edwards based his remarks on Esther iv. 14, "Who knoweth whether thou art come to the kingdom for such a time as this?" He spoke on the wonderful story of Esther contained in the book which bears her name, and how, when the time of peril came to God's chosen people, she was the means of their salvation, being raised to an exalted position in the land.

The assistant secretary read the report of the year's work.

The chairman concluded the meeting with prayer.

Special hymns were sung by the scholars and friends at all the services. **AMY J. SAUNDERS.**

WHITBURN HALL, LADYWELL. THE second anniversary services of the opening of the above Hall were held on September 25th.

The afternoon service was conducted by Pastor C. Thew, of Heaton-road, Peckham, whose text was *Psa. xlv. 15*, which, with the following verses, were especially suitable, a Sunday-school having been recently commenced.

Over sixty remained to tea. During the tea-time Mr. Thew presented the communion service formerly used at Mizpah, Peckham, to the Church. He expressed the hope that they might enjoy many seasons of sweet communion while using it.

In the absence of the deacon (Mr. Ellison), Mr. E. C. Clarke, on behalf of the Church, expressed their thanks to Mr. Thew and the friends at Peckham for their kind gift and wished them prosperity and much of God's presence in the future.

The evening meeting, which was well attended, was presided over by Mr. D. Catt. The report stated that open-air services had been held during the summer months and had been well attended.

Mr. Catt, before commencing his address, called the nine first scholars on the platform and pinned a medal on each in commemoration of the opening of the school, he having previously given a Bible for the desk, and twelve others for use of children. He expressed regret at having to take the place of Mr. G. Clark, who was unable to be present through ill-health. He exhorted the teachers to study to get the best for the children and be interesting. Train them up in the way they should go and they will not depart. Mr. Catt also promised Bibles for use up to one hundred, subject to terms mentioned in the "EARTHEN VESSEL."

Mr. S. Banks said he was glad to notice they were not in debt. The divine command was, "Owe no man anything." God provided for every need. The word he had chosen was found in *Rom. xii. 5*, "Members one of another." Many who received

the message first were called to suffer pain and loss, but "ye have not resisted unto blood." We are not called to do so. Are we rendering ourselves a living sacrifice?

Mr. Brazier said his text was in *Mal. iii. 16*, "Then they that feared the Lord spake often one to another." Have plenty of conversation with each other, and help each other, and rejoice that your names are written in heaven.

Mr. Kelk spoke from *2 Cor. v. 5*. "Now He that hath wrought us for the selfsame thing is God." "We are members one of another." He was gladdened by the children. God bless the boys and girls. Verses 1-4, "For we know," etc. We err greatly in quoting Scripture apart from Scripture. Heaven is in store for us, no matter how it will be in the swellings of Jordan. The office of the Spirit is to make Christ precious and bring to heaven.

Mr. Cornell said it gave him great pleasure to fill a gap made by the enforced absence of Mr. F. Stockwell, and made a few remarks on the word, "Who will roll away the stone?"

Mr. E. C. Clark said God is with us. We had been at the Hall over two years. The membership had increased. There had been some who had received a blessing from the Word preached. We were not in debt, a school had been formed, and we had not been without a minister. God is with us; He has opened the door, and we thank those who have rallied round us.

E. C. CHAPMAN.

THREE EVENTS AT WEST HAM TABERNACLE.

A WEEK of prayer preceded the threefold commemoration on the 8th of October. Although each meeting was good, Thursday evening's was the best. Deacon Haines presided, read *Psalm xlvi.*, and the Pastor spoke upon "Be still, and know that I am God" (*ver. 10*).

The morning of Tuesday, the 8th, dawned with a thick fog, which thinned the attendance at early prayer. It was a sweet season indeed. Again *Psalm xlvi.* was the portion read.

In the afternoon Pastor H. T. Chilvers once more read the 46th *Psalm*, and preached to a good con-

gregation from the text, "He stayeth His rough wind in the day of the east wind" (Isa. xxvii. 8). The friends were greatly comforted and encouraged as the preacher was graciously enabled to show how the Lord, in His tender mercy, tempers every wind that blows upon believers in their every phase of experience.

At the evening meeting Mr. R. S. W. Sears presided. Senior Deacon Upsdale led in prayer, and Deacon Bird (Church Secretary) read the report.*

The Chairman remarked upon the celebration of three events, viz., the seventy-second Church anniversary, the ninth tabernacle anniversary, and the completion of the repayment of the first £1,000 of the original debt of £2,250. He said that these reminded him of the three graces of Faith, Hope, and Love, which he most suitably applied to the occasion.

Pastor H. T. Chilvers gave a stirring address based upon the question, "Can these bones live?" (Ezek. xxxvii. 3). This plea for missionary work at home was scripturally founded upon the truth of the complement—

"Whilst the lamp holds out to burn
The vilest sinner may return."

The whole congregation, which nearly filled the Tabernacle, was deeply moved.

Pastor E. Marsh followed with a second question, "Why sayest thou?" (Isa. xl. 27). All were touched, and inwardly confessed that they had been guilty of the need of this question, and were encouraged to "wait upon the Lord" so constantly as to be saved from ever needing such a rebuke again.

Pastor H. D. Tooke carried on the refrain with a third question, "Is there anything too hard for Me?" (Jer. xxxii. 27). Most helpfully was

* We much regret pressure for space forbids giving the excellent report in *extenso*, which was a spiritual record of divine goodness worth reporting, recording the divine blessing on the many organisations, and anticipations of future power in His service from His help in the past. Special mention was made of the liberality of the M.A.S.B.C. in the loan of £1,300 free of interest. The unity of pastor and people, and the hallowed seasons of prayer and fellowship in His service in this densely populated district, caused the testimony, "He hath done great things for us."—ED

the query adapted to the occasion. Jeremiah trusted his invincible Lord enough to buy a field that was about to become the possession of the enemy, because of the divine promise that the people of God should return to the land. Such a God, who can do everything, is worthy of our implicit confidence.

The Pastor, Mr. H. J. Galley, touchingly referred to the absence of our beloved brother Pastor W. S. Baker, and also explained the non-attendance of Pastor J. E. Flegg. Heartly thanks were given to the many, many friends who had come from north, south, east, and west to contribute to the success of the day.

The Chairman announced that, through the generosity of a dear friend present, and the liberality of the many who had answered the pastor's appeals, the collections had been augmented to the £50 needed to balance the Church funds.

With hearts too full to express adequate thanks, either to the Lord or His kind stewards, this wonderful day of blessing concluded with the doxology.

HOUNSLOW.

OPENING OF THE NEW CHAPEL.

WEDNESDAY, October 9th, was a red letter day in the history of the Church which, for upwards of fifty years, has been maintained in Hounslow. The day was fine, and the meetings most successful. The building, which is neat and commodious, with good class-room accommodation, stands in the main road on freehold land.

A large number of friends assembled outside the chapel by 3 o'clock, the time fixed for the opening. Mr. C. C. Harris, prior to unlocking the door, delivered a brief address, in which he likened the Church to the tree of life. He trusted it would prove a place of refreshment for hungry souls, and the source of much fruitfulness. He then read Psa. c., and afterward, with a silver key presented by the builder, opened the building, and the friends joined in singing, "Praise God from whom all blessings flow." All the available accommodation was crowded at the subsequent proceedings. The pastor, James E. Flegg, presided. The hymn, "Arise,

O King of Grace, arise," having been sung, Mr. Mutimer implored the blessing of God upon the work to be carried on in the new sanctuary, and voiced the grateful acknowledgments of the Church for the favour thus far shown.

Pastor W. A. Dale read Psa. cxxii.

The Chairman said it was intended that the afternoon meeting should be chiefly devotional, and he did not propose giving an address. He, however, heartily welcomed the friends to this new sanctuary, and was glad to see so many present. They were thankful that the larger building had been provided. His heart was full of praise to God for the way in which everything had proceeded. He appreciated the interest which both the architect and builder had evinced, and rejoiced in the hearty co-operation of the members of the Church and congregation. They opened the building as a distinct body of believers. They could say, "Grace be with all them that love our Lord Jesus Christ in sincerity," but he believed there was a necessity for their distinct testimony. They were Strict and Particular Baptists. They had deep convictions. Sometimes they were regarded as narrow, but they were as wide as the Gospel, and as narrow as the Word of God. They were Particular Baptists because they believed in particular redemption; and they were called Strict not because they were fussy, but because they restricted communion at the Lord's table to immersed believers.

Several prayers were offered, after which a very appropriate sermon was preached by Pastor E. Mitchell from Isa. lx. 13, "I will make the place of My feet glorious."

Over 200 partook of tea. The evening meeting was presided over by Mr. J. B. Collin. After reading a portion of Scripture and prayer by Mr. Mountford, of Chatham Road, the Chairman expressed his pleasure at being present. He felt that while they did not wish for ornate buildings, they ought to have places suitable for the worship of God. To attain that end they should be prepared to make some sacrifice. He rejoiced with the friends at Hounslow in the completion of their building, and hoped God's blessing might rest upon the work there.

The Pastor tendered thanks to

Mr. Catt, in the name of the Church, for the gift of the pulpit Bible, and Mr. Catt replied in a few well-chosen words.

Mr. Dolbey said that they should be very thankful to God, both for the things done for them, and for the things He had enabled them to do for Him. The first wish in his soul was that the building should be the birthplace of souls, and that those who had spiritual hunger should find refreshment there.

Mr. E. W. Flegg spoke from the words "God is a Spirit." The modern trend of thought showed a tendency to materialism, and people did not believe in God because He was not tangible. In an earnest manner he contended for spirituality of our worship.

Mr. Waller referred to his long friendship with the pastor. He hoped their chapel would be a hospital to those who were sick in soul.

The Pastor then spoke as to the financial needs. The friends had worked hard, and he was very grateful to all who had come to the assistance of the Church in this undertaking. When the accounts were made up prior to the arrangements for the present meeting, it was found that £300 were needed to enable the chapel to be opened free from debt, and he earnestly hoped that at the close of the day it would be found that the debt was gone. Although the Church had moved into a new chapel, they had not brought a new creed. The truths which for so many years had been proclaimed in the old sanctuary would be proclaimed in the new. These truths were exceedingly precious to his own soul, and he delighted to proclaim them, not because they were in the trust deed or Church Articles, but because they were his own deep convictions.

The collection having been taken, it was found that the £300 had been obtained, and on this being announced, the congregation very heartily joined in singing the Doxology. An opportunity was given to friends who so wished to contribute to some incidental expenses amounting to about £20. An old friend of the pastor's then offered to give half this amount if others would provide the remainder. This challenge was heartily re-

sponded to, and £25 altogether was promised.

The Pastor thanked the chairman and speakers and the friends who had come from far and near to rejoice with them that day. His heart was full at the manifest goodness of God, and he could only say the Lord bless one and all who had assisted in the rearing of the sanctuary.

The singing of "Glory to Thee, my God, this night," brought to a close very successful and profitable gatherings.

SWANSCOMBE (KENT).—Harvest thanksgiving services were held at "Salem," on October 8th, 1912, when Pastor J. P. Goodenough (of Bassett-street) preached at 3.30 p.m. His excellent discourse was based upon Eccles. vii. 14. From the serious reports of the corn harvest in many parts of our land the preacher drew several striking lessons. His sermon was helpful to many of us, being both a warning and an encouragement. After an excellent tea, a meeting, long to be remembered, was held. Mr. S. H. Brown (of Fulham) presided. He read "the parable of the tares" from Matt. xiii., after which Mr. Deakin prayed. The chairman read the financial statement, which showed £24 due to the treasurer of Building Fund (of which £15 had been kindly promised). An earnest address from the chairman followed on Matt. xiii. 43. Pastor J. P. Goodenough addressed the meeting from the words, "Be ye thankful" (Col. iii. 15). Our brother pointed out that while he had spoken of local failure in the afternoon of the day, yet for the universal bounty of our God we have much cause for thankfulness. The writer spoke from "This day is a day of good tidings" (2 Kings vii. 9). The weather proved very favourable, and we are glad to report record attendances, the building being full in the evening. It was announced at the close of the meeting that by the goodness of God and the kindness of friends only about £1 7s. was required to clear off the debt on the building. This amount being immediately forthcoming we all joined heartily in singing, "Praise God, from whom all blessings flow." Our friends desire to express hearty thanks to

all those who have so generously helped them. May God continue to bless "Salem."—FRANK T. WALLER.

LITTLE STAUGHTON.

DEATH OF PASTOR C. B. WARREN.

DEATH removed on September 27th one of the oldest residents of Little Staughton, Mr. Charles Barritt Warren, who for the long period of 32 years officiated as pastor of the Little Staughton Baptist Meeting. Mr. Warren served God faithfully during a long life and was held in much respect by a large circle of friends.

The deceased, whose age was 76 years, was born at Irthlingborough, and in his youth was engaged in the shoe trade. For some time he preached every Sunday at various places, carrying on his business during the week. Then he was invited (as successor to Mr. Robinson) to the pastorate of Little Staughton Baptist Meeting—then a very flourishing cause—and he decided to devote himself entirely to the ministry. For three years he lived at Mr. C. H. Spurgeon's College in London, coming down to Little Staughton to conduct the Sunday services, and returning by the first train on Monday. He continued as pastor until his retirement a few years ago.

His first wife was a Miss Smith, of Ringstead, who was an invalid nearly all her married life. After her death he married Miss Harris, of Riseley. He leaves one son and two daughters by his first wife, and one son by his second.

The funeral took place at Little Staughton on Wednesday, October 2nd.

The service was conducted by Pastor J. Hazelton, of St. Neots, assisted by Pastor Tyrrell, of Woodford. Mr. Hazelton drew attention to the long and faithful service of their departed brother, the consistent life he had lived, the good work he had done, that his end was peace. He expressed his sympathy with the sorrowing widow and children of the deceased. Two hymns were sung in the Chapel. Mr. Tyrrell offered a sympathetic prayer at the graveside.—*From local paper.*

Pastor J. Hazelton writes: "Our brother first joined the Church at Ringstead, Northants, then a Strict Baptist Church, under the pastoral

care of Mr. Kitchin, and after itinerating seven years was invited to Little Staughton. The last year or two his health had been failing, and the last few months was confined to his bed. His delight was to talk of spiritual things. He was enabled to rest in the unchangeable love and purposes of his Lord. His end was blessed and peaceful, in that he calmly passed away in his sleep."

"REHOBOTH," BEDFORD ROAD,
CLAPHAM.

HARVEST thanksgiving services and re-opening of chapel after renovation took place on Tuesday, September 24th. A sermon at 3.30 was preached by Pastor John Bush, of New Cross, from Isaiah xxviii 29, to a good congregation.

At 5 o'clock a good number sat down to tea in the schoolroom.

At 6.30 a public meeting was held, when R. S. W. Seare, Esq., took the chair and opened the meeting by prayer, singing, and reading the Scriptures, and then called upon Pastor Thew to pray.

The chairman's remarks were well received by the large congregation that had gathered.

Pastor Goodenough addressed the meeting from the words, "In the time of adversity, consider"; Pastor Sapey, on Psa. ciii. 19; and Pastor Chisnall from John xiv. 1. Brother A. Vine then gave a good harvest address.

After singing and the collection, Pastor W. Waite, after thanking the ministers on the platform and the numerous friends present for their presence and help, said if he had intended to have made a speech his text would have been, "What hath God wrought!" Twelve months ago we were in fear as to our getting a new lease, so many difficulties were in our way; but, through the kindness of the "Strict and Particular Baptist Society," who took our case up and carried it through, and the promise of its cost being paid by a gentleman who happened to be present at one of our services when the matter was under consideration, after awhile we got a twenty-one years' lease at an increased rental. Then we were troubled as to repairs needful to be done, and, without mentioning the matter, a lady gave the pastor £1 for that object. A committee was formed, collecting cards issued, eighteen workers set to work, and we first asked for about £60, but found we needed more for extras, hymn-books, gas-fittings, harmonium, and other matters, the total cost amounting to £79 17s. The amount collected, with a £5 grant from the Association, realised just over £80. So

we have our chapel lease and repairs and all paid for. "What hath God wrought!" A great load taken off our shoulders, gratitude and thanksgiving fill our hearts, we are greatly encouraged, and with God's help and blessing we intend to go forward.

WATTISHAM, SUFFOLK.

HARVEST thanksgiving services were held in the Baptist Chapel on Sept. 23rd. Many willing helpers came forward to help and show their thankfulness. The children of God have great cause for gratitude when they think what God has done for them. We had the Gospel made plain to us in the afternoon. Mr. Chisnall preached from John xiii. 23, setting before us what a disciple was, the close relationship, and the outcome of it; then asked, "Am I a disciple? Do you wish to be one? What is Christ to you? Is He a root out of a dry ground? or is He the Altogether Lovely?" The sweetness of that sermon abides with us. We trust many will have cause to remember the harvest thanksgiving of 1912.

We had tea in the schoolroom, at the close of which Mr. Chisnall gave us a missionary address and showed some of the things from India, including two idols, making us thankful we were not left to worship or trust in such gods. The friends purchased some of the pamphlets Mr. Chisnall brought, then went up to the chapel for the evening service. Our Pastor (Mr. Hitchcock) was chairman. The speakers were Pastors Lock, Ranson, Hewitt, and Mr. Chisnall.

Our pastor read a portion of God's Word and brother W. Daave led us in prayer.

The chairman's opening remarks struck the keynote of prayer and praise, and many felt it good to be there. There was a good collection, which was given to the Strict Baptist Mission.

Our pastor thanked the brethren for their presence and addresses, and our Sunday-school superintendent thanked the many friends that had helped in any way to make the meetings successful. We have had times of great rejoicing of late, and are looking forward to others coming in amongst us in answer to fervent prayer. We have great cause for thanksgiving for souls. Amongst the last five were husband and wife, two elder scholars from our school, and one young friend, who, when she first came amongst us, had never attended a chapel service. To God be the glory; so prays a helper,

K. L. D.

THUNDERSLEY, ESSEX.

On Tuesday, October 15th, special services were held in the above chapel.

In the afternoon Mr. George E. Smith (Grays) preached to a goodly number of friends from the words, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i. 23, 24), the sermon being listened to with great attention.

After tea a public meeting was held, presided over by Mr. J. B. Collin, of New Cross, who spoke from the words, "I will be enquired of." Suitable addresses were given by Messrs. Challis, Chandler, Josiah Morling, Smith, and A. G. Blackman, who narrated what has been done by the Strict and Particular Baptist Society with regard to the Cause. Many expressed the pleasure they had felt in being present.

MEYRICK ROAD, CLAPHAM JUNCTION.

HARVEST thanksgiving services were held on Sunday and Tuesday, Sept. 22nd and 24th. Pastor W. G. Chambers (late of Thame, Oxon) preached two excellent sermons on the Lord's-day to good congregations.

Brother E. L. Acworth presided at the Tuesday evening's meeting, and brethren T. Dean and J. Cooper, of West Hill, sought the divine blessing.

Our chairman gave some excellent thoughts on the harvest, treating upon the natural and spiritual aspect of the same.

Pastor J. P. Goodenough spoke from Eccles. vii. 1, reminding us that, if in England there was a poor harvest, it gives food for thought; also, that it brings home the fact that man is not omnipotent, of his utter dependence upon God, and the limit of man's powers.

Pastor B. E. Sears gave us some cheering words and thoughts on the harvest, reminding us that we had a very good root, hay, fruit and fish harvest.

Special singing was rendered by the choir and young people. Large congregations gathered at all services. Offerings were exceptionally good. O give thanks.
W. B. M.

"SALEM," RAMSEY, HUNTS.

ON Thursday, September 26th, we held special services to celebrate the first anniversary of our pastor's (H. Bull) settlement amongst us and to render thanks for another harvest.

In the afternoon Pastor B. J. Northfield (March) preached an excellent sermon from the words, "In all thy ways acknowledge Him, and He shall direct thy paths."

Tea was provided in the schoolrooms at 5.15 p.m.

The evening service took the form of

a public meeting, under the chairmanship of F. T. Newman, Esq., of London. A goodly company gathered, and we were cheered by the visits of friends from neighbouring Churches.

Our pastor spoke first from Acts xxvi. 22, "Having obtained help of God, I continue unto this day." He warmed our hearts and caused us to once again thank God that He had given us such a pastor. His address was followed by one from Pastor H. Ackland, of Warboys, who gave us much help and food for thought from remarks on the words from Amos vi. 12, "Shall horses run on the rock? will one plow there with oxen?"

Pastor B. J. Northfield then gave us a word of gracious help and cheer, pointing us to Amos v. 5, "Seek the Lord, and ye shall live."

Pastor W. A. Dale, of Margate, gave us the last address, and we felt it to be a fitting close to a very happy meeting. His address was from Lev. vi. 13.

The collections, which were handed over to the pastor, amounted to £10 2s. 10d.

The meetings breathed forth the spirit of Christian unity, love and goodwill. We have much for which to praise God during the past year, but we commence another year with prayer for yet greater blessings to rest upon our dear pastor and his labours amongst us, that in connection with "Salem" we may have the fulfilment of "Thou shalt see greater things than these."
A. E. R.

ST. JOHN'S WOOD ROAD.

THE Sunday-school management of this Church have during the past month given a splendid example to other Churches as to the way to increase the missionary spirit in our Sunday-schools. From October 16th to 19th there was held an exhibition of missionary curios, idols, and also of the work of those who have been engaged in preparing articles to send out to India as Christmas-boxes for the native children in the Strict Baptist Mission schools. One of the class-rooms was fitted up to show the arrangements for the medical treatment of patients. Mr. Booth presided at the conference on missionary work, and Mrs. Booth gave an interesting account of the Zenana work. A very interesting feature of these gatherings, and one which the young people took a particular interest in, was a service of prayer and praise, with "The Story of Chundra Lela." On the following Wednesday Mr. C. C. Harris presided over the Sunday-school anniversary gathering held in the chapel, at which Pastor L. H. Colls took part. Pastor C. J. Welsford preached the annual Sunday-school sermons. Full details next month.

TOLLINGTON PARK (ZOAB).—The thirty-sixth anniversary of the Church was held on Lord's-day, September 22nd. Mr. J. H. Kelk preached two sermons from John xv. 4, very helpful and encouraging to the children of God. On Tuesday, Mr. O. S. Dolbey preached from John v. 36. (1) The workman, (2) The work done, (3) The work finished. A good number took tea. The evening meeting was presided over by Mr. O. E. Grimes (of St. John's Wood-road), who read Psalm xc. Prayer by brother F. O. Barker, after which a statement of the past year was given by our secretary, which was very cheering. Our God had blessed the labours of His servants, and delivered us from a long-standing mortgage. Mr. Dolbey spoke from Song of Solomon i. 4; Mr. Sandall, Rev. iii. 4; Mr. J. H. Kelk, Josh. vii. 9; Mr. W. Church, Isa. i. 9; all of which were profitable and encouraging. Friends from other Churches helping us by their presence, and financially with a donation from two brethren (one in Africa), and the collections amounting to just on £8, we could say, "Praise God, from whom all blessings flow," both temporal and spiritual.—T. H. M.

WOOD GREEN, PARK RIDINGS. SUNDAY-SCHOOL anniversary services were held on Lord's-day, September 22nd, 1912. Mr. C. D. Jeffs preached morning and evening, and gave an address to the scholars in the afternoon.

On the following Tuesday, the 24th, the children sat down to a free tea, after which a public meeting was held, presided over by Mr. S. G. Ince. After reading Psalm cxxi., the chairman called upon our superintendent, Mr. C. E. Waller, to seek the Master's blessing.

The Secretary read a report of the past year's work amongst the young, which, on the whole, was encouraging.

The Chairman, in a few words, sought to encourage the teachers to press forward in their work in the Master's name.

Pastor H. D. Tooke spoke from the words, "I pray for them" (John xvii. 9)—a grand, strengthening encouragement from the Master; a glorious truth for our encouragement. "I pray for them."

Pastor R. Robinson led our thoughts to Neh. iv. 2, "What do these feeble Jews?" Prayer and work must go together; the issue, a ring of triumph and victory.

Pastor J. Hughes took for the basis of his remarks, "At His feet" (Luke vii. 38). At the feet of Jesus is the proper place, the best place, the right place; the best of all postures in relation to ourselves and our scholars. At His feet abide as a learner. If you want strength to keep on you must be found often at His feet.

As a school, we thank our God for

these spiritual gatherings, and we pray that souls may be wrought upon by His Spirit, and He shall have all the praise.

G. H.

ILFORD (EBENEZER, CLEVELAND ROAD).—Harvest thanksgiving services were held here on Sunday, October 13th, when Mr. E. Rose preached very acceptably to a fairly good attendance both morning and evening. On the following Tuesday, brother Marsh (Bethnal Green) preached in the afternoon, and very kindly presided at the evening meeting. Brethren A. E. Brown (Tottenham), G. W. Clark, and J. H. Kelk, delivered excellent spiritual addresses, and the services both in the afternoon and evening were much enjoyed by those privileged to be present. The attendances were not large, but the collections were liberal, and we thank those friends who favoured us with their company. GEO. S. FAUNCH.

ZION, NEW CROSS ROAD, S.E. THE forty-fourth annual meeting of the Tract and Benevolent Society, in connection with the above chapel, was held on Thursday, October 3rd. Tea was provided at 5.30, and a good number of friends were present.

The evening meeting, at 6.45, was presided over by the pastor, Mr. John Bush.

The Report and Balance-sheet were presented and adopted, and the committee, officers, and visitors were elected.

Appropriate and encouraging addresses were delivered by the pastor, and brethren J. N. Throssell (of Croydon) and W. Welman (of Kingston-on-Thames). References were made by the speakers to the missionary spirit shown by the Society in carrying the Gospel to the homes of the poor by means of tract distribution, and by the good work of the District Visitors, as well as to the alleviation of suffering and distress by means of relief tickets, dispensary letters, the loan of blankets during the winter months, the Christmas Dinner Fund, and through the Maternity Society.

The enjoyment of the proceedings was materially enhanced by the excellent singing of a number of friends, under the direction of Mr. A. H. Riddle. The collections amounted to nearly £8.

WALDRINGFIELD.—Harvest thanksgiving services were held on Lord's-day, September 22nd. Brother S. E. Garrard (of Ipswich) preached to good congregations. Services were continued on the following Wednesday. Pastor Lock (of Blakenham) preached in the afternoon. About 100 sat down to tea, including many friends from a distance. In the evening, Mr. R. L. Everett presided over a good gathering, the chapel being well filled. Brethren

C. C. Smith (Trimley), G. W. Gardner (Ipswich), and Pastor Look, gave encouraging addresses: also an old Sunday-school scholar, Charles Brown (of London), testified of God's goodness to him through Sabbath-school teaching. The collections, which were devoted to the Renovation Fund, were good, by the help of which we were enabled to pay the builder £50, leaving £22 more, which we soon hope to clear off. After a few words from our pastor, thanking all for their presence and help, the old hymn, "All hail the power of Jesus' name," brought the happy meeting to a close.

A. L. B.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETINGS.

THE half-yearly meetings were held at North Road Baptist Chapel, Brentford, on Tuesday, October 1st, where the genial pastor and his willing band of helpers gave a cordial welcome to all.

In the afternoon, the usual business meeting was held, at which twenty pastors and forty-seven delegates were present.

The president, Pastor R. Mutimer, in his word of welcome, said that he felt very much at home, and hoped that all would feel the same, and that none would regret that the meetings were held at Brentford. He prayed that something might be done or said that would have good and lasting effect upon the future. Many changes have come; many needs are evident. We have to confess, and that painfully, that there is not that deep spiritual life in the Churches as in the past. We have to ask the reason why, and whether there are any means by which it may be brought back. What is spirituality? Not a refined sort of morality—not exactitude of attendance or conduct—not a very clear apprehension of the principles of the Gospel. They all are good, but are not *the* thing. It is life—a God-given life. It is an intensely personal thing. Some seem as if they have a distinct life from the whole; and some of those who complain of the condition of the Churches are unmindful of their own condition. The life that we live is that which runs through the whole. What are the influences that have a tendency to repress and obstruct? Entanglements with those things which the Word of God does not sanction, and which God does not approve. Absorbing ambition for worldly things is detrimental to true spirituality. A man may soon get into such a condition that he becomes an "outer-court" member. God save us from being but mere "borderers." What are the best means to promote true spirituality? Let us confess our distance, and pray to be brought near again. Let us seek to admonish and help one another, for we

often live too far apart. The results will be more spiritual conversation; more life in prayer, praise, and worship; yea, all round. God bless our Churches, pastors, and deacons. May every organization have His approbation, and may we all be showing that we are spiritually alive.

The following officers were elected for the year 1913-14:—President, Pastor T. L. Sapey; Vice-President, Pastor J. E. Flegg. The other officers were all re-elected, and the Committee appointed.

Pastor J. E. Flegg moved the following resolution:—"That this meeting of pastors and delegates of the Metropolitan Association of Strict Baptist Churches, assembled at North Road Baptist Chapel, Brentford, deploras the opening of Picture Palaces and similar places of amusement on Sundays, and emphatically protests against permission being given for the holding of such entertainments." This was seconded by Pastor H. D. Tooke, and unanimously carried.

In the absence of Pastor W. S. Baker, Pastor J. E. Flegg reported that the Ministerial Recognition Scheme was being carried forward, and that circulars relating thereto were being sent to the Churches for the necessary information.

The secretary of the Home Mission Committee, Pastor E. White, reported that the classes for young men were evidently appreciated, the average attendance being from eighteen to twenty. He also reported that the work at Farnborough, under the care of Mr. W. Tooke, was gradually improving. A Sunday-school had been started, and it was hoped that this would be a means of drawing others to the services. He stated that a lamp was much needed outside the chapel. Upon the suggestion of Pastor E. Mitchell an impromptu collection was taken to defray the cost, resulting in the raising of sufficient to pay for it without drawing on the ordinary funds.

The invitation of the Church at New Cross to hold the Annual Meetings there was cordially accepted.

The evening meeting, under the presidency of Pastor R. Mutimer, was fairly well attended. The first part of the meeting was of a devotional nature, several brethren seeking in prayer the Divine blessing and control in national affairs, and also upon the preaching of the Gospel at home and abroad. A very hearty vote of thanks was accorded to the pastor, deacons and ladies of the Brentford Church for their kind entertainment.

Pastor E. Mitchell then entered the pulpit, and delivered an earnest and thoughtful sermon from Jonah ii. 9, "Salvation is of the Lord." After a reference to his Statement of Belief at his Ordination, when he first became a

pastor, which he said was summed up in these words, he proceeded to deal with his subject under the following heads:—(1) A plain statement of fact, (2) An utterance of a living experience, (3) An expression of a grateful heart. In clear and unmistakable language he proceeded to emphasise the doctrines of free and sovereign grace which he has loved so long, and which are the bulwarks of our denominational position, and the foundation of our hopes. The sermon was listened to with great attention and evident appreciation.

TOTTENHAM.

THE twenty-ninth anniversary services of the formation of the Church were held on Lord's-day, September 22nd, and Tuesday, 24th. On the 22nd our pastor preached at both morning and evening services. The words of his text in the morning were taken from Mal. iii. 6, "The immutability of God," and in the evening from 1 Cor. i. 33, 34, "That wonderful theme—substitution."

On Tuesday, the meeting from beginning to end was one of blessing. In the afternoon brother J. Jarvis (of Greenwich) was led to deliver a soul-encouraging message to all those present from Gen. xxiv. 27, dividing the word of truth into four points, namely, "My Master," "My Master's house," "My Master's brethren," "My Master's leading." At 5 o'clock, tea was held in the schoolroom. The evening meeting, at which our brother, Mr. G. S. Fannoh, so kindly and ably presided, was opened by the reading of Psalm xc., after which our senior deacon, Mr. Easty, led us to the mercy seat. The chairman then gave us some very encouraging words from Psalm xc., "Thou, O Lord, art our dwelling-place." Brother Jarvis was greatly helped to speak of "The one family of God, and that satisfying mercy which is only in God." Brother Chambers spoke of Jesus as the Truth. He pointed to where the truth was found; how the truth was conveyed to us; what were the effects of truth; and, lastly, yet foremost, that Christ's suffering and resurrection was for the truth's sake. Brother Brooks' remarks were based upon "Faith" (Jude 3), "Earnestly contend for the faith once delivered unto the saints." Brother Grimwood's text was Rom. viii. 12, "Therefore, brethren, we are debtors." He reminded us that we are debtors to the Almighty for His sovereignty, His divine power and watchful providence. Our brother was greatly helped in his discourse upon this precious part of God's Word. Our pastor, in conclusion, addressed us from the words, "O, Lord, revive Thy work," observing that it was the Lord's work and not ours; that it is a great work, a great need, a great petition. The chairman then brought

the meeting to a close with a word of prayer. The collections were for the Church and Renovation Funds.

W. H.

ZION, HIGH WYCOMBE.

OUR 283rd anniversary was held on September 23rd. Mr. John Bush preached in the afternoon from Col. ii. 9, 10. Paul's Christ was a complete Christ. He being the Head, we, His members, are complete in Him. Evening, 1 Peter i. 25, "The word of the Lord." "The Word," Christ Jesus, "was made flesh" (John i.) "THE WORD," not words, said "It is finished." Both services were much enjoyed. Tea was served in the interval.

On the following Lord's-day, 29th, we could hold up our banner for the encouragement of others with the inscription, "Answered Prayer."

At our prayer-meetings on the Monday we had specially sought that He would bless us with converts from the Sabbath-school before the year expired, and He answered with two sisters and two young men being constrained to follow their Lord in baptism. Mr. Leake preached from the words, " whatsoever He saith unto you do it"—a weighty discourse, setting forth a long string of the Master's commands in (1) business life: "Seek ye first the kingdom," "Watch and pray," "Pluck out the right eye, and cut off the right hand," "Swear not at all," "Let your light so shine," "Lay not up . . . lay up," (2) In social life: "Love thy neighbour," "Forgive seventy times seven," "Let not thy right hand know," "Take heed to yourselves," "Take no thought for food and raiment," "Be ye also ready," (3) In spiritual life: "Come unto Me all ye that labour," "Thou shalt love the Lord thy God," "Take heed that ye be not deceived," "Beware of false prophets," "Let not your heart be troubled," "Beware of heaven"—hypocrisy, "After this manner pray ye." (4) In Church life: "If any man . . . let him deny himself," "God is a Spirit . . . worship Him in spirit," "Take no thought what ye shall speak," "Judge not," "Let both grow together," "Cast not your pearls before swine," "Rejoice . . . for so persecuted they," "Suffer little children to come," "A new commandment . . . Love one another," "Go . . . preach . . . and baptize," "This do in remembrance of Me." This string of commands was closed with (5) a word to others: "Strive to enter in at the strait gate," "If any man have ears to hear," "Ask . . . seek . . . knock."

BRIGHTON (BOND STREET).—Sunday, September 15th, completed the 126th anniversary of the Cause at "Salem." Two sermons were preached by the pastor, Mr. Fredk. Shaw, who also read a statement in reference to the

recently completed renovations, improvements, and installation of the electric light, which have been made at total cost of £94 ls., nearly all of which has been made up. The collections, which were in aid of the Incidental Fund, amounted to the gratifying sum of £8 6s. 2d. JOHN S. WOOLARD.

BETHERSDEN, KENT.—Thanksgiving services were held on Wednesday, October 16th, 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 throughout the past year. A good number met together to thank God for His temporal as well as spiritual gifts. Two sermons were preached by Pastor E. Mitchell. Afternoon text, Rom. viii. 23, "And not only they, but ourselves also, which have the firstfruits of the Spirit," etc. A good company gathered for tea in the school-room. The evening service was very well attended, when again the Lord helped His servant to speak from the comforting words of our Lord, John xiv. 2, 3, "In My Father's house are many mansions." It was a time long to be remembered for such a foretaste of heaven as to lift us up above all the surroundings. The collections amounted to £2 16s. 4d.

BETHESDA, IPSWICH.

ON Lord's-day, October 6th, Pastor H. Tydeman Chilvers celebrated his ninth anniversary. Services were held in the Public Hall morning and evening, when he preached to large congregations. At the former, before engaging in prayer, he said as he reviewed the past nine years he did so with a great deal of thankfulness to Almighty God. His experience had been rather unique since he had been at Bethesda, and because it had been so with him, it had been the same with the people there. They had lived together, and they had worked together in those great spiritual matters, for he could honestly say what had concerned him had concerned them all. So they stood together as the heart of one—pastor and people—and rejoiced in God's abounding goodness to them. He had done so much for them during the past twelve months that he could hardly find words to express what he felt. God had abundantly confirmed the spirit of prayer He had given to them, and as they waited upon God to know His will and find means to carry on His work, He marvellously and wondrously appeared. He (the speaker) stood before them with gratitude to the Lord, and asked the people to join with him in thanking God for His goodness in sustaining him in their midst. God had given them many spheres of labour, and there was much responsibility resting upon them all. But God had given them strength and vigour, and with

that hall at their disposal, God was visiting them, and they were having abundant evidence that He was in their midst, and was gloriously working for them. Sometimes, he said, it was a marvel to him that Sunday after Sunday they came there. He knew they were thankful for the pastor by their prayers, but they did not know how thankful the pastor was for the people. He stood doctrinally in just the manner he did when he first came—he stood on those glorious Calvinistic doctrines. By "THE BOOK" he stood or fell. The future he would leave. Their new chapel was being raised, and they hoped in another six months to be worshipping therein. Not with any new methods because the place would be new, but they were going to carry their old Gospel into the new building that God had given them. The pastor then prayed, and returned thanks for the help bestowed upon him in the past, after which the congregation joined in singing a hymn, one of the verses following most appropriately:—

"To Thy will I leave the rest;
Grant me but this one request—
Both in life and death to prove
Tokens of Thy special love."

GEO. E. DALDY.

SURREY TABERNACLE.

The eighty-second anniversary of the formation of the Church and opening of the above place of worship was commemorated on Wednesday, October 16th, when Mr. J. T. Peters preached from Ps. lxxv. 4, "Blessed is the man whom Thou choosest and causest to approach unto Thee."

Tea was served in the large vestry to a good number of friends.

The evening meeting was presided over by Mr. A. Vine. After the singing of a hymn, the chairman read Isa. lx. and Mr. Stevenson engaged in prayer. The chairman also gave a short address. Mr. Sapey spoke from the words, "In God we boast all the day long." Mr. J. T. Peters based his remarks on Psalm civ. 15, "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart"—a trinity of blessings. Mr. Mutimer gave an address from the words in Heb. iv. 15, "We have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Brother Carr spoke from Ephes. iii. 8, "The unsearchable riches of Christ."

After a few closing remarks by the chairman, brother Rundell spoke a few words of thanks to Mr. Vine for so kindly presiding, a hymn was sung, Mr. Sandell engaged in prayer, and the chairman pronounced the Benediction, thus bringing to a close a very happy and profitable meeting." F. A. B.

RISHANGLES.

HARVEST THANKSGIVING,
AND JUBILEE OF THE ERECTION OF
THE CHAPEL.

SERVICES in connection with the above were held on Lord's-day, September 29th, and Tuesday, October 1st.

On the Lord's-day, Pastor W. E. Cooper preached two appreciated sermons on the goodness and mercy of God in again fulfilling His promise in providing another bountiful harvest, reminding us of the certainty of His covenant, and the fulfilment of His blessings to the children of men, as recorded in His sacred Word.

On Tuesday, October 1st, Pastor P. Reynolds (of Ipswich) preached in the afternoon an excellent sermon.

After tea, which was well provided in the chapel, a public meeting was held, presided over by the pastor, the devotional part being taken by brethren S. T. Hawes (of Occold) and S. Ling (of Stonham). Brother Cooper then called upon an old member to read a statement he had prepared, giving an insight into the history of the Church, its formation, and the various events leading up to the same; also the introduction of Non-conformity into the village in the early part of the nineteenth century by a Mr. Wooley Simpson (of Diss, Norfolk), a venerable and beloved servant of God, who for many years laboured with much success at Eye, and his first sermon at Rishangles was from the text, "If God be for us, who can be against us?" and through the blessing of the Holy Spirit was the means of conversion of some who were present. Thus encouraged, preaching services were held every fortnight on week-evenings by Mr. Simpson and Mr. Bloomfield (of Stowmarket), and as time went on these servants of God were followed by Mr. Cream (of Stoke Ash), Mr. Edward Manser (of Horham), Mr. J. Foreman (of Laxfield), and Mr. Allen (of Debenham). But the mutability of earthly things made itself apparent, so that for some years after 1825 the services were discontinued. Eventually the services were renewed through the following circumstances. Two recently-married members of the Baptist Church at Eye settled at Rishangles about 1835, and Mr. Gooch, the minister at Eye, paying them a friendly visit, was asked to preach in the evening. He consented, and notice was soon circulated in the village and the service held. From this time a few friends arranged a Sunday evening prayer-meeting, and a week-evening preaching service when ministers could be obtained; and in 1840 an evening Sabbath-school was started by Mr. Joseph Stevens and Mrs. John Peck. In 1841 a small chapel was built, costing about £136. It was opened for Divine

worship by Mr. Gooch and Mr. C. Elvin (of Bury St. Edmunds). The meetings continued to be carried on by various brethren, and by a Mr. Quinton regularly for two years, after which a Mr. Geo. Harris (of Eye) and Mr. Wm. Harris (of Witesham) ministered to the friends; and, finally, Mr. Geo. Harris was induced to take the oversight, and eventually a Church was formed, and Mr. Geo. Harris was chosen pastor, and continued in that position about forty-eight years and a-half, while he ministered to them about fifty-one years. Through age and infirmity this revered brother resigned the pastorate in 1897, and died March, 1901. Brother H. Lock (now of Blakenham), succeeded Mr. Harris as minister, and Pastor Dennee followed Mr. Lock. The present minister, Mr. W. E. Cooper, has been pastor about four years. Referring again to the jubilee services on October 1st, 1912, I must take the reader back to 1862, when the Church enjoyed great prosperity under the ministry of Mr. Harris, and the old chapel, which had been enlarged several years before, became too strait; hence it was decided, with the blessing of God, to pull down the old structure and build a new chapel, and a light, cheerful, roomy sanctuary was erected on the same ground, and opened October 1st, 1862. Three services were held on that day, the Association tent being engaged for two of the meetings, and at the afternoon gathering it is stated that more than a thousand persons assembled, the evening meeting being held in the chapel, which was crowded almost to suffocation. The brethren who officiated upon this eventful occasion were Messrs. Collins (of Grundisburgh), Cooper (of Wattisham), Hill (of Stoke Ash), Sears (of Laxfield), Bird (of Rattlesden), Brand (of Bungay), and Shaw (of Occold), all of whom, I believe, have been "called up higher," except our revered brother, R. E. Sears.

— W. L.

LEYTON (GOLDSMITH ROAD).—An interesting incident marked the close of the Sabbath-school service on Sunday afternoon, October 6th, in connection with the retirement of Mr. R. Girling from the position of Sunday-school superintendent, which post he had filled since he started the school about eight years ago. The children, having listened attentively while a friend briefly addressed them from the words, "They presented unto Him gifts" (Matt. ii. 11), remained as interested spectators while the new superintendent (Mr. F. S. Chilvers), on behalf of the teachers, children, and deacons of the Church, presented Mr. Girling with a letter expressing their regret at his retirement through advancing years, and asking his acceptance of a slight token of their affection and appreciation

in the shape of a silver-mounted walking-stick, and an umbrella to match. These were thereupon handed to Mr. Girling, and after he had expressed his appreciation, and suitable remarks had been made by others present, a pleasant meeting was brought to a close with the Doxology.—ONE WHO WAS THERE.

BALCASKIE ROAD, ELTHAM.

THE harvest thanksgiving celebrations in connection with the Balcaskie-road Baptist Church, Eltham, were held on Tuesday, and cheerful, bright and hearty in tone were the proceedings.

In the afternoon an appropriate sermon was preached by Pastor E. Mitchell, of Zion Chapel, Chadwell-street, Clerkenwell, who took as the basis of his theme *Ps. lxxv. 9*, "The river of God, which is full of water." The year had, he said, been an exceedingly trying one for agriculturists, and some of them with little capital had been nearly, if not quite, ruined by the rain, which had destroyed their crops, and no doubt they felt it very sorely; but even then, notwithstanding that, they had reason to be grateful, for in many places they had had a good second crop, and in some ways a "bumper harvest." In Canada, for instance, they had had a hundred million bushels more corn than before, and if England's own corn was short they would receive from other lands and the poor would not need to fear a dear loaf that winter. It was good for them to acknowledge God's goodness whilst they confessed their own unworthiness. Turning to his text, he said that apart from this they had that day come to find some spiritual help and prosperity. "The river of God" was a Hebrew expression, which meant "excellent river," and in all probability it meant the river in the sky—the vast amount of water held in it in vapour form, which God brought down and called rain, and it represented the grace of the Holy Ghost flowing to them through the channel of the Gospel of God. It was essential to life and to all fruitfulness. The Gospel was the means used—the power unto salvation—because it was the instrument which the Holy Spirit employed in quickening and feeding and nourishing the souls of the people. It flowed on to the sin-smitten world. England was a favoured nation, but favour begat obligations, and it was a sorrow to see how England was turning away from that river. She was turning away more and more to the stream of mere human invention. The river was of the pure water of life, and not only maintained life but gave it. It revived, refreshed, re-invigorated, and made them fruitful to the honour and glory of God when uncontaminated by the invention of man. Jesus Christ

was, indeed, the only channel by which the love, mercy and grace of God rolled down to them. The river had an undiminished fullness of water, and it was open to all who were thirsty. Priests were trying to annex it for themselves, as men annexed land and all that was in it, but they could not do it. Let them come direct to the Saviour, and not to the priests or to the human inventions of any man. They might drink of the river as much as they pleased.

Mr. F. J. Catchpole presided at the evening meeting after tea, and the speakers included Pastors John Bush, E. E. Sears, and E. Mitchell. The following also took part:—Messrs. A. B. Tettmar, S. J. Taylor, E. Wellstand, S. Banks (pastor), and T. R. Loosley.

"HOPE," STAFFORD ROAD, EAST HAM.

WITH feelings of gratitude to God we look back upon our twenty-third anniversary services held on Lord's-day, September 22nd, and continued on the following Tuesday.

On the Lord's-day, Mr. Crispin preached two sermons on *Isa. lvii. 15*, and on the following Tuesday an edifying discourse was delivered by Mr. Mutimer on *Jer. xxix. 11*.

The chair was taken at the evening meeting by Mr. F. T. Newman, who read *Rev. i.*, and Mr. Christopher sought the Lord's blessing.

A report was read by the assistant secretary, owing to the regrettable absence of our secretary through affliction. While unable to record great things, the report told of blessing on the ministry, increased congregations, a slowly but surely disappearing building debt, and a healthy Sunday-school.

The following brethren addressed the meeting:—Mr. Holden, on *Ps. cxv. 18*; Mr. Mutimer, on *Ps. i. 3*; Mr. Grimwood, on *Ps. ci. 1*; Mr. Gibbens, on *Ps. xl. 1-3*, chiefly dwelling on the last part, "Many shall see it, and fear, and shall trust in the Lord." The addresses were listened to with joy and the Lord's presence was with us. A happy meeting was brought to a close by singing and prayer.

ONE OF "HOPE'S" WELL-WISHERS.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Wednesday, September 18th. Two sermons were preached by Pastor John Bush, of New Cross. In the afternoon from *Isa. xxviii. 29*, in the evening from *Heb. xiii. 5*. Willing hands had adorned the chapel with flowers and fruit, and the inspiring Gospel messages were greatly enjoyed by the large gatherings of friends, who always extend to Mr. Bush a hearty welcome and an attentive hearing, and leave refreshed and blessed

H. BALDWIN.

Aged Pilgrims' Corner.

THE Society's work was described during the past month at Clifton, Bristol, at a meeting in the Victoria Rooms. Several contributions resulted from this visit, which it is hoped will quicken the interest and sympathy of other friends in the West of England.

The thirty-third anniversary of the Brighton Auxiliary was held on October 8th in the Royal Pavilion. General Sir R. Biddulph presided, and addresses were given by Messrs. Day, Popham, Hallett, Boulton, and others. The collection was liberal and the Sale of Work resulted in an excellent total. The visits of friends will be heartily welcomed at the Home in Egremont Place.

A public meeting has been held at Walton-on-Naze under the auspices of Mrs. Howe. Professor Orohard presided and several addresses were given. A good collection was made. The lantern lecture has been given at Hastings, and special sermons on behalf of the Society have been preached at Haslemere, Devizes, Colnbrook, and Chadwell-Street.

On Friday, November 1st, the autumn meetings will be held at the Hornsey Rise Home. The Sale of Work will be opened at 3 o'clock. Tea at 5 o'clock; tickets 6d. each; and in the evening, at 6.30, a sermon will be preached by Mr. E. Mitchell. The committee cordially invite all friends of the Institution.

With the approach of winter, it has become necessary to replenish the Coal and Benevolent Funds of the Homes. The latter are for the help of the sick and infirm, and have proved of the greatest use in ameliorating the condition of not a few of our old folk.

Sixteen hundred pensioners are upon the books; 180 of this number are in the Homes, and £43 daily are needed to meet the expenditure. New annual subscriptions will be thankfully received.

Gone Home.

EVA JANE BAKER.

My beloved wife was the daughter of Mr. and Mrs. J. E. Elsey, of Crouch End. She was born on February 11th, 1878, at Edenbridge-road, Haokney, and from her earliest days endeared herself to all about her by her gentle and loving disposition.

From her childhood she took pleasure

in the things of God and probably was never a stranger to the Saviour's love. It was in 1898, however, that she was brought out definitely on the Lord's side. In the summer of that year she was on holiday in Suffolk and attended Fressingfield Chapel, then under the pastoral care of Mr. Fairhurst, whose gracious, but brief ministry, is still held in loving remembrance by several in that district. My wife especially mentioned one sermon which was made a lasting blessing to her, the text being, "There is therefore now no condemnation to them that are in Christ Jesus." She was baptized in the following December by the late Mr. James Clark at "Hope," Bethnal Green, with which Church she remained in fellowship until 1910, when she came to Staines.

She was possessed of a simple and strong faith, a great love to the Lord, and to all that concerned His kingdom. Among her papers were the notes of many sermons to which she had listened. She always readily detected the presence or absence of "unction" in preaching, and followed with more than usual attention all sermons of an expository character. Her work in the Church here was chiefly connected with the mothers' meeting, where, by her loving sympathy, she comforted many.

On Saturday, August 31st, she contracted a chill, and the doctor was called in on the next day. The following Tuesday a septic pleurisy set up, and so swiftly did the pleuritic effusion develop that no medical aid was of any avail. On Saturday, September 7th, early in the morning, all hope had to be abandoned. About an hour before she passed away, in answer to my question, she said the Lord was with her and that she was perfectly happy. Her end was peaceful and beautiful, as her life and character had been.

The interment took place in Staines Churchyard, after a service in the chapel conducted by Mr. Mitchell and Mr. Flegg, on Thursday, September 12th. Mr. Mitchell also preached a memorial sermon at the chapel on the following Sunday morning, his text being "With Christ" (Phil. i. 23), and his words on that occasion will long live in the memory of all who were privileged to be present.

EDWARD IRESON.

On Saturday morning at 3 o'clock, September 28th, the beloved and devoted husband of my dear sister Eliza fell asleep in Jesus, after a very painful illness, and entered into his eternal rest in his 87th year, "like a shock of corn cometh," (margin, ascendeth) in his season."

My dear brother in Christ and brother-in-law in the flesh was born in the Borough on March 1st, 1826,

and at the age of 18 entered the service of Messrs. Piockford and Company, carrier, and was in their employ over fifty years, having been appointed their agent at Camden Town on January 1st, 1862, retiring in 1895, when he was presented with a beautiful testimonial for his long and faithful services.

From a paper he has left I gather that he was baptized at New Park-street Chapel by Mr. James Smith in December, 1846, before the late Mr. C. H. Spurgeon became the pastor, and after his removal to Camden Town attended the ministry of Mr. Gittens—an independent Cause in Kentish Town. From there, in the year 1851, he became a member of "Zion" Baptist Church, under the pastorate of Mr. James Nunn, and later of Mr. Webb.

In 1864 he left and joined Avenue Baptist Chapel, Camden Town, under the pastorate of Mr. Thomas Higham, and, later, Mr. Evans, and for twenty years took a leading part in the service of the sanctuary, giving out the hymns and leading the singing, and was also a deacon for some years. Then, for several years, he attended the ministry of Mr. Hazelton and Mr. Mitchell at Chadwell-street; but the last few years he was afflicted with deafness, so that, as he could not hear, he would read and meditate at home. He had a clear knowledge of the truth of God and was blessed with a strong, heroic faith, which was severely tried, but came forth as gold.

Mr. Easter, who when pastor at Bassett-street visited him very often, conducted the funeral service and committed his body to the grave on Friday, October 4th, at Highgate Cemetery, in sure and certain hope of a joyful resurrection. There were a large company of friends present, including many of the staff from Messrs. Piockford and Co.'s showing how highly he was esteemed. A number of beautiful wreaths were sent, amongst them one from the head of the firm, who himself was present at the graveside, showing his respect for the long and faithful service of the deceased.

We pray the Lord to support and comfort the widow and the only son, now living with the dear grandchildren. I shall miss his genial smile and his warm handgrip, but we shall meet again where there shall be no more sad partings, to be for ever with the Lord. It may be said of him, as is recorded of David, "And he died in a good old age, full of riches and honour."

JOHN BUSH.

LAURA DRYLAND,

the beloved wife of Mr. E. J. Dryland, deacon of Carmel Chapel, Westbourne-

street, Pimlico, passed away on September 3rd, 1912, after a short but severe illness.

For about nine years she was an attendant on the means of grace, and her kindly interest and thought for others will be much missed. Although little was expressed, yet there was underlying a keen appreciation for the ministry of God's Word.

The testimony of Mr. R. E. Sears, when visiting "Carmel," was made very sweet to her, and frequent reference was made to it in her latter days. She was a firm believer in prayer, which was manifested very intensely during her illness.

Her mortal remains were buried at Norwood Cemetery, to await the day-break of the resurrection morning.

CLARA FRANCES WILEMAN,

the beloved wife of H. J. Wileman, passed away on October 18th, 1912. The mortal remains were interred on the following Monday in Corstorphine Churchyard.

EDWARD WAGON.

For more than thirty-eight years a deacon of the Church worshipping at Mote-road, Maidstone. He was a most generous supporter of the Cause and a loyal friend and lover of the Lord's servants, on whose behalf he would fervently plead at the throne of grace. His zeal for the truth, reverence for the Word of God, and sanctity of the Lord's-day made him a remarkable man. He was greatly esteemed and beloved by all who knew him for his consistency and godliness. "To the law and to the testimony" was a gracious habit with him for counsel, warning, direction and authority in all he did, from whence also he drew abundant consolation with unwavering confidence in the faithfulness of his Lord. He was a pillar in the Church, and his presence in the sanctuary will be greatly missed. The last few months his mental faculties failed him, but he realised sustaining grace enabling him to acquiesce in the will of the Lord. He remarked he should be "satisfied when he awoke with His likeness whom he loved." Rom. viii. 28 was among the many portions specially precious to him.

The frail tabernacle was gradually taken down, and on September 24th, at 9.30 a.m., he was called to his rest, aged 87. The mortal remains were interred in Maidstone Cemetery on the following Wednesday by Mr. W. Fuller, many of the friends attending the funeral. "Absent from the body—present with the Lord."



The Flight of Time.

BY A. E. REALFF.

"Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey."—Job ix. 25, 26.

THIS complaint of Job is by no means peculiar to himself or limited to his experience. We may all say the same, and probably we each have said, or at least thought, similarly; and the close of the old, or the commencement of a new year, is a time which is especially appropriate for such reflections. May the thoughts of both writer and readers prove helpful and profitable.

HOW RAPID IS THE FLIGHT OF TIME!

This is true in the experience of all, young and old. But it is more and more noticeable as we advance through this life's several successive stages; and as we come nearer and nearer to "that bourne whence no man e'er returns," the flight seems to increase with more and more accelerated speed. Thus our moments, hours, days, and years flow swiftly by, and our opportunities slip from our grasp, like gathered flowers, one by one, from the hand of a drowsy child. Truly

"The lapse of time and rivers is the same";

and yet every little babbling brook says—

"Men may come, and men may go,
But I go on for ever."

How affecting—how heart-melting—are such reflections as these!

In the course of this little earthly life of ours we become introduced, from time to time, unto new scenes, new acquaintances, new friends; but, alas! concerning all these there is none abiding, as saith the man after God's own heart: "For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding" (1 Chron. xxix. 15). We exchange greetings, we enjoy friendships, we try to be mutually helpful, cheering, inspiring, influential for good one to another; but this continues only a while, then one friend after another goes from us, or is snatched away by death, or we are providentially removed to a distance from them, and we see them no more. Thus—

"Friend after friend departs;
Who hath not lost a friend?"

Many a dear brother's or sister's hand, once warm in its clasp with life, appreciation, friendship, sympathy, love, is now cold and insensible in death.

In the text at the head of this article the patriarch complains that his days "are passed away as the swift ships"—words which

seem to have prompted a writer of the last century to say, "Here we drift like white sails across a wild ocean. But from what port did we sail? or to what port are we bound? There is no one to tell us but such poor, storm-tossed mariners as ourselves, whom we speak as we pass, or who have hoisted some signal, or floated to us some letter in a bottle from afar." Nevertheless, some of those same "poor, storm-tossed mariners" have

A MESSAGE FROM THE LORD

for their fellow-voyagers o'er "life's solemn main," for they are the messengers of heaven, the ministers of Christ's Gospel, who possess precious "treasure in earthen vessels, that the excellency of the power may be of God" (2 Cor. iv. 7).

The words just quoted are believed to have suggested to the poet Longfellow those beautiful lines, probably well known to many of our beloved readers, so true to life, so tenderly appealing in their deep pathos:—

"Ships that pass in the night, and speak to each other in passing;
Only a signal shown, and a distant voice in the darkness.
So on the ocean of life we pass and speak one another—
Only a look and a voice, then darkness again and a silence."

After "those days" in which the good king Hezekiah became "sick unto death," but when, in answer to his pleading cry to the Almighty, as he "turned his face toward the wall and prayed unto the Lord," he was miraculously healed, and had fifteen years added unto his life, we read that he wrote a brief but very touching statement of his spiritual experience while passing through that severe trial. In that remarkable "writing" are found these words: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night wilt Thou make an end of me." But a little further on he adds these most significant utterances: "O Lord, *by these things men live, and in all these things is the life of my spirit*: so wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption" [margin, "Thou hast loved my soul from the pit"] (Isa. xxxviii.). God's love drew him, like as it drew David, "out of a horrible pit, out of the miry clay." The same divine love set his "feet upon a rock and established his goings, and put a new song in his mouth" (Psa. xl.).

The believer's natural, earthly life is not all of his life, nor is it the "life which is life indeed" (1 Tim. vi. 19, R.V.). And our beloved friends who have departed this life are not dead in the true sense of the word; nor are they lost, but only gone on before,

"Whose distant footsteps echo
Through the corridors of time."

Being dead, according to the ordinary acceptation of the word.

they yet speak, and the fellowship of kindred spirits is dear, sweet, ennobling. Let us, then,

“ FOLLOW THE GLEAM ”

which their life, when with us, has left behind, like the silvery ocean foam that trails after the keel of a great vessel as it steams along cleaving the mighty deep. Yea, let us continue to be “ followers of them who through faith and patience inherit the promises ” (Heb. vi. 12). “ Considering the end of their manner of life ; Jesus Christ, the same yesterday, and to-day, and for ever ” (Heb. xiii. 7, 8, R.V.). Especially, dear readers, let us be careful and diligent to tread in “ His steps, who did no sin, neither was guile found in His mouth ” (1 Peter ii. 21, 22). For surely we shall (through persevering grace and mercy) meet again our loved ones who have departed this life in faith and hope, and enjoy with them celestial and eternal friendship when the bright morn shall dawn that will usher in an everlasting day, and when we shall gather around the throne of Jesus, and sing, “ Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever.”

Meanwhile, as we follow in the *via sacra*, the consecrated pathway, we shall need guidance—the guidance which is faithfully promised to all who seek it. “ The Lord shall guide thee continually ” ; yea, “ This God is our God for ever and ever, and He will be our Guide, even unto death.”

We can well understand the feeling of Moses when he cried, “ If Thy presence go not with me, carry us not up hence.” That presence would be granted, and he would not be left to go alone. “ My presence,” said Jehovah, “ shall go with thee, and I will give thee rest ” (Exod. xxxiii.). “ And lo,” says the Saviour, “ I am with you alway, even unto the end of the world.” But our restless, over-anxious minds need quieting, for—

“ While place we seek, or place we shun,
The soul finds happiness in none ;
But with a God to guide our way,
'Tis equal joy to go or stay.”

Our prayer for each believing reader, at the close of the old year, and the opening of the new, shall be that found in Numb. vi. 24—26 : “ 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.”

“ This God is the God we adore, our faithful, unchangeable Friend,
Whose love is as large as His power, and neither knows measure
nor end.”

“ WAIT patiently on God. It is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say, ‘ My father is wiser than I ; his own wisdom shall tell him what and when to send to me.’ O Christian ! thy heavenly Father hath gracious reason which holds His hands for the present, or else thou hadst heard from Him ere now.”—*Gurnall*.

THE PERMANENCE OF THE POOR AND THE PRECEPT OF GOD CONCERNING THEM.

BY E. MITCHELL.

“For 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.”—Deut. xv. 11.

IN making his fourteenth annual appeal to the readers of our magazine the writer feels that he has nothing fresh to say on such a well-worn topic as assistance to the poor. Poverty is so old, constant and sordid a subject that most people, who are not suffering from it, prefer to close their eyes to it as far as may be; while appeals on behalf of the poor are so numerous and frequent that even the charitably disposed are in danger of being wearied by them. Still our appeal must be made, and we venture to say that our little Fund has some claims upon us that ordinary charitable institutions do not possess. Its operations are confined to “the household of faith,” and it only relieves properly accredited cases of real need. In considering the text at the head of this paper we are struck by a

STARTLINGLY STRANGE STATEMENT—

“*The poor shall never cease out of the land.*” The startling nature of the statement arises from its *connection with the promised land*—the land that should flow with milk and honey. Thus Moses describes it—“The Lord thy God bringeth thee into a good land, a land of brooks of waters, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it” (Deut. viii. 7—9). Yet “the poor shall never cease out of the land.” Startling, strange, anomalous, yet certainly true, and containing no real contradiction. We may notice in passing that the Socialist’s dream of equality is an absurdity. It contradicts the whole history of the human family, and is opposed to the very nature of things as they exist in this present world. If the whole wealth of the world were equally shared among its inhabitants to-morrow, ere the sun had set, inequalities would have commenced. Under the most favourable conditions some would sink, and under the most adverse circumstances some would rise. Truly, all men are equal before God, but all men are by no means equal in their qualities, either of mind or body, and so long as there are radical differences *in* men there will be inequalities *among* men. The true Socialism is such as is laid down in the connection of the passage we are considering, and in similar portions of God’s Word.

DIVINE SOVEREIGNTY MUST BE RECOGNISED.

The sovereignty of God is absolute and extends to all things, for He “worketh all things after the counsel of His own will.” To dispose of all things as seemeth Him good is His undoubted right, for He has “created all things, and for His pleasure they are, and

they were created." But God's acts are never arbitrary or tyrannical. "The Lord is righteous in all His ways, and holy in all His works." He is the Fountain of all that is good. All the goodness that can be seen in the creature is but a faint reflection of the infinite goodness that dwells in the Creator. It is impossible for God to deny His own perfections in any of His acts.

We must ever bow to God's dispensations, however mysterious to us His acts may appear. "He giveth no account of His matters." Why should He? There is none to whom He is accountable, or needs to justify His conduct. But we are assured that His every act is pure wisdom, and "His path unsullied light"; and, while we may not question His dealings, we may humbly inquire as to their meaning, and seek to profit by them.

It is certain that God could, had it pleased Him, have so ordered things in His all-embracing providence that none of His children should suffer from poverty. It is equally certain that He has not seen fit so to do. We are sure that this does not arise from lack of love to them. We have no doubt that He has the best of reasons for leaving them to suffer poverty here on earth. Many of these are probably quite hidden from us at present, yet we may have some glimmerings even here below. His people are poor, it may be, because *riches would prove a snare to them*. They are exercised thus to keep them hanging on His promises and providence. In this way He teaches them how lightly He esteems earthly treasure, seeing that He oft bestows it upon the wicked, and withholds it from those whom He loves. Or poverty may be employed *as a correction*—a means of Fatherly discipline preparing them for His kingdom, weaning them from earth, and causing them to appreciate the prospect of that "better country" to which He is leading them. Yet, again, *grace makes poverty yield the sweet fruits of godly contentment, patience, and gratitude* when their needs are relieved. May our poor friends be helped to rest upon the Divine love and faithfulness in all their pressing needs, and they shall surely experience His delivering mercy.

But the text is addressed, not to the suffering poor, but to those who are able to assist them in their poverty. We have

A DIRECT COMMAND TO ASSIST THE POOR.

"Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and thy needy." While the old order has passed, with all its burdensome ceremonies, all that was moral and spiritual remains. This command applies to us equally with God's ancient people. God's commands are abiding, and in keeping them there is great reward.

Brotherly love is invoked. He to whom thine hand is to be opened is *thy brother*. The relationship is urged throughout—it is *thy poor, thy needy*, that are to be assisted. Members of the one family, bought with the same precious blood, subjects of the same grace, and with whom you expect to spend eternity. Where brotherly love is non-existent can it be proved that grace is present? "We know that we have passed from death unto life, because we love

the brethren." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Thou shalt open thine hand wide to *thy brother*."

THE ORDER OF GIVING IS PRESCRIBED.

We must give cheerfully. "Thine heart shall not be grieved when thou givest unto him" (ver. 10). "So let him give, not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. ix. 7). He Himself is bountiful. He delights in mercy, and showers down benefits freely upon us. It has been said that parents take most pleasure in those of their children that most resemble themselves. God loves to see traces of His own likeness in His children. Surely, too, those who are born of God should bear some resemblance to their heavenly Father. A God who delights in bestowing good things, and a people who are selfish and greedy scarcely agree. And "if any man have not the spirit of Christ, he is none of His." Let it not be a grief to us to supply the needs of our poorer brethren, but, in so far as ability is granted, may we cheerfully assist them.

Our giving must also be bountiful. "Thou shalt open thy hand *wide* unto thy brother." Not a clenched fist with just a tiny stream trickling through between the fingers, but the hand wide open that there may be a free outlet, a bountiful supply for those who are in need. What have we that we have not received from God? Is there anything of all the natural good things we possess that we dare to claim as our own? We are stewards, and not owners. All things must be held at God's disposal, and He says, "Thou shalt open thine hand wide unto thy brother."

OBEDIENCE BRINGS ITS OWN REWARD.

The cheerful, bountiful giver loses not, but gains by his liberality. Thus runs the faithful Word, "For this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto." It is ever safe to trust God's Word; it can never fail to be fulfilled. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). Giving to the poor is sowing seed that brings forth a plentiful harvest. "He which (in this matter) soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. ix. 4). May our readers have a good sowing time and reap a rich harvest.

The persons who derive benefit from the "Lord's Poor Fund" are all poor, most of them aged, and not a few afflicted. Among them are aged ministers and office-bearers in our Churches, ministers' and office-bearers' widows, and some who have been afflicted and helpless for many years. The grate would be fireless, and the cupboard foodless, not unfrequently, were it not for the help the Fund affords. We are looking for much seed to come in that we may sow on behalf of our contributors that which shall yield them a bountiful crop of blessings.

All sums subscribed are acknowledged in this magazine.

All communications should be addressed to E. Mitchell, 25, Calabria Road, Highbury, London, N.

SUBMISSION TO THE WILL OF GOD.

BY ALBERT VINE, COURLAND GROVE, CLAPHAM.

IN GOD'S WORD WE HAVE MANY EXAMPLES OF SUBMISSION TO HIS WILL, which may be helpful to us in our journey through this life. The patriarch *Isaac* has often been referred to as an example of reverent submission, and in reading the record of his life we are much struck by his filial obedience to his father Abraham, who had, doubtless, told him of the Divine command; and in his unresisting submission he is a very beautiful type of the Lord Jesus Christ, the Lamb provided for the great sacrifice, Who, when led to the slaughter, opened not His mouth.

In *Jacob* we see a further example, for though he shrank from the risk of losing his favourite son, Benjamin, and cried with all the sorrow of his heart, "If I be bereaved of my children, I am bereaved," yet sent him at the command of this unknown son, and afterwards received a rich blessing and reward.

When the two sons of *Aaron* sinned against God, and He brought His righteous indignation and judgment upon them, the bereaved father reverently held his peace; and how often do God's people in the dispensations of life refrain from murmuring and prove that *silence is the best sign of reverent submission* to the Divine will.

Eli, another high priest, when an old man, was brought under the mighty hand of God. He saw those sons who had done so wickedly in His sight, taken from him, and cried out in the sorrow of his heart, "It is the Lord: let Him do what seemeth Him good." Remembering his own failings in the training of his boys, he could but acknowledge the goodness of the Lord, who, while He reproveth with seeming anger, is yet "too wise too err, too good to be unkind."

A contemplation of the life of *the shepherd-king* affords us a beautiful example of resignation and submission. He acknowledged the Divine judgment at the death of his child; and when exiled from kindred and friends, he meekly bore it, even when followed by the curses of *Shimei*. And afterwards, when the Lord sent a pestilence at the numbering of the people, he said, "Let us now fall into the hands of the Lord, for His mercies are great: and let me not fall into the hand of man." In many of the Psalms are evidences of his chastened spirit; as, for instance, "I was dumb; I opened not my mouth, because Thou didst it" (xxx. 9), and "Surely I have behaved and quieted myself as a child that is weaned of his mother" (cxxxix. 2), with many others.

Whoever bore crushing trials and dark dispensations at the hand of God more submissively than *the patriarch Job*? When he saw the wreck of all his temporal property and comforts, and the

removal of his dear ones so suddenly and awfully, he cried, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord"; and when his wife, from whom he might have expected comfort in the hour of distress, reviled him and taunted him with his faith in God, bidding him rather "curse God and die," he graciously and reprovably replied, "What? shall we receive good at the hand of God, and shall we not receive evil?" And this record is given concerning him, "That in all this did not Job sin with his lips." When, many days after, the Lord Himself held converse with His servant and said, "Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it," Job answered and said, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth."

The great apostle to the Gentiles was much favoured with a sense of gracious submission to the will of God concerning himself, and was led to say for our comfort, "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 we gather how that on one occasion the disciples at Cæsarea at first tried to dissuade him from going up to Jerusalem, believing it was fraught with imminent danger to himself and, as a consequence, to the cause: they, seeing he would not be persuaded, ceased to implore him, saying, "The will of the Lord be done."

But

THE LORD JESUS HIMSELF WAS THE PERFECT PATTERN OF HOLY
SUBMISSION.

It has been well said that "there was never but one Man on earth that was capable of choosing rightly for Himself; yet that was the Man who never chose His own way, but whose one concern was to do His Father's will, and whose delight was in doing and suffering to honour Him." The passionate desire of the heart of the Lord Jesus was to do the will of God. When He assumed humanity, His own will and His Father's being one, it was His divine purpose to redeem the sons of men, instigated by His own eternal love and pity. But He does not give this as a reason for coming. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me"; and through all His life we find the highest motives that could have acted upon His own humanity in like manner superseded and displaced. He entirely subordinated His own will to God's, and so came, as all do who begin by choosing it, to delight in it as altogether lovely. To do God's will meant, in the experience of our great High Priest, obedience to death, even the death of the cross; it meant shame and spitting, a breaking heart, a soul exceeding sorrowful, as the evergreens in our gardens bending under the weight of a heavy fall of snow; it meant to Him the cry of forsakenness, which drew from His breaking heart that bitter cry, "Eloi, Eloi, lama, sabachthani." But He was ever nerved and sustained for the conflict by the thought that it was the will of His Father. He did not look at *the Fatherhood through the cross*, but at *the cross through the*

Fatherhood, and never for one moment did He lose faith in the infinite love which was leading Him through darkness into light, and through death into life. In that beautiful narrative of John iv., where our Lord had sent the disciples away to the village to buy bread, while He, weary with the journey and the heat of the day, rested at the well, there came to Him that poor woman who listened to such a Gospel message as she had never heard before; and afterwards, when the disciples returned with the food, He seemed indifferent to the provisions they brought and said, "My meat is to do the will of Him that sent Me, and to finish His work." If Jesus had sought human approbation, or spoken or kept silence to conciliate the hearts of men and deprecate their animosity, He needed not to have lived among them a wonder and an abhorrence, whilst He had all power to confer benefits and purchase favours. Evil He never did to any man; but even good He did not indiscriminately, and for His own holy delight therein, but simply when and because it was the Father's will. Endowed with all power over men and devils—over the elements of nature and the regions of heaven—power to keep His own life, and to lay it down and to take it again, He never exercised His power but to fulfil the Scriptures and to do His Father's will. For this He spoke, for this He kept silence, for this He went into the city or withdrew Himself into the wilderness, for this He hid Himself from death while His hour was not yet come, and for this He submitted Himself to it at the appointed time.

"His earnest prayer, His deepening groans,
Were heard before angelic thrones;
Amazement wrapt the sky.
'Go, strengthen Christ!' the Father said;
Th' astonished seraph bowed his head
And left the realms on high.

Made strong in strength, renewed from heaven,
Jesus receives the cup as given,
And, perfectly resigned,
He drinks the wormwood mixed with gall;
Sustains the curse; removes it all;
Nor leaves a dreg behind."

"THY WILL BE DONE."

IT IS FINISHED.

[The bearing of this subject on the believer's daily life and Christian experience we hope to give next month.—ED.]

"MORE TO FOLLOW."—Mr. Hill was once requested to send a sum of money to a poor minister, in instalments. When he sent the first five-pound note, he added the postscript, "More to follow." The worthy man never knew to whom he was indebted for such timely and unostentatious assistance, and while the help relieved his necessities it also rebuked the anxious fears with which his mind had been distressed. "Oh thou of little faith, wherefore didst thou doubt?"—*Rowland Hill*.

REVIEW AND OUTLOOK.

BY PASTOR A. SHINN.

Brief Notes of an Address at the Annual Meeting of the S. B. M., Surrey Tabernacle, October 29th, 1912.

MY DEAR MR. PRESIDENT AND CHRISTIAN FRIENDS,—An occasion such as the present may well be used for a three-fold purpose.

First.—For a review of the year's work in India.

Secondly.—For an earnest and unsparing examination of our position and purpose in India, that we may justify the continuance of our efforts there.

Thirdly.—For the imparting of such cheer and encouragement as we may for the future.

The first purpose—that is, a review of work done—I leave to brethren better able to deal with it through fuller knowledge than I possess, especially as we have our brother Booth with us to-day.

Proceeding to the second purpose—an examination of our position and a justification of our going forward in India—we have our great general commission for missionary work in the valedictory charge of our Lord Jesus, "Go ye into all the world and preach the gospel," &c.

This, however, was doubtless intended to be the condensed commission for all ages, until our Lord's return.

The unfolding of the purposes of God in details of the work to be done were all to be under the Divine direction of the Holy Spirit

Not haphazard were the messengers to go, where and when they would. Even in that great missionary book, the Acts of the Apostles, we find bounds and limits appointed of God contrary to human designs and desires.

"*The Spirit suffered them not.*" We shall, therefore, accept it as a fundamental principle, Missionary, Executive, and Churches, that we depend, absolutely, upon the leadings of the Holy Spirit, that Blessed One who, from Pentecost to the second advent of our Saviour, is the personal guide of the Church on earth.

Shall we then to-day be thrown back upon our God and say—"If Thy presence go not with us to India carry us not thence."

Then, if we believe God is with us, who can be against us? Not even the strong flowing tide of Islam, which, spreading in many directions to-day, is giving missionaries and missionary boards much exercise, shall prevail to frustrate the work.

THE ESSENTIAL CHARACTER OF THE WORK IS EVERYWHERE THE SAME.

We are all missionaries who seek to make known the Gospel, to sow the seed of truth, which in the determinate counsel of God is to produce the life of God in human hearts. If the Holy Spirit leads us to India, it is for *harvest*. But here I plead your forbearance; it is to be a harvest according to the mind of God, and in this matter we mortal men make many mistakes.

The Word in human hearts must express itself in human

experience after no set pattern; for as a deeply spiritual writer says, "Christian worship is a matter not of form or visible observance, but of communion with its objects."

If the Indian through mercy obtain communion with God, our work is prospering, even if it display itself in a manner strange to our Western conceptions.

The Bishop of Madras (I do not mean our brother Booth, though he is a bishop of Madras, as all pastors are bishops; that is, according to the meaning of the word, one overlooking, caring for the sheep; and do we not need such bishops or pastors in our own Churches at home and in India?)—the Bishop of the Church of England in Madras, preaching before the University recently, there earnestly advocated the recognition of an Indian Church, rather than, as he said, an English Church in India. He has given a touching example of an Indian prayer in this connection.

To an utterly ignorant man, recently converted, and who brought over with him some 150 people, the Tamil missionary tried to teach the Lord's prayer. It was an utter failure. Then he asked the old man to pray in his own way, and what he said was this: "Oh, our Father who art in heaven, we are your children. Keep us well. Heal my rheumatism and my child's boil. Keep us from all wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words—all that we did since morning. Make us good. Bring all the castes to kneel to You and call You Father." "Well, now" (said the Bishop), "you might search through the whole Prayer Book and you would not find a more simple, touching prayer, or one more appropriate to these poor people."

Gilmour of Mongolia describes how in the midst of the dense smoke of a lama's tent he heard, for the first time, a man's brave confession of his faith in Christ. And he says, "The place was beautiful to me as the gate of heaven, and the words of the confession of Christ from out the cloud of smoke were inspiring to me as if they had been spoken by an angel from out of a cloud of glory."

I appeal to the Pastors and Church members present if any part of our Church life is more deliciously refreshing than *the first fresh trembling expression in prayer of a young believer*. The people go home, talking by the way of the good time they had, and how delightful it was to hear that simple prayer. Why? Because, like the green blade of the fields after winter, it is God's work showing itself. It may be that the ultimate Indian Church will differ from our English Churches, as ours differ from those of Corinth and Colosse. For the present, however,

WE HAVE AN ALLOTMENT.

Considering that almost illimitable land, we might say a "small holding."

What shall we do with it? If a farmer says he gets out of the land what he puts into it, does he mean exactly what he says?

We know he expects much increase. But he must put into it *labour, nourishment and seed.*

So we must provide labour for India, and we must

PROMOTE THE LABOUR OF NATIVE PREACHERS AND TEACHERS.

It is reported in Wales that the Pope has said if only he had fifty Welsh-born priests, masters of their own language, in Wales, he would soon have that country at his feet.

We are Calvinists, ultra Protestant, and Rome is our antagonist, but we must admit that Pope is a sagacious fellow.

What if we had fifty more converted and well-instructed native teachers in our Mission?

For *nourishment*, our Mission needs the constant prayer, sympathy and financial support of our people, and for *seed* the pure Word of God.

Lastly,

WHAT CHEER?

There was a gracious promise spoken by our Lord concerning His harvest, "I will raise it up again at the last day." We need a sanctified imagination that through faith in these promises we may look beyond the horizon of our present strenuous and oft wearisome life, beyond the horizon of the darkness and difficulty of our Indian field, to that day when our Lord and Saviour shall come and see this harvest, and be satisfied, and when all His good and faithful servants shall be satisfied too. Let us hold fast this sure word, "I will raise it up again at the last day."

TRIUMPHANT FAITH.

BY C. A. FRESTON, WATFORD TABERNACLE.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."
—Habakkuk iii. 17, 18.

THE book of Habakkuk reveals to us a terrible scene of the state of Jerusalem at this time. Notwithstanding its prosperity, it was a very evil city, and crime and outrage were rampant. Scenes of violence and robbery were of frequent occurrence, and the rulers of the city, instead of trying to stamp them out, practically encouraged them, being bribed by the perpetrators to give false and unjust judgments in their favour.

Habakkuk, who was cognisant of this state of affairs, was something like Lot, who, living in Sodom, felt his righteous soul vexed from day to day at the lawlessness abounding.

To the prophet, however, the most saddening thing was that God seemed to turn a deaf ear to the godly remnant of the city, who, abhorring this state of affairs, ceased not to cry unto Him. Habakkuk voices their feelings in chap. i. 2: "O Lord, how long

shall I cry and 'Thou wilt not hear! even cry unto Thee of violence, and Thou wilt not save!'"

God at last speaks in answer, but it is only to speak desolation to the rebellious city. He proclaims that shortly He will cause punishment to descend upon Jerusalem for its great wickedness, for the Chaldeans were to be made the instruments of punishment in the Lord's hands to chastise the city which had fallen into such utter disregard of Him.

The prophet, on receiving such intelligence, redoubles his pleading, and reminds God that the Chaldeans themselves were, if anything, worse than his beloved city of Jerusalem, and it was inconceivable that God should thus use them; but God is unchangeable here in His purpose, and though He reveals to Habakkuk the final overthrow of the Chaldeans—that their turn too would come—yet He persists in His determination to use them as a scourge to punish the people of Jerusalem.

This book then reaches its climax, and in its final chapter gives to us a poem of surpassing beauty. Terrified by the awful revelation of the fate with which Jerusalem is threatened, the prophet still continues to plead, but seeing the inevitableness of the judgment, he here pronounces his personal faith in God. Looking beyond and above all the calamities which threatened, he utters the words "Although the fig-tree," etc.

There stands out in these verses

THE SUBLIME FAITH OF THE PROPHET,

the faith which grips God, believes in God, and, more than that, rejoices in God when apparently everything is going against him. Look at the picture of desolation. What a picture it presented. The prophet, probably an agriculturist himself, and speaking to agriculturists and tillers of the soil—the figure which he presented to them was terrible in its picturesqueness. It would bring home vividly to them the utter desolation threatened. The whole product of field and farm blighted and blasted, and yet, says Habakkuk in spite of it all, "I will still keep my trust in the good God above. I will not let go my hold upon Him." In that great and noble affirmation the prophet declares his belief in God whatever the results might be. He was determined to cling to his faith in God though all his earthly treasures vanished and comforts fled.

THERE ARE SEVERAL PARALLELS IN THE WORD OF GOD TO THIS.

One of the most noticeable is that of Job. God allowed the test to be given, in order to show Satan that Job's faith did not depend upon temporal prosperity. His sons and his daughters are slain; the oxen and asses are gone; the sheep with the shepherds are devoured by fire; the Chaldeans have captured the camels and slain the servants. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and *worshipped*, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." And still further. Job, smitten with sore boils from head to foot, withstands the words of

his wife when she bids him "curse God and die." "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" and then, not forgetting that sublime outburst (chap. xiii. 15), "Though He slay me, yet will I trust in Him," how the nobility, the real genuine faith of Job shines forth; fit, is it not, to stand on the same platform with Habakkuk's "Yet will I rejoice," etc.?

Let us make one or two observations upon this.

The psalmist said in Psa. xiii. 6, "I will sing unto the Lord because He hath dealt bountifully with me." In comparison it should be an easy matter to do—to praise and bless God for the mercies which He showers upon us; but how often do we fall far short even of this. We often fail to sing praises to Him for our most marked blessings, to say nothing of the countless minor ones. Oh! if all the people, for every blessing received from the Lord's hands, were to praise Him, what a chorus of praise would ascend to the heavens! What a glorious hallelujah it would be! What a vast hymn of melody! How short of this we fall. But here in this case of Habakkuk there is a different aspect altogether. Here was the shattering of all fond hopes, here was a picture of desolation and distress, and famine, and pestilence. And yet above it all there rings out the cry "Yet, YET, I will rejoice in the Lord. I will joy in the God of my salvation."

Now observe,

FAITH TRUSTS GOD IN DIFFICULTIES.

Habakkuk, though all things seemed against him, yet felt that God was doing that which was right, though perhaps he could not understand all His dealings. In the 8th chapter of Romans we have that remarkable utterance of the Apostle Paul, "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." "Ah, yes," someone may say, "I cannot *see* that; I cannot *understand* that." My dear friend, was it ever written that you might see it here or understand it here? If we could always see, and always understand, and grasp altogether God's dealings, then faith would not be wanted; there would be no call for the exercise of faith. "We walk by *faith*, not by *sight*." Sometimes God, in His kindness, allows us after a time to see the reason why. Joseph, when a youth, could not see God's purpose regarding him. Why was he put into the pit? Why were his brethren allowed to sell him to the Ishmaelites? Why was he put in prison unjustly? He saw afterwards, and his reply to his brethren, when as Prime Minister of Pharaoh he appeared before them, was, "For God did send me before you, to preserve life." Joseph was permitted to *see* God's hand in it all. But, dear reader, if the Lord does not see fit to reveal His dealings now to us, yet by-and-bye we shall know, and we shall bear witness, "He hath done all things well." But, oh, let us trust God in even our difficult times. Habakkuk did.

"So on I go—not knowing; I would not if I might;
I'd rather walk in the dark with God than go alone in the light;
I'd rather walk by faith with Him than go alone by sight."

But the second observation goes further than that. The text shows this fact—faith not only trusts God in difficulties, but

FAITH TRIUMPHS IN GOD IN SPITE OF DIFFICULTIES.

Look what it says. "Though the fig-tree," etc. "Yet will I rejoice in the Lord. I will joy in the God of my salvation." Dear reader, that is the very pinnacle of faith, the very topmost bough of the tree, the vane on the cathedral spire—to triumph in God in spite of difficulties and disappointments. Ah! Christian man or woman, have you got as far as that? When God seems to deal hardly some may sit down and calmly bear it, and complain not at the dispensation. Yes, that is better than fretful complainings against God; but the prophet says, "I will rejoice," etc. Look at Paul in 2 Cor. xii. 9, 10; see how buffeted he was, what persecution he endured, and added to them there was a thorn in the flesh which sadly galled him. Did he sit down and bemoan his hard lot? Not he! When he found that it was God's pleasure thus to deal with him, under sustaining grace he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake! for when I am weak, then am I strong."

Dear reader, what sublime faith! But where did Paul get such faith? Where did Habakkuk get it? Look at them both and you will see that they were frequenters at the throne of grace. Both were mighty wrestlers with God, and in response God gave them mighty faith so that they were not only able to trust but to triumph.

"LORD, I BELIEVE. HELP THOU MINE UNBELIEF."

"GIPSIES."

A TALK WITH THE BAIRNS. BY PASTOR H. BULL, "SALEM,"
RAMSEY, HUNTS.

"None shall gather up him that wandereth."—Jer. xlix. 5.

On the 15th of October I mounted my bicycle and trundled off to preach a "harvest thanksgiving sermon" at a little wayside chapel about seven miles from home. Just before reaching the chapel, however, I passed a piece of waste ground upon which a party of gipsies were encamped. Their camp-fires were burning brightly (for the shades of evening were already falling), and they appeared to be preparing for the evening meal. Two hours later they were enjoying a rough and ready barn dance on the roadside to the strains of a crazy concertina. As I wheeled home alone I fell to musing on their habits, and trying to gather a few homely hints as lessons for "the bairns." Here they are.

I.—THEIR RESTLESS DISPOSITION.

It seems impossible for a gipsy to settle down anywhere for long. He cannot content himself in a town or village, and as to

living in a house, that is altogether out of the question. No; he loves a wandering life. Should he be the possessor of a caravan he is a fortunate man. The greatest number, however, have no such luxury, but just wander from place to place, swelling the ranks of vagrants and undesirables, who, as our text says, "none can gather up."

There is an old proverb which runs like this: "A rolling stone gathers no moss." I believe it to be true in most respects.

Show me a boy who wants to be a shoemaker one day, and a butcher the next, and possibly an engine-driver in less than a week, consequently is always changing his master, and I will show you a boy likely to become a kind of commercial gipsy—never any good to himself, and but little to anyone else—eventually destined to swell the ranks of the unemployed.

There are not only commercial "gipsies," however, but a good many boys and girls, and men and women, too, whom we should designate "religious gipsies." Something like the following often takes place in our Sunday-schools:—

Teacher: "Does anyone know what has become of Tommy Brown? He has not been to school for three Sundays."

Scholar: "Please, teacher, he has gone to the Methodist chapel. Their Sunday-school treat is next month. He says he shall come back again when it is over."

Exactly. Tommy has an eye to business, and should there be a treat at church the month after the Methodist, the probabilities are Tommy will be in evidence. Now, children, what would you call Tommy Brown? "A gipsy, sir." Quite right—a kind of vagrant, a religious wanderer. Perhaps our older friends will kindly take the hint; and of your own denomination—especially your own chapel—say,

"Here would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child—at home."

II.—THEIR QUESTIONABLE CHARACTER.

"Gipsies," for the most part, pay no rates and taxes. They use the roads, and often injure them, but having no fixed abode, it would be difficult to tax them, or if taxed, to collect the toll. They beg, and, in some cases, I fear, steal all they can, and purchase only what they can obtain in no other way.

Now, isn't that just like the "religious gipsies" of whom we have been speaking? Tommy Brown is for getting all he can from every source, and is by no means over-honest in his methods, and, alas! Tommy's parents are often more to blame than he, for they uphold him in his gipsy life. Nor do they or he contribute to the up-keep of either the Sunday-schools or chapels. They, like true "gipsies," get all they can, but pay as little as they can.

It is the regular Sunday-school staff and the regular worshipper who pays all the taxes, whilst the gipsy goes free.

Now, dear boys and girls, do you think that is right? I know

you do not, and so I want you to become so attached to your Sunday-school and your own chapel that as you grow older, and are earning your own money, you may count it a privilege to help pay the taxes necessary for keeping the Sunday-school and chapel open.

Never have the character of getting all you can and giving nothing in return.

III.—THEIR TRAIL.

No doubt you have all noticed that when a "gipsy" moves his camp he always leaves a trail behind him. The ashes of his camp-fire, clippings of old tins, and hazel wands, from which he has manufactured clothes-pegs, etc., together with remnants of clothing, old boots, and other refuse, all mark his late halting-place.

These wanderers invariably leave a quantity of rubbish in their wake for someone else to clear away.

Now, is it not much the same with religious gipsies? I am sure it is.

The boy or girl who is in the habit of wandering from situation to situation, from Sunday-school to Sunday-school, or the man or woman from one denomination to another, usually leaves a bad odour behind, and very often a deal of rubbish for someone to clear away.

Should you go to Tommy Brown's late master and ask for Tommy's character, he will shrug his shoulders and say, "Well, you see, the boy never settled down; he was but little use to me." Or if you inquire of his late Sunday-school teacher, the answer often is, "Well, I could never understand the boy. He was not a bad boy, but always restless—always on the move. I am afraid he will never be contented anywhere long." No, he is "a rolling stone."

Now I must say good-bye, and as I do so I pray God to settle your little minds on things heavenly, and your hearts upon your own Sunday-school, so that you may NEVER BECOME RELIGIOUS "GIPSIES."

THE END OF THE YEAR.

BY JAMES E. FLEGG.

THE closing of the year almost compels reflection. Month by month the record of events in connection with our Churches, our pastors, and our people has been furnished in the pages of this Magazine, and that record has supplied themes for praise and subjects for prayer. In looking back over those records, while rejoicing in the measure of prosperity enjoyed by some of the Churches, our cry to the Lord has been

"O Lord, send now prosperity,
O Lord revive Thy work."

In Surrey and in Suffolk thanksgiving has been rendered to God for the maintenance of Churches there for fifty years. Early in the year the friends at Richmond under the pastoral care of our

brother Mr. J. Hughes, and later the Church at Rishangles, where our friend Mr. W. E. Cooper labours, celebrated their jubilee.

"Old Bethesda," Ipswich, the scene of the labours of Mr. T. Nunn, Mr. T. Pooch, and William Kern, and later of our brother H. T. Chilvers, is no more. The last days of 1911 were the last days in the old place, and now, foundation stones for the new chapel having been laid, the friends are looking forward to entering into the new sanctuary, where it is hoped that they will see "days of sweet prosperity." The Church at Prittlewell, where our esteemed friend John Chandler has spent many years (and whose health we are glad to say has been better) has had to provide more accommodation for the school. A larger sanctuary has been built and paid for by the Church at Hounslow. We rejoice with the church at West Ham that their burden of debt has been lightened.

The Church at Raunds is now served by Mr. S. Gray, and that at Beccles by Mr. H. Morling. After a long and happy pastorate at Whittlesea, our Brother Peters has removed to Guildford, and entered upon the work there with every promise of continued blessing. Mr. E. Marsh has removed from Bethersden and has been welcomed back to the metropolis, having taken up the work at "Hope," Bethnal Green. The Church at Wattisham has now a pastor, Mr. Hitchcock having accepted the invitation. Ipswich has welcomed Mr. P. Reynolds; and our dear friend Mr. W. F. Waller is comfortably settled at Lewisham, while Mr. W. Tooke is at work at Farnborough under the auspices of the Home Mission of the M.A.S.B.C. May the blessing of God attend the ministry of His servants in these places.

Mr. Andrews has left Maidstone, and Mr. W. G. Chambers has relinquished his ministry at Thame.

The Church at Courland Grove has passed through a time of trial owing to the illness of their beloved pastor. The hearty sympathy of many friends goes out to our dear brother and his wife, and also to the Church. Mr. A. K. Knell, who has for so long a period been known and respected by the Churches, especially in Suffolk, has been laid aside from service, and we trust that he may in his affliction realise the sweetness of the Divine presence and promise.

The Church at New Cross welcomed back our esteemed Brother John Bush after his travels, with thanksgiving for his safe return.

Death has thinned the ranks, and several familiar faces will be seen on earth no more. Our genial and kind-hearted brother, Mr. David Smith, has been called home, his loss being keenly felt by the Church at Chadwell Street, and Mr. S. Crowhurst, for so long connected with the cause at Meopham, is no more. The Church at Zoar, Ipswich, has had to mourn the loss of a valued deacon, Mr. Garrod; as has also the Church at Boro' Green in the person of Mr. Castle. Mr. Stockdale is much missed at "Hope," Bethnal Green and Mr. Mundy at "Rehoboth," Clapham. Mr. Lockwood, who took a deep interest in the little cause at Bromley, has passed on, and the Church at Swindon has been deprived of the services of Mr. Weaving; while Mr. Davis has been removed from Clapham Junction.

Prayer has ascended for our brethren in the ministry—Mr. Debnam, formerly of Nunhead Green, and Mr. Baker, of Staines, who have passed through sorrow, owing to the home-call of their beloved companions.

The work of the South Indian Strict Baptist Missionary Society and the Strict Baptist Mission has continued to enjoy the blessing of the Lord. The visits of our esteemed Brother E. A. Booth, who is now home on furlough, have been much appreciated by the Churches. Miss Harris and Mrs. Elnaugh have been added to the missionary staff of the latter Society.

The Strict and Particular Baptist Society increases in usefulness, and the Suffolk and Norfolk Association and the Metropolitan Association have been maintained in mutual service. It would be in the interest of the Churches if there were more County Associations, and we are glad that the year has witnessed the formation of the Wellingborough and District Association.

The Report of the Emily Convalescent Home shows that the institution is increasingly appreciated by the friends connected with Strict Baptist Churches. It would, we are sure, be gratifying to the committee of management if the list of subscribers were increased.

We close this brief review with a note of regret that in the early part of the year our dear friend, Mr. W. J. Styles, was compelled, owing to increasing infirmity, to relinquish the duties of editor of the "E.V. and G.H." May the latter days of his life be lighted with glimpses of glory is our earnest desire.

O that there may be poured out upon all the Churches the spirit of prayer that the blessing of the Lord may rest on the ministry of the Word, that the Churches may be edified and, walking in the fear of the Lord and the comfort of the Holy Ghost, may be multiplied.

MR. W. JEYES STYLES.

A kindly Message to our Brother in his Sick-room.

"Remember them which are in bonds as bound with them."—Heb. xiii. 3.

WE cannot now forget the travail of thy soul,
 For our soul's good, from pulpit, press and pen,
 As, pleading with our Lord to make thee whole,
 We ask for resignation to His will, and then
 One word despatch—one message to the sick-room send—
 To cheer the messenger, the editor, the friend.

Dear Master, name the message Thou wilt have us bear—

A word from Thy dear Self to cheer his heart.

Ah! precious word! it comes in answer to our prayer—

"I from My loved ones never will depart";

"I chasten whom I love"; and, "What I do, not now
 Thou knowest, but hereafter, all will stand

A vision clear ; My wounding, healing, guiding hand,
Together working all for good, at My command."

Enough, bless'd Lord, we pass the message on ;
Thine 'tis to make it his with cheering power,
And from the sick-room stir that soul to song,
And cheer amid the gloom in some dark hour.

Forgotten ? No, dear brother, think not so ;
For month by month we scan the VESSEL's store to see
If but a line from the familiar pen is there
To prompt our praise or further drive to prayer.
With you we wait His will, and watch His hand,
With but one wish—to bow at His command—
Well knowing in His hand thy times are all decreed,
As most His glory and thy good shall need.
So may His presence close this year of grace
And every tick of time, till you behold His face
AT HOME.

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REVIEWS, LITERARY NOTES, ETC.

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AFTER fifty-five years of manual labour the author of this little work was induced by those whom he had served for Christ's sake to devote the sunset of his days in the service of his Lord. In a prefatory note by Gerald Vine he says : "It was not an easy step to take after having been able to earn his own living for fifty-five years, and still able to do so, but after much prayer the author consented to accede to the wishes of his brethren to give up his daily employment and to accept a small amount from the Lord's people for maintenance." It is published by request, and they did well who requested it. The "teachings from the tabernacle" contain many choice thoughts. The theological teaching is not to our mind. The experiences of the author in the service of our Lord given in the "incidents from real life," are stimulating and encouraging. There is so much in this little shilling volume that is good that we wish it a wide circulation. A useful book to add to the Sunday School prize list.

The Gospel Echo. Good for tract distribution.

Zion's Witness. Substantial, savory, and stimulating in the conflict against self, sin, and Satan.

The Monthly Record. As usual, good in the defence of Protestant principle and helpful for distributors of such literature at such a time as the present. *S.B.M.* The fifty-first Report of the Strict Baptist Mission, with list of subscriptions and balance-sheets, as presented at the Annual Meetings on October 29th. Price One Penny. London : R. Banks & Son, Raquet Court, Fleet Street, E.C.

THE worthy secretary, Mr. Chisnall, has done his work well, and this Report is not one whit behind any of the former from his pen. The illustrations comprise a photo of the Surrey Tabernacle, our "honors" group (1912), Madras, a Hindu bride, native children, teachers, temples, and typical bearers, the sewing-class at Semmencheri, Madras, our Sandamangalem staff, with local views and district scenes, etc. The "get up" is a marvellous production and must cost considerably more than the amount charged. We should be glad to know every reader possessed one for personal use, and kept a stock for distribution. For all information on the work of this Society and arrangements for its help, write the laborious secretary, Mr. W. Chisnall, The Grove, Isleworth, Midx.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE

STRICT BAPTIST MISSIONARY SOCIETY.

DEMONSTRATION AT IPSWICH.

THE Ipswich Auxiliary of the Strict Baptist Missionary Society, comprising the Baptist Churches at Bethesda and Zoar, held a large meeting in the Public Hall on Wednesday evening, Oct. 24th. On the platform were ministers from nearly all the chapels of the same denomination in the county, including—Pastors T. Reynolds (Waldringfield), H. Look (Blakenham), W. H. Ranson (Somersham), W. Hewett (Rattlesden), G. H. Easter (Earl Soham), E. Roe (Fressingfield), W. R. C. Leggett (Otley), J. H. Barker (Aldringham), W. H. Berry and W. Ling (Ipswich), C. Welsford (Horham), Abner Moring (Stoke Ash), C. T. Dykes (Laxfield), A. E. Cooper (Rishangles), Philip Reynolds (Ipswich), etc.; whilst the parent society was represented by Missionary E. A. Booth, from Madras, and Pastor L. H. Colls, of Tring, and W. Chisnall (general secretary). Pastor H. Tydeman Chilvers occupied the chair. There were also accommodated on the platform the amalgamated choirs of Bethesda, Zoar and Blakenham Chapels, under the leadership of Mr. Herbert W. Garrod, and Mr. Geo. H. Garnham efficiently presided at the organ.

The meeting commenced by the singing of the hymn, "Soldiers of Christ, arise"; after which Pastor C. T. Dykes read Psa. lxxvii. and Pastor Abner Moring offered prayer.

The chairman, in the course of his opening remarks, said that auxiliary had been favoured to be represented on the mission field in the person of Mrs. Elnaugh. They deeply regretted she had been obliged to return for a time to recruit her strength. They regretted she was not well enough to meet with them that night, but she had, however, remembered them and written a letter, which he then read. A message of sympathy was heartily carried and communicated to Mrs. Elnaugh, closing with the words, "May El Shaddai—the God that is enough—be around and about thee, and His arms underneath thee." The chairman proceeded to say that the present was a wonderful period. The Churches of Jesus Christ were now passing through one of the greatest and most momentous periods in relation to foreign missionary work. They thought of commerce uniting the nations of the world, linking them up on every hand—that if it were possible for one country to rise against another the whole commercial world was affected thereby, and yet all those movements were making it easier for the Church of Jesus Christ to do her

work among the heathen peoples of the world. They thought of the open doors. One writer had said that there was no place on the known earth where it was impossible for a missionary to enter; every door in every part was open, and if there were only sufficient Christian men and women devoted to God and given up to His service those doors could be entered. The Church was needing men whose hearts were right with God—men of grit, men of healthy bodies, men whose hearts were fired with the love of Jesus, to be used by God wherever it might please Him to use them, and who could tell with thrilling effect the story of Jesus and His love.

Missionary Booth, who was warmly received, said, coming direct from "the front," he desired to portray the situation which faced Christianity in India to-day. They were so used to speaking of India as the unchanging East that they were in danger of forgetting that the unchanging East was changing very rapidly. The situation in India to-day was very different from the situation which faced the missionary when first he went out there. India was one mass of religious and social unrest. India was not satisfied with its religious conditions. This unrest showed itself in various ways. The Christian missionary was not out in India for the advancement of the British Empire or political ends. They had but one Name to glorify, and that was the Lord Jesus, and those present that night could make it possible for them to send that Name into the dark villages of that country—to take the message of salvation to those who had never heard such a thing as their salvation. They were there to preach salvation, and through the name and merits of Jesus alone.

"None other man, none other name,
None other hope in heaven, earth, or sea;
None other hiding-place from guilt or shame—
None, beside Thee."

Pastor Philip Reynolds, from Zoar Chapel, then addressed the meeting and endeavoured to show that, although they had heard of the difficulties in the missionaries' path, the matter did not rest there, but the whole was in the hands of their loving Lord.

Pastor L. H. Colls afterwards emphasized the part that everybody could take in this glorious work. He said they had heard a great deal about the enemies outside the Church, but he sometimes had the impression that they had no need to fear them so long as they were alright inside the Church.

Pastor W. Chisnall, after the collection was taken in aid of the Society,

and after expressing words of thanks on behalf of the Association he represented, said he hoped that it would turn out not to be a collection but an offering.

GEO. E. DALDY.

STRICT BAPTIST MISSION.

THE annual meetings were held at the Surrey Tabernacle on October 29th. The president (Pastor E. Mitchell) occupied the chair. There was a large gathering in the afternoon to hear the sermon by Missionary E. A. Booth, who took for his text Isa. lx. 1-3. The density of heathenish darkness was forcibly pictured in contrast to the brilliancy of the light of the Gospel. The Church received light from her Lord for reflection. To her was revealed the way of salvation and to her was committed the sacred responsibility of making it known. The call of her Lord to "arise" and "shine" was a power-imparting word, for He gives strength to arise. It comes to Zion in the midst of her deepest conflicts and distresses, and in her prostration becomes her uplifting. Declaring the light becomes her own increased illumination. It was a call to arise from worldliness, lethargy, selfishness, and self-pity. The path of obedience is the path of blessing. Shine! let the light radiate. The light is not to be hid under the bushel of inconsistent conduct, sloth, or sinful silence. The condition for shining was constant contact with the Master, the source of light. In the poisonous atmosphere of worldliness and sin it was impossible for this light to shine. It was only as we remained in communion with Christ we could reflect His glory. A consistent life He claimed as His witness. The darker the district, the more need of the light. We are not illuminated to consume the light upon ourselves, but to disperse it. We are saved to serve Him. To shine with the light we have from Him is sure to be followed by results. Such are bound to attract; "Gentiles shall come to thy light." The light was spreading. Let us thank God for all that had been done, and trust Him still to bless His truth world-wide. Mr. Booth called attention to the hymn of Carey's first convert, Krishna Pal, saying, "Remember, it is the word of an idolater, who has just found the light and who wrote it for his family devotion

"O then, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot;
But, O my soul, forget Him not."

Through William Carey had this light shone upon Krishna Pal and brought forth such precious experience and testimony.

At the close of the afternoon service the spacious vestry was filled for tea,

additional tables being spread in the rear of the chapel. President E. Mitchell occupied the chair at

THE EVENING MEETING,

supported by the vice-president, Pastor R. Mutimer, the secretary, Mr. Chisnall, Missionary Booth, Mr. Hutchinson, Mr. J. Morling, Mr. Sapey, Mr. J. T. Peters, Mr. Shinn, Mr. Freston, and others. After the reading of the Scriptures by Mr. Morling and and prayer by Mr. Sapey, the president in his whole-hearted love in the missionary service gave all present a warm welcome, expressed his sympathy with Mrs. Elnaugh in her enforced return from the mission field and suggested a telegram expressing the same be sent from the meeting, which was heartily carried.

Mr. Chisnall presented the Annual Report, and in the absence of the esteemed treasurer, Mr. Robbins, the balance-sheet also. The chairman explained that from the balance, as it appeared in the General Fund, £250 had been allocated to the Boarding School Fund, another sum to the voyage account, and £150 for current expenses in India, leaving in hand only two months' supply for such expense.

Mr. Hutchinson read the L.Z.A. Report for the secretary, Mrs. Silvester.

The singing of the Doxology followed the reading of the Reports; after which Mr. Shinn, pastor of Eden, Cambridge, addressed the meeting (see p. 366).

Mr. Booth followed in a soul-stirring address which, we venture to say, will long be remembered by all who heard it. This our readers have read in the *Mission Herald* for November.

Following Mr. Booth came the pastor of the Church at Horham, our esteemed brother O. J. Welsford, an extract of whose excellent address is given in these pages.

The vice-president, Mr. R. Mutimer, followed with an address full of praise for past help and inspiring confidence to go forward in the glorious work. A vote of thanks to the deacons of the Church at the Surrey Tabernacle, and to the ladies for their abundant labours in caring for all at the tea-tables, was suitably moved by Pastor C. A. Freston, seconded by Pastor J. T. Peters, and heartily carried.

Mr. Thos. Green, one of the deacons of the Surrey Tabernacle, acknowledged the vote and warmly welcomed the Mission. The collection totaled £69 14s. 9½d. The meeting was closed with the Benediction.

EBENEZER, HORNSEY RISE.

THE eleventh anniversary of the pastorate of Mr. H. D. Sandell was celebrated on October 11th and 13th. The services were in every respect a success, proving occasions of blessing to the

Lord's people and of encouragement to His servant.

Our pastor occupied the pulpit twice on the Lord's-day, his morning subject having for its foundation the words of Jer. xiv. 9, "Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not"; Rom. v. 16 supplying the theme for the evening discourse.

The public meeting after the tea on the following Tuesday was ably presided over by our esteemed friend, W. F. Hume, Esq., who, in his weighty remarks, suggested that perhaps it was the Lord's will that His servants should now hold that which they have in possession, not to make for the present any great advance against the enemy, yet therein fighting with no less determination and courage.

Brother J. B. Debnam, who expressed pleasure at being able to support our pastor at his anniversary celebration for the first time, delivered an excellent address upon the words "Jesus only." He held that it was not the time to parley with the enemy, but that the servants of Christ must exalt His name and Word, which are the believer's only hope and rule of life.

Brother F. T. Waller followed with inspiring exhortations upon the battle-ory of Gideon's three hundred, "The sword of the Lord and of Gideon." He showed the difference between the conceptions of the fellow who told his dream in the camp and of Gideon; his was set forth in his battle-ory, but the former said, "This is nothing less save the sword of Gideon."

The pastor in his speech thanked the chairman and speakers for their many kind expressions towards him, and also all friends for their help and presence, which had enabled the services to be brought to a successful issue. The basis of his address was found in Ephes. ii. 22, "In Him ye are also builded for an habitation of God through the Spirit," his words making a fitting conclusion to the meeting. A. G. SANDELL.

DOVECOTE, WOOD GREEN.

A HAPPY meeting was held on November 5th, which had been convened for the purpose of augmenting our 5,000 Shilling Fund. Mr. H. Franks presided and Mr. W. T. Sayers sought the divine blessing.

Brother Court, our Building Fund secretary, made a short statement to the effect that 631 shillings had been already contributed, and that since the commencement of the year £32 had been paid off the building, as well as over £17 in interest.

The chairman made a few brief encouraging remarks, saying difficulties only arose to be defeated.

Brother Goodenough made some

practical observations from two texts—"The love of money is the root of all evil," and "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Money was a providential arrangement. Money answereth all things, but the love of it was the root of all evil. Our brother pleaded for regular giving, week by week, saying that systematic giving was better than random outbursts of liberality.

Mr. F. C. Holden addressed us on "He that hath the Son hath life"—life natural and spiritual. Both had secret hidden workings and are manifestations, desires, feelings and anxieties. Life was also manifested in motion as well as feeling. Where there was spiritual life there were sure to be spiritual graces, love and liberty.

Mr. J. Hughes followed with some spirited words on importunity in prayer, showing the necessity for importunity and perseverance in prayer. Our brother closed an excellent address with three things that importunity called forth—earnestness in difficulties, eagerness in discouragements, and expectancy amid disappointment.

The Lord grant us many more such happy seasons. We were much encouraged to see several representatives of other Churches, and we again take courage and go forward in the name of the Lord.

WOOD GREEN.

THE annual tea and social gathering in connection with the Park Ridings Open-air Mission was held on Saturday, October 26th. A former leader of the open-air services presided. The attendance was good; the spirit of the meeting was Christ-like.

Brother H. G. Bunyan read a spiritual and hopeful report. Eighteen open-meetings had been held; 1,800 tracts distributed to passers-by. Each speaker had sought to keep very near Calvary in their addresses.

The chairman gave a hearty welcome to each one present, and in turn all those brethren who usually take an active part in the open-air services either spoke or prayed during the meeting.

Again this year we were favoured with three ladies' reports of the gathering, which, as usual, added interest and unanimity.

Brother W. J. Bunyan, the first speaker, in a sincere and homely manner took the words, "Follow His steps," and pointed to several steps the Master trod.

Brother P. G. Hill struck a Gospel note in his address based upon the exhortation in Heb. xiii. 13, "Let us go forth therefore unto Him without the camp bearing His reproach."

Prayer was offered for a blessing on

the seed sown in the past and for gracious preparation for the coming season.

Three short speeches were much appreciated from brethren G. Hill, Bourne, and Vestey.

The chairman briefly referred to a word in Psa. cxiii. 10, "I shall be anointed with fresh oil"—the language of confidence in God for future service. He also mentioned the statement by Lord Roberts, viz., "Arm and prepare, for a day of a great ordeal is before you." The Christian servant should arm himself with the Word of God and prepare himself by prayer for the ordeal before him in the field of service.

ONE WHO WAS THERE.

HALSTEAD, ESSEX (PROVIDENCE, COLCHESTER ROAD).—A few Notes from memory of a Sermon preached on October 24th by Mr. Kemp, of Luton.—The text was taken from Song of Solomon ii. 4, "He brought me into the banquetting house, and His banner over me was love. (1) He; (2) me; (3) the banquetting house; (4) His banner. He is the Bridegroom of the Church, her best Beloved, whom she at once recognises, having no other who is so beloved by her. He, "the Rose of Sharon" and the "Lily of the Valleys." He is the red Rose—red with the blood He shed for poor sinners. He is the bruised Rose who sent forth a sweet fragrance—"a sweet-smelling savour unto God" for His people. He is the "Lily of the Valleys"—pure and innocent when in the valley of humiliation as the "Babe of Bethlehem"; pure and sinless in the valley of temptation; pure and incorruptible in the valley of death, by which He brought life and immortality to light through the Gospel. "Me"—His bride the Church. She says of herself that she is black, but comely—black by nature, sinful in word, thought and deed, but comely by the imputation of Christ's righteousness—comely as the lily among thorns in ver. 2, where she is thus spoken of, because of her likeness to Christ. Here she takes the Bridegroom's name of "Lily," mentioned in ver. 1. The banquetting house—where the feast is spread. There is much for the soul to feast upon while here. In the Word of God there is refreshment for the soul when it is sealed home to the heart. In prayer and meditation the soul often feeds upon Christ. In the house of God His people are led to the green pastures of the Gospel. Then there is the forgiveness of sins, which is a feast to the hungry soul, satisfying it with the joy of salvation. But the best banquet is to come, which table we shall never leave, where the Lamb shall be in the midst, and we shall feast for evermore. His banner—it is a banner of love under which His loved ones find protection,

and upon which they lie their heads in peace and safety when the conflicts of life are over. A good company of people were present, and we believe many felt the blessedness which arises from having our minds exercised on Him, as the Holy Ghost was pleased to glorify Jesus in our hearts by taking of the things which concern His grace and glory and showing them unto us.—A MEMBER.

LIMEHOUSE (ELIM).—The thirty-fifth anniversary of Pastor F. C. Holden's ministry, in conjunction with the twenty-ninth anniversary of the opening of the above-named Chapel, was commemorated on Lord's-day, October 27th, and Thursday, October 31st, and from beginning to end the Lord's presence, help and blessing was sweetly realised. Brother Dolbey preached on Thursday afternoon a Christ-exalting sermon from Rev. i. 5, 6. Brother E. Marsh gave an address at the tea-table. Brother A. Bouden, of Surrey Tabernacle, presided over the evening meeting in his usual genial and generous spirit. Brethren Rundell, Sapey, Smith and Dolbey gave excellent Gospel addresses. Brother B. J. Nash offered the opening prayer and brother F. Eisey the concluding prayer. We were cheered by the presence of many friends from various sister Churches. Collections and donations amounted to about £8 10s.

BOW (MOUNT ZION).—A special meeting was held on Tuesday, October 22nd. Brother F. C. Holden ably presided in the absence of J. M. Rundell, Esq., who wrote regretting he was unable to be with us on this occasion. Brother Holden sounded the right note—"The foundation of God standeth sure." Brother Fountain was heard well, his text being "My heart is inditing a good matter." Brother G. Smith well and ably expounded the text, "Your Father knoweth." Brother Dent spoke well upon the words, "For He remembered His holy promise." Brother Tettmar closed with prayer. There was a fair number of friends present from various Causes around, and we thank them for their presence and help.—W. R. MAXIM.

EBENEZER, EGHAM.

THE nineteenth anniversary services in connection with our Sunday-school were held on November 10th, when Mr. Blackman, of New Cross Gate, preached two most suitable sermons from Heb. xi. 4 and 2 Tim. iii. 15. There was a special afternoon service for the children, parents and friends. Good addresses were given by Mr. Kemp, our superintendent, and Mr. Blackman, which were much appreciated.

On Thursday, November 14th, we

continued our services. Mr. W. S. J. Brown preached from the words, "Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psa. xxxiv. 11). It was a discourse full of comfort and earnest advice to both parents and teachers. He encouraged teaching about this fear—its source, its power, and its end to all possessors (Mal. iii. 16, 17)—a precious heavenly grace.

After tea we held a public meeting, presided over by Mr. Collin, of New Cross. Mr. Baker, of Staines, Mr. Blackman and Mr. Brown gave interesting and profitable addresses, which we trust will, with the Holy Spirit's blessing, bring forth fruit to His glory. Eight scholars recited portions of Scripture or suitable pieces. Our chapel was well filled with children, parents and friends.

The collections were very good, so that the deficit can be cleared, and we go forward with heartfelt thanks to all helpers. — A. S. G.

BETHESDA, NOTTING HILL GATE. We desire to record God's goodness to us on the occasion of the forty-fifth anniversary of the opening of the above Cause, which took place on November 10th and 12th.

On Lord's-day our pastor was greatly helped in preaching in the morning from Psa. lxxxiv. 7, 8, and in the evening from vers. 4—6 of the same Psalm. The presence of God was in our midst.

On the Tuesday, Pastor J. T. Peters (Guildford) preached in the afternoon from Gal. ii. 20, dwelling chiefly on the latter clause, "Who loved me, and gave Himself for me." It proved to be a spiritual feast to God's people. One particular thought was—Christ first, the sinner last, and only love in between.

A public meeting was held at 6.30. Mr. J. M. Rundell occupied the chair and read Isa. lxii. Prayer was offered by Mr. Stephenson. Spiritual addresses were given by Mr. Throssell from Psa. xxvii. 14; Mr. Jarvis, Job xxiii. 7; Mr. Robinson, Psa. ciii. 19; Mr. Dolbey, two last words from Isa. lxii.; and our pastor from part of ver. 5 of Hebrews xiii., "For He hath said." Each of God's servants were very much helped in delivering their messages. Our hearts rejoiced at seeing such a large gathering of friends from sister Churches.

The congregations and the collection exceeded any previous occasion. Unto Him be all the glory. "Blessed are they that dwell in Thy house; they will be still praising Thee."

The meeting was closed with the Doxology and Benediction.

REHOBOTH, MANOR PARK.

ON Lord's-day, November 10th, this Church commemorated the eighty-

second anniversary of its formation, the pastor (Mr. J. Parnell) preaching both morning and evening to good congregations.

The following Tuesday afternoon Mr. H. T. Chilvers, of Ipswich, preached from Psa. xxv. 14—(1) The fear of the Lord; (2) the secret of the Lord—"What time I am afraid, I will trust in Thee." True religion, vital godliness, is a secret thing, hidden in the soul, not understood by natural man. The secret of the Lord is hidden from the wise and prudent and revealed unto babes. He that fears God has the secret. He that has the secret fears God. (a) The secret of the love and life of God (Gal. ii. 20). A soul convinced of sin may love Jesus for His love to other people. (b) The Divine presence is a secret. We need it in the market, on the Exchange, in the home, the street, the shop; Nehemiah in the King's Court. The preacher contended earnestly for the Book of books. The Bible is the critic of man—not man the critic of the Bible. The Bible is the star and always leads men to where Jesus is. Young men and women need to have the Bible always in their pocket and in their memory, as ammunition against the atheist and the Fowler. (c) The secret of the indwelling Spirit, His power and grace for service, restraining us from sin and giving an earnest of future glory.

At the evening meeting we were glad to greet Mr. E. Edgeley as chairman and very sorry to miss our dear friend, Mr. R. E. Sears, through indisposition. Mr. Holden's text (Psa. cxv. 18) emphasized our indebtedness to the God of all grace. We had known sins forgiven, needs supplied, fears removed, and hopes realised. "We praise Him for all that is past, and trust Him for all that's to come." Mr. Chilvers' message (Eph. i. 7) was greatly enjoyed. "The forgiveness of sins" is the first message of the Gospel.

"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."

Mr. Kelk spoke a few words concerning heaven: "What are these . . . and whence came they?" (Rev. vii. 13), after which our pastor entertained our thoughts with the word "Hitherto."

A brother who was connected with the Church at Stepney years ago, and now in Canada, very kindly sent us £25s. We earnestly wish for him the realised presence and guidance of the Lord in all his movements in that country.

The total amount collected during the day was £15 8s. 5d., for which we sincerely thank all friends. We have a promise of a donation of £50 in the event of our debt being totally extinguished during next year. Help is very greatly needed if this effort is to

be accomplished, and we prayerfully lay it before all distant friends, asking for their practical sympathy. "Peace be with you all that are in Christ Jesus."
J. H. K.

ZION, NEW CROSS ROAD S.E.
THE sixty-third anniversary of the Sunday-school was celebrated on October 20th. Sermons were preached both morning and evening by the president, Pastor J. Bush, and in the afternoon Mr. Stanley Martin addressed the scholars and friends, including those from Baildon Street Mission.

On the 22nd the services were continued, Pastor H. T. Chilvers (Ipswich) preaching in the afternoon to a large and interested congregation. His text was from Mark ix. 28, 29, being the enquiry of the disciples why they could not cast the devil out of the possessed boy, which illustrated the position of many labourers in the Master's vineyard to-day.

After tea, to which about 200 sat down, the chapel was again well filled, Pastor J. Bush presiding until the appearance of the chairman, Sir F. F. Belsey, J.P., who had been detained at a Council meeting.

The Annual Report was read by the hon. sec., Mr. W. M. Boorne. There were 400 scholars and 39 teachers; three scholars and one teacher had joined the Church during the year. The I.B.R.A. numbered 390 members, Band of Hope 140, and the Bible-classes, Young Christian Band, and Teachers' Preparation Classes were well supported. Several children had been sent during the year to the S.S. Union Homes at Clacton and Bournemouth and nearly 20 to the Robin Society's Home at Brighton. Over £40 had been subscribed during the year for the South Indian Strict Baptist Missionary Society, the Holiday Homes, British and Foreign Bible Society, Indian Sunday School Mission, and the Robin Society.

Mr. A. H. Riddle (hon. treasurer) presented the financial account, which showed that £71 12s. 5d. had been received and £66 9s. 10d. spent, leaving a balance in hand of £5 2s. 7d.

Pastor W. S. Baker moved the adoption of the reports and spoke about a man who had a garden and sowed a seed in it which became a tree, and the birds lodged in its branches. Every phase of life was put under tribute by the Lord Jesus and made to teach some lesson concerning the kingdom. The work of the Sunday-school teacher fits into this parable. The class is the garden; he has to check the weeds, but, above all, to select the seed, and it must be good if it is to bring forth fruit.

Pastor H. J. Galley seconded the adoption of the Report and gave an interesting address on the two moun-

tains, Ararat and Calvary—the one which the people tried to climb at the time of the flood and failed, and the other climbed by the Lord Jesus when He made atonement for the sins of His people.

Sir F. F. Belsey, having arrived, took possession of the chair and congratulated the meeting on such an evidence of interest in the work of the Sunday-school by such a large and enthusiastic gathering. He reminded them of the marching orders of the Lord Jesus—"Feed My lambs." Teachers cannot tell what blessing may be following their labours, but, when doubting if any good can result, remember the Master you serve will not let any servant of His go unrewarded. The world might be divided into two classes—those to whom Christ is everything and those to whom He is nothing. He then presented to Mr. T. G. C. Armstrong, senior superintendent, on behalf of the Sunday School Union, a diploma of honour, printed in gold, on the completion of fifty years' service in Sunday-school work, which was suitably acknowledged by the recipient.

Pastor H. T. Chilvers propounded the question, Is it worth while all this expenditure of time, talent, love and sympathy shown by young men and women in Sunday-school work? Every place of amusement is crowded to-day by those who have in many cases passed through our Sunday-school. Ask the world to give us its candid opinion upon it, and its answer would be, "Why, what would London be without Sunday-school work in its midst? What would become of its thousands of young children but for the consecrated efforts to train them in the ways of God?" Ask the Church, and its answer would be that Sunday-school work was a means of grace to those in the Church. What would Church life be without Sunday-schools? Nine out of ten are brought into the Church from the Sunday-school. I can bear testimony that the most gracious influence exerted on my life was in the days spent with a sainted Sunday-school teacher. Ask the missionary world. The lives of David Livingstone, Griffith John and others all testify to the good resulting from Sunday-schools. Ask the Lord Jesus—He who gathered the children in His arms and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Oh the importance He attaches to children! The first martyrs of this dispensation were the children of Bethlehem. Sunday scholars, has it been worth while to you? Has it pointed you to the Lord Jesus Christ, and have you known what it is to be humbled under a sense of sin and made glad in receiving the forgiveness of your sins?

Pastor J. Bush moved votes of thanks to chairman, speakers, ladies for the entertainment provided at the tea-tables, Mr. A. H. Riddle for training and leading the choir of young people in the service of song which had contributed so much to the success of the meetings, and to Mr. Martin (organist), which were all heartily accorded. The collections realised about £27.

FORTY-SECOND ANNIVERSARY AT GURNEY ROAD, STRATFORD

THANK-OFFERING DAY.

AFTER a series of prayer-meetings held on Saturday evening, Sunday morning and evening, Monday evening, and Tuesday morning at 7 a.m., we were assured of our meetings on Nov. 17th, and the following Tuesday, being crowned with blessing. On the Lord's-day our pastor (Mr. H. D. Tooke) preached both morning and evening to good congregations. The messages were much appreciated, and we felt encouraged in our work and assured of the Lord's presence in our midst.

On Tuesday our late pastor (Mr. E. Marsh) preached in the afternoon and was cheered by seeing so many of his old friends gathered to hear him. The text was John xii. 28.

The evening meeting was presided over by Mr. Applegate, of Chadwell-street, Clerkenwell, who read part of Luke v. Mr. Reader sought the Lord's blessing. The Church secretary, Mr. J. H. Rider, read the Annual Report and Financial Statement, which showed a continuance of the Lord's favours to us and drew attention to the renovation of our chapel and the heavy expenditure on a new system of drainage which had been installed. The great expense thus caused had been met by systematic giving, but over £100 still remained outstanding. To meet this our pastor had been asking for thank-offerings, and we thank our friends, far and near, for the substantial amount of over £50.

Our chairman, having made some suitable and practical remarks on the Report, called on Pastor C. A. Freston, of Watford, who said that, although it was the first time he had been with us, he felt the spirit of unity among us which made him feel at home. He spoke earnestly from Rev. i. 5, 6.

Pastor S. Hutchinson, who said he was pleased again to meet with us, spoke next from Song of Solomon iv. 16. He said the missionary spirit in the Church delighted him, and he saw so many of his young friends present, which made him thankful we had a missionary pastor.

We then had another stirring address from Pastor Marsh, who said he was heartily pleased at being again at Gurney-road, and hoped we should

never be satisfied with anything less than the love of Christ and the presence of the Spirit in our service for Him.

A young brother, Mr. Matthews, who was blessed under the ministry of our pastor while at Lowestoft and has been five years in New Zealand, next addressed us. He said he felt it an honour to meet the ministerial brethren on the platform, especially mentioning Mr. Tooke. He hoped that we should "Launch out into the deep"—the depths of God's truth, deeper joys and peace—His peace, and wished pastor and people every blessing.

Our pastor then thanked the chairman and speakers, and especially referred to the prayers which had been offered for the meetings that morning at 7 o'clock, when twenty brethren and sisters engaged in seeking God's blessing. He told how one generous brother had sent £10 for the thank-offerings, although he had not been asked in any way.

The chairman closed with prayer, and we felt we had been privileged with one of the best anniversary gatherings at Gurney-road.

Collections, in addition to the thank-offerings, amounted to £14 15s. 9d. To God be the glory. C. W.

CLAPHAM JUNCTION.

SUCCESSFUL services were held at Providence, Meyrick-road, on October 20th. Many old friends of the Cause and past members of the choir attended. Mr. C. D. Jeffs, a past choir-master of Watford Tabernacle, was again the preacher for this special occasion. Taking for his text Isa. xliiii. 21, he paid a high tribute to those who so wholeheartedly sustain the service of praise. Who is more worthy of our best than King Jesus? He exhorted us to follow on in this delightful work. He was pleased to know that more than half of the members of the choir were believers and had put on a public profession by baptism, and prayed that all might be led to see their sinnership before God.

A large congregation assembled at the evening service. Brother Jeffs was graciously helped to preach the glorious news of salvation from Rev. xxii. 1, 2. We are looking and praying for the result, knowing it "shall be accomplished." Our organist, Mr. A. Clewley, rendered excellent help in difficult music.

The collections exceeded those of last year.

May God save every singer by His sovereign grace to sing the song of Moses and the Lamb around the great white throne is the prayer of the choir-leader.

MORDAUNT WM. KEEBLE.

NEWQUAY, CORNWALL.

IN connection with "Ebenezer" the first anniversary of the pastorate of Mr. Dann was held on October 23rd. We are very grateful to the Strict and Particular Baptist Society for sending Mr. Jarvis, of Greenwich, to us on this occasion. He preached in the afternoon from Exod. xxxiii. 16 and in the evening from Acts x. 36. The services were well attended and very much enjoyed. We were very glad of the privilege of hearing Mr. Jarvis, though he was only able to pay us a very short visit.

A public tea was provided, given by the friends, to which a good number sat down. Truly "the Lord hath been mindful of us," as our dear pastor said on the previous Lord's-day, and "Hitherto the Lord hath helped us"; and we as a little Church have much cause to be grateful to Him, who has done "great things for us" during the last two years in opening the much-loved sanctuary and sending us a pastor. May we have many more such happy anniversary seasons is the earnest desire of
A MEMBER.

Aged Pilgrims' Corner.

ON November 1st the autumn meeting at the Hornsey Rise Home was held. A Sale of Work was opened in the afternoon. Tea was provided in the Hall, the inmates being invited as guests; a large number of visitors were present. In the evening Mr. E. Mitchell preached an excellent sermon from Eccles. vii. 13, "Consider the work of God; for who can make that straight which He hath made crooked?" The proceeds of the day were devoted to the Maintenance and Benevolent Funds.

Friends from the country frequently pay visits to the London Homes to their own satisfaction and to the advantage of the Institution. The committee hope that all who possibly can will make a point of seeing for themselves the inner working of these "quiet resting-places" for the poor and needy of the family of faith.

The lantern lecture on the Society's history has been given in the Rainbow Hall, Hastings, in connection with the local auxiliary. The Hall was filled and sympathy and interest were quickened. Miss Marchant, 42, Eversfield Place, St. Leonard's-on-Sea, our local hon. secretary, will be glad to answer any inquiries.

Collections after sermons are increasing in number. Each represents a centre of interest. However small the sum, such help is a great benefit to the

Society, and the committee hope that yet more Churches may thus favour our Institution, which has been made so useful to thousands of God's aged poor for 105 years.

No less than 1,580 pensioners are on the books, and the total sum expended in pensions, Homes and gifts is upwards of £15,000 per annum. The annual subscription list is not commensurate with this outlay. New contributions will be thankfully received and New Year's collecting cards sent to any address on application to the office, 19, Ludgate Hill, E.C.

Come Home.

ANN MATILDA EASTY.

Our beloved sister entered her eternal rest on October 4th in her 68th year. She was a member of the Church at Ebenezer, Tottenham.

Early in life she was called by grace and baptized by the late Henry Myerson at Shalom, The Oval, Hackney, before she was 20 years of age. She remained a member there over forty years, continuing with the Church until its close. After that she was led to Tottenham and cast in her lot with us at Ebenezer.

She suffered much for three years with gastritis, which she bore with Christian fortitude.

It was in her last illness her Christian life shone the brightest. A week before she passed away she was seized with violent hæmorrhage, which completely prostrated her, and during that week of suffering the Lord appeared very graciously for her in such a way as to make her long to be with Him. She realised the presence of her Saviour. She was assured that all her sins were put behind His back. She had glimpses of the glory to which she was hastening. On one occasion, as the veil was drawn aside, she exclaimed, "Oh, how beautiful! how beautiful! Oh, let me come! let me come!" After five hours of unconsciousness, she calmly, sweetly fell asleep in Jesus. Like a tired child upon its mother's breast, she breathed her last.

Her mortal remains were laid to rest in Southend Cemetery in the presence of a little company of sorrowing relatives, to await the resurrection morn, the service being conducted by her pastor, Mr. A. E. Brown.

A memorial service was held at Tottenham on Lord's-day, October 13th, the pastor preaching from the words, "But it shall come to pass that at evening time it shall be light." It was a solemn service both to preacher and hearers.