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THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD,

FOR  
1914.

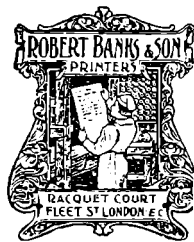
CONDUCTED BY  
EDWARD MITCHELL  
AND  
S. HUTCHINSON.

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VOLUME LXV:

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THE  
EARTHEN VESSEL  
AND  
GOSPEL HERALD,

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Cheer for the Righteous.

*A Message for the New Year.*

By E. MITCHELL.

“Say ye to the righteous, that it shall be well with him.”—Isa. iii. 10.

WHEN this paper is in the hands of our readers 1913 will have passed away, with its record, and we shall have entered upon another year. We wish for all our friends “a happy new year”—a year made bright by the presence of the Lord, and as prosperous as He shall see fit in His infinite love and wisdom to grant.

The future is often a source of anxiety to us. The past we know, but the future, and what it may disclose, is altogether hidden from our view. As we remember hearing the late beloved Mr. John Hazelton remark, “There is a curtain let down in front of our toes and the tip of our nose. It is never drawn up, but just recedes far enough for us to take one step at a time.” The Lord has so arranged it; and, if we are wise, we shall be thankful for it. With one of our sweet singers we shall say—

“My God, I would not long to see my fate with curious eyes,  
What gloomy lines are writ for me, or what bright scenes may rise.”

With the future altogether unknown, the words at the head of this paper drop sweetly on our mind; they, as it were, put a good, strong, firm staff into the traveller's hand on which he may lean, and at the same time offer a refreshing draught to his lips to revive and renew his strength. In these words we perceive a *character delineated*, a *commission given*, and a *consolation presented*. What can be more re-assuring than to know that come what may it shall be well with us.

“What cheering words are these; their comfort who can tell?  
In time, and to eternal days, 'tis with the righteous well.”

We commence with

THE CHARACTER DELINEATED—

*the righteous*. This is of vast importance. Unless we bear the character we have no ground whereon to expect the blessing. The

next verse denounces "Woe unto the wicked." The two verses combined give us a view of God's righteous government which must approve itself to our judgment. "It shall be ill with the wicked; for the reward of his hands shall be given him." But "it shall be well with the righteous, for they shall eat of the fruit of their doings." As the apostle says of God, "Who will render to every according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life"; but "tribulation and anguish upon every soul of man that doeth evil" (Rom. ii. 7, 9).

This leads us to consider, *Who are the righteous?* From one point of view there are none. "There is none righteous, no, not one." "All have sinned, and come short of the glory of God" (Rom. iii. 10, 23). As righteousness means perfect conformity to God's holy law, we shall search in vain to find a just man upon earth. But there is a way in which sinners are made righteous. "But now the righteousness of God without [apart from] the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. iii. 21, 22). By an act of rich, sovereign grace sinners are made righteous "through the redemption that is in Christ Jesus." Their sins are removed, having been imputed to our Lord, who bare them in His own body on the tree, and His righteousness is imputed to them. Thus "all that believe are justified from all things, from which they could not be justified by the law of Moses" (Acts xiii. 39); and so stand as righteous before God.

*These righteous ones are made manifest by their righteous actions.* The righteousness in which they stand before God is not a quality infused into their souls, but is the righteousness of our Lord imputed to them and placed upon them—they are clothed with "the robe of righteousness."

"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."

But a work of grace in the heart by the Holy Spirit ever attends the imputation of righteousness to the soul. The tree is made good and the fruit therefore is good. "He that doeth righteousness is righteous" (1 John iii. 7). That is, not that he becomes righteous by his doings, but rather because he is righteous he does righteous things, and thus manifests the truth of his profession. In a word, the righteous man is one that "believes with the heart unto righteousness," and brings forth righteous fruit in his life. He is separated from an ungodly world, and lives unto God.

#### THE COMMISSION GIVEN.

The prophet is commissioned to say something to these righteous ones, and if we are numbered with them he speaks to us. God's word is neither obsolete nor exhausted. Said the apostle, writing to Hebrew believers, and quoting words from Solomon written a thousand years before, "Ye have forgotten the exhortation which *speaketh* unto you as unto children," (Heb. xii. 5). It *spoke* in

Solomon's day, it was *speaking* all through prophetic times, it *spoke* to these Hebrews, and it is *speaking* to us, and will continue to *speak* as long as the world stands. God's word is His voice to His people in all ages, and hence while Isaiah *spoke* immediately to the men of his own generation, he *speaks* equally to us. It remains true in all ages "that it shall be well with the righteous."

*God's command is the authority for His servants.* "Say ye," saith God, and we understand not our commission aright if we speak not with boldness and assurance. "The counsel of the Lord shall stand" maugre all opposition. His word can never fail. We speak not in our own name but at His command. The lips are human that speak, but it is His word that we speak and His authority is behind us when we speak it. "That it shall be well with the righteous" is as certain as if God's voice were audible, speaking from heaven. Let the righteous receive it, and rest upon it without question.

"Here let me build and rest secure,  
This is Thy word and must endure."

*The commission is an eminently pleasing one.* Our heart goes with the pronouncement. We have, too, to say to those not righteous, "Woe unto the wicked! it shall be ill with him." Faithfulness to our Lord and their souls demands this, but we do not desire the evil day. We tremble for the wicked and pray that they may be warned, and by divine grace turned to the Lord. But our heart rejoices in this declaration concerning the righteous. We feel a glow of love and thankfulness diffusing itself through our spirit when we say to the righteous, with a sweet assurance in our own heart, "that it shall be well with him." We know that they are blessed of the Lord, and none can reverse it, nor hinder the blessing from reaching them.

We notice briefly

#### THE CONSOLATION PRESENTED.

The year on which we are entering will most likely correspond with those that have already passed over us. It will bring its troubles, trials and temptations. It may be with some of us the most trying year of our lives, and the last year to not a few of us. What, then, shall be our attitude? Shall we

"Linger shiv'ring on the brink, and fear to launch away"?

Rather let us drink this cup of consolation, and cheered by this reviving cordial go steadily forward. Let us dismiss our fears and rest upon His Word, which can never deceive or fail us. May the great Author of faith strengthen our faith and keep it in lively exercise. The righteous have nothing really to fear, though so often beset with fears.

"Whence then, should doubts and fears arise? Why trickling sorrows drown our eyes?"

Slowly, alas, our mind receives the comfort that our Maker gives.'

*We have thus discharged our commission.* The Lord Himself grant the application to the hearts of our readers. But even if some



of us fail to receive the consolation, the word remains true. "It shall be well with the righteous."

"In ev'ry state secure, kept as Jehovah's eye;  
'Tis well with him while life endures, and well when called to die."

## GOOD NEWS FOR THE WHOLE YEAR.

"This is the true God, and eternal life."—1 John v. 20.

BY ROBERT EDWARD SEARS.

CHRIST IS GOD.—Nothing is more clearly revealed in Scripture than the divine and personal glory of the Son of God. "His name shall be called Wonderful, Counsellor, THE MIGHTY GOD, the everlasting Father, the Prince of Peace." "Say unto the cities of Judah, BEHOLD YOUR GOD!" "In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD." "I am Alpha and Omega, the beginning, and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY." No one can deny the Deity of Christ without denying the inspiration of Scripture; and we are not surprised that a man who denies the inspiration of Scripture should deny the necessity of the new birth. "*If such a process exists,*" is the sneer of a traitor to Christ!

CHRIST IS GOD, for *He is the Creator of all things.* "All things were made by Him." "By Him were all things created." "He is before all things, and by Him all things consist." "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest." He who can create must be more than a creature; and He Who was before time must be eternal.

CHRIST IS GOD. *The work of redemption proves it.* If Christ had been only a man, not one person could have received any saving benefit from His holy and beautiful life. He would only have done His duty, and could not have gone beyond His own personal obligations to divine justice. If He had been only man, He could not have died for more than one, a man for a man. If sin is a reality, and God is just, there cannot be salvation without an atonement; and there can be no atonement without an equivalent for all guilt, so that the claims of divine justice may be fully satisfied. We rejoice to know that God's elect, in the grand aggregate, will number countless millions. Now, how could a mere man offer satisfaction to God for such a mass of guilt? To deny the divinity of Christ is to reduce the atonement to a mere figment, and sin to a figure of speech. But real sin must have a real atonement; and a real atonement can only be made by a real man, who is also truly God.

"Some take Him a creature to be,  
A man, or an angel at most;  
Sure these have not feelings like me,  
Nor know themselves wretched and lost;

So guilty, so helpless am I,  
I dare not confide in His blood,  
Nor on His protection rely,  
Unless I were sure He is God."

CHRIST IS GOD, for *in Him dwelleth all the fulness of the Godhead*. He who holds all the fulness of God must Himself be divine. He who grasps infinity, must Himself be infinite.

CHRIST IS GOD, for *all the angels of God worship him*. He is their Head and Lord; and to Him they give unceasing adoration, and constantly and lovingly do they serve Him.

CHRIST IS GOD, for *He claimed divine honours*. "I and My Father are One." If he had been only man, it would have been a righteous act on the part of the Jews to stone Him; but Jesus is divine, and His claim was not blasphemy, but righteous and true.

CHRIST IS GOD, for *the Father proclaimed Him divine*. "But unto the Son He saith, **THY THRONE, O GOD, IS FOR EVER AND EVER.**" Here we have the highest of all testimony to the divine glory of our Christ; and let God be true and every man a liar who dares to deny it!

CHRIST IS GOD, and *all who deny it must be in the gall of bitterness and in the bond of iniquity*. A prominent man in the religious world said, some time ago, "I am glad to believe that Christ will smile upon many who cannot label Him God." But what says Christ Himself? "IF YE BELIEVE NOT THAT I AM, YE SHALL DIE IN YOUR SINS." God forbid that we should smile with a false charity upon a man who would rob our Saviour of His divine honours! Jesus! Master! we worship Thee! Accept the adoration of our hearts, and bless us evermore. Amen.

"THY GOD THY GLORY."

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#### THE SAFE REFUGE.

MY heart is fixed on Thee, O God;  
I will rejoice and sing;  
I rest upon th' eternal Word,  
Who doth salvation bring.

In vain for safety I repair  
To rock, or mountain high;  
However firm they may appear,  
Or, towering, reach the sky.

My soul, so helpless without Thee,  
Must look from earth away;  
The refuge that I seek must be  
Where nothing can decay.

In God alone, who reigns above,  
My only hope I place;  
For there I find eternal love,  
And never-failing grace.

Without beginning, without end,  
Alive for evermore!  
Surely, my soul, with such a Friend,  
Eternal life's secure.

Coggeshall.

ALICIA.

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LOWLINESS is taking the PLACE that becomes *me*. Holiness is giving God the place that becomes Him.—*A. Murray*.

SELF wears a thousand masks, each one of which has the appearance of a virtue.

## GRACE AND GLORY.

*An Encouraging Meditation for the New Year.*

BY A. E. REALFF.

"But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."—Obadiah 17.

In the New Testament we read that "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son. . . . Moreover whom He did predestinate . . . them He also justified: and whom He justified, them He also glorified" (Rom. viii.). And the words of the text at the head of this article are suggestive of a thoughtful mind of the same precious truths. The Prophet Obadiah in this short utterance declares the judgments of God upon the Edomites, because when their brethren, the children of Jacob, were visited with captivity for their idolatries, they, instead of sympathising and grieving for them, actually rejoiced over their sorrows (vers. 10—14). For this most unbrotherly conduct, Jehovah threatens them with justly-merited punishment. Then, by way of contrast, the prophet shows how differently the Lord will deal with His own people, though they had done evil. Notice, then, we have here set forth the grand doctrine and fact of

## JUSTIFICATION.

"*But upon Mount Zion shall be deliverance*" (marg., "they that escape"). O, what a stupendous mercy that, though our sins deserve eternal punishment, a way of "escape" has been devised and accomplished by Jehovah Himself! Our heart is therefore in unison with Dr. Valpy's verse—

"In peace may I resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

God can now be just, and yet the justifier of him that believeth in Jesus. But, exclaims the Baptist John to the Pharisees and Sadducees, "Who hath warned you to flee from the wrath to come?" Have we each heard, and felt the importance of this warning, so as actually to flee, as did the Pilgrim, unto Christ, "the Wicket Gate"? He says, "I am the Door; by Me, if any man enter in, he shall be saved." The Apostle to the Hebrews says by the Holy Ghost that we "have a strong consolation who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 18). "Look unto Me," says the Lord by His prophet, "and be ye saved, all the ends of the earth." It is as though He said, "Look away from self, and works, and the creature, unto Me only." It is not by looking within at our failures and sins, nor around at our hindrances, nor at Satan and his opposition and malice, but Jesus only. "How simple!" one may exclaim. Yes, and that very simplicity perplexes. A young friend of the writer's was long puzzled concerning the way of salvation. He hoped, and even believed, that some day he should have it revealed, but he could

not realise Christ as his Saviour, nor could he comprehend the nature of saving faith, until one day his sick and dying wife said, "John, it is to trust Jesus—to fall simply upon Him." Those few words seemed to him like the opening of the gate. He trusted, and found peace and joy. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is much more than pardon. It is that, but it is also the imputation of Christ's righteousness. In a Court of Justice, although a felon may receive a royal pardon, he cannot be justified for his wrong doing. "Being justified freely by His grace, through the redemption that is in Christ Jesus"—this is the believer's heritage of joy. Moreover, we have here set forth the doctrine and the fact of

## SANCTIFICATION.

"*And there shall be holiness*" (marg., "it shall be holy)."  
Justification is righteousness *imputed*; sanctification is righteousness *imparted*. The New Birth is a principle of holiness. Therefore it is said, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. v. 17). This is elsewhere termed "incorruptible seed" (1 Peter i. 23). And thus believers are "called with a holy calling" (2 Tim. i. 9), and are exhorted to "follow peace with all men, and holiness, without which no man shall see the lord: looking diligently lest any man fail of the grace of God" (Heb. xii.); and "as He who hath called you is holy, so be ye holy in all manner of conversation" (1 Peter i. 15).

If you have indeed experienced the New Birth by God the Holy Ghost, we shall find desires arise continually, more or less, in our minds, to please God in all things that we do, or say, or even think; to honour Jesus, and be helpful to others in the way. This is indeed a new life, and quite contrary to our fallen nature. And so we are said to be "predestinated to be conformed to the image" of Christ. O, how sweet are these pure desires, these holy and heavenly feelings! "The love of God is shed abroad in our hearts." To experience anything of this proves unmistakably and incontrovertibly that we have "passed from death unto life." Let "Little-faith" take encouragement.

"These feeble desires, those wishes so weak,  
'Tis Jesus inspires, and bids you still seek."

The conflict within, between nature and grace, will be great, and also protracted—yea, life-long. But for our comfort it is written that "sin shall not have dominion over you," and that "God will bruise Satan under your feet shortly."

Lastly, we have here set forth the doctrine and the fact of

## GLORIFICATION.

*And the house of Jacob shall possess their possessions.*" The ancient typical Israelites went on pilgrimage, out of Egypt, through the desert of Sinai, into the Land of Promise. So each Christian believer sojourns in this wilderness world (having been by grace

delivered from a worse than Egyptian bondage) unto the Heavenly Canaan, the upper world of that everlasting glory. Each shall safely cross the Jordan of death—some triumphantly—and “enter in through the gates into the city.” Thus they “shall possess their possessions,” which Jesus has promised, and already gone to heaven to prepare (John xiv.). “I give unto My sheep eternal life,” said He, “and they shall never perish” (John x.). Yes, because “whom He justified, them He also glorified.”

“Thou shalt see My glory soon,  
When the work of grace is done;  
Partner of My throne shalt be;  
Say, poor sinner, lov'st thou Me?”

True, the thought of gloomy death and the cold grave is very repulsive to our nature, but we are assured that “our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel” (2 Tim. i. 10). This caused the writer of these words to exclaim, “O death, where is thy sting? O grave, where is thy victory? . . . Thanks be unto God, Who *giveth us the victory* through our Lord Jesus Christ.” And when himself about to be martyred, he could write these triumphant words: “I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness” (2 Tim. iv.).

Such thoughts as these moved the emotions of John Knox when Queen Mary's lords commanded him thus—“*Silence, or the gallows!*” His reply was striking and memorable—“My lords, you are mistaken if you think you can intimidate me by threats to do what conscience and God tell me I never shall do. Be it known to you that it is of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth.” Yes, beloved readers, “the house of Jacob shall possess their possessions” in the “many mansions” belonging to the Father's house—possessions which Jesus, their Friend, Brother, Kinsman and Saviour, has purchased for them with no less a price than His own heart's blood. Hear Him as He intercedes for us in the heavenly courts—“Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory” (John xvii.).

“O glorious hour, O blest abode!  
I shall be near and like my God.”

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THE COMMUNICATED WILL OF GOD is the standard of right and wrong. We are much more indebted to revelation for moral light than we commonly acknowledge or perceive. — *Dymond's Essays.*”

HUMILITY never see its own beauty, because it refuses to look to itself; it only wonders at the condescension of the Holy God.—*A. Murray.*

## THE CHARACTER OF GOD'S MINISTERS.

BY PASTOR E. WHITE.

“And they went every one straight forward : whither the Spirit was to go, they went ; and they turned not when they went.”—Ezek. i. 12.

Do these creatures which the prophet saw in his vision represent the ministers of God? I think so. They had wings to fly with, and wings to hide their body ; self should always be hid. They had the hands of a man to reach forth to help the needy, struggling soul and lift up the downcast. They had the face of a man, indicating their intelligence ; the face of a lion to show their unfaltering courage ; the face of an ox to show their strength for labour and patient endurance ; they had the face of an eagle to show their swiftness and that they soar aloft into the realm of eternal things far above the world. Let the ministers of God gather encouragement from these words for the ensuing year.

1.—“They went every one straight forward.” *They had a work to perform, and there was no time for loitering.* The King's business requires haste. Time hastens, and our day of service will soon close ; every passing year makes the number less. Some of us are very near the end ; a few more steps—home is reached, work ended, eternal rest is won. We have no time to waste. The day is far spent. The shadows are lengthening, our earthly sun is sinking low in the west. Straight forward, upward, heavenward, we must be pressing on in our loved Master's service, unfaltering, until He shall call us to lay down our earthly service for the higher and the heavenly.

2.—“They went every one straight forward,” *undeterred by any difficulties.* These all God's servants will meet. Their work will be opposed by earth and hell, but greater is He who is for them than he who is against them. These were fulfilling God's behests ; therefore His work must go forward. Nothing can stand against it ; wheel within wheel of His providence will carry it forward ; for He sits alone upon the throne. All power is His in heaven and on earth ; therefore let His servants go straight forward with undaunted courage. The Spirit of God is with them to guide, instruct, inspire them. They go not alone, and before the Spirit's power all opposition shall be subdued. The mountain shall become a plain, and God's Church shall rise until the top stone be brought with shoutings of “Grace unto it.”

3.—“They went every one straight forward,” *and were not drawn aside by the things around them.* There are many things which seek to allure the servant of God from his high and holy calling, but they are too trivial for his notice, unworthy of his regard. He is occupied with nobler things. Trifles of the day have no charms for him, nor has he any desire toward them. He has more enjoyment in communion with his God, the study of His Word, and seeking to do His will. Herein he finds meat to eat the worlds knows not of, nor will he be turned aside by any of its so-called pleasures and delights ; nor is he drawn aside by the false

teaching so prevalent. He goes straight forward with God's eternal truth as his watchword and guide, "holding fast the faithful word," fearlessly proclaiming its truths at all times, never deviating from the Sacred Book of God. There is no compromising with error, no holding back or toning down the Word; but he declares the whole counsel of God in all its fulness and comprehensive teachings, whether they will hear or forbear.

4.—"They went every one straight forward," *impelled by a power within*; whither the Spirit was to go they went. It is the Spirit who constrains a servant of God to go forward. That summons he dare not disobey. The Spirit qualifies for his work, goes before him, leads the way, and carries him onward with holy energy, fills him with zeal in his Master's service, breaks down all obstacles, and makes his work successful. They seek His guidance daily. The Spirit goes where Christ has redeemed ones, and there He makes the straightforward testimony of God's servants powerful, convincing sinners, setting at liberty bonded souls, healing broken hearts, and sealing the truth on the hearts of the believing people of God, exalting the sovereign grace of God, the glorious Person, attributes, and mediatorial work of the dear Redeemer.

5.—"They went every one straight forward," *because they had a glorious end in view*. This was the glory of God—to do His sacred will, to please Him. This was their sole aim, their noblest ambition and employ. They do His pleasure—to carry out His commands. For this they were called into service; for this they were sent forth; for this all needed help was given. To have His approval is their reward; to be used by Him is an honour indeed. To have His "Well done!" at last will amply repay all the toil and stress endured. Go straight forward, ye ministers of God; turn not to the right hand or the left. Heaven is before you; your crown awaits you. Precious souls brought to Jesus' feet will greet you when your labours are ended and the eternal morning breaks.

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## REPRESENTATIVE MEN AND THEIR SIGNIFICANT DEEDS.

BY PASTOR W. A. DALE, MARGATE.

IN the days of God's ancient Israel certain men were appointed of the Lord to occupy official positions, and render unto Him particular service, whereby they became typical persons, whose life-work foreshadowed that of the Lord Jesus Christ.

Moses was such an one, who, being sent by God, delivered and brought up Israel out of the house of bondage, and afterwards prophesied of Jesus Christ, saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 15). Associated with Moses was Aaron. He was the God-ordained Priest unto Israel to atone for their sin and to wear the mitre of holiness, always upon his forehead, "That he may bear the iniquity of

all the holy things which the children of Israel shall hallow in all their holy gifts . . . that they may be accepted before the Lord " (Exod. xxviii. 38). Thus did Aaron's life-work point to Jesus Christ, the sin bearer, through whose atoning death, and resurrection unto glory, believers are justified and accepted.

When Moses died, the Lord raised up Joshua, appointing him to lead Israel into Canaan, and give them their heritage according to His promise. In that service and work Joshua typically pointed to Christ Jesus, whom the Father has "given to be a leader and commander to the people"—He in whom, by whom, and through whom, the people of God have obtained an inheritance."

After possessing their heritage, Israel passed through the times of the Judges—times of chequered experiences, and seasons when, because of their sins, their enemies swept down upon them, and ravaged their land. To deliver Israel from those tribulations God raised up saviours and deliverers unto them; especially so in the person of Gideon, whose deliverance and government brought to Israel 40 years of rest. Verily, he points to Jesus, who saves His people from their sins, and out of their distresses: from all the upheavals and sorrows known in godly experiences. He saves His people by His power and government, by His truth and grace. "Learn of Me," saith He, "and ye shall find rest unto your souls" (Matt. xi. 29).

In course of time these ancient people came under the sovereign rule of King David, of whom God said, "I have set My king upon My holy hill of Zion" (Psa. ii. 6). Those words find their everlasting meaning in David's Lord and ours. "He's David's root and offspring too."

" Blessings abound where'er He reigns;  
The prisoner leaps to lose his chains;  
The weary find eternal rest,  
And all the sons of want are blessed."

King David was a man of war, but his successor, King Solomon, was King of Peace, the builder of the Holy Temple, which the Lord filled with His glory. The wonderful words of the Queen of Sheba are a commentary on Solomon's unparalleled glory, but they are a far greater commentary upon the glory of Jesus, who is far greater than Solomon. "Howbeit, I believed not the words until I came and mine eyes had seen it, and, behold, the half was not told me. Thy wisdom and prosperity exceeded the fame which I heard" (1 Kings x. 5).

Associated with the peace and glory of Solomon is another significant event. With an impressive ceremony, magnificent for its deep reverence and perfect order, its sublime worship and praise, Solomon removed "the Ark of the Covenant of the Lord out of the city of David, which is Zion, and brought in the Ark unto his place to the oracle, of the house, into the most holy place, under the wings of the cherubims" (2 Chron. v. 7). That Ark had been on pilgrimage, with varied and strange experiences, yet now, having finished its course, it was brought to its resting place. Its resting place was within the most holy place of the glorious Temple. That



significant event foreshadowed this great truth—that when Jesus finished His work in the world, “He entered into heaven itself.” That was His place, as Priest, as Mediator, as King of Peace, and God over all, “there to appear in the presence of God for us.” And because Jesus Christ is exalted into “His place,” the whole Temple of God is filled with His glory. “The Lamb is the light thereof.”

How significant, too, was the deed which the priests performed when “they drew out the staves” with which they had carried the Ark throughout its eventful career into its place of rest. They did not separate the staves from the Ark, but drew them out, so “that the ends were seen out in the holy place,” and were discerned by the High Priest when entering therein. His steps were thus directed between the staves, and by them he came to the blood-sprinkled mercy seat in the holy place. Like those drawn-out staves, so the heavenly gospel of God’s redeeming love in Christ is drawn out from age to age by the preaching of the Cross, whereby sinners are called to repentance, and directed to the mercy seat, where God forgiveth iniquity, transgression and sin through faith in Jesus Christ. For the believing sinner that is his resting place, and that same drawn-out gospel of grace and mercy attends God-fearing souls in all their wayfaring and warfare to succour and sustain them until Jesus shall bring them into “His place” of rest and glory for ever. For, said He, “that where I am there ye may be also.”

“There shall we see His face, and never, never sin;  
There from the rivers of His grace drink endless pleasures in.”

It is significant, too, that when the Ark entered into its rest, there was nothing in the Ark save the two tables of stone which Moses put therein at Horeb. There was neither manna, nor Aaron’s rod that budded, but the law only. When the journey in the wilderness with its trials and conflicts are ended, Israel needs the manna no more, nor Aaron’s rod—a humiliating reminder of the past days of weakness and rebellion. These are not found in the glorious Temple of the King of Peace. His people stand in that holy place both faultless and fearless, because Jesus, who paid their legal debts with His blood, is there in His resting place, and gives the believing sinner a lawful and righteous standing with Himself through the abundant mercy of God. “They shall hunger no more, neither thirst any more, but having washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God and serve Him day and night in His Temple,”

“With his spotless vesture on, holy as the Holy One.”

These six representative men which we have considered, with their service rendered unto the Lord, all foreshadowed a seventh in whom the types and shadows are fulfilled, even the perfect Man, Jesus Christ our Lord. He is of God made unto His people in their respective experiences what those men of old were made unto Israel in their times of need. Through His own shed blood Jesus preserves and delivers His people from their bondage in plague-

stricken Egypt. He is their great High Priest for ever, in all their walk of faith. Jesus is our Joshua, Captain of the Lord's hosts in the warfare of faith, to possess the promised land of gospel grace. He is Gideon's antitype, whose mighty spirit of power and judgment subdues the foe, delivers the soul from its bondage, and establishes faith and judgment with peace and joy in the heart. Verily the Lord, like David, is a man of war—the King of Zion—whom the redeemed hosts follow in the battles of their King, who goeth forth “conquering and to conquer.” Moreover, Jesus Christ is greater than Solomon, King of Peace and King of Glory, whose “kingdom is righteousness, peace and joy in the Holy Ghost.” He has obtained the victory over all, and gives it to His people to share with Him in His throne and resting place in the Temple of God. Since He entered into His resting place, it is secured by Him for the whole family of God. Some of them are from Egypt lately come into the way, while others may be in one or other of the experiences foreshadowed in the days of those representative men. Yet all shall surely be gathered in the heights of Zion, where glory shall crown the work which grace begun.

Therefore we follow on to know the Lord in the respective offices which He sustains, fully assured that “He who has made my heaven secure will here all good provide,” until we come to Zion's hill and ascend into the rest that remaineth for the people of God, “which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest after the order of Melchisedec” (Heb. vi. 19, 20).

“With them may I in heaven be found,  
And with Thy precious glory crowned,  
Join the sweet song, and there adore  
A precious Christ for evermore.”

#### “THE FUNDAMENTALS.”—No. 4.

BY PASTOR H. BULL, SALEM, RAMSEY.

“Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”—Matt. xviii. 3.

#### “CONVERSION.”

THE relation between “regeneration” and “conversion” in the experience of God's elect, is just that of cause and effect; “regeneration” being the cause of the new birth, and “conversion,” with its attendant spiritual exercises—such as repentance towards God, and faith in Jesus Christ—the effect. We, therefore, submit that true “conversion” as assuredly follows the grace of “regeneration” as night follows day. Much mischief has arisen from the careless employment of the word “conversion.”

By some the words “conversion” and “regeneration” are regarded as equivalent and convertible terms. But the mistake is serious. Thousands are (apparently) converted who are not re-

generated, and either return to their sins, or remain mere nominal professors in the Church.

In "regeneration" God begins with us; in true "conversion" we begin with God.\*

This error probably arises from the fact that, in some cases, as in that of the Apostle Paul (Acts ix. 1—20), "regeneration" and "conversion" appear to be almost simultaneous; whilst, in others, the first may be very remote from the second. A careful perusal, however, of even Paul's conversion will discover the fact that a considerable period elapsed between the incident recorded in ver. 5 and that in ver. 18, and in spiritual experience a person may live a lifetime over again in three days. A fuse connected with a powder magazine may be timed to reach the fatal spot in twenty minutes, another in twenty-four hours. In each case there is an explosion, and in each the cause is fire; but the time which elapses between the ignition of the "fuse" and the explosion varies. So in relation to "conversion."

It may help us, perhaps, to go back to our last paper, and employing the same analogy, prove it a little further. "Regeneration" results in the new birth; just as natural "generation" in natural birth. When the little stranger is born into this world, its lively existence is soon evidenced by a cry; but that is not all. The little one, though not yet conscious of even its own personality, yet desires the very elements of life, as food, warmth, etc.; yet 'tis all unconscious of the hand which ministers to its needs. Soon, however, its little eyes begin to follow you round the room; various objects become attractive, which proves the gradual but sure development of its intellect. Still, it is in a strange world; anyone may take it, caress and nurse it; and it is content.

The supreme moment, however, is reached when, for the first time, it turns instinctively from everyone else and recognises "Mother." From that moment, "Mother" is the only person in the universe. It has just awakened to a consciousness of the fact that it is "Mother" who attends to all its wants, interprets its every cry, and ministers to its comfort. Now, it is "Mother" fills the horizon, and becomes "the chiefest among ten thousand, and the altogether lovely."

So it is with the new-born child of God. He begins a new life in a strange world, scarcely able (if at all) to explain or understand himself. There is a feeling after the necessities of life, a desire for the "sincere milk of the Word" (1 Peter xi. 2); old associations begin to lose their charm, and sin becomes an intolerable burden. He labours and weeps, but finds no peace until he hears the voice of Jesus say, "Come unto Me, and I will give you rest."

He looks up, and, joy of joys, sees Jesus only. That is the supreme moment when he may be said to be "converted." Losing himself in Christ, he runs to the haven of rest, and finds sweet peace in the "arms of Jesus." Henceforth he sings:—

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\* "Faith and Practice," page 133. W. J. Styles.

"Tis done—the great transaction's done ;  
 I am my Lord's, and He is mine ;  
 He drew me, and I followed on,  
 Charmed to confess the voice divine."

Like the "blind man," whose eyes the Lord opened gradually (Mark viii. 23—25), for a time he saw nothing clearly, but now he sees all things clearly, and best of all his great Benefactor and Saviour—"Jesus."

Henceforth he enters experimentally into "the kingdom," rejoices in his privileges as a citizen of the heavenly city, and delights to be in the company of those who, like himself, have been brought out of nature's darkness into "His marvellous light." So, like a "little child" (an infant), we must enter the "kingdom," and, except it be so, entrance is impossible."

Any (so-called) "conversion" which falls short of such child-like marks, may with good reason be rejected as spurious, or at least, viewed with suspicion.

When the gymnasium is as attractive as the prayer-meeting, or the picture palace as the week-evening service, to those who profess to have been "converted," we have reason to fear things are a little bit mixed, and their view of spiritual things somewhat hazy; and we have need to pray the Lord to touch their eyes once more, that they may see things clearly.

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### ONE'S OWN.

OWN means ownership; it means that a thing is my "VERY OWN," as the children sometimes say, and it makes the possessive personal pronouns my, thy, his, our, &c., so very emphatic when we add this little word of three letters, O-W-N. We often find it in the Bible in different connections, and beginning at the beginning it is used *by* and *of* God Himself. Jesus is called God's *own* Son (Rom. viii. 32), and such was His love to poor sinners that He gave Him up to sorrow, suffering and death for their sakes; so that Paul might well exclaim, "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?"

David in his wonderful thanksgiving prayer, as recorded in 1 Chron. xvii. 16 and following verses, said, "O Lord, what one nation in the earth is like Thy people Israel, whom God went to redeem to be *His own* people? . . . For Thy people Israel didst Thou make *Thine own* people for ever, and Thou, Lord, becamest their God."

Jesus, the Good Shepherd, when He puts forth *His own* sheep, goes before them, and they follow Him "whithersoever He goeth"; but the hireling, whose own the sheep are not, runs away in time of danger and leaves the sheep to shift for themselves, so far as he is concerned, though we know that even then Christ's *own* sheep shall still be guided and guarded by His almighty arm.

But the expression that has so often struck me as unspeakably

sweet is that in Psa. lxxvii. 6, "God, even *our own* God, shall bless us."

The rich possessor of houses, lands and property of various kinds might look from some commanding observatory upon his vast estates and say with pride and pleasure, "All this wealth is *my own*," and thousands of people would envy him his "good fortune," as they would call it; but whoever can truly look up to heaven and say, "God, even *my own* God, shall bless me," is infinitely richer than any man of the world can be. As a good minister said recently, "The true believer is a 'multi-millionaire.'" All things are the property of God's children. As the poet sweetly sang—

"How sweet the treasures we possess!  
How rich Thy bounty, King of Grace!  
This world is ours, and worlds to come;  
Earth is our lodge, and heaven our home."

This is the heritage of them that seek the Lord. Dear reader, is it yours? Do you *want* it? Would you like it? If so, God has already been gracious to you and has begun to work within your heart. Multitudes around us forget God—that is, they wilfully try to put aside all thought of Him; their secret feeling is, "Depart from us, for we desire not the knowledge of Thy ways." They would not dare to say as much, perhaps, but this is their inward thought, and they thus think because their understanding is darkened, and they do not know how lovely and amiable the God of grace and mercy is! What a blessing to know enough of Him to make us long to know more! for those who know His name will put their trust in Him, and He will never disappoint their hope.

As a child, I used often to ponder a funeral motto I saw in a shop I was in the habit of passing—"Sans Dieu rien" ("Without God nothing"). We brought nothing into the world; it is certain we can carry nothing out of it—nothing of an earthly, natural kind. But if we have God, we have all good things in one, and God, even our own God, will carry us safely through the dark valley into the light beyond, the bright inheritance of saints, the Father's house above. O be this portion mine and yours. Amen.

H. S. L.

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### CAN YOU LET HIM ALONE?

WITH feelings of great *joy*, yes, *JOY*, I read the experience of your sorrow. Think not, my dear friend, that I mock at it, but, believe me, I deeply sympathise with you.

You are learning early that it is through much tribulation we must enter the Kingdom. Israel of old had to wander forty years in the wilderness, up here, down there, fighting here and discontented and murmuring there, before they entered into rest. But He who bare them and carried them forgave their backslidings, although He chastened them for them, and at length brought them in, in spite of all their fears and foes.

As surely as He has given you to feel that the Egypt of this world is indeed a house of bondage to you, so surely will He in His own time give you strength of grace sufficient to enable you to say with a feeling heart and overflowing eyes, "Abba Father"—"My Father." I wish you had been at Brentford yesterday. I think both morning and evening texts would have suited you. I have not heard Mr. Parsons so well for a very long time. Morning was, "That I may win Christ"; evening, "And he found in Him." This is my heart's desire before God, and is it not yours also? Can you not say "Give me Christ, or else I die"? Do you not see His suitability and feel that without Him you must perish? *Can you let Him alone?* If you cannot it is because *He will not let you alone.*

"Where He once begins to save  
His work He'll ne'er forsake."

Satan is tempting you sorely, but no more than your Father sees fit. He can do no more than he is permitted to do, and it is to make

"Sick of self and fond of HIM."

Yes! He worries those he can't devour; and believe the Word when it says of those who shall at last experience condemnation, "They are not in trouble as other men." Satan does not vex his own; he lulls them to sleep in the rocking chair of carnal security, and unless grace prevents they must perish, but where he sees grace he will oppose it, although he cannot prosper.

T. B. VOYSEY.

May 25th, 1874.

#### A HYMN FOR THE SICK ROOM.

SUFFERER, lift thy weary eye!  
Help is with thee, Christ is nigh;  
God regards thee from on high.  
All thy groans go up as prayers  
Through the Spirit's interceding;  
Each unwor'ded murmur wears  
At God's throne the air of plead-  
ing;  
And in all thy woes He shares  
Who was once the Victim bleed-  
ing.  
Though He is and was all sinless,  
He remembers mortal pain;  
Holy though He is and stainless,  
On His form the scars remain,  
And He looketh now, though pain-  
less,  
Like a Lamb that hath been slain.  
He is not a great High Priest  
In true sympathy deficient,  
From all human things released,  
For Himself in all sufficient;  
To be man He hath not ceased,  
Though He is, as God, omniscient.

All thy bed, in all thy sickness,  
He will make with kindest hands;  
All thy fainting, fears and weakness,  
Anxious thoughts and fond de-  
mands,  
All thy patience, faith and meekness,  
Reach Him where on high He  
stands.  
Faint not, then! God ever listeneth,  
Answereth ere thy cry is sent;  
Whom He loveth, them He chas-  
teneth,  
Taket only what He lent;  
For Himself our ripening hasteneth  
Through His own sore punishment.  
Need of patience have we all:  
Only by much tribulation  
Shall the holiest God doth call  
Pass through their ordained pro-  
bation  
And no longer dread to fall,  
Certain of their soul's salv a tion.

PROF. GEORGE WILSON.

## GLEANINGS.

A WORD TO THE AGED.—Memory enables us to recall the past. There are sunny memories and cloudy memories, pleasant memories and painful ones ; but the former predominate, and it is a merciful arrangement that we forget most of the latter. We live by memory all our life over again. The times and the seasons, the characters and the scenery, all re-appear and pass vividly before our mental vision. We realise all, as though of yesterday, albeit perhaps half a century or more marks the distance. As you thus recollect the persons and things with which you were conversant in the days of youth, you yourself—your most real, inner self—are as young as ever; the same identical person, though you may have passed through seas of trouble, pain, or loss. It is only “the outward man” that “decayeth.”—A. E. REALFF.

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THERE IS A SPECIES OF UTILITY that is deplorably disregarded, both in private and public affairs—that which respects the religious and moral welfare of mankind. A politician will tell you how greatly a certain measure will tend to promote the interests of commerce, enrich a colony or propitiate a powerful party, but you hear nothing of whether it will corrupt the character of these who execute the measure, or introduce vices into the colony, or present new temptations to the virtue of the public. The same remark applies to private life—a parent proposes change of residence, etc., but does not consider the temptations likely to taint his children’s purity.—*Dymond’s “Essays.”*

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THE SORT OF LABOUR TO WHICH SUCCESS IS GIVEN IN SERVICE. *A word for Sunday-school teachers.*—“Lately I have been studying the life of Daniel, in order, if possible, to help two or three of my boys to pass successfully in that subject. I have not yet heard how they have got on. I feel that my class is composed of those who will soon be turning out into life; and who can tell their future? Oh, may it please Him who ‘wings an angel, guides a sparrow,’ to cause some word to be made a blessing to their immortal souls, which in His own time may bear fruit to His glory. My labour then will not have been in vain.”—Thus wrote Thos. Burness Voysey on November 17th, 1873.

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GO, SEARCH THE RECORDS OF SACRED SCRIPTURE, and see how it fared with the saints in all ages—what Job, David and Paul, yea, our blessed Lord Himself, endured and passed through in this world. Should that be an argument against your interest in God, which is the common portion of all believers here? We are now chastened, that hereafter we may not be condemned.—*Berridge.*

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CONSCIENCE is not an enlightening principle, but a principle which is enlightened ; not a legislator, but a repository of statutes.—*Dymond’s “Essays.”*

“WHATE’ER the hidden future brings  
 Is sent by hands divine ;  
 Through all the tangled web of things  
 There runs a clear design.  
 What though the skies are dark to-day—  
 To-morrow’s may be blue ;  
 When every cloud has rolled away  
 God’s providence shines through.”

—*The late W. M. Boulton’s Xmas Card, 1908.*

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## REVIEWS, ETC.

*Bunhill Fields.* By Alfred W. Light.  
 London : C. J. Farncombe and Sons,  
 Ltd., 30, Imperial Buildings, E.C.,  
 2s. 6d. net.

THE memory of our godly ancestry should be kept green. It is to be feared that in this pushing, rushing, hustling and bustling age the past is in great danger of being forgotten, much to our own damage, for the lessons it holds for us are of vast importance. Too often we enjoy our great liberty without a thought of those noble characters through whose patient endurance of sufferings and death that liberty has been purchased for us.

It is not a little remarkable that almost in the heart of our great metropolis there has been preserved to us such a spot as “Bunhill Fields” burying ground, where probably more of the sacred dust of God’s saints lies than in any place of the same size in this world of ours. The tide of business life flows past its walls daily, and hardly one in a thousand of the passers-by cast a thought on the brave host whose bones lie buried here awaiting the glorious resurrection morning. It is sixty-four years since John Andrews (not Andrew, as generally written), Jones published his “Bunhill Memorials,” and few of the present generation have so much as even heard of it. We are thankful that Mr. Light has given us this excellent work on “Bunhill Fields.” It must have involved much labour, but we are assured that it has been a labour of love.

There is a really good and plain chart by which the graves mentioned in the work can easily be found, and it is profusely illustrated with well-executed engravings of an interesting character. The biographical notices appear to be well selected and done. These are both interesting and instructive, and we

cannot imagine an experimental Christian perusing its pages without deriving benefit therefrom. How much and often most of us need to be reminded of the cost of our present liberties, and their inestimable value.

We quote a short extract in relation to the grave of *David Denham*, in hope that the matter pointed out may be rectified. “It is much to be lamented that the flat tombstone which marked the resting-place of this gifted hymn-writer has entirely disappeared. The position of the grave is, however, not in doubt, as there is full evidence to prove that it is in the front row near the railings, next to the last tomb that is standing at the south east corner. Surely the many congregations who use ‘Denham’s Selection’ might erect a stone with a suitable inscription!” Is there no one who will take this matter up, and see it through? Surely it will be no difficult thing to raise the small amount necessary to erect a plain but suitable stone! We cannot undertake it, as we have more in hand than we can well accomplish, but we will gladly subscribe toward rolling away this reproach from us if some of our friends will undertake the matter.

The get-up of the book reflects credit on the publishers, and the price is remarkably small. We highly commend and recommend it to our readers. It should find a place on the shelves of every true-hearted Nonconformist, be found in all our Sunday-school libraries, and be liberally used in the prize-givings of our schools. We trust that it may have a large circulation.—E. M.

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Books received : “Baptists of North-West England.” “The Divine Calendar.” “The Romance of Bible Chronology.” “Quite a Gentleman.”



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CHADWELL STREET, MOUNT ZION.

ANNIVERSARY services in connection with this church were held on Lord's-day, December 14th, and Tuesday 16th, when very appropriate discourses were delivered on both days by Pastor B. J. Northfield to very fair congregations. On Lord's-day morning the preacher spoke from Psalm lxxvi. 6, "There did we rejoice in Him," under four main heads; I.—Sacred spots. II.—Retrospective view. III.—A rejoicing spirit. IV.—The worthy object. The evening text was Exod. xii. 14.

On Tuesday afternoon he spoke from John i. 36, "Behold the Lamb of God," basing his remarks upon: I.—A faithful preacher. II.—A small congregation. III.—An important theme. IV.—A gratifying result.

A public tea was afterwards held in the schoolroom, which was well attended. At 6.30 our esteemed brother, Mr. J. B. Collin, presided over a public meeting, and was supported by brethren J. Bush, R. Mutimer, B. J. Northfield, R. Robinson, W. H. Rose, and our own pastor. The proceedings opened with "Kindred in Christ for His dear sake," after which the chairman read Psalms cxxii. and cxxiii. This was followed by a touching prayer by our esteemed brother White, of Woolwich, in which he thanked God for His great goodness to our Church and pastor. The chairman said he had a great love for Mr. Mitchell, and was very pleased to be present upon this occasion. Whatever our feelings might be, we could always render thanks to our covenant-keeping God, who had been faithful to us in our Church life during these many years.

Mr. Bush struck a high keynote from Psa. xlvi. 1—3, speaking on confidence, courage, and conflict. Mr. Mutimer followed, where Mr. Bush left off, on looking backward and looking forward, and gave us some choice thoughts on Gal. ii. 20, "He loved me, and gave Himself for me: I.—He loved; II.—He gave; III.—For me. Mr. Robinson spoke from Psa. cvii. 30, "So He bringeth them to their desired haven," emphasising each word to carry his points, and likening the believer's career to a voyage. Mr. Rose spoke very suitably from Isa. xli. 10, "Fear not," &c., saying that he had been led to that text whilst meditating on the peculiar position of our Church

and pastor at this time. He spoke of two FORS in the text, two I AMs, three I WILLS, and two YEAS, and gave us much encouragement.

Mr. Northfield spoke of the warm attachment he felt for our pastor during the past twenty-five years, as he had settled at March about the same time that Mr. Mitchell was called to London, and then spoke a few choice words from Lev. xvii. 11—the soul, the atonement, the blood. He also said he was glad we should still have the voice and pen of our dear pastor in the Churches. Our own pastor brought up the rear in an optimistic manner, and urged upon his friends to keep together as a Church and people. He also referred to the love of other ministerial brethren, and although he would probably soon be leaving us as a pastor, he would still be in and out among us. He thanked the chairman, ministers, and ladies, and the friends from other Churches, for their presence, but added there was one sad note, and that was the illness of our beloved senior deacon, Mr. F. B. Applegate. He fervently commended him to God, and trusted he would soon be restored.

The meeting closed by singing 1001 (Denham's) to the tune of "New Court," and prayer by the pastor. The collections on Sunday and Tuesday were very satisfactory.

D. BUTCHER.

### RECOGNITION OF MR. G. H. R. HIGGINS AS PASTOR OF THE CHURCH AT PARK RIDINGS, WOOD GREEN.

TUESDAY, November 18th, was a day which will long be remembered by the Church at Park Ridings. Pastor R. E. Sears presided at the afternoon meeting, and read Joshua i., when brother Crowhurst (deacon) offered prayer. Pastor E. White, of Woolwich, in stating the nature of a Gospel Church, said it should be one that God has framed, and not man; whose members God has regenerated and called by divine grace and by His Spirit. It should be based on the Word of God, and should maintain the order laid down in that Word—independent as regards its government, and as such having the right to choose its own pastor, deacons and members. Only baptized Strict Baptist members should sit at the Lord's table, and

every member of the Church should recognise that he has the honour of the Church in his hands.

Mr. Higgins then related his CALL BY GRACE. In his youth he was made to attend a place of worship; but eventually, when about 14 years of age, an incident occurred which resulted in his giving up attending a place of worship for several years, and having recently found work, he soon began to live a careless and pleasure-seeking life. Several years later he was led by a business colleague to attend a Social at Erskine Road Chapel, Walthamstow, and soon afterwards began to feel a concern for his soul, for several weeks becoming more and more conscious of his sinfulness. He was afraid of God, feared hell, tried to be good, and prayed frequently for the preservation of his life, lest being cut off in such a state he should be damned. It was an awful experience, growing in intensity. Eventually he attended the chapel one Sunday evening, when the text was, "This is the Lord's doing; it is marvellous in our eyes." He returned home feeling no different, other than the strangeness of attending a service, but attended the next Sunday evening service at the same chapel. Shedding a tear or two when leaving attracted the preacher's notice, who asked the reason. He replied that he was afraid to die lest he should be turned into hell. "He drew me aside, we both knelt down, and after he had prayed for me, suggested I should pray for myself. I asked for mercy, for forgiveness. I stood up a saved lad, I firmly believe, because I felt the burden had gone, and I was full of joy, which, on my way home, caused me to sing aloud." He now regularly attended chapel, and soon afterwards was baptized, and admitted to membership.

HIS CALL TO THE MINISTRY he traced from small beginnings, such as conducting a prayer-meeting, speaking at open-air meetings, and, later, conducting mission services. Subsequently, attending some Strict Baptist meetings, he found the preaching to agree with what he felt to be true, but was not accustomed to listen to at his own chapel, and after several years he and his wife joined "Zion," Maynard Road, Walthamstow. Here he once preached before the Church, and then at Commercial Street for our late brother Caplin, who soon afterwards, owing to his pending removal to Scotland, "intimated that he wanted me to fulfil his two remaining engagements, viz., Maiden-

head and Gaddesden Row. I protested, but he insisted, concluding by saying my name had already been forwarded as his substitute." From that time invitations to supply were received, until in 1909 he was invited to the Pastorate at Grundisburgh, where, however, he did not settle, owing to there being no vacant house in the village. In the same year he accepted an invitation to the pastorate at "Providence," Clapham Junction, where he continued for two years, when, on the doctor's advice, he gave up.

HIS CALL TO PARK RIDINGS.—In January, 1912, he preached for the first time at Park Ridings, and again on other dates during the same year. As he was also supplying other pastorless Churches, he often wondered whether he should receive an invitation from one of them, and secretly hoped that it might be from Park Ridings. He received and accepted an invitation for the first three months in 1913, and, later, another three months, with a view to the pastorate. In June he was invited to accept the pastorate, which, after earnest prayer and consideration, he did, because he felt drawn to the Church, and loved the people, who often cheered and encouraged him—as they continued to do.

The divine leadings of the Church were then stated by the Church Secretary, Mr. G. Hill. From 1905 until 1913 the Church was without a pastor, and that period was one of waiting, watching, and prayer. Brother Higgins served them on eight Lord's-days during 1912. On August 26th, 1912, the Church expressed their unanimous desire to hear him during the first three months in 1913. The Church, realising the responsibility of this solemn and important matter, resolved that two special Church prayer-meetings should be held (in addition to the usual Monday evening prayer-meetings when special mention was made) in order to seek the divine guidance and to know the Lord's will. One spirit animated these meetings, and earnest, fervent petitions were offered, which they believed were answered, and eventually, as Mr. Higgins had stated, he was invited to accept the pastorate, and his stated labours commenced on Sunday, July 6th.

The chairman then joined the hands of pastor and deacon, and offered prayer for the divine blessing upon the union of Church and pastor.

The evening meeting was presided over by our esteemed brother, Pastor

W. F. Waller, of Lewisham, whose connection with the early history of the Church at Park Ridings is so well known, and after reading Psalms xv. and xx., he called on Pastor E. Mitchell to offer the ordination prayer.

The chairman, after referring to Park Ridings as his old home, expressed the wish that brother Higgins might realise it to be his home, and that it might be the beginning of better days at Park Ridings.

Mr. Mitchell, in giving the charge to the pastor, based his remarks on Acts xx. 28. "Take heed therefore unto yourselves, and to all the flock," etc. 1st. The preciousness of the Church to Jesus Christ. 2nd. The high and sacred character of our office. 3rd. The solemn charge. Take heed to yourself to cultivate a godly life and a godly character. Study the Word; be often at the throne of grace; draw all your supplies from God; walk circumspectly. Feed the flock of God with good food gathered from this Book. Remember the young, the aged, and all in every condition.

Pastor J. E. Flegg, in giving the charge to the Church, based it upon Hebrews xiii. 7. Remember them which have the rule over you. Remember the relationship between you and brother Higgins; you are now linked together in Christian service, and he is your pastor, and is entitled to the hearty support of all the members of this Church. Remember his position as a minister of God over this Church. Remember his limitations. He is a young man, his opportunities are limited, and he has experiences like your own.

The pastor and deacons each spoke a few words. The meetings throughout were of a deeply spiritual tone, and we thank God for the encouragement we received from the addresses and from the crowded attendance both afternoon and evening.

G. H.

#### EBENEZER, LILLIE ROAD, FULHAM.

THE 24th anniversary of the formation of the Church, held on Lord's-day, November 23rd, and the following Tuesday, was a time long to be remembered by all who were privileged to be present. Our pastor, Mr. Robinson, was greatly helped on the Lord's-day in preaching the Gospel; morning, Psalms cxviii. 22, 23; evening, Mark xv. 38. On Tuesday afternoon Mr. E. Mitchell preached from the words, "I will mention the lovingkindnesses of the Lord"

(Isa. lxiii. 7), to which a good congregation listened with rapt attention. The sermon was full of encouragement and blessing to us as a Church and people, who have experienced so much of the lovingkindnesses of the Lord during the past twelve months.

After tea the evening meeting was presided over by our brother, Mr. J. M. Rundell. The meeting was commenced by singing "Kindred in Christ," after which our chairman read 1 Chron. xxix. 1-18. Mr. Harris sought the divine presence and blessing.

The Secretary, Mr. Purkiss, then spoke feelingly of the Lord's goodness during the past twenty-four years of the Church's history, and especially during the past year. He referred with thankfulness to the blessing which had attended the labours of our dear pastor, Mr. Robinson. Seven had been added to the Church during the year, six by baptism and one by transfer, while one was waiting for baptism. They desired to bless God, especially for the spirit of prayer manifest in our prayer meetings and for the love and unity in our midst. The attendances at all the services had been most encouraging and all expenses had been fully met. The Building Fund, however, had been much upon their hearts and minds. Just previous to the last Church anniversary they had £343 in hand. They were then hopeful that this would be increased to £400 by the end of the year. As the result of these meetings and the kind assistance of the Strict and Particular Baptist Society they had by the end of last year £449. Last November a generous friend promised to give an equal sum to whatever was collected by them during twelve months; this greatly encouraged and stimulated them. They had already received £137 from him. About £65 was now due, and to whatever was collected at those services he would add an equal amount; so that they could now say that the Fund stood at about £844, an increase of £501 during the year. The Lord having appeared for them in such a wonderful way they desired to bless and praise His holy name, and they were encouraged to hope that they would be able to commence building in the early part of next year and have the joy of celebrating their 25th anniversary in the new chapel.

Our chairman expressed his pleasure at hearing the encouraging nature of the report, and spoke upon the words, "Look unto the rock whence ye are hewn, and to the hole of the pit whence

ye are digged." Mr. O. S. Dolbey spoke from the words, "This people have I formed for Myself, and they shall show forth My praise." Mr. E. Mitchell, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Mr. F. Greenwood, "Thou hast given me the heritage of those that fear Thy name."

Our pastor spoke of the spiritual blessings experienced and pleaded for a good collection. After the collection Mr. T. L. Sapey spoke from the words, "The Lord hath done great things for us, whereof we are glad." All the addresses were truly spiritual and greatly enjoyed, and we felt the Lord was with us blessing His words to our hearts. The collection, including special contributions, amounted to £30.

Our dear pastor then made the very pleasing announcement that he had received a noble promise of £200 as soon as they commenced building, so that they could say they had in cash and promises about £1,100, and we were now in a position to commence building the chapel and school, which would cost about £1,700 to £2,000. Their next great concern and prayer, he said, would be to open free from debt. The total amount in cash and promises is now £1,143.

#### GURNEY ROAD BAPTIST CHAPEL, STRATFORD, E.

THE 43rd Anniversary Services were held on Lord's-day, November 16th, and on the following Tuesday. A pleasing feature on the Sunday was that Pastor J. H. Lynn occupied the pulpit, he having been the first pastor of the Church. The services were well attended, and the ministry of the Word much enjoyed. Mr. Lyon preached from Jer. ix. 24 in the morning; also addressing the children from the same verse. In the evening he took for his text John vii. 37.

On the following Tuesday Pastor L. H. Colls, of St. John's Wood, preached in the afternoon, basing his message on 1 Peter ii. 5. His points were:—(1) The materials; (2) The royal and divine dignity; (3) The gracious ministry. A most helpful and encouraging sermon was listened to with evident interest and profit by a fairly good audience.

The evening meeting was well attended, and we were specially encouraged by the presence of a number of friends from neighbouring Churches. A. Boulden, Esq., occupied the chair. The report was read by the secretary,

Mr. J. H. Rider, in which gratitude to God for help and blessing during another year was expressed. The year had had its sorrows, for death had been in our midst, and others had been removed to other neighbourhoods, but nevertheless, we thank God for the help afforded and the blessings enjoyed.

The chairman in his address expressed his pleasure both in being there again and also in listening to the report. He emphasised the fact that if the ministry is of God, it is sure to be blessed. He earnestly urged the necessity for prayer for the pastor.

Pastor F. C. Holden delivered an encouraging address from Psa. cl. 1. No service was accepted of God if it did not come from the heart, he said, and then enlarged upon (1) The place of praise; (2) The object of praise; (3) The theme of praise.

Pastor H. J. Galley then addressed the meeting from Isa. xlv. 15. He expressed the joy he had in the fellowship existing between the Churches at Gurney Road and West Ham.

Pastor L. H. Colls followed with an address on Rev. ii. 1, enforcing the truth that the Lord makes the Church to shine; by coming into our hearts we are made light in the Lord, so as to shine in the world. If we are not shining, we are not fulfilling the purpose for which we are sent. We have as much faith as we put into practice. If we cannot speak, shine! The Saviour still comes to watch over His stars—not to find out their faults, but to help them shine. He is waiting for the Church, as He did for the Laodicean Church. He holds us, we hold Him.

Pastor H. D. Tooke expressed his gratitude to all who had helped to make the meetings so encouraging. An interesting feature of the meetings was that the pastor had been in his vestry to receive thankofferings for the purpose of clearing the remainder of the debt incurred in the renovation of the chapel, and the re-drainage of the premises. The total indebtedness amounted to £624, of which up to date about £611 had been raised.

In addition to this, other repairs had been carried out during the year, making a total of nearly £35 to clear off the debt. The friends had nobly responded to the appeal, and the pastor had the joy of reporting that he had received over £24 during the day. This was in addition to the collections, which amounted to 14 guineas, and made the total proceeds for the anniversary (in-

cluding several thankofferings received afterwards) to amount to nearly £44; a result that calls for much gratitude to God, and that amply testifies to the loving interest of the Church and congregation in the welfare of the Church.

On Wednesday, December 3rd, a special Praise Meeting was held to record our gratitude to God for enabling us to clear His Church from the burden of debt. The chair was occupied by Mr. S. G. Ince. A statement was made by Mr. J. T. Cooper, the secretary of "The Chapel Renovation League," an organisation which has been largely instrumental in raising the necessary funds by means of weekly subscriptions.

The pastor gave an address from 1 Chron. xxix. 14, and several other friends expressed their pleasure and thankfulness that for the first time in its history the Church was free from the burden of debt. We thank God and take courage, trusting that the days to come will reveal a large measure of blessing in spiritual results following the ministry both from the pulpit and in all the agencies existing for the purpose of extending the knowledge of the Gospel of the grace of God.

TOTTENHAM (EBENEZER).—Special services were held on November 18th, when friends from far and near gathered to hear Mr. J. P. Wiles, M.A., of Devizes, who was helped to deliver two inspiring sermons, in the afternoon from Dan. vi. 23, "And no manner of hurt was found upon him, because he believed in his God"; and in the evening from 2 Cor. iii. 10, "The glory that excelleth." In spite of the inclement weather the numbers were good, as were the collections for the Organ Fund, and we were encouraged.—ONE WHO WAS THERE.

WOOLWICH (ENON).—The anniversary of the Sunday-school was held on Lord's-day, November 23rd. Special services were conducted by Pastor W. S. Baker, of Staines, and a very profitable day was realized, the text, "Be not weary in well doing," being a word in season to many present. We all deeply regretted the absence of our beloved superintendent, Mr. Abrahams, who was unable to be present by reason of a very serious illness, from which we trust the Lord will graciously restore him to us again. Special singing was rendered by the children and

collections amounting to £3 9s. 10d. were taken.—G. H.

WOOD GREEN (DOVECOVE).—The Open Air Workers held a special meeting on November 1st to review the past session of work, and to give praise to our ever faithful God for all His goodness to us. The chair was taken by Mr. W. C. Kyte, supported by brethren H. Pickering, S. Whybrow and our Leader, E. H. Court, all of whom gave very encouraging and inspiring addresses. Our Leader stated that a total of twenty-five meetings had been held, at which nearly 250 Gospels and Epistles (a free grant of the Scripture Gift Mission) and hundreds of Bible portions and text cards had been given away. The meetings had been well supported by our band of workers, and brethren Goodenough, Gridley, Franks, and A. Martin gave stirring Gospel addresses, which were listened to by many outside the circle of workers. Since holding this meeting we have had the pleasure of listening to the testimony of one who has come forward for baptism, the firstfruits of one of the open-air meetings.

#### CHELMSFORD.

On Wednesday evening, December 10th, a special meeting was held for the purpose of saying farewell and praying for God-speed to Deacon H. Chilvers and his good wife, who are shortly leaving the town, our brother having accepted the pastorate of the Church at Stowmarket. Our esteemed brother has been connected with the Cause here at London Road for eighteen years, during seventeen of which he has honourably sustained the office of deacon. For many years he has gone out to preach the Gospel in many chapels in Essex, Bucks, Cambs and Suffolk, where his services have been acceptable.

Our pastor, Josiah Morling, in presiding, stated the object of the meeting and expressed his regret at the prospect of losing so useful a deacon. There had been the kindest and most cordial feeling manifested ever since he had been pastor at Chelmsford. Brother Chilvers had always shown himself ready to assist him, and personally he should much miss him.

During the meeting a purse containing £7 was presented to our brother, which had been most willingly subscribed by the Church and congregation

as a small token of their appreciation of his services, as also of their good feeling towards Mrs. Chilvers, who is highly esteemed. Our brother was almost overcome with emotion, as he had no previous intimation of it, and was much surprised. He then very feelingly related some of his personal experience of the Lord's dealings with him previous to his settling down with the Cause at Ohelmsford, of the pleasure he had found here, how he felt his heart bound up with the Cause, and of the great enjoyment he had realized under the present pastorate.

All the other deacons were helped to speak kindly words concerning both our brother and sister and expressed a hope that the friends at Stowmarket might be greatly blessed under the ministry of the Word and that living souls might be added to the Church. Brother Pizzey, the senior deacon, wished that Numb. vi. 24—26 might be their happy experience. Brother Jackson, the junior deacon, gave some good sound remarks on "Brethren, pray for us." Deacon Lancaster thought the words of the Lord to Joshua when he was about to take up the leadership of Israel into Canaan very appropriate. "As I was with Moses, so I will be with thee," &c. (Josh. i. 5, 6, 9). Deacon Bruce also expressed his gratitude to the Lord and his hope for the future well-being of our brother and sister.

At intervals brethren Shepherd, S. Monk and Blackwell earnestly commended our friends to God and His grace in prayer, and implored the Divine benediction upon His Cause at Stowmarket. Special hymns for the occasion were sung, Miss Gosling presiding at the organ. The pastor closed the meeting with a hearty Amen and the Benediction. The meeting will not be easily forgotten.

M.A.S.B.C. (SUNDAY SCHOOL COMMITTEE).—Continuing the Conferences held under the auspices of the above Committee Mr. E. W. Acworth (Clepham Junction), Fellow of the Sunday School Union's Teachers' Training College, opened the Conferences at Mount Zion Chapel, Chadwell Street, Clerkenwell, on Thursday, November 24th, and on Thursday, December 11th, at North Road, Brentford, by reading his excellent paper on "The Presentation of the Lesson," or in other words, "The Teacher in Class." At the latter meeting Pastor R. Mutimer was in the chair. The paper was divided into two

parts, (1) The science or principles of teaching, and (2) The practical way of applying the same—the art of teaching in the Sunday-school. Mr. Acworth dealt with this important subject in such a thorough and helpful way in his splendid paper, the reading of which occupied just over thirty minutes, that in the discussions which followed the desire was expressed that the Committee should publish the paper so that all our teachers might have the opportunity of utilizing the many and varied useful hints contained in it. We were encouraged to see friends engaged in the Master's service amongst the young from neighbouring Causes supporting us by their presence and interest.

#### "HOPE," STAFFORD ROAD, EAST HAM.

On Tuesday, December 2nd, we celebrated the 7th anniversary of the opening of our house of prayer. In the afternoon Mr. Jarvis, of Greenwich, spoke from the words "Unto you therefore which believe He is precious." The experience of every believer is "Behold, I am vile," and it is unto believers that Christ is precious—precious because He has substituted His righteousness for our vileness; precious because rare; precious because of intrinsic value. There were seven distinct ways in which the Apostle Peter speaks of the preciousness of Christ, viz., "He is precious"; "a living stone, chosen of God and precious"; "a chief corner stone, elect, precious"; precious as to His redeeming blood; precious in His gift of faith; as to the trial of faith: and as the Giver of great and precious promises.

Mr. J. B. Collin kindly presided over the evening meeting, and read Ezra vii. Mr. J. Cook engaged in prayer, after which the report of the year's work respecting the building fund was presented. The chairman then encouraged us with some cheering remarks, and Mr. Brown sweetly dwelt upon the comprehensive prayer of Psa. xxviii. 9: "Save Thy people, and bless Thine inheritance and lift them up for ever." Mr. Blackman, speaking from Gen. xxii. 8: "The Lord will provide," drew from this wonderful incident many reasons why God's family should trust and prayerfully wait upon Him in respect of both temporal and spiritual needs. Mr. Tooke ably showed from Acts xx. 28: "Feed the Church of God, which He hath purchased with

His own blood," who composed the Church of God, the great price paid for her that she might be retained for His personal use (the Church of God for God), sanctified and consecrated for Himself. The apostle's prayerful and zealous desire was for its progress, and his assurance that God's arm would guard and preserve it, and present it perfect. Mr. Jarvis said he had been thinking of what five words St. Paul would have employed when he said he would rather speak five words with his understanding than ten thousand words in an unknown tongue, and then most blessedly spoke from Eph. ii. 6: "By grace are ye saved." In referring to what grace saved from, he said that the state described as being "dead in sin" meant not the state of a corpse, but an awful activity, a being alive to self, sin, Satan, and to the course of this world, which is a hellward course.

H. W. R.

#### FORMATION OF A NEW CHURCH AT OUNDLE, NORTHANTS.

AFTER having been closed for considerably over a year, "Zion" Chapel, Oundle, was re-opened in March last, Mr. G. F. Staddon, formerly of Stevenage, being located there as resident minister. Public services both Lord's-days and weekdays have been regularly held since the opening; a Sunday-school and Bible-class have been formed, and the blessing of the Lord has been realised in a marked way. Within two or three months of the re-opening several persons who were members of the disbanded Church intimated their desire that a new Church should be formed, but the committee of the Strict and Particular Baptist Society felt that it would be best to wait awhile before this was done. The continued prosperity and the fact that two persons (who had been blessed under Mr. Staddon's ministry) presented themselves for baptism, made the way clear, and on December 10th a new Church was formed, fourteen persons being united together by Mr. E. White, of Woolwich. After the usual opening exercises, Mr. White briefly stated the object and importance of the gathering, whereupon Mr. O. S. Dolbey (of Streatham) read the Articles of Faith upon which the new Church was to be formed, and Mr. G. F. Staddon read the rules. These having been endorsed and accepted by the fourteen persons, Mr. White addressed them each separately, giving the right hand of fellowship. He then

asked them to join hands, and fervently implored the blessing of the Lord to rest on the newly-formed Church. Mr. H. Newton, of Wellingborough, then administered the ordinance of the Lord's Supper, which was partaken of by the members of the newly-formed Church, and members of several other Churches; Mr. Newton in a short address setting forth the meaning of the ordinance. After this a goodly number of friends sat down to tea, and in the evening a public service was held, when Mr. A. G. Blackman read the Scriptures and engaged in prayer, and Mr. Dolbey preached a Gospel sermon from Phil. i. 6—"He which hath begun a good work in you," etc. He said the matter was somewhat searching one, and he addressed those who were, or had reason to believe they were, the Lord's people. He asked three questions (a) What there was in them before the good work was commenced; (b) What was that work which was spoken of in the text—the work of grace, the work of salvation; (c) Why the work was called a good work—because of the good things brought in, viz., life, light, liberty, faith, hope, love, etc., and he remarked that as the good work had a beginning, it implied a beginner, who was the Lord Himself; and that it would be finished by the Lord Himself. At the close of this service the members held their first Church meeting, when Mr. Staddon was unanimously chosen pastor, and suitable arrangements were made with regard to the conduct of the Cause.

In reviewing what has taken place in connection with the chapel at Oundle during the last nine months, one is constrained to say, "What hath God wrought!" To Him be all the glory.

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

ON Tuesday, December 2nd, 1913, a lecture was given by Mr. A. Vine, of Clapham, at Providence Chapel, Meyrick Road, Clapham Junction, on the "Model of the Tabernacle in the Wilderness," when the President, Pastor E. Rose, presided. The Vice-President, brother F. W. Kevan, sought the divine blessing.

Mr. Vine said the tabernacle was the Gospel in the wilderness. In the tabernacle everything was as ordained of God, and it was a type of the Saviour, and the curtains of His righteousness. The blue was typical of His heavenly nature, and the scarlet of the blood

shed on Calvary. The horns of the brazen altar on which the burnt offering was laid were indicative of strength. The ashes taken without the camp reminded us of the Saviour suffering without the gate. All who took part in the offering had to be washed, which was typical of our need of cleansing. The gold of the tabernacle reminded us of the divinity of Jesus Christ, and the wood of His human nature. The rough outer covering of badgers' skins was first for protection, but also signified the fact predicted in Isaiah liii., "There is no beauty that we should desire Him." The rams' skins dyed red showed the imperishability of the blood of the Saviour. The curtain of goat's hair reminded us of the sacrificial animal and the substitutionary work of the Lord Jesus Christ. The inner veil was typical of the Lord Jesus Christ, and the cherubim of the glory where He dwells. The silver sockets were typical of redemption.

A good company was present to listen to Mr. Vine's lecture, the schoolroom being nearly full. Although our brother was suffering from a heavy cold, all felt it was good to be there to hear such an able, interesting, and most profitable lecture. Amount collected, 11s. 8½d.

A. W. THROWER, *Secretary*.

NEWQUAY, CORNWALL (EBENEZER).—On November 26th, special services were held in connection with the second anniversary of the Pastorate of Mr. Dann. The services were well attended, and a warm welcome was given to Mr. Ackland, of Warboys, who is a great friend of our esteemed pastor. Mr. Ackland preached in the afternoon from Song of Solomon i. 3, and in the evening from Matt. vii. 24, 25. The word was evidently received with much blessing. A public tea was provided, which was given by friends, and a goodly number sat down; all seemed to have a very happy time. After the services a few friends remained for a coffee supper, at the close of which it was suggested that the Doxology be sung; this was very heartily done by all present. We feel we have much cause for gratitude and encouragement. The Bible Class is being well attended, and a Branch of the Ladies' Zenana Auxiliary has been started. We feel that the good hand of our God is with us in our work here. We pray that God's rich blessing may continue to rest upon His own Word as preached by His servant, our beloved pastor. Such is the earnest desire of—A MEMBER.

## Aged Pilgrims' Corner.

THE new series of picture postcards is now ready, giving attractive illustrations of our Homes. Price 4d. for a packet of 12. Post free 5d. The purchase of these cards would be an excellent way of making the Society known.

The January number of the *Quarterly Record* is also ready. It contains several illustrations and various articles bearing upon the Institution. Copies will be sent free to any friends who will kindly distribute them among non-subscribers.

The inmates of our London Homes are invited periodically by the lady visitors to afternoon social meetings of a spiritual character, closing with tea. These gatherings do much to promote a home feeling and to relieve a sense of loneliness that sometimes arises.

Visitors to our Homes will receive a hearty welcome. An afternoon spent among the inmates, terminating with a visit to the chapel at Camberwell on Wednesday or Saturday evenings, or to that at Hornsey Rise on Tuesday or Saturday, would prove refreshing to the spirits of our friends.

Appeals to non-subscribers and new issues of the Society's literature are being issued in view of a large addition to the annual subscription list, especially of sums of 7s., 10s., and 14s. The committee trust in our covenant God, believing that the Society will form a centre where all His people can heartily unite, and whence help to the poor and the aged of "the household of faith" will continue to flow.

## Gone Home.

SISTER BESSEY.

After a short illness, "Sister" S. A. Bessey, of Norwich, entered into the rest remaining for the people of God, on November 25th, aged 74 years. For thirty-eight years she was on the nursing staff of the Norfolk and Norwich Hospital, and during that long term some 10,000 patients passed through her ward, many of whom could bear testimony to the sympathetic ministry they received at her hands, and some to spiritual blessing she was the honoured instrument of conveying, whilst in the house of pain. One characteristic instance may be mentioned—a poor



fellow was received into Sister Bessey's ward (surgical), sorely afflicted, to whom she spoke words concerning his soul, to which the patient replied by swearing at her. Still she persevered, and eventually she had the joy of knowing that the man became evidently the subject of God's saving grace. For about twenty-six years, our sister stood in membership with the Church at Orford Hill, Norwich—standing by it as a firm and consistent supporter of the officers, in the vicissitudes and crises through which the Church has passed. She was a lover of the courts of God's house, being most regular in her attendance, even when the state of her health might have well excused her absence. Her illness was of short duration. Three weeks before her own home-call she was present at the departure of another Orford Hill friend (Mrs. Todd), and a few days after attending the funeral she became ill with bronchitis and heart affection. From the first she had no wish for recovery, but longed to go to be with Christ, and was happy and confident in the prospect of death. On the Monday evening, a few hours before the end, she had enquired the Scriptures read at Chapel on the previous day. Her pastor informed her, and also quoted the text of the morning—"Though He be not far from everyone of us"—to which she responded that she could not remember. Asked if Christ were precious, a sweet smile came over her face, as she said. "Oh, so precious! Oh, so precious!" She then referred to the last morning discourse heard by her, which appeared to have been specially blessed. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice," and to a text preached from about two years ago—"At the last!" I said to her, "At the last for you is heaven." "I hope so," she answered, and brokenly repeated the lines:

"My hope is built on nothing less  
Than Jesus' blood and righteousness,"

and in a few hours was gone.

The esteem in which our sister was held in the city was evidenced by the large number of people gathered to witness her interment, amongst whom were several clergymen and representatives from the Hospital Board. A memorial service was held at Orford Hill on Lord's-day evening, November 30th, at which many friends of the deceased were present. The sermon was based on the words, "Having a desire to depart to be with Christ, which is far better."—(Phil. i. 23).—CHARLES A. GUY.

#### JANE CHARNLEY.

Born at Ealing, July 2nd, 1839. Her mother being connected with the Church of England, her children attended a school of that Establishment. At an early age Jane was a very prominent figure in the school, having a very musical voice. On one occasion a lady was so impressed by her singing, that she gave her 2s. 6d., which was soon placed in the hands of her mother, who was a needy widow. Death in the family brought about many changes, so that mother and daughter had to part, which was a great grief to both. Jane therefore left home for a situation in London, then to Blackburn, and from there to Reading, where she found a husband; but her married life was of short duration, extending only to about ten months. After the death of her husband, she returned to Ealing, and in the Providence of God was directed to the Baptist Chapel, North Road, Brentford, under the ministry of John Parsons. Here her soul was blessed indeed, and pardon sealed. Her joy was great, as she realised Christ to be her "all in all." Thereupon she applied for membership with the Church. She was baptized the last Lord's-day in April, 1877, and received into the Church the following Lord's-day. She stood an honourable member for over thirty-six years. She was the subject of a very afflicted body for many years, but her constant testimony was "How good the Lord was to her." The last few months her sufferings were very great through a malignant disease, but up to her last moments she was wonderfully favoured by her God. Her last utterances will show the state of her mind, viz., precious, rooted, grounded, settled, strong foundation Jesus, Rock, "All hail the power of Jesus' name." Praise was her last word. She received the home-call October 2nd, and her mortal remains were interred in Ealing Cemetery, October 6th. "Not lost but gone before." R. MUTMER.

#### BENJAMIN FISKE

departed this life on Lord's-day, November 30th, aged 73 years. He was convinced of sin when about 15 years of age, though quite ignorant of God's way of salvation. He went about trying to please God, as he thought by that means he would gain heaven. For fourteen years he went on striving to keep the law, sometimes thinking God was pleased with him, at other times feeling cast down and full of fear and terror, when he heard a sermon

preached from the text, "Thanks be unto God for His unspeakable gift," from which he was favoured to hope he was saved. He went home and read his Bible and began to think God had a special people, and he hoped he was one of them. One day while ploughing a field Satan appeared to him, telling him he could not be a child of God. He became so troubled that he left his plough and knelt in a dry ditch at the end of the field he was ploughing and poured out his soul to God, and while praying received so clear an answer to his prayer that he never after doubted his interest in Christ. After this he heard a sermon from the words, "He that hath begun a good work in you will perform it," &c., which was a great comfort to him. He came to London about forty years ago and joined the Surrey Tabernacle. In 1893 he attended the ministry of B. T. Dale at Lynton Road, Bermondsey, and joined the Church in November, 1893, where he continued a consistent member until his home-call. He will be greatly missed, as he was a true lover of the house of God and also a regular attendant. The house of God lay near his heart. We laid his mortal remains to rest in Nunhead Cemetery on Thursday, December 4th, in sure and certain hope of a glorious resurrection. There was a nice gathering of loving and sorrowing friends to pay a last tribute of love. He leaves five daughters and one son behind, whom we commend to the care of our covenant-keeping God.

—B. T. DALE.

ANN KING.

It is with much sorrow that we mourn the loss of our beloved mother, who departed this life on October 21st, 1913, at the ripe age of 81 years, but through sovereign, unmerited grace we sorrow not as others without hope. Our dear mother was a constant worshipper at the Strict Baptist Chapel, Bierton, upwards of fifty years. In her younger days she was a thorough business woman, guided by the golden rule (Prov. xvi. 11), "A just weight and balance are the Lord's," but it was more in the later years of her life that she manifested the spirit of the meek and lowly Jesus, ever seeking to speak a kind word "which turneth away wrath." Those that knew her most could truly say of her, "Blessed are the peacemakers, for they shall be called the children of God." In all her distressing sickness from an internal complaint, she was never once heard to murmur or complain, but was frequently

heard to say, "The Lord knows best." Truly in her patience she possessed her soul. Her favourite hymn was 949 Denham's selection. Some verses given to her by a Christian friend, entitled "The Last Voyage," were greatly blessed to her. One of the closing sentences she was heard to say, was "Lord, take my ransomed spirit home." Our dear mother was laid to rest amidst a large number of sorrowing friends in the sure and certain hope of a glorious resurrection.—W. G.

GEORGE SAMUEL MATTHEWS

entered into his eternal rest on Wednesday, December 3rd, 1913, aged 83 years. He was brought up to Church until the age of 16 years, when he went to live with an aunt who was a staunch Calvinist and taught her nephew the same truths. He has often told me he greatly disliked the doctrine of election, but one Sunday he heard a sermon from the words, "Ye must be born again," which was fastened home by the divine Spirit with great power and caused him much heart searching. Then he heard a sermon from the words, "Jacob have I loved and Esau have I hated," from which he gathered some hope that he was interested in Jacob's portion. After this he heard a sermon from the words, "Seek ye My face," which greatly encouraged him. At this time he removed to London and attended the ministry in connection with the Church now meeting at Lynton Road, Bermondsey, and in February, 1857, joined the Church, where he continued an honourable member till the summons came to go up higher. He will be greatly missed as he was a lover of Zion. We laid his mortal remains to rest in Nunhead Cemetery on Saturday, December 6th, in sure and certain hope of a glorious resurrection. He leaves a sorrowing daughter and son behind, and we pray that their father's God may be theirs.—B. T. DALE.

WILLIAM AND MARY ANN ROUSE,

of Sudbourne, after forty-three years of happy married life, passed into the presence of the Lord. Our sister was the only daughter of John and Sarah Shulver, and was brought very early to know the Lord, and at the age of 17 was baptised at Rishangles in the open meadow by the late Mr. George Harris, who was then Pastor of the Church. Here she stood a member for several years, and afterwards removed to Sudbourne, and for upwards of twenty years

laboured as a teacher in the Sunday-school. Our brother was baptised in the year 1881 by the late Pastor, Mr. William Large, whom they dearly loved and often spoke of. They were constant attendants at the means of grace, and would say they loved to make full time in God's house. They also opened their doors for the preaching of the Gospel in the village of Iken, visited by the Pastor from Tunstall. Our dear sister for the past seven years had been afflicted with paralysis, and for some long time after receiving the first stroke would start early in the morning for the house of God with two sticks, dragging the paralysed leg as best she could, but after receiving the second stroke, two and a-half years ago, she was quite helpless and unable to leave her bed, but most patient. We visited her several times, and had most happy seasons together in reading the Word of God and joining in prayer at the throne of grace. Never did we hear her murmur or complain, but she would often weep and talk of the Lord's goodness to her. During the last few weeks she said but little, and on August 15th passed peacefully over Jordan, and on October 2nd our dear brother went to join her after one month of affliction, leaving three daughters and one son to mourn their loss.

F. W. MEADOWS.

#### SARAH RUSHMER.

Born September 17th, 1835. The writer has nothing of her history previous to the concern that she felt about her soul's eternal welfare, but the time came in an unmistakable manner when the Lord assured her that He had loved her with an everlasting love. That love constrained her to confess her love to Him Who had thus loved her. She sought membership with the Church then worshipping at Johnson Street, Notting Hill Gate, and after relating the Lord's dealings with her soul, was accepted by the Church and baptised by P. Williamson about fifty-four years ago. She removed with the Church to Addison Park, West Kensington. Afterwards she united with the Church at Silver Street, Notting Hill, from thence to Mount Zion, Hill Street. Circumstances arose there which led her to Bassett Street, Kentish Town, from which Church she was transferred to North Road, Brentford, where both she and her dear companion were received into the Church, May 6th, 1906.

She was not favoured to travel much further with her dear companion, as he fell asleep six years previous to her. Our

sister was a firm believer in the doctrines of distinguishing grace, and proved her love to them and the house of God where they were proclaimed, for we have seen her sitting in the congregation when the infirmities incident to old age have been most apparent, and if asked how it was she dared to venture out such a distance and in most inclement weather, her answer would be,

"I love her gates, I love the road;  
The Church, adorned with grace,  
Stands like a palace built for God,  
To show His milder face."

"Why, do you not know?"

"Here my best friends, my kindred dwell;  
Here God my Saviour reigns."

She was a grand example to young Christians in this direction. The Lord had need of her in His presence, and therefore called her home September 17th; her mortal remains were laid to rest on Wednesday the 24th, at Kensington Cemetery, Hanwell.

R. MUTIMER.

#### MRS. MARY TODD,

of Norwich, passed away on Nov. 3rd, aged 79 years. Although she never became a member of the Church, she was for very many years, together with her husband, the late Mr. David Todd, a regular attendant and consistent supporter of the cause at Orford Hill, Norwich, and, without doubt, a humble, sincere believer in the Lord Jesus Christ. To the present pastor she became very much attached, and acknowledged to him that in principle she was a thorough Baptist, but felt that her years were too many for her to pass through the ordinance. Her illness was of short duration, consisting of a sharp attack of bronchitis, with heart affection. Almost from the first she felt the sickness was unto death, and did not wish to recover; but constantly her prayer was for the Lord to take her. Her confession was that all her hope for eternity was centred in Jesus Christ. During the last part of her illness, speech became very indistinct, and her mind often wandered, but never for long from better things. Once, whilst her minister was sitting for a little while alone by her bedside, she opened her eyes, and sharply said—"Mr. Guy, shall I be lost?" to which the reply was made—"No, no; that cannot be, for you are trusting in the merits of Jesus Christ, and such a one is saved, and can never be lost." A deep sigh of relief accompanied the words. "Ah! Yes. There is all my hope." That our sister is now with those made perfect before the throne of the Lamb, we

have no doubt. We miss her much ; yet hope to see her by-and-bye.

CHARLES A. GUY.

MARIA WALKER

entered into the joy of her Lord on October 10th, in the 93rd year of her age. She was baptised by the late John Foreman, at Mount Zion, Hill Street, Dorset Square, in July, 1841, with fourteen others, all of whom she survived. She continued a member there for some years, after worshipping at Shouldham Street Chapel, where her husband filled the office of deacon until his death in 1890. Owing to the loss of her eyesight she realised for many years the goodness and care of her Heavenly Father in His providing her with all necessary comforts and blessings, through the great kindness of friends and the Aged Pilgrims' Friend Society, for which she was most grateful. It was always a profitable time to visit her, as she was always desirous of holding spiritual conversation. Her Bible was her daily companion, she having learnt to read the raised type. Having much fellowship and communion with her Lord she was most helpful to others by her counsel. For some years she had a desire to depart, but was made willing to await the appointed time. When asked during her last illness if she would like to get better, she most emphatically said No ; her desire was to see her Lord, for He had made her ready. The interment took place at Finchley Cemetery, and Mr. Sinden (at his chapel), very graciously referred to the departed on the following Sunday evening, taking for his text "He hath swallowed up death in victory."—S. ROBINSON.

HENRY JAMES WALTER

was born October 13th, 1850, at Mill-wall, Poplar. His father and mother were in membership at the Surrey Tabernacle, under the gracious ministry of James Wells, and so the boy received his early impressions of the religious life during those stirring times when crowds flocked to hear that man of God.

His was not a startling conversion. In him the Divine Light rose quietly, like the light of early morning ; the love of God drew his soul, as life came through the Spirit's regenerating power. Leaving home he lived for a time at Deptford, afterwards at Ashford, Kent, later settling in business in Maidstone, where he continued for about thirty-five years. His kind heart and upright

character gained the esteem and respect of his fellow-townsmen, and in later years his advice was sought and freely given in the administration of the town charities.

Guided by the Lord, he found a wife in Emily Jezard, of Sturry, whose loving Christian influence over her scholars in the Sunday School of the village Cause is still remembered by the writer and others.

In 1876 he was baptised, joining the Church at Mote Road, Maidstone. Here he continued in loyal membership, and in course of time was elected a deacon. He might have been called the model deacon. Prompt, punctual, diligent, careful ; a man of prayer above all things ; a peacemaker, quick to sympathise with others' sorrows, and rejoice in their joys ; a supporter of the ministry and hospitable to the travelling servants of the Churches, he was ever ready with a good word of encouragement and cheer.

Perhaps his happiest times were with the children in the Sunday School at Mote Road, where, mainly through his influence, a large number joined whose parents attended no place of worship. Though engaged in his business till late on Saturday evening, he and his devoted wife would be found in the school on the Lord's Day. There, morning and afternoon, he was the centre of the work, a smile and a word for each scholar, firmly and kindly guiding the whole busy, humming hive. Nor did this exhaust his interest in the young, the Band of Hope claiming his time and energies.

So his life went on, full to the brim with the Divine Love, till the Lord saw fit to stop the busy worker. A stroke laid him aside, and feeling that his outward work was done, he retired from business, and in 1912 removed to Brockley. There he enjoyed for a time renewed health, and attended the ministry of Pastor Bush.

Returning to Maidstone for a visit, he spent a happy time among his Christian friends, but on the day previous to his return, had a severer stroke, from which he never rallied. Lapsing into unconsciousness, he passed away on September 29th. Not being permitted a deathbed testimony, he has left behind the still more valuable record of a life lived in the service of God and man. Full of loyalty and love to his Master, Christ, he often referred with pleasure to a sermon he once heard preached on Ittai, the Gittite. "Surely in whatever place my Lord, the King, shall be,

whether in death or in life, there shall also thy servant be!" These inspiring words expressed his soul, and supply the keynote of his faithful service. His body rests in Maidstone Cemetery.

N. HANCOCK.

[Additional interest attaches to the above memoir by reason of the fact that Mr. Walter is particularly referred to in the memoir of the late Editor, Mr. Ebenezer Marsh, as having been one of the means used for the latter's conversion, and also closely associated with him in his earliest Christian experience. But for exceptional pressure on our space the two memoirs would have appeared in the same number of the EARTHEN VESSEL.—Eds.]

MRS. ELIZABETH YODAN.

Our beloved sister, the wife of Mr. George Youdan, was called home somewhat suddenly, after a brief but painful illness, on November 7th 1913. Her husband had recently undergone an operation for the removal of a cataract from his eye, and was slowly recovering strength. Mrs. Youdan had lovingly cared for him, and assiduously fulfilled the doctor's instructions in the care of her dear one. She had complained of feeling unwell, but was apparently recovering, and to all appearances was fairly well to within a few hours of her departure. On Thursday evening she was taken unwell, and during the night the doctor had to be sent for, but he was powerless, and she went to her eternal rest early on the following morning.

Our sister was born on March 28th, 1837, of godly parents, and was the sister of Mr. William and Mr. George Webb, so well known and honoured among our Churches. She attended the means of grace in her early days in a schoolroom at Old Ford under the ministry of the late Charles Waters Banks, who was made the means in the Lord's hands of her conviction; afterwards attending "Hope," Bethnal Green, where her realisation of the need of a Saviour was deepened under the ministry of Mr. H. J. Maycock.

She was married to our beloved and esteemed brother, Mr. George Youdan, on January 31st, 1860, and continued a seeker after the Lord. After five years of wedded happiness, she was greatly afflicted with a serious illness; and during this time, the Lord graciously set her soul at liberty, and she burst into song, singing, "There is a land of pure delight," singing the whole hymn through without a break and rejoicing in the verse:

"Could I but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream or death's cold flood  
Should fright me from the shore."

After her recovery, she applied for membership at "Hope," Bethnal Green, and was baptised by Mr. H. J. Maycock, and admitted to the Lord's Table in September, 1866, remaining a consistent member for nearly twenty-five years, with her dear husband. During that time, the Church was under the pastoral care of Mr. James Griffith and Mr. Copeland.

In the providence of God, they joined the Church at "Elim," Limehouse, receiving much comfort and edification under the ministry of our beloved brother Mr. F. C. Holden.

Removing to Forest Gate, they were led to Gurney Road, then under the ministry of our late brother, Mr. Marsh, and have continued to worship there as often as health and strength would permit, and were held in high esteem by Pastors and members alike.

A day or two before our sister's death, in converse with her husband, the hymn that had been her joy to sing at the commencement of her Christian experience was quoted, when she said, "There is also another hymn beginning with 'There is a Throne of Grace,'" and expressed her confidence in the blessed truths expressed therein, in a more emphatic manner than was usual with her. Now she has entered that land of which she delighted to think.

The mortal remains were committed to their last resting place in the City of London Cemetery, Ilford, on Wednesday, November 12th, by her Pastor, Mr. H. D. Tooke, assisted by Mr. J. Parnell. A goodly number of friends were present to pay their last respects to a sister beloved, and their heartfelt sympathy with the sorrowing husband and family.

She was a bright and happy Christian, and while we mourn her loss, we rejoice in what the grace of God had made her. "We sorrow not as those who have no hope," but rejoice as we think of what she was—a devoted wife, a loving mother, a sincere Christian, and a consistent member of the Church. Our loss is her gain, for "to be with Christ is far better."

Many will sympathise with our brother, who, in his weakness, and partial blindness, has been wonderfully sustained in this his hour of trial, proving again the faithfulness of his Lord and the truth of the promise, "As thy days, so shall thy strength be."

# The Saints Comforted in Jerusalem.

By E. MITCHELL.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isa. lxvi. 13.

DOUBTLESS this promise referred in the first place to the captives in Babylon. Their case was hard, and even appeared hopeless. Ezekiel's vision of the dry bones had its first application to them. Thus the Lord Himself expounds it to His servant. "Then said He unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 11, 12). Sad and comfortless was their condition. The Psalmist graphically describes it, "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof" (Psa. cxxxvii. 1, 2). All their singing had been turned into sighing, and the remembrance of past joys served only to increase their present sorrows. But their Lord's tender compassions were towards them, and presently the harps are taken down, re-strung and tuned, and we hear their joyful song, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing" (Psa. cxxvi. 1, 2). Verily God comforted His people, and there were "comforted in Jerusalem."

But this passage must not be confined to its literal meaning. These or similar experiences have been realised times out of number by God's spiritual Israel. God's word is too often narrowed by us; we are straitened in ourselves, and not in His promises. We shall never go beyond the stretch of the word so long as we keep to sober analogy; nay, its reach will always be beyond our largest interpretations. As "He is able to *do* exceeding abundantly above all that we ask or think," so also does His *word* exceed our largest thoughts. He has said more than we can grasp, and does far beyond all our expectations. The Lord enlarge our scanty thought, and increase our little faith.

But the question arises, To whom is this word spoken? The context will show us

## A DISTINGUISHED PEOPLE.

Now-a-days, in most places everything is general, and promises are applied to those for whom they never were intended; pillows are sown to all armholes, and hearers are soothed to sleep with a soft lullaby. We may not thus deal with those to whom we minister, even though they cry to us, "Prophecy unto us smooth

things." We must "take forth the precious from the vile" if we would be as God's mouth.

*The most distinguishing feature about this people is their humility.* In the preceding chapter (and the same subject is treated as in the one from which our text is taken) we read of some "Which say, Stand by thyself, come not near to me; for I am holier than thou" (Isa. lxxv. 5). Pride is perhaps the most common of all sins; it is Satan's image (1 Tim. iii. 6), and abhorred of God. Of all kinds of pride *spiritual pride* is the most abhorrent. We may be proud of our orthodoxy, of our experience too, and look down upon others because they do not come up to our standard. But these were of quite a different spirit. They regarded themselves as the least; "they were poor," that is, "poor in spirit," such as receive the first beatitude (Matt. v. 3); "of a contrite spirit," sensible of their unworthiness and penitent for their transgressions, and "trembleth at My word, saith God" (ver. 2).

Let us beware of pride, for it is a deadly poison; it fastens on our best things and utterly spoils them; it is as the dead fly in the apothecary's ointment, causing it to send forth a stinking savour. Pride is an abomination to God, it is "a smoke in His nose, a fire that burneth all the day" (Isa. lxxv. 5); it ever heralds a fall. These proud professors had dealt harshly with these contrite ones, but their Lord regards them favourably. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear for your joy, and they shall be ashamed" (ver. 5). Yes, "as one whom his mother comforteth, so will I comfort you." The proud shall certainly be abused, and the humble exalted.

We have next

#### A GREAT COMFORTER.

"So will I comfort you." It is the Lord Himself that speaks. How precious are the names of God! We think of His greatness and are humbled, and even terrified and tremble; we consider His graciousness and are encouraged and comforted. He is the "God of all comfort" and "consolation," and the Holy Spirit is "THE COMFORTER." He binds up the broken in heart, and dries the mourner's tears. He takes the liveliest interest in His people, and is never unmindful of their sorrows.

*God employs instruments in this gracious work.* He comforts by His *providence*. Said Paul, "God that comforteth those that are cast down, comforted us by the coming of Titus." The coming of that faithful brother, with the account of what he had seen at Corinth, cheered the downcast spirit of the apostle. A timely visit to some distressed soul by His blessing may make you a Barnabas. How Jacob was comforted by knowing that Joseph was yet alive. We hear his sorrowful complaint when he refused to be comforted, but what a change is wrought when he cries, "It is enough, Joseph my son is yet alive; I will go and see him before I die" (Gen. xlv. 28). Joseph, too, how was he comforted by God's providential dealings. "God, saith he, hath made me forget all my

toil, and all my father's house" (Gen. xli. 51). Job also was comforted when the Lord turned his captivity and blessed his latter end more than his beginning (Job xlii. 10—13). What marvels God works in His providence, and what comfort He gives! These captives were comforted by their deliverance from Babylon.

*He comforts by His word.* This is the chief instrument that He employs. The word of pardon brought home to a burdened sinner's heart lifts him from the borders of hell to the very gate of heaven. A promise applied to the spirit in a season of sorrow how it cheers, strengthens and comforts the soul. There may be no change in the outward circumstances, but there is light, hope and consolation within. It is like the sun breaking through the clouds and lighting up the whole landscape. His word, what has it not done for us? It has chased away gloomy doubts and fears, removed distressing apprehension, cheered downcast hearts, relieved burdened consciences, lighted up dark pathways, explained trying experiences, cheered the saddest spirits, brought strength to the weak and comfort to the sorrowful.

*God Himself directs the whole process.* With both love and wisdom He comforts. He knows when there is a need be for heaviness, and when comfort will prove a real blessing. The kind of comfort also He is acquainted with, just that our case requires, and cannot err in its administration. He also possesses the ability to make the comfort effectual, not only to the immediate end of cheering us, but also to the advancement of our spiritual welfare.

We are struck also with

#### THE METAPHOR EMPLOYED.

"As one *whom his mother comforteth*, so will I comfort you." This is a most exquisitely beautiful expression. What more tender than a mother's love! How gently and patiently she tends the sick child, and strives to cheer and comfort the sorrowful one! No human love is equal to a mother's love for her child. A writer describing the longing of a young man for his mother when far from home, sick and weak, and how her presence would cheer him, says,

"Gently her hand on my forehead she'd press,  
Striving to soothe me in pain and distress;  
Softly she'd whisper, 'Be of good cheer,  
Mother will comfort you; mother is here.'"

The mother's love was planted in her breast by her Maker, and He who gave that love, Himself infinitely exceeds all His creatures. More tender, gentle, patient than that of a mother is God's method of comforting; and far more enduring. See Isa. xlix. 15, thus paraphrased by Dr. Watts—

"Yet, saith the Lord, should nature change,  
And mothers monsters prove.  
Zion still dwells upon the heart  
Of everlasting love."

Yes, as one whom his mother comforteth, so will God' comfort His sorrowing children.



Our last point is the

PLACE WHERE THE COMFORT IS TO BE ADMINISTERED.

“Ye shall be comforted *in Jerusalem.*” Addressed originally to the exiles, this assures their return, and His blessing to rest upon them when returned. To us in our day Jerusalem is the Church. The Romanist and Ritualist make far too much of the *Church*, which they put in the place of *Christ*, the Church’s everlasting Head. They send poor sinners to the *Church*; we direct them to *Christ*, the only Saviour of the lost. But it is quite possible to make too little of the Church, on which her Lord puts great honour. “The Lord loveth the gates of Zion more than all the dwellings of Jacob” (Psa. lxxxvii. 2). “There the Lord commanded the blessing, even life for evermore” (Psa. cxxxiii. 3). It is in the assemblies of His people that He commonly administers His comforts to them. In their midst He has promised His presence. There He dispenses His blessings. Those who forsake the assembling of themselves together are not likely to receive much from the “Master of assemblies.”

*How constantly this promise is fulfilled!* How troubled was Asaph until he went into the sanctuary of God (Psa. lxxiii.). There he was both rebuked, instructed and comforted. Hannah lost her load there at Shiloh and went away comforted. So is it now. God honours His own institution and dispenses His comforts in His house of prayer; not indeed exclusively, but very largely. In His sanctuary the guilty realise pardon, the sick are healed, the weary find rest, the hungry are fed, the sorrowful are comforted, the sad are made glad, the weak are strengthened, the perplexed are directed, and God, in His Trinity of Persons, Father, Son and Holy Ghost, is glorified. Yes, in Jerusalem we are comforted, for which we bless His name, and worshipfully say,

“Here to these hills my soul shall come,  
Till my Beloved fetch me home.”

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## ASSURANCE.

BY A. E. REALFF.

“Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”—1 John iv. 13.

JOHN, the beloved apostle, tells us plainly what was his purpose or motive in writing under divine inspiration this part of Holy Scripture—“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life” (chap. v. 13). And surely it is very interesting and instructive to notice what a number of times that word “*know*” occurs in this one epistle—nearly forty in all. Let us, then, remark—

I. *That it is impossible to love the people of God, and not love God Himself.* “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother

abideth in death" (chap. iii. 14). It is, however, necessary to distinguish between love that is natural and human and that which is spiritual and divine. The latter is what is meant here; for, is it not quite possible that an amiable, well-bred person of the world should admire the excellent virtues and distinguishing traits of character in a true believer? O yes, certainly. The perfect moral conduct, the kindness, benevolence, humility, strict honesty and integrity, reliability, faithfulness, diligence, care, truthfulness, and such-like good qualities of a regenerate person commend him to society and make his business and social engagements successful and helpful to all concerned. A worldly person may appreciate these, and will do so, subject to certain limitations. All the while these good qualities are helpful to success, from a worldly point of view, so as to benefit the worldly financially, they will do. But when conscientiousness interferes with the "tricks of trade," or when prejudice against true religion operates in the minds of the men of this world, all these qualities, so good in themselves, are despised, tabooed, ridiculed, and nicknamed "fanaticism," "ultra-strictness," and perhaps even "religious mania." Then the true Christian has to suffer, more or less, from his worldly employers or fellow-employees and is deemed a nuisance in, rather than an ornament to, the world.

And is not the reason of this quite clear? Was it not so with Jesus Himself, the perfect Man? And has He not over and over again warned His true disciples to expect this? See, for example, John xv. 14—21.

The prompting and actuating motive of the true Christian believer is one of obedience, and even of loving choice. One is his Master, above all others, and he possesses something of the spirit of that Master, who said concerning the Father, "I always do the things that please Him." Such a motive is altogether above and beyond the "natural man" when at his very best (1 Cor. ii. 14). He cannot possibly appreciate it while in a merely natural condition. He acts from policy rather than principle, or because society says it is "good form" so to do.

"No man hath seen God at any time" (ver. 12), that is, with the natural eye. Yet every true believer sees Him by the eye of faith, and lives, speaks, acts as being really in His presence always, because He knows that "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). And we read that the "pure in heart shall see God." Even now in this present world they have a "single eye," and that means a clarified vision, for the blindness of nature in the Fall has been cured. Witness Joseph in Egypt, seeing God where no one else did, and where only idol deities were recognised. Witness Moses also, "seeing Him who is invisible" (Heb. xi. 27). Witness the Apostle Paul and the believers of his time—"We look not at the things which are seen, but at the things which are not seen," &c. (2 Cor. iv. 18). "We see Jesus." When our Lord visited Jericho, only four persons in all that population saw Him except in a natural way. Three of these were blind men, and the other was too short

of stature to behold Him until He climbed a tree. "For judgment I am come unto this world, that they which see not might see; and that they which see might be made blind" (John ix. 39). Blest soul that can say,

"Only Jesus would I see;  
Only like Him would I be;  
Only to Him would I give;  
Only for Him would I live;  
All I am, and all I have,  
All for Him who died to save."

II. *It is impossible to love God, and not be beloved of God.* When Jesus appealed to the heart of Simon Peter, saying, "Lovest thou Me?" his response was, "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi.). Do our hearts respond similarly? Well, then, "we love Him, because He first loved us" (ver. 19). Compare this with Jer. xxxi. 3: "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." The being drawn (constrained) to come is a blessed and most sure evidence of the Father's everlasting love; for, said Jesus, "No man can come unto Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me" (John vi. 44, 45). Compare this with I Cor. viii. 3: "If any man love God, the same is known of Him." Therefore it will be impossible for Him who is "the Truth" to say unto any such at the last day, "I never knew you." Compare also with Prov. viii. 17, "I love them that love Me."

It is recorded concerning the devout Blaise Pascal that once when he mourned an absent God, and when in his own feeling he was deserted of the Father, and was taking much pains to find his Lord once more, the voice of the Spirit spoke to him thus: "Thou wouldest not be seeking Me if thou hadst Me not already; therefore be content." Brethren, let *us* be content to "walk by faith, not by sight," nor by feeling.

"Though sometimes unperceived by sense,  
Faith sees Him always near—  
A Guide, a Glory, a Defence;  
Then what have you to fear?"

III. *It is impossible for such persons to fail at last.* We perceive that our election and final perseverance are assured. "Hereby *know* we," etc. My fellow-believers, it is "Christ in you the hope of glory." Compare iii. 14 with John v. 24. O what a *passing* that is! Well may it be termed "conversion," for it is a turning of the eyes, heart, and life in a totally different direction. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). The believer's love being heavenly and spiritual in character proves undoubtedly his heavenly birth, albeit he may not be able to tell how and when that took place. This is striking

evidence, for it means that he is most certainly one for whom the Saviour died, and that Jesus is now in heaven preparing a place for him (John xiv. 2). And see what the Holy Ghost says also by another apostle (1 Peter ii. 1—3) about desiring “the sincere [unadulterated] milk of the Word that ye may grow thereby”—R.V., “spiritual milk.” Sincerity is a distinguishing characteristic of the spiritual believer, and is as opposite as possible to everything like hypocrisy, formalism, self-righteousness, and Pharisaical conceit. It is reported concerning Robert Burns, the poet, that he never attended the services at any of the parish churches, but had a humble seat in a meeting-house. When some of his friends in surprise asked what could be his reason, he gave this memorable reply, “The minister of that chapel believes what he preaches, and lives what he believes.” So may it indeed be with each of ourselves, whether ministers, teachers, hearers, or readers.

In that extraordinary literature that has reached us from the twelfth century—the letters of Abelard and Héloïse—among other remarkable things that the latter writes to her distinguished lover we find this: “I have hated myself that I might love you.” Surely this is the proper and normal spiritual attitude of every true believer toward the heavenly Lover. In another letter she says: “I am sensible of the waves both of grace and passion, and by turns yield to each.” And every child of God is like that, more or less, for he is part flesh (*i.e.*, by generation) and part spirit (*i.e.*, by regeneration). And “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would” (Gal. v. 17). Hence the daily conflict. So Berridge writes concerning himself—

“Sometimes grave in Jesu’s school;  
Sometimes light and play the fool.”

But we are exhorted in these terms: “Let not sin reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. vi. 12); and for our great encouragement in this daily struggle we have such cheering promises as that in Rom. vi. 14, “Sin shall not have dominion over you, for ye are not under the law, but under grace.”

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SUPPOSE it to be as thou sayest, thou hast pleaded the promise, and waited on the means, and yet findest no strength from all these receipts, either in thy grace or thy comfort. Now, take heed of charging God foolishly, as if God were not what He promised; this were to give that to Satan which he is all this while gaping for. It is more becoming the dutiful disposition of a child when he hath not presently what he writes for to his father, to say, “My father is wiser than I; his wisdom will prompt him what and when to send to me, and his fatherly affections to me, his child, will neither suffer him to deny anything that is good, nor slip the time that is seasonable.” Christian, thy heavenly Father hath gracious ends that hold His hand at present, or else thou hadst ere this heard from Him.—*Gurnall*.

## "THE FUNDAMENTALS."—No. 5.

BY PASTOR H. BULL, SALEM, RAMSEY.

"It is written, There is none righteous, no, not one."—Rom. iii. 10.

"Therefore by the deeds of the law there shall no flesh be justified in His sight."—Rom. iii. 20.

Yet are believers "justified freely by His grace through the redemption that is in Jesus Christ."—Rom. iii. 24.

## JUSTIFICATION.

It is a well-known fact that children are fond of asking questions. They want to know the why and wherefore of almost everything; and because of their persistency often acquire a good deal of valuable knowledge early in life. What is true of the natural is also true of the spiritual child.

No sooner does the child of God obtain by faith a view of the lovely face and perfect purity of his Saviour, than he becomes increasingly conscious of his own unloveliness, appalling guilt, and terrible impurity of heart and life; and although assured by a loving Saviour that "his sins are all forgiven," cries, "Yea, Lord, I believe they are, but the record of them is a terrible contemplation. What is there that can erase that record?"

Thus the spirit-taught man or woman, whilst rejoicing in a free pardon, which saves from the penalty of sin, is often seriously exercised as to the black record of the past, and often says, in effect, "Yea, Lord, the wound is healed, but, alas, the scar remains." He also knows the Scripture declares that "Without holiness [or perfect righteousness] no man shall see God" (Heb. xii. 14), and then asks with one of old, "How can man be just before God?" (Job ix. 2). "Justification" by grace, through faith, is God's answers to this all-important question.

## \* [WHAT, THEN, IS JUSTIFICATION?]

In order to a right comprehension of the doctrine it is necessary to seek an exact understanding of the word by which that doctrine is expressed. Justification is just the opposite of condemnation. Let us take our place for a moment in a criminal court. There in the dock stands a man charged with a breach of the law; opposite to him in his official robes is the judge; in the seats along the side in two rows sit the jury; and facing them are some spectators. In the well of the court counsel are in their places. The silence of the court is broken by the reading of the indictment. The accused is asked whether he pleads "guilty" or "not guilty"; that is, he claims innocence, at least so far as that charge is concerned. The question is, Will he be justified or condemned? Evidence having been submitted on both sides, the jury consider the case, and bring in their verdict. If it be "guilty" the man must be sentenced; if "not guilty" he must be acquitted, for the law has no claim

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\* The part of the paragraph marked thus \* and enclosed in brackets is taken bodily from "Thoughts on Justification," by Pastor J. E. Flegg, to whom we are much indebted for both explanation and illustration of the forensic term justification.

upon him]. If the jury say "not guilty" he is justified, and the judge, addressing the accused, says, "My man, every charge brought against you has failed; you leave this court without a suspicion of guilt, without a stain upon your character." This is "justification." Happy man who is thus acquitted by "the great Judge of the earth." He needs not to slink out of some side door of the court, as a criminal might who, though acquitted because of insufficient evidence to convict, is nevertheless conscious of his own guilt, but with head erect and footstep firm, he steps out to greet his friends with a smiling face.

But you say, On what grounds has this man been declared righteous, justified? The answer is, On the ground of Christ's covenant engagements and His ultimate atonement made for him.

We would here invite attention to the interdependence of the "Fundamentals" one upon another. Justification is as much dependent upon election as is regeneration. For since the apostle says in Rom. viii. 30, "Whom He did predestinate, them He also called: and whom He called, them He also justified," it is evident from the apostle's use of the past tense that the righteousness of Christ has been imputed to "His elect" from all eternity, and that His efficient sacrifice (although not offered until the appointed time) has always been viewed by the Father as an accomplished fact, and accepted on their behalf. Thus

"The chosen people were of old  
Pure in Jehovah's sight;  
And never did He them behold  
But with a vast delight."

*Justification will therefore be seen to be by grace*, because it is on the ground of imputed righteousness. This is very clearly set forth in 2 Cor. v. 21, where Paul says, "For He hath made Him [Christ] to be sin for us who knew no sin; that we [His people] might be made the righteousness of God in Him." Our great Surety took our place, our sins being imputed (or reckoned as belonging) to Him, whilst in the eternal purpose, plan and fact of salvation, His righteousness and merit are imputed to us.

If, then, it be of grace it cannot be of works or creature merit. This is the vital point of difference between Protestantism and Romanism. Let Rome but admit that "justification" is by grace and not by works, she may say good-bye for ever to her penances imposed for the sanctification of the flesh, her indulgences for the forgiveness of sins, and her masses for the souls of the dead. Once let her admit that "justification" is by grace through faith, and her bulwarks are gone. It was the revelation of this glorious fact that opened the eyes and broke the iron fetters of Rome from off "the monk that shook the world." "The just shall live by faith," whispered the Holy Spirit to Luther, and he abandoned his creature works straightway.

Our esteemed friend and brother, Mr. W. J. Styles', "Faith and Practice," page 60, warns all believers against the meagre and attenuated view of "justifying" grace in which we are said by some to be treated for Christ's sake *as if we were righteous*. There

are no legal fictions in the court of eternal equity, and the people of God as they stand in association with "the Lord their righteousness" *are righteous* before they are pronounced so. They bear the character of their spotless Redeemer. "As He is so are we in this world" (1 John iv. 7).

To be treated only as if we were righteous would be tantamount to saying God shuts His eyes to the fact of our sin because Christ pleads for us; that were but a poor substitute for the glorious doctrine we hold.

"Justification" is an act which secures a permanent position before God in Christ, and when received by faith produces a permanent peace which passeth all understanding. How sweet and comprehensive are the words of the Psalmist on this matter: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. xxxii. 2). Or the words of Paul (Rom. viii. 33), "Who shall lay anything to the charge of God's elect?" Who shall? No one could but God, and He will not; indeed He cannot, for "It is God that justifieth."

We pray that all our readers may realize that peace which comes as the result of the hearty reception of this doctrine. About its reception we may hope to say a little next month.

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### THREE NEEDS OF THE ENQUIRING MIND.

It is no small mercy for any person to possess a mind that enquires after the great things of God's salvation. Naturally, none do, nor ever would, seek to participate in eternal verities. Into many things pertaining to this life it is both necessary and wise to diligently enquire; yet it is not necessary but unwise, yea, the very essence of folly, to allow oneself to be so submerged and drowned in things wholly natural as to have no true regard for and sympathy with things spiritual. In this foolish pursuit of mere natural things we all were once engaged, and to this hour are thus employed unless the Holy Spirit has graciously wrought in our hearts.

It is God's eternal purpose in His new covenant administration to give Himself unto His elect family; and, thrice blessed be His name, it is no less His purpose that each elect vessel of mercy should be made, by the saving operations of the Holy Spirit, to enquire each one for himself into the important matter of his soul's salvation. The godly enquirer has needs. Indeed, it is the heartfelt consciousness of his needs that provokes enquiry. Once he was living in a fool's paradise as to his condition before God, now he is completely revolutionized; once he felt quite all right, now he feels quite all wrong; once heaven and hell, Christ and salvation, were themes that, if he heard them discoursed upon, awoke no real response in his soul. Now, blessed be God that ever it should be so, to heaven he frequently goes in desire and affection and yearns to reach that blissful place actually presently. Now, hell is something more than a piece of theological lumber that should be consigned to limbo; it is now to him a place most real,

a place that he feels he deserves to be sent to, and would were it not for grace preventing, and a place into which he often fears he will one day be cast, to lie under the curse for ever for transgressing the most holy law of God. And what of Christ and His salvation? To the godly seeker Jesus and His precious work is the predominant, the all-engaging theme of his heart, the exercise of his mind, and the desire of his soul. "Could I but possess Christ and salvation by Him," says he, "my heaven would be begun." "But, alas! I fear I never shall receive such inestimable blessings, for in the first place

I need AN UNDERSTANDING OF THE BIBLE."

To *the* book the Lord assuredly brings the enquirer. He takes up the sacred volume, aye, and takes it up knowing it is the only book that can describe his case, enter into the intricacies of his soul, follow him through all the serpentine windings of his deceitful, because depraved, heart, point out the only remedy, and so bring him peace. But, poor soul! he reads, he can possibly understand it grammatically, but he cannot grasp its meaning spiritually so as to obtain the joy he is seeking. The cry wells up from the depth of his soul: "Lord, send me an Interpreter!" He needs one who can and will unlock the golden storehouse of heavenly truth and display to his mind and apply to his heart the rich treasures thereof. He sees others favoured with a sweet grip of the inner meaning of the Word, but at present it is "as the words of a book that is sealed" (Isa. xxix. 11) as far as he is concerned.

Time was when he supposed one was made a true Christian immediately and for ever—the saint of God could fully understand the whole domain of Scripture from Genesis to Revelation; but now he can most sympathetically understand the answer given by the Ethiopian eunuch to Philip's question, "Understandest thou what thou readest?" "How can I, except some man should guide me?" Such an interpreter as was Philip, surely, is "one among a thousand" (Job xxxiii. 23), for how nicely he preached Jesus to this enquirer.

Seeing the enquirer has so many things in his soul, in his circumstances, and in the Bible that are absolutely mysteries to him his need for an interpreter is great, and so is his

Need of A COMPASSIONATE FRIEND.

One who can converse with him with holy feeling, that can understand and appreciate his difficulties; one to whom he can tell such secret thoughts and emotions that rush headlong through his soul and leave him torn, tattered, and nearly, if not quite, shattered. He feels he has such a tale of misery and woe, such sighing and groaning, such an internal experience of his own impotency, sin, and worthlessness, that he fears few, if any, could enter into his feelings even if he were to disclose them. He finds he makes such mistakes, blunders and stumbles, till he feels nothing but imperfection, with not a single redeeming quality, and imagines (though it is more than imagination to him) that he is completely alone in the world, with no sympathetic hand outstretched to help. He cries, "My heart is smitten, and withered like grass; so that I forget to eat my



bread. I am like a pelican of the wilderness. I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop" (Psa. cii. 4—6).

Is there none to sympathise? Are they all priests and Levites passing by on the other side, with just giving you only an unsympathetic look? Will none ever come near personally or ministerially? Yes, One will pass by who surpasses all others, and when He passes by it will be "a time of love" indeed (Ezek. xvi.), and He will never upbraid, never reprimand, or exhibit your continual failures, but will approach and speak with a voice unmistakable for its love, sweetness and power, saying: "Your very necessities are the strongest plea for all My compassion to flood your heart." But

#### THE ENQUIRER NEEDS SATISFACTION.

He wants to be satisfied the work in his soul is of God. Did I enter the way rightly, if indeed I am in the way? Is my religion just a mere formal thing, void of power? Is it true or false? Is it of the flesh or from Heaven? Is it standing in the wisdom of men or in the power of God? If I were to die this hour and my soul leaped into eternity, upon what basis am I now resting for that solemm order of things? When the last grain of worldly hope shall be gone (as it will be in the great conflagration) where, ah! where, shall I be? He does need satisfying the work is of God, knowing the uselessness, the contemptible worthlessness, of everything short of God's work in the soul.

And then he needs to be satisfied the work of grace is being carried on.

Right well he knows if God begins the work He will see it perfected, but he is not quite so satisfied the work is going on in his soul. He feels to be going back, sinking deeper, getting a worse criminal than ever. Is this how God carries on His work in our hearts? He is deeply concerned to be assured of it.

To conclude, the enquirer needs satisfaction respecting his election of God.

It is wickedness indeed, which God will manifest, too, to tell enquirers not to trouble about their election. Just as if electing grace was as odious as Satan himself—something to be shunned or that hindered a soul from coming to God. To all such "physicians" the godly seeker will surely say, "Ah, but I *must* trouble about it, and at present it troubles me. I would give it up, but it is nearly always going at me. There it stands: 'All that dwell upon the earth shall worship the beast whose names are *not* written in the book of life' (Rev. xiii. 8). And this: 'Whosoever was *not* found written in the book of life was cast into the lake of fire' (Rev. xx. 15). And this: 'And there shall in *no wise* enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but *they* which are written in the Lamb's book of life'" (Rev. xxi. 27).

It must be nothing less than arrogant presumption for a mortal man to tell another soul seeking salvation not to "bother his head" about election when all the time the enquirer sees and feels that it

is only election that can secure him a place in the New Jerusalem. Doubtless if his religion was only in his head he might cease troubling about the matter; seeing, however, it is a complaint much deeper than the head, even in the heart, he will continue to be tried about his own election of God until satisfied by the Holy Spirit through the Word that his name is in the book of life. When satisfied scripturally and experimentally upon this and kindred matters his chains will be snapped, darkness dispersed, "the armies of the aliens" put to flight, Satan nonplussed, unbelief laid low, and the soul settled down in the eternal blessedness, peace, tranquility and love of the gospel of the blessed God, to whom that soul will give all the honour of salvation.

If the Lord will, and the esteemed Editor approves, we may in a future issue attempt to show how these three needs are amply supplied.

E. ROE.

Fressingfield.

We shall look to our brother to fulfil his promise and give us the sequel.—Ed.

### SOMETHING LEARNED.

"I have learned."—Gen. xxx. 27.

"I have learned."—Phil. iv. 11.

TWICE at least upon the sacred page are to be found these three words, the deep suggestiveness of which awakens a response in almost every heart.

Who has not learned? Ah! surely the ready sigh and sobered face testify of lessons learned in the school of pain and sorrow. All our life is school-time.

"The ills we see—  
The mysteries of sorrow deep and long,  
The dark enigmas of permitted wrong—  
Have all one key.  
This strange, sad world is but our Father's school;  
All chance and change His love shall grandly overrule."

We are but dull scholars and need to be taught the same things over and over again. So quickly do we forget, so slowly do we grasp our Teacher's meaning, so faintly do we comprehend His plan, that not once, nor twice, suffices ere we too can say, "*I have learned.*"

At first we are like little children, who, having mastered the alphabet and a few small words, think they can read. We grow proud of our attainments, we imagine we know, we think we understand, but the great Master's testing time comes, and we only find how ignorant we are, and how worthless our fancied knowledge is.

Time passes away; one thing after another does its work. Lessons are learned and unlearned, until feelingly we say,

"In honest truth to-day I know  
Far less than twenty years ago."

We may learn in four different ways—by report, observation,

tuition, and experience. Needless to say, the latter is by far the most profitable, though often the most painful.

All lessons in the great Master's school have to be learned by experience. He Himself is our Teacher. "Thus saith the Lord . . . I am the Lord thy God which teacheth thee to profit" (Isa. xlvi. 17). No teacher is like Him, so patient, so wise, so tender. He fully understands all the differing dispositions and capacities of His scholars, and His method of dealing with each one is always the very best. There is no instruction like His. No lessons are so sweet as those which are learned at His dear feet. Strange that we should ever think them hard—and yet we do. Difficult they may be, but always needful—always for our best welfare.

"*I have learned.*" Each heart can supply the sequel. It may be some have learned the hidden evils of their own heart, their lost and ruined condition, their poverty and destitution, and following on this have been taught the preciousness of Christ, the suitability of Him who came into the world to save sinners. These are always the first lessons, and all who enter the school of Jesus Christ must learn them. Other lessons will follow in due course. No scholar expects to choose his own lessons; that is his teacher's province. "What man is he that feareth the Lord? him shall He teach in the way that He shall choose" (Psa. xxv. 12).

"In the way that He shall choose  
He shall teach us;  
Not a lesson we shall lose;  
All shall reach us.  
  
Strange and difficult indeed  
We may find it,  
But the blessing that we need  
Is behind it."

"*I have learned*" the faithfulness of God. How? Were the circumstances trying and everything seemed to be against you? Had things got to their very worst, and did hope and trust almost fail? It may have been so. It has been so in many a Christian's experience; but the Lord *did* appear, He *did* with the temptation make a way of escape, He *did* prove true to His word, and so the lesson was learned.

"*I have learned*" the unfailing nature of His love. Ah! it was not easy, was it? Did the friend upon whom you lavished all the fondness of your first affection prove false? Did this world which before had seemed so bright, so glad, seem to have been turned into a barren wilderness, from whence all joy had fled? And then in the darkness, the bitterness of that hour, you heard His voice say, "*I have loved thee with an everlasting love,*" and, in spite of the pang and the anguish, He taught His lesson.

"*I have learned*" His wisdom. What a maze life is! Problems, mysteries, tangles, windings about, contrary winds, cross providences, everything which tends to baffle and confuse the mind. No way out; nothing to do but stand still and let the Lord make "the crooked things straight, and the rough places plain." But how

often in our direst extremity He has done it. Again and again He has led the blind in the way they knew not, making darkness light before them; but how slow we are to learn our lesson and leave it all in His dear hands!

"*I have learned*" *His tenderness*. Did He send affliction? Was it pain and suffering from which nature shrank, and against which sense rebelled? Were long, trying days and wearisome nights appointed? Ah, yes, many of the Lord's best-loved scholars are educated in this painful school, but He is ever with them in the furnace. Tenderly He watches over them; lovingly He helps and supports. Like a father, He pities. As a mother, He comforts, until at length the lesson is learned and trustfully they say, "It is good for me that I have been afflicted" (Psa. cxix. 71).

"*I have learned*" *submission to His will*. Can we say this? We hesitate, and rightly so, for it takes more than one lesson ere it can be properly learned. Our hearts are very stubborn, and often it means a long discipline ere our will can be bent, so that it coincides with God's. The prayer couched in Miss Elliot's beautiful hymn befits our lips—

"Renew my will from day to day;  
Blend it with Thine, and take away  
All that now makes it hard to say,  
'Thy will be done.'"

"*I have learned* in whatsoever state I am therewith *to be content*." Surely this is the most difficult lesson of all. Certainly it is not an endowment innate to any of us. It is always the product of discipline. It was a question of Plato, whether virtue is to be learned. Paul plainly resolves it by the testimony of his own experience.

The expression, "I have learned," seems to imply how hardly Paul came by this attainment; but what a grand and blessed thing it is when really learned! A contented spirit places its happy possessor above the reach of everything that would disturb or distress. Like the ship at anchor, the winds may blow, the waves may beat, but it is kept safe and steady.

To be content does not mean to be insensible to surrounding circumstances. It is not incompatible with pouring out one's complaint before God, but it does check the repining spirit, stay the murmuring word, and keep the soul from being discomposed and despondent. The true contentment which Paul had acquired was one of the fruits of the Spirit. It is allied to godliness, for "godliness with contentment is great gain." It was not casual, but constant. It was the apostle's normal condition, the settled temper of his heart, and his continual, habitual state of mind. How well he must have learned his lesson! What a changeful, chequered life his was! What a catalogue he gives in 2 Cor. xi. 23—28: "stripes, imprisonment, beaten with rods, stoned, shipwreck, perils of every kind, weariness, painfulness, hunger, thirst, cold, nakedness," and probably his greatest trial—"the care of all the Churches." And yet he could in all sincerity say, "I have learned in whatsoever state I am therewith to be content."

Having learned this lesson and found out its blessedness, we do not wonder that Paul was anxious for others to learn it too. Hence his exhortation, "Be content with such things as ye have," and his all-sufficient reason, "for He hath said, I will never leave thee, nor forsake thee." May we be favoured to learn this lesson, too, and with peaceful spirit say—

"All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told."

So shall we find that all life's lessons will bring us nearer our Teacher's loving heart and mould us more and more into His image. Hard and strange, painful or pleasant, whatever the lessons may be,

"His loving teaching cannot fail ;  
And we shall know at last  
Each task that seemed so hard and strange  
When learning time is past.  
Oh may we learn to love Him more,  
By every opening page,  
By every lesson He shall mark,  
With daily ripening age."

Guildford.

CLARISSA.

#### LED ABOUT.

THERE'S Canaan, just over the Jordan, but the Jordan is not wide ;  
'Twould seem if the Lord would take our hand we could spring to the  
other side ;

We are weary of gathering manna, and pushing aside life's care,  
While the land of the honey and milk is ours, *only over there*.

Ye of the seed of Abraham, following, years gone by,  
The pillar of cloud in the wilderness while the promised land was nigh,  
Wonder we at your murmurings ? Nay ; feel we even so,  
'Tis hard indeed with a Heaven *in view*, to be led about below.

So we sang in the morning, when our faith was all untried ;  
Are we as *ready*, beloved, now it is eventide ?  
Feel we a rest or a shudder, as we sight the chilly stream,  
And are we as *sure* as then we were, that we shall be *with Him* ?

That was a time of gladness, for oh, the peace was new ;  
We saw Heaven's thoughts of the work of Christ, like sunlight on the dew ;  
Well might our fond hopes sparkle ; the Lamb of God *did* die,  
The blood *was* sprinkled on our hearts, the destroyer *would* pass by.

The sins of our heart were hidden like Pharaoh's army of old,  
When over the angry horsemen the standing waters rolled ;  
There was nothing behind to long for, and nothing around to love,  
The heart went forth to that happier time of seeing God above.

Ah, but this wilderness journey, has it not spoiled us quite ?  
We have soiled our beautiful garments which *should* be "always white" ;  
We have grieved our Lord so often that the heart is sick with shame,  
And we wonder at times that we even dare to *think* upon His name.

Yet if on crossing the Jordan we find ourselves in the light,  
Shall we not own with those of old that the leading about was right ?  
Has He not hushed or chidden our murmurings day by day ?  
And how many a time has some shapeless rock streamed sweetness on our  
way ?

Oh, if He will but save us after these wilderness sins,  
 Shall we not bless and adore Him when eternity's anthem begins?  
 How His long-suffering mercy will heighten security's bliss,  
 And how dear will the lights of *that* land be, after the shadows of *this*.

Let us be sure He is leading us, and little it matters then,  
 Though He lead us about in the wilderness threescore years and ten;  
 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.

Galleywood.

M. A. CHAPLIN.

“A LITTLE CAKE.”

*A Talk with the Bairns on 1 Kings xvii. 13.*

BY PASTOR H. BULL, “SALEM,” RAMSEY.

MY DEAR LITTLE FRIENDS, — As this is our Missionary Sunday (Oct. 12th), we shall break away from our present series on the “Christian’s Armour,” and address you on the principle of giving unto the Lord. There are four wonderful “little cakes” mentioned in the Word of God. The first is mentioned in Judges vii. 13, where it was seen by the Midianite soldier to be tumbling into the host and overturning a tent, to the amazement of the soldier, and prefiguring Israel’s deliverance. The second is in our text, which we will talk about directly; the third is referred to in 1 Kings xix. 6, where it is miraculously provided by God, eaten by the prophet, and suffices him for forty days and nights in the wilderness; and the fourth “little cake” is a half-baked one, black (probably) on one side, and soft on the other, to which Ephraim is likened by the Prophet Hosea in chap. vii. 8. About the other three we will have a little to say another time. Now to the “little cake” mentioned in our text.

Ahab the King had led Israel into idolatry, and God can never pass by such a terrible sin without chastisement; so He sends Elijah to tell Ahab there shall be neither dew nor rain for a very long time. That time eventually turned out to be three years. This meant a famine of both bread and water, but God takes care of Elijah in a marvellous way. The ravens bring him meat until the brook dries, and then God tells him to go to Zarephath, and a widow woman shall sustain him. Elijah goes to Zarephath, finds the woman, and my text tells me what he said to her.

I.—THE PROPHET’S REQUEST. “Make me a little cake *first*.” This was quite natural, for the prophet had walked a long way and was hungry; he had already asked for a morsel of bread, and had been told by the woman that the cupboard was empty, but that she had just enough meal and oil to make one cake for herself and her son; then they must lay down and die. Now the prophet says, “Make me a little cake *first*”; not, If you have any left when you and your son have dined, I shall be glad of it. Oh, no! Elijah is God’s servant, and that which is given to support ministers, missionaries, Tract Societies, etc., is for God, and it should always be “*God first*.”

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," said the Saviour (Matt. vi. 33). How few people do it! They seem so afraid that unless they make their own "cakes first" they will starve, or die in the poor-house, and so you see them piling up their thousands in the bank, driving their motor-cars, etc., and then fumbling about in their pockets for a threepenny-piece for the Lord's cause. Remember, children, it should always be "*God first.*"

II.—THE WIDOW'S RESPONSE. "She went and did according to the saying of Elijah" (ver. 15). She went

(a) *Immediately.* She did not stop to enquire if Elijah really meant what he said, or if he really thought it was to be expected of her; but "she went." Then I read,

(b) "*She did.*" Did what? Why, made the cake herself; so it was *personal*. So many of us try to shift the responsibility on to another, and say, Well, if business was so-and-so, I would do it; but, really, profits are so small, I cannot. There is Mr. So-and-so; he is doing well; let him do it.

(c) *She did it "trustfully."* That is the whole secret, dear children. Perhaps she remembered what King David said in the thirty-seventh Psalm and twenty-fifth verse, "I have been young and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." However, it may be she trusted Elijah's God. He had said, and that was sufficient. Now lastly,

III.—THE MARVELLOUS RESULT. She made "the little cake," used up the handful of meal and the little store of oil, and then trusted in God for the future. Next day when another "cake" was wanted, there was just a handful of meal again, just as much oil as on the day before. How wonderful! But that is just like Elijah's God, and our God. That little "cake" was but the first of a whole succession of "cakes" marvellously provided by God for Elijah, the widow, and her son, as long as the famine lasted. I pray God to give you grace to trust Him as she did, do for Him as she did, and then, depend upon it, you will prove Him as faithful as she did. I believe it is John Bunyan who says,

"There was a man, though some did count him mad,  
The more He gave away, the more he had."

And we believe that is so when given to the Lord.

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## REVIEWS, ETC.

*Cheering Words Annual.* London: Robert Banks & Son, 5, Racquet Court, Fleet Street, E.C. Price 1s. We heartily welcome this sixty-third volume of *Cheering Words*. Although it is becoming venerable for age it shows no sign of decrepitude. Like Caleb, at fourscore, it is as vigorous as in its youthful days. We congratulate our

esteemed brother, Mr. B. J. Northfield, the Editor, upon his successful work—it is as fresh and refreshing as ever. It is suitable both for youth and mature age. It is well illustrated, and has for a frontispiece the photo portraits of two young rising Strict Baptist ministers—Mr. E. Roe, of Fressingfield, and Mr. C. J. Welsford, of Horham—both

in Suffolk, but whose voices are not unfrequently heard in London. The get-up is excellent, and reflects credit on the publisher. We trust it will have a large sale and a wide circulation among our people. It is a book one can take up whenever a few spare minutes are available, and find profit and stimulation therein. We advise our readers to place their orders early.  
E. M.

*The Baptist Almanack.* London: Robert Banks & Son, 5, Racquet Court, Fleet Street. Price, interleaved, 4d.

THIS publication is too well known to need praise or recommendation from our pen. Personally, we regard it as one of our most useful books of reference, and should miss it greatly were it discontinued. No pains have been spared in this 1914 issue to insure that its lists should be accurate and up-to-date. It is full of information such as Baptists need to know. Its frontispiece is an excellent photo portrait of Pastor F. W. Gusterton, of Battersea Park Tabernacle. There are also portraits of four of the younger ministers in our own connection, who are rising up and becoming known in the Churches—brethren W. S. Baker, of Staines; H. J. Galley, of West Ham Tabernacle; E. G. Vine, of Borough Green; and J. Hughes, of Richmond. Beside these illustrations, there are two cuts of new Strict Baptist chapels—that of Church Hill, Walthamstow, which was opened on January 15th; and of Ethelbert Road, Margate, which will shortly be commenced, and, it is hoped, opened in the summer. The Almanack is a necessity for pastors and deacons, and should be found in each Baptist household.  
E. M.

*The Romance of Bible Chronology.* By Martin Anstey, M.A., B.D. Marshall Brothers, Ltd., London, Edinburgh and New York. Two Vols. Price 7s. 6d.

THE title may sound a little strange to some ears; for Romance and Chronology seem to be as opposite as the poles—the very antithesis of each other, but Mr. Anstey possesses the art of making dry figures and dates exceedingly interesting. The reader

must not expect anything of the character usually associated with romance—anything fictitious, fanciful or exaggerated—for the book is a sane and sober examination of Bible chronology; the romance lies in the surprising way that the chronology makes plain the accuracy of Holy Scripture, even in the matter of dates. The author's aim is—taking the received Hebrew text as the ground of his work—to construct from the Bible itself a chronology consistent with the historical facts therein recorded.

To quote from the work—"The method adopted is that of accurate observation and scientific, historical induction. Each recorded fact is accepted on the authority of the text which contains it. Each book in the Old Testament is carefully examined, and every chronological statement contained therein is carefully noted down. After thus collecting all the relevant statements of the text, and making a complete induction of all the facts, a chronological scheme is constructed, in which every dated event in the Old Testament is duly charted down in its proper place."

Mr. Anstey is a devout believer in the inspiration of the Scriptures. He possesses no mean qualifications for the work he has undertaken, has spared no labour in its execution, and is to be congratulated on his achievement.

While primarily adapted for students of Bible Chronology, it is a book for all believers. It is interesting, instructive and confirming. Many of the objections of modern critics are shown to be baseless, while difficulties are removed and chronological problems solved.

The first volume contains the treatise, and the second contains chronological tables illustrating the treatise. These latter are full, plain and explicit, and necessary for the proper understanding of the subject. We are personally indebted to Mr. Anstey for his work, and heartily commend it to our readers.

We noticed a small typographical error in the table, page 117. The figures 8 and 1 have been misplaced. 815 should be 185.  
E. M.

Book received: "Calvinism: Historically and Doctrinally Considered."

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MEN may die like lambs, and yet have their place among the goats.—*Matthew Henry.*



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

The annual meetings were held at Zion, New Cross Road, on Nov. 25th, 1913, and were characterised by a largely representative gathering from the various Churches connected with the Society and much interest and enthusiasm were manifested.

In the afternoon a season of prayer and praise was richly enjoyed, followed by a social tea and sale of work, which realised over £14.

In the evening the chapel was again well filled, Pastor J. Bush (president) occupying the chair. After singing, "Jesus shall reign where'er the sun," Psa. xvi. was read, and prayer offered by Mr. D. Baker (Nunhead).

Mr. G. W. Clarke (hon. sec.) presented a Report, which was of a very satisfactory character. The testimony of preachers and teachers alike pointed to the realised presence of the Holy Spirit in their midst. The native agents under the supervision of our beloved English missionaries were doing a grand work. It was arranged that our brother Mr. F. Cook on his return to India should take the entire charge of the Mission, the services of Mr. Walter Gray having been dispensed with and Mr. S. Gray relieved of the secretaryship. Mr. F. Cook and his wife received a most enthusiastic welcome on reaching Koilpati, the Maharajah sending his carriage and pair to convey them to the Mission Bungalow. Three to four thousand persons assembled at the station to greet them, and an address of welcome presented to them. On September 13th the munshi, David Jesudhasen, who has been a highly successful teacher for many years, was inducted as pastor at Koilpati. Cheering news had been received from the various Mission stations and new fields of labour were opening up. There had been numerous baptisms and others were waiting. The leper work at Bapatla was progressing very favourably. Nearly 200 lepers had found rest in the homes, and the Indian Government had promised 5,000 rupees towards carrying on the work. The primary object of the Mission was the evangelisation of the lepers. Fourteen had been baptized during the year, and there was now a membership of forty-one. Overtures

had been made to the Strict Baptist Mission with a view to amalgamation.

Mr. F. J. Catchpole (hon. treasurer) read the balance-sheet, which showed that during the year £774 had been received on the General Account and £1,074 on the Leper Account, while the total outgoings were £2,027.

Pastor F. Fells (Chesham) said he was glad the Mission was doing such a grand work. The Report was full of information, and the spirit in which it was presented was the right one. The blessing of God was resting upon every portion of the work. In evangelising India we were in line with God, for this was the work the Lord Jesus had left every minister and missionary to perform. His earnest prayer was that the Spirit of God might direct the committee in all that lay before them in the future.

The Chairman said the first note was praise to God for what had been accomplished. The year had been full of anxiety, trials had been many, and difficulties to overcome, but God be thanked that a spirit of unity had prevailed, every step had been prayerfully considered, and all had been done with singleness of eye to the glory of God and the salvation of precious souls. We have to rejoice in the goodness of God in making the way plain to us. We are now seeking union with the Strict Baptist Mission. It had seemed a pity that there should be two societies working in the same cause; but, looking backward, we can see the purpose of God in it all—the extension of His kingdom and the glory of His name. We love our brethren in the other Mission, and can wish them God-speed in every endeavour to win precious souls. We feel greatly encouraged by the reports from all sides of our Mission field.

Pastor W. H. Rose (Highbury), basing his remarks on Gal. i. 15, 16, said the man with the greatest lack was the one who lacked the Gospel. Christ, and Christ alone, in all the glory of His person and the supremacy of His sacrifice, must be the theme of every minister and missionary. Christ was the only light for heathen darkness. "Darkness shall cover the earth, and gross darkness the people" (Isaiah xxv. 7) points to the time when "He will destroy in this mountain the face of the covering cast over all people,

and the veil that is spread over all nations." Seven hundred and fifty years after, as we have in Matt. iv. 16, "The people who sat in darkness saw great light, and to them who sat in the region and shadow of death light is sprung up." It was the purpose of Satan to blind the eyes of the world, and how fearfully he has succeeded! Miss Amy Carmichael, whose books deserve to be read with the closest attention, has revealed to us the awful condition of life in India, brought about by caste, etc. When we think of 26,000,000 of young widows in India whose lives are but living deaths, or the impurity allied to their religious services, it makes us cry out for the cleansing, uplifting, enlightening power of the religion of Jesus Christ.

Pastor J. Parnell (Manor Park) moved that the Report and Balance-sheet be adopted, printed and circulated. We can see the hand of the Lord in the formation of this Society, and carrying on the work of evangelisation among the heathen. Now we are hoping that there is a possibility of uniting forces with The Strict Baptist Mission, so strengthening one another in every onslaught against the darkness which prevails. We want faith and works—faith evidenced by our work.

Mr. F. T. Newman (Clapham) seconded the resolution in a cheery address and said, while there was no reason to regret the separation, he trusted the time was ripe for amalgamation.

Mr. H. Adams (Highbury), in supporting, thought the separation had engendered a spirit of missionary enterprise which otherwise might not have been exhibited. He also trusted the time had come for union.

Mr. T. G. C. Armstrong was made the recipient of an address printed in gold and signed by twenty-three native agents on attaining his jubilee in connection with Zion Sunday-school, and for his services on the Mission Committee, which was suitably acknowledged. He thought there were three "helps" which everyone could render—pecuniary, prayer, and personal.

One of the most successful anniversaries was brought to a close with the Doxology and prayer by the chairman. The collections, with the proceeds of the sale of work, realised over £55.

WEST HILL, WANDSWORTH, S.W.  
ON Tuesday, December 9th, 1913, special services were held to welcome

our pastor, Mr. G. Smith. A large number of friends met in the afternoon at the service conducted by Pastor R. Mutimer, of Brentford, who gave a most excellent discourse from Acts viii. 35—"Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." The text was considered from the following points: (1) The preacher; (2) The Name; and (3) The congregation. The preacher was a qualified man, for he loved the Lord Jesus, a heaven-directed man (ver. 26), and a Spirit-directed man (ver. 29). His text-book was the Scriptures, with which he was familiar, and his preaching was personal, for he preached unto *him*. Secondly, the name, Jesus, the centre of all spiritual attraction, and the object of all spiritual praise. The congregation was a small one, but it was a reading congregation and an enquiring one (which means life to a servant of God); and it was a humble congregation, not backward in admitting its ignorance.

The catering and arrangements for the tea were carried out by Messrs. C. J. Burrows and Son, and about 130 sat down to a well-spread table.

Mr. J. B. Collin presided over the evening meeting, and read from Thess. v. and 2 Tim. iv.; and after Mr. S. H. Brown had sought the divine blessing, welcomed our pastor as a God-sent servant, and a lover of free and sovereign grace.

The pastor, after a few remarks referring to his call by grace, stated that at the invitation of brother T. Dean, then secretary to the Church, he agreed to supply the pulpit at West Hill, for the first time, on the second Sunday in February, 1911. As that day came along he wished he had not accepted, and dreaded fulfilling the engagement. His last words on saying "good-bye" to his wife before leaving home that Sunday morning were, "I really wish I had not to go to West Hill to-day." However, before the day ended his feelings had quite changed, and before leaving the pulpit after the evening service he felt such a sweet drawing towards the people that he could not but think that it was at West Hill that his future labours for the Lord lay. He supplied the pulpit a time or two after, and then came the time when he decided to relinquish the pastorate of Grays. He was approached by the deacons of West Hill, and eventually accepted an invitation from the Church to serve them for three months with a view to the pastorate, during which

period, having received a further invitation to accept that position, he decided after much prayer to do so. The pastor gave instances of how, like Gideon, he had sought signs from God regarding the matter, and how in answer to his prayers God had constrained some to come forward as candidates for baptism.

Mr. J. Cooper, senior deacon, then gave a short account of the leadings of God in regard to the Church, and stated how deeply indebted to brother Mutimer the Church were for the interest he had taken in the matter; he having in the first place communicated to the deacons the fact that brother Smith was leaving Grays.

Pastor R. Mutimer, in a short address, exhorted the Church to be like those 300 men of Gideon's—"every man in his place." Pastor T. L. Sapey followed with an interesting address based on Col. i. 25. Pastor J. E. Flegg came with a double message, one from his brother being "I must work while it is day, for the night cometh when no man can work"; and his own from Ezra i. 1. Pastor J. N. Throssell gave a few words of encouragement from Num. vi. 24—"The Lord bless thee," etc.; and Pastor O. S. Dolby from the words, "Our sufficiency is of God." Pastor L. H. Colls referred to his close relations with the Church, having once been a member, and leader of its Bible-class, and followed with a very instructive address from the words, "Pray for the peace and prosperity of Jerusalem." Bright, helpful and encouraging addresses were also given by Pastors R. E. Sears and E. Rose, and Mr. J. A. Wiseman (deacon from Grays).

A most enjoyable and spiritual meeting closed with the singing of the Doxology, and the pastor announced the Benediction. The chapel was comfortably filled at the evening meeting, and we are deeply grateful to those friends from sister Churches who met with us and helped in giving our pastor such a hearty welcome. The collections for the day amounted to £20. C. W. B.

#### NOTTING HILL GATE (BETHESDA).

—The third annual collection on behalf of the poor and needy of the above Church and congregation took place on Sunday, December 21st. Our pastor preached two special sermons, in the morning from Proverbs xix. 17, and the evening from Psalm xli. 1—3. These portions of God's Word were much enjoyed by those present, and God very graciously helped His servant to open

them up in such a manner that without any special appeal being made the amount collected exceeded former years, viz., £7 15s. We feel that God's Word did its own work in the hearts of the people, and we desire to render all the praise and glory to Him. May He be pleased to grant His own blessing, which maketh rich, and He addeth no sorrow thereto to all who gave so freely. The annual social gathering of the Church and congregation was held on Thursday, January 1st. A good number of friends met for tea at 6.30, and at 7.30 a public meeting was held, presided over by our pastor. After the singing of "Blest be the tie that binds," etc., a portion of Scripture was read, and the Lord's presence sought in prayer by the chairman. During the evening brief addresses were given by each of the male members present, who in turn rehearsed some of God's dealings with them during the past year. It was felt to be a happy gathering, our only regret being the absence of several of our members and friends on account of affliction. These were all commended to the kind keeping of our covenant God, and a message of sympathy and goodwill was sent to them through our pastor.

#### CHARGE TO THE CHURCH AT CHATHAM ROAD BY PASTOR H. D. TOOKE.

MY DEAR BROTHER ROSE, BRETHREN AND CHRISTIAN FRIENDS,—I am exceedingly glad to be here to-night for many reasons. I am glad to be here at a Pastor's settlement. One of the things that often grieves one is the number of Churches that have no Pastors, and what grieves one more than anything else is the number of Churches that do not try to get Pastors. When a Church books up supplies of various orders and sizes for two years ahead, you know they don't mean to get a Pastor. I am still more glad to be here at the recognition services of my brother, Mr. Rose. I think perhaps as a Pastor I know more about his work than any other Pastor here. I mean his pastoral work at Walthamstow. What the future of the Church here may be under the pastoral care of your Pastor does not all depend upon him. Your attitude towards him will either make him or mar him. The spirit that you assume, and the work that you do, will either be his inspiration or his depression. May God grant that the former will characterise his experience till the Lord has finished with him within these walls.

The text that I have brought you to-night you will find in the second chapter of Philippians, verse 29: "Receive him, therefore, in the Lord with all gladness; and hold such in reputation." I read a good many of the apostle's writings to see what he had to say to Churches, and I recommend you if you want to charge yourselves to just read up what the apostle has to say in urging the right spirit and duty upon the Christian Churches. This text laid hold of me and from it I would gather a few thoughts as the Spirit shall help me. Your proper attitude and your rightful esteem.

Your proper attitude—"Receive him, therefore, in the Lord with all gladness." The words "Receive him" suggest one or two thoughts that I would just pass on briefly. "Receive" first of all suggests the thought of "welcome." Let him feel you are glad to see him. You are supposed to be doing it to-day and you are doing it. You are welcoming him into the work, into the position of Pastor, into the new service in the kingdom of Christ within these walls. But keep on welcoming him. Always make him feel you are glad to see him when he pops in to see how you are, when he talks about things divine. Welcome him every Sunday by being in the pew before he is in the pulpit. I would like you to feel to-night that one of the things that starts the man right in the service of the sanctuary is the sight of a waiting people. Receive him as a gift from God. The word "receive" at once implies to us the thought of giving. I want you to recognise that one of your highest privileges as members of this Church is to receive him as God's gift to you. It is nice to have a perfectly unanimous call at the Church meeting; but if there is not unanimity and God's counsel over it, it is a bad outlook for the man. But you believe and I believe to-night that the Pastor of this Church is sent here by God. He told us this afternoon that he had his desires and hopes in certain directions, but God closed the door. God has opened it here, and I want you to remember this; it is not that you have condescended to ask him. There are members of Christian Churches who seem to think they have honoured the man by asking him. I want you to feel that God has honoured you by giving him. Receive him in recognising his true position. Receive him, therefore, in the Lord. Receive him in the Lord

as a servant of the Lord. I have heard people pray: "God bless our servant." They mean the minister. I will explain that. It may be that sometimes it is a slip of the tongue, but sometimes they mean it. And they have the courage to say what other people think. He is your servant for Christ's sake, but receive him as a servant of Jesus Christ. Paul said: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." Receive him as a messenger from God. Do you always listen to a sermon in this spirit? You go to hear Mr. "So-and-So," a very popular and clever minister. Do you go to hear what God is saying through him or is it his oratory, his learning, his capability that attracts and holds and interests? It will do you more good to listen to a man who cannot speak even the King's English correctly if he has got the message from God. Therefore, if you want to profit and get the best blessing out of the ministry of the Word, receive your Pastor as God's messenger. Receive him in the Lord as one with you in Christ Jesus. Let there be an abiding sense of mutual interest in the things of Jesus Christ. He is a Christian as well as you. He is a fellow-partaker of the blessings of the gospel with you. He is a sinner saved by the same grace through the Divine sacrifice in which you hope. Receive him as a trust. I am quite sure from what I know of him that he will look upon this Church and people as a trust from God. Will you look on him as a trust from God? God has committed this Church to his care. He has committed the Pastor to your care. He has trusted you with him. Receive him as a trust from God. God has entrusted him to you, use him well. Help him. Do not, as I have already said, expect him to do everything.

Support him. You have already been exhorted on more than one occasion to pray for him. I wonder what sort of prayer-meetings you have here, and I wonder how many people pray for the Pastor here. If God has entrusted him to you, then you must pray for him. There are not many people who know what the people's prayers mean to the Pastor. They may mean sometimes the only thing he's got to rest on. If God has entrusted you with him, then support him by paying him. Some people are good at praying and miserably poor at paying. Prayers will stir a man's soul, but they won't fatten his body. You may have a grand sermon

because you pray, but you will have a miserable preacher if you don't pay. I'm quite sure that you will remember that he must not have the anxiety of knowing how to make 11d. go as far as 1/6. You must see that he is not worried as to how the rent is going to be paid, or how the children are going to be clothed, or how the doctor's bill is going to be met. Stand by him; sympathise with him practically. If he has a trouble, do not forget to ask God to help him out of it. When afflictions and anxieties at home distress his soul and mind, let him feel that every member of this Church is moved with sympathy and tenderness. "Bear ye one another's burdens and so fulfil the law of Christ."

Just a word on the second point. Your rightful esteem. "Hold such in reputation." There is a close connection between receiving and holding in reputation. "To have and to hold," they say. The word means "in honour." Hold your minister in honour for his work's sake. Esteem him very highly in love for his work's sake. Remember the importance and the solemnity of the office that your Pastor fills. Honour him. Hold him in reputation. Value his message. Don't believe you called him here to waste your time in criticising him, to judge or to condemn him wrongfully. Remember he is answerable to God for what he says. Hold him in reputation by guarding his character. A man who has lost his character is not worth having. He may preach like an angel, but if his reputation is gone he is a downright failure. Tell other people what a Pastor you have got. Advertise him. Let this neighbourhood know you have got such a man. Let your neighbours know. Never speak disparagingly of him. He won't preach perfect sermons. It's quite possible he may make a few mistakes. But don't disparage him even to your children indoors. If you want your children to respect the Pastor don't let them hear you speak a slighting word. If you want them to come to chapel with you don't turn your nose up at anything the Pastor does or says before them. One writer a good many years ago giving a charge to a Church said: "Be not hasty in falling in with reports to his disadvantage."

There is a crowd of people in the world that just love to get hold of some spicy bit about a minister. The newspapers will print it in big type, pandering to the evil spirit of the day. Some professing Christians have more of the

world than heaven, more of the devil than Christ, for if they can speak a word that will reflect on some man's reputation, they find a devilish delight in doing it. If you hear an insinuation, throttle it.

"I charge thee," said the apostle, "before God and the Lord Jesus Christ that ye observe these things without regarding [without prejudice] one before another, doing nothing by partiality."

May your Pastor be counted worthy of double honour as he labours in the Word and doctrine. May you receive him; may you hold him in reputation.

#### IPSWICH (ZOAR SUNDAY SCHOOL).

—On Wednesday, December 31st, 1913, the annual tea and meeting of the officers and teachers of the above school was held. A good company gathered round the tea-tables. At the meeting which followed, our beloved president, Rev. P. Reynolds, occupied the chair, and read Psa. lxxvii. at the opening of the proceedings. Mr. Wade then sought the divine blessing, after which our chairman expressed his pleasure, with that of Mrs. Reynolds, at being present at such a gathering. A report of the year's work was given by the secretary, Mr. A. W. Whayman. For us as a school the past year has been one of great changes; we have lost some valued workers, and yet on the other hand we are glad to state that the vacant places are being filled. Not the least encouraging feature of the report was the fact that even now there are from the school candidates for Church membership. How this must gladden the hearts of dear teachers, and encourage them to go forward. Our esteemed superintendent, Mr. Threadkell, has been supported through another year, and he followed with a report on the attendances, etc., of scholars and teachers; he gave as his new year motto (printed on cards), "The Dayspring from on high hath visited us," etc. (Luke i. 78). Addresses were also given by the treasurer, deacon S. Farrow, Deacon F. Moss, and Deacon G. W. Gardner. Mr. Farrow passed on to the workers for their encouragement the words found in 1 Chron. xix. 12—"I will help thee." Mr. Moss passed on a word of help and cheer, and Mr. Gardener addressed us from the words, "Great and marvellous are Thy works, Lord God Almighty." At the conclusion of the gathering refreshments were served to those present, after which a watch-night service was held, at which a very impressive sermon was preached by the pastor on the

words, "We do spend our years as a tale that is told."

**BRENTFORD (NORTH ROAD).**—The New Year's services were held here on Thursday, Jan. 1st. At 7 a.m. we held, as usual, our New Year's morning prayer-meeting. Our pastor presided, and gave a short address from Psalm xxix. 11—"The Lord will give strength unto His people; the Lord will bless His people with peace." This address was very suitable for the occasion and very helpful. Many earnest and fervent petitions were presented in the name of the Lord Jesus. In the afternoon, Mr. J. N. Throssell preached from Exodus xxxiii. 16—"For wherein shall it be known here that I and thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." 1. The finding of grace—what it implies. 2. What will be the outcome of the same? In the evening, Mr. H. D. Tooke preached from Isaiah xli. 9, 10—"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." 1. Let us remember the former things which the Lord hath done. 2. His doings—what they witness to us. 3. The message given for our meditation. All three meetings were well attended, and the sermons greatly appreciated by those who were privileged to attend, and we pray that lasting profit and blessing may follow.

E. FROMOW.

Chiswick.

**ALDRINGHAM (SUFFOLK).**—A New Year's tea in connection with the Sunday-school took place on January 3rd, when several parents and friends joined us. An interesting programme was arranged for the evening, with Mr. Frank Lockwood, of Ipswich, in the chair. The chairman said he felt honoured in presiding on such an occasion, which was made memorable by the kindly action of Mr. E. Herbert Fison, of Ipswich, who, after paying a round of visits to practically all the rural Churches of all denominations, had offered to pay towards a tea for all the rural Sunday-schools within a large radius of Ipswich, which offer about 340 schools had accepted. [It should

be stated that Mr. Fison in a circular letter to the Free Churches of Suffolk paid a very pleasing compliment to the earnestness noticed in his sojourn amongst the Strict Baptists, of whom previously he knew very little.] Mr. Lockwood gave a fine and encouraging address to the teachers upon their calling. It is a holy calling—a God given one—and must not be lightly esteemed. Recitations were ably rendered, interspersed with appropriate hymns, and before the scholars received their prizes, our pastor spoke from "Gather the children" (Joel ii. 16). Mr. Baldry Moss, the superintendent, moved a resolution according our heartiest thanks to Mr. Fison and the chairman and other helpers, and the singing of "All hail the power of Jesu's Name" to "Diadem" brought a nice meeting to a close. Each child on leaving received a cracker containing two new coins, and a box of sweets, also sent by Mr. Fison.

**NORWICH (ORFORD HILL).**—A new year's week of prayer was held commencing January 5th, when a goodly number attended to thank God for past blessings and to ask for more. Our beloved pastor, Mr. Guy, in opening the first meeting with prayer, earnestly sought the Lord's blessing to rest upon us during the week of prayer, that each one who would supplicate the throne of grace might realise the nearness of the Holy Spirit and have boldness of access into the presence of God. He pleaded also that we might live nearer to God, that our hearts should not grow cold, and was very earnest in praying for the souls of men. The first verse of the opening hymn was very appropriate—

"Head of the Church and Lord of all,  
Hear from Thy throne our suppliant call;  
We come the promised grace to seek,  
Of which aforetime Thou didst speak."

Several brethren and sisters supplicated the throne of grace. Among them, our pastor's wife thanked the Lord for His goodness in blessing the Church during the past year, and prayed that as He had been with Moses, so He might be with us, and especially prayed for the young and for sinners to be brought into the house of God out of the streets, and that our hearts might be melted and cheered in this week of prayer. Others also very earnestly pleaded with the Lord to bless the labours of our pastor, so that in this new year we might see many seals to his ministry and souls for his hire. Many and varied were the supplications for the aged, the

poor, sinners, seekers, saints, Sunday-schools, teachers, deacons, pastor, missionaries, heathen, and the nation. It was good to be there. I was privileged to be at every meeting, and it was a Bethel to my soul. How sweet to feel the Holy Spirit's power in the prayer-meeting. We met together expecting a blessing, and we received it, and are looking for more. A short address was given each night by various brethren, and we were exhorted not to forsake the assembling of ourselves together, and were advised to turn out all our idols and get back to Bethel. Seekers were encouraged not to stop halfway, but to go all the way to Bethel. Another said our blessings were like the sands of the seashore—impossible to count. We would not eat our morsel alone, but would have others partake of the same. Our pastor closed with prayer, earnestly pleading with the Lord to answer the prayers. May each one of us pray more earnestly for a real, true revival in Zion.—Wm. C.

#### WOOD GREEN (PARK RIDINGS).—

The third annual meeting in connection with the Building Fund was held on Tuesday, January 6th. T. Green, Esq., who kindly presided, read the 103rd Psalm, and brother Whybrow, of Chadwell Street, sought the Divine blessing. The secretary read a short Report, stating that we had raised £62 during the year, making a total of £462 in hand. This, with the freehold site, makes a capital value of about £700. The chairman gave a short address upon the Master Builder, and, in referring to the necessity of a permanent building with proper school accommodation, said it was encouraging to know that something had already been done, and thought this fact would appeal to others outside to help us in the good work. Brother R. E. Sears spoke of the need of Strict Baptist Churches, seeing they have a testimony to bear, and encouraged us to work and pray on and God would appear. Brother S. Banks referred to his having known the Church from its commencement, and exhorted us to have faith in God, who is always with His people. Brother W. F. Waller spoke very encouragingly from the text, "From this day I will bless thee," and exhorted us to wait on the Lord and be of good courage. Our pastor, Mr. Higgins, was glad to say there was united effort amongst us, and gave three reasons why we might hope for the sympathy and help of other Churches: (1) Because a united and

struggling people should receive encouragement. (2) That it is most inconvenient to carry on all the departments of Christian service in one building. (3) That the Church had been in existence here for twenty-two years, and therefore, under the blessing of God, will remain, thus proving the necessity for a permanent building. He also made three suggestions—that any interested person connected with another Church might propose to his Church that a collection be taken, or a donation be sent from their Church towards our Building Fund. He proposed to offer his own photograph for sale at 1s., all the profits to go to the Building Fund. He intends to sit in the vestry on his birthday, April 24th, from 7 to 10 p.m., to receive gifts for this Fund. In making these efforts, his simple trust is in God, believing that He who has put the desire into our hearts will also provide the means to accomplish it. The meeting was well attended and a collection of £6 7s. 8d. was realised.

CLAPHAM (REHOOTH).—The 18th anniversary of the pastorate of Mr. W. Waite was celebrated on January 6th. In the afternoon Mr. E. Mitchell preached an encouraging sermon from Psa. xlviii. 14, "He will be our guide even unto death." A good number of friends stayed to tea, which was provided in the schoolroom. In the evening the meeting was presided over by Mr. Dean, who read the 103rd Psalm, and Mr. Reader engaged in prayer. Mr. Wybrow, who was in the place of Mr. Mitchell, based some helpful remarks on Psa. xxxvii. 5, "Commit thy way unto the Lord: trust also in Him, and He shall bring it to pass," reminding us that God is a covenant-keeping God, unchangeable in purpose, immutable in power, and unfailing in help. Mr. Ruddell took the text, "Consider how great things He hath done for you," and first dealt with it in relation to the pastor, and then in relation to the Church. "May the Lord," he said, "lead us more and more into a real personal experience of these divine realities." Mr. Dolbey commented on the remarks made by the previous speakers, and spoke on the Lord's words to Moses, "Certainly I will be with thee." Mr. Sapey's text was from Psa. xxviii. 7, "The Lord is my strength and my shield," which was, he said, a double blessing, my strength inwardly, and my shield outwardly, imparting strength through His Spirit and shield-

ing us by His power. Mr. Waite, the pastor, showed by the history of His dealings with the Church how God's mercy and grace had been bestowed. Mr. Blackman's address at the previous anniversary was the means of the conversion and baptism of one sister, and the membership had been increased by three during the year. The collection, which was wholly on behalf of the pastor, realised £7 18s. 10d.

**HAIL-WESTON (NEAR St. NEOTS).**  
—Under the auspices of the Strict and Particular Baptist Society a very happy meeting was held on January 6th. In a specially-engaged motor omnibus fourteen friends journeyed from St. Neots. At 5.30 about 100 sat down to tea, and at 6.30 Pastor John Hazelton took the chair, supported by his venerable deacon, A. Forscutt, and Mr. Rouse, of St. Neots (secretary for Hail-Weston), also J. Harwood, F. Watson, and H. Ackland, of Warboys. After the opening hymn and prayer by A. Forscutt, the chairman read 1 Cor. ii. and then gave a very clear and interesting statement of our faith and order, and Mr. Rouse related briefly but comprehensively the history of the Cause, which dates back to 1636, and from which the Church at St. Neots really sprang; also their more recent pathway and experience and the kindly help of the Strict and Particular Baptist Society through Pastor J. Hazelton. Pastor H. Ackland, of Warboys, then spoke from Acts xi. 23, J. Harwood from Psa. xc. 16, 17, and F. Watson from 2 Cor. x. 3. The whole scene and service far exceeded our expectations. The chapel, though an old one, is in good condition, well lighted, clean and comfortable, singing good, and everything very cheerful and hopeful. The meeting was closed with "All hail the power of Jesus' name," and prayer and Benediction by the chairman.

**ZION, NEW CROSS ROAD, S.E.**  
THE members' annual tea was held on January 8th, followed by a devotional meeting presided over by Pastor J. Bush. After reading of Scriptures and prayer, the pastor gave an address of welcome and expressed the thankfulness of all present at the peace and prosperity which was being enjoyed, and which should be incentives to yet more earnest efforts for the advancement of the Redeemer's kingdom. Deacons Armstrong, Catchpole, Loosley, Martin and J. D. Taylor, and brethren Howard, Anell and Larkin-

son delivered short addresses, interspersed with hymns chosen by those present. A very happy and spiritual meeting closed with the observance of the Lord's Supper.

A telegram was read from Mr and Mrs. Crush and family at Glasgow, who, though residing at such a distance, retain their membership and interest in the Cause.

#### CHRISTMAS DINNER FUND.

This fund in connection with the Tract and Benevolent Society realised £86 14s and was the means of relieving the wants of 207 necessitous families in the immediate neighbourhood. Tickets for bread, flour, coals, groceries and meat were distributed, together with a word of cheer to the recipients. On Christmas morning a collection was taken on behalf of the Robin Society, as in former years, and amounted to £3 12. 6d. The previous day 1,250 of the poorest children were entertained to dinner in Sayes Court Hall, kindly lent for the occasion. Mr. T. G. C. Armstrong (chairman of the committee) presided, and efficient help was rendered by the teachers in Zion Sunday School.

**CRANSFORD.**—On January 8th the New Year's meeting was held. At 6 p.m. a good number partook of tea; after which a service was held, at which our pastor, W. H. Ranson, presided. Prayer was offered by brother G. Cooper. Addresses were offered by brethren G. Capon, G. Skeet, Hall, and H. Chilvers; also by Mr. W. Cooper and our pastor. Each one had a motto for the new year, and it was felt to be a good service. The presence of the Lord was realised, the singing was hearty, and there was a good congregation. Our prayer is that what was desired and sought may be realised this year.—ONE WHO WAS THERE.

**GUILDFORD (OLD BAPTIST CHAPEL).**—The New Year's social meeting and tea took place on Wednesday, January 7th, when a good company sat down to tea; after which a public meeting was held in the chapel, presided over by the pastor, Mr. J. T. Peters. After an opening hymn, the pastor gave a very hearty welcome to the members of the Church and congregation, wishing them a very happy New Year in both senses of the word. The three deacons—brethren J. Broughton, H. Brand, and A. Snell—then addressed the meeting, referring especi-



ally in their remarks to God's great goodness to them as a Church in the past in adding to their numbers fifteen members (eleven by baptism) in little more than a year and blessing them with peace and prosperity. They also looked forward with faith for the like blessings in the new year. The usual baskets of texts were handed round and each one present took one, not knowing what the text was, but in nearly all cases they proved to be most applicable and encouraging. After a few well-chosen words by the pastor, the meeting closed with the Benediction and the singing of the Doxology.—H. B.

**WATFORD TABERNACLE.**—Our New Year's meeting was held on January 14th, when Pastor J. T. Peters, of Guildford, preached a helpful sermon in the afternoon. During the interval the friends to the number of 100 partook of tea, which was tastefully spread by the willing lady helpers. A public meeting in the evening, presided over by the pastor (C. A. Freston), was addressed by Pastor Peters, Mr. Jeffs, and Mr. Dereham. The Annual Report was read by the able secretary, Mr. J. Burrage, and was of a very encouraging character, all branches of work being in a satisfactory condition. To God be all the praise.—C. A. FRESTON, Pastor.

**BELVEDERE (LESSNESS HEATH).**—New Year's services were successfully held on Tuesday, Jan. 6th, and proved to be an occasion of much blessing. We feel that, though we are a very little hill of Zion, we often come under the Master's blessing, "where two or three are met together in My name." Our brother Smith, of Wandsworth, brought a message from the Master which just suited our position, his text being Hag. ii. 9, "The glory of this latter house shall be greater than the former," and he showed it was the presence of the Lord that gave the glory, and not the beauty of the building, asserting that there was greater glory in some of our cottage meetings and lowly houses of prayer, where the presence of the Lord was realised, than in many of the great temples of the earth. Our evening meeting proved equally helpful. Our brother White presided and gave a leading tone to the meeting with a few savoury words from "I will go in the strength of the Lord." His message proved very helpful, although he was feeling very weak and sadly in health, as was also our brother

West, who spoke next from the text "I will trust and not be afraid." Our brother Smith followed, speaking from "I will sing unto the Lord, for He has triumphed gloriously"; and our pastor, H. Mountford, closed with a stirring address on Love from the text, "Rooted in love," which terminated a very profitable day.—D. O.

**CLAYGATE, SURREY (EBENEZER).**—A very successful Sunday-school anniversary service was held on Thursday, January 8th. In the afternoon some 90 scholars, teachers and friends sat down to a well-provided tea. At the evening meeting, which was crowded with members of the congregation, parents and scholars, Mr. James Child, one of the deacons, occupied the chair. The service commenced with the singing of the hymn, "Another year has passed away"; after which Mr. A. R. Thomas read a portion of the Word, and Mr. E. W. Acworth led in prayer. This was followed by the Infants' special hymn, "The little friends of Jesus." Mr. W. Higgs then addressed the meeting, making special reference to the flight of time—thoughts suggested by these anniversary services, which were occasions of looking back into the past and forward into the future. The next speaker was Mr. A. R. Thomas, of Richmond, who interested the children with a story of the little maid who waited upon Naaman's wife, tracing God's handiwork in the details concerned therein. The last address was given by Mr. E. W. Acworth, of Clapham Junction, who spoke from 1 Kings vi. 18: "Buds and opening flowers," running the parallel that as Solomon's temple had ornamentation, so there should be ornamentation in the Church of God to-day—the boys and girls. We should thank God for them; their budding young lives speak hope and maintain freshness in the life of the Church. He concluded with the exhortation that they should be very tenderly guarded. After the singing of another hymn the presentation of the prizes by Mr. Acworth followed, who made opportune observations in handing the books to the scholars. Mr. Thomas then distributed useful articles in the drapery line to other of the scholars, after which Mr. Higgs, on behalf of the teachers and scholars, presented to Mrs. Charman, one of the teachers who is leaving England for British Columbia, a framed, illustrated Scripture text, as a farewell token of their esteem and appreciation

of her help in the Sunday-school. Mrs. Charman having suitably replied, the hymn, "Blest be the tie that binds," was sung, and an enjoyable and profitable meeting was concluded with a vote of thanks to all who had taken part, including the chairman, speakers and workers; Mr. Thomas pronouncing the Benediction. Each scholar on leaving was presented with an orange at the door.

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### Aged Pilgrims' Corner.

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No less than 1,567 pensioners in all parts of the country are on the books, and £11,500 per annum are expended in pensions. Including the maintenance of the seven Homes, where nearly 200 pensioners dwell, the Society's needs are £43 daily, and to meet this sum the income is inadequate. New annual subscriptions will be thankfully received.

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A correspondent writes:—"I was again favoured to see His grace shining in the face of that dear afflicted saint, K. C., of Devon. I have visited her three times during my stay here, and on each occasion I felt it so good to be able to commune with her in the dumb language—words utterly fail to express the inward joy I felt at her ready responses to questions I put to her. I asked her to send you a message, and she replied with these words, 'Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.' I hope this will be a little comfort to you."

Here are remarks inscribed in the Visitors' Book, at the Hornsey Rise Home, following the names of the signatories:—"A land of Baulah for aged pilgrims," "The Saints' Rest," "Deeply interested"; while a Scotch doctor quaintly declared, "Mon! it's braw," and a compatriot, not to be outdone in "braid Scots," averred that it was "juist like hame."

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The life pensions of the Society do much to ameliorate the conditions of the lives of those whom it is our privilege to assist, and who, notwithstanding the State Old Age Pension, are in need of regular help, many having to pay from 1s. to 1s. 6d. weekly for assistance in their enfeebled condition. Such old age, if it possess leisure untroubled by the cares of how to live, and with its few requirements provided for, is a quiet recess, a waiting time before the river is crossed and the heavenly land entered. But how can this be if the hard hand of want is pressing, and, with the vigour of past days gone, the former strength becomes labour and sorrow?

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The lack of coals, the want of a warm blanket, the scanty meal, which might for so small a sum have been so much more inviting—do their fellow-pilgrims recognise this disturbing poverty of the aged? Ought we to wait until the weary limbs fail? Ought it not to be the delight of the younger to "lift up the hands which hang down, and the feeble knees," to speak a word to the weary, and, as far as possible, to assuage their sorrows and smooth their pathway to the end?

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## GONE HOME.

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MRS. ELIZA RUTH WATTS TOMS, called home November 28th, 1913. Born on February 16th, 1832, my beloved mother was called by divine grace at a very tender age under the ministry of her own grandfather, the late Mr. William Allen, of the Cave Adullam, Stepney, by whom she was baptized when only 13 years old, and the fragrancy of whose preaching lingered in her memory till her closing days. At the age of 36 she was married to Mr. W. H. S. Toms, a teacher at the Cave Adullam Sunday School, and eighteen months later was left a widow with an only son. Naturally, her affections were much entwined around this child.

For forty years she was a Bible-woman of the London Female Domestic Mission, now known as the Bible-women and Nurses' Mission; in the earlier part of this connection she was under the patronage of the late Lady Charlotte Sturt, who built the Mission Hall at Vincent Street, Hoxton, for her meetings. Her work was not merely professional, for she possessed a deep love for her Saviour, and no joy was greater to her than to lead sinners to His dear feat. One of the choicest letters we have received is from one who writes of "your dear mother and my spiritual mother." At one time Mr. Archibald G. Brown, then pastor of the East

London Tabernacle, would have taken her for a Bible-woman in connection with his Church, but she refused to leave her much-loved sphere at Hoxton, and it gave her intense pain when increasing years made retirement a necessity.

Three times she has been in membership at Hope Chapel, Bethnal Green, though the first time in Mr. Parker's days is beyond my recollection, and perhaps my being. The second time was when Mr. Griffiths was pastor; then she conducted the Young Women's Bible Class. My memory is more vivid of the time when she was secretary of the Dorcas Society at Speldhurst Road under the ministry of the late Mr. C. W. Banks, founder of the EARTHEN VESSEL, who used to address her as "My dear child." Well can I remember the large meetings she organised at that time. Afterwards she joined in membership at Elim Chapel, Limehouse, under Mr. F. C. Holden, and only a few years ago rejoined "Hope." She became one of the committee of the Mothers' Meeting started by Mrs. Marsh, and took a great interest in this work. She had the great joy of seeing all her surviving grandchildren baptized by the late Mr. Ebenezer Marsh.

All her life she had a passion for giving away the Word of God, and imbued her son with the same spirit, thus sowing the seed for the formation of "The Bible Spreading Union," of which she was on the committee from its early days till her home-call.

To appropriate a phrase of dear Mr. A. G. Brown's, "The last glimpse you get of her is at a prayer-meeting." The last service she attended at the East London Tabernacle was a recent Saturday night prayer-meeting, and the last of all services she attended was the prayer-meeting at "Hope," when several were greatly impressed (one young woman in particular) with her prayer—only the Monday before translation. Stricken down with cerebral apoplexy, she lay unconscious for twenty-two hours, except that a slight movement gave hope that there may have been a little consciousness a few minutes before the end, when her son said to her "Jesus is precious," and sang the first two verses of "How sweet the Name of Jesus sounds." Her mortal remains were laid to rest in the family grave at Bow on December 5th by Mr. Holden and her brother-in-law, Mr. H. Langston, of Bournemouth.

E. A. T.

FREDERICK BOWERS APPLGATE.

AS we contemplate the removal of our esteemed brother F. B. Applegate, Serle's lines rise to our mind and express our heart's feeling—

"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."

It seems to us as if we could ill spare him in the present condition of the Church at Chadwell Street. His counsel, support and general assistance were never more needed than now with the pastor's resignation expiring at the end of March. Esteemed, loved and trusted, he appeared a tower of strength, but how soon we prove our strength to be weakness, but when our trusted props are removed God Himself remains.

But if a heavy loss to the Church, how much more severe is the loss to his dear ones! A widow survives to mourn the loss of a kind and devoted husband, and nine little children—the eldest only eleven and a-half years of age, and the youngest born a few hours after the interment—have been deprived of a most affectionate father. The Lord grant the widow every consolation, together with all needed wisdom to bring up the dear children in the nurture and admonition of the Lord, and may He bless each one of them.

We are indebted to the deceased's brother, Mr. G. Applegate, of Wandsworth, for the following interesting particulars of his life. He was born in Stepney in 1851. His parents were God-fearing people, and worshipped in the Strict Baptist Chapel, Artillery Street. Frederick was a very delicate child, and many fears were felt by his parents as to whether he would live; his mother was often told that she would not be able to rear him. But God's blessing on her tender care brought him through, and he became a fairly strong and healthy man, seldom experiencing sickness until quite the close of his life.

He had one or two narrow escapes in his boyish days. In the playground at school on one occasion a stone thrown with considerable violence struck him on the forehead, but the eye of Him who neither slumbers nor sleeps was watching over the object of His distinguishing grace, and no fatal effects followed. On another occasion he nearly lost some of his fingers through the street door slamming while he stood with his fingers in the jamb. He was held fast in much pain until the door was opened to release him. But the

hand, though badly hurt, recovered, and no lasting ill-effects followed.

From boyhood our brother was seriously disposed and preferred the company of aged believers rather than that of boys of his own age. His parents having removed from Artillery Street, he obtained their permission to attend at Bethel Chapel, Stepney, where the late Mr. T. Stringer was the pastor. Under his ministry his soul was greatly blessed and he was led into the saving knowledge of the Lord Jesus Christ. At Bethel he made some lasting friendships, notably with Mr. Jonathan Elsey. They were baptized and received into Church fellowship together by Mr. Stringer. There also he met the lady, Miss Jane Gregory, who became his first wife in 1873, a godly, gracious woman, who was taken home in 1899.

They continued members until Bethel Chapel was closed, and followed Mr. Stringer to Earl Street, Blackfriars, and subsequently to Trinity Street, Borough. On Mr. Stringer leaving Trinity, Mrs. Applegate returned to Chadwell Street, where she had been baptized some years before by Mr. John Hazelton, and her husband followed some time after, being received into fellowship by Mr. Hazelton on July 2nd, 1882. He was elected deacon in April, 1896, and became Church Secretary in July, 1897. On the death of the beloved and lamented Mr. David Smith in November, 1911, he became the Treasurer of the Church, and gave out the hymns. In these latter offices he continued until he was called up higher on Dec. 18th, 1913.

Our brother was not called to endure a long illness. He was present in the sanctuary on Lord's-day morning, December 14th, it being the anniversary of the Cause, engaged in prayer at the early prayer-meeting, and gave out the hymns in the morning service. In the afternoon he had several fainting fits, and in the early morning of the 18th he passed away—departed “to be with Christ, which is very far better.” His mortal remains were committed to their last resting place, in certain hope of a resurrection unto eternal life, on December 23rd, Mr. Mutimer officiating owing to the illness of the pastor, E. Mitchell.

Brother Applegate was well known in the Strict Baptist denomination outside the borders of the Church with which he was in fellowship. He was ever ready to help the smaller Churches, and was a very acceptable chairman at public meetings. He took also a lively

interest in the Metropolitan Association of Strict Baptist Churches, of which he had been the Treasurer for several years at the time of his departure. He will be missed in many ways by the Churches.

Our brother was what may be termed an old-fashioned Strict and Particular Baptist. The doctrines of grace were very dear to his heart, and he tenaciously adhered to the order of God's house. He was kindly, affectionate and easy to get on with—those who knew him best loved him most. Zion lay near his heart, and her good was sought earnestly and continuously. His attendance on the means of grace was exemplary. Dr. Watts, his favourite poet, well expresses his feeling:—

“I love her gates, I love her road ;  
The Church, adorned with grace,  
Stands like a palace built for God  
To show His milder face.”

And, again:—

“Up to these hills my soul shall come  
Till my Beloved fetch me home.”

He was very generous in his support of the Church. The writer has lost a close and dear friend, the Church a valuable member and officer, and the denomination a true lover. E. M.

WILLIAM CHALCRAFT, KINGSTON.

My dear husband received the home call December 17th, 1913, aged 63, after a long illness borne with cheerfulness. It was very nice to hear the Scriptural expressions that fell from his lips. His mind was so well stored with Scripture and hymns that he needed no books, and for three weeks seemed to live in the very atmosphere of heaven, having a foretaste of that bliss he is now enjoying. He desired no company but that of those who would talk on the best things. His prayers, leaving us all in our heavenly Father's hands, will never be forgotten. Our only son he always mentioned by name. Very melting were those prayers toward the last, making one feel he was ripening for glory. Just before he was taken for death he called out “Grace, Grace.” He rapidly got worse, and with a

“—sigh his fetters broke :  
We scarce could say he'd gone  
Before his ransomed spirit took  
His mansion near the throne.”

We miss our dear one very much, but know that for him to die was gain, and are comforted to know that he is now seeing his Lord and Master whom he loved to serve here below, and we all hope our end may be like his.

E. CHALCRAFT.

Mrs. SOPHIA KING.

Our dear mother passed away on Sunday, January 4th, after a prolonged period of physical weakness and weariness. On behalf of my brothers and sisters, there being twelve of us, we wish to record our thankfulness to our dear Lord and Saviour for giving us such a tender, sweet and loving mother, whose solicitude for our spiritual welfare will ever live to be an abiding stimulus to our hearts and consciences. It is just thirteen and a-half years since our dear father left us, and his memory is still green; and we are sure that just so far as we get away from these melancholy dates, so the love, sacrifice and goodness of our parents will loom larger in our recognition and appreciation.

The following are a few facts relating to our dear mother. She was born June 19th, 1833, and married August 13th, 1854. The following extracts from some of father's writings run as follows: "Her father used to attend the ministry of Mr. James Wells, of the Surrey Tabernacle, Borough Road; there the Lord so blessed the ministry of that good and gracious man to our souls that it really became our meat and drink, and the new covenant truths he so sweetly set forth became so precious to us that we used to long for the Sabbath to return. . . . It was a very great trial for both of us when we removed from Bermondsey, for we had both been called by grace under the ministry of Mr. James Wells and it was too far to go there from Stepney, except occasionally; so that we became completely starved, not being able to find any ministry under which we could sit and feed. . . . At length we heard

of a Mr. Parker, Hope Street, Bethnal Green. His ministry suited us both and many have been the sweet meltings of heart that we both experienced there, so that we were constant attendants on his ministry. . . . It was while living at Stepney Green that we first became acquainted with a very dear friend, Mr. Henry Myerson, our friendship for many years being something like Jonathan and David." (The acquaintanceship was made by coming in contact with Mr. Myerson whilst he was preaching in the open air. Is not this an encouragement to our ministers to take the Gospel to the crowds in our streets?—G. H. K.)

Quoting from MSS. by our mother, the following is interesting. "Whilst living at Stepney we attended Westham Lane Chapel, Mr. Bracher, a godly man, being the pastor; and baptism

being laid much on my mind, I went before the Church, was received, and baptized by him May, 1860."

Nothing, perhaps, will wind up this account so well as the following from her pen: "Now I would bless the Lord for bringing so many of my dear children to confess His name, and holding them up in the narrow way that leadeth unto life eternal; and the words by which the Lord has enabled me to wrestle with Him I believe He gave me, 'Not a hoof shall be left behind.'"

Mother joined the Church worshipping at the Surrey Tabernacle in 1870, and has been a member ever since. The funeral took place on Friday, January 9th, at Nunhead, Pastors Bush and Throssell conducting. We left her dust to rest until the great resurrection and came away sad at heart for our loss, but rejoicing in her eternal gain.

GEO. H. KING.

ELIZABETH TILLY.

The Church at West Hill, Wandsworth, have lately suffered a great loss by the removal through death of their oldest Church member in point of age and connection. Our beloved sister, Elizabeth Tilly, was baptized by the late Mr. Ball at the old "Water-side" Chapel, Wandsworth, and had been connected with the Church for fifty-three years, and passed peacefully away to the presence of her Lord and Master on the 21st December last, aged 82 years. She was the wife of our highly-esteemed late brother Joseph Tilly, who pre-deceased her some years, and who bore an honoured reputation as one of the oldest tradesmen in the town.

Our dear sister was, when in health, one of the most useful and energetic members among us, and found real pleasure in making, with others, garments, which were sold for the benefit of the Cause, and by this means became one of the founders of West Hill Baptist Chapel, Wandsworth.

Her bright and cheerful disposition was an uplift to all with whom she came in contact. For some few years we have not been favoured to have her with us, owing to ill-health, yet she has been upborne by the prayers of those who knew her and loved her well. She was truly a mother in Israel, and has left several sons and a daughter to mourn her loss; but we sincerely trust that all who have called her "mother" will have the unspeakable joy of meeting her again in the homeland to which we are are drawing near. C. H. A.

# Glad Tidings.

BY E. MITCHELL.

"There is therefore now no condemnation to them which are in Christ Jesus."—Rom. viii. 1.

THE chapter of which the above passage is the commencement is one of the noblest and richest portions of the Word of God. It is the climax of what the apostle has taught in the preceding portion of this grand epistle, and has been not unaptly called the "*Christian's Charter*." We have for some time past meditated writing a few short papers upon it, and this is the outcome of our thought, and the first of the series that, if the Lord so wills, will be given to our readers.

No enlightened mind can read the seventh and eighth chapters of this epistle without being struck with the remarkable contrast in their tone. In chapter seven we have a wonderful analysis of an exercised believer's experience of the inward conflict between the flesh and spirit, the old nature and the new. In verses 14 to 24 this is most graphically described, written out of the apostle's own heart, culminating in the agonizing cry, "O, wretched man that I am! who shall deliver me from the body of this death?" It is like a dark night, starless and stormy; but in the eighth chapter the glorious sun of righteousness is risen, the darkness is driven away, and the groan changed into a shout of triumph, as the sweet truth of freedom from condemnation fills his soul with gladness. Some dear souls appear to stop at the groan and bondage; this is a sorry place to tarry in; may the gracious Spirit lead us experimentally into the enjoyment of that liberty wherewith Christ doth make His people free.

The words bespeak

## A COMPLETE DELIVERANCE.

No (not one) *condemnation* to those described. Condemnation is a terrible word. Alas! it signifies the condition of all of us by nature. Our first father, Adam, the federal and natural head of the whole human family, by his transgression involved all his posterity in ruin. "By the offence of one" (the context clearly shows that Adam and his transgression are intended) judgment came upon all men to condemnation (Rom. v. 16). Not a "*tendency to evil*" merely, as some erroneously teach, but "*condemnation*." That same fall also is responsible for the transmission of a corrupt nature from Adam to all his descendants; here again we notice that it is not as some put it, a "*tendency to evil*," but a degenerate and depraved nature. David says, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5). And Paul says, we were "by *nature* children of wrath" (Eph. ii. 3). These solemn statements show the whole race as both depraved and under condemnation from the time of Adam's fall.

From our birth we go astray, and involve ourselves in deeper guilt and condemnation. Every deviation from God's holy, just, and good law deserves condemnation, and makes us liable to its righteous curse, "for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal. ii. 10). God's righteous condemnation, the curse of His holy law, "the wrath to come," are terrible things indeed, as every convinced sinner feels when they are laid upon his awakened conscience. His guilt is seen and felt, the sentence he acknowledges to be just, and he dreads its execution in everlasting destruction. It is from this dread state the believer is delivered by the grace of God. The declaration of the apostle, rather of the Holy Ghost through the apostle, that "there is *no condemnation*" to him falls like heavenly music on his ear, and fills his soul with a "joy that is unspeakable, and full of glory" (1 Peter i. 8).

This does not imply deliverance from indwelling sin; the conflict depicted in the preceding chapter will, with more or less severity, continue until the end of our mortal life. Nor are we exempted from the fatherly corrections of God. We may, too, expect our great adversary to accuse us, and we shall often accuse ourselves. There is sin enough in us every day of our lives to plunge us in despair. But notwithstanding all these things, "there is therefore *now* no condemnation." It is the *present condition* of those "that are in Christ Jesus;" they are perfectly freed from all condemnation. The law lays nothing to their charge, for it has received its full due at the hands of their great Surety and Substitute. God brings nothing against them, for He Himself has justified them. Justice, truth, and righteousness unite with mercy, grace, and love in testifying that there is not, nor can be, any condemnation "to them that are in Christ Jesus." O, blessed freedom! May our souls live in the enjoyment of it, and adore Him to Whom we owe this inestimable blessing.

But those to whom this blessing belongs occupy

#### A DISTINGUISHED POSITION ;

they are said to be "*in Christ Jesus.*" To none other is it declared that they are free from condemnation. Nay, the reverse is true of all who occupy their original position in Adam. The word "*in*" implies unity. As the whole human family was in Adam originally, so the whole election of grace is in Christ. God's children were chosen in Christ before the foundation of the world (Eph. i. 4). Our Lord Jesus Christ was constituted the Head of the elect race in that covenant which is "ordered in all things and sure." Adam was in this point a type of Christ—"who is the figure" (tuπος, type) "of Him that was to come" (Rom. v. 14). Hence we read of the first Adam and the last Adam (1 Cor. xv. 45); the first man, and the second man (1 Cor. xv. 47); and, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22). The two alls in this last cited text are not identical—the first includes all mankind, who were in Adam, but the second is restricted to those in Christ. This latter point is proved by what follows in the

next verse—"But every man in his own order; Christ the first-fruits; afterward *they that are Christ's* at His coming."

God not only chose His people in Christ before the foundation of the world, but He also blessed them with all spiritual blessings in heavenly places in Him (Eph. i. 3). Here again we see the parallel between Adam and Christ, as well as a contrast, as in Rom. v. 15—19. In Adam God gave mankind all *natural benefits* in *earthly places*. In Christ He blessed His chosen with all *spiritual blessings* in *heavenly places*. The elect of God thus joined to their great and glorious Head by an unbreakable union are said to be *in Him*—they were in Him when He died, and when He rose again, and are seated with Him in the heavenlies. These can no more be condemned than Christ Jesus Himself can be condemned, for they are members of His body.

But this union is secret, beyond the knowledge of all creatures, until God makes it known by the operations of His grace in the hearts of His chosen. We do not mean that it is inoperative. The chosen in Christ Jesus are *preserved* in Him (Jude 1.) But in due time they are called, and a vital union is formed between them and their great Head. Thus Paul—"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" (2 Thess. ii. 13, 14).

The vital union proves the covenant union. The Holy Spirit effects it. There are two aspects of it—the believer is in Christ, and He is in the believer. The vine and its branches are used by our Lord in John xv. 1—6 to illustrate this. The branch is in the vine, vitally united to, and entirely dependent upon it; and the vine is in the branch in its living sap, which is the source of the branch's life, vigour, and fruitfulness. The believer is joined to his Lord by a living faith which rests upon Him, looks to Him, and derives all from Him. On the other hand, his Lord lives in him by His Spirit, Who is the Author of his faith, and works in him all that is spiritual, holy, and "acceptable to God through Jesus Christ our Lord."

A mere cold intellectual understanding of the doctrines of grace avails nothing; a mere reception of the truth without experience of its power will not bring us into the blessed freedom of the Gospel. Our faith must be of the operation of the Spirit to assure us that there is no condemnation for us.

"The faith that unites to the Lamb, and brings such salvation as this,  
Is more than mere notion or name; the work of God's Spirit it is."

We close our short paper with a quotation from Luther: "Faith unites the soul with Christ as a spouse with her husband. Everything which Christ has becomes the property of the believing soul; everything which the soul has becomes the property of Christ. Christ possesses all blessings and eternal life; they are thenceforward the property of the soul. The soul has all its iniquities



and sins ; they become thenceforward the property of Christ. It is then that a blessed exchange commences. Christ Who is both God and man ; Christ Who has never sinned and whose holiness is perfect ; Christ the Almighty and Eternal, taking to Himself, by His nuptial ring of *faith*, all the sins of the believer, whose sins are lost and abolished in Him, for no sins dwell before His infinite righteousness. Thus, by faith, the believer's soul is delivered from sins, and clothed with the eternal righteousness of her Bridegroom, Christ. O happy union ! The rich, the noble, the holy Bridegroom takes in marriage His poor, guilty, and despised spouse, delivers her from every evil, and enriches her with the most precious blessings. Christ a King and a Priest shares this honour and glory with all Christians. The Christian is a King, and consequently possesses all things ; he is a Priest, and consequently possesses God ; and it is faith, not works, which brings him all this honour. A Christian is free from all things, above all things ; faith giveth him richly all things."

#### A SERMONETTE FOR A SICK MAN.

"I was brought low and He helped me."—Psalm cxvi. 6.

I AM sitting in my room at my table ; but my thoughts are at C——. My mind is running on the above passage of Scripture and in connection with a child of God laid low. The dear Master preached to one and I wish to try and follow His example. My words will not be so full and precious as His, but nevertheless love moves the fingers.

No son of God has ever been free from sorrows. Indeed, the purest of all His sons knew most of pain. He who was highest went down the lowest. He who was richest became the poorest. He in whom was no sin is styled truly "*the Man of Sorrows.*" The other sons of God are not promised an exemption from sorrows ; for—

"The soul that would to Jesus press  
 May fix this firm and sure—  
 That tribulation more or less  
 He must and shall endure."

The low condition into which trial brings a man makes him very conscious of his impotence. It further discovers to him his need of a helper. This leads him to cry unto the strong for strength. Impotence appeals to omnipotence, and, even though faith be exercised and for a while the answer tarries, never appeals in vain.

This is seen in the words of the Psalmist. Whatever were the circumstances by which he was reduced, he gave himself to prayer. He made his supplication to God and the Lord inclined His ear. So the delivered man was able to record this testimony : "I was brought low, and He helped me."

How valuable are these records of God's dealings with His saints in days gone by. For though the saints die, their God lives

and abideth faithful to His promise. These records encourage us in our low condition, stimulate our hopes and strengthen our confidence.

There are various conditions to which the term "low" can be applied, and in regard to each the children of God have ever found in their best Friend a ready and efficient Helper. He helped me. He brings down in order to raise up. He always designs the good of His family, causing all things to work together for good to them that love Him.

The words, I think, may be applied *graciously, temporally, physically, mentally, spiritually.*

*Graciously.* I was brought low and He help me. By graciously I mean His dealings in grace. Naturally how high a stand is taken. The pride of a man's heart deceives him. He will seek to magnify his good qualities and minimise his failings. He will be his own master, and hence is governed by a fool. The idea of being saved by sovereign grace—if he needs saving—is abhorrent to him; and if he be a moral man, yet being ignorant of the righteousness of God, he goes about to establish a righteousness of his own—an impossible task. He, however, becomes satisfied with his effort. Then the heart is haughty and others are despised. But when the law enters how low is he laid! When by the light of heaven he reads himself aright, discovering all his righteousnesses to be but filthy rags, then from his low place he is made to cry, "God be merciful to me." Has the Lord ever refused to hear that cry? Blessed be His name, a thousand times No. "I was brought low and He helped me." This word brought low means a man spent, utterly wasted, who hath no ability to help himself, no means of help, no hope of help from others. Does not this just describe the condition of the sinner graciously humbled by God? And the word helped signifies to be put free from danger, being usually translated—to save. This is what He intends in humbling one—to manifest Himself as one's salvation. Hence the Apostle Paul, who was stripped of his own gorgeous robe and laid very low, joyously exclaims: "I obtained mercy. Christ Jesus came into the world to save sinners, of whom I am chief." Can not you too sing, remembering how He brought you low:—

"I heard the voice of Jesus say,  
Come unto Me and rest;  
Lay down, thou weary one,  
Lay down thy head upon My breast.  
  
I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting-place,  
And He has made me glad."

Does not this embody the thought that *graciously* I was brought low and He helped me?

*Temporally.* God hath chosen the poor in this world rich in faith. Large portions of this world's goods do not usually fall to the bulk of God's family. Sometimes this has occasioned perplexity to the believer when he sees the prosperity of the wicked.

Many in reference to temporal things have to say, "I am poor and needy," but—a blessed "but" that—"the Lord thinketh upon me." He is ever mindful of His children, and has undertaken to supply all their needs. And in some way or other the Lord has helped when through untoward circumstances His children have been brought low. The case of Elijah occurs to me. With a scarcity of water he was likely to suffer as the rest of Israel. The Lord, however, had a brook reserved for him and unlikely messengers at His command to wait upon His servant. Day by day his needs are supplied. But the brook becomes smaller and smaller, and at last dries up. Has God forgotten His servant? Oh no! A widow woman receives Heaven's order to minister to Heaven's messenger. Was he not brought low? But the Lord helped him.

*Physically.* It would seem that in this way the Psalmist had been reduced. Even though a man draws near to the gates of death the Lord can restore. But here He is the Helper of His people in their low condition as well as their Deliverer from it. He says: "When thou passest through the waters I will be with thee," and He is true to His word.

"I can do all things and can bear  
All sufferings if my Lord be there."

How well I remember one occasion of extreme physical weakness, accompanied with intense pain. I cried unto the Lord and He helped me. His presence was manifested in a wonderful way, and I was able to bear. But not only *in*, but *from*, the condition He helps us. He gives back the strength to the weakened pain. May I tell you another little piece of my history? Consulting a specialist once, after he examined me he told me an operation was imperative. I was reconciled to this, yet felt drawn to pray if it could be His will it might not be necessary. When I went the following week, according to appointment, the doctor was himself astonished and said, "We must be in no hurry," and I have never had it; He restored me.

*Mentally.* Body and mind are closely linked, and frequently the low condition of the body will occasion deep depression of spirit. But here, too, the word holds good. For "I was brought low and He helped me." We look through coloured glasses and behold all things blurred. We imagine dangers and magnify difficulties. But the application of a precious promise to the heart by the Holy Spirit has been the means of removing the gloom and strengthening faith.

*Spiritually.* Here I mean when we see not our signs and say: "My soul is cast down within me"; when there is no conscious nearness to Himself; when the condition is comparable to the dry and thirsty land. "Thou didst hide Thy face and I was troubled." Dark! dark! dark that night! and "Jesus was not come unto them!" But the mind was gently led to consider former things. Hermon and the hill Mizar were brought to remembrance, and then the soul was chided, "Why cast down?" and encouraged, "Hope in Him. I shall praise Him." And He helped me. Yes, His is

an unchanging love, and though for a moment He hides His face, He draws aside the veil when He hears the sighing of His sorrowing child and says: "All's well"; "I'm here"; "I will never leave you nor forsake you."

Let me close my little homily with the words of Sir R. Baker: "Wherefore, O my soul, let it never trouble thee how low soever thou be brought; for when thy state is at the lowest, then is God's assistance nearest."

Beloved brother, you have here a few thoughts just as they have flowed through my mind, for this word came to me soon after waking in connection with yourself.

Ever yours in the bond of Christian fellowship, J. E. F.

## DOVES OF THE VALLEYS.

BY A. E. REALFF.

"But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity."—Ezek. vii. 16.

THESE words form a part of a prophetic utterance respecting the awful desolation that should come over the land of Judah, consequent upon the captivity in Babylon. There were, however, an exceptional few who would escape the horrors of that captivity and be left in the desolate land, reduced to a wilderness. The condition and feelings of these are here poetically described. "Whatsoever things were written aforetime were written for our learning"; here is therefore spiritual instruction for the spiritual seed of Abraham. We will consider first

### THE CHARACTERS—

"*they that escape.*" *This implies danger.* There was the danger of being deported to Babylon. These had escaped that, but were left in the desolated land to encounter other dangers, such as extreme poverty, wild beasts, and Bedouin assassins. But nevertheless they "shall escape." So the spiritual seed shall

"Stand every storm, and live at last";

yea, although it is written concerning such, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii.).

Spiritual Jews are such as have "fled for refuge," for they have been warned "to flee from the wrath to come." But, after this first flight "into the open arms of saving Might," they meet with many dangers during their earthly pilgrimage; but they "shall escape," and shall certainly overcome "by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11).

"*Escape*" also implies earnestness. These would be eager for deliverance. So are all the spiritually awakened earnest about escaping, as Lot fleeing into Zoar, as a drowning man battling with

the waves, or as one aroused from sleep by the cry of "Fire!" So David says, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped" (Psa. cxxiv. 7). Notice what is written concerning this way of escape in Isaiah xxxv. 8, 9, li. 14. Let us consider next

#### THE SIMILE,

or resemblance, "like doves of the valleys." This is a figure which is both beautiful and true, for

*Doves are harmless and gentle creatures.* "Behold," says the Saviour to His beloved disciples, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. x. 16). It is recorded of Jesus Himself that He was "brought as a lamb to the slaughter," and His grace in each of His disciples produces a resemblance, though very imperfect, in their character and life. Therefore it is that unto gentleness and harmlessness they are exhorted in the Word—"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation," &c. (Phil. ii. 14—16).

*Doves are clean creatures.* They can only feed upon clean food, and are thus very unlike many other of the "fowls of heaven." So, saith the Holy Ghost by His apostle, "As newborn babes desire the sincere milk of the Word, that ye may grow thereby" (1 Peter ii. 2). They also, when of "full age" as Christian believers, have "strong meat" provided for their spiritual nutriment, but it is the very cleanest of food. even the flesh and blood of Jesus, who says, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you . . . for My flesh is meat indeed," &c. But that He does not mean this language to be taken in a literal and carnal sense is evident, for He adds, "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John vi).

*Moreover, doves are very sociable creatures.* They live together in companies, and if one is separated from the rest, and compelled to exist alone, it frequently dies of grief. "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. lx. 8). Andrew brought his brother Simon to Jesus, and Philip brought Nathanael, saying to him, "Come and see" (John i.). So the woman of Samaria "left her waterpot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?" The result was that "many of the Samaritans of that city believed on Him" (John iv.). Therefore we read, "Let him that heareth say, Come" (Rev. xxii.). "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psa. xxxiv.). We will now consider

#### THE DECLARATION.

We shall see that it is threefold. These "doves" are said to be

(1) "*Of the valleys.*" This sets forth their low estate. Thus the royal Psalmist praises the Lord because He "remembered us in

our low estate; for His mercy endureth for ever" (Psa. cxxxvi.). And how frequently have we sung with deep emotion—

"He saw me ruined in the Fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate:  
His lovingkindness O how great!"

These "doves" are also frequently "in the valleys" as to their feelings and experiences. Grace invariably humbles. It is mere knowledge that "puffeth up" with pride. They have also many fears, and not a few doubts concerning themselves. Hence for their encouragement they frequently find the Lord in His Word saying unto them, "Fear not." They have mostly a very poor opinion of their doings and deservings. Their religion, their faith and hope, their good works and kind deeds to others—all appear very small, and surely they are so in comparison with Christ's for them. Indeed, they feel very like that little girl who, when asked if she loved her mother, replied with much feeling, "Yes, I do; but not as she loves me."

These "doves" are often in "the valleys," too, because of trials, darkness of mind, temptations, and loss of the comfort of their Saviour's presence. At the same time they lament their ingratitude, coldness and hardness of heart, whereby they fear that they grieve the Holy Spirit, and that their Christian life will prove a failure at the last. But their Lord has made this promise, and many more to the same purport—"They shall not be ashamed that wait for Me." The Apostle Peter recognises this when he writes, "For a season, if need be, ye are in heaviness through manifold temptations," which are for "the trial of faith."

(2) *These "doves of the valleys" it is here said "shall be on the mountains."* The Lord's people are not always in a low place. They have their seasons of triumph and joy, as well as of heaviness and sorrow, for it is written, "He that humbleth himself shall be exalted." "The mountains" are suggestive of *elevation*. Such as walk there are above the earth and nearer heaven. This is the privilege of God's people—to walk with Him, and to have "fellowship with the Father," &c. This holy fellowship produces soul-elevation above the trifles of time and sense, which occupy the thoughts and aims of most of their fellow-men.

Mountains are also regions of *separation and solitude*. The believer often feels this loneliness, for his Christian companions are few and far between, and he frequently has to take his stand by the side of God and truth. "Ye are My witnesses."

Mountains also are sometimes places of *protection and safety*. Persons so situated may be considered as under the special care of God, who is to be found when no other helper is nigh, even in the solitary fastnesses of the rock; for it is He "who maketh grass to grow upon the mountains" (Psa. cxlvii. 8). David "encouraged himself in his God" and found refuge in such desolate places; so did the Piedmontese martyrs and the much-persecuted Covenanters.

(3) *Lastly, these "doves of the valleys" are mourners.* It is

here said that they shall be found "all of them mourning, every one for his iniquity."\* The worldly, and even the most jovial wicked, have seasons of sorrow and pain, of vexation and disappointment, as well as the Lord's people; yet how different the one from the other! Of the latter their Saviour says, "Blessed are they that mourn, for they shall be comforted." And Hezekiah in his "writing" says, "I did mourn as a dove" (Isaiah xxxviii. 14). These, who are the Lord's "doves," frequently mourn, "every one for his iniquity," and they cry out in spirit as did the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" That is mourning indeed, for it is very personal and very poignant at times. Their hearts having been "purified by faith," and cleansed by the precious blood of the Lamb, are kept clean "through the Word" (John xv. 3). But they see their natural defilement, and the many imperfections, and even inconsistencies of their Christian lives; they are not what they would be, and this often causes mourning. But—

"Blest are the men of broken heart,  
Who mourn for sin with inward smart;  
A Saviour's blood divinely flows—  
A healing balm for all their woes."

Wm. Huntington tells us that when he was first brought by the Spirit to mourn in this way, his grief was so intense that he could not do his work, nor even collect his thoughts to know clearly what he was about. And read how Corinthian penitents mourned over their sins (2 Cor. vii. 10, 11). And see how another prophet describes it in Ezek. xii. 10—14. Nevertheless these "doves" certainly "shall escape," for Jehovah says, "Sin shall not have dominion over you," and "God will bruise Satan under your feet shortly."

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### THREE NEEDS OF THE ENQUIRING MIND.

(*Concluded from page 49.*)

SEEING it is the work of the Holy Spirit to create these needs in the heart, we must look to Him for their satisfaction. Let it be prayerfully considered that the eternal Spirit is a choice gift of the new covenant. According to Holy Writ, the elect of God are naturally dead and *buried* in sin, and their spiritual life, resurrection and possession of the Gospel land is all on the unalterable basis of new covenant grace. "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land" (Ezek. xxxvii. 12—14, xxxvi. 26, 27); see also Jer. † xxxii. 38—41, xxxi. 31

\* The voice of the dove is very plaintive and resembles mourning.

† Quoted by Paul (Heb. viii. 8—11).

—34). From these passages it is clear to the renewed mind that he has only God in His covenant of grace to thank for all the saving operations of the Holy Spirit, and hence it is that all taught of God sooner or later are brought to love, admire and exult in new covenant truth and reject all teaching that agrees not therewith.

The Spirit of God in His new covenant administration supplies the first need by

INTERPRETING THE WRITTEN WORD TO THE GODLY ENQUIRER.

He interprets the *preceptive* Word of God and convinces such an one that he has utterly and totally broken it; He shows the unity of the law—that, if he offends in one point, he is guilty of the whole. Thus no hope is held out of obtaining life by the deeds of the law; while all the time the enquirer “delights in the law of God after the inward man.”

The *old covenant threatenings* (there are none in the new covenant; all is serene there)—“For, lo, the winter is past [in Christ], the rain is over and gone; the flowers appear on the [Gospel] earth; the time of the singing of birds is [sure to] come, and the voice of the turtle is [bound to be] heard in our [new covenant] land”—the Spirit will reveal and apply as being ours by reason of our Adam state and our own added transgressions, until at length such beseech God that this threatening voice may speak to them no more. When this voice sounds long and waxes louder and louder, and when the soul hears these thunderings and sees these lightnings, then the soul removes and stands afar off in apprehension and dread. What does this produce? The need of a Mediator to such a soul. Hence, “Speak thou with us, and we will hear: but let not God speak with us, lest we die” (Exod. xix. 19, xx. 18—20).

So also the *promissory part* of the Word will be opened by the Spirit to some extent and cause the seeker to feel his unworthiness of one promise. He reveals their glory, sweetness, suitability and infallibility; but perhaps at present the enquirer does not, cannot, grasp the promises so as to set his soul in Gospel freedom from sin, guilt, condemnation, and wrath. “If they were for me,” says such, “how infinitely more precious they would be to my soul than they are even now.” The good Spirit creates a yearning for a promise and then applies one warm to the soul.

Thus the Spirit leads the soul, little by little, through the various departments of God’s truth, discovers and seals home its instruction, and henceforth arises the faculty of discerning heavenly facts from carnal fictions, spiritual teaching from mere intellectual, the solid from the mere novel and vain, the unctuous from the mere dry-as-dust, the hidden meaning from the mere surface (John xvi. 13). Hence, also, the soul thus favoured holds the truth because the truth holds it in its grip, and because the soul has not merely had the doctrine delivered unto it, but has been delivered into *that* (Rom. vi. 17, marg.) and moulded by the Spirit accordingly. May each of the Lord’s family be favoured increasingly with the Holy Ghost as the Interpreter of the Bible.

The Spirit in carrying out new covenant counsels



## REVEALS CHRIST JESUS AS THE ONLY FRIEND OF SINNERS.

With great delight, at the covenanted time, does the Spirit take possession of the blood-bought hosts, and with the utmost pleasure does He fulfil His specific work to them: "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. . . . He shall take of Mine, and shall shew it unto you" (John xvi. 14, 15). Note the five shalls here, O enquirer! Though you doubt with honest doubt, in contradistinction to the doubts of the infidel and atheist, your union with and interest in Jesus Christ, there is in blessed reality no *gospel* ground for those doubts, for look at those five "shalls." He "shall" do it, and lay your unbelief low, remove your sin, take away your mountainous guilt, rebuke the devil, silence conscience, in the day when He shall reveal "Christ in you." Some may tell you, fellow-seeker, you ought to believe this now, and it is your own fault if you do not possess this blessed state of things in your soul at once. But, pray, where is the wisdom of our Saviour in talking of this being the work of the Holy Spirit in John xvi. if their teaching is true? At that rate it was certainly unnecessary (to say no more) for the day of Pentecost ever to have been. No, the Lord has taught you with too strong a hand ever to be pleased or deceived with such statements. Here is the testimony of faithful Paul: "But when it pleased God who . . . called me by His grace to reveal His Son in me" (Gal. i. 15, 16).

The Holy Ghost will reveal Christ to be your Friend in the *perfection of His work* and show you He has fulfilled every precept of the law, paid the penalty for your disobedience, swallowed up every threatening, wrought out an everlasting righteousness, clothed your soul in the same spotless robe, and thus made every promise of God—"in Him are yea, and in Him Amen, unto the glory of God by" you (2 Cor. i. 20). You will then see Christ has "confirmed the promises made unto the fathers" by His own death and resurrection that you as a Gentile sinner may "rejoice with His people" and again "praise the Lord, and laud Him" (Rom. xv. 9—11).

Thus the Spirit will make you a thoroughly decided soul for the perfection of Jesus Christ's work. And sure I am, in that blest hour you shall have "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," when Gospel jubilee—"the acceptable year of the Lord"—is proclaimed in your soul; for you will then see that the perfection of Christ's work annihilates all your imperfections, the steadfastness of His life more than atones for all your blunderings and stumblings, and, though you have not one redeeming quality, yet Christ has no evil quality, and thus in the completeness of His work "ye are complete in Him."

May you never imagine God has altered in His covenant relationship with His Son. He has accepted Jesus' work on your behalf; as it is written, "Jesus Christ, the same yesterday, to day, and for ever." So it must ever be thus—God will abide fully satisfied, infinitely and intensely pleased with His dear Son, and with you in Him. The Spirit will show you that the Father never looks

upon you other than being eternally and indissolubly linked in the strongest possible way with His Son. You will also see if the Son of God has not made satisfaction to law and justice for *every* sin of your wretched heart, polluted mind, and disobedient life; if He has not completely and totally condemned and *damned* your sin in the flesh of the Surety—then farewell for ever to heaven, and hell inevitably must be your doom. But—and this the Spirit will teach you also—if Christ has “once for all” made an end of sin, then God never will, and never can, justly look upon you and deal with you as other than perfect in His Son. Oh the unutterable sweetness of the revelation by the Holy Spirit of such a Friend as this to sinners! “Thanks be unto God for His unspeakable gift.”

Having, I am afraid, been guilty of being too long already, I must close with a brief word on

#### THE HOLY SPIRIT SUPPLYING THE NEED OF SATISFACTION.

Broadly speaking, the enquirer is brought to *hope*, *believe* (and faith admits of degrees), and then *sealed*. This beautiful order of experience is clearly laid down in Ephes. i. 12, 13.

The Holy Spirit seals, that is, among other things, gives believers the sense of security. Christ has already made everything secure for His sheep, yet we are further indebted to God for the sense of security wrought in our hearts by the Spirit. The enquirer, we said, needs this security or satisfaction—that is to say, he needs it for the full enjoyment of salvation. Such an one asks, “Is the work of God in my heart? For,” says he, “I have seen some who *seemed* to be wounded, illuminated, reformed, full of zeal, apparent fervour, transporting joys, amazing gifts, and yet it has all turned to smoke.” This sealing is said to be done “with that Holy Spirit of promise”; and if the enquirer has ever had a *promise* applied with power to his soul, he surely has been sealed, or, for the time being at least, assured of his salvation. The Spirit bearing witness with our spirit that we *are* the children of God is a blessing to be sought for daily. Nothing else can possibly produce true satisfaction in the heart on so vital and important a matter. That the work is of God is revealed beyond a doubt where the appetite is only satisfied with the “Living Bread”—Jesus. If that is not of God, nothing is, for by nature our appetites desire the serpent’s meat, which is dust. Like the prodigal, in vain do we try to feed on the husks of the swine’s trough when *life* is in the soul. Nothing else but the Bread in our Father’s house will do now. Is this not so, enquirer?

Then, again, *is the work of grace being carried on?* Nothing is more sure, since we read: “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ” (Philip. i. 6). And some degree of real satisfaction upon this necessary point the enquirer may gather by the Spirit working in him and showing him his total helplessness to do anything spiritual without Christ, or as the Lord is pleased to shine into his soul; or by the possession of a true, honest desire to occupy the lowest place; by real self-loathing in the sight of God,

and the more God is pleased to bless you in providence and grace the more self-loathing is felt; or by a deepening sense of the plague of your own heart, associated with an infinite value set upon the Lord Jesus and His sin-cleansing blood; or by a godly fear of opening the lips lest you should say more than you really feel, realising it is far better to feel more than you say than to say more than you feel; where there are chains felt, and also some measure of liberty; heart-misgivings with heart-upliftings; weepings and supplications, together with a little of the spirit of praise and thankfulness; no ability to discharge law responsibilities, but a complete resting upon the discharge and acquittal of the great Surety—Christ. These and many such things found in the heart are spiritual proofs that not only is the work of God begun, but also that God is indeed perfecting it.

And, then, *Am I one of the elect? is the query of the seeker.* The Holy Spirit has not left us in the dark as to this. Election precedes calling, as cause precedes effect. If called vitally from the love and dominion of sin, from the allurements of this world, from a fleshly religion, to the love of grace and righteousness, to the soul-charming attractions of Christ, and to a religion founded "in the power of God," then verily election is proved forthwith (Isa. xlv. 4). "Gospel obedience" (1 Peter i. 2), "holiness" in Christ (Ephes. i. 4), "belief of the truth" (2 Thess. ii. 13), and that noble catalogue of "election" fruits seen in Col. iii. 12, 13, of which a sympathetic spirit with the Lord's people in their sorrows and distresses is the first in the list, and the last is "love . . . the bond of perfectness"—all these the Spirit has unmistakably revealed as springs of comfort to satisfy the enquirer as to his personal election of God unto salvation.

"Thrice happy the soul that has God for his Sire,  
 And his heart, with his treasure, above!  
 Who inwardly burns with that hallowed fire  
 Which proceeds from the fulness of love.  
 The presence of God and His tokens for good,  
 The staff and the chastening rod,  
 All sharpen his hunger for heavenly food,  
 And he thirsts for the vision of God.  
 From the bondage of Egypt they slowly proceed,  
 Yet the heavenly Canaan they find;  
 From the bond of corruption they all shall be freed;  
 Not a hoof shall be found left behind."

So wrote W. Huntington, S.S., and so shall every true enquirer find, and on Glory's shore shall praise Father, Son and Holy Ghost for the unspeakable wonders of grace divine.

Fressingfield.

E. ROE.

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"MANY, when they have a promise, think presently [at once, or speedily] to enjoy the comfort of it. No, there is a waiting and striving first necessary. We never relish the comfort of the promises till the creatures have spent their allowance, and we have been exercised. God will keep His word, and yet we must expect to be tried."—*Manton.*

## "THE FUNDAMENTALS."—No. 6.

BY PASTOR H. BULL, SALEM, RAMSEY.

*(Continued from page 46.)*

"By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39.

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. iii. 28.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

## JUSTIFICATION.

WHEN consenting to write a few words to EARTHEN VESSEL readers upon this all-important subject, we obtained permission of the Editor to deal with it in two parts so as to enable us to view it in two aspects, viz., the God-ward and the Man-ward. The first of these we might term "*Justification by Grace.*" This we set forth in last month's issue, which deals with the great fact that all the "election of grace" were justified (pronounced righteous) as viewed in the Person, and on account of the efficient sacrifice offered by our dear Redeemer upon Calvary.

The second, which we are treating of in this, may be termed "*Justification by Faith,*" and has reference rather to Christian experience, and the believer's attitude towards God, than that of God towards the believer. This distinction, we believe, is fairly set forth in the texts quoted above. We are perfectly well aware there are some who question the correctness of the punctuation in Rom. v. 1, and have suggested the comma should be placed after the word "justified," and not after "faith." This, however, was not the view of the revisers in 1880, for our readers will find the punctuation is the same in both the Authorised and Revised Versions, and to this we adhere. Furthermore, even if it would meet the case and satisfy the view of some to move the comma in Rom. v. 1, it would not be possible in the case of Rom. iii. 28, and so the position would remain the same. The believer is "justified by faith" as regards his attitude toward God.

How, then, is a man justified by faith? is a very natural question, especially since, in our last, we asserted it was by grace.

Turning to the picture of a "Court of Justice" once more (page 44), a man has been acquitted, and is told he leaves that court without a suspicion resting upon him. He had fully expected to be condemned, for the prosecution was inflexible, and the array of witnesses so formidable that the evidence brought against him seemed conclusive. He waits in awful suspense for the verdict, and then to his utter amazement the judge says, "Another has paid the penalty of your crime, and you are free." The man fails to grasp the full meaning of it all. He leaves the court, thankful to have escaped the penalty, but cannot believe himself to have been justified, and lives in mortal fear lest he may yet find himself in the grip of the officer of the law and be again dragged to the Bar of Justice. Has he any settled peace of mind? Emphatically, No.

And why? Simply because he does not believe what the judge said. But is he justified in his attitude towards the judge who pronounced him blameless? Would the judge justify him in his unbelief? No. Then it is clear as noon-day that he is only justified in his attitude towards the judge as he believes implicitly every word he has uttered. The man has no right to assume that the judge shut his eyes to evidence, and so summed up with a biassed mind, nor that he cherishes in his mind a suspicion of the man's guilt if he pronounces him guiltless.

Now apply this to sinners saved, believers in the Lord Jesus Christ, and God says, "All that believe are justified from all things" by Jesus Christ. And this word ("all that believe") includes true believers in all denominations. They should be able to look backward, forward, outward, inward, and upward, and say, "Yes, Lord, 'all things.'" But, alas! how many fail to enter fully into rest; fail to apprehend their true position before God in Christ; and, consequently, fail to enjoy that solid peace which comes through a whole-hearted reception of "the truth as it is in Jesus."

"*Justification by faith*" is in complete harmony with "*justification by grace*," as it is written: "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed" (Rom. iv. 16). Justified in God's eternal purpose (Rom. viii. 30); justified when their great Head and Representative rose from the dead (Rom. iv. 25); the elect of God are experimentally justified when they are brought to believe in the Lord Jesus Christ. *So completely are we justified by grace* that the faith by which we receive our justification is the gift of God (Ephes. ii. 8); and this faith always places the crown on the Redeemer's head. It is the emptiest of graces in itself—the empty hand that receives God's gift; it renounces everything of self, relies alone on Christ, receives God's testimony, and rejoices in a free justification "through the redemption that is in Christ Jesus" (Rom. iii. 24).

The Arminian teaching of falling from grace—that a man may be a child of God to-day, and a child of the devil to-morrow—is a flat contradiction to Rom. viii. 29, 30. To believe it would rob us of every vestige of security, consequently of any permanent peace. How can a person enjoy peace if he lives in fear that after all that Christ did for him in redemption, and the Holy Ghost has done for him in regeneration, he may yet fall into perdition. Is it possible that the great Judge Who yesterday pronounced him justified will to-morrow condemn him, while the ground of his justification—"the redemption that is in Christ Jesus"—remains unaltered? Our answer is an emphatic No, for God is not a man that He should lie, or go back upon His own Word. Let us therefore hold fast the confidence and rejoicing of the hope firm unto the end. We close with a few lines from Mr. Hart:—

"The sinner that truly believes, and trusts in his crucified God,  
His justification receives, redemption in full through His blood;  
Though thousands and thousands of foes against him in malice unite,  
Their rage he through Christ can oppose, led forth by the Spirit to fight.

Not all the delusions of sin shall ever seduce him to death ;  
 He now has the witness within, united to Jesus by faith.  
 This faith shall eternally fail when Jesus shall fall from His throne ;  
 For hell against both must prevail, since Jesus and he are but one."

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## CHEER FOR THE HUMBLEST.

BY PASTOR H. D. TOOKE.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy."—Psalm xxxiii. 18.

THE Psalm from which this verse is taken is a call to rejoicing. Blessed is it, that amidst the trying scenes of life, it is possible to find cause for rejoicing. The matter is always possible, for it is God Himself who forms the theme and inspiration. We can rejoice in God when there is nothing else to quicken real joy in our hearts. The soul that knows its God is sure to find abundant cause to respond to this call. The Psalm is practically a series of thoughts about God, all or any of which is a note in the joyous song of gladness. The effect is seen to be this, for in verse 21, the Psalmist says, "Our heart shall rejoice in Him." The text at the head of this article is in itself sufficient to set our hearts ringing with notes of pure and unsullied joy. If true religion does anything for us, it is bound to produce the spirit of rejoicing.

"Behold," cries the Psalmist. Whenever you get this word, you find that it is meant to emphasise what follows, or to draw the contrast between two statements. Here it does both, for it calls attention to a glorious truth, and does so in contrast to what has been said about worldly trusts and resources.

"The eye of the Lord." It is worthy of note that it is the Lord's eye, not the eye of an angel, or of the best friend we have on earth. The Psalmist has enlarged on His works, power and supremacy. It is this God who ever watches over His people. Every exhibition of wisdom, power, and supremacy accentuates the value of the fact that His eye is upon us. Remember, to the Divine eye nothing is hidden ; it is an all-searching eye. You need never fear being overlooked.

The beauty of this text is that it declares something more than Divine Omniscience ; that, while it appeals to us as a wonderful attribute of Divinity, may bring no comfort. No, it is not cold omniscience or critical consideration that is meant here. It implies intimate knowledge—that acquaintance with the details of our lives that led the Psalmist to cry, "Such knowledge is too wonderful for me."

It is even more than this, for it speaks of loving regard. The eye is tender with love, soft with intense affection. "His eye meets with love the upturned eye of humble expectance and loving fear."

It is the heart-truth relative to what we call providence. Watchful over our needs, mindful of our helplessness, the eye of the Lord is keenly alive to our welfare, noting the position in

which we are placed, watchful over the evils which threaten, foreseeing the effects of circumstances.

The eye of the Lord is upon you, and it is no empty statement ; it thrills with hope and cheer, stirring the heart with renewed courage. Has He not said, "I will guide thee with Mine eye" ? Blessed truth ! "The eyes of the Lord are upon the righteous, and His ears are open to their cry."

Let us rejoice in its individuality. The eye of the Lord is upon the solitary individual, not merely exercising its powers on the multitude, but looking with abiding interest on the ones.

The question naturally arises, To whom does this great privilege belong ? Is it mine, is it yours ?

The answer is forthcoming, for the characters are described. God has an eye for all things, places, and peoples. "The Lord looketh from heaven ; He beholdeth all the sons of men." But there is a special way in which this text is true, and a particular person to whom it belongs.

"Them that fear Him." Not those who dread Him, and who would call upon the hills to hide them from the all-searching gaze of God, but those who desire to serve Him, and whose fear, begotten of love to Him, is lest they should do anything that is contrary to His will, and which would be displeasing to Him. Are you amongst such ? Then you may take this fact home to your own heart—the eye of the Lord is upon you.

The next words are still more precious : "Them that hope in His mercy." Thank God for this addition. It brings in those who, in the weakness of their confidence, hesitate to claim the precious truth on the ground of being included amongst those that fear Him.

It has been said, "One would say that this is a small evidence of grace, but it is a valid one." It seems to be the lowest and feeblest of conditions, when the soul hopes, but cannot be sure—a very limited faith. Yet even such are included in the characters upon whom the eye of the Lord is turned in affectionate interest.

But while it is but hope, it is hope fixed upon the right object. Hope in His mercy, the mercy revealed in Christ Jesus. Conscious of unworthiness and sin, the soul sees no hope apart from the exercise of the boundless mercy of God. If blessed at all, it must be on the ground of mercy. Gloriously true is it that "the humblest hope shall have its share as well as courageous faith." The eye of God is upon such as can only say that they hope in His mercy.

In the Revised Version, the marginal rendering for hope is, "wait for." How beautifully does this rendering seem to open the text to even those who at present cannot claim to have a hope in Divine mercy, but whose cry is, "God be merciful to me a sinner," waiting in doubt and fear for the answer of God to their appeal.

Blessed fact it is that the Word of God comes down to the very lowliest of His people, taking into its embrace those who would fear that they are outside its application. If you are as low down in Christian experience and condition as to be able to say no more than that you need mercy, and are waiting for the Divine reply to your

plea, let the joy of this verse be yours, for you are not overlooked. The eye of infinite mercy has fixed its loving gaze on you, the ear of tender sympathy is bending to catch the feeblest sigh that springs from your heart, and you shall yet have unmistakable evidence that it is so, when in loving words and gracious assurances, the Lord has mercy upon you. If this is your condition, then you may make it the very plea with God, and cry, in the language of the last verse, "Let Thy mercy be upon us, according as we hope in Thee."

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### "THE OTHER CHEEK."

(Matthew v. 39.)

NONE but the Son of God perfectly practised what He preached, and those nearest to Him in *walk* are likeliest to Him in *spirit*.

At the onset of his struggle with the papacy, Luther is reported to have said, "We must not meet bitter with bitter, but bitter with sweet." "I say unto you that ye resist not evil." Visible evil is here meant, whether from covert friend or open foe; invisible evil should be resisted tooth and nail. "Resist the devil"; "Neither give place to the devil." This was the Master's manner—"Get thee behind Me, Satan," but to Judas—"Friend, wherefore art thou come?"

"The grace of God that bringeth salvation hath appeared . . . teaching us that we should live godly." "O man of God! follow after godliness," or God-likeness. It is an eminent degree of God-likeness to be enabled to turn the other cheek for another blow, which is the best way of expressing obedience to the words and example of Jesus. Let us not, for peace and comfort's sake, avoid the conclusion to which these words lead us. It is a bad spirit which prompts my brother to strike me, but it is equally bad to retaliate.

Some may think that the blessed Master fixed the standard very high in these words: "Whosoever shall smite thee on thy right cheek, turn to him the other also." And, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," &c., but it will be our wisdom to pray for grace to practise it; for rest and peace come in that way. Self-assertion will leave us destitute of soul tranquillity. Through self-extinction rest cometh. I hope this is not *legality*. RUFUS.

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THE GOSPEL OF GRACE may be rejected, but the grace of the Gospel cannot. God's written message in the Scriptures, and His verbal message by His ministers, may or may not be listened to; whence it is recorded, "All the day long have I stretched forth My hand to a disobedient and gainsaying people." But when God Himself comes, and takes the heart into His own hands; when He speaks from heaven to the soul, and makes the gospel of grace a channel to convey the grace of the gospel, the business is effectually done.—*Toplady*.



## REVIEWS, ETC.

*Our Great Task.* By Rev. A. Marshall.

Arthur H. Stockwell. 3s. 6d. nett.

WITH the aim and spirit of this earnest appeal on behalf of foreign missionary work, we are in very cordial agreement, as also with the scope of its argument, and, so far as we are familiar with them, its facts and illustrations. A few phrases and assertions might have been expressed differently with advantage, as for instance when the Fall is said to have "wrecked our *chance* of eternal glory and happiness." We should hesitate also to say that without the work of foreign missions the Church "would never have had an existence at all." Several pages are devoted to proving that angels could not be missionaries. Is it always true that "mountains, rivers, and valleys constitute physical boundaries over which the systems of man cannot pass," and that "Confucianism is confined to China; Shintoism to Japan; Hinduism to India, fetish worship to the benighted savages of Central Africa"? We can hardly agree with Mr. Marshall in saying that "What is true of India's Brahminism (viz., its 'mighty resistance,' as described by Dr. J. P. Jones) is no doubt equally true of the Confucianism of China, the Shintoism of Japan," etc. In one or two places statements seem to conflict. For instance, in rightly refuting Dr. Watson's assertion that the modicum of truth in all religions was sufficient to save their devotees, he says, "It is misleading to assert that in all religions is truth." "But had these teachers—Plato and Socrates, Zoroaster and Virgil—no truth in their systems? *Most assuredly*, and they got it from those oracles which had been committed unto the Jew!" Again, on page 57: "Such as seek Him do so at the impulse of the Holy Ghost, and shall find Him whether their home be in Africa or China or the islands of the sea. But this will not be till they have heard of Him, for none can be saved but by faith." On page 65: "These and similar cases serve to show that the convicting work of the Holy Ghost *may not be strictly limited to lands and places where the Gospel has been proclaimed*, but that in various countries He works where He will, for 'His grace is unconfined.'" "Telugese" on page 110 should be

"Telugus." But we gladly turn from these few criticisms to the closing chapters, where we have an able and interesting review of what has been done since modern missionary work commenced, and a presentation of the great task of evangelising two-thirds of the population of the world which still lies before the Church, with detailed practical suggestions as to the way in which the Church should be aroused to an adequate sense of her duty and privilege.

S. H.

*Hymns of the Early Church.* By Dr. John Brownlie. Morgan and Scott. 2s. 6d. net.

"A HYMN is a piece of sacred poetry, but a piece of sacred poetry is not of necessity a hymn." And if a hymn may be defined to be a versified and poetical address to God in adoration, praise, prayer, confession or communion, then these are hymns of a high order. We have read them with much pleasure. If instead of testing them by means of a definition we do so by their effect on heart and mind we reach the same conclusion. They uplift the soul Godward and Christward, awakening the devotional spirit, inspiring reverence and worship and endearing the great doctrines of the Gospel. Their theology, although not of course presented in doctrinal form, as befits a hymn, is nevertheless sound, and we have met with only two expressions to which any exception could be taken.

S. H.

BOOKS RECEIVED.—The Pilgrim's Progress—The Surrendered Life—Daily Guidance. Messrs. Morgan & Scott. Is Christianity a Colossal Failure? Stanley Paul & Co. Old Roger's Gossips. Calvinism: Historically and Doctrinally Considered. The Gospel Standard. C. J. Farncombe & Son.

We have been asked to state that the first edition of "HEREAFTER" has been sold out, but another issue may be expected early in March. Orders may be sent to the publishers, Messrs. E. J. Farncombe & Sons, Ltd., 30, Imperial Buildings, Ludgate Circus, E.C.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MOUNT ZION, ST. JOHN'S  
WOOD ROAD.

WELCOME MEETINGS TO PASTOR  
L. H. COLLS.

NOTWITHSTANDING the, humanly speaking, unfavourable weather which prevailed, the welcome given to our brother, Mr. Colls, on Wednesday, Feb. 11th, was exceedingly good from every point of view. The numbers were large and representative of many Churches, the proceedings hearty and brotherly and the tone spiritual. The aim of preacher and speakers was to glorify the great Head of the Church and to rejoice with both the Church at Mount Zion and with their new pastor.

In the afternoon our venerable and highly-esteemed brother, Mr. Mitchell, conducted the service and after reading 1 Tim. iii., so appropriate to the occasion, pleaded affectionately at the throne of grace for Pastor, Deacons and People, and particularly for the young. These petitions had already been voiced in song, "Dear Saviour, may this Church of Thine Flourish in all Thy ways," &c. The preacher having expressed the united thanks of all for raising up another pastor for Mount Zion and their prayer for God's richest blessing to rest upon him, announced Jeremiah iii. 15 as his text, "I will give you pastors according to Mine heart which shall feed you with knowledge and understanding." The text contained a statement and an implication and led to a conclusion. Speaking, first, of the statement of the text, viz., *pastors are God's gift to His Church*, Mr. Mitchell, after briefly dwelling on the greatness of God in giving, dealt clearly and forcibly with the value of the pastoral gift. Real pastors were very choice gifts from God. The purpose for which He sends them, viz., to feed His people with knowledge and understanding, showed that only He can make them and also the necessity of Divine preparation. A man might have good mental gifts and culture, but these alone would not qualify him as a pastor. He must go through a process of preparation at the hands of God not only for the pastoral office, but also for the particular pastoral position he is to fill. Moreover, a pastor must be in sympathy with God—"after My heart"—having the same end in view that He has, and in sympathy with the work God has designed he should do. This

work was to "feed" the people—a very comprehensive word, taking in all that was necessary for watching over and caring for the people. The actual feeding was a very important thing. A man might be a good preacher without knowing how to care for and feed the flock. Yet he must be a man with both heart and brain in order to feed them with "knowledge and understanding," a phrase which might be regarded from the point of view of the pastor himself and also as indicating the kind of food he gives. He must himself be a man of knowledge and understanding, able to work wisely, having a knowledge of what to do and when and how to do it and a whole host of qualifications. The food must be the substantial food of the Word of God, those great and glorious truths which are revealed in it and which "make spiritual bone and sinew, energy and vitality." Mr. Colls, the preacher was confident, would do this and not feed the people with fancies or bring out the evils of corrupt nature. II. The Implication of the text was that *the Church should receive the pastor as the gift of God*. The Church was both an autocracy and a democracy. Jesus was absolute King in Zion and the Church had no legislative faculty—"therefore I am a Strict and Particular Baptist"—but within the borders of the Church all had equal rights, and women had votes as well as men. After a description of the manner in which a Church seeks, or should seek, and obtains a pastor from God, the dictum followed—"You must give the pastor his proper place; you must obey him. I am afraid that in our section of the Christian Church we get a little too democratic, and every man wants to be a law unto himself. That is not the right way. You are to obey him as one who watches for your souls and as one who must give account." In a vigorous denunciation of criticism, Mr. Mitchell said, "Perhaps the pastor has spent days and you have not spent five minutes over what you criticise. We are not, of course, to swallow everything, and if the pastor has said something that is not right, spend a few days with the Word and then, instead of telling your neighbours about it, go and tell the pastor." III. The Inference was that *the Church should welcome the pastor with thanksgiving to God*. On this point Mr. Mitchell concluded a very appropriate discourse

with a few words of cordial welcome to Mr. Colls and of thanksgiving to God.

The interval which followed afforded opportunity of pleasant reunion and interchange of greeting and thought between many friends who seldom otherwise meet, and this was greatly facilitated by the genial atmosphere characteristic of Mount Zion and the generous and very tasteful provision the ladies had made for our physical need. "Welcome to our Pastor" was conspicuous in the schoolroom.

At the evening meeting, presided over by Mr. C. C. Harris, after the reading of Scripture, part of Eph. iv., by Mr. W. H. Rose, and prayer by Mr. E. G. Vine, the chairman touched what he desired to be the keynote of the meeting—"We are here," he said, "to give glory to God for giving us in answer to prayer a loving pastor. If we attempted to take any of it ourselves we should certainly merit His displeasure." Having expressed thanks to those who had supplied the pulpit during the past five years and to their Churches, he continued—"At last God has united the hearts of all in one unanimous voice and we lovingly and unitedly welcome our pastor into our midst."

Mr. Shinn, pastor of the Church at Eden, Cambridge, in the course of his speech made a nappy reference to the name of the chapel. "Mount Zion" meant a sunny mountain, and he hoped that the sheep and lambs might be led by their pastor to feed on the sunny slopes of Mount Zion. He had for a long time been losing sight of the distinctions which divide us, for controversies had rarely done any good. We wished no compromise with error, but it must be admitted that man could only approximate to understanding the profound truth of God. Let our concern be that Christ should be magnified and the sheep fed.

Mr. R. E. Sears remembered Mount Zion as long as he could remember anything, and knowing its past history and its varied changes, he had prayed that the Lord might give the Church another pastor, and was there to express his joy. They had a man of God's choice and one who would preach the Gospel. "I feel the necessity of always standing near the Cross. If not I should give up preaching. I have never met with anything equal to the Gospel as I heard it in the days of John Foreman. If people are to be built up it must be by Christ dwelling in them, and if sinners are to be saved it must be by

Christ being preached to them." Following the expression of a hope that the pastor might be abundantly helped in his work, two words were given—God's gracious promise, "I will help thee," without which all other help was altogether useless, and the exhortation, "Ye also helping." This afforded occasion for a denunciation of criticism of the pastor, especially before children, and a reminder that they could help to fill the chapel.

The chairman then introduced the Deputation from the Church at Akeman Street, Tring, in felicitous terms, and said, "We send our deepest love to the Church at Tring, and are praying that God may send them a pastor as good as they sent us."

Mr. Edward Wright, Deacon and Secretary of the Akeman Street Church, expressed his appreciation of these words. He brought the best wishes of all the friends at Akeman Street, particularly the united diaconate. Referring to Mr. Colls' pastoral qualifications, Mr. Wright could say Amen to the sermon of the afternoon as applied to the Pastor, who, moreover, possessed a high standard of Christian character.

Mr. R. G. Wright, another deacon of Akeman Street, in a speech enlivened by quiet humour, said, "We have come up to rejoice with you, although you didn't come down to weep with us. We bow and acquiesce in this thing because we believe it to be of God, but there were no rejoicings in Tring when Mr. Colls left us." He always strove for peace in the Church and was a workman that needed not to be ashamed, rightly dividing the Word of Truth. "We people at Tring wish you all the blessing of God and God-speed on his ministry here."

Mr. Bush, of New Cross, after expressing his love to Mr. Colls, gave him the Lord's words to Paul in Acts xviii. 9, 10, and trusted that they might be fulfilled in his experience, but referred particularly to the words "for I have much people in this city," saying, "He has brought you to this great metropolis with its awful sin all around us. It makes our hearts sink within us as we see the masses going headlong to destruction. May God in this part of London have much people whom He has predestinated to be saved through our brother Colls' ministry. Predestination is no excuse for not preaching the Gospel; it rather helps us to preach with fervour and earnest longing that God may be glorified in the salvation of precious souls."

Mr. Hutchinson joined in praising the Head of the Church, and congratulated the Church and the pastor, his friendship with whom had been of so many years' standing. His prayerful wishes for pastor and people were summed up in Paul's benediction to the Galatian Church: "Brethren, the grace of our Lord Jesus Christ be with your spirit." After indicating how much the word "Brethren" connoted and some of the various aspects of grace which were implied, viz., the grace of the Sin-bearer, Jesus; the grace of the Head of the Church, Christ; and the grace of the conquering and empowering Lord, he said, "May that grace be with your spirit, pastor and people, controlling and enlivening you at the very centre of your individual and Church life, uniting you, inspiring your worship and service, and making you abundant soul-winners."

Mr. Jarvis, of Greenwich, said there was sometimes a gracious mystery in connection with the removal and settlement of pastors, quoting the Lord's words to John, "The *mystery* of the seven stars which thou sawest." "God grant that in this settlement you may have the greatest cause to bless God for sending you this pastor." Speaking upon the words "They sat down at Thy feet; every one shall receive of Thy words": "When omnipotent grace brings a sinner to the feet of Jesus in sorrow for sin the place of the Lord's feet is made glorious." To sit down at His feet implied teachableness, true humility, conscious ignorance and adoration. The words or doctrine of the preacher must be received of Him—the doctrines of total human depravity, of God's eternal and personal election, of particular redemption, of effectual calling and final perseverance. It seemed to be doubly, trebly necessary to emphasise this. God would bless the ministry that was full of His Word. "May your new pastor often have the great joy of beholding the manifest application of the truth to the conscience and the heart as he reads it in the regenerated and sanctified life. May heaven's dew ever rest on Mount Zion."

Mr. Colls expressed his deep appreciation of the presence of so many friends, particularly mentioning the Deputation from Tring, and of the services of the day. Anticipating the possible question, What are you going to do here? he said the question should be, What is the Lord going to do? He believed the Holy Ghost was going to glorify the crucified and enthroned Saviour, and

as He was glorified the Church would be built up, and with this in view he would continue to preach the Gospel of the free and sovereign grace of God, "the Gospel of blood," for the Gospel that had no blood in it would have no power. Referring to a telegram he had received in the afternoon from Mr. Pearce, who had been a Baptist minister at Tring for forty years, "divided from us as far as denominational principles are concerned, but never divided in heart," he said "You will never hear me pull down other people. I believe in the apostolic benediction, 'Grace be with all them that love our Lord Jesus Christ.'"

Mr. Freston, of Watford, after referring to the history of the Church, reminded them of the solemn responsibility as well as the great privilege of preaching the Gospel. It was no sinecure to be a pastor, and their pastor would need their constant prayer and their support in other ways beside financial. The words of the apostle, "Beloved, I pray that in all things thou mayest prosper and be in health even as thy soul prospereth," were his message and that of the Church at Watford to Mr. Colls. As the words were direct from the heart of the apostle and reached the heart of Gaius, so they were from his heart to his brother. He prayed for health of mind and body in order to the preaching of the Word and for the prosperity which comes from being filled with the Holy Ghost and for the prosperity of soul which can only be kept up by constant communion with God.

Mr. Galley, of West Ham, in speaking on the words, "He hath done all things well," instanced the foundation of the present building, chosen long, long ago by God, and their present pastor. He and the Church had been dovetailed together in the purpose of God and each fitted the other. God had been training them to receive him and him to come into their midst, and the present unity was felt because they were in the eternal purpose of God. So surely as He had led them together, so surely would He bless the testimony to saints, to seekers, and to sinners.

The day's happy and God-glorifying services were fitly closed with "All hail the power of Jesus' name," and Mr. Mitchell pronounced the Benediction.

KINGSTON - ON - THAMES (PROVIDENCE).—New Year services were held on January 21st, Pastor C. A. Freston taking the afternoon service, and preaching from Isa. xxxiii. 2, the

divisions being (1) the strong desire expressed; (2) the suggested dependence; (3) the special direction in which help was sought. The discourse was very helpful and much enjoyed. After tea a public meeting was held under the presidency of brother F. T. Newman, who read Psa. cxxxvi. and based upon it some very excellent remarks. Pastor G. Smith followed with very encouraging words on Psa. cxv. 12. Pastor C. A. Freston, on Psa. xxxii. 8, gave a very cheering message. The pastor (W. Welman) drew some spiritual lessons from experiences in a recent visit to Wiltshire. The gatherings were bright, and the Lord's presence was felt to be with us.

#### WALTHAMSTOW.

##### THE OPENING OF COMMERCIAL STREET MEMORIAL CHAPEL.

A GOODLY number of brethren met on January 15th, 1914, for prayer at 11 o'clock, presided over by Mr J. Hall. At 2.30 Pastor T. L. Sapey, President of the M.A.S.B.C., performed the opening ceremony, a great number of friends, including Pastor E. Mitchell, Mr. F. T. Newman, Secretary of the M.A.S.B.C., gathering before the closed doors of the new building. Mr. Sapey said how highly he appreciated the honour put upon him in being privileged to place before the friends an open door to a place that was set apart for the worship of God. He reminded them that the new chapel was erected first and altogether for the glory of God, which embraced the preaching of the Gospel of free and sovereign grace, the gathering out thereby of His elect, the assembling of the saints for worship, the building up of Zion, and the maintenance of the Divinely appointed ordinances. He expressed the hope that nothing contrary to the Word of God would ever be allowed to enter the building. Pastor E. Mitchell engaged in prayer, and then the president unlocked the doors for the first congregation to hear the Word of covenant truth, gratitude finding vent in sweet accord with Benjamin Francis' hymn—

"O, King of Glory, come  
Beneath this roof; oh deign to show  
How God can dwell with man below."

The Chairman, F. T. Newman, Esq., read Psalms cxiii and cxvii: "Truly vain is the labour of building a godless house." The Mercy seat was sought by brother Goodenough, and the ever-open door of God's presence and goodness pleaded for. Those lovely lines,

"And Thou descending fill the place  
With choicest tokens of Thy grace"

expressed in song the ardent wishes of joyous songsters fast crowding the place. The Church Secretary, Mr. E. Cudmore, in his report, traced the Church's history from 1633 up to the present time as follows:—

"We have not met to-day to found a new community, but to open a new chapter in the history of a very old Church—the oldest Baptist Church, in all probability, in London. This Church was founded in the year 1633 under the pastorate of John Spilsbury. For some years after its institution it was a Free Communion Church, but eventually it adopted the practice of strict communion, and in this, with the exception of a brief period, it has continued to the present day. John Spilsbury, the first pastor, was succeeded by John Norcott, a name still held in remembrance. Norcott was at one time driven by religious persecution from the country. Whilst an exile in Holland he published a little book, entitled 'Baptism Discovered.' This book has been reprinted many times, is still in circulation, and is probably known to some of our brethren. At the time of Norcott's death the Church was meeting in Old Gravel Lane, Wapping, and continued to do so under the ministry of the third pastor, Hercules Collins. Like his predecessor, Hercules Collins suffered persecution. In 1683 he was imprisoned in Newgate, under the Oxford Act, and fined £100. During the imprisonment of their pastor, and for a year or two after, the brethren had no regular meeting-place. They assembled in private houses, but in the reign of James II. when the persecution of Dissenters ceased for a while, they resolved to build a place of worship, and erected a chapel in James Street, Stepney, which was opened in 1687. Hercules Collins, who ministered in this building for fifteen years, died in 1702, and was followed in the pastorate successively by Edward Elliott and Clendon Dawkes. In 1730 the Church, under the pastorate of Samuel Wilson, removed to Little Prescott Street, Goodman's Fields. On the minutes of the Baptist Board—according to the late Judge Willis, from whose book these particulars are taken—there exists a letter from the Church, praying the ministers to rebuke their brother Wilson for building so splendid a place of worship as that in Little Prescott Street. It was, says Judge Willis, who remembered the building, a comfortable but

very plain erection, and it was amusing that it should be designated 'splendid.' Among those who were pastors of the Church in the latter part of the 18th and the early years of the 19th centuries, there stands out the name of Abraham Booth. Booth, who was a great man in his day, was pastor from 1768-1806, and is still remembered by his books, one of which, the 'Reign of Grace,' has passed through many editions. Abraham Booth was followed by William Stevens, who, before conversion, was an actor. Under his ministry many members were added to the Church. From 1813 - 1831 Thomas Griffin was pastor, and he was succeeded in 1832 by Charles Stovel, whose ministry covered a period of more than half-a-century. When Mr. Stovel had been minister for over twenty years the Little Prescott Street Chapel was taken by the Blackwall Railway, and the Church erected a commodious place of worship in Commercial Street, White-chapel. During the latter years of Mr. Stovel's pastorate changes were taking place in the neighbourhood of White-chapel which could not fail to weaken the Church numerically. Members of the Church who had lived within walking distance of Commercial Street gradually moved out to the suburbs, and the houses vacated by them were taken by Jews and foreigners. So year by year the number of the brethren became less. This process of decline continued after Mr. Stovel's death, and at length the mere maintenance of the Church fabric became too great a burden for the remnant of the brethren who remained. It was, therefore, resolved, after much anxious thought and many prayers, to sell the Church property. This was done in the year 1909, and at length the trustees purchased the site on which these buildings stand. The cost has been approximately £4,500. After the closing of Commercial Street Chapel the brethren met from week to week in a hired room in Little Alie Street. The last of such meetings was held on Wednesday, January 7th, 1914. From 1633 to the present year of grace, 1914, a period of 281 years, the Church has been preserved. Ebenezer! hitherto hath the Lord helped us."

Mr. Mitchell spoke of true dedication, *i.e.*, Christ exalted in the ministry, also in the hearts of Church members, and exhorted them to pray after each sermon. Pastor E. White, speaking from "And there they preached the Gospel," dwelt upon bounties for believers revealed by God the Holy Spirit, the

proved efficiency of the Gospel, and its ancient power still the same. Suitable words fell from the lips of Messrs. T. L. Sapey, H. J. Galley, and the chairman, after which a collection for Church funds was taken. Tea was announced, and the new schoolroom failed to hold seekers after refreshments.

Mr. J. B. Collin, presiding at the evening meeting, devoutly hoped that God would make the new building a place of rest. Mr. S. H. Brown called upon our covenant God, asking for the increase of God. Brethren Sears, Rose, Ackland, and Tooke, under God's blessing, led us into green pastures, encouraged our prayers, strengthened our faith, and thus ended a triumphant day of joy the world is stranger to. Oh! that in all "HE" may have the pre-eminence. E. CUDMOFF.

#### M.A.S.B.C.

THE 25th Anniversary of the Sunday School Committee of the Metropolitan Association of Strict Baptist Churches was celebrated on February 3rd, 1914, when Pastor John Bush preached in the afternoon from Isa. xlv. 1-3, handling the subject in a most helpful and encouraging way for all Christian workers. A social tea and public meeting followed, presided over by Pastor R. E. Sears. Prayer was offered by Mr. Vinall, and the Annual Report presented by Mr. T. R. Loosley, hon. secretary. Mr. F. T. Newman, hon. treasurer, gave the financial statement, showing a balance in hand of £2 6s. 8d.

The chairman expressed his regret that in so many homes there were parents who did not know, and therefore could not lead their children to the Saviour; the only spiritual instruction many children received was in the Sunday-school. He believed in child conversion. "Let us care for the children; put the truth before them in simplest form of speech, and seek to lead them to the Saviour."

Pastor E. White (Woolwich), taking for his subject, "Children are a heritage from the Lord," said children occupied a very important position in the home. They were a sacred trust, something bequeathed, and it was our duty to instruct, to guard, and to guide them aright. The Lord Jesus set the highest value upon them, and gave the commandment, "Feed My lambs." We do not think highly enough of their value. How precious are their souls! Church members! children watch your conduct, and you are responsible,

in a measure, for them. So walk that you may commend the Gospel to them. Mr. John Foreman, listening to the experience of a boy who wished to be baptized, said, "I felt so small before him." Pastor J. Jarvis (Greenwich) said, while it was a minister's work to comfort the saints, it was also his work to feed the children. We speak of total depravity—sin in all men, and all men in sin. It was necessary that children should be taught the Word of God, the great mysteries of redemption, the meaning of the Atonement, the ordinances of baptism, and the Lord's Supper. Pastor John Bush spoke on "Your work of faith" (1 The-s. i. 3). Faith is more in exercise in Sunday-school teaching than in the ministry of the Word from the pulpit. Not but what faith is needed when we preach the Gospel; the man who has not faith in the heart should not be a preacher or a teacher. There are faith, and the work of faith. Every teacher should know his call to the work. What an infinite mercy to be called to the work. The servant of God in the Sunday-school! Faith in your mission, faith in your Master, faith in your message!

The chairman said it was when as a boy he was reading John xvii. to his mother that John Foreman was led to wish he might be one of those who were there prayed for.

After singing a hymn and the benediction, a most helpful meeting was brought to a close. T. G. C. A.

#### COLLEGE PARK SUNDAY SCHOOL, LEWISHAM.

WE were privileged to celebrate our 32nd anniversary services on Sunday, January 18th, and to continue them on Tuesday, the 20th inst. The Sunday services were conducted by our pastor, Mr. W. F. Waller. The text for the morning was Psalm lxxviii. 4, that of the evening Luke xiii. 18, 19. The afternoon subject was based on Christ's words to Nicodemus—"The great change" (John iii. 7). We felt the tenor of our beloved pastor's words were most encouraging. Very good congregations at all the services marked this auspicious day.

On Tuesday the first gathering was for the annual tea to scholars and their parents; at which 70 children and about 25 adults were present. At 6.30, the chair was taken by our pastor, and for speakers we were privileged to have our brethren W. H. Rose and H. J. Galley. Pastor H. J. Galley followed up an

address, given at a previous gathering, on Bible Rivers, by one on Bible Mountains, mentioning Mounts Ararat, Sinai, and Calvary, and associating a prayer with each. For the first, "Oh, Lord, save me with Thy salvation"; the second, "Oh, Lord, keep me away from this mountain"; and, finally, "Oh, Lord, lead me to *this* mountain." What more can be wished for than that these three petitions may be presented by all!

Pastor W. H. Rose at once captivated us by speaking of "Picture Palaces," warning against this popular form of amusement, and directing to the best picture palace, "the Bible," where are word-paintings of the greatest beauty, describing particularly the best one of all—that of the Lord Jesus Christ—pointing to Him alone as being the one who can give lasting pleasure. The Annual Report was read; many recitations given by scholars, which were well received, and were followed by the distribution of medals, prizes, and certificates. The special anniversary hymns were well rendered by the children, and our superintendent, Mr. A. E. Voysey, is to be congratulated on the training they received at his hands. After the usual votes of thanks this happy meeting was closed with the Benediction. The collections were satisfactory. W. JEWELL, Sec.

#### ELTHAM STRICT BAPTIST CHURCH.

THE thirtieth anniversary of the formation of this Church, which was formed by brother R. E. Sears on January 4th, 1884, was celebrated in the beautiful chapel in Balcaskie Road, Eltham Park, on Tuesday, January 20th, 1914. A thanksgiving and prayer-meeting was conducted by Mr. Alfred Sharp, at 3.30 p.m., at which Pastor E. White gave an address founded upon Psalm cvii. 7; many testified to the helpfulness and spiritual savour of our brother's remarks thereupon.

Commencing about half-past four with a brief prayer, Mr. R. E. Sears preached from John xiv. 15, 16. Our thoughts were led to contemplate the Holy Spirit as a Divine Person, and to see in His perfect work the carrying out of the Divine plan; to see in the finished work of the Lord Jesus Christ the foundation of the Holy Spirit's work. The love of the Father in the gift of His Son; the wonderful love of the Saviour in the redemption of His people; the abiding presence and power

of the Holy Spirit as the Comforter, making us strong in the Lord and in the power of His might, happily serving Him through the constraining love of Christ.

After tea, the friends assembled for the evening meeting. Our pastor read a letter of regret from Mr. F. J. Catchpole that, through indisposition, he was unable to be present and take the chair, enclosing a substantial cheque; also a letter of regret from Pastor C. West, enclosing a postal order. Pastor John Bush then presided, and (after the reading of Hebrews xiii.) Mr. T. R. Loosley sought the Divine blessing.

Mr. Bush encouraged us greatly as he spoke of the Lord Jesus Christ—the same yesterday, and to-day, and for ever. Mr. J. N. Throssell sweetly opened up that passage in Jer. xxix. 11: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Mr. John Hunt Lynn gave a thoughtful and moving address on Psalm cxix. 30; "I have chosen the way of truth." Mr. A. B. Tettmar caused our hearts to rejoice as we listened to his helpful exposition of Matt. xxi. 13: "My house shall be called the house of prayer."

The pastor (Mr. Samuel Banks) gave, in brief, the history of the Church from the time when the late Mr. Box (of Soho) opened the old meeting-room, and, later, when Mr. R. E. Sears formed the Church. Here was (at the present time) a large freehold site, a well-furnished chapel, class-room, &c., needing friends of our faith and order—who have at present no special work in the Lord's vineyard—to move into this healthy and growing suburb and help us, instrumentally, to gather a congregation unto the Name of the Lord Jesus Christ. There is also the nucleus of a good Sunday-school. Who will come over and help us, and come now?

E. T. AND S. B.

IPSWICH (ZOAR). — Special New Year's services were held on Wednesday, Jan. 28th, 1914. A sermon was preached in the afternoon by Pastor H. T. Chilvers (of Bethesda) from 1 Kings xix. 18. A public tea was followed by an evening meeting, over which our pastor, Mr. Philip Reynolds, presided, and opened with prayer. After singing the old familiar hymn of welcome, "Kindred in Christ for His dear sake," and the reading of Scripture, and a few remarks from the chairman, the Church secretary was called upon to give a

report, which showed a year of steady progress, four having been received by baptism, and eleven by experience and transfer, making an addition of sixteen. One had been lost by death and nine from other causes, leaving the present number of members 125, with the joyous prospect of having seven more to receive into the Church on the coming Sabbath, four of whom had on the previous Sabbath followed their Lord through the path of believer's baptism. The secretary to the building committee (brother Gardner, deacon), reported that the land for the new chapel was paid for, with a few pounds in hand. Addresses were afterwards given by Pastor J. Reynolds, of Waldringfield, on "I know that my Redeemer liveth"; by Mr. W. Ling on "Rejoicing in hope, patient in tribulation, instant in prayer"; by Pastor H. Lock, of Blakenham, on "Master, it is good for us to be here"; and by Pastor H. T. Chilvers on "Where is the Lord God of Elijah?" Brother Moss, deacon, voiced the feeling of all present by thanking all the speakers for their excellent addresses, and especially Mr. Chilvers for the splendid discourse in the afternoon. Brother Threadkell (deacon) seconded, and a well-attended and most happy day closed with the benediction.—H. BALDWIN.

CLAPHAM JUNCTION (MEYRICK ROAD).—Our special New Year's services were held on January 11th and 13th. Mr. R. E. Sears preached two sermons on the Lord's-day. The text in the morning was Haggai ii. 19, "From this day will I bless thee"—a memorable day. The evening text was from 2 Kings ii. 14, "Where is the Lord God of Elijah?" The services were fairly well attended, although several were prevented attending owing to illness. The continuation service, held on the following Tuesday, proved to be a deeply spiritual meeting. Mr. E. L. Acworth sought the Divine blessing. The chairman (Mr. Ernest E. Sears) read the latter part of Matt. vi., and afterwards spoke in relation to the voyage of life, in which we look ahead, at passing events and at past experiences. In looking at the past, and especially the past year, we all of us have some special recollection of some remarkable day. The burning of the steamship *Volturmo* in mid-Atlantic in October made a deep impression upon him, as he could see beautifully illustrated the value of prayer, human weakness, and personal effort, with still one thing necessary, illustrated by



Captain Barr's doings, suggesting the thought, "What lack I yet?—the oil." Evidently God had given the messages to our brethren the speakers. Mr. S. J. Taylor based his remarks upon Psalm xcii. 10, "I shall be anointed with fresh oil," and referred to the necessary renewal of the oil, the emblem of the Spirit of God. Other oils were the oil of prayer, sympathy, and of the grace of God. Mr. A. Vine spoke from Phil. iv. 6—a great exhortation and a precious promise—reminding us of the chairman's opening reading. Mr. R. E. Sears concluded by speaking from the words so well known, and yet ever fresh, "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 24), and expressed the wish that the presence of Jesus might be realised more and more in every meeting in the Master's service. The offerings were exceptionally good. W. B. M.

LIMEHOUSE (ELIM).—On Thursday, January 8th, we held our New Year's social meeting. The pastor presided, and, after singing and prayer, read Psalm lxxxiv., and gave a short address on the last verse. Brethren McCrow, Dent and Baldwin offered prayer; suitable hymns were heartily sung. Brother Crispin spoke well upon the words, "Ye have not gone this way heretofore." Brother Welstand gave a sound and savoury address upon Zeph. iii. 17. Brother Dent made some very pointed, timely, and excellent remarks upon the maintenance of the Church's unity, peace, and love. Our gracious God was glorified, and all who were present felt it was good to be there. The service was closed with the Benediction.

The 44th anniversary of the formation of the Church took place on Lord's-day, January 25th, when suitable discourses were delivered by the pastor (F. C. Holden); and on Tuesday, the 27th, brother Mitchell preached in the afternoon a precious sermon on Rom. viii. 28. After tea and a short interval a public meeting was held, over which Mr. G. Ridley kindly and ably presided. Most excellent were his remarks upon Fidelity. Brother Mitchell spoke upon the testimony concerning Enoch, "He pleased God"; brother Sapey upon being blessed with all spiritual blessings; brother C. Smith upon goodness and mercy; and brother A. E. Brown upon being made accepted in the Beloved. The addresses were characterised by a very high standard

of spiritual unction and power, which brother Tettmar had earnestly entreated in his prayer at the opening of the meeting. We were much encouraged by the kindness of the chairman, as well as the presence and help of friends, both present and absent. Our gracious God gave us favourable weather, and a good anniversary in every sense, considerably beyond our expectation. To His dear name be all honour and glory for ever. Amen.

HOMERTON-ROW. — New Year's services were held on Tuesday, Jan. 20th. Pastor O. S. Dolbey preached in the afternoon from Psa. cvi. 4. This proved a very blessed time with the Lord's people who were favoured to be there. The evening meeting was kindly presided over by brother H. Fowler, of Brentford (in the absence of brother Fromow, who was ill). After reading the first chapter of Philippians, the chairman called on brother Vestey to seek the divine blessing, and then addressed us from Deut. viii. 2—"And thou shalt remember all the way which the Lord thy God led thee," etc. Addresses of a deeply spiritual and instructive character were given by brethren A. Shakeshaw, J. E. Flegg, O. S. Dolbey, J. Jarvis, and H. Hockett, each dear brother being led out in a way which tended to the comforting and stimulating of us all as a Church, who, at this time, are still under a heavy cloud, owing to the afflicting hand of God being so heavily laid upon our dear pastor. Mr. J. E. Flegg was listened to with rapt attention while he spoke of some of the experiences which his beloved brother had passed through during his long illness, and especially of the grace displayed in him, which had enabled him to bear the very severe pain without murmuring. This he regarded as an answer to the many hundreds of prayers which had been put up on his behalf. Although our prayers may not have been answered just as we wanted in every way, yet, in His own way the Lord had heard and answered. The singing of the Doxology brought this very profitable meeting to a close.

TOTTENHAM (EBENEZER). — The 26th anniversary of opening the chapel was held on Jan. 20th. In the afternoon Pastor E. Mitchell, of Chadwell Street, preached a very encouraging sermon from Matt. vi. 32, "Your heavenly Father knoweth that ye have need of all these things." A good number stayed to tea. The evening meeting

was presided over by Mr. A. G. Blackman, who read part of Psalms cxxxii. and cxv., when brother Green sought the divine blessing. Brother Eastby, sen. deacon, read a report of the year's work, and the continual manifestation of the Lord's presence and blessing attending them. He also referred to the opening services of this house of God on Dec. 26th, 1887, and rejoiced to know that there were many present who could testify to the many blessed seasons they had enjoyed there under the faithful ministry of our dear friend and brother Thomas House, and God's goodness to us so many years. The chairman then spoke some helpful words from the book of Kings—"My Name shall be there," speaking of the Lord's presence, His power and His blessing. Mr. Mitchell spoke from the words, "He will bless them that fear the Lord, both small and great"; showing the necessity of both in the living family of God. Mr. Vine spoke of Saul as a chosen vessel, being chosen for God's service and for His glory. Mr. G. Smith spoke from the words, "Who shall separate us from the love of Christ?"—the *us* called to be saints and the love being an unchanging love which binds our souls to Him. Mr. R. Robinson spoke from the words, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." Each speaker was graciously helped by the Holy Spirit to speak with power, comfort and profit to all present. The meetings were well attended and the collections good. The chairman, with a few encouraging remarks, closed the meeting with prayer. Thus was brought to a close one of the happiest meetings at Ebenezer.—C. E.

IPSWICH (BETHESDA).—On Jan. 14 our Sunday-school annual meeting was held. F. Moule, Esq., of London, occupied the chair. The 16th Psalm was read, after which our brother Mr. Austin engaged in prayer. The Annual Report was then given by the secretary, Mr. Groves, which was followed by the report from the treasurer, Mr. Daldy. The chairman, in a few fitting remarks, complimented us in having such a beautiful sanctuary; also the report, which was full of interest and encouragement; he also particularly noticed the large number of scholars in the school, and remarked how necessary it was for us to have the additional class-rooms we have in view. He then very kindly promised to repeat his gift

of last year, viz., to give books as prizes to the successful scholars in the Scripture examination, and finished his address with a few helpful and encouraging words from the 16th Psalm, "Show me the path of life." Mr. Welsford, of Horham, gave us a very spiritual address from 1 Chron. iv. 23, and said how necessary it was for all workers for God to know something of dwelling with the King, and to realise His divine presence. Mr. Dykes, of Laxfield, also gave a short address upon "The presence of the Lord," and the pastor then followed with a few suitable comments, emphasizing the necessity of Sunday-school work in these days of departure from the truth. The collection for the school funds amounted to £5 Os. 9d. A selection of last year's anniversary hymns was rendered by the senior scholars and the choir, who very kindly gave us their services. One and all very much enjoyed the meeting, which was preceded by a tea in the schoolroom, at which a good number attended.

M. W. GOSTLING.

STONHAM PARVA (SUFFOLK).—On Jan. 12th, 1914, we had our New Year's meeting. After tea, at which about sixty (including the Sunday-school children) sat down, a public meeting was held, when our good brother, Mr. Cooper, late of Rishangles, gave a very stirring address from Rev. xxi. 1, 2, dwelling very much on the latter part of the first verse, "And there was no more sea." After his address, he gave our pastor a free-will offering, which was very gratefully accepted. Our pastor then gave us a very encouraging address from Acts xxviii. 2), and bade us as a Church "kindle a fire" at our weekly prayer-meetings this year, "for," he said, "prayer would bring down the blessings which we as a Church so much needed." We had a very good meeting, and were constrained to say, "Master, it is good to be here." To God be the praise.—ONE WHO WAS THERE.

WALDRINGFIELD.—We held our New Year's treat on Jan. 14th, which commenced with tea for the children, at which about fifty parents and friends joined. After tea a Service of Song entitled "The Minister's Hymn" was rendered by the children and choir, at which a good number gathered. Following this, each child received a present, kindly distributed by Mrs. W. Ridley. They were also the recipients of a box of sweets and a cracker containing two

new halfpennies (the gift of Mr. H. Fison, who kindly contributed to the cost of the tea); also an orange each from Mr. A. Shufflebotham. A vote of thanks was proposed by our pastor, and seconded by brother N. Dickerson, to Mr. Fison, for his kindness, and to all who helped to make our meeting a success. The good old hymn, "Blest be the tie that binds," brought one of our happiest meetings to a close. - A. L. B.

**BEACON HILL, PENN.**—The annual new year's meeting was held on Wednesday, January 14th. Tea was provided at 4.30, of which a good number partook. A public meeting followed, presided over by Mr. A. Austin. The meeting was opened with praise. Mr. A. H. Halson read Psa. xc., and Mr. G. Scott sought the Divine blessing. The Church Secretary then read a report of the year's work and the financial state of the Church, which showed that the Church had been blessed financially, having received from collections and donations from friends in the village £23 15s. 6d., of which £17 15s. 6d. had been disbursed, leaving a balance in hand of £6. The prospects of the Church were bright. After the reading of the report, addresses were given by the chairman and by brethren G. Ives, F. Heather, and H. Tidbury, interspersed with recitations by the scholars, and recitations and singing by the young people from Zion Chapel, High Wycombe. The secretary, on behalf of the Church, thanked all who had come and helped in any way to make the evening such a happy time. Collections amounted to £1 1s. 11½d., which the secretary stated would be added to the balance in hand, and this would be spent in renovating the building as soon as the Church had enough in hand to start, to keep free from debt. The doxology being sung brought the happy evening to a close.

**IPSWICH (ZOAR).**—The annual tea and prize distribution in connection with the Sunday-school took place on Wednesday, February 11th, 1914. A large number of scholars attended, and partook of the excellent tea provided for them. The meeting afterwards was presided over by our president, Mr. Philip Reynolds, and after prayer by Mr. H. Baldwin and the reading of Psa. cxix. v. 9—16 and 33—40, the chairman gave an earnest address on "How to think," basing his remarks on Phil. iv. 8. Mr. G. W. Gardner gave a short address, and recalled the time

when he was a Sunday-school scholar, and showed a tiny book which he received as a Sunday-school prize many years ago. Mr. J. Threadkell, superintendent, also gave a word to the scholars, and Mr. A. W. Whayman, secretary, spoke on "Wandering." The president then proceeded with the distribution of the reward books, and at the conclusion of a very happy gathering a hearty vote of thanks was accorded the various helpers and to Mr. H. Roe, through whose generosity the tea was provided, and who also sent for each scholar a new penny and an orange.

*Reports of meetings at Blakenham and Hitchin are unavoidably held over until next month.*

### Aged Pilgrims' Corner.

THE Annual Sale of Work, at the Hornsey Rise Home, will be held on Friday afternoon, July 3rd. Gifts of useful work will be thankfully received by the Lady Visitors, who organise this effort for the benefit of the Benevolent Fund for Sick and Infirm Inmates. Out of the 117 aged friends under the roof of this Home, a considerable number always need special attention.

On Thursday, June 25th, the South London Sale of Work will be held, by permission of Mr. and Mrs. McCarthy, in the garden of 33, DeCrespigny Park, Denmark Hill, S.E., between the hours of 3 and 8 o'clock. If friends sending articles for the sale will kindly price them much labour will be saved.

The inmates of the Camberwell and Hornsey Rise Homes have had teas during the past month, followed at Camberwell by a meeting, presided over by Mr. Thos. Green; and at Hornsey Rise by a limelight lecture on Bunhill Fields by Mr. A. W. Light, Mr. Chambers in the chair.

The financial year of the Society will close on March 31st, and the Committee ask their friends who kindly contribute at this time of the year to bear this date in mind in order that the various departments of receipts may show satisfactory results. £43 daily, or £1 16s. every hour in the year, are needed to meet all claims upon the funds.

"A post card in the home is often found very useful." A packet containing 12 Illustrated Post Cards, giving

# Our Lord Jesus Christ.\*

BY PASTOR JAMES E. FLEGG.

MY DEAR BRETHREN AND CHRISTIAN FRIENDS,—Twenty-one years ago, as the newly-chosen Pastor of an Associated Church, it was my privilege to be received into the Metropolitan Association of Strict Baptist Churches. The honour therefore which, for the second time, you have so kindly conferred upon me celebrates a coming of age. This honour, though not coveted, is very highly appreciated, and I hope that during the year of office the best traditions of the Association may be upheld and its usefulness extended.

Very frequently the mind of a President has been agitated with reference to a subject appropriate for an occasion like the present. This, however, has not been my experience. The address which I am about to give will have a memorable and mournful association. The topic came into my mind in that room where, for some months past, I have spent many hours, painful yet profitable, while attending on a brother, dearly beloved; and the points touched upon have been pondered whilst watching by his side and penned in the intervals of such watching. If, therefore, the address falls below the average of those delivered on previous occasions, I must ask your indulgence. Under the circumstances, you will scarcely expect such observations as I shall make to sparkle with brilliancy of idea. They will, doubtless, appear very commonplace, yet I trust they will be calculated to stir up your minds by way of remembrance. Whilst the subject is not of an exciting character, I would fain hope it is one in which everyone present has some interest.

It is as high as heaven; its depths are unfathomable; its length and breadth are infinite. Angels have pondered it, holy men have expatiated upon it, prophets have spoken concerning it, and poets have made it the theme of their songs. For thousands of years the theme has been upon the tongues of men, but never yet exhausted. How shall these lips, which know not eloquence of speech, deal adequately with such a theme?

Many things which might be said upon a subject so profound must necessarily be left unsaid, for our time is brief.

I have observed, during the past few weeks, how that when one is nearing the time for passing to the other side, matters which have been deemed to be important fall into the background, and questions which have puzzled cease to exercise the mind, while one theme gains the ascendancy until it almost absorbs the thought, the soul more fully entering into the truth expressed by the poet—

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\* The Presidential Address at the Forty-third Annual Meeting of the Metropolitan Association of Strict Baptist Churches.

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“ How sweet the name of Jesus sounds  
 In a believer's ear ;  
 It soothes his sorrows, heals his wounds,  
 And drives away his fear.”

Thus was I led to the theme to which now I kindly ask your attention, viz.,

OUR LORD JESUS CHRIST.

This phrase, so concise yet so full of meaning, occurs many times in the New Testament—“ Our Lord Jesus Christ ”—He who is over all—God blessed for ever. He by Whom all things were made. He in Whom divine purposes centre. He through Whom grace is displayed. He in whom all spiritual blessings are contained. He through Whom sinners find access to God and experience joy. He who is the only Saviour of the lost.

Christ! the Messiah long foretold; the Anointed One of the Father. He who was appointed to that work which none other could accomplish. There was no Redeemer found amongst the sons of men. No man could by any means redeem his brother. The arm of the Lord, however, brought salvation. In the fulness of time was heard the angel's song—“ I bring you glad tidings of great joy: for unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

A Saviour! Jesus! Lovely name!—lovely because of its import. “ Thou shalt call His name Jesus, for He shall save His people from their sins.” A name to indicate His mission. Call Him *Saviour*, for He shall *save*. “ Ye know the grace of our Lord Jesus Christ, who, though He was rich, for your sakes became poor, that ye through His poverty might be made rich.” From the highest heights to the lowest depths He came, that He might give His life a ransom for many and thus save His people from their sins.

He who is our Saviour is also our Lord. He is Lord of all, though all do not acknowledge Him to be the Lord. Many there are now as there were in the days of His flesh who have their opinions concerning Him, but they know *Him* not. Others, however, having been convinced of sin, have found in Him their Saviour. Such own Him Lord of all. They joyfully confess, “ Thou art the Christ, the Son of the living God.”

“ Some take Him a creature to be,  
 A man, or an angel at most ;  
 Sure these have not feelings like me,  
 Nor know themselves wretched and lost.

So guilty, so helpless am I,  
 I dare not confide in His blood ;  
 Nor on His protection rely,  
 Unless I were sure He is God.”

These seek to honour the Son even as they honour the Father, and to Him with the Father and the Holy Ghost they ascribe equal honour and praise. They further recognise His right to every service they can pay, the obligation resting upon them to be obedient and gladly acknowledge Him to be both Lord and Master.

Blessed are all they who in Jesus of Nazareth have seen the Christ of God, who have taken refuge in this Rock of Ages, and with Thomas, as they look on His wound-prints, can say, "My Lord and my God."

Before coming to those particulars which bear more specially upon our Church life, let me observe that the consideration of the condition of affairs in general emphasises the fact that the great need of the day is our Lord Jesus Christ.

This, of course, is true of every age, but is emphatically so in our own. Without entering upon matters which are purely political or engaging in controversy, there are, amongst others, two questions to which a passing allusion may be permitted.

In many quarters there is unrest. Continually we hear of differences between Employers and Employed which entail inconvenience, loss and suffering. It is not our intention to sit in judgment and attempt to apportion praise or blame, though we feel that any effort which makes for widening the breach is pernicious. Both sides of the question are, however, dealt with by the authority of our Lord Jesus Christ. Many passages might be cited from the Old Testament which are pertinent to our own times, but confining our attention to the New Testament we find that both masters and servants are addressed. The course to be pursued by each is marked out and, making all allowance for the differences of relationship (*i.e.*, between slave service and free service), that teaching is still applicable. In His Word is set down the will of the Master for His followers, whatever their condition may be; and we venture to think that if the Lord were owned as Master, and His teaching reduced to practice, it would go far towards mitigating the evil.

Another problem which exercises the minds of many persons is the social conditions under which some part of the population live. Far be it from us to say a word against efforts put forth for the betterment of those who suffer from those conditions and to the procuring of conditions more favourable. But it needs to be borne in mind that altered surroundings will not produce altered natures. Whilst it is possible that wickedness and poverty may walk hand in hand and true godliness and the possession of riches may be allied, we know also that there are sinners in high places and saints in low places. We have yet to learn that the abodes of comfort, of luxury and ease are all palaces of purity and the inmates models of morality, whilst impurity and sin are the special characteristics of the humble home that is contained in one room. That which alone can regenerate Society is the regeneration of the individuals composing society. Whether high or low, rich or poor, it is not the altered environment which will regenerate men, but regenerated men would mean an altered environment. It is Christ in the heart, Christ in the home, Christ influencing the life that is required.

Let us now for a few moments think of our Lord Jesus Christ as

#### THE HEAD OF THE CHURCH.

The Headship of Christ is a precious truth upon which it is



profitable for the believer to meditate. He is the Head of the body, the Church, declares the apostle. The Church! that mystic body, comprising the saints in all ages, embracing all who love our Lord Jesus Christ in sincerity—such being the chosen of the Father, the redeemed of the Son, those who by the gracious operation of the Spirit are translated out of the kingdom of darkness into the kingdom of our Lord Jesus Christ, that company of which we sometimes sing—

“One family we dwell in Him,  
One Church above, beneath;  
Though now divided by the stream,  
The narrow stream of death.”

How dear to the heart of our Lord Jesus Christ is the Church which He hath purchased with His own blood and of which He is the glorious Head. Greater love hath no man than this, that a man lay down his life for his friends, and He loved the Church and gave Himself for it. Dear to Him when He entered into covenant engagements on her behalf; dear to Him when He made Himself of no reputation, but took upon Himself the form of a servant and became obedient unto death, even the death of the cross; dear to Him now that He has ascended and is set down at the right hand of the Majesty on high, awaiting the fulfilment of His prayer: “Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory.”

This Headship speaks to us of the vital union which subsists between the believer and Christ. A union firm and strong, enduring to eternity.

“In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall for ever be.”

As the branch in the vine, as the body to the head, so are believers one in a precious Christ. This union is indissoluble. No power on earth or in hell can break it. In Him everything is found to meet the needs of His people. Of His fulness they receive and grace for grace. Their fruitfulness in the spiritual life is the outcome of this union. Apart from Him they can do nothing, but, abiding in Him through the Spirit, they bring forth fruit unto God.

“Allied to Thee, our vital Head,  
We flourish and bear fruit.”

It further reminds us of His intense sympathy with those who, being members one of another, are all one in Christ, who is their Head. How precious is this sympathy of Christ! It is impossible that the members should suffer without the head being affected. We have not a High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. It is sympathy real, blessed and precious. A sympathy which is practical and brings genuine relief. The consolation of Christ abounds, His presence is felt and His help is valued.

In Him all wisdom dwells to direct the activities of the members,

to point out the course to be pursued, and to ordain the practices to be followed.

Not only in the mystical sense, but also as *the One possessing supreme authority*, is our Lord Jesus Christ the Head of the Church. It is His prerogative to make laws for her government. This prerogative is implied in the terms of the commission which He gave to His disciples, wherein He said: "Teaching them to observe all things whatsoever I have commanded you." His authority is supreme and His right unquestionable. It is His to issue commands and to appoint ordinances; hers to observe those ordinances and to obey those commands. This authority has not been delegated, and neither King, Parliament, Pope, Priest, nor Prelate has any right to add to, or take from, or alter what He has appointed.

The revealed will of Christ is the law for the Church. It is for her to ask collectively, as for believers to ask individually, "Lord, what wilt Thou have me to do?" Were this enquiry made, as it should be, what a great difference there would be in the attitude of the professing Church to the world. The words of the apostle, "Love not the world, neither the things which are in the world," apply to communities as well as to individual Christians. The introduction of worldly amusements to attract the young, or to induce people to attend the services, is as inimical to true spiritual prosperity as it is opposed to the plainly declared will of Christ. Happily our Churches have been, so far, preserved from this practice.

It has been said that Christ left no instructions as to Church order and government, as though it were left to every company of believers to do that which is right in their own eyes. We believe, however, that in their procedure the apostles acted upon the instructions given to them by Christ, for they taught men to observe what *He had commanded*. When referring to Church ordinances the apostle states explicitly: "I received of the Lord that which I also delivered unto you." The practice they followed is, therefore, the manifestation of the will of our Lord Jesus Christ in reference thereto.

It is evident that in forming the persons converted in various places into local Churches, the uniform practice adopted was as follows: (1) Such persons professing faith in Christ were immersed; (2) being immersed, they were joined in fellowship with other immersed believers; and (3) after this union they enjoyed the privilege of communion at the Lord's Table. The New Testament knows no other order and, if the practice of the apostles was according to the instructions of Christ, Churches were formed on this model by His authority.

Loyalty to the Head of the Church demands that we put His will before every other consideration. In our attitude to the world, in the matter of our teaching and in Church order, we are to recognise His will. No other authority ought to prevail. Whilst respect is due to the opinions of devout men who have preceded us, yet however great the name, however wide the influence, whatever

be the denominational standing of any man, we ought to obey God rather than man. We should respect great and good men, but not be enslaved by them; we ought not to pin our faith to the sleeve of any authority merely human. We should suffer no man to have dominion over our conscience. We are to be governed by no lower authority than that of the Lord Jesus Christ. If our teaching and our practice have not the authority of the Head of the Church they have no binding authority.

Let us further consider our Lord Jesus Christ

AS THE MINISTERS' THEME.

A minister of State on one occasion was returning in his chariot to his own country. As he journeyed, he occupied his time in reading from a roll which he carried with him. He had heard strange things in the country which he had been visiting and pondered the words in the light of those events. While so absorbed, a stranger approached his chariot and, hearing him read, asked whether he understood the passage? That stranger was a Minister of the Gospel. He was invited to a seat in the chariot. The place of the Scripture which occupied this traveller's attention was the 53rd chapter of Isaiah, and in reply to his question, "Of whom speaketh the prophet this?" Philip opened his mouth, and beginning at that Scripture, preached unto him *Jesus*. The Apostle Paul avowed his intention to know nothing among the Corinthians save *Jesus Christ and Him crucified*, and he reminded them that the Gospel which he preached was "How that Christ *died* according to the Scriptures, and that He was *buried* and that He *rose again* the third day." A Gospel simple yst profound. John wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life, declare we unto you." And Peter when preaching to Cornelius presented the same Gospel. Our Lord Jesus Christ is the theme of the *Holy Spirit's ministry*. "Howbeit, when He the Spirit of Truth is come He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. He shall glorify Me, for He shall take of Mine, and shall show it unto you." The apostles, therefore, speaking by the inspiration of the Holy Ghost had *the Lord Jesus Christ* for the theme of their ministry.

What marvellous results followed this preaching of Christ and Him crucified! At Pentecost three thousand souls were added to the Church. Again, believers were added to the Lord—multitudes both of men and women. Indeed, the Acts of the Apostles is the record of how the Holy Ghost made effectual the word as preached by these Pioneers of the Cross. As Paul declared when writing to the Thessalonians, "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance, and ye became followers of us and of the Lord." Brethren, we are called to be ministers of this same glorious Gospel, heralds of glad tidings, glad tidings to be made known by preaching peace by Jesus Christ. There is salvation in none other, for there is no

other name given under heaven among men whereby we must be saved.

“Would you win a soul to God?

Tell him of a Saviour's blood;

Say how Jesu's bowels move;

Tell him of redeeming love.

Tell him how the streams did glide

From His hands, His feet, His side;

How His head with thorns was crowned,

And His heart in sorrow drowned.

Tell him how He suffered death,

Freely yielding up His breath;

Died and rose to intercede

As our great High Priest and Head.”

Again, in order to the edification of the saints, our Lord Jesus Christ must be the theme of our ministry. As one of our own brethren, now in glory, said, “If a preacher would stimulate his hearers, would try to fire their zeal, to stir them to active and lively obedience, the all-important thing is to preach Jesus. It is not the use of the whip, but the fulness of the stable that makes the horse fit for labour; and in like manner, though the comparison be far-fetched, it is the plentitude and purity of the Gospel in the ministry that has more effect upon the hearer than any amount of complaint and reproof. These, truly, have their place; we find them sprinkled in the apostolic writings, but the spirit is not—I abjure you by the terrors of the damned; but, I beseech you by the mercies of God.”

If the love of Christ is in the heart, if His name and character are sweet and precious, if what He has done and suffered be affectionately and gratefully appreciated, it will require nothing more to make a man say, Lord, take me, use me; take my life, my soul, my all, every talent, every possession; let me be first, last, and only Thine.

In order that our ministry may attain the high and holy ends for which it was instituted, the power of the Holy Ghost is essential. It is only thus that sinners are converted, backsliders reclaimed, seekers encouraged, mourners comforted, or saints confirmed. This is acknowledged when prayer is offered that His blessing may make the message delivered profitable to such persons. Nothing can take the place of this power. There is no substitute for the unction of the Holy One. A man may have extensive knowledge, he may be diligent in the preparation of the sermon so that the form thereof may be beyond criticism, there may be earnestness in the delivery; but all this will avail little apart from the power of the Holy Ghost. Tarry ye in Jerusalem, said our Lord to His disciples, until ye be endued with power from on high. If, however, we would have this power, our theme must be that which is the theme of the ministry of the Holy Ghost, viz., Our Lord Jesus Christ.

Let me ask your attention to our Lord Jesus Christ as

#### THE MEMBERS' PATTERN.

He hath left us an example that we should follow His steps.

His example should influence us in our attitude to the world. We live in an age of compromise. There is an unhealthy fear of being thought too particular. One of the signs given of the last days is the love of pleasure. Pleasure, in a multitude of forms, appeals for patronage, and he who will not run with the multitude is thought to be singular. Partly, in our judgment, through laxity in the admission of members, worldliness has crept into many of the professed Churches of Christ. As members of Churches we need to ponder our position and consider what our profession involves, so that our attitude to the world may accord with the divine pattern and have the approval of Christ. To conform to the customs of the religious world would appear to be regarded as progress in liberality of mind, but it is rather a decline in spirituality. Has not the believer professed to have come out of the world, to be no longer of the world, to have found something better? Did not our Lord say, "They are not of the world, even as I am not of the world"? To sing one day, "Now nought but Christ can satisfy," and the next plunge into the pleasures of the world, is little short of hypocrisy. Has the injunction been reversed which says "Be not conformed to the world"? or is the exhortation "Love not the world" obsolete? Are we to live for self-gratification, and are we to find our gratification from the pleasures of the world? Can we imagine the Master sitting out a play, or patronising a cinema, joining in the dance, participating in a whist drive, or in the variety of pleasures which even professing Christians say they can see no harm in. We shudder at the thought. If so, let it be remembered that the disciple is not above his Lord. He has not license to go where the Master would never have trod, but his attitude to the world should conform to the Master's pattern.

How devoted was our Lord Jesus Christ as a servant. "My meat and My drink is to do the will of Him that sent Me, and to finish His work. I must work the works of Him that sent Me while it is called to-day, for the night cometh, when no man can work." Is it not true that too often the work of the Church falls upon a faithful few, and often the few who have not the most leisure? These are to be found at the prayer meeting and the week-night service, and taking pleasure in the varied forms of Chirtian activity. But the times in which we live call for the whole-hearted consecrated service of all. There are pressing calls and claims which fall upon some so that their opportunity for service is small; and it is not forgotten that there is a consecrated service in the home, yet we venture to think there are many who could devote some of the time employed in self-gratification to following the steps of Him who went about doing good, and give themselves to the service of others.

His service was saturated with prayer, and herein He is an example to all who in any way serve Him. We need the time of holy quiet, of heart preparation by fellowship with our Lord, that we may receive strength to serve, that our motives may be kept pure, that our eye may be kept single.

Likewise in our general walk and conversation are we to be followers of Him who glorified God. We are to show forth the praises of Him who hath called us out of darkness into light. Our conversation is to be such as becometh the Gospel of Christ. We are exhorted to be holy as He is holy. True godliness will influence our home life, our social life, our business life, as well as our Church life; and if we follow our Lord there will be found customs and practices concerning which we shall have to say, "So I cannot do, for I fear God." In forming companionships, in entering into undertakings, in making alliances, we need to remember that we are not our own; we are bought with a price, and, according to the pattern of our Lord Jesus Christ, we are to glorify God with our body and our spirit, which are God's.

Unto you which believe, He is precious. When a few more months or years have passed you hope to see Him face to face and be like Him—to have His name on your foreheads and to serve Him; to join in the song, and crown Him Lord of all. Be it ours then to recognise His authority in all matters. If ye know these things happy are ye if ye do them. Be it ours, my brethren, to exalt yet more the only Saviour of sinners, to make Jesus Christ first and last and all in all. Be it ours, beloved, who profess His name to seek first the Kingdom of God and its righteousness; to be men and women of prayer, that power may be ours to live soberly, righteously and godly in this present evil age; until He shall call us higher, when may it be it be our joy to hear Him say, "Well done, thou good and faithful servant."

"Doth sorrow's shadows hover o'er thee?

Think, think of Jesus.

Is toil or care or pain before thee?

Think, think of Jesus.

Think of Him on earth descending,

'Neath thy sins and sorrows bending,

With thy griefs His bosom rending;

Think, think of Jesus.

If morning light of joy awaken;

Think, think of Jesus.

Should evening find thee lone, forsaken,

Think, think of Jesus.

Should time's hand of friends bereave thee,

And thy fondest hopes deceive thee,

Think of One who will not leave thee;

Think, think of Jesus.

When stormy passions rise within thee,

Think, think of Jesus.

When earthly pleasures lure to win thee,

Think, think of Jesus.

Though the cup of anguish draining,

Cease thy wearied soul's complaining;

See the Lamb in glory reigning.

Think, think of Jesus."

WHILE SECOND THOUGHTS are best in matters of judgment, first thoughts are always to be preferred in matters that relate to morality.  
—*Dymond's Essays.*

## SWEET WORDS.

BY A. E. REALFF.

"When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth."—Psalm cxli. 6, 7.

THIS portion of the Word of God is somewhat obscure, and we have no definite and positive clue as to the meaning of the language employed. But it will not be difficult to find a clue which, if not quite the exact one, will most certainly guide us into the inner chamber of divine truth and disclose to our view something of "the unsearchable riches of Christ." Of one thing we may be quite sure—David is evidently in some deep trouble and has recourse to his heavenly Friend (*vide* vers. 1 and 2). Moreover, we perceive that he is under soul-exercise, at the same time that he is passing through outward affliction—an experience not at all uncommon with the people of God (vers. 3—5). Such spiritual exercises are beneficial to the saints at all times, but generally are hardest and rarest in seasons of prosperity. Let us then enquire—

I. *What we may understand by these judges being overthrown?*

The above words seem to be connected with the previous verse, where the royal Psalmist speaks of those among the Israelites who were truly godly persons. The term "judges" in Scripture often signifies leaders, commanders of armies, occupying the place of royalty for the time being. Hence we have a whole book of the Bible called by this name, because taken up with the history of such leaders, previously to the days of Saul and David, the first kings. Samuel, Gideon, Jephthah, Samson and others are there called "judges." The leaders and kings of the neighbouring nations, as well as the ancient kings of Canaan, had been "overthrown in stony [rocky] places—overthrown never to rise again. Saul himself was so "overthrown" as the result of his mad, murderous enmity against David. The people of the land turned then to him and listened to his words, which were "sweet" indeed as compared with Saul's. We have only to read the 2nd Book of Samuel to see many evidences of this, as, *e.g.*, 2 Sam. iii. 35, 36.

And are not David's words in the book of Psalms "sweet" to ourselves also? Especially do we find them so when he speaks of One greater—when, under divine inspiration, he prophesies concerning that great "Leader and Commander of the people," describing His sufferings for our sakes. Yes, indeed,

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

"Unto you who believe He is precious."

The beloved John Newton, preaching on a certain occasion in his church of St. Mary Woolnoth, when, by reason of extreme age,

his sight was so dim that he could scarcely see to read, exclaimed, "*Christ is precious*; Christ is precious. Yes, and I will repeat it again—Christ is precious." Especially when, like David in this Psalm, the believer finds disappointment in men and things, the words of Christ are "sweet" indeed. "When the world and sin are bitter," says Matthew Henry, "then the word is sweet." It is when we are thus "overthrown" that Jesus becomes very precious. "From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I." "When my spirit was overwhelmed within me, then Thou knewest my path."

There may be especial reference to those two memorable occasions when David had Saul in his power, in the caves among the rocky places, and allowed him to escape, speaking to him only kind, forgiving words. In this way he heaped "coals of fire" upon the head of his bloodthirsty foe, and that foe wept tears of sorrow and shame when he heard such "sweet" words. In this way was he "overthrown" indeed, for David thus "overcame evil with good" and conquered his enemy by kindness (see 1 Sam. xxiv. and xxvi.).

And how has Jesus "overthrown" in our own hearts and lives the evil passions that once ran riot in our nature! How has He by His Gospel grace won our hearts! And now can we not say with David, Thy words are "sweeter than honey and the honeycomb"; "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth" (Psa. xix. 10, cxix. 103). Dear reader, may this be our experience more and more. Let us proceed to enquire—

II. *What we may understand by the "bones scattered at the grave's mouth"?* We know from the Sacred Record before us that David's cause sometimes seemed quite hopeless, like a dead thing—an abandoned and loathsome object, as bones hastily thrown out of a sepulchre by robbers who have rifled it—a sight frequently seen by travellers in Eastern lands. There appeared no vitality or cohesion among the people that followed him; albeit he was the Lord's anointed, to whom great promises had been made. Sometimes they despaired utterly of success and were ready to stone him (1 Sam. xxx. 6). This is no wonder or surprise to us when we learn what sort of fellows they were—a motley crew indeed (see 1 Sam. xxii. 2). They must have been somewhat like the sailors of Columbus, who accompanied him in his voyage to discover America, and who were ready to drown him when, after long sailing, they beheld no prospect of land. So David's men were like wood cut to pieces and divided one from another—as wood split up for the fire and scattered hither and thither.

The revisers deemed it best to omit the word "wood," which indeed is not in the Hebrew original, but has been supplied by the translators; thus they render it, "as when one plougheth and cleaveth the earth," which means that David and his men were like land torn up by the plough, turned over and over—all hope gone. Even thus now God's beloved ones are frequently called to bear



bitter disappointments, and sometimes their dearest hopes become blighted, at least for a considerable time. I have been informed, concerning the late beloved John Stevens, that a friend entering his vestry on a certain occasion found the dear man in tears, and he exclaimed, "*Alas! my church is a rope of sand.*" Surely many another minister has had a similar experience.

When Saul slaughtered the priests of Nob (1 Sam. xxii.), through the treachery of Doeg, was there not a cutting and cleaving indeed? Nothing like mercy—not even humanity—was to be expected from the mad monarch, and this wholesale slaughter of the Lord's ministers was by the "mouth" (command) of Saul. But "David encouraged himself in the Lord his God."

This earthly life of ours, by reason of afflictions, oftentimes seems to us to resemble a wood-chopper's yard, for it is replete with sorrows, disappointments, vexations, parting from friends, misunderstandings, bereavements; but Heaven's view of these things is very different. Let us therefore endeavour to "look up," as the Saviour bids us, and remember it is written that "all things work together for good," &c. And there is One who can give a glorious resurrection even in the valley of dry bones (Ezek. xxxvii.). "Though I walk in the midst of trouble, Thou wilt revive me" (Psa. cxxxviii. 7). "Thou, who hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side" (Psa. lxxi. 20). And when this life closes,

"My flesh shall slumber in the ground  
Till the Archangel's trump shall sound;  
Then burst its bonds with sweet surprise,  
And in my Saviour's image rise."

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## FIVE LOAVES AND TWO FISHES.

How mean they looked! How inadequate! How utterly useless they seemed in face of that famishing multitude! Five thousand men beside women and children, and just one little lad's dinner of five barley loaves and two small fishes! No wonder the bewildered disciples exclaimed, "But what are they among so many?"

The whole incident in connection with this subject is most interesting, and teaches a lesson of faith and patience which all true disciples need to learn.

They were only beginners, these zealous, warm-hearted, impulsive men. They had but recently returned from their first preaching tour, and with mingled feelings they tell their story. Elated with success as they recount their combat with evil spirits, with disease and death; yet disheartened and saddened by the sad event which had occurred in the death of the first martyr, the Baptist.

They were also very weary, and the weariness had got into their hearts and was likely to have a very harmful effect upon their

service for their Master. They needed to get alone with their Lord, and in communion with Him find comfort and strength. The multitudes thronged them until they had "no leisure so much as to eat," but their Master saw their need, and though in the thick of work He said unto them, "Come ye yourselves apart into a desert place and rest awhile." And we can imagine them as they went across the blue sea into the quiet alone with Jesus! How sweet it must have been! How refreshing to their worn and weary spirits! How their faces would brighten up and their voices grow cheery!

But the time was all too short; they reach the other side only to find that the distressful crowd, so lately left, had forestalled them; they "out-went them," and were on the other shore, "waiting for Jesus."

We cannot doubt but that the Master was as weary as His disciples, but He made no sign, for we read "He received them." "He was moved with compassion toward them," and at once began to teach and to minister to their necessities.

Whether the disciples worked on with their Master we are not told, but certainly the move for adjournment came from them. "And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals" (Matt. xiv. 15).

This seemed reasonable enough, for the shadows were gathering fast and many had come from a distance. Then came the statement which staggered them, "They need not depart, give ye them to eat."

Business-like, Philip at once began to calculate as to what it would cost to buy sufficient bread, concluding that two hundred pennyworth\* would not be enough. The solution to the problem was not that way. Then asked the Master, "How many loaves have ye?" and bids him "Go and see."

The only way out of the difficulty was for them to place all they had in the Master's hands, and then there was no limit to its possibilities. Five thousand or ten thousand, it mattered not, the supply would be sufficient.

Has not this a lesson for the disciples of to-day? All who work for Christ should first look and see what they have to work with. Some are entrusted with ten talents, some with five, and some with only one; but whichever it be, what the Lord has given, if rightly used, will always be sufficient to do His work. This being so, the question arises, Why does the demand seemed to exceed the supply? Why do we so soon get discouraged and apparently fail? Perhaps, like Andrew, we look at the fewness of the loaves, and the smallness of the fishes; or, like Philip, we try to supplement its meagreness by getting a supply from somewhere else. This should not be. "Be content with such things as ye have," wrote the apostle, and none are responsible for that which they do not possess.

The common error is that we look at what we have apart from

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\* The Roman penny was equal to about  $7\frac{1}{2}$ d. of our money.

Christ. Our little ability, our homely talents, our very ordinary attainments, our common-place gifts, seem so poor, so insufficient. We cannot see how they can be of service to anyone. So helpless, weak, and faulty are we that it seems almost presumption to assume that the Great Master has need of us. Yet it is even so.

We may have but five loaves and two small fishes, and the gift appears mean indeed as we place it in His hand, but He is the same all-powerful Saviour; He can take, and break, and hand it back to us multiplied a thousandfold.

Hence we bring a little love, an expression of sympathy, a warm hand-clasp, a kindly word, an act of service, a cup of cold water; such *little* loaves, such *tiny* fishes, yet all prompted by love to Him and for His sake, and the multitudes that are fed! And, lo, like the stone cast into the ocean, the tiny ripple is started which goes on widening and widening until it breaks on every shore. Miss Havergal's sweet lines beautifully express this thought—

“ The memory of a kindly word for long gone by,  
 The fragrance of a fading flower sent lovingly,  
 The gleaming of a sudden smile, or sudden tear,  
 The warmer pressure of the hand, the tone of cheer,  
 The hush that means ‘ I cannot speak, but I have heard,’  
 The note that only bears a verse from God's own Word.  
 Such tiny things we hardly count as ministry,  
 The givers deeming they have shown scant sympathy;  
 But, when the heart is overwrought, oh, who can tell  
 The power of such tiny things to make it well! ”

This is not all. There were fragments left. Not waste pieces, as we perhaps at first think, but broken pieces received from the Master's own hand, which were not needed by the multitude, and so, when the meal is ended and the five thousand are filled, there is a basket-full in each disciple's hand.

How beautifully suggestive! Never does Christ ask His disciples to give and let them lack. He who multiplies for the multitude will see to it that the favoured few have enough. Yea, it is one of the laws of the kingdom, that which is scattered is increased, while that which is hoarded is lost.

“ And the heart grows rich in giving  
 All its wealth of living grain;  
 Seeds which mildew in the garner,  
 Scattered, fill with gold the plain.”

May we take home the lesson and be content to place our homely loaves and fishes in the Master's hand, trusting Him to do with them and with us that which He sees best.

CLARISSA.

Guildford.

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LORD, GIVE ME GRACE to feel my need of grace;  
 Give me grace to ask for grace;  
 Give me grace to receive grace;  
 And, oh Lord! when grace is given,  
 Give me grace to use it for the Lord Jesus Christ's sake. Amen.  
 —Prayer of a Scotch Beggar.

## "THE FUNDAMENTALS."—No. 7.

By PASTOR H. BULL, SALEM, RAMSEY.

"Sanctified by God the Father, and preserved in Jesus Christ."—Jude 1.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."—Heb. xiii. 12.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit."—2 Thess. ii. 13.

## SANCTIFICATION.

It will be seen from the foregoing texts that "sanctification" is ascribed to each of the three Persons in the adorable Trinity. In the first to the Father, in the second to the Son, and in the third to the Holy Ghost. There is yet another aspect in which it is ascribed to, or demanded of, the believer (see 1 Peter iii. 15), where he exhorts those elect vessels of mercy, "elect according to the foreknowledge of God the Father through sanctification of the Spirit" (chap. i. 2), to "sanctify the Lord God in their hearts," so that they might be ready always to give an answer to any who should ask a reason of the hope that was within them.

The word "sanctify" means "to set apart for a particular purpose, or to consecrate to a particular service." Thus, in respect of the ancient tabernacle service, God said to Moses, concerning Aaron and his sons, "Thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office" (Exod. xxviii. 41).

"Sanctification," then, means a setting apart, especially to a holy life. In so far as this is ascribed to God the Father, it is co-eternal with and comprehended in the election of His people in Christ; for all who were chosen in Him were sanctified by their eternal union with Him. He being holy, harmless, undefiled, and separate from sinners, sanctified or set apart for the great work of redemption, all His people were set apart in Him by the Father.

This necessarily involves the second, viz., "sanctification" by Jesus Christ. His very association with believers sanctifies them virtually, and the application of the sprinkled blood actually. "For both He that sanctifieth [that is, Christ], and they who are sanctified [i.e., His people], are all of one [namely, of one Father, God], for which cause He is not ashamed to call them brethren" (Heb. ii. 11). If the presence of God, as indicated by the Shekinah cloud resting upon the tabernacle, sanctified it, how much more the King Himself indwelling in our hearts? "Christ in you the hope of glory" (Col. i. 27). Or, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14).

Turning now to the third aspect, viz., "sanctification" by the Spirit, this, as Dr. Gill well observes, is a matter of Christian experience. Its foundation is laid in regeneration. The re-

creating of a man in Christ involves the implanting of a new principle in him, hence it goes by various names, sometimes spoken of as the "inward man," or "the hidden man of the heart," indicating something internal. We would, however, submit to our readers that this holy principle, springing from the new life, is only evidenced to others, or profitable to ourselves, as it rules and regulates our whole life. "We believe," says W. J. Styles in "Faith and Practice," p. 136, "that the Holy Spirit, by acting upon the 'inner man' through the truth, affects all our powers (Eph. iii. 16), purifying our affections (Rom. v. 5), rectifying our judgment" (1 Cor. ii. 15), and so leads us to put our hands only to those things that are honest and of good report; to love only those things that are pure, chaste, and God honouring; and to judge rightly of those things that are spiritual, and of those that are carnal, so that we are not led into the deplorable error of mixing them one with the other, or of mistaking the one for the other."

Well did the late John Hazelton say, "The new birth naturally produces deeds of righteousness. They are not forced. The child of God is not reluctant in his righteous walk and conversation. He is not coerced contrary to his will. Fruit grows upon a tree naturally, silently, seasonably, perpetually. You hear no noise. Human hands contribute but little, if anything, to its production. So, when 'the root of the matter' is implanted by the Holy Spirit—being a vital root—it grows, shoots out branches, and bears fruit. Thus holy flowers and fruit—repentance, faith, hope, love, and a holy walk—are produced by that which is planted in the heart."

Alas, how slow and stunted is the growth, by our neglect to dig about the root and feed it. Or how poor and undeveloped is the fruit, through our neglect to keep the precious growth free from the innumerable parasites which cling to it, and would sap its very life.

Let us illustrate these two points by one incident that came to hand only last week. I attended a sale of nursery stock, and, amongst other lots, a plot of raspberry canes was brought by a friend of mine. They had been terribly neglected, and were poor spindly things. The reason was soon discovered when my friend began to remove them. The roots were simply bound up in a tight ball of rank bindweed. It was impossible for them to develop. Like the fruitless "fig-tree" they needed digging about, clearing of unseen foes, and nourishing. How many a heart, "sanctified" indeed by the indwelling Christ, is nevertheless so cramped by secret sins that its offshoots are poor spindly things like my friend's raspberry canes. Such hearts need digging about, clearing of the bindweed, and nourishing by constant communion with and prayer to the Master.

Take another illustration from the same source. Amongst other things, a quantity of arum lilies were sold. These were so covered with parasites that even the syringe seemed inadequate. I eventually succeeded with one by going carefully over every stem and leaf with a camel hair mop and prepared solution. Indeed, it was almost like picking the pests off one at a time. How

forcibly they reminded me of the worldly tendencies, habits, and associations that cling so tenaciously to the Church generally, and to many professing Christians individually. How tenaciously business clings, from Monday morning until Saturday night, to the exclusion of even an hour for the week-evening service! How often even our legitimate affection for our homes and families develops into an inordinate one, until it becomes a veritable parasite, dwarfing spiritual life, producing imperfect, scabby flowers, and, consequently, undeveloped, maggot-bitten fruit. O for grace to clear the growth of these parasites, even though the process be tedious and painful! Therefore, "sanctify the Lord God in your hearts." Give Him the best room in the house, and not, as is too often the case, the kitchen or even the scullery. So shall ye be sanctified by the presence of, and communion with, the heavenly Guest.

How often we hear it remarked that "if things go wrong in the morning they usually go wrong all day." There is much truth in this. A little jar at the breakfast-table, or a little unpleasantness on arriving at business, usually beclouds the heavens and haunts us all day long. When, however, the Lord occupies the best room, takes the first place, and is invited to open the conversation in the morning, the savour of that communion remains all day, through weal or woe. Thus do we prove our "sanctification" by Father, Son, and Holy Ghost, and by grace "sanctify" our three-one God in our hearts and lives.

"Now, Lord, I would be Thine alone,  
And wholly live to Thee;  
And may I hope that Thou wilt own  
A worthless worm like me."

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## HOLIDAYS AND HOLY DAYS.

WHAT a lot of difference there seems between a holy day and a holiday; doesn't there? I know some people who would feel very sad if you wished them a *holy* day; they would only think of dulness and gloom—a regular "killjoy"; but the thought of a holiday would mean fun and mirth, and everything pleasant and desirable. And yet holiday comes from holy day; the alteration of the accent and of *one* letter turns the one word into the other.

Among the Israelites of old, and the Jews of later days, their holy days were often days of gladness and praise, as we find in the Book of Nehemiah, when the people had heard God's Word read, and were conscious that they had done many things that were contrary to it, yet since they were sorry for their sins and failings, they were bidden to *rejoice* in His mercy, to go home, and partake thankfully of the good things He had given them, and send provisions to those who were poor and destitute, and the reason given was, "For the joy of the Lord is your strength," and three times over were the words repeated, "This day is holy unto the Lord your God, mourn not, be not grieved nor weep" (Neh. viii.). And one of our own sweet hymns takes up the strain in the well-known words,

" Religion never was designed  
To make our pleasures less."

No; but it makes them larger, fuller and deeper by purifying and ennobling them.

"The laughter of the foolish is like the crackling of thorns under a pot" (Eccles. vii. 6)—noisy, empty, useless. We get some wood to light the fire with occasionally that sparks and sputters, flies in all directions, and neither boils a drop of water or sets light to our coal; an apt emblem of much that passes for merriment in this world, it is quite unsatisfactory, and often positively dangerous and hurtful to all concerned, but real deep and profitable joy is to be found in the ways of the Lord.

Some lines I learned in my childhood occur to me now, and just express what I want to say to you on this subject:—

" 'Live while you live,' the epicure would say,  
'And seize the pleasures of the present day';  
'Live while you live,' the sacred preacher cries,  
'And give to God each moment as it flies.'  
Lord, in my view let both united be;  
I live in pleasure while I live to Thee."

But this is not the view people naturally take of things. We hear and speak of an "acquired taste" in matters of eating and drinking, so that people get to like what is considered proper or fashionable. I'm not quite so sure they really succeed. There is a great deal of "make believe" in this hollow, deceitful world, you know; but I *am quite sure* that there is an *imparted* taste given by God Himself to His people that makes them truly love Himself, His Word, His house, His people, and His ways.

"There are no joys so sweet as those of the sanctuary," said a lady to me the other day, and I felt she meant what she said, and I could go with her. Happy are they who from their heart can say, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth; gather not my soul with sinners." Nay, that He never will!

"The countless multitude on high" will for ever "keep holy day," but for all whom He prepares for that "blest place" it will be an eternal "*holiday*" in the highest and best sense of the word; to all who love Him there will "be fulness of joy in His presence, and pleasures for evermore at his right hand." "I will go unto God," said the Psalmist, "unto God, my exceeding joy" (Psa. xliii. 4), or, as the margin puts it, "unto God, *the gladness of my joy*"; and if this is our experience *now*, it will be ours when this short life is over, and we shall be "*For ever with the Lord.*" Beloved reader, Shall you? Shall I? God in His mercy grant we may. Amen.

H. S. L.

PRAYER is the means by which we obtain all the graces which rain down upon us from the divine fountain of goodness and love.  
—*Laurence Scupoli.*

## REVIEWS, ETC.

*Calvinism: Historically and Doctrinally Considered.* By B. A. Warburton. C. J. Farncombe & Sons, Ltd., 30, Imperial Buildings, Ludgate Circus, London, E. C. Also from the Author, 90, Billinge Road, Spring Bank, Wigan. Price, paper covers, 6d.; cloth boards, 1s. net. Postage, 2d. extra.

MR. WARBURTON had delivered three lectures on Calvinism to local audiences, in which he considered the subject in three aspects—Historically, Doctrinally and Experimentally. He has in our opinion done well to publish them. The "Fore-word" by Mr. F. J. Kirby, Editor of the *Christian Pathway*, expresses our views exactly thus: "That the Lord will graciously bless our author's effort to the end so earnestly desired by him is the sincere wish of the writer of this 'Fore-word,' who, nevertheless, does not stand sponsor for every idea or word used by him."

Calvinism, like most other good causes, has suffered much at the hands of its professed friends. It has too often been served up in caricature, rather than in its native simplicity. The first lecture traces Calvinism historically to its source—through Calvin and Augustine up to the fountain head—the Word of God. We think this lecture exceedingly good; and calculated to be of great benefit to many who have neither the time nor opportunity for historical studies.

The second lecture deals with the five points of doctrine which specially distinguish Calvinism from Arminianism. We thoroughly agree with our author in the main, but there are one or two minor points that we can scarcely endorse. The exposition of 1 Tim. ii. 14 concerning Adam's sin, that he was not at all deceived, is thus stated by our author: "His act, in reality, was wilful, defiant rebellion, and by it he openly transferred his allegiance from God to Satan" (page 34), seems to require further confirmation than the passage adduced in which Paul is not discussing the fall specifically, but showing women their subjection. Calvin rejects the author's view, and closes some judicious remarks thus: "By these words Paul does not mean that Adam was not entangled by the same deceitfulness of the devil, but that the cause

or source of the transgression proceeded from Eve."

Nor can we fully endorse all that our author says concerning the tripartite nature of man. That man died spiritually toward God when he fell, and can only by the impartation of a new spiritual life either know or receive the things of the Spirit is evident from Scripture, and an undeniable fact in experience, but it does not follow that man has ceased to possess a spirit. On 1 Thess. v. 23 Calvin remarks: "We must notice the division of the constituent parts of a man; for in some instances a man is said to consist simply of *body* and *soul*, and in that case the soul denotes the immortal spirit, which resides in the body as in a dwelling. As the soul, however, has two principal faculties—the understanding and the will—the Scripture is accustomed in some cases to mention these separately, when designing to express the power and nature of the *soul*; but in that case the term *soul* is employed to mean the seat of the affections, so that it is the part that is opposed to the *spirit*. Hence when we find mention made here of the term *spirit*, let us understand it as denoting reason or intelligence, so on the other hand by the term *soul* is meant the will and all the affections. I am aware that many explain Paul's words otherwise, that . . . by the *spirit* is meant that part of man which has been renewed; but in that case Paul's prayer would be absurd." These, however, are but minor matters in which liberty must be allowed. In all the great fundamental truths treated we are at one with our author, and admire the clear way in which he handles them, and the appropriateness of his illustrations.

In the closing lecture Calvinism in life and experience is handled. Here are some trenchant rebukes administered to some of whom Paul speaks (Phil. iii. 18, 19): "They are the enemies of the cross of Christ." He shows what Calvinism produces in the lives of those who experimentally receive it, how it elevates morally, and what it has done for men in the world, adducing undeniable testimonies. We heartily commend and recommend these lectures to our readers. We know of nothing which sets forth so much of real Calvinism in so small a compass.

E. M.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE forty-third annual meetings were held on Tuesday, March 10th, 1914, at "Mount Zion" Chapel, St. John's Wood Road. A fairly representative gathering of pastors and delegates met for business in the morning, a long agenda demanding their consideration for three hours.

Pastor T. L. Sapcy occupied the presidential chair, and the meeting commenced by singing the Doxology, in acknowledgment of the goodness of God in giving a fine day.

After the devotional exercises, the president, in welcoming the pastors and delegates, reminded them that they were gathered to transact business in the fear of God, and trusted that the glory of our Lord would be kept in view in all we might do and say. He regretted the limited character of our financial resources, as so much could be done to help the weaker Churches had we the means at our disposal. He then commended to our earnest consideration proposals to be laid before us which he believed would prove of incalculable benefit.

Mr. J. E. Flegg very touchingly referred to the condition of his beloved brother, and a telegram of affectionate sympathy was despatched to him. Pastors E. Mitchell and E. White were unable to be present through ill-health, and telegrams of greeting were also sent to them.

Mr. F. T. Newman presented the Annual Report, which presented many encouraging features, not the least of which was the settlement of seven pastors during the past year. Other points demand our earnest and prayerful consideration.

The reports of the various agencies were also read by the respective secretaries, to whom a hearty vote of thanks was accorded for their services.

The officers and committee were nominated for next year, and Pastors J. Bush, H. D. Tooke, and C. A. Freshon were nominated for the vice-presidency.

Mr. E. Wallis was elected treasurer of the Association in the place of the late Mr. F. B. Applegate.

The retiring president then introduced his successor in the person of Pastor J. E. Flegg. A vote of thanks was accorded to the retiring president,

and the rest of the morning session was devoted to the earnest consideration of a scheme for assisting Churches to support pastors.

The afternoon meeting, under the guidance of the president, was opened with praise and prayer, special petitions being presented on behalf of Pastor W. Fetter, the Russian pastor who that day was being tried for conscience's sake, and also for a brother who was undergoing a serious operation.

Pastor J. E. Flegg cordially welcomed the delegates from the Suffolk and Norfolk Association, Pastors W. Dixon and W. E. Cooper.

Pastor W. Dixon, in replying, conveyed the greetings of the sister Association, and delivered an encouraging address. He said there were things about which he had some doubts, but he claimed to know something about two texts, *i.e.*, "We know that we have passed from death unto life because we love the brethren"; and "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." He then proceeded to emphasise the points of unity between the two Associations on the great and precious truths of the supremacy of the Word, the Godhead of Christ, His spotless humanity, and the great work He accomplished in the atonement for sin, the redemption of sinners by His substitutionary sacrifice.

An abstract of the letters was read by Messrs. F. T. Newman and H. D. Tooke.

In accord with the decision at the half-yearly meetings, a conference was held, the subject being "The Supreme Authority of the Scriptures."

Pastor R. Mutimer, although illness had, he said, limited his time for preparation, read a most instructive and helpful paper in which he demonstrated from Scripture itself the claim for supreme authority, as the divinely-inspired volume. He also showed how that it had a bearing not only on doctrinal questions, but also upon Church order and life, and also upon the life, work and experience of the believer.

Pastor H. J. Galley opened the conference that followed with a thoughtful address. He asked what we meant by the Scriptures, and affirmed the authority of both Old and New Testaments. He defined the authority as

akin to that of Jesus Christ, who said, "All power [authority] is given unto Me in heaven and in earth." The supremacy of the Scriptures, he said, was the power over all powers that have brought their powers against them. As a denomination, we stand for this; denying Pope, Councils and systems; for creed and practice we defer alone to the Word of God.

A number of brethren added to the interest and profit of the conference in short addresses, and it was a matter of regret that time would not permit a longer consideration of this vital subject. It was generally felt that the alteration in the procedure of the afternoon meeting had added considerably to its interest and profit.

A much larger number gathered for the evening meeting. Abstracts from the Annual Report were read by the secretary, and the president delivered an intensely earnest and spiritual address, taking for his text the oft-repeated words, "Our Lord Jesus Christ." The address was listened to with manifest interest and evident appreciation.

Addresses were also given by Pastor W. E. Cooper (delegate from Suffolk) on the power and effects of Pentecost, Pastor F. Grimwood on "Our Faith," and Pastor H. D. Tooke on "We Preach Christ Crucified."

Throughout the day a good spirit prevailed, and in business, conference and addresses, the presence of the Divine Master was realised, it having been a "time of refreshing." The collections amounted to over £17.

A very hearty vote of thanks was accorded to the pastor, deacons, and ladies of St. John's Wood for their kind hospitality, to which the newly-chosen pastor, Mr. L. H. Colls, suitably responded.

TENISON ROAD, CAMBRIDGE.

RECOGNITION SERVICES OF

MR. GEORGE BANKS.

THE Church here, and friends associated therewith, had a season of great rejoicing on Thursday, February 26th, when recognition services in connection with the settlement of Pastor George Banks were held. Good congregations assembled; the chapel being quite full in the evening. Christian earnestness and a tone of deep spirituality pervaded all the meetings.

In the afternoon Pastor J. P. Wiles, M.A. (the first pastor of Tenison Road Church), now of Devizes, preached an

appropriate sermon from Rom. i. 16. After a lucid introduction the preacher dealt with three main points, viz., the minister of Jesus Christ is not ashamed of (1) the divine Author of the Gospel; (2) the doctrines of the Gospel; (3) the effects produced by the Gospel.

A goodly number were present at the tea served at 5 o'clock.

Mr. Wiles presided over the evening meeting in a genial and brotherly manner. Mr. Hale (Clifton) offered earnest prayer. The pastor-elect stated his call by grace, his call to the ministry, and the doctrines he holds. The following is only a brief outline of his statement.

Mr. Banks said he believed the Lord began to work upon his mind at a tender age. When a child at the day school he was deeply impressed by the singing of the hymn—

"Amongst the deepest shades of night  
Can there be one who sees my way?  
Yes, God is like a shining light  
That turns the darkness into day."

He felt the all-piercing eye of God upon him, and the influence then felt had a restraining effect on his after-life. On another occasion he was led to deep searching of heart in the Baptist Sunday School, Gomer Street, Willenhall, Staffs, one Sunday afternoon. In the previous week a scholar had been killed at a railway crossing, and the superintendent made some remarks on the solemn event, and gave out the hymn—

"Let me think if I were dying—  
And I very soon must die—  
On what hope am I relying,  
To what refuge could I fly?"

About this time he read an account of a Protestant family on the Continent who displayed such courage and fidelity to the Protestant faith, notwithstanding that they were threatened with such cruel persecution for it, that he felt they possessed some inward principle of which he was deficient, and he was led earnestly to pray that he might be made a partaker of it. But his fullest conviction of sin and need of a Saviour was reserved for a later date. In the end of the year 1871 he was entreated by his Sunday-school teacher to attend the week-evening prayer-meeting. The hymn given out was—

"When Thou, my Righteous Judge, shall  
come  
To fetch Thy ransomed people home  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?"

The question to him was momentous. His sin rose like a mountain before

him, and a sense of guilt and horror fell upon him. He laboured long under the weight, and experienced much conflict of soul, until the spring of 1873, when he was brought to enjoy a sense of "blood-bought pardon" by the application to his mind of *Psa. cxxx. 7*: "Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption." This was the text taken by the preacher for the day, Mr. R. Turner, and the sermon itself was also greatly helpful. "Old things had passed away, and behold all things had become new."

His Sunday-school teacher, evincing keenest interest in his spiritual welfare, elicited from him a few facts of his experience, which resulted in his appearance before the Church to give his testimony of the work of grace in his heart; which was received with unanimity, and he was baptized by Mr. R. Turner on June 7th, 1874, and received into fellowship with the Church at Gomer Street, Willenhall, on the following Sunday evening.

Referring to his call to the ministry, Mr. Banks said that in the spring of 1879 he was frequently requested to speak to the people with whom he was in communion, but declined, fearing to enter upon such a solemn work without being satisfied the Lord had called him to it. However, it transpired that the deacons, after trying in all directions, failed to get a "supply" for a Sunday in June, and they urged him to try to speak to them, arguing that they believed the Lord by this circumstance intended to bring him out to preach the Gospel. He still declined; but on going to chapel on the Sunday morning these words were powerfully applied to his mind: "Son of man, go and speak unto this people." After this he dared not refuse when one of the deacons came to him in the chapel and begged him to conduct the service. He spoke from the words which brought liberty to his soul, *Psa. cxxx. 7*. He was heard with profit, and was requested to occupy the pulpit again in the evening, which he did, and spoke from *Acts x. 43*. After this he often preached to them, and in September, 1890, was requested to take the pastorate; and in December ordination services were held; the principal preachers being the venerable Thomas Jones, then of Broseley, and Mr. R. Turner.

In June, 1884, Mr. Banks was the means in the Lord's hands of uniting the Gomer Street Church with the Little London Church; the former

having been established out of a division from the latter twenty-three years previously. And for nineteen years he continued to labour among his own people, for whose welfare he still yearns with prayerful solicitude.

With regard to his belief, he firmly holds the doctrines of divine grace. He had carefully read the Articles of Faith and Rules of Discipline subscribed by the Church at Tenison Road, and was in full accord with them, and by the help of God would faithfully preach them. They were in agreement with a little Confession of Faith which he wrote for his own satisfaction, and read at his first recognition. He held the same belief now, and again read it, and said he regarded it as being in harmony with Holy Scripture, though briefly and simply expressed.

Mr. J. Maskell, deacon, then stated in clear and precise terms how the Church was led to invite Mr. Banks to the pastorate, and spoke of his and the Church's love for their pastor and their continued prayers in his behalf.

Warm-hearted Gospel addresses, blended with wise counsel and Christian sympathy for Church and pastor, were given by Pastors J. P. Wiles, M.A. (Devizes), A. Shinn (Eden Chapel), who is a very old friend of Mr. Banks, F. E. Morris (Hitchin), and Mr. J. S. Clack (Bedford).

The collections, amounting to £9, were handed to the pastor towards his removal expenses.

The Benediction terminated a very happy day's services in the Lord's house.

LEYTON (GOLDSMITH ROAD).—The ninth anniversary services of the Sunday-school were held on Lord's-day, Feb. 8th, when Mr. J. A. Othen preached two very profitable sermons to good congregations—in the morning from the words, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (*Malachi iii. 17*); and in the evening, "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all" (*Psalms ciii. 19*). In the afternoon a very encouraging address was delivered by Mr. Hayter Scrivener, of Gurney Road Sunday-school, to the scholars and friends. On the following Thursday a tea was provided for the children at 5 o'clock, which was followed by a public meeting at 6.45, over which Mr. Edgley, of Walthamstow, presided. A report of the year's work was given by the superintendent (Mr. F. Chilvers), in which he

stated that God had greatly blessed the school, which encouraged the teachers to go on with their work. Two of the teachers and two elder girls had just recently been baptized and joined the Church, and others, he hoped, would soon follow. Further, he added that the financial position of the school was better than it had been for a long time. During the evening addresses were delivered by Mr. Wm. Church and Mr. F. Shakeshaw, recitations were rendered by the scholars, and prizes distributed by the chairman. The collections, which were on behalf of the school, were very good. Praise God from whom all blessings flow.—A TEACHER.

DOVECOTE, ELDON ROAD,  
WOOD GREEN.

On Sunday, Feb. 15th, we were privileged to hold the fifth anniversary of the Church. Mr. J. Toft was greatly helped morning and evening to preach to appreciative congregations, and his earnest, spiritual and savoury remarks were much enjoyed. The services were continued on Tuesday, 17th, Mr. Robert Crowhurst, of Park Ridings, presiding. After singing "O God, our help in ages past," Mr. H. Bunyan sweetly sought the divine blessing.

A report of the year's work was presented, showing all branches of the work to be in a very healthy condition. The Sunday-school had largely increased; a new meeting for women had been formed with much success, one dear sister having been baptized as a first-fruit; large open-air gatherings had been held during the summer months, many hundreds of tracts distributed, and three from the Bible-class had joined the Church, bringing the membership up to 37. The building debt had been reduced by £45, and it was still true that the Church was a praying, working, and progressive Cause. Following the report, the chairman feelingly led us to Isaiah lviii. 11, to our blessed Lord as the "repairer of the breach," who had left us an example that we should follow in His steps. He touchingly referred to the severance that had occurred five years ago, and said he was there in his own name and in that of the Church he represented, as a repairer of the breach, and desired it to be known throughout the denomination that henceforth it was the mutual desire that both Churches should work in perfect harmony to the glory of God and the good of each other. We were further exhorted from the Word

to let brotherly love continue, that God might in all things be glorified. Our brother's words were full of the spirit of Christ, and his desires were most heartily reciprocated.

Mr. Freston, of Watford, delivered a most powerful and weighty address on John xviii. 37—"For this cause came I into the world"—dealing first with the Kingship of Christ, and the truth of His Word in spite of all that was being waged against it, and then with three great causes of the Lord's coming, viz., To show that God is love and that He loves men. "I came not to call the righteous, but sinners to repentance; to seek and to save that which was lost." The beauty of the Gospel shone out in much brilliance in this address.

Mr. H. D. Tooke followed with a message and prayer from Psalm lxvii. 1, 2, tenderly but emphatically setting forth the divine order—mercy, followed by forgiveness, before there could possibly be any blessing. The chief points of his excellent words were mercy, forgiveness blessing, and smiling, followed by progress.

Mr. Goodenough, an old friend, turned our attention to Deut. i. 30—"The Lord your God which goeth before you," and gave us three thoughts in a brief, terse manner: To provide, to preserve, to perfect.

Mr. Parker, of Ponder's End, earnestly led our thoughts to 1 Thess. iii. 5. "Patient waiting for Christ," and his message was much enjoyed as he led us to consider the coming again of our blessed Redeemer to receive us unto Himself.

All the services were intensely spiritual, and we pray that the fragrance of them may be realised for many days to the glory of God. As the last note of praise died away in the Doxology, one could not help feeling, "But what must it be to be there?"

HORHAM.

THE Bible-class and teachers of the Sabbath-school held their annual tea and social gathering on the 9th Feb. To all outward appearance, the weather was unfavourable, as rain was falling fast, which doubtless prevented some from being present; nevertheless, an encouraging company gathered to the tea provided and served by the ladies, and was increased afterwards at the evening meeting. The pastor was in the chair, and opened the meeting by announcing the hymn, "Kindred in Christ for His dear sake," etc., reading the Scriptures, and then calling on

brother J. Ling, deacon, to ask God's blessing on the meeting. The report of the work carried on in the Sabbath-school was given by the superintendent, which showed that we have abundant cause for gratitude and praise to our loving God and Father, who is still working in the hearts of the young in an unmistakable way. During the past year eleven from the school have taken their stand for God and united with the Church below. The report of the week-evening Bible-class was read by the secretary, giving an account of intensely interesting seasons as we have gathered around the Word of Truth, and expressing gratitude and joy at the very keen interest taken by youthful members of the class. We were also favoured with some bright and helpful addresses, interspersed with singing. Brother W. Maynew, teacher, addressed the meeting from Luke xxi. 37, noticing in particular private retirement, and how essential it is that one should be thereby fitted for public ministry. Brother J. Harvey spoke from the word advertise as an acoustic, and exhorted us to advertise the Atonement, the Divinity of the Lord Jesus, the Victory that is assured, Eternity, Righteousness, Truth, Immanuel, Salvation, Everywhere. Brother Jos. Canham, teacher, gave an address based upon one clause in Matt. x. 18, "For My sake." For His sake we were called to suffer persecution, and therefore should endure hardness as good soldiers of Jesus Christ. Pastor S. Hawes, of Occold, formerly superintendent of the Horham Sunday-school, spoke of the joy it gave him to be present amongst old scholars, and heartily wished God-speed to all workers in their labour of love. Pastor A. Butcher, of the Pulham Church, emphasised three points as found in Acts xviii. 21, viz., "I must," which helps us to go forward; "I will," resolving to go in the strength of the Lord God; "If God will," leaving results with God. Brother R. Hawes, vice-president of the Bible-class, spoke on "To every man his work." Were we doing the work to which we were called of God? We needed to watch for souls because the Lord had appointed to every man his work. The pastor expressed his appreciation of the meeting, thanked all who had in any way contributed to its success, announced as the closing hymn "All hail the power of Jesus' name," and pronounced the Benediction. J. A. F., Sec.

HITCHIN. — At the Mount Zion

Strict Baptist Chapel on Wednesday, January 28th, a public tea and meeting were held. A large number sat down to the meal, and at the subsequent proceedings Mr. A. G. Blackman (secretary of the Strict and Particular Baptist Society) presided. In his opening address he referred to the success which had attended the efforts of the Society since the cause was taken in hand five years ago. Mr. T. E. Montgomery expressed the thanks of the meeting to Mr. Blackman and to the Society for the interest taken in the cause in sending preachers from week to week, and the chairman in reply said he would convey the thanks to the Committee of the Society. Mr. Blackman then referred to the prosperity which is attending the labours of Mr. G. F. Staddon (formerly pastor of Albert Street Baptist Chapel, Stevenage, and who prior to his leaving preached at Mount Zion Chapel on Thursday evenings), at Oundle, Northants, and stated that a Church had been formed with fourteen members. Passing on he next mentioned the services rendered at Mount Zion by Mrs. Brown, who for a large number of years has been a member of the Church. After paying a fitting tribute to her Christian zeal and earnestness in the cause, in spite of various difficulties, he handed to her a purse of money (£3 11s. 10d.) which had been subscribed by members of the Church, congregation, and other friends. Mr. G. Scott suitably replied on behalf of Mrs. Brown. The chairman, in calling upon Mr. Wybrow to address the gathering, said that the latter, whose whole time had been engaged by the Society, would supply the pulpit for the first three Sundays in March and would spend a fortnight in the town, paying a house-to-house visit in the neighbourhood of the chapel with the object of getting people to attend that place of worship. Mr. Wybrow based his remarks upon the text "All my springs are in Thee." He also testified to the work of Mrs. Brown.—*The Hertfordshire Express.*

#### SALEM SUNDAY SCHOOL, RICHMOND.

ANNUAL gathering and jubilee services were held on Lord's-day, Feb. 18th, and Tuesday, Feb. 17th. On Lord's-day, after a special meeting for prayer and praise, an address to the scholars was given by the pastor, Mr. J. Hughes, from Prov. xxx. 24—28, and in the evening the discourse from Ephesians vi. 17 was especially directed to the

teachers, our pastor being graciously helped in wielding the sword of the Spirit, which is the Word of God.

On Tuesday we were favoured with a visit from our brother, Pastor J. Bush, of New Cross, who is an old friend of our Sabbath-school, and a good gathering of friends assembled to cheer our hearts and join us in thanksgiving for all that the Lord has done for us. Our brother Bush spoke from Mark iv. 26—29, as a message for all who were concerned in the extension of the kingdom of our Lord and Saviour Jesus Christ, and that while there were many things it was our privilege to do, it was needful for us to recognise that there were some we could not do. It was ours to sow the seed, to sow often, to sow in all places, but faith was required in our mission as sowers, in the seed we sow, in our Master, who is the Giver of the seed, and in the material in our classes, for it was not angels, but men and women and boys and girls that Christ came to redeem. Prayer also should at all times accompany the sowing, and a continual watchfulness for the signs of germination and growth of the seed sown. The power to accomplish this was one of the things we could not exert, this being the work of the Holy Spirit alone.

After partaking of tea, provided for scholars and friends, the time of the children came. Our pastor presided over a large gathering of friends and parents of the scholars, and after the opening hymn of welcome and the reading of Psalm viii. by Pastor Bush, the secretary, Mr. W. J. Shipton, was asked to give his report. This was listened to with rapt attention, as it proclaimed the abounding goodness and mercy of our covenant God during fifty years—the school being first opened on Dec. 27th, 1863, with twelve scholars - five girls and seven boys. During the fifty years there had been five superintendents only, our present one, Mr. Thomas Robinson, having occupied that office for twenty years, and having an unbroken connection with the school as teacher, secretary and superintendent of forty years. We have in the school to-day forty girls and forty-one boys, and it is our joy to record that during the last four years thirteen scholars from the school have been added to the Church. Praise ye the Lord.

The children then gave a service of song entitled "Patriot - Prophet of Horeb." This was most excellently rendered, and great praise is due to Mr. John Robinson for his patient and

painstaking care in training the children. Mr. Bush, in an address, spoke of seven boys mentioned in the Bible, in which the Scripture knowledge of the children was tested, they having to name the boys from the description given.

Then came the distribution of over sixty prizes, and eight special prizes given by the pastor, who, before pronouncing the Benediction, gave a most cordial invitation to the parents to come to the services on the Lord's-days, and expressed the hope that in coming they might be blessed.

Thus ended a most happy and encouraging time, during which the Lord's presence was manifestly felt.

#### BLAKENHAM, SUFFOLK.

On January 13th, through the kindness of many dear friends, our Sunday-school children had a bountiful tea provided for them, the teachers and several other friends, including our pastor and his wife, joining them at the tea. Tea over, after singing and prayer, Messrs. Underwood and Son came over from Ipswich, and gave us a lantern lecture on "Bunyan's Pilgrim's Progress." This was instructive and helpful, and was followed by each child belonging to the school receiving a useful present, an orange, a bag of food, a box of sweets, and a cracker containing two new halfpennies, the last two being the gifts of Mr. H. Fison. Pastor H. Lock proposed, and Mr. Carr seconded, a vote of thanks to Mr. H. Fison, and to all who had helped to make the children happy, which was carried unanimously. On Lord's-day, February 8th, our Sunday-school celebrated its winter anniversary. Mr. H. S. Cooke, of Ipswich, preached very encouraging sermons morning and evening to teachers and workers, and conducted a children's service in the afternoon. While addressing the children the speaker compared the Bible to a chart, and spoke of the lessons to be learned and help received from having God's Word as a chart. At the close of the afternoon service Mr. Cooke presented prizes to all who had made ninety attendances and over during 1913. Several had made 100 and over, while one boy who had never been absent from school received a special prize. The day was very wet; nevertheless, several dear friends gathered round us, and the collections for the school fund were encouraging. The choir and children sang special hymns. God

bless our young people and make them His own in early days ; so prays

M. A. MOORE.

#### NEWQUAY, CORNWALL.

FEBRUARY 11th was the children's day in connection with Ebenezer, Newquay. The proceedings commenced with a public tea at 5 p.m., and we were glad to see so many friends and parents of the children with us. The public meeting at 6.45 p.m. was attended by a large number of friends and opened with singing. Mr. R. E. Pearce (deacon) then read a portion of Scripture (Isa. lv.) and the pastor offered prayer.

The report read by Mr. Pearce was considered very satisfactory.

The scholars, some of them being very little ones, recited very creditably, and evidently gave much pleasure to the friends ; they also sang the "Books of the Bible." This too was much enjoyed. The pastor's address on "Milk" (1 Peter ii. 2) was listened to very attentively.

The prizes were distributed, each child receiving a book. Through the kindness of four friends six silver medals were presented to those scholars who had made full attendance during the year. This was an unexpected pleasure, especially to the recipients. The interest of the children, with that of their parents and friends, was very keen, and evidently friends, children, pastor and teachers very much enjoyed the meeting. We, as teachers, are very grateful to God, whose hand has been with us during another year. He has taken one dear little scholar of about four years of age to Himself. This dear little girl was at Sunday-school on January 18th singing "Glory, glory, glory." The next Lord's-day the teachers and scholars sorrowfully followed her to the grave. We miss her very much, but Jesus said "Suffer little children to come unto Me . . . for of such is the kingdom of heaven."

THE SECRETARY.

#### WOOD GREEN (PARK RIDINGS).—

The annual parents' meeting in connection with the Sunday-school was held on January 20th. The scholars gathered for tea at 5.30, together with a few friends, among whom was our esteemed brother, Pastor C. A. Freston, of Watford, to whom we gave a hearty welcome. The public meeting which followed was presided over by Mr. Freston, who, after prayer had been

offered by Deacon H. G. Bunyan, read a most fitting portion of the Word and said that the meeting reminded him of happy associations, it being some nine years since he visited Park Ridings. He was greatly interested in Sunday-school work, having been a teacher for thirty years. This was very soon apparent in his being at home with the children and, we believe, the children with him. Two addresses were given with hymns and suitable recitations between, and a third was expected from our superintendent, Mr. C. E. Waller, but much-regretted illness enforced his absence. Our pastor, Mr. G. H. R. Higgins, gave the parents a very hearty welcome and assured them that we loved and cared for their children. He argued that as they sent their children to school for instruction and good, what was good for the children must be good for them. He suggested the refreshing change of attending a Sunday service after a week of toil and worry. He mentioned what they would hear and described a Christian, not as one who read a Bible and went to chapel and looked grave, but as one who hated sin and was born again. Brother H. S. Vestey had an appropriate message from John iii. 11, "We speak that we do know, and testify that we have seen." This knowledge was gained in the spiritual school of instruction and taught by the Holy Spirit. We know there is a life after death ; we know all have sinned ; we learnt God's law, but could not obey it. What have we seen ? The Lord Jesus Christ, the only way to heaven, the only Saviour. This is what we testify. Brother W. J. Bunyan, the school secretary, expressed sorrow at brother Waller's indisposition, and referred to the superintendent's love of the parents as well as the children, his frequent prayers on their behalf, and then said a few words from the text, "Seek ye Me and ye shall live," which expressed one of the reasons why they delighted to gather the scholars around them ; the need of regeneration being also clearly set forth. We rejoiced at seeing so many new faces, the result of personal invitation. The distribution of prizes for attendance and Scripture then took place. The Chairman was specially interested in the latter, having previously kindly examined the scholars and awarded the prizes. With the singing of the hymn, "A few more years shall roll," and pronouncing the Benediction, a happy and, we trust, a profitable evening was brought to a conclusion.—ONE WHO WAS PRESENT.

**KING'S LANGLEY.**—A very happy day was spent by the friends of the above Church on Sunday, February 1st, the day being set apart for special services in the interest of the young that assemble there. The minister, Mr. H. T. Thiselton, was graciously helped of the Lord to preach three sermons, and we feel the word spoken was not in vain. The morning text was Gen. xlviii. 16, "God bless the lads," the dying prayer of Jacob, the comfort of a godly religion as seen in his life and death. In the afternoon the text was John vi. 9, "There is a lad here," the subject being the joy of serving Christ and working for Him. In the evening we listened to a solemn discourse on 2 Sam. xviii. 32, "Is the young man safe?" which set forth the temptations that beset young people just starting out in life. The attendance was most encouraging, especially in the evening, and as we looked on the young people assembled, the prayer went up that the love of God and His Word might be implanted in their hearts. We heartily pray and desire that our friend Mr. J. Butler, who devotes much of his spare time in instructing the young people there, may live to see many of them rise up to confess Christ as their eternal hope, and to put their trust and confidence in the Lord God. That we may see signs following to encourage and cheer those that labour there from week to week, is the earnest prayer and desire of **ONE WHO WAS THERE.**

#### CHADWELL STREET SUNDAY SCHOOL ANNIVERSARY.

THE forty-second anniversary was held on Lord's-day, February 8th, and on Tuesday, February 10th, when there were very good congregations. Pastor H. T. Chilvers was the preacher on both days. On the Lord's-day he delivered a very suitable discourse from the words in Joshua v. 13, "He lifted up his eyes and looked," and he took three heads—(1) Joshua's position; (2) his attitude; (3) his vision. He made much of the Man with the drawn sword, who, he said, was the Lord Jesus Christ. In the afternoon our brother addressed the scholars on "Little Things," and held their attention. His evening discourse was based upon "Dost thou believe on the Son of God?" (John ix. 35). On Tuesday afternoon, at 3.30, Mr. Chilvers once more preached for us from Isa. ix. 5, dwelling very fully on our Lord's work and suffering, demonstrating the fact

that He consumed the fire upon the altar, whereas it was customary for the fire to consume the sacrifice. He also dwelt upon the fire of the Holy Ghost burning in the hearts of God's dear people in their work for God.

Tea was then taken in the school-room. At 6.30 a public meeting was held in the chapel, presided over by Mr. C. C. Harris and supported by several ministers and our dear pastor. The chairman read Proverbs viii. and later on spoke a few words from that chapter. He expressed his pleasure at being there and said it was because of his love for Mr. Mitchell. Mr. Loosley offered prayer, after which a report was read by the secretary of the school (Mr. G. Shepherd), which was a good one. The treasurer's statement was also given. There was, however, a deficit of £29 5s. 5d., but this was happily cleared off during the evening through the generosity of our friends. Mr. R. E. Sears spoke very highly of our pastor; and then gave an encouraging address, which was much enjoyed. Mr. W. S. Baker followed, speaking of the Lord's care of the sparrow, in supplying its need, and caring for its safety. Mr. R. Robinson dwelt on the Israelitish journeys in the wilderness, and told the children about the frontlets worn between the eyes and of the stones in the breast-plate. Mr. H. T. Chilvers dwelt on the helplessness of the disciples to cure the lunatic boy, through lack of faith. Our esteemed pastor brought up the rear by thanking the friends for coming, and mentioning the collection, adding that he had received a pound note from Mr. Harold Woodford, an old scholar who had left us to go to the other side of the world because of his health. This was a very pleasing incident, and we trust that God's richest blessing may abide on our brother in his distant home.

Special hymns were sung by the children and a word of praise is certainly due to the superintendent and teachers. D. BUTCHER.

**LADYWELL (WHITBURN HALL).**—The third anniversary of the formation of the Church was held on Wednesday, February 25th. Although some disappointment was felt at the absence of Mr. White through illness, his place was very ably filled by Mr. Thew, who spoke from the words, "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen"



(Gen. xxii. 14). The chair was taken in the evening by F. T. Newman, Esq., and the following brethren gave excellent addresses:—Mr. Goodenough, from 1 Thess. iv. 11: "We beseech you, brethren, that you be quiet and do your own business"; Mr. Thew, from Rev. iii. 8: "I know thy works," etc.; Mr. Mountford (in place of Mr. White), Rev. iii. 21: "To him that overcometh," etc.; Mr. Banks, from Job xix. 28: "The root of the matter is found in me." We were much cheered and encouraged by good congregations both afternoon and evening, many neighbouring Churches being represented.

#### PARK RIDINGS, WOOD GREEN.

FRIENDS met to celebrate the coming of age of the Tract Society and Open-Air Mission on Tuesday, February 24th. Mr. A. G. Blackman kindly presided and read a portion of Acts v. Brother Wybrow, of Chadwell Street, sought the Divine blessing. The 21st annual report was read, which stated that although there were no apparent results, our outlook was hopeful. "It was the Lord's work," and we had the promise that His word shall not return unto Him void. With this encouragement, we go forward, looking to Him for the promised blessing.

The chairman made some warm-hearted and helpful remarks concerning tract distribution. It was a silent work, and who could tell how much blessing had followed the reading of the tract. We might never hear. Nevertheless our labours were not in vain in the Lord. He felt that open-air preaching was more needful than ever, and realised that in order to tell out the glad tidings of salvation with power at the street corner the help of the Lord was specially needed. Of this we were assured, that the Lord does bless open-air preaching.

Brother C. H. Abbott, of West Hill, Wandsworth, after a short fervent prayer, reminded us of the Master's words: "All power is given unto Me in heaven and in earth; and, lo, I am with you always." The power was Christ's, and His promised presence was always ours. There was also honour in connection with the work. "If any man serve Me, him will My Father honour"; and, at last, glory: "Enter thou into the joy of thy Lord."

Pastor H. D. Tooke spoke from 1 Peter i. 25: "But the word of the Lord endureth for ever." It is not worn out; it endureth for ever, and it

is sent to accomplish a definite purpose, viz., the salvation of souls.

Brother F. T. Waller spoke from Ezra v. 11: "We are the servants of the God of heaven and earth; and build the house that was builded these many years ago." God valued the work; His eye was upon it; and the servants of the Most High God laboured on, not fearing the foe.

Our pastor gave a sound and savoury address from Eccles. xi. 6: "In the morning sow thy seed, and in the evening withhold not thine hand." In the morning of our first love, when we were zealous for the Master, and in the evening, when perhaps feeling cast down and weary, sow thy seed; and although we might not reap here, the work must prosper.

The addresses were much enjoyed.

H. G. BUNYAN.

#### Aged Pilgrims' Corner.

ON Friday evening, April 24th, at 7 o'clock, the City sermon on behalf of the Society will (p.v.) be preached at St. Bride's, Fleet Street, by the Rev. J. M. Sangar, B.A. All friends of the Lord's aged poor are invited. Mr. Sangar has for many years testified to his love of the doctrine of sovereign and distinguishing grace.

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The 107th annual meeting of the Society will (p.v.) be held on Friday evening, May 1st, at 6 o'clock, in Cannon Street Hotel (Pillar Hall). Lord Blythswood will preside and addresses will be given by Messrs. Mitchell, Sinden, Bevan and Hayles, Sir C. Robert Lighton, Bart., and other friends. It is hoped that a large number of sympathisers will be able to attend.

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The Secretary has advocated the Institution at Richmond, Portsmouth, Brentford and Norbiton with satisfactory results. Meetings and Sales of Work are being arranged for in several places, and all who wish well to this God-honoured work are asked to give it the benefits of their co-operation.

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The new *Quarterly Record* is ready. It is fully illustrated and contains articles bearing upon the work. Particulars of the approaching anniversaries are given. An article by "Old Humphreys" is an attractive feature of this number.

On March 31st the financial year of the Society closed with 1,547 Pensioners and an *hourly* expenditure throughout the year of £1 15s. Who will supply the outlay of one hour? Booklets, leaflets and collecting boxes and cards will be supplied on application.

## GONE HOME.

**MRS. HARRIET FIRBANK,**  
who passed away, January 7th, 1914, had been suffering from heart trouble about three years. She was called by grace under the ministry of Mr. Samuel Kemp, of Providence Chapel, Glemsford, 42 years ago. After the death of Mr. Kemp she joined the Church at Ebenezer, and was a member there until eight years ago, when she removed to Halstead, and there joined Providence Baptist Chapel. She was a sincere Christian, and a consistent member of the Church of Christ. The dear Lord had many times spoken words of comfort to her soul, and three weeks before her death He appeared to her and took away the fear of death. She was suddenly called home to be for ever with the Lord.

"She's gone in yonder bliss to dwell,  
While we are left below  
To struggle with the powers of sin,  
Till Jesus bids us go."

JABEZ ADAMS.

**MRS. ELIZABETH BURRAGE**  
fell asleep in Jesus, January 29th, aged 65 years. From earliest childhood our dear mother had worshipped at Bethesda, Bedmond, Herts, first passing through the Sunday-school as scholar, and then for many years taking a class as teacher. It was always her delight to assist the cause by every means in her power, and to the last one of her concerns was its welfare. During the last illness she suffered much darkness of mind; but before the end came we feel the clouds were dispelled, as she asked that that Psalm ciii. and Isaiah xii. might be read to her. As a cause, we have lost a zealous, active worshipper; as a family, a loving, praying wife and mother; but since we feel that our loss is her eternal gain, we desire to bow in submission and say, "Thy will be done."—A. J. B.

**MRS. MARIA WRIGHT.**

The subject of this short memoir was born rather more than 80 years ago, and was the widow of the late Mr. William Wright, well known to many of the past generation as the senior

deacon and superintendent of the Sunday School at "Carmel," Westbourne Street, Pimlico. They met at a prayer-meeting, held in the house of the late Mr. John S. Anderson; the acquaintance ultimately ripening into marriage. They both joined "Carmel" in 1862, and remained in active and useful membership there till 1907, when, having been removed in Providence to Clapham, and increasing age and infirmity rendering travelling difficult, they became united to the Church at Courland Grove, together with their youngest daughter.

Our dear sister loved the good things from a child, and when her soul was set at liberty she experienced such holy joy that it seemed almost more than she could endure. Although naturally nervous and retiring, she carried out with much acceptance the duties of a deacon's wife, and was for some years leader of the Dorcas Society, as well as being active in many other good works. She was a faithful helpmeet to her husband, a tender and devoted mother to her children, six of whom are spared to mourn her loss. She was also a noble example to others in attending the means of grace in God's house, for nothing but sickness ever kept her from her place, and she was never known to be late at a service.

Advancing years and consequent weakness, together with the long and painful affliction of her husband, prevented her for some time from attending the public services, but she greatly enjoyed the visits of her late pastor, Mr. H. Dadswell, whose last public duty was to lay the mortal remains of her husband to rest in July, 1912, and was himself stricken down with the seizure from which he never recovered.

The last illness of our dear sister was of a very painful nature, but she maintained to the end a very bright and patient disposition, and was in the manifest enjoyment of much sweet and hallowed communion with the Saviour she loved so much. On the morning of her death she sang two verses of the hymn, "How sweet the Name of Jesus sounds," while the last words she

spoke to her daughter were, "My God shall supply all your need." She gently fell on sleep on January 27th, 1914, and the loss to the Church below is the gain to the Church triumphant. She had the joy of seeing all her surviving children called by grace, together with five grandchildren who have put on a profession of faith in Christ by following Him in the ordinance of believers' baptism.

The mortal remains of our dear sister were laid in their last resting place, with those of her husband, in Brompton Cemetery on January 31st, in a sure and certain hope of a joyous and triumphant resurrection in Christ; the service being conducted by Mr. Albert E. Brown, a former pastor at "Carmel." At the Lord's-day morning service in Courland Grove Chapel on February 8th the writer made reference to the loss sustained by the family and Church, basing his remarks upon Psalm xvii. 15: "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." A. VINE.

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RICHARD BAWDEN.

Our brother, whose loss is keenly felt by us, was awakened to a sense of his sinnership while listening to a preacher on Clapham Common, and was brought into gospel liberty under the ministry of the late Mr. Ponsford at Courland Grove about 46 years ago. He had, at the time of his death, December 21st, 1913, been in fellowship at Brixton Tabernacle about 11 years, during which period he always manifested a lively interest in the affairs of Zion. Other places beside his own will greatly miss his sympathy and help. It is well to record that our brother will be greatly missed from the prayer-meetings. His experimental utterances were much appreciated by the tried children of God. Young applicants for membership ever found a sympathetic and helpful friend in him when before the Church. For a considerable time he attended to the "strangers within the gates"; a hymn book, accompanied by a warm greeting, made many a visitor feel at home. He would "visit the widow and the fatherless in their affliction." Often timely practical help demonstrated that his was not merely lip friendship. He many times accompanied the writer, when preaching at the A.P.F.S. Asylum, Camberwell, and would take the reading and prayer in the service. For a considerable time

he was far from well, often suffering acutely when perseveringly attending the services at the Tabernacle, and more than once he seemed to be on the borders of that land to which he looked with longing heart; but the time was not yet. The home-call came somewhat suddenly on the Lord's-day evening. The day was far spent and He with whom he had walked and talked called him to His abiding presence, to see the face of Him "whom having not seen he loved." Many comforting words were graciously applied to his soul while waiting to depart. The words, "It is finished," were a foundation laid by the Holy Spirit, for upon the finished work of the Mediator he rested all his hope of acceptance with God. It was his only plea before the throne of grace, and it imparted a confidence that made him strong in faith when most weak in body. As if in answer to his oft-repeated cry, "How long, Lord?" he left the scenes of his earthly pilgrimage to enter into the joy of his Lord.

The interment took place at Tooting (Lambeth) Cemetery, at which the pastor, T. L. Sapey, officiated, assisted by Pastor W. Waite, of "Rehoboth," Clapham.

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JAMES TAYLOR,

of Fairhaven Church, Ansdell, entered into rest September 22nd, 1913, aged 67. He was called by grace early in life, and when young had a desire to tell others what he knew of the goodness of God, and to extol the glorious Gospel of our Lord Jesus Christ. He was called to preach for over thirty years amongst a people who had only heard free-will teaching and universal redemption preaching, and that contrary to the faith and order of the Church. In his own words (addressed to a friend in writing) he said, "It was hard work to stand firm and endure the scorn and contempt of a professing world, but I dared not shun to declare the whole counsel of God to the best of my ability." He had for years longed to be delivered from that place; at last the cloud moved, and through the special leading of providence he was brought to reside at Ansdell in 1910, and joined a few of God's dear people at Fairhaven to the rejoicing of his heart and soul. He soon became known to the Churches in Lancashire, and had many early and unexpected calls, and we believe, both at Fairhaven and the other Churches, had much liberty in speaking, and the people blessing in

hearing. Twelve months ago the Lord saw fit to lay him aside suddenly through a seizure. He had to cancel all engagements, which was a great trial to him and much inconvenience to the Churches. He manifested great patience during slow, partial recovery, and was in hopes, if the Lord permitted him, to speak again in His precious name. But to quote his own words again, he said, "Whether I shall regain my brain power sufficiently to preach again I do not know, but I am in the Lord's hand, and I wait His good will and pleasure, willing to acquiesce in whatever He shall appoint me." He had another attack on September 17th while out walking and talking with Mr. Greenwood, whom he had heard to profit at Blackpool the evening before. He was brought home conscious, but could not speak plainly. On Sunday he became unconscious for some hours, and without pain or a sigh he gently and silently fell asleep. The funeral service was conducted by Mr. Greenwood at Fairhaven Chapel; Mr. Schofield spoke very feelingly at the grave, and buried him in sure and certain hope of a resurrection to eternal life.—H. J. TAYLOR.—*The Christian's Pathway.*

#### EDITH MARY WHEELER.

The sunset of a believer's life is a matter of common interest with the godly, and as we contemplate the display such an event affords of the prevailing power of sovereign grace over sin, Satan, and the world, we are enabled to understand how and why the death of the saints is precious in the sight of the Lord. On the 24th of January, 1914, at the age of 44 years, our beloved sister ended her pilgrimage in the prime of life, leaving behind her to mourn her loss a loving, sorrowing mother, a sister and brothers, who keenly feel the removal of their loved one from their side. A brief record of some few incidents in her life is here presented as serving to memorialise the mercy and grace of God. She has herself recorded where grace found her, and what grace did for her, and many of us can testify how grace shone in her life and death. In the year 1899 she became the subject of anxious concern about her soul's eternal welfare, and became a constant seeker for an evidence of interest in the finished work of the Lord Jesus Christ. She was made most sensitive to sin, and its burden increased daily. There were times when she experienced help under the ministry of the Word, especially

when seekers were being addressed, but the enemy was ever busy with his despairing suggestion that there was no hope for her. On one occasion, when thus assaulted, she records that the lines of a hymn wonderfully inspired her and were the means of strengthening her, viz.,

"Hast Thou not bid me seek Thy face,  
And shall I seek in vain,  
And can the ear of sovereign grace  
Be deaf when I complain?"

A few days after this two other lines came with great power—

"Those feeble desires,  
Those wishes so weak,  
Thy Jesus inspires,  
And bids you still seek."

These were followed immediately by the words, "This is the Lord's doing, and it is marvellous in our eyes." These words were the means of causing hope to spring up in her heart that the Lord had really commenced the essential work in her soul. On March 19th, 1891, she went to witness a baptising service of a very dear friend at Upper Norwood, Mr. J. Bush being the preacher on that occasion, and the service made a great impression on her mind. As she was returning home the next day by train she was reading a sermon by C. Cornwell on "Christ the Way." Having read the sermon through, she was longing to say with assurance that her sins were forgiven. Just as she reached Snow Hill Station the desire was granted; then and there the words came, "Your sins are forgiven," followed by "I have loved thee with an everlasting love," and "Be not faithless, but believing." She records, "Oh the tears of joy that rolled down my face in that train to think that He had pardoned me, so unworthy of His favour." She walked home and that night asked the Lord to confirm what she had experienced by giving one more text. This He graciously did by an application of the words, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." A few weeks after this she was greatly exercised about believers' baptism. Four texts were influencing her mind in relation thereto, viz., "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it. Turn not to the right hand nor to the left"; "This people have I formed for Myself, and they shall show forth My praise"; "My presence shall go with thee, and I will give thee rest"; "If ye love Me, keep My commandments." These portions were the means of leading her to

apply for membership with the Church then meeting at Dovecote Villa, Wood Green (now Park Ridings). She was baptized at Providence, Highbury Place, August 24th, 1891, and received into the first mentioned Church the first Sunday in September of the same year. After some time she was led in the providence of God to Ealing, and attended the Baptist Church, North Road, Brentford. Feeling much at home with the people she applied for membership, and was received into the Church June 4th, 1905. During the past twelve months especially her health was in a most precarious state, causing much anxiety to all, and she gradually became weaker and weaker until the call came for higher service. Her mortal remains were interred in Norwood Cemetery, January 29th, by her pastor.

"Asleep in Jesus! peaceful rest!  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour  
That manifests the Saviour's power."  
R. MUTIMER.

#### MRS. ELIZA WITTON.

The Strict and Particular Baptist Church at Walton Street, Aylesbury, has suffered severely through loss of members by death during the past few months. The home-call first came to Mr. F. Fuller, who for some years served the Church as pastor. Next Mrs. W. Gomm, wife of one of the deacons, was called to her reward; and since the dawn of the new year two others have departed this life—Mrs. Jane Hodgkins, one of the oldest members, and Mrs. Witton, the beloved wife of the pastor, Mr. D. Witton. It was on Thursday, February 19th, that Mrs. Witton received the home-call after only a few days' illness. It came with a suddenness that brought sadness to us all, but the remembrance of our sister's quiet, consistent, Christian life and the calmness with which she faced the last enemy, death, did much to ameliorate our sorrow. Our sister through sovereign grace could lay claim to the beatitudes, and we rejoice in the recollection of such a life. Her constant attendance at the means of grace was an inspiration, and as we listened to her prayers we felt that here was a soul in close touch with her divine Lord. She was laid to rest on Tuesday, February 24th, the date of her 68th birthday. Our brethren, Mr. H. J. Lester (Quainton) and Mr. E. B. Lloyd (High Wycombe), performed the last sad rites in the presence of a large company of relatives and friends. On the Sunday

following, the services at Walton Street were conducted by our brother Mr. E. B. Lloyd, an old friend of the deceased's, and he was led by the Spirit to say many things for our mutual comfort and encouragement, and at the memorial service specially reminded us of the joy and felicity of heaven. We shall all miss our sister in our Church work, but the gap in the home of our beloved pastor and his daughter is one which especially calls forth our prayerful sympathy. No minister could have had a truer helpmeet by his side encouraging and helping him in his ministry. No daughter could have had a nobler companion to whom to go in all the duties and difficulties of life. May He who has taken their loved one to Himself fill that gap by such a revelation of His presence and companionship as hath not been so largely experienced by them heretofore, and may they and the Church realise more than ever that in covenant love our life is hid with Christ in God.—J. E. B.

#### WILLIAM STEBBINGS.

Our dear brother was called to his much-longed-for heavenly home on November 27th in his 84th year. He was in membership with us at Bethesda, Notting Hill Gate, and was very affectionately devoted to the services of God's house. Being afflicted with deafness he had a seat on the platform and eagerly listened to catch a word from either reading, prayer or preaching. He was constant in attending the means of grace, and much prized the week-evening prayer-meetings. His quaint, yet very fervent, prayers will long be remembered. He could never sufficiently express his feelings of gratitude for the riches of divine grace, and he poured out his heart in thankfulness separately to the Father, the Son, and the Holy Ghost. Although afflicted with cancer he continued attending the services until within a few weeks of his home-call, and during a painful illness triumphed in faith, hope and love. A few days beforehand he told us he would "soon be home." His love and devotion to pastor and members alike was singularly sweet, and he seldom closed either conversation or prayer without repeating "By the grace of God, I am what I am." His body was laid to rest in Hammersmith Cemetery and awaits the glorious morn of the resurrection.—F. G.

*We regret to have to hold over several Reports and Memoirs.*

# A Brother's Wreath.

EDGAR W. FLEGG, 1867—1914.

My dear brother Edgar was born in the vicinity of Covent Garden on the 18th of November, 1867. Our parents were members of the Church at Salem, Meards Court, Soho. They were most solicitous for our welfare—temporal and spiritual—and prayer rose regularly morning and night for the salvation of their children. Being anxious that we should be trained in the truths they loved, although other schools were nearer, we were sent as soon as possible to Salem Sunday-school, and when that building was closed we were removed to Soho.

While but a lad my brother's mind was deeply impressed about spiritual things. It was the custom of our parents to take us with them to chapel during the summer months, but in winter on Sunday evening we remained at home. In those early days the Lord had in mercy visited my own soul, and what more natural than that I should be concerned about my own brother. We used to read the Bible and sing hymns and pray. In relating his call by grace some years after, my brother, referring to this period, said, "My mind had been deeply impressed by a lesson in the class. About this time I believe my brother was exercised about spiritual things. On Sundays he was very attentive, and he used to attend the week-night services. His example created feelings within me which I cannot describe. One Sunday evening he asked me to pray. I felt almost choked, but I tried, and we continued this through the winter." He was tossed about a good deal, and the sense of sin was deepened, causing him to cry in bitterness of soul, "God be merciful to me a sinner." We had many conversations together, and ultimately he was brought into the light, being greatly helped by the reading of Krummacher's "Kingdom of Grace." He said very little about his exercises of soul to anyone, but, knowing how matters stood, as we were walking to work on one occasion, I spoke to him about confessing his faith in Christ and joining the Church. He saw Mr. Box soon after and was baptized by him in August, 1884, and we were members of that Church together until we settled as pastors.

Prior to his baptism, my brother had a longing to tell others of the love of Jesus, and soon after becoming a member of the Church, was appointed a teacher in the Sunday-school, and we afterwards worked together in open-air services and in tract distribution.

Hearing that my brother was disengaged on Sunday afternoons, one of the workers at Keppel Street urged him to take a class of young men in that school, and very soon he became deeply interested in the work in which he was much blest, and a warm attachment existed between him and the members of that class, by some of whom he was visited in his last illness.

But the Lord had other work for him to do. While thus engaged with his class, Mr. C. J. Burrows called at our home one Saturday evening to ask me to take a service on the following day. I had, however, left for the country, being already engaged, so he turned to my brother and asked him to go. At first he declined, but being urged by Mr. Burrows, and encouraged by father, he consented. Other invitations reached him, some of which he declined, being reluctant to leave the young men to whom he was strongly attached. He had refused an invitation for a certain Sunday, when another invite came for the same day to preach at Bexleyheath. He felt this to be the voice of the Lord, and after we had talked matters over a good deal, he had some conversation with Mr. Box, and then preached before the Church, by whom he was most heartily sent forth, and was soon fully occupied proclaiming the good news of salvation by Christ.

In 1894 my brother accepted the pastorate of the Church at Bexleyheath. Here he was greatly blessed; souls were brought to the knowledge of the Lord, and the congregations increased. When he commenced his ministry the building was in a somewhat dilapidated condition, and was held on a lease of which there were only a few years to run. He set to work, and was instrumental in securing the freehold and having the place renovated, altered, and improved.

In the year 1904, feeling his work at the Old Baptist Chapel was done, much to the regret of the friends (in whose affections till the day of his death he had a warm place), my brother resigned the pastorate. The following year he accepted a unanimous invitation to Homerton Row, and for eight years was happy in his ministry in that Church. The word of God through him was owned, and many were added. The building was re-seated, and the prospect was most promising, when to the great sorrow of the friends there he was stricken down and ultimately taken to be with the Lord. The affection which the Church had for him was evinced by their kindness to him during his long season of affliction, and with gratitude we remember the share taken by some of the deacons in the night watchings. This manifestation of loving regard cheered him very much.

My brother, I may say without any exaggeration, was a man of earnest prayer and equally earnest purpose; straightforward in his dealings, with manly independence, but courteous to all; of genial disposition and great reliability. He was a dutiful son, a devoted husband, an affectionate father, and a true friend. He loved his work—ever found delight in exalting the Lord who had redeemed him. He had clear views of the distinguishing doctrines of grace, which he loved ardently. He was most solicitous for the salvation of sinners, and with plainness of speech, yet withal in tenderness of spirit, he warned men and proclaimed the only way of salvation through a precious Christ. Even during his long illness he seized every opportunity to testify of the salvation which is in Christ Jesus, and some who visited him we are sure will never forget his words.

Early in the year 1913 my brother was feeling unwell, and his duties at home being very heavy at this period of the year, he arranged for the pulpit at Homerton to be supplied by other brethren for a month, hoping then to be able to resume his labours. In April, though still unwell and suffering some pain, he attempted to take up the work again regularly, but he only continued for two or three weeks, for the pains in his head increased so that he was unable to think or preach. At first it was thought that he was suffering from trigeminal neuralgia, and he was treated accordingly. Ultimately, on taking further advice, it was discovered that he had a malignant growth in the naso pharynx. On further consultation with two specialists it was found that an operation was impossible, and the doctor told me my brother might live six months, but we were recommended to try radium treatment. As we left Harley Street and were walking into Oxford Street my brother said to me, "Evidently I am beyond the power of man—we are cast upon God." It was a sad day for us. The radium treatment was tried, but proved ineffectual.

From the beginning of September till the end came in March, the pains increased as the disease made progress, and at times it was most distressing to witness what he suffered, and be unable to afford him the help he needed. He was unable to sleep, and only obtained temporary relief by the administration of opiates. It is impossible to describe the excruciating agony he endured, and those who attended on him were often at their wits end to know what to do for him. Grace abounded, however, and through all those weary months he bore his sufferings with fortitude. I said to him on one occasion when he had been alluding to his sufferings, "I sometimes wonder how you have been able to bear it," and, pointing to a text on the wall, he replied, "That is the secret of it." The text was, "My grace is sufficient for thee," and then he said, "Let us have a pillow (meaning I was to read a few words and pray) and I'll try and rest a little."

He was fully aware of the nature of the complaint from which he suffered, and that it would terminate fatally. He said to the doctor at the commencement, "You need not mind being frank with me—I do not want to leave these (referring to his loved ones), but I am not afraid to die—I have something better beyond." To the dear partner of his joys and sorrows, so true and patient, devoted and tender, through all those trying weeks, he frequently, solemnly and quietly, referred to the parting which was coming, and commended her to the care of the Lord.

My brother was subjected, especially in the earlier days of his affliction, to the assaults of the adversary, and endured much darkness of mind and depression of spirit. He longed for a confirming word from the Lord. The visits of brethren in these days were specially welcome to him. We conversed much together upon divine things. At one time when we were sitting together he said, "I am going home and you are to remain for a while; be faithful to Him; He is worthy of it. I wish I had been more faithful, but I *have* loved to exalt a precious Christ; I don't think He'll cast me



off. I should just like to preach one more sermon"; and on another occasion, speaking of the blessedness of covenant truth, he said, "When one gets here one needs something firm. I have too much pain to think; free-will won't do; all is settled, and my soul approves it well." He had some seasons of joy when the Lord shined in upon his soul. As we were together at midnight on one occasion he said, "There is not much difference between us, but I am going and you are remaining. You are at college here, learning what will be useful to you. I know whom I have believed, and am persuaded He is able to keep that which I have committed unto Him. I am a sinner defiled indeed, but the blood of Jesus Christ, God's Son, cleanseth me from all sin."

Thus he lingered on, and to some of us his room became a holy spot as we communed and wept and prayed together.

The scene in that room on his final day on earth will never be forgotten by those who witnessed it. After a very sharp turn of pain on the morning of March 24th, when he was seized somewhat suddenly about 11 a.m., all pain seemed to leave him, and he was quite conscious through the whole day until the end came at 10 p.m., and evidently very happy in his mind. We were very familiar with Denham's hymns, and throughout his illness many of these were repeated. As he lay quietly on that morning he said, "Do you hear them singing?" and he commenced to beat time with his fingers. "What are they singing?" we enquired. His wife commenced to sing "There is a fountain filled with blood," and his face lit up, and as she sang "I do believe, I will believe, that Jesus died for me," he said, "That's it! That's it!" He closed his eyes and clasped his hands, and his lips moved as if in prayer, and then opening his eyes he said, "I am going to change my abode. There's plenty of room. Are *you* ready? *I'm* going to the city." "What city?" we enquired, and he responded, "The city of God." To the doctor who then came in he said, "I thank you for all your assistance, and, doctor, there's pardon for sinners." He then called me to his side and said, "My boy, I'm a pardoned sinner, and it's in answer to your prayers. You led me to your Saviour, and he is my Saviour too. Oh, the precious blood!" He recognised all who came in that day, and had something to say to each about the home to which he was going, and the hope he had in a Saviour's precious blood.

During the afternoon he wished us to sing three of his favourite hymns, which we did. Tenderly he took farewell of loved ones, and kissed us good-bye. About an hour before he died he turned quietly on his side, and we thought he was going to sleep for a while, but about ten minutes before the end he changed, the breathing became irregular, he drew a few deep breaths, and quietly, without a murmur or a movement, passed from the shadows into the sunlight.

About three months before the end, when we were sitting alone one night, he said to me, "Well, my boy, I'm going home, and what a mercy to have a home to go to," and we then spoke freely as to the details of his burial. Mr. Thomas, our old teacher and

lifelong friend, came to see him a few days later, and he requested him to put his body into the ground when the end came. The funeral took place on the 30th of March, and was carried out almost entirely according to his wishes, G. W. Thomas conducting the service, and brethren E. Mitchell, R. E. Sears, J. Geddes, and W. F. Waller taking part. A large number of friends gathered in the Old Baptist Chapel (the scene of his first pastoral labours) and at the grave to show their respect to our loved one and their sympathy with those who sorrowed. On the following Sunday the writer preached the funeral sermon at Homerton Row from the words, "My brother and companion in labour and fellow-soldier, but your messenger, and he that ministered to your wants."

The Lord has taken to Himself, where pain is unknown, one who was beloved in the home, much respected by those among whom he dwelt, highly esteemed in the denomination, and who dwelt in the affections of his Church. We do not understand the ways of God, which are very mysterious, but are persuaded He cannot err.

We close this brief sketch with the words so often used during those weeks of suffering—"Good-bye, old boy; I'll see you again soon."

JAMES E. FLEGG.

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## GOSPEL LIBERTY.

By E. MITCHELL.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2.

THIS passage has been differently explained by different devout and learned expositors, while one of them has given three different expositions, and leaves his readers to take the one that most approves itself to their minds. The difficulty arises from the phraseology, and the different meaning given to the two laws mentioned—What is the law of the Spirit of life in Christ Jesus? and what the law of sin and death?

It will greatly assist us in our search for the right interpretation of this Scripture, and, indeed, in the right interpretation of all Scripture, if we can definitely ascertain the subject that is being treated. To what does this passage refer? Is it the *sanctification* of those that are in Christ Jesus? as many teach, or is it their *justification*? as we, and many others, believe. Upon this depends the right interpretation of the words.

In our former paper on the preceding verse\* we omitted the last clause—"Who walk not after the flesh, but after the Spirit." We did this designedly, because we regard it as an interpolation. The Revised Version omits it from the first verse, and gives it only at the close of verse 4. "There can be no reasonable doubt," says Dr. Handley Moule, "that the words '*who walk not after the flesh, but after the Spirit*' should be omitted. They are probably a gloss from verse 4; inserted (perhaps first as a side note) by scribes who

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\* In March issue.

failed to appreciate the profound simplicity of the apostle's diction." \*

Omitting this clause, the passage runs thus: "*There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*" The second verse, as the word "for" shows, is the reason for there being "no condemnation to them that are in Christ." This makes it clear that it is *justification*, and not *sanctification*, that is mainly intended, and fixes the meaning of the law, from which we are made free, to be the law of God. For it is only as we are delivered from the law that we are freed from condemnation. Justification does not turn upon our sanctification; that were to stultify all Paul's teaching in the earlier part of this epistle; rather, sanctification flows from justification. "I through the law am dead to the law, that I might live unto God" (Gal. ii. 19). See also Rom. vii. 1—4. That the apostle was not free from "the law of sin, which was in his members," is clear from chap. vii. 19—24. Nor is any believer freed from that law, although through mighty grace it does not reign over him. The sin that is in the holiest believer on earth would assuredly condemn him every day of his life were he not freed from the law.

Objection is made to this interpretation of "*the law of sin and death*" that it dishonours the law of God, which is "holy, just, and good." Could this objection be sustained our interpretation would be proved to be erroneous, but we think it is founded on a mistaken view of how the law is used in this passage. It is not what the law is in itself, but what it has become to us through our transgression that is here intended. It is the law as it discovers our sin, and curses us on account of it, that is "the law of sin and death" to us from which we are made free. Paul terms the law "*The letter that killeth.*" "*The ministration of death.*" "*The ministration of condemnation*" (2 Cor. iii. 6, 7, 9). It is none of these things in itself, but it is this to us, if under it, because of our sin. "To call that sacred code '*the law of sin and death*' is not to say that it is sinful and deathful. It need only mean, and we think it does mean, that it is sin's occasion, and death's warrant, by the unrelieved collision of its holiness with fallen man's will. It must command; he, being what he is, must rebel. He rebels; it must condemn." †

Let us now consider the law that frees us—"The law of the Spirit of life in Christ Jesus." This is none other than the Gospel of Christ, in the hand of the Spirit, as "the power of God unto salvation." It is not unusual for the Gospel of Christ to be called a law. Isaiah, speaking prophetically of Gospel days—the context shows clearly that this is his subject—says, "*Out of Zion shall go forth the law*" (chap. ii. 3). We may understand this as the edict of the King, the law, or rule, of Divine grace, which our Lord, after His resurrection, commissioned His servants to proclaim to all the world. We have the term law also applied to the Gospel in this

\* "Expositor's Bible."

† Dr. Handley Moule, "Expositor's Bible."

same epistle, and in contrast with the moral law, as in the passage under consideration. "Where is boasting then? It is excluded. By what law? of works? [the moral law]. Nay: but by the law of faith" [the Gospel] (Rom. iii. 27). It is all rich, free grace to us, but it is the law—the immoveable rule by which God deals with us.

The Gospel, then, is the law by which the Spirit works in freeing us from the law of sin and death. It is "*in Christ Jesus.*" There is no Gospel of the Spirit apart from Christ. The Spirit's office is to glorify Christ; to take of the things of Christ, and show them to us (John xvi. 14, 15). He is the great gift of the covenant—the "*Comforter*" whom our Lord promised, and has sent into His Church to abide with her until He Himself shall come again. As we pursue our meditations on this chapter we shall hear much of this glorious Person's work. But let us never lose sight of the fact that all His saving work is in and through Christ Jesus.

He "*is the Spirit of life.*" The life is in Christ Jesus, but the Holy Ghost is the Spirit of Christ—the Author of all spiritual life in us. It is by His operations that we are freed from the law, and placed beyond the reach of all condemnation. Believers have died to the law by the body of Christ (Rom. vii. 4). They are freed from the old covenant, the law of sin and death to all that are under its authority. O blessed freedom! We may now sing—

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

The law suffers no wrong; rather it is fully honoured. "Do we make void the law through faith? God forbid: yea, we establish the law" (Rom. iii. 31). Does this freedom of law engender licentiousness? God forbid; yea, it is the only way in which our sanctification can be secured. "The strength of sin is the law" (1 Cor. xv. 56). It binds men fast in their sins, and curses them for their sins. But, says Paul. "I through the law am dead to the law, that I might live unto God" (Gal. ii. 19). "Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4). "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

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"'WHATSOEVER YOU ASK THE FATHER IN MY NAME.' Our prayers by this means are Christ's request as well as ours. For instance, if you send a child or servant to a friend for anything in your name, the request is yours; and he that denies a child or servant denies you; so saith Christ, Go to the Father in My name. God cannot deny a request in Christ's name, no more than He can deny Christ Himself; therefore you use a holy boldness."—*Manton.*

## THE SUPREME AUTHORITY OF THE SCRIPTURE.\*

BY PASTOR R. MUTIMER.

THE subject you have given me is of the utmost importance, and especially to us as an "Association." "The supreme Authority of the Scripture" is the only warrant for our existence, "faith and practice."

There is need for some authority in religious matters; we must have some standard of appeal. In addition to teaching which is given in nature and the human soul, a Divine and special revelation was necessary. This revelation has been made. In the first four verses of the epistle to the Hebrews the writer takes two things for granted. First, the inspiration of the Scriptures, which he does not stop to argue, but boldly declares it as an indisputable fact. The declaration leaps forth in the short, sharp, suggestive words, "The Lord has spoken." "The eternal silence has been broken, Jehovah's voice has been heard, and earth has received a revelation directly from God's own mouth—'God hath spoken.'" None the less was He the speaker because, as the writer adds, "He spake by [or in] the prophets"; they were not merely spokesmen for God. God was spokesman for Himself in them. It is not that Moses, or David, or Isaiah, or Jeremiah spake their views concerning God, but that God declared Himself by them. The difference is vital. The next point that he takes for granted is the unity of the two parts of the revelation, as we observe the same God speaks in both. The God who in "old times spake unto the fathers in the prophets, hath in these last days spoken unto us by His Son." The speaker is the same in both parts of the revelation; the New does not ignore the Old; far less does it contradict it, or supersede it. The New rests upon the Old and completes it. The New Testament is but the grand finale of the Old—not separate from it nor simply linked with it, but growing up out of it. The whole Bible is a living organism. Deal with it as Solomon threatened to do with the child, and divide it, you simply kill it. Bless God we have a revelation, and because of the fact that "God has spoken" to men it is the ground of all true religion.

Now, the Revelation is not only given by God, but is concerning Himself—His character, His purposes, plans and promises—and these are all centred in His well-beloved Son. Whatever has to do with God is of necessity, and the nature of things, supernatural, superhuman, extraordinary, and unique. It stands on a level of its own, alone and apart, by itself, unapproachable, defying alike competition and comparison. We should, therefore, expect sublimity and originality, elevation and isolation, much that transcends all the limits of human thought, involving more or less the element of the inscrutable, and in the presence of such characteristics, instead of an obstacle to faith, is rather an argument for it. The workman is known by his work, and the more perfect the product the fuller the exhibition of the producer.

\* A Paper read at the Forty-third Annual Meeting of the Metropolitan Association of Strict Baptist Churches.

The Bible being God's workmanship will, like the heavens, declare His glory, and show forth His handiwork.

He expressly declares, "My thoughts are not your thoughts; neither are your ways My ways: for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." The Bible therefore brings credentials with it, and to ignore these and to raise difficulties about the form and substance of its contents is to confuse the issue. In a court of law if a question were raised regarding a certain letter purporting to have come from India, the stamp and postmark of India would be valid evidence. If the defendant denied that it came from India, because he objected to the contents, there is not a judge in the land who would allow the objection.

If there is any case against the Bible it must be against its evidences, not against its matter. If it be from God, its matter is Divine and therefore outside the jurisdiction of man. The evidences of its Divine authority lie within our province, for we are dealing with facts, not with opinions; with events, not with theories. The Bible is the most ancient, most modern, most simple and profound of all books, and for ages the wisest and best men have believed it to be inspired of God. He honoured that belief. It has made millions wise unto salvation, built up the Church, and filled it with a passion for making its truths known. The power to discern them, however, does not belong altogether to the intellect; they are not always stated in intellectual terms, and a great scholar may miss what a little child may find. A student of such a unique book needs unique qualifications—a spiritual mind, sensitive soul, and a most loyal heart. We claim that the Scriptures are of supreme authority, and that claim is justified in many ways.

The characteristics of the volume—its unity, sublimity, morality, and spirituality; its prophecies, its doctrines, its effects; the testimony of history, and the believer's consciousness—all go to prove its supreme authority. Its style proves its high origin, and seems to say this book is divine. There is a sublimity, there is a majesty, there is an authority, there is an eloquence, there is a simplicity, there is a pathos, that cannot be found in any other books. For instance, Josephus wrote much on the same line of truth, took up much the same line of subject, as Moses. One can read his work and see in it the mark of a scholar, a polished man, a masculine mind; but how infinitely does it fall below the Word of God. In the one I see a man, in the other I see the majesty and authority and impress of God; and thus the book itself proves its supreme authority. The one is from man, the other is from God. And this will appear the more decisive if we consider at what period it was that Moses wrote his books. He wrote nearly, if not quite, eight hundred years before the Prophet Isaiah—in the very infancy of the Jewish nation. Now we all know with what a slow progress things attain their perfection. We look into our history, we take up our favourite authors, we read our early poets, and what is the conclusion we draw concerning them? What poor attempts at excellency, what feeble puttings forth are here of beauty, what slight rays of

light. But see this book in the early history of the world ; it comes forth (in a sense) a perfect book. Others have seen its beauty, admired its sublimity, acknowledged the wonders of the book, and yet it comes forth like Adam—perfect at its first formation. Such a book brings conviction with it that it is something more than mere man's work—it must be Divine in its production. Many of the writers of these Scriptures were mean, poor, illiterate, unlearned men. One was a shepherd, another was a herdsman, one was a publican, two were fishermen. Here we have two wonders. The first, that such men could have produced such writings, for the subjects they entered into were grave, high, solemn and sublime. One wrote a prophecy, the other his Psalms ; the other the life of the Lord Jesus Christ ; the other the Epistles ; the other the Revelation. The wonder is that such men could have produced such works, and the other wonder is this—that when these works are mingled with other works of scholars, polished men, men who had all the advantages of learning, etc., there is no perceptible difference.

Does not this declare that these men did write under the special teaching of God the Holy Spirit ? For example, let us select a shepherd, a herdsman, and a fisherman—all illiterate men. Give them any common topic of the day to write upon, and after they have done their best, mingle their writings with some of the first-class writings of the most educated minds. What is the effect should we dare to compare them ? We would not. I say, then, before God, are we not forced to the conclusion that when there is such an effect produced as is previously alluded to, such must be produced by God Himself—that what these men wrote they wrote by the teaching and wisdom of the eternal God ? The one object, the one spirit, the concord, the harmony, the agreement that pervade the Bible is marvellous. How various are the writers, and they deal with a great variety of subjects, and their writings spread over 1,600 years, yet mark their one aim, one view of one God, one contemplation of the Divine character. They always place before us—all of them—the one way of access to Him. By blood only. There is one harmonious whole produced in them and by them. It is inconceivable to think this to be of man, for then the effect would be higher than its cause. The cause is of God. The holiness of the Scriptures is another decisive proof of their supreme authority, upon which we must not now dwell. When we turn to the Acts of the Apostles we see some of the marvellous effects produced by the Divine Word. With what went they forth ? The Gospel, which is embodied in the Scriptures. They wanted not the sword of man, the pomp of man, nor the power of man ; they went in real opposition to them all. Yet see what these Scriptures did by the mighty power of God. They broke through the pride of the Jew, the prejudice of the Greek, and in a few years they were the mighty lever that overturned the whole idolatry of the Roman Empire ; and still it has gone on, and scarcely a nation can be found upon the earth at this moment where there are not some who bend over this precious Book. "And wherefore is it ? And

whence is it? It is because it is the Book of God. He loves it, it was indited by Him, it emanated from His wisdom, it sets forth His mind, and it is upholden by His power. We see the effect upon individuals." When first the Gospel was preached in the Island of Jamaica some of the planters objected grievously to it; they thought it an ill thing to teach the negroes, but a missionary said, "What has been the effect of your servant Jack hearing the Gospel?" One of the planters said, "Well, he was constantly drunk before, but he is sober now. I could not trust him; he was a great thief, but he is honest now. He swore like a trooper, but now I hear nothing objectionable come from his mouth." Here we see the power of the Gospel unto salvation, demonstrating it to be the "sword of the Spirit, which is the Word of God." Perhaps the best way to ascertain the nature of the authority of the Word is to mark what it says about Christ, and what Christ says about that. "In the volume of the Book it is written of Me." "The Holy Scriptures" and the person of Christ are so inseparably bound together that whatever impairs the integrity and the authority of the one correspondingly affects the other. The "written Word" is the "living Word" enfolded; the "living Word" is the "written Word" unfolded. Christ is the corner-stone of the believer's faith, but that corner-stone is laid in Scripture as a bedrock, and to disturb the Scripture authority unsettles the foundation of our most holy faith.

"The written and incarnate Word  
In all things are the same."

"The teaching of Christ Himself on this point is very explicit—'Search the scriptures, for they are they which testify of Me.' He authenticates the Old Testament; His whole attitude towards it implies divine authority. He appeals to it in justification of His conduct and in confirmation of His teaching. He claims that every part speaks of Himself, and He emphatically declares that the Scriptures cannot be broken."

The Gospel claims to be the record of His sayings and doings, and in both He revealed God. Christ's personal authoritative teaching is embodied in the Gospel, and it remains as authority for us. He speaks to the ages; His words are to abide, though heaven and earth pass away. His teaching is no matter of antiquarian interest; it is not simply a specimen of how He taught the men of His day. It is the abiding legislation for the subjects of His kingdom. It is an infallible authority for all who own His Lordship. Moreover, we have not only Christ's teaching with authority, but we also have His commission to His disciples to promulgate His teaching and enforce His commands; and not only to declare authoritatively what He had taught, but to declare what He would afterward by His Spirit reveal to them. The subsequent history recorded in the Acts of the Apostles shows clearly from the first that the apostles were regarded as the exponents of Christ's authority.

Their teaching and working are the continuation of what



Jesus in His ministration began to do and teach. The epistles are the revelation of the Lord's will to the Church and Churches for all time, and as such should be fully accepted by every preacher, teacher, and Church member. The doctrines, commands and ordinances are to be kept by us as when first delivered, and any deviation therefrom is a mark of disloyalty to our Sovereign Lord. This, then, is our position as an Association—"That the Word of God, the Bible as a whole, is what it claims to be, or it is a cruel fraud. There is no half-way position between these two extremes, and any attempt or compromise can only end in disaster." Only surrender the full inspiration of the Bible, and all is lost. We know nothing of the LIFE, TEACHING, DEATH, OR RESURRECTION OF CHRIST, but from the pages of the "HOLY WRITINGS." If we are not sure of them we cannot be certain of aught concerning our Lord. The doctrines of His DEITY, His ATONING SACRIFICE, His present HIGH PRIESTHOOD, His POWER TO SAVE, rest absolutely upon the declaration of Scripture. Undermine the authority of the Word, and the whole superstructure of Christian belief falls into the wreckage. Satan knows this, and hence the bitter attack that has been continued all down the ages since to our first parents he said, "Hath God said?" The first note of interrogation in the Bible is his, and it stands questioning DIVINE VERACITY. Here is the subtlety manifested. We then accept our Lord's verdict concerning the Old Testament, and thus we can never have a doubt of the New. "God hath spoken" is the basis of our whole ministry, and our final appeal is to the law and to the testimony. On the Scripture, by the cross, and for the Gospel of sovereign grace we stand and are prepared to die.

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### "THE FUNDAMENTALS."—No. 8.

BY PASTOR H. BULL, SALEM, RAMSEY.

"Now unto Him that is able to *keep you* from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

"He that *keepeth Israel* shall neither slumber nor sleep. The Lord is thy Keeper."—Psalm cxxi. 4, 5.

"Kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5.

#### FINAL PERSEVERANCE.

It may be fairly assumed from the foregoing texts (a) that God has power to preserve "His elect" from falling away from that grace wherein they stand, and by which they were called into the fellowship of His Son Jesus Christ, and (b) that He is disposed to use that power on their behalf, for He is ever watching over them by day and by night, since He "neither slumbers nor sleeps," and (c) that He is determined to keep them, as against that great day when "He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10). This wholesome doctrine of the "final perseverance" of the saints occupies as important a

place in the great plan of salvation as do those of election, redemption, or regeneration. Indeed, there can be no salvation without it, for it must be allowed that if man is unable to save himself, he is equally unable to keep himself in a state of grace when saved. Hence, if kept at all, it must be "by the power of God." If, therefore, God should fail to keep those whom He chose, Christ purchased, and the Spirit regenerated, the whole fabric of our salvation would fall to pieces.

By way of illustrating this truth let us suppose a gallant ship to be caught in a terrific gale, her steering-gear swept away and her engines disabled. She is being driven by all the force of the elements towards some half-submerged rocks in shallow water. Her only hope of salvation lies in casting anchor and standing by until the storm subsides or help arrives. See how she strains at her cable! Will it give way? Nay, for every link in that chain has been forged by a skilled hand, subjected to a supreme test, and has received the "hall-mark" as sound before it left the factory. That cable serves as a figure of God's plan of salvation for His elect. Every link, from their "election" in the ages past to their ultimate "glorification" in the future, secures the children of God in Christ and by Christ to all eternity; for every link is stamped with the "hall-mark" of Divine perfection. Suppose the ship's cable to have but one faulty link, it would matter but little whether it was situated near the huge roller from which the cable was paid out, or midway between the ship and her mooring, or the last link connecting the cable to the anchor; the result would be the same. Once it snapped what would it matter whether the four or five fathoms of cable lay with the anchor in the bed of the ocean or were trailing in the water behind the vessel as she drifted helplessly on to the reefs? Not at all, for it spells disaster and ruin in either case. So, dear reader, with the salvation of our souls. Could there be one iota of creature merit introduced, whether at the beginning or the end of our salvation, it would, like the introduction of a particle of dirt into a weld, result in a faulty link. Since, however, it is all of God, and every link bears His government stamp, we are "kept by the power of God"—and not our own—"through faith unto salvation."

It is not suggested in this article that the elect of God live sinless lives. We know our own hearts too well for that; but it is suggested, and insisted upon, that in spite of their stumblings and failings they are preserved from falling away from grace and becoming reprobate.

That the children of God often lose the joy and comfort of their salvation through a careless walk or some inconsistent conduct we readily admit. Indeed, the Word of God furnishes us with at least two striking examples of this in David, who fell into the sins of adultery and murder; and Peter, who, in a moment of terrible weakness, denied his Lord and fell into the sin of blasphemy. That both David and Peter lost the "joy of salvation" is very evident; but that both were preserved from final falling, and were eventually restored to favour with God, is equally evident. Indeed, the

Saviour both anticipated Peter's fall and provided for his restoration. And has not Peter's fall and restoration been in a manner repeated over and over again in the lives of God's children? Yea, for there are more ways than one of denying the Saviour, and there are other sins besides, and it may be equally as bad in God's sight as David's, into which we have fallen; and "if we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). But blessings on His holy name, He who said: "I give unto them [My sheep] eternal life; and they shall never perish," has engaged Himself by the covenant of grace to keep them in life and in death, until they are "presented faultless before His presence with exceeding joy.

"Immovable our hope remains;  
 Within the veil our anchor lies.  
 Jesus, who washed us from our stains,  
 Shall bear us safely to the skies."

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## TRIUMPHANT FAITH.

BY A. E. REALFF.

"Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"—John xi. 40.

THESE words constitute our Lord's reply to the observation of Martha respecting her dead brother, that putrefaction had not only commenced, but had reached an advanced stage. "Lord, by this time he stinketh: for he hath been dead four days." Jesus had previously said to her, "Thy brother shall rise again." To this sweet promise she replied, "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" Here was a challenge to her faith indeed! Martha was a true believer in Jesus, doubtless; but this language was altogether beyond her comprehension; and so she replies, "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world." Here, then, is faith; but also doubt—perhaps unbelief.

Martha's faith was very real. She quite believed in the Lord Jesus as the promised Messiah. And this faith supported her in her great trouble, bearing her above it up to a certain point; but there it stopped and could no further go. And is it not just so with ourselves, who, by grace, do believe in Jesus? Faith asserts itself, but full often unbelief supervenes, and then doubts and fears prevail for the time. But faith struggles with the reasonings of carnality and unbelief, and finally gains the victory.

Unbelief may be described as faith's shadow, for it ever manifests itself where faith is, and must be clearly distinguished from infidelity and wilful disbelief. And as there cannot be a shadow without the presence of a substance of which it is the shadow, un-

belief when felt may be regarded as evidential of faith. Hence Hart says :—

“Dream not of faith so clear as shuts all doubting out,”

and another poet puts it thus :—

“You must mix some uncertainty with faith,  
If you would have faith be.”

What an affecting narrative is that of Christ restoring the lunatic son to his distressed father! “Ofttimes it hath cast him into the fire, and into the waters, to destroy him : but *if Thou canst do anything*, have compassion on us, and help us.” The poor father has faith in Christ, but fears lest this case should prove too much even for Jesus. Our Lord replies to him thus : “*If thou canst believe*, all things are possible to him that believeth,” thus repelling the father’s “*If Thou canst*” by challenging his faith, as though He would say, “*It is not a question of what I can do, but of how much you can believe, and how far you can trust Me.*” Then we read, “Straightway the father of the child cried out, and said *with tears, Lord, I believe ; help Thou mine unbelief*” (Mark ix. 17—27). Here, then, we behold faith in strong conflict with unbelief, and gaining the victory. That the struggle was great is made manifest by the deep emotion of the man’s inner nature, even to tears. So in Martha’s case we perceive the conflict. Jesus fully understands the struggle which is going on in her mind, and therefore does not reprove her because her confession falls short (ver. 27). Neither will He reprove thee, my fellow-believer, although your faith may be too weak to grasp all the deep teaching of the Divine Word. Nay, He sympathises and encourages thy little faith, and thus will train it, and cause it to grow.

Every believer experiences this conflict, more or less, whenever he endeavours to take hold of God (Isa. xxvii. 5). How sweetly, and in what an encouraging manner, does Joseph Hart address such !

“Ye lambs of Christ’s fold, ye weaklings in faith,  
Who long to lay hold of life by His death ;  
Who fain would believe Him, and in your best room  
Would gladly receive Him, but fear to presume.”

Even prayer, real and heart-felt, is often a great struggle—a keen conflict ; not with God, as though wresting a blessing from unwilling hands. Certainly not that ; but rather a hand-to-hand conflict with opposing spiritual forces, both internal and external—self, sloth, pride, unbelief, Satan, and the legions of darkness. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places” (Eph. v. 12, mar.). Therefore, we need the exhortation to “put on the whole armour of God.” John Bunyan describes one of the weapons we are to use as “*All-prayer*” (ver. 18). His language concerning prayer is very striking :—“Prayer will either make a man leave off sinning, or sinning will make him leave off praying. Prayer is a sacrifice to God, a shield to the soul, and a scourge to Satan.” Yes, and—

"Prayer's a weapon for the feeble;  
Weakest souls can wield it best."

If the reader will turn to Col. ii. 1 he will see that the great apostle writes concerning his prayer for that Church as a "*conflict*." In the margin it is rendered "*fear, or care*." The Greek word is *agona*, which signifies a most strenuous effort, a hand-to-hand struggle for victory, an agonising contest. It was the word employed by the ancients to describe their wrestling and racing matches in the Olympic celebrations, when each athlete strove for the victor's crown of honour. The same word appears in the last verse of the previous chapter, and is there translated "*striving*"; also in Phil. i. 30, "Having the same *conflict* which ye saw in me, and now hear to be in me"; also in Luke xiii. 24, "*Strive* to enter in at the strait gate." The efforts of these ancient wrestlers and competitors to obtain the prize involved the greatest strain, amounting to an *agony*, endangering even their very life. A deeply spiritual significance is given to this in the New Testament. Note especially I Cor. ix. 24—27. And the idea is to be found in our hymns—

"Wrestling prayer can wonders do;  
Brings relief in deepest straits;  
Prayer can force a passage through  
Iron bars and brazen gates."

This reminds one of what dear George Herbert so quaintly says:—

"Resort to sermons, but to prayers most;  
Praying's the end of preaching."

In conclusion, let us note the tenderly instructive scene which is depicted in Matt. xiv. 23, etc. Jesus "went up into a mountain apart to pray, and when the evening was come He was there alone." But the ship containing His disciples, whom He had constrained to go before Him unto the other side of the Sea of Tiberias, is tossed with waves, for the wind is contrary. Mark says that *Jesus saw them* toiling in rowing. Then in the fourth watch of the night Jesus went to them, walking on the sea. Simon Peter desires to do the same, yet will not presume, but first asks permission so to do. That permission given, he steps out upon the boiling waves, and begins to walk thereon. But the wind being boisterous, he is afraid, and, beginning to sink, cries, "Lord, save me." Then we read that "immediately Jesus stretched forth His hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?*"

A few years ago a travelling American minister was being entertained at the house of a Christian lady. In the course of conversation she spoke to him about her brother, who was also a Gospel minister, and showed his portrait. "Before that brother was born," she said, "my mother gave him to God to be a minister, moved thereto, as she believed, by the Holy Spirit." Then she went on to say that after his birth she publicly consecrated him to God, as Hannah consecrated her infant Samuel. But, as he grew into youth and manhood, he developed very wild tendencies, enlisted in the Army, and was sent out to the seat of war. He was then a reckless

scoffer, and so continued. By-and-bye he returned to the parental home, neither sword nor bullet having touched him; but the same reckless scoffer. His father and the rest of the family gave up all hope concerning him; but not so his mother, who often said, "I gave him to God to be a minister. God has heard my prayer. He will answer." Two years passed, and the mother was brought to her death-bed. That son was still unmoved; but his mother's dying words concerning him were these, "Watch for God's answer. My boy will be converted. I gave him to God; God will give him back to me. He will be a minister." She died without the slightest evidence; but in less than three months he was on his knees crying for mercy. That mercy was granted, and in less than a year he was eager to preach salvation by faith for the worst of sinners.

My reader perhaps will exclaim, "What a marvellous thing!" But look into the Word of God and see what great things are there promised to conflicting and victorious faith. Look, for instance, at Mark xi. 22—24. Such portions are surely calculated greatly to encourage us.

"O could I but believe,  
Then all would easy be;  
I would, but cannot; Lord, relieve;  
My help must come from Thee."

## THE SPIRITUAL NATURE OF THE LAW OF GOD.

BY PASTOR W. A. DALE.

"I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9.

THE law here is not the ceremonial law which directed and governed Israel in their worship. *That* law Jesus fulfilled and put away for ever, as the epistle to the Hebrews clearly declares. Neither is it the law described in Rom. iii. 27 as "the law of faith." Nor is it the gospel of God's grace, called "the law" by the Prophet Isaiah, "Out of Zion shall go forth *the law*, and the word of the Lord from Jerusalem (Isa. ii. 2), and again, "the isles shall wait for *His law*" (Isa. xlii. 4). It is to neither of these laws that the text refers, but to the law of ten commandments, of which Moses said, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone and delivered them unto me" (Deut. v. 22).

These expressive words, "He added no more," affirm the completeness of the ten commandments in themselves, and in their revelation of the righteous character of God and His claims upon mankind.

It is an easy task to commit that law to memory, but if it is thought of as merely and only a code of rules given to govern men in their outward conduct, those who think thus plainly indicate that they know nothing whatever by personal experience of the spiritual nature of the law of God. Paul refers to that con-

dition in the first clause of the text, saying, "I was alive without the law once."

As a Pharisee, Paul had whereof he could boast before men, saying, "As touching the law blameless," and in the eyes of men he was accounted legally and ceremonially righteous and perfect. He was alive with an external form of ceremonial godliness before men, but knew nothing of the internal righteous spirit, purity of conscience, and holiness of life toward God, which the spiritual nature of the law demands. He was ignorant of it—"alive without it."

When the commandment came, exercising its spiritual power effectively in His conscience, then "sin revived" and the self-righteous man died, for all his religious ceremonialism, which he thought to be unto life, he found to be unto death. Until this terrible awakening took place it had not dawned upon the mind of Paul that the designs and feelings of his unbelieving heart toward Jesus Christ and His followers rendered him condemned in the spirit before God by the very law which, being a Pharisee, he was so careful externally to observe. So mightily did the spirit of the law operate in Paul, discovering his true condition, as to render his own righteousness unclean in his own eyes, wherefore he wrote these words. "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18), and "By the law is the knowledge of sin."

There appears to be some harmony of purpose with regard to the law being placed in the ark of the covenant, and the law operating in a sinner's conscience. The law was deposited in the ark to be for ever before the Lord to declare what He commanded Israel to perform and as His witness against sin. In this twofold sense the law, being spiritual, accomplishes in the children of God that purpose for which it was given. Sin no longer dwells within as a slumbering power whose heinous enmity toward God and grace is unknown to the sinner, for it revives, under the spiritual power of the law that discovers and condemns it, in the awakened sinner's conscience. This law, which becomes in the awakened conscience God's just witness against sin, also enforces the just commands of God, which require from us perfect obedience to the law in spirit and life as holy, just and good, like its Author, whose character it reveals. In the face of the discovery of the exceeding sinfulness of sin in the human heart, and of God's just claim upon the sinner, in whom "dwelleth no good thing," such an one "dies" as Paul did to all hope of being saved, or of ever meeting these just claims of the law by his own works. For that which is unholy and unclean cannot yield holiness and purity any more than a fountain can "send forth at the same place sweet water and bitter."

Toplady beautifully expresses this view of a sinner's helplessness under the spiritual claims of the law and his only hope in Christ.

"Not the labour of my hands can fulfil Thy law's demands ;  
 Could my zeal no respite know, could my tears for ever flow ;  
 All for sin could not atone ; Thou must save and Thou alone."

John Kent expresses his experience of this truth in the following lines:—

“I thought myself holy and free  
Till Sinai its terrors displayed  
And drove me, dear Jesus, to Thee.”

The gifted and gracious Dr. Watts penned his experience of the same truth in these words—

“Lord, how secure my conscience was, and felt no inward dread!  
I was alive without Thy law, and thought my sins were dead.

My hopes of heaven were firm and bright; but since the precept came  
With a convincing power and light, I find how vile I am.

My God, I cry, with every breath for some kind power to save,  
To break the yoke of sin and death, and thus redeem the slave.”

So also the famous hymn written by the saintly Robert M. McCheyne describes his experience of the spirituality of the law of God and His awakening grace:—

“When free grace awoke me by light from on high,  
Then legal fears shook me; I trembled to die;  
No refuge, no safety in self could I see—  
Jehovah Tsidkenu my Saviour must be.

My terrors all vanished before that sweet name,  
My guilty fears banished, with boldness I came  
To drink at the fountain, life giving and free;  
Jehovah Tsidkenu is all things to me.”

In those quotations one may see the deceitfulness of sin, which the law discovers and condemns and from which the grace of Jesus only can save the sinner. Jesus saved Paul from a fleshly self-righteousness, in which, being deceived by sin, he trusted for justification before God. John Kent was deceived by a fleshly and false idea of personal holiness and freedom while as yet he was without Christ. Through the deceitfulness of sin, many people are living in a state of carnal security, just as Dr. Watts was living. They say their prayers, do good to their fellow-creatures, and have no fear of death, but are quite at rest in their consciences with regard to things which shall be hereafter. Those three sin-deceived conditions of life have a form of religion about them, but no true Christianity, for they are without Christ as much as ever McCheyne was when living in his condition of blank indifference to the rapturous Gospel of God's saving grace in Christ.

When Paul wrote the text which we are considering he was reviewing his past life in the light of his present knowledge of God's grace in its saving efficacy and power. It may be that the reader of these lines will do the same, and praise the God of all grace, whose law, operating in the conscience, discovered sin and made it “appear sin” and become “exceeding sinful” to the awakened judgment, as it does to the judgment of God. By the prohibitions of this spiritual law we learn how great is the evil dwelling within us and that we are guilty of these things which in the sight of God are “exceeding sinful.” “Verily, by the law is the knowledge of sin.”

(To be continued.)



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### FAREWELL SERVICES ON THE OCCASION OF PASTOR EDWARD MITCHELL'S PASTORAL RETIREMENT.

THEY glorified God in him. This is the most fitting and concise description of the services held at the Surrey Tabernacle on the occasion of Mr. Mitchell's retirement from the pastorate of Chadwell Street and from pastoral life. It was an occasion which necessarily had elements of sadness, but the prevailing tone of the meetings was one of thanksgiving and joy. The weather was bright and spring-like, enabling a large number of people from many Churches to join with our Chadwell Street friends in expressing their love and esteem for one of whom it may truly be said that "his praise is in the Gospel throughout all the Churches." It was well that the Surrey Tabernacle was the place of meeting, for Chadwell Street chapel would not have held more than half the number present. In the afternoon the congregation numbered 600 or 700 and in the evening about 900; and yet it was in the truest sense a family gathering. From every point of view the occasion was without precedent, so far as our memory serves us, in the history of our denomination within recent years.

In the afternoon, Mr. F. T. Newman, secretary of the Metropolitan Association of Strict Baptist Churches and Mr. Mitchell's oldest London friend, occupied the chair and, after the singing of "Our God our Help in Ages Past," the reading of Psalm ciii. by Pastor J. T. Peters, of the Old Baptist Chapel, Guildford, and prayer by Pastor T. L. Sapey, of Brixton Tabernacle, stated in his opening address the true object of the gathering. While bidding Mr. Mitchell farewell as a pastor, not as a minister, they were there to rejoice that God had been so good to him during his forty years of ministry. It was not an occasion for hero-worship but of praise, for what he had been and might yet be he owed to God, and the services of the day should redound to the glory of God. A minister's character went a long way towards his success, and Mr. Mitchell by the grace of God was a good man and a loving brother; while as to his denominational services he had been President of the Metropolitan Association several times and had now for some years been President of the Strict Baptist Mission. For the

Church at Chadwell Street they prayed that God would speedily send them a pastor to take Mr. Mitchell's place and bless him as He had blessed his predecessor.

Pastor C. A. Freston, of Watford Tabernacle, in expressing his love and esteem and his desire that Mr. Mitchell might be greatly blessed in his partial retirement, referred to their association on various occasions, and said that God's word had been fulfilled—"Them that honour Me I will honour." Our brother had honoured God by always making Jesus Christ the central theme of his ministry, maintaining the sovereignty of God in salvation, deprecating creature merit, and by maintaining the supremacy and inspiration of the Holy Scriptures; and God had honoured him by giving him a long and honourable life in his ministry, by making him the instrument of bringing many souls into the light and liberty of the Gospel, and by giving him an honoured position in the denomination. And God had greater honour for him yet.

After the singing of "Come, Gracious Spirit, Heavenly Dove," Pastor O. S. Dolbey, of Streatham, expressed his "high affection and esteem" for Mr. Mitchell and said that he wanted to please him by giving God the praise. "As for this man," said Mr. Dolbey, indicating Mr. Mitchell, "we know that he is a sinner—we know it from his own lips—give God the praise," and then quoted the words of Paul in Gal. i., "And they glorified God in me." They glorified God for what He had done for the apostle. What had God done for our brother? Once he was a sinner dead in trespasses and sins, a slave to sin and Satan, but now he was so no longer. God had delivered him from the slavery of sin and made him "an able minister of the new covenant." We glorified God on his behalf, for all the grace he had ever had, all the ministerial ability he possessed, and all the success that had attended his ministry had come from God, to whom be praise and glory for ever and ever.

Pastor W. H. Rose, of Highbury, said that if any justification of that day's memorable proceedings were asked it

would be found in the apostolic injunction, "Esteem them very highly in love for their work's sake," and then proceeded to speak of Mr. Mitchell as a preacher, as a writer and editor, and as a friend. The triple foundation of his ministry was the electing love of the Father, the redeeming power of the Son, and the regenerating grace of the Holy Spirit. Mr. Rose, recalling his recognition at Providence, Reading, as the occasion of his first meeting with Mr. Mitchell, said that the desire then arose in his heart that God would graciously make him a minister like Mr. Mitchell, a desire which arose with renewed emphasis on another occasion when hearing him preach. From him as a writer, too, in the EARTHEN VESSEL "over and over again I have been enabled to draw much comfort and inspiration," and it was from him as the editor of that Magazine that "I received the first encouragement to write for it." As a personal friend he could say, "I thank God for your fellowship from the first day until now." "Some of the sweetest letters I have ever received have been penned by Mr. Mitchell, in which there have been given sagacious counsel, tender consolation in seasons of sorrow, and faithful reproof when in his judgment—and my own judgment sanctions his to-day—I have been in mistake and blundered. But my best memories have been memories of conversation at the bedside. I recall a very recent one when we talked of the things when God began with us. It was a heart to heart season such as I shall always cherish in the shrine of my grateful memory." "I am sure at the close of this day, and before it closes, Mr. Mitchell will be laying all the garlands of our affection, esteem and love at the feet of his Redeemer, saying, 'Not unto me, not unto me, but unto Thy name give glory for Thy mercy and for Thy truth's sake.'" "I believe it is the desire of our friend that his life and work might end together. God grant him the consummation that he desires. We join in the wish and prayer that the eventide of his life may be blessed with ever deepening repose in the love of the Saviour he delights to extol, by the comfort of the unfaltering love and loyalty of his brethren in the ministry and the Churches, and by the continued presence and sympathy of the dear partner of his life's joys and sorrows; and then, when God's curfew shall hush our brother to rest, may he be enabled to say in the language of dying

Melancthon, 'Now, nothing else but heaven.'

Pastor W. S. Baker, of Staines, speaking as Mr. Mitchell's son in the faith, "a relationship which eternity will not sever," thanked God that ever he was brought to hear his ministry, and in the course of his speech recounted how as a boy sitting in one of the back seats of the gallery in Chadwell Street chapel one Sunday morning light had come to his heart. He had been thinking a great deal about his sins and about Jesus, and only the week previous this thought had come into his mind, "You think about these things because you have heard about them from your infancy." That Sunday morning Mr. Mitchell said, "If there is a desire in your heart after the Lord Jesus Christ and any concern about your soul and eternity, education has not done it, being brought up in a godly home has not done it; the Holy Ghost has done it." That was the first gleam of light, and the light had not been quenched yet. He ventured to say that a tie existed between Mr. Mitchell and himself which none of the other brethren knew anything of. "As a son in the faith," said Mr. Baker, in a sentence halting through emotion, "the pastor will always be dear to me. He had wise words of counsel for me when he heard I was going out preaching, and again when I was settling in a pastorate." Mr. Baker in the earlier part of his speech had commented on "the wisest thing that King Ahab ever said, 'Let not him that girdeth on the armour boast himself as he that taketh it off.' There might be boasting when the harness is put off—not the boasting of pride but in the grace of God." "My dear pastor, you have this boasting to-day. Through all these years the Lord has kept the harness on and it has been kept bright." Resuming the thought and addressing Mr. Mitchell again he now said in conclusion, "We this afternoon meet to boast with you at the taking off of part of the harness, and I mingle my prayers with those of the brethren that there may be a great work before you and that the Lord may bring, through your ministry, many young boys to trust in Him as I was that Sunday morning sitting in that seat, to which I shall always look when I go to Chadwell Street."

"Jesus! Lover of my Soul" was then sung, and Pastor H. D. Tooke, of Gurney Road, Stratford, said he regarded the occasion as a very peculiar

one. Our brother was not dead but very much alive; he was not giving up all his work, while as for his infirmities they were all "at one end of him." He was still "premier" and would be found possibly at the "war office"; at any rate he would be found near by. The fact that he had been no failure must encourage him. Under God his life's ministry had been pre-eminently a success. From whatever standpoint one might look at it, although Mr. Mitchell might have a regretful thought over certain things, it might be said to the glory of God and the encouragement of his heart, and passed on for the inspiration of younger brethren in the ministry, he "has not laboured in vain nor spent his strength for nought"; and we were not there to mourn over a life which had been void of fruit or narrow in its influence, but to rejoice with him and to praise his gracious Lord. "God is not unrighteous to forget your work of faith and labour of love which ye have showed toward His name, in that ye have ministered to the saints and do minister." People who had received blessing often forgot the fact; others forgot the man and never told him. "Years roll by and generations pass; men's names that were hallowed in the hearts and memories of the past disappear into oblivion. So it will be in a degree with our brother, but this will stand even to eternity, 'God is not unrighteous to forget,' and He is here to remember it to-day with us."

Pastor J. N. Throssell, of Derby Road, Croydon, said that the present gathering bespoke the deep love of those who were present for Mr. Mitchell and praise to God for having made him a minister of His grace, and at the same time their sympathy with the Church. Goodness and mercy, which might be called twin blessings, had surrounded and would still surround him and the Church he was leaving. Goodness was manifested when God denied us things we sought after, and there was goodness in things which He gave us but which were not pleasant. Mercy presented the theme of salvation, and the speaker recalled a sermon of Mr. Mitchell's on "God who is rich in mercy." This partial retirement led us to anticipate hearing his voice again and again sounding out the mercy that had been made so precious to his heart.

Mr. Mitchell said he felt a little at a loss after all that had been said about him. It was certainly true to say "Give God the glory; this man is a

sinner." "I want to thank you, dear friends, for so kindly coming to bid a poor old man farewell at the close of his pastoral ministry. Accept my very hearty thanks for your coming here this afternoon. Of course, it is not my doing. The farewell meetings were entirely arranged by my brethren the deacons at Chadwell Street." Referring to his relations with the Chadwell Street Church and deacons he continued, "I have found them real brethren. I think we are as full of love and sympathy as anyone else. I want to emphasise this because it has been said in some quarters that I have been forced away from Chadwell Street. Nothing of the kind. I have sent in my resignation because I have felt that with my increasing infirmities I was not equal to pastoral work. Those who know London know that the demands upon a pastor are increasing. There is so much to do and so much to look after that I have felt I was not equal to it and that it was only right and fair to the Church that I should retire from the pastorate. I hope still to be with them occasionally and to do all that I can to promote their welfare; and I pray God that He may soon send them the right man to be their pastor. We part the best of friends, in love and fellowship and friendship. No one has had a happier pastorate than I have had at Chadwell Street."

After the collection had been taken the meeting was closed by singing the Doxology.

At the evening meeting, Mr. J. B. Collin took the chair and announced, "Glorious things of thee are spoken." Pastor Josiah Morling, of Chelmsford, read Psalms xxiii. and xxxiv., and Mr. Hutchinson offered prayer. The chairman, while recognising that there was just a shade of sadness connected with the occasion hoped that the meeting would be full of thanksgiving and joy and that there might be a note of prayer that our brother might still "bring forth fruit in old age," and for the Church that God might raise up another pastor.

The congregation joined in singing "The Church's one Foundation," and Pastor J. Bush, of New Cross, spoke. While he felt that both Mr. Mitchell and the Church must feel some sadness in the parting, we who were not of Chadwell Street rejoiced that this was not a sad farewell to us—indeed, it was not a farewell at all, for our dear brother's praise was in all the Churches; he was not worn out; he retained his

spiritual youth and preached better than when he was a young man. Turning to Mr. Mitchell the speaker addressed to him the words of Paul to the Roman believers, "The grace of our Lord Jesus Christ be with you. Amen," observing that he would still need grace even in his retirement, in some ways perhaps more than in his ministerial life. He would need it in its energising power and in its all-sufficiency. To the Church at Chadwell Street, with which Mr. Bush expressed deep sympathy, he said, "The grace of our Lord Jesus Christ be with you *all*. Amen." What he desired for their pastor he desired for them in an increased measure in their pastorless condition—that God might pour out His grace upon them in a special way, so that they might be much in prayer and be borne up until in His own time He should send them a pastor after His own heart.

Mr. W. Chisnall, secretary of the Strict Baptist Mission, having spoken reminiscently of his experiences with Mr. Mitchell in the Lord's service and of their happy seasons of communion, said that the words "Ye have not passed this way heretofore" had occurred to him in connection with this meeting, and then, immediately, "My grace is sufficient for thee." "Although you have not passed this way heretofore, may heaven's message ring through your soul." These words were also particularly applicable to the Church left pastorless, the deacons, members of the Church, members of the congregation and teachers and members of the Sunday-school—"My grace is sufficient for you." Mr. Mitchell and the Church must surely realise that they dwelt in the hearts of the denomination, and his desire was that they might remember in their future experiences that God's people were not only thinking about them but praying that they might sweetly and blessedly realise the fulfilment of the words. In closing, he would like to change "Farewell" into "Fare thee well." With all our hearts we could say, "In this way that thou hast not trodden heretofore, brother Mitchell, may God's grace be sufficient for you, and so Fare thee well."

Pastor H. T. Chilvers, of Bethesda, Ipswich, said, "Many and tender are the memories that crowd into my mind at this moment, created by the blessing of God's holy Spirit upon the ministry and work of the one whom I still call my beloved pastor at Chadwell

Street." Instead of dwelling upon those memories, Mr. Chilvers echoed the prayer of the Psalmist, "Rejoice the soul of Thy servant." If God answered that prayer it would be one of the greatest blessings Mr. Mitchell could possibly receive, for "surely the soul of rejoicing is the rejoicing of the soul." After referring to the fact that it was at Chadwell Street, "renowned for its aggressive work," in an open-air service that he began to speak in the Lord's name, the speaker expressed his deep sympathy as an old member with the Church and congregation, and said that the best way of perpetuating the memory of their retiring pastor would be to continuously apply themselves to the work that he began and carried on; nothing would rejoice his heart more in the days to come than to see the scene of his labours filled with men and women, and to see young men and women bucking on their armour and standing firm for the truth that had been burnt into their hearts through his ministry, by entire dependence upon the Holy Ghost, by unwavering confidence in the Gospel, and by the exercise of a sanctified judgment. This would perpetuate his memory. "As he retires from the scene of his pastorate we say, 'Rejoice the soul of Thy servant.'"

"Soldiers of Christ, Arise," having been sung, Mr. R. E. Sears, in an alliterative speech, after recalling his first close intercourse with Mr. Mitchell at Guildford, said that he had won a place in his heart, and the love had increased. He had been a good pastor and had had a good Church. As was said at Samuel Collin's fortieth anniversary so he would say of Chadwell Street, "What a wonderful Church to keep Mr. Mitchell 24 years!" Thinking of Chadwell Street we had the note of Certainty, and remembering that we were on the Surrey side of the river that rolls between Chadwell Street and the Surrey Tabernacle, we might add to our brother's name the letters S.S. He was a Sinner Saved and Saved to Serve, Sound but Savoury, a Sunday School friend, a Shepherd of the Sheep, a Saint Succourer, a Sower of the Seed, a Superior Scribe, Strong and Stedfast, a Successful Soldier, a Soul Seeker and a Saisfited Servant of the King. "We hope our dear brother may have a very happy eventide, no dark cloud gathering over him, but the stars visible; and, when night comes, that he may pass through the dark shadows to the brightest morning he has ever known, where the sun will shine for ever."

Mr. J. G. Mackenzie, one of the Chadwell Street Deacons, expressed his gratification at the meeting being held in that time-honoured sanctuary and at seeing so many who had come from far and near to do honour to his beloved pastor. After making an appropriate quotation from Matthew Henry's diary he continued, "That just expresses his feelings now. Whether his time will be long or short with us, we know that he wants to put Jesus Christ first in all his life, and we pray God that he may still be spared to go up and down among the Churches to preach the glorious grace of God through Jesus Christ, as he always has done."

Pastor J. E. Flegg expressed his appreciation of Mr. Mitchell as an adviser and said, "The longer I know him the better I love him as a man, a minister and a Christian." In so many ways he had endeared himself, and the more one came to know him the deeper became the affection. "For myself, perhaps no words will linger with more lasting effect than the beautiful address to which I listened attentively yesterday afternoon [at Mr. E. W. Flegg's funeral]. He could not have spoken as he did then unless he himself had been through suffering." Mr. Mitchell had said to the Church at Chadwell Street after entering upon the pastorate, "I hope that neither you nor I have made a mistake." In looking over the 24 years during which God had so honoured and blessed him right through the country, we felt that no mistake had been made. But now, in this retirement from the pastorate, he must necessarily lose the close companionship of Church life that he had had, and the Church would lose his companionship, but the Spirit of the Lord would remain. A rendering of Matt. xx. 20, "Lo, I am your companion all the days," which he had found among his brother's papers, and which had been intensely sweet to himself, was theirs also, and he trusted that they might realise the blessedness of it in the days to come.

"Father, I know that all my life," appropriately followed, and Mr. E. Wallis, another deacon, after referring to his introduction to Mr. Mitchell years ago at Guildford and to the fact of his kindly bearing to him as a young man, recounted the way in which many friends had responded to the deacons' appeal as to presenting some expression of appreciation and regard, and addressing Mr. Mitchell, said, "My dear pastor, it is not necessary for me to

tell you that I love you. We have always loved you. Will you please accept this cheque in this leather case as a small token of our Christian love and respect for you and appreciation of you—£97 ls."

Pastor R. Mutimer, after expressing his affection for Mr. Mitchell and his sympathy with the Church at Chadwell Street, said that there were brethren in the ministry who dearly loved him and who wished to show their appreciation of his kindness to them in many ways, the result of which was that he, the speaker, had the very great pleasure of presenting a testimonial on their behalf, which he proceeded to read:—"Presented to Pastor E. Mitchell, on the occasion of his retirement from pastoral work, by his brethren in the ministry. 'Jesus Christ, the same yesterday, to-day, and for ever.'

"Dear brother, we feel that this important occasion in your ministerial life should not be allowed to pass without some expression of the affectionate esteem in which you are held by your brethren in the ministry, and of their heartfelt appreciation of the loving interest, kindly solicitude and ready assistance which you have invariably shown towards them in their service for the Lord Jesus Christ.

"We desire to record our profound gratitude to God for maintaining you for so many years in your efficient and Christ-exalting labours, not only in your pulpit ministrations, but also by your pen, and in hearty co-operation and wise counsel, so freely given, in the various organizations of the denomination. Although you are relinquishing the responsibilities of a stated pastorate, we are glad to know that you contemplate continuing in service, and that your voice will still be heard preaching the gospel of grace, which for so many years it has been your delight to proclaim.

"We most affectionately commend you to our covenant God, praying that His blessing may rest richly upon you during the remainder of the time you may have the privilege of service.

"We are, dear brother, on behalf of the subscribers,

R. MUTIMER.  
J. E. FLEGG.  
H. D. TOOKE.

March 31st, 1914.

The testimonial was very artistically illuminated and tastefully framed in gold. Accompanying it was a cheque for £5 9s. 6d.

Pastor E. Mitchell, in replying, said, "I marvel at your kindness, and am astonished at this congregation. I am completely overwhelmed and greatly humbled in the sight of my God. Who am I, and what have I done, that there should be this great expression of feeling when I am retiring from the pastorate? I thank you very heartily for your presence and for your expressions of love. I can only say that I reciprocate them all." After making a similar explanation as to his retirement to that which he made in the afternoon, Mr. Mitchell continued: "I am very desirous to see our own section of the Church flourish. Do not let us forget that we live in perilous times. The drift and current of the day is against religion altogether. During the last few years so many things—week-ends, the various means of locomotion and the pleasures people are seeking after—have had a very deadening influence upon the whole country. When I consider it and see how it increases on every hand, it makes me feel very sad, solemn and serious about our country. I ask myself sometimes, Is not England entering upon a season of decay? I do not want to be pessimistic, but history shows that whenever a nation has given way to mere luxury and enjoyment, the doom of that nation has been sealed. I hope it may please God to revive His work in the land. It may be through some very terrible things; but come as it may, if God would send it we would desire to welcome it. Seeing the state of the country at large, how necessary that we should use that powerful weapon that God has put into our hands! O for more real, earnest prayer—personal, private, persevering prayer, and public united prayer—that He might appear, and by His Holy Spirit's power and grace work mightily in our midst. We should never give up hope, for while the signs of the times are bad, they have been so before. The eighteenth century was a century of awful deadness and prevalent infidelity. God sent a great revival and wonderfully changed the aspect of things, and that same God can do the same now. If He pours out His Spirit upon His people there will be evident signs of prosperity."

Pastor R. Robinson said we were there to render praise to God for one who was and would be for a long time yet, we trusted, great among us, and dwelt upon the constituents of true greatness. Our Lord said, "Whosoever will be great among you, let him

be your servant." It was not eloquence, nor a deep insight into the mysteries of the Word of God, nor was it authority, but loving service. We had our Lord Jesus Christ's example, as well as His word, for this when He washed His disciples' feet. In application of this to Mr. Mitchell, an instance was given of an occasion when He stood aside to let his younger brother speak, an act which the speaker would never forget.

A vote of thanks to the chairman, the speakers, and the deacons of the Surrey Tabernacle, moved and seconded by Messrs. G. Ridley and J. Webb, deacons of Chadwell Street, and carried, was suitably acknowledged by Mr. Thomas Green, who expressed the pleasure of the deacons of the tabernacle in welcoming Mr. Mitchell and the Chadwell Street friends, and by the chairman on behalf of himself and Mr. Newman. A vote of thanks to the ladies for providing tea was moved and seconded by Messrs. Wallis and Shepherd.

The chairman mentioned with regret that Pastors L. H. Colls and E. White had been unable to be present through illness; and, announcing the collections of the day as £53 2s. 3d., handed a cheque for the amount to Mr. Mitchell, who, in expressing his thanks, said, "The Lord is my Paymaster: He will reward you."

"Saviour, again to Thy dear Name we raise," was sung, and Mr. James Mitchell, Mr. Edward Mitchell's only brother, offered prayer, when Mr. Mutimer pronounced the Benediction.

#### NEW CHAPEL AT MARGATE.

For some years the friends steadily worshipping at "Rehoboth" Chapel, Margate, as well as occasional visitors to the chapel, have felt the absolute necessity of a more suitable building being provided. The members and congregation have for a long time been quietly engaged in collecting funds toward the cost of a new chapel, and up to September last had raised nearly £160. The Strict and Particular Baptist Society was appealed to, and acting upon the advice of the Committee of Management of that Society the members and congregation determined, by God's help, to proceed to erect a new chapel upon an advantageous freehold site situate in Ethelbert Road, Cliftonville, presented by Mr. J. B. Collin. Plans were prepared by Messrs. George Baines & Son, of Clement's Inn, Strand, and the tender of Messrs. Reg. Elliott & Co., of Margate, for the erection of the

building, viz., £1,769 10s., having been accepted the work was commenced in February last. On March 19th the foundation stone was laid by Mr. Collin, and notwithstanding the inclemency of the weather (rain and hail falling heavily during the ceremony) there was a goodly number of friends present. Mr. O. S. Dolbey in opening the proceedings drew attention to Ezra iii. 8—11, and pointed out that at the laying of the foundation stone of the second temple a religious service was held. He expressed the earnest desire that the chapel now being erected might stand as a monument of God's goodness, and that nothing but the Gospel of Christ in all its fulness might ever be proclaimed within its walls. Mr. R. Mutimer read 1 Chron. xxii. 1—16, after which Mr. E. White fervently engaged in prayer, entreating the Lord to bless the proceedings and all gathered, and to grant that the chapel might be erected to His honour and glory. Mr. Collin then proceeded to lay the stone (a bottle being placed under it, containing, amongst other things, a copy of the Articles of Faith and Rules of the Church, and a copy of the Articles of Faith and Rules published sometime since by the Society), and Mr. Collin having declared the stone well and truly laid in the name of the Father, the Son and of the Holy Ghost, Mr. W. A. Dale, the pastor of the Church, earnestly besought the Lord's blessing upon the Cause in the future, and the proceedings were brought to a close by the singing of the Doxology and the pronouncing of the Benediction. The friends adjourned to the chapel in Hawley Street for tea, and after tea a public meeting was held, presided over by Mr. Collin, who having read Psalm xx., Mr. J. Fromow engaged in prayer. The chairman in a few well-chosen remarks drew attention to the reason there was for gratitude to the Lord that the stone had been laid, and expressed the hope that the building would proceed and under the direction of the Lord be opened for public worship in the early summer. Mr. F. C. Terry, the Hon. Sec. of the Building Committee, read a statement (which but for the inclement weather would have been read at the stone-laying) setting out the reason why the friends had determined to build, etc., and Mr. A. G. Blackman, the Secretary of the Strict and Particular Baptist Society, laid before the meeting a Statement of Account showing the money collected to that time and the probable total cost of

the building and fittings. Mr. Dolbey then moved the following Resolution:—

"That this meeting desires to acknowledge the goodness of the Lord in causing the foundation stone of the new chapel to be laid, and earnestly desires that He will grant that the building may be completed in due course without any mishap taking place,"

and addressed the meeting from the words, "I have set my affection to the house of my God," etc. (1 Chron. xxix. 3), drawing attention to the fact that the house of God was literally the place where God's people were to assemble together for worship, and expressed the hope that the new chapel would be a place where those assembled that night and those who should come hereafter would gather to worship God in spirit and in truth. He especially emphasised the fact that the building now being erected was the house of God, not a playhouse nor a picture palace, but a place where those with wounded spirits would meet and be healed—a place where the Gospel would be proclaimed. He also dwelt upon the humanity of Christ (body and soul) as being the temple of the living God, and remarked what a mercy it was to be able to say "I love the spotless humanity in which Deity dwelt." Mr. Mutimer followed and seconded the resolution, remarking that it was a great joy to know that the foundation stone of the new chapel had been laid. He spoke from Jer. xxii. 37, "Is there anything too hard for Me?" drawing attention to the fact that Jeremiah was a noble exhibition of faith and that he acted in the fear of the Lord. Mr. Mutimer expressed the hope that the children of those now attending the chapel would be brought by the Lord to love the doctrines of grace and attend within its walls long after their parents had passed away, and spoke encouragingly to the friends to persevere in their endeavour to raise the necessary money required for the building, laying emphasis on the fact that there is nothing too hard for the Lord. The Resolution having been carried unanimously, Mr. W. Chisnall spoke from the words, "For we shall see Him as He is" (1 John iii. 2). He remarked it was hard to realise the fact that all things worked together for good, but yet it was true, and dwelt upon the fact that the Lord was our Advocate, our Substitute and our All-in-All, and that by-and-bye His people would see Him

as He is. Mr. W. A. Dale then moved the following Resolution:—

“That the hearty thanks of this meeting be given to Mr. J. B. Collin for his generosity and kindness in presenting the freehold site in Ethelbert Road, upon which the new chapel is now being erected,”

and reviewed the Lord's goodness in regard to the Cause, tracing His hand in leading the friends to proceed to erect the new chapel, drawing attention to the Lord's wondrous dealings with Manoaah and his wife. The Resolution was seconded by Mr. Baker, one of the deacons, who remarked that the chairman would always have the prayers of the members of the Church, that the Lord's blessing might rest upon him. The Resolution was carried with acclamation. Mr. Blackman then addressed the meeting from Haggai ii. 4, dwelling upon the words, “Be strong, for I am with you, saith the Lord of Hosts.” The happy meeting was brought to a close by singing the hymn, “All hail the power of Jesus' Name,” and earnest prayer being offered to the Lord that He would continue to bless the Cause and the new chapel.

The amounts put upon the stone and collected at the stone-laying and at the evening meeting amount to exactly £50.

#### ASSOCIATION OF PARTICULAR AND STRICT BAPTIST MINISTERS.

ON March the 3rd, in the historic place of worship at Chadwell Street, the Ministers' Association held their 6th annual meeting. The venerated president (Mr. R. E. Sears) preached in the afternoon to a good congregation an excellent sermon from Exod. xxi. 5, “I love my Master.” Each of the four important divisions were well spoken to:—(1) The Language; (2) The Relationship; (3) The Choice; (4) The Obligation.

Subsequent to a well-attended tea, the evening meeting was held, presided over by the president. The vice-president (Mr. T. L. Sapay) read Psa. ciii. and offered prayer. The General Secretary (Mr. S. H. Brown) gave the Report, the following being a summary:—Members (all belonging to Strict Baptist Churches), 65; of these 32 were pastors and ex-pastors. There had been received 162 calls to service, and 140 Churches were supplied by the itinerant brethren. Three

pastors' Conferences had been held, and the usual monthly meetings for members, at both of which Scriptural papers were read and discussed. Two brethren were added to the Association, and six had accepted pastorates during 1913. Reference was made to the continued severe affliction of brother E. W. Flegg; also to H. D. Sandell's long illness, J. W. Wybrow (now recovered), C. J. Burrows (still weak), the president's loss of his wife, and the departure of brother E. Marsh. The objects of the Association were stated: (1) The Study of the Word of God; and (2) The Supply of Pulpits with Faithful Men.

The financial statement set forth an income of £18 6s. 4d., an expenditure of £12 1s. 3½d., with a profitable balance of £6 5s. 0½d. The treasurer (Mr. H. Fowler) was not present, through illness.

The Benevolent Fund Secretary (Mr. S. J. Taylor) reported that nearly £7 had been granted to needy brethren, leaving still a balance in hand of £5 14s. 8d. At the suggestion of the chairman the collection of the evening, which amounted to £2 5s., was devoted to the objects of this fund.

The president welcomed the friends supporting the Association, thanked God for His goodness to the brethren and himself, and trusted the next year may be one of greater blessing. He then called upon Pastor W. Weiman, who filled the place of W. S. Baker, absent through illness. His message to us was from 1 Cor. iv. 1: “Ministers of Christ . . . stewards of the mysteries of God.” The speaker declared that here was shown the character and office of the Lord's servants. They were, as the word “ministers” implied, “under-rowers”—being under authority; as “stewards,” they were “household managers,” as Joseph was in Potiphar's house. These two descriptions of an ambassador of Christ showed the dependence upon the Master of all His servants in their varied work.

Mr. F. W. Reader (pastor-elect of Bexley Heath), spoke from Prov. iv. 25: “Let thine eyes look right on, and let thine eyelids look straight before thee,” which brother E. W. Flegg, in his chamber of affliction, had given him as counsel in his prospective work in Bexley Heath. In the text was (1) Concentration; (2) Steadfastness. Both these qualities were required in our work, because (1) Of the great salvation we have to preach; (2) the majestic purpose of our ministry; (3) the great



issues of our work; (4) the Divine Master who has sent us into the vineyard. A very stirring word.

Pastor George Smith (of West Hill, Wandsworth) followed with an exposition of 1 Cor. xii. 27: "Ye are the body of Christ." Two thoughts—"unity" and "individuality"—were ably enforced from the passage. The union of the members of the body to the head was illustrative of the union between Christ and His Church, and as the head controls the body, so Christ is the governing power of His Church, and all the members should live and work in unison. Each member does his own work, each is working where he is placed, and each is indispensable.

Pastor J. N. Throssell was helped to elucidate Rev. iv. 3: "The rainbow round about the throne." The three main colours of the bow were spiritually noticed: red, signifying sacrifice by blood; purple, royalty and victory; and green, peace. Peace is only obtained through the Cross. "In sight like unto an emerald." God only looks at the supplicant through the blood, while the seeker approaches God through the bow. All the great doctrines of the Gospel were beautifully introduced by the speaker as he expatiated on the heavenly rainbow. An able word well listened to.

To the pastor and deacons and ladies of Chadwell Street, Pastor Goodenough and F. W. Waller voiced the thanks of all for the excellent reception and accommodation, after which the president breathed over us the usual benediction, the outward sign of the inward breathing of the Spirit of God into both speakers and hearers all the time. SAMUEL J. TAYLOR.

#### BETHESDA, STOWMARKET.

THE 101st anniversary, combined with the recognition of Mr. Henry Chilvers, of Chelmsford, as pastor, was held on March 10th, when Mr. Josiah Morling, of Chelmsford, preached in the afternoon to a large congregation. His text was 2 Cor. ii. 15: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish."

A public meeting was held in the evening, at which Mr. Ling, President of the Suffolk and Norfolk Association, presided, and after the singing of "Jesus, lover of my soul," read Psa. cxxi., and Pastor H. Lock, of Blakenham, engaged in prayer. The chairman then referred to the many faithful men

who had passed home to glory from the Church at Stowmarket, and expressed the hope that the Lord would bless Mr. Chilvers with many years of labour amongst this people.

Mr. Chilvers than gave his call by grace.

Call by Grace.—He was the subject of very early convictions, from the age of 6 years. At the age of 16 years, having narrowly escaped being killed by a mad bull, he went home very troubled, wondering what would have become of his soul. He was a choir boy, and also in the vicar's class, but was asked on one occasion to attend a meeting in a dissenting place of worship, and then he was convinced of sin. His convictions of sin lasted three months, and he never went to Church again. He was taken ill, and the doctor, a godly man, after he had stated his case, saw he needed no medicine, and knelt down and prayed with him. One night, coming home under a high wall quite alone, the words came very sweetly into his soul, "Behold the Lamb of God that taketh away the sin of the world." Afterwards, moving to Epping, he met with the late Mr. Winters from time to time, who said he would be more useful if he joined the Church. A few Sundays afterwards his minister, in the course of his sermon, said that if we truly loved the Lord we should keep His commandments. This settled the matter, and in May, 1880, Mr. Winters baptized him at Waltham Abbey.

Call to the Ministry.—Soon after being baptized he was elected deacon of the Church at Epping, and later was often invited to speak at meetings. One day at business a hand seemed placed on his shoulder, and a voice from behind said, "You will have to preach on Sunday." When he turned his head no one was there. Strange to say, Sunday came but no minister. The deacon said he must preach to-day. He did so, and many times afterwards. He was invited to Hayes, Middlesex, several times; also to Jireh, City Road, until the chapel was sold. He was brought back to Chelmsford, became deacon, and was there eighteen years. Most of his Sundays were engaged in preaching in Essex, Bucks, Hunts, Cambridge, Brighton, Suffolk, and other places.

Call to Stowmarket.—The first time he preached at Stowmarket, as the time drew near he wished he was not going, but on the Sunday morning these feelings had all gone, and at the close of the day he felt quite drawn to the people,

and as time went on love and unity seemed to spring up between him and them. In September, 1912, the deacons asked him to preach for three months, from January, 1913, with a view to the pastorate. After prayerfully considering it, he could not see his way clear to do so, but accepted one date a month through the year, and in August, 1913, he was unanimously invited to the pastorate as from January, 1914. There seemed to be many obstacles in the way, but the Lord removed them all.

Mr. Haddock, the senior deacon, recounted the steps by which the Church had been led. Mr. Chilvers had preached the Gospel to them for twenty-two Sundays. They had had much prayer and consideration with each other. Mr. Chilvers had become the pastor of the Church after a period of two years and three months. They had not laid hands suddenly upon him, and he hoped this would be a union that only death could sever.

Pastor J. Morling spoke of the connection of Mr. and Mrs. Chilvers with the Church at Chelmsford, whose very best wishes for a very happy future he had been asked to convey. Pastor Ling, of Stonham, asked God's blessing upon the union.

Pastor H. T. Chilvers, of Ipswich, spoke upon the importance of prayer. Prayer was the life of the soul, and a living soul was a praying soul, and a praying soul was alive to God. A praying Church was a prosperous Church, and prayers prompted by the Holy Spirit God would certainly answer. Speaking of the prayers of his dear father and mother, he said he felt the value of them when in the great City of London, and believed he had been kept through them. He was glad to be present to unite in prayer for the unity of the Church at Stowmarket.

Pastor P. Reynolds, of Ipswich, was led to speak of the dignity of the office of pastor. The pastor must have the freedom of the Holy Spirit without interference in his great work.

Pastor R. Hewitt, of Rattlesden, hoped that the Lord would bless Mr. Chilvers' labours, and exhorted us to have faith in the Lord, and wished the Church at Stowmarket every blessing.

Pastor H. C. Hitchcock, of Wattisham, spoke on not being ashamed of the Gospel of Christ. It was the power of God unto salvation by Jesus Christ, and was revealed in us by God the Holy Spirit.

This happy meeting was brought to a close with a hearty vote of thanks to the chairman and the ministerial brethren who had come to help so willingly.

#### “PROVIDENCE,” CLAPHAM JUNCTION.

THE Sunday School celebrated its anniversary with special services on Feb. 15th and 17th. Special sermons were preached by Pastor R. E. Sears on Sunday morning and evening. On Sunday afternoon Mr. E. E. Sears, who was a former superintendent of the school, addressed the scholars, using the following acrostic:—Strong, Obedient, Loyal, Daring, In earnest, Endure, Ready. Mr. Sears afterwards distributed the prizes to the junior scholars.

Pastor R. E. Sears presided over the Tuesday evening meeting. The Annual Report was presented by the secretary and indicated the school's progress during 1913 and its needs in 1914, which included financial support to the extent of £8, to clear the deficit and expenses outstanding at the date of the meeting, and Christian workers to assist in the continuance of work in our Sunday School.

Mr. E. W. Acworth offered encouragement to scholars and teachers, and based his address on John v. 39.

The school was exhorted to watch by Mr. F. W. Reader, who, in his remarks to the scholars, used the following acrostic:—Words, Actions, Thoughts, Companions, Habits.

Pastor E. Rose, of Chatham Road, directed the scholars' attention to the ladder of Jacob's dream and suggested that a ladder from earth to heaven might have the following rungs, viz., Observance of the Lord's-day, Attendance at the Sunday School, Study of the Bible, Conviction of Sin, Trust in Christ, Joining the Church, Living the Christian Life, and The Triumphant Death of the Christian.

Pastor R. E. Sears distributed the prizes to the senior scholars. The total number of prizes distributed on Sunday and Tuesday was 78.

A vote of thanks was moved and seconded by the superintendents of the school, Messrs. C. Miller and S. Grinham.

Special hymns and anthems were sung by the scholars and choir, conducted by Miss A. Collyer, with Mr. W. Motum, junr., at the organ.

The collections taken at the two days' services amounted to £5 3s.

EAST HAM (STAFFORD ROAD).—The eighth Sunday-school anniversary was held on Sunday, February 22nd, when Mr. Cornelius preached two sermons. In the morning the text was "Suffer the little children," and, in the evening, "Walk about Zion." In the afternoon our brother addressed a well-attended school. The services were continued on Tuesday, February 24th, when a very pleasant evening was spent; our esteemed friend Mr. D. Baker presiding. After reading and prayer, several scholars recited and interesting addresses were given by brethren Galley and Hutchinson, which were attentively listened to by the scholars. A prize distribution took place; special hymns and anthems were sung by the scholars, and a happy meeting was closed with prayer.

#### FRESTON, SUFFOLK.

A VERY interesting gathering of friends and children took place on Saturday, February 14th, when a public tea was provided through the kindness of Mr. J. Burrell, a member and deacon of long standing, having been a member just fifty years. The gathering was more especially to celebrate his diamond wedding with thanksgiving and praise to God for all His goodness to him and his wife in sparing their lives so many years. Upwards of 100 friends and children were present. Mr. and Mrs. Burrell's seven sons and one daughter were also present, but Mrs. Burrell was unable to attend by reason of a fall a short time ago, which made her quite unable to walk.

After tea a public meeting was held, presided over by the writer. There were four recitations given by the scholars of the Sunday School, which were followed by good addresses; the first being given by Mr. J. H. Barker, of Aldringham, from Exod. xviii., where Moses entertains Jethro and his family, and tells them all that God had done for him and Israel. Mr. Curzon, of London, a relative of Mr. Burrell's by marriage, gave a very suitable address from the word Example, showing in different ways what a good example had been set us in connection with the worship of God. This bright and happy meeting was brought to a close by singing "Praise God from Whom all blessings flow."

On the following day Mr. G. Barker, of Wickham Market, preached two sermons, and made special reference to this memorable event, in the afternoon,

choosing for his text: "And Israel served for a wife, and for a wife kept sheep" (Hosea xii. 12). We could but wish that Mrs. Burrell had been present, but doubtless her heart was filled with joy to see all her family again and to see them all taking a deep interest in the services. J. S. OXBORROW.

#### TOTTENHAM (NAPIER ROAD).—

The annual scholars' tea and prize distribution was held on Wednesday, February 18th. Over 200 scholars in all were provided for. Mr. E. T. Morris, of Swiss Cottage, presided at the evening meeting, and after the meeting had been opened in the usual manner, brother Chambers, leading in prayer, addressed the children, and also spoke some timely words to the parents present who are so seldom seen with us on the Sabbath. Mr. C. E. Waller from Park Ridings Sunday School spoke, after asking one of the scholars to read his text for him, from John v. 39, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." Recitations, creditably rendered by several scholars, were interspersed between the other items on the programme. Then followed the all-important event—the distribution of prizes, which exceeded 100 in number, the majority of which were for regular attendance, a few additional ones being for good conduct and searching the Scriptures. The chairman, who handed the prizes to the recipients with suitable remarks, expressed the pleasure it gave him to see the selection of books made in days when there are so many worthless books about. A few words from the superintendent were followed by the singing of the Doxology, which ended a happy meeting. The chapel was filled, seats had to be placed in the aisles, the collection exceeded anticipations, and we are encouraged.—ONE PRESENT.

#### Aged Pilgrims' Corner.

ONE thousand five hundred and forty-seven pensioners, in all parts of the Kingdom, are receiving upwards of £11,400 per annum, and the Homes for 180 of this number need £2,000 every year adequately to maintain them. The need for an increase in the annual subscription list is great, so that £1 16s. required every hour of the year may be forthcoming. Collecting boxes and cards will be gladly supplied, with illus-

trated booklets, to any friends who will use them.

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A letter from the children of a deceased pensioner will prove interesting: "We write to inform you that our dear father has passed away. His children, seven in all, desire heartily to thank the Society which so kindly assisted him when he could not work. We have made a collection between us and I enclose £1 as a thank-offering to the Lord for His goodness through the Institution."

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The present day is trying to many, and diminished incomes have hindered some in their gifts; from this cause the Society has lost a few subscribers, but more from death, and it is not often

that the departure of so many generous friends has to be recorded. A member of the New Zealand Legislature writes: "I thank you for your *Quarterly Record*, and feeling that your Society does so much for the Lord's aged poor, I am sending herewith two guineas as an extra subscription."

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Friends are heartily invited to visit our Homes. The buildings, gardens and inmates present a unique attraction, and conversation with our aged friends is often a means of grace on both sides.

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The Annual Report, presented at the recent meeting, will be sent to any address on application.

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## GONE HOME.

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ALBERT OSWALD GREEN,

the youngest son of our brother Mr. Thomas Green, an honoured deacon of the Surrey Tabernacle, entered into his eternal rest March 25th, 1914, in his 30th year.

Our beloved brother was among the first seals to my ministry at Zion. Soon after I became pastor, he became concerned about his soul, and felt the power of vital godliness, which was manifest in the gracious help that the Lord gave to me, His servant, who had so lately suffered the loss of his beloved wife, and wondered at the manifest joy that the Lord gave me; and truly the joy of the Lord was my strength. Our brother said to a friend, "When I see the joy in the pastor's face, I want Mr. Bush's God to be my God." This set his soul longing to be a Christian, and he felt that the Christian life was the only one worth living. Thus he became a true seeker after the Lord, and he proved the truth of God's word very soon: "Let the heart of them rejoice that seek the Lord." On Easter Sunday, April 23rd, 1905, we sang the hymn, "Come, ye sinners poor and wretched," and the Lord so blessed it to him, that he went home and prayed very earnestly to the Lord to show him His salvation. On the Monday morning he woke up with the words, "He is able, He is willing, doubt no more." Joy came into his soul; his heart was full, and on the following Thursday he

came into my vestry to see me, with these words, "What a dear Saviour I have found!" I find this note in my diary: "Bert Green came to see me, and told me how the Lord had blessed him; his heart was just full of love to the Saviour—such real joy. My heart was also full of praise to the Lord on his behalf."

When waiting with ten others to come before the Church, he led a prayer-meeting, which gave to the others much courage when they came to tell us what the Lord had done for their souls. I had the joy of baptizing him with ten others, and I shall never forget with what joy he sang the hymn Number 346 in the Young People's Mission hymn-book—"My Jesus, I love Thee; I know Thou art mine!" The text I gave him was, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." How true the words are now to him, for he has seen the King in His beauty.

Our brother was first taken ill on Jan. 26th, 1913. He had been to chapel morning and evening, and to school in the afternoon. On retiring to rest he was taken with severe hemorrhage, from which he partially recovered; but on Jan. 13th, 1914, he had another attack, which was followed by a very serious operation; and hopes were raised that as he had been brought safely through it, the Lord was going to restore him to us.

When I visited him, in answer to my question as to his hope, he smiled, and said, "I have no fear;

*'My hope is built on nothing less  
Than Jesu's blood and righteousness.'*"

To his dear father he said, "It is well. It is all right"; and to his beloved wife just before he passed away, "I shall see Jesus face to face." Well might the poet sing—

*"Jesus, the vision of Thy face  
Hath overpowering charms.  
Scarce shall I feel death's cold embrace,  
If Christ be in my arms."*

We laid his body to rest until the morning of the resurrection in Nunhead Cemetery, on Monday, March 30th. There was a very large gathering of relatives and friends; and I preached his funeral sermon on April 5th, from Phil. i. 23. That the Lord may sanctify this event to the glory of His name, and to the family, and to us as a Church, is the earnest prayer of yours in hope of eternal life,

JOHN BUSH.

JOSEPH B. LATHAM.

Our brother was called home suddenly on October 19th, 1913. When a lad he attended the Sunday School at the Strict Baptist Chapel, Rye Lane, Peckham. He there formed an acquaintance with one who, like himself, was anxious to know and experience a saving knowledge of the Lord Jesus Christ. While attending the Bible Class they together sought Him in prayer. The Lord was pleased to apply the Word to his heart, as found in 1 John iii. 1: "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." On March 19th, 1871, he and several others were baptized by Mr. Griffiths, of Bethnal Green; the pastor, Mr. Geo. Moyle, being unable, through age, to perform the duty. It was a time of great joy to him. He always manifested great interest in attending the means of grace, and the prayer-meetings were a favourite resort of his. He found pleasure in visiting the aged of the Lord's people, and many have been the times of refreshing realised by those whom he visited. His prayers at our prayer-meetings at Brixton Tabernacle were always helpful to those gathered together for supplication. He had been a member with us but a short time. His last hours were spent in expressing confidence in a covenant God, realising his utter helplessness; and in dependence upon the God of all grace he "fell

on sleep." His redeemed spirit, being "absent from the body, is present with the Lord." The redeemed body was laid to rest in Nunhead Cemetery to await the resurrection morning.—T. L. SAPEY.

MR. ALFRED STREETER.

Our beloved brother, who had attained the ripe age of 87, passed peacefully into the presence of the Saviour he loved on March 13th. Not feeling well, he left home in the morning to see the doctor. Before doing so, his daughter noticed him writing a note, which was found on him after his decease. It contained these words: "Take me to 216, Queen's Park Road." While waiting for the doctor, he breathed a heavy sigh, and was gone to be "with Christ, which is far better." "Only a step," and he had passed beyond the need of earthly aid and quitted the poor old weather-beaten tabernacle, which had shown marked signs of weakness, for the "house not made with hands, eternal in the heavens," where "there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away."

For fifty-five years he and his beloved wife were consistent members of the Church at Ebenezer, Richmond Street, Brighton, and she remains to mourn the sad separation. For many years he was an honoured deacon, and lived in the esteem of all who knew him. Despite his many infirmities, he was a constant attendant at the means of grace. He was as usual at the early morning prayer-meeting on the Lord's day before his decease. We shall miss him much at our prayer-meetings. It always did one good to hear him pray; we seemed to be carried right into the presence of the King. He lived in intimate communion with the Lord and there always seemed to be a gracious intimacy between his soul and his Saviour; and a holy familiarity with, yet humble reverence for, divine things, marked his life and conversation. "The memory of the just is blessed."

The interment took place at the Extra Mural Cemetery, Brighton, March 17th, in the presence of many sorrowing friends.

M. H. WEBB.



# The Inevitableness of Death.

BY E. MITCHELL.

“We must needs die.”—2 Sam. xiv. 14.

MANY things *may* happen, but death is *certain*. Even of a Methuselah it is written—“and *he* died.” Death cannot be avoided, for it is a Divine appointment. “It is appointed unto men once to die” (Heb. ix. 27). It is *the common end of the race*. Only two of the innumerable sons of Adam have been exempted from this common lot—Enoch in the early patriarchal times, and Elijah during the Mosaical dispensation. These are types of those who will be alive and remain until the coming of the Lord. They were given, among other things, to keep alive the faith of the ancients in a blessed immortality and a heavenly country, whither God had taken them.

The fact of death is certain, the time and the circumstances of our death are to us uncertain—we know not when or how we shall die. It is the part of wisdom to consider our latter end, yet the bulk of mankind decline this important business. Men cannot but perceive that those around them are falling, but they close their eyes to their own condition. It is still true that “All men think all men mortal but themselves.”

Consequently, for the more part men are overtaken by death at unawares; it finds them unexpectant and unprepared, and they are brought into desolation as in a moment.

It is otherwise with the believer in Christ. He does not sleep as do others, but watches and is sober; he is not overtaken by death as a thief. Conscious that death is in itself the wages of sin, and that he as a sinner has earned those dire wages; he also knows that his Lord has died for him, deprived the dread monster of its sting, and that “the free gift of God is eternal life through Jesus Christ our Lord.” So albeit death is a solemn event; it has been shorn of its terrors, and is regarded as a departure to be with his Lord.

All men die. Editors die. But a few short months ago we had to record the death of our dear friend, Mr. E. Marsh, called home while editor of this Magazine. And now our esteemed friend, Mr. W. J. Styles, who for many years so ably edited it, has been called to higher service. This speaks loudly to the writer of these lines, himself past his three-score and ten. We are sure that all our readers unite with us in tendering sympathy to Mrs. Styles, who so tenderly and assiduously nursed her dear one to the end.

We hope to give a memoir and portrait of Mr. Styles next month. The memoir from the able pen of Pastor J. E. Flegg, for many years the colleague of Mr. Styles.

## A HANDFUL OF CORN.

BY A. E. REALFF.

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."—Psa. lxxii. 16.

THE whole of this precious psalm is occupied (so to speak) with the Lord Jesus; the verse preceding the above, and that following it, being especially applicable to Him. We cannot, therefore, be wrong in considering the quotation at the head of this paper as setting forth the death and resurrection of our dear Redeemer, and the rise and growth of His Church as the result thereof. Let us, then, first consider

## THE METAPHOR OF THE CORN.

Bread-corn is termed (and wisely and truly so) "the staff of life." And Jesus describes Himself as "the Bread of Life," and says, "he that eateth Me, even he shall live by Me;" and "the bread that I will give is My flesh, which I will give for the life of the world" (John vi.) Now we read in Isa. xxviii. that "bread-corn is bruised"; and in another place that "He was bruised for our iniquities"; that "it pleased the Lord to bruise Him," and "with His stripes we are healed."

Yes, indeed, that Blessed One must pass under heavy woes and crushing sorrows, or His beloved people can never be redeemed; and so we read that He "was delivered for our offences, and was raised again for our justification." And thus the Church says, "The Lord hath laid on Him the iniquity of us all"; and so says the apostle, "Christ hath redeemed us from the curse of the law, being made a curse for us."

O, the awful load that He had to bear, the dreadful cup that He had to drink! None other could possibly have gone through what He did to redeem us—not even the mighty "angel" who slew in one night 185,000 valiant soldiers that constituted Sennacherib's host (Isa. xxxvii. 36); no, nor the mightiest archangel; none but God's own Son. This is the "Branch" which the Almighty made so strong for Himself (Psa. lxxx. 15); and as He was destined to "bear the glory," He must first bear the unutterable shame and woe (Phil. ii. 8, 9).

But the "corn" is said to be a mere "handful"—not much this, surely, to sow and produce such a harvest as is here described. No, for "He is despised and rejected of men." Notice how He, in the spirit of prophecy, describes Himself in Psa. xxii. 6—8, 14—18. Hence we read that "He was crucified through weakness" (2 Cor. xiii. 4). Indeed, we know that He was lightly esteemed by the teachers and leaders—priests, scribes, and Pharisees—of that day. Nay, He was even scorned, derided, slandered, hated, reviled, persecuted, and at last hunted to death. O, my fellow-believer,

"Think of what thy Saviour bore in the gloomy garden;  
Sweating blood at every pore to procure thy pardon."

"Who His own self bore our sins in His own body on the tree,

that we being dead to sins, should live unto righteousness;” and—

“What He endured no tongue can tell  
To save our sinful souls from hell.”

Let us notice in the second place—

WHERE THIS CORN IS SAID TO BE SOWN;

“in the earth upon the top of the mountains.” Compare John xii. : “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth\* his life in this world shall keep it until life eternal.”

This “handful of corn” must be sown “in the earth.” In other words, Jesus must not only die, but also be buried—shut up in the tomb”; for as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth” (Matt. xii. 40).

The “earth” in which this blessed “handful of corn” is sown, is said to be “upon the top of the mountains.” Yes, because it is to be, as it were, the seed of the Church, which is called “a city set on a hill;” and so we read that “it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it” (Isa. ii. 2). This language is repeated by Micah iv. 1, 2. Therefore, Jesus speaks beforehand concerning His death as a lifting up—“I, if I be lifted up from the earth, will draw all men unto Me.” This He said, “signifying what death He should die” (John xii. 32). But it is time that we should pass on to consider

THE RESULTS THAT ARE TO FOLLOW,

viz., the growth, the crop, the glorious harvest. Two most beautiful and instructive similes are employed to set this forth—

1. *The Majestic Cedars*; “the fruit thereof shall shake like Lebanon.” The figure is that of vast strength, growth, life, energy, and fruitfulness. Such should be the Church of Christ. It is sometimes described under the figure of a temple, but one which lives and grows. “What? Know ye not that your body is the temple of the Holy Ghost?” “For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.” “To whom coming, as unto a living stone . . . ye also, as lively stones, are built up a spiritual house,” &c.

This glorious temple, far more glorious than that of Solomon, which is described as “exceeding magnificent” (1 Chron. xxii. 5), is now being formed, built up, “Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord” (Ephes. ii. 20).

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\* The word “hate,” when placed in contrast with “love,” often in the Scriptures, both of the Old and New Testament, signifies to love less, as in Gen. xxix. 31; Deut. xxi. 15, &c.; Luke xiv. 26.



“ See, my soul, a structure rising  
 From the wreck of Adam's race,  
 'Midst ten thousand foes despising,  
 'Tis the work of sov'reign grace :  
 Blessed temple,  
 Here Jehovah shows His face.”

Yes, and *it shall rise*, in spite of all opposition of men and devils. “ Upon this rock will I build My Church, and the gates of hell shall not prevail against it.” Ultimately “ the top stone shall be brought, with shoutings of Grace, grace unto it ”—

“ Grace all the work shall crown,  
 Through everlasting days ;  
 It lays in heaven the topmost stone,  
 And well deserves the praise.”

O the blessed fruit of the death and resurrection of our precious Redeemer ! “ His name shall endure for ever : and men shall be blessed in Him : all nations shall call Him blessed ” (ver. 17). “ Look unto Me,” He says, “ and be ye saved, all the ends of the earth.” Yea, “ He shall see of the travail of His soul, and shall be satisfied.” And His people shall be like Lebanon cedars for strength, beauty of character, and fragrance of heavenly life. They shall be “ strong in the Lord, and in the power of His might ; ” and “ He shall beautify the meek with salvation.” Therefore Moses prays—“ Let the beauty of the Lord our God be upon us ” (Psa. xc.) And does not the Holy Ghost by the apostle say, on behalf of all true disciples, “ We are unto God a sweet savour of Christ, in them that are saved, and in them that perish ? ”—a sweet savour unto God, but most objectionable to the people of this world.

Whitefield tells us of a godless young man in his time, though the son of a Gospel minister, who was heard one day saying to some of his companions in folly and sin, “ I have run away from home ; I can endure it no longer, because every post in my father's house stinks of piety ! ” But O, in striking contrast to this, how sweet is the savour of godly converse, of the companionship of the saints, of hymns of praise, of the breath of social prayer, unto all who love the Lord ! Such can truly say—

“ I love the Lord with mind and heart,  
 His people, and His ways.”

Their feeling resembles that of Ruth, when she said to her mother-in-law, “ Thy people shall be my people, and thy God my God.” Dear reader, do these words express your prayerful desire—

“ With them numbered may I be,  
 Now, and in eternity ? ”

We have only space for a few words on the other simile.

2. *The lowly, but flourishing, “ grass of the earth.”*—As the former figure sets forth the strength, glory, beauty, and savour of true Christianity, so this pictures the number of Christ's true followers, the prosperity of the Church ; the hardihood, usefulness, and perpetuity of the followers of the Redeemer. Grass is almost indestructible ; it grows, and will grow everywhere, even in most

unlikely places. Jehovah is the Creator of every little blade, and it is written that He "maketh the grass to grow upon the mountains." John Ruskin has penned some striking and very true statements concerning "the grass of the earth":—

"The peculiar character of the grass . . . are its apparent *humility and cheerfulness*. . . . It seems to exult under all kinds of violence and suffering. You roll it, and it is stronger next day; you mow it, and it multiplies into shoots, as if it were grateful; you tread upon it, and it only sends up richer perfume. . . . Winter comes, and though it will not mock its fellow-plants by growing then, it will not pine and mourn and turn colourless and leafless as they. It is always green."

The grass has wonderful vitality; so have the people of God. They have "*eternal life*, and they shall never perish." How did Imperial Pagan Rome try to destroy them from the face of the earth! How has Papal Rome endeavoured to stamp them out! But behold them everywhere springing up again "as the grass, as willows by the water courses." And so they shall, in spite of every persecutor's rage, for so the God of the whole earth hath determined, and "none can stay His hand." The "love of God is shed abroad in their hearts"; this sustains them in prison, and even on the rack, and at the burning stake, for neither fire nor water can quench love.

"*And they of the city*," &c. This surely can be none other but Zion—spiritual Jerusalem, the city of God—

"Saviour, if of Zion's city, I, through grace, a member am,  
Let the world deride or pity, I will glory in Thy name:  
Fading is the worldling's pleasure, all his boasted pomp and show;  
Solid joys and lasting treasure none but Zion's children know."

## A SINNER SAVED.

BY PASTOR EDGAR W. FLEGG.

IN chapter vii. of the gospel according to Luke, beginning at the 36th verse, is recorded a touching and deeply interesting narrative, wherein three very different persons stand prominently before us—a professedly religious man, who was a pharisee—the Man Christ Jesus—and a poor outcast woman. The Pharisee had invited Jesus to dine with him, with what motive we do not know. The Pharisee's religion consisted in the performance of outward ceremonies, while his heart was not right in the sight of God. A woman followed Jesus into the house, and washed His feet with her tears and with her tresses wiped them. This act of loving devotion and gratitude was observed by the Pharisee, and it led to a pointed question being put by Jesus to the Pharisee and to a rebuke being administered to him. When the Pharisee invited the Saviour to his house, he had no idea of the affecting scene that would there take place—a scene which should arrest attention, yield instruction, and afford rich encouragement to the truly penitent until the end of time.

The incident shows how abhorrent to the Saviour was the mere profession of religion, and how tenderly He deals with the truly penitent even when they have been the very worst of sinners.

In thinking of this woman you will notice that she was—

#### A SINFUL WOMAN.

The glory of the Gospel is that it reaches to the deepest depths into which sin has plunged us. It is said of this woman that she "was a sinner." What a depth of meaning there is in these words, "was a sinner"—an open sinner—a black degraded sinner. My dear reader, we are all sinners, but in her life sin had developed to a terrible degree. As sinners we are in a position of danger, for where sin is, there God's curse is, for it is written: "Cursed is everyone that continueth not in all things written in the book of the law to do them" (Gal. iii. 10).

Then you observe that this woman becomes—

#### A WEeping WOMAN—

weeping on account of her sins. Her tears came like water out of a spring, not like fire out of a flint. The heart of this woman was broken. Her sins troubled her more than her trials. They were shed because she had sinned against God. They brought her to Jesus for mercy. She had possibly heard His wondrous words telling of sin and of Himself as the Saviour of the lost. She may even have heard the beautiful invitation "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). And now conscious of her guilt she *must* find Him even though it be in the Pharisee's house. Dear reader, a consciousness of sin will produce more than a mere admission of the fact. There will be distress of soul on account of past transgressions, and none but Jesus is of any use at such a time. This woman took the lowest place, "she stood at His feet behind Him." She said nothing. What could she say? She knew how sinful she had been, and Jesus knew it too, for in every case "He knew what was in man" (John ii. 25), and to Him now the most secret things of every life are known. Dear reader, do you know anything of this sorrow for sin, and are you wondering if it is possible for you to obtain pardon? See how Jesus dealt with this woman. She next appears as—

#### A PARDONED WOMAN.

Jesus said unto her, "Thy sins are forgiven." "Thy faith hath saved thee, go in peace." And to the Pharisee He said: "Her sins which are many are forgiven for she loved much." What announcement could be more welcome to a bleeding heart? This was indeed a bright light in the cloud. Her weeping was turned into rejoicing, her sorrow into joy. She who had served sin became a servant of Christ. She who had been a great sinner, became a sinner saved by grace; and "in that day when God shall make up His jewels," she shall be found in glory. Her salvation set the joy-bells of heaven ringing, for "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10).

My dear reader, is your religion of the right sort? It is an easy matter to glide into a profession of religion, and as easy to glide out of it, but a consciousness of sin which produces weeping on account of it is the work of the Holy Spirit, and all in whose heart there is such a work are as welcome to Jesus as this poor woman, and will meet with the same gracious reception, for it is still a truth "This Man receiveth sinners" (Luke xv. 2).

"Art thou weary, art thou languid,  
Art thou sore distressed?  
'Come to Me,' saith One, and coming  
Be at rest!"

If I ask Him to receive me,  
Will He say me nay?  
Not till earth and not till heaven  
Pass away."

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## THE DIVINE ORDER OF BESTOWING LIBERTY.

BY E. MITCHELL.

"For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."—Romans viii. 3.

In our last paper\* "*Gospel Liberty*" was our theme: that we have been freed from the condemning sentence of the law by the operation of the Spirit of life through the Gospel. Our aim now is to exhibit the process by which that liberty has been obtained for us. Justification is still the prime thought, though we shall see as we proceed that sanctification flows from the same spring. The apostle declares

### THE LAW TO BE IMPOTENT.

"What the law could not do," he says, God has done in another way.

We pause to remind our readers that *salvation in its every branch is of the Lord*. We owe all to the sovereign love and good pleasure of our covenant God. His is the purpose, His the plan, His the accomplishment and the application. When the topstone shall be placed upon the glorious edifice it will be with shoutings of grace, grace unto it.

*In what sense or senses is the law of God impotent?* It possesses great power and authority in some respects. It has power to convict every sinner who is under it, to show him his duty, and, as in a looking-glass, discover to him his moral deformities and pass sentence of everlasting destruction upon him. The law can as it were take us by the throat, and say, "Pay me that thou owest," and no creature power can deliver us out of its hand. But it can do nothing by way of salvation for us.

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\* May issue.

“In vain we ask God’s righteous law to justify us now,  
Since to convince and to condemn is all the law can do.”

*But this impotence argues no defect in the law.* It is utterly weak either to justify or sanctify a sinner. But “it is weak through the flesh.” The law in itself is perfect, it “is holy, just and good.” “If there had been a law given which could have given life, verily righteousness should have been by the law” (Gal. iii. 21). It is no fault of the law that it condemns us, it is perfectly good in itself; the fault is in our flesh. “Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful” (Rom. vii. 13). The law sets before us our duty, and denounces death for any departure therefrom, but, in the nature of things, can afford no sinner any assistance. Work he never so hard to fulfil its precepts, he is ever short of the full tale, and can only receive its solemn and righteous curse. What an infinite mercy to be delivered from the law! Then, and not till then, can we “delight in the law of God after the inward man” (Rom. vii. 22). We see, then, that “by the deeds of the law [by any works of our own] there shall be no flesh justified [either in whole or in part] in His sight: for by the law is the knowledge of sin” (Rom. iii. 20). The law can only bind us over to judgment for our sins and transgressions: it would smile upon a well-doer, but denounces a curse on sinners. It is weak to render any help, but strong to condemn. But

#### GOD GRACIOUSLY INTERPOSED FOR US.

How precious are the words we are considering! “For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Here is God’s way of deliverance. How wonderful! costly! glorifying to Himself! how blessed for His people! The law is honoured, the lawful captives are delivered, hell’s yawning gulf is closed and heaven’s gates opened to receive millions of ransomed sinners.

*The Father and the Son are one in the great work of salvation.* The Son was as willing to undertake the stupendous task as the Father was willing to send Him. Although essentially One in nature, mind and will, yet the Father and the Son are distinct in their Personality and Offices. The Father sent the Son, the Son accepted the commission, and came to “save His people from their sins.” But what marvels of love are here displayed! How this rebukes those hard thoughts and suspicions of God’s love which we, alas, are prone to harbour in seasons of trial and temptation! “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 iv. 10). How calculated to strengthen our faith! “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). Let us believe, love, wonder and adore.

*This involves the incarnation of our Lord.* "The Son was sent in the likeness of sinful flesh." "The Word was made flesh" (John i. 14). "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). The Holy Ghost has carefully guarded the perfect purity of our Lord, He was made in the likeness of sinful flesh—of the flesh that had sinned—but He Himself was "holy, harmless, undefiled, and separate from sinners."

THE METHOD OF OUR DELIVERANCE.

"*For sin, condemned sin in the flesh.*" "*By a sacrifice for sin*"—(margin) "As sin-offering, expiatory and reconciling."\* The same word is used both for sin and sin-offering. Under the Levitical dispensation there was a transference of the sin to the sin-offering, so that it as it were became sin. So Paul writes, "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). Isaiah had proclaimed the same great truth—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

*The righteous sentence passed on sin—sentenced*—"condemned sin in the flesh"—not *pardoned* sin, but dealt with it in accordance with strictest justice, so that it could be equitably put away. The flesh that sins suffers. But He that suffered was God in our nature. Hence the law was more honoured than it could have been by the destruction of the actual transgressors. It has received full payment, which it could never have done from us,

"And Justice likes the payment well."

Thus we see how our liberty comes to us. Sin has been stamped as infamous and wrath-deserving; the law has been upheld in the full rigour of its righteous claims; God's government has been vindicated from every aspersion; the Lord Jesus becomes endeared to His people; salvation is secured; a new and powerful motive for obedience created; and God is glorified in the harmony of His perfections. May the glory and blessedness of God's method of saving His people be perceived by our minds, and experienced in our hearts, while every imagination of men is rejected by us.

"Let Jews on their own works rely,  
And Greeks of wisdom boast;  
I love the incarnate Mystery,  
And there I fix my trust."

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WHEN TROUBLES ARE REAL, fear, slavish fear, magnifies them, and points them out in the most disheartening and discouraging colours imaginable. This makes the cross terrible, when fear gets leave to paint it in the blackest colour; whereas, when faith looks upon the cross, it extenuates and says, they are but light afflictions; they are but for a moment.—*Ralph Erskine.*

## THE SPIRITUAL NATURE OF THE LAW OF GOD.

BY PASTOR W. A. DALE.

*(Continued from page 151).*

No amount of scrutiny will ever discover the figure which is secreted on a photographer's undeveloped negative. Clean and white though it appears, yet a figure lies concealed there, which of itself will never appear. When, however, a certain process of chemistry is applied to the negative its whiteness dies away, and the concealed figure appears. The law of chemistry is good, and the sensitive preparation upon which it operates works death to its delicate whiteness that the figure may be revealed in its true form. In ver. 13 Paul indicates a far more wonderful change, which is wrought by the law of God operating in a sinner's conscience, saying, "Sin wrought death in me by that which is good." "Sin revived and I died."

The law being holy, just and good, like the God who gave it, becomes an occasion, by its prohibitions and claims, of disclosing the evils against which it operates. For the law requires truth in the inward parts—true life, true love, true faith, true obedience, true worship, true godlikeness according to the standard of truth which is revealed in Christ Jesus, who fulfilled all the claims of the law. Instead, however, of the law finding these "just and good" requirements within the human heart, it discloses the humiliating fact to the understanding which Paul expresses in ver. 14, "I am carnal, sold under sin." That confession recognises the spiritual claims of the law to be just and good, although the sinner, being carnal, cannot meet them; hence its condemnation is justly merited. In this hopeless and helpless condition the awakened sinner finds "the law worketh wrath" (Rom. iv. 15), and is a ministration of condemnation (2 Cor. iii. 9).

There is a glory which belongs to the law, for it reveals the holiness, justice, and goodness of the character of God who gave it. So terrible was the discovery of the majesty of Israel's holy God when He gave the law, that Israel could not endure that which was commanded, and "Moses said, I exceedingly fear and quake" (Heb. xii. 20, 21). When, therefore, this holy law enforces its spiritual demands in the sinner's conscience, disclosing sin and revealing God's wrath against it, then, like Israel, he cannot endure it and, like the publican, cries out, "God be merciful to me a sinner" (Luke xviii. 13). The law is good, and demands goodness of those in whom it operates. There is an inward consent that the law and its claims are good and just, notwithstanding the sense of shame, humiliation, and despair which fills the soul, because in it "dwelleth no good thing."

"Of will or power we cannot boast  
If one good work would merit heaven;  
Our souls must be for ever lost  
Unless salvation's freely given."

The justice of God is also revealed by this law to the minds of awakened sinners. The following lines express this truth very clearly—

"Here, Lord, my soul convicted stands  
Of breaking all Thy ten commands,  
And on me justly might'st Thou pour  
Thy wrath in one eternal shower."

In the letters of Nathaniel Faulkner, who sat under the ministry of the celebrated Mr. W. Romaine, and afterwards became minister of the Gospel in Love Lane Chapel, Margate, appears the following remarkable testimony relating to his conversion, which is apposite to the subject under consideration. Speaking of the terrors of the Almighty which seized upon him he said, "I could not endure the thought that the justice of God should be violated by suffering such a wretch to live, and it was in my mind to pray God to send me to hell, but I was stopped by the consideration, or fear, that the torments of hell might draw me to blaspheme God's holy name. I was made willing to be damned." \*

This ministration of death is indeed glorious in its manifestation of the holy character of God in its true discovery of sin, its just condemnation of the sinner, and its righteous revelation of divine wrath against all iniquity, whereby the law brings us in guilty before the Lord, and lifts up its accusing voice against us (John v. 45 ; Col. ii. 14).

"The finger of the law points to Christ in everything ; the precepts of the law point to Christ as He by whom they were accomplished ; the promises of the law point to Christ as He by whom they were ratified ; the threatenings of the law point to Christ as He by whom we escape them. Christ, as He is the sum of the Gospel, so He is the very scope of the law to which all of it refers." Thus Jesus Christ is the one glorious hope of sinners "kept under the law, shut up unto the faith which should afterwards be revealed," for He Himself who gave the law, which also derives all its authority from Him, voluntarily humiliated Himself, in His great love for them, and "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). In His holy flesh the sin was condemned "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. x. 4). "For Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). All that "was against us, and contrary to us, Jesus took out of the way, nailing it to His cross" (Col. ii. 14). Jesus, by His holy obedience unto God, expressed in His daily life, and by His atoning death and blood-shedding under the law, so perfectly fulfilled it as to disarm its commanding and condemning power, having satisfied offending justice for ever. And God hath set forth Jesus Christ to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time His righteousness,

\* This is a strong expression, and it is questionable, at least to me, whether the Holy Spirit ever made any soul "willing to be damned," not to say deserve to be damned. He makes us confess that we deserve damnation, but causes us to cry for mercy.—ED.



that He might be just and the justifier of him that believeth in Jesus (Rom. iii. 25). In this way a guilty sinner believing in Jesus is saved honourably, holily, justly, and everlastingly, according to the will of our holy and just God.

Since Christ is the end of the law, there must come an end to the awakened sinner's experience who is shut up under it. For to him, who teaches as under a schoolmaster, that beside Jesus there is no Saviour, to him Christ Jesus and His redeeming blood will afterwards be revealed. Then after faith is come we are no longer under a schoolmaster, for we are the children of God by faith in Christ Jesus (Gal. iii. 26), heirs of God, and joint heirs with Christ.

"Saved from the power and guilt of sin,  
The law's tremendous curse,  
We'll now the sacred song begin  
Where God began with us.

We'll sing the vast unmeasured grace  
Which from the days of old  
Did all His Son's elect embrace,  
As sheep within His fold.

Ne'er had ye felt the guilt of sin,  
Nor sweets of pardoning love,  
Unless your worthless names had been  
Enrolled to life above."

Margate.

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### SCIENCE SIMPLIFIED.

It has often been said that the Bible was not intended to teach science, at any rate of a natural kind. But what, after all, is science? The dictionaries tell us it is "knowledge," and certainly the Bible teaches us to know about a great many wonderful things. And it is information "at first hand," it does not come to us in a roundabout way like many reports that reach us about someone hearing that someone else said that some other person saw or did certain things. No, in that wonderful Book the Maker of all things tells us about *His own* works; the Lawgiver proclaims His own laws; the Saviour makes known His great salvation. The Bible is "no end of a book," and those who have studied it most deeply have always loved and admired it most; from early childhood to old age it is full of interest to the seeker after truth. The greatest "scholars" have confessed its sublime wisdom, and the unlearned and simple-minded have proved and illustrated the fact that the holy Scriptures are able to make us wise as no other "writings" can.

Science, *falsely* so-called, has often tried to disprove the statements of Scripture about our world, about the heavens, and about ourselves; but the old Book still stands, and like all the other works of the same great Author, the more it is examined and tested the more its accuracy and reliability is proved.

I was very much interested many years ago in a book sent me as a present from a schoolmaster—"The World's Birthday," by Dr. Gaussen. He points out that the Bible tells us that the world

is *round*. See Isa. xl. 22, "He that is God sitteth on the *circle* of the earth." Though "science" did not discover that fact till many ages after the prophet wrote; though philosophers and "fathers" of the Christian Church ridiculed the idea of our earth being a globe, yet, when the statement became an incontrovertible fact, it gradually became evident that the Creator had revealed it long centuries before; and He had also declared in the Hebrew language that what we now call the atmosphere—the air surrounding the earth—is an "expanse" (see marg. of Gen. i. 6—8); that He stretched out the heavens as a curtain, and spread them out as a tent (see Psa. civ. 2; Isa. xl. 22), and that this wonderful expanse separated the waters overhead from those of the seas beneath (Gen. i. 6—9); so that, formed into clouds, they gently pour down upon the earth the needed showers of rain, making it fruitful and lovely, giving seed to the sower and bread to the eater, and "filling our hearts with food and gladness."

The account in Genesis *implies* that there is a tremendous quantity of water *above* the earth as well as in the seas. This science has proved, yet those waterfloods do not drown us. He balances the clouds, He has regulated the weight of the air, and all things in nature are really as nicely arranged and accommodated to each other as if He had literally "measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance," for all this sublime poetry beautifully expresses *facts*, "dry as dust," if couched in ordinary scientific terms, but lovely and attractive as told in God's own inimitable way.

The "infinite of space," the measureless height of the starry sky, the countless number of the shining hosts of light are all portrayed with beautiful simplicity, and one special proof that God's thoughts and ways are quite unlike ours, is always given in connection with all these statements, namely, that while scientific men, untaught of God, generally conclude that a Being so great as the Creator must be can take no interest in the mean affairs of such creatures as we are, the Bible always assures that it is *because* He is almighty that He condescends to strengthen worms of the earth, and because He is the Most High He dwells in the humble heart. It tells us that "the host of heaven cannot be numbered" (Jer. xxxiii. 22), that is by man's arithmetic; but it also says, "He telleth the number of the stars, He calleth them all by their names," and "He healeth the broken in heart, and bindeth up their wounds" (Psa. cxlvii. 3, 4); and while "All nations before Him are as nothing . . . less than nothing and vanity" (Isa. xl. 17), yet "He feeds His flock like a shepherd, and carries the lambs in His bosom" (Isa. xl. 11), for "Though the Lord be high He hath respect unto the lowly," and He before whom all men are grasshoppers "gives food to the hungry, relieves the fatherless and the widow" (Psa. cxlvi.), and says to those who love and seek Him, "The very hairs of your head are all numbered" (Luke xii. 7).

In Prov. viii. we find Wisdom saying, "Before the world was

formed My delights were with the sons of men," and we believe that the Lord Jesus Christ is the Speaker there, and as we are led to see and feel our own weakness, sin and nothingness we are constrained to exclaim with the poet Cowper—

"And couldst Thou be delighted, with creatures such as we;  
Who, when we saw Thee slighted, and nailed Thee to the tree?  
Unfathomable wonder, and mystery divine;  
The voice that speaks in thunder says, 'Sinner, I am thine!'"

May we all know the love of Christ which never can be fully known, even in eternity. Amen. H. S. L.

## A REVERIE ON DIVINE LOVE IN THE LIGHT OF THE CROSS.

BY PASTOR C. A. GUY, NORWICH.

"God is love" is the clear, concise statement of the apostle of love, and certainly God is eternally, characteristically and unchangeably *Love*. Hence every action and word of God is ultimately to be explained by this great fact of His being. He both begins and completes His work in love; and though in the life of His believing children there be much of suffering and sorrow, His great purpose in it all is to make known His love in all its richness and strength. In His love every attribute and perfection of His nature is sweetly displayed. In an infinitely varied and ever-widening development of form is Divine love associated with and revealed to its object, yet at the cross of His dear Son is there brought to light, in a most emphatic way, the essential elements of that love which stands as the true explanation of Golgotha, for "Greater love hath no man than this, that a man lay down his life for his friend." "But God commendeth His love toward us in that, whilst we were yet sinners, Christ died for us." "Who loved me, and gave Himself for me."

Contemplate this Divine love in

### (I.) THE REVELATION OF ITS MIGHT.

How great is the majesty of that omnipotent Being who "worketh all things after the counsel of His own will," Who called all things into being and upholds them by the Word of His power. Think of that part of creation visible to us—of that vast and, to us, limitless region of worlds beyond our own—and then conceive that nothing we see or can imagine is necessary to the life of God. He is self-existent, containing within Himself all powers and all delights. This will enable us to see that the force which moves through all things, upholding all creation, is not a *blind* arbitrary force, but a mighty, supreme love, and this because "love is of God"—"God is love."

Yet is it in the *victory of the cross* that the true might of Divine love is most conspicuously and convincingly seen. In the

apparent overcoming of the Son of Man as He, becoming obedient unto death, yielded up the ghost on the cross, there is to be seen the mightiest conquest ever achieved—the conquest over sin, death, hell, and the grave; and it was the *prevalence* of love, for in His love and in His pity He redeemed us with His own most precious blood. Nothing can supersede or outvie the conquering witness of the cross. “Christ crucified” is the potent remedy proclaimed by inspiration, and is the message to be carried on by the ambassadors of the cross, so long as the condemning, slaying power of sin is asserted in human life.

“Christ crucified” is the central thought in the great commemorative feast participated in by the Lord’s redeemed people. “Ye do show forth the *Lord’s death* till He come,” and the prevailing love displayed in that death is associated in our minds as we sit at the Lord’s table with His glorious and triumphant appearance to gather to Himself those whom in His love He victoriously plucked from the hands of the foe.

The might of Divine love, so eloquently expounded at Calvary, is the *secret of the Church’s existence*. The Church is the body mystic of Christ, and because He lives she lives also. She lives by His life; must she not therefore love with His love and conquer through Him? Let us not suppose that the victory of the believer can be won except as his life is realised in conformity to the great conquering principle of the cross. The forces of evil which were broken by the might of love at the place called Calvary, yet gather and rise against the Christian, and they can only be met, resisted and vanquished by the force of that Divine love as it asserts itself in the soul of the believer. Is it so that we are too fearful of opposition, too eager to walk in easy paths? Yet, let us remember that the might of that wondrous love is to prevail in us through our union with our beloved Lord. To be one with Him in life and love is to be one with Him in the conflict with sin. How ceaselessly *within* and *without* do we feel the presence of evil! How the natural man rises in all the energy of *self-love*, and by this Christ is assailed in us, and ’tis only by the might of His own love that we conquer.

There is, moreover, an *all-sustaining might* in love, as seen at the cross of our Lord. He had just before said in His deep depression, “My soul is exceeding sorrowful.” His holy, loving Spirit outraged by the blasphemy and tumult, His strength exhausted so that He stumbled beneath the weight of His cross, He yet presses on to Calvary, onward to death. *Sustained by His love*, “He endured the cross, despising the shame.” As we pause to admire the victory, and rejoice over its consequences, let us not lose sight of the reality of the inward struggle, the suffering of His soul oppressed and burdened with the sins and sorrows of His people. To endure that exceeding sorrowfulness there was needed a love more mighty in its inward intensity than we can readily conceive. Within that holy calm marking His words and movements at that crucial time there was a concentration of spirit, a gathering of the forces of His own great and Divine love that sustained Him.

Writes John, "As He is, so are we in this present world." And is there not something known by the host of God's elect of that sustaining power of God's love as it is shed abroad in the heart by the Holy Ghost? Love always imparts the power to suffer, but such suffering glorifies. We may by His grace contemplate the blessed fact of our union with Him, and so quicken the sense of that oneness, that the pure joy of union will sustain us in the pain and under all the opposition of the world. To stand before the cross and feel that we have an interest in the great love which fills the sacred heart of Jesus will verily sustain our spirits and give a deep and true consciousness of that eternal and marvellous glory lying the other side of the cross, unto which that matchless love of the Saviour will assuredly bring us, and where all the pains and sorrows of this life will, at most, be but memories of a discipline by which we were trained for love and glory. Oh, the might of Divine love to sustain! Do we realise it? Is the daily cross of human life carried in its strength? Then shall that daily cross be the evidence of love, even as Christ's cross was the grandest display of God's love toward us.

(To be continued.)

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#### BAPTISMAL HYMN.

Tune : *St. Philip.*

(*Dr. W. H. Monks.*)

IN Thine own appointed way,  
Loving Saviour, here to-day  
Thy command would we obey.

Thou hast called us to Thy side,  
Mercy wide and free supplied,  
Cleansed us in the crimson tide.

From our load of guilt set free,  
Yielded are our lives to Thee,  
Evermore Thine own to be.

Hearts o'erflowing lowly bow,  
As with gladness come we now  
Our allegiance to avow.

To the solemn waters deep,  
Symbol of Thine own death sleep,  
Come we here our tryst to keep.

28, Stanhope Road, Sidcup.

Awe now blends with pure delight  
In this blest baptismal rite,  
As to Thee our troth we plight.

In the holy triune Name  
Is immersed the mortal frame,  
Love's sweet conquest to proclaim.

Buried here with Thee below,  
Rise we, too, with faith aglow;  
In our lives our love to show.

O, what joy doth it afford!  
Thus to follow Thee, dear Lord,  
With Thy will in glad accord.

Gracious Saviour, hear our praise  
For the truth this rite portrays;  
Keep us faithful all the days.

FRANK H. HUMBY.

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#### SIN—THE SAINT'S BURDEN.

WHEN God renews the trembling soul, sin burdensome appears;  
Temptations strong, like billows, roll, with fightings, doubts and fears.  
Conscious of new and urgent needs, the saint dejected moans;  
The Holy Spirit intercedes with deep unuttered groans.  
Why should a living man complain? since life divine within  
Supports through sorrows, woe and pain, the soul distressed by sin.  
Devils ne'er felt the guilt of sin, or sin itself a weight;  
Nor can the serpent's seed begin their evil deeds to hate.  
But saints abhor themselves and groan, burdened with sin and shame;  
They pant for God in Christ alone, and glory in His name.  
That name is all their joy and boast, their tower and defence;  
To Father, Son, and Holy Ghost they cry to bear them hence.

— CHARLES DRAWBRIDGE.

## The Late Pastor William Jeyes Styles.

YET another honoured minister of our denomination and former editor of this Magazine has been called to rest. Our friend and brother, Mr. Styles, departed to be for ever with the Lord on Wednesday evening, May 6th. He had been laid aside from active service for several years in a condition of increasing weakness, and for many weeks had been confined to bed, so that the end was not unexpected. While the removal of one whom we have known and highly esteemed for so many years casts a shadow over us, we cannot but rejoice that God's weary servant has entered the Father's home on high.

We express our warm sympathy with Mrs. Styles in her sad bereavement.

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### REVIEWS, ETC.

*The Footsteps of Providence.* By Herbert Dawson. London: 74, The Strand, W.C. Illustrated. Price 2s. net.

INCIDENTS in the life of our friend, Mr. David Catt, sen., the well-known Protestant lecturer, and secretary of the Calvinistic Protestant Union. These incidents are, for the more part, connected with Mr. Catt's work as a lecturer; they are very interesting, and well strung together by Mr. Dawson. They show God's continual care over His servant; also the use He has made of him, notwithstanding the drawbacks arising from a lack of scholastic education. Probably there is no man living who has done so much Protestant work as the subject of this sketch. Blessed with a powerful physical frame, well-nigh perfect health, abounding energy, and indomitable courage, he has "laboured much in the Lord." An excellent photo likeness is given as a frontispiece, and numerous cuts illustrate the various incidents recorded. When we say that all the profit arising from the sale of the book will go to the Calvinistic Protestant Union, we give an additional strong reason for friends of the truth to purchase copies. We heartily commend this book to our readers, and especially to the superintendents and secretaries of our Sunday-schools as suitable for prizes. The book will be the more interesting to the scholars, as Mr. Catt is known to so many of them, and it will teach them lessons in God's providential care of His people.

*Of a Plurality in the Godhead.* By Dr. Gill. London: C. J. Farncombe & Sons, 30, Imperial Buildings, Ludgate Circus, E.C. Also of Mr. J. G. Evans, Mayfield, Crowborough, Sussex. Paper covers, price 2d.; by post, 2½d.

WE fear that Gill is not much read nowadays. In our judgment, Mr. Evans has done well to reprint, from his "Body of Divinity," this piece on one of the most important truths of our holy religion. Gill was a scribe well instructed, not only in natural learning, but also in that spiritual knowledge which only the Holy Ghost can impart. The great truth of the Trinity of God is here set forth by a master workman, so clearly and Scripturally, that the babe in grace, equally with the established Christian and the learned divine, may obtain profit therefrom.

Books received: "God's Whisperings."

*My Brother and Your Messenger.* A memorial sermon for Pastor E. W. Flegg. Preached at Homerton Chapel on April 5, 1914, by Pastor J. E. Flegg. Price 1d., by post 1½d. May be had at the Chapel or of J. E. Flegg, 97, Grove Road, Hounslow.

THIS excellent and pathetic sermon has been published by request. We think all who knew our dear friend and brother, E. W. Flegg, will desire to possess a copy. It is such a sermon as none but his beloved brother could have delivered. The love and communion of the brothers was beautiful to behold and some of it is embalmed in this memorial sermon.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE

### THE STRICT BAPTIST MISSION.

#### THE HALF-YEARLY MEETING.

PRAYER was a prominent fact and a recurring subject of thought and speech in the meetings held at Brixton Tabernacle on Wednesday, April 29th, and we may surely look for great and far-reaching results, not only to the work in India, but to the Churches supporting it at home.

The Vice-President, Pastor R. Mutimer, presided at the afternoon meeting, when Pastor T. L. Sapey read the Scriptures and offered prayer. After a time of earnest spiritual supplication, in which the following brethren took part, viz., H. D. Tooke, J. H. Kelk, Mr. Baker, of Stisted, J. T. Peters, J. Fromow and G. Smith.

Pastor E. Mitchell (in the much regretted absence of Pastor E. White, through illness), preached from Matt. vi. 10; "Thy kingdom come," dwelling upon the petition, the position it occupies and the practical purposes intended. The kingdom—the kingdom of grace set up in the hearts of God's people here and the kingdom of glory hereafter—how did it come? The Gospel was the great instrument, and we had no authority to bring the kingdom in any other way. And while we prayed for the coming of the kingdom extensively, we should pray for its coming intensively. To be brought more into subjection to His authority, and that He might reign more completely over us was surely one of the things that the text meant. Not only Let Thy kingdom be set up in my heart, but Let me live to Thee and in Thee and for Thee continually. The position held by the petition was in the very forefront of the prayer; but we often set it in the background of our prayers, which might account for our not receiving answers to them. A loyal subject set His kingdom before his own personal benefit, desiring first and foremost that the King might be glorified, and in following God's order we did ourselves good; but by following our own order and avoiding the precept, we blundered. Our Lord's purpose in teaching us thus to pray was to honour us by associating us with Himself in this great work. This was the right point of view; and if we got this it put new life and vigour into us. Prayer must be accompanied by work and reliance upon Him. Adapting the

words of an old divine, we lie in our prayers to God when we pray for His kingdom to come, but do nothing to help the kingdom on. Prayer and help must go together.

At the evening meeting, presided over by the President, Mr. Mutimer read part of Mark xvi. and Pastor W. F. Waller prayed, when a telegram expressive of the sympathy of the meeting was sent to Mr. White. The Chairman, in welcoming the large number of friends, who almost completely filled the Chapel, especially welcomed friends from country Churches who had been enabled to attend by reason of the meeting having been arranged, for the first time, for a Wednesday.

Mr. Hutchinson said the words of Paul to the Colossians, "Fellow workers unto the kingdom of God" described our true attitude to the work and the workers in India, inasmuch as they represented the work as *our* work for which we were responsible, and as spiritual work needing a spiritual condition on our part, and also needing to be carried on by spiritual methods and with spiritual power. After three reasons, among others, had been given for such spiritual co-working, viz., our own spiritual self-interest, the need of the missionaries and the joy which it gave to Christ to see His command loyally obeyed, prayer was dwelt upon as the supreme and most efficient method of co-working, for prayer brought us into line with the purpose of God, appealed to the heart of God, and connected us with the power of God. A brief address to the children followed.

Pastor E. G. Vine, in speaking upon Paul's words to the Corinthians, "Necessity is laid upon me," said that real enthusiasm in God's work must be the result of God's Spirit working in the heart. There must be self-effacement and a desire that the Lord Jesus Christ alone might be set on high. And the task must never be self-imposed. This consciousness of necessity was produced by the call of Christ, as in the case of Carey—the enkindling of the fire in the heart by God's own Spirit. Christ was at the very heart of things in all Christian work, and a compassionate heart was necessarily associated with it. David Brainerd's work, prayer and suffering for the North American Indians was instanced. Necessity was also laid upon the Church. Her

business was contained in that word. Our brethren have need of us and cannot do without us. "Their work must come to nought unless we keep the fire burning by prayer, constantly offered in the name of the Lord Jesus Christ. Then we shall have the joy of knowing that God is blessing our efforts and theirs. It is laid upon us to work and pray and give, and we lay it all at His feet Amen."

Miss Hines, the new missionary of the L.Z.A., who will be leaving for India early in October, said that she realised that God Himself had imposed this work upon her, and that He would help her all the way through. She thought, perhaps, the meetings that day had brought us into closer contact with prayer than any missionary meetings she had attended. It was prayer that had led to her being in that position. She had tried to follow God in many little ways, and now the command, "Go ye into all the world and preach the Gospel," had come home with power. It had been the result of heart-searching and careful thinking, and the result had come with joy. "I do not recognise," she said, "that I am taking up a life of sacrifice. I hope to go into a life of fuller service and fuller freedom, inasmuch as in taking it up I am doing what is in accordance with the will of God." Many had said, "Why not work at home? Why not go to the slums of Whitechapel or Edinburgh? She thought we had no right to compare these with India, and concluded by saying, "O may God just give us a wider and more earnest outlook than even those who are far, far away, and whom we may never be able to reach, may nevertheless have an interest in our prayers."

Mr. Lincoln Watts, who is being sent to India by the Council of the S.B.M. at the end of October, said it was the prayer of his heart that God would teach him so that he might teach His Word to those to whom he was being sent. "Since the subject of prayer has been put in the forefront in these meetings to-day, I would urge you to lay your hearts in prayer before God for His blessing upon His Church in all parts, that we may be brought into closer contact with Him and His will, and that we may know the power of His might and the full force of the necessity that is laid upon us." There were some, he said, who could not see the need of sending anyone out from England. Many from all parts had written to him asking if there was not

sufficient work here? "Yes, there is sufficient work, but there is more urgent need there, and Christ said, Go ye into all the world." Christ had those for whom He died in India and in all other parts of the world, and since part of His Church was there it was our duty to go to them, "Brethren, pray for us."

Pastor J. E. Flegg emphasised the fact previously referred to, viz., that the work was *our* work. It was a joint service in which we were engaged, and it was the expression of an obedience to the Lord based upon His own Word. Even if we were unable to report any souls brought to Christ we should not have made a mistake. We were stirred to this work by the sense of indebtedness—indebtedness to the Lord Himself and indebtedness to others, the animating principle being love to Christ. The great end for which our missionaries toiled, and for which we prayed, and also which the Lord had appointed, was the salvation of souls. The weapons were the Word of God and prayer, and we were to pray in secret for the success of the Word spoken in public. Mr. Flegg then referred to the fundamental facts of the Gospel. Right in the heart of type and ceremony, right in the heart of prophetic message, right in the heart of apostolic teaching, there was one great glorious central fact, and that was the fact of Christ Himself. Out of this fact other truths grew; but the fundamental facts were the coming and the substitutionary death and resurrection of Christ. After dealing with these, Mr. Flegg closed by referring to the issue of work of this character, viz., the destruction of the power that holds men in thralldom and the introduction into their hearts of a joy never known before. "At the back of a God-given work there is God-given power, of which we have heard to-night."

The thanks of the meeting to the pastors and deacons and ladies for their cordial welcome, and the kindness and efficiency of their service, were ably voiced by Mr. Sears and Mr. Welman, and cordially acknowledged by Mr. Sapey. The collections amounted to £20 1s. 3d.—*The Strict Baptist Mission Herald*.

#### STRICT AND PARTICULAR BAPTIST SOCIETY.

ON the cover of our last issue we drew attention to the fact that the fifth annual meeting of this Society was held at the Surrey Tabernacle on April



21st, and mentioned some of the items in the Report which was read at the meeting.

In the afternoon a short devotional service was held, presided over by Mr. O. S. Dolbey (the chairman of the committee). Prayer for the outpouring of the Holy Spirit upon the Churches, the blessing of the Lord to continue to rest upon the Society, &c., were offered by brethren J. W. Saunders (Needingworth), J. T. Peters (Guildford), H. G. Dann (Newquay), and B. T. Dale (Bermondsey), after which Mr. Edward Mitchell preached a good sermon, taking for his text Rom. i. 16, "I am not ashamed of the gospel of Christ." At the conclusion of the afternoon service, tea was partaken of by nearly 500 persons, and in the evening a public meeting was held, there being several hundreds present. Mr. Dolbey again presided, and the meeting having been opened by singing, reading and prayer, he read a telegram from Mr. Edwin White (Woolwich), which read, "God be with you all. I am with you in spirit," and suggested that one should be sent in reply, which was done. Mr. Dolbey based his remarks upon the word "Adherence," and earnestly exhorted every member of the Society and his brethren in the ministry to stand fast to the doctrinal basis of the Society, which he unhesitatingly declared to be sound, because scriptural. The Hon. Secretary then read the Report, and Mr. Arnold Boulden (the treasurer) read the accounts for the past year, which showed that, with the balance carried from the previous year, the total receipts in the General Fund had been £1,015 7s. 4d., and that the payments had been £144 7s. 11d., leaving a balance of £144 7s. 11d. in hand, and that there was a balance of £1,185 11s. 5d. in hand on the Loan Fund. Mr. J. E. Flegg (Hounslow) then proposed the first resolution, viz., "That this meeting desires to render heartfelt thanks to the Lord for the great use He has been pleased to make of the Society during another year, and humbly asks for a continuance of His divine favour, and resolves that the Report and Statement of Accounts for the year ended March 31st, 1914, now read, be adopted, printed and circulated." He based his remarks upon two sentences in the Report, one being, "No substitute is needed or can be found for the Gospel of Christ," and the other that "True religion does really supply solid comfort in the hour

of death." He declared that the Gospel of Christ has achieved the end for which it was given, and no substitute is needed, and that the religion that centres in Christ holds the believer up, brightens the countenance, and strengthens the heart, and meant vital union to Christ. Mr. J. Morling (Chelmsford) in seconding the resolution dwelt upon the words, "What hath God wrought?" and instanced cases which have come under his notice of the way in which the Society has been made a blessing. The resolution was carried unanimously. Mr. H. Acland (Warboys) then moved the election of the Committee of Management for the ensuing year, being the same persons as those who comprised the committee last year, with the addition of Mr. A. E. Purkiss (deacon of Ebenezer, Fulham). He hoped that as the Society grew in years it would grow in strength in the truths of that Gospel which had been preached to them that afternoon, and emphasised the words in 2 Sam. x. 12, "Be of good courage, and let us play the man, for our people and for the cities of our God." Mr. J. Chandler (Prittlewell) seconded the resolution, speaking from the words, "Salvation belongeth unto the Lord: Thy blessing is upon Thy people" (Psa. iii. 8), dwelling upon what salvation really is and the need for the blessing of the Lord. The resolution was put to the members of the Society and carried unanimously. Mr. G. F. Staddon (Oundle) then spoke of the work of the Lord which is being carried on at Oundle and dwelt upon the opposition that had been encountered and the success which under the blessing of the Lord has attended the re-opening of the chapel, closing his remarks with the words, "God has certainly evidenced His approval of the work at Oundle." Mr. E. Mitchell then proposed and Mr. J. B. Collin seconded a vote of thanks to the deacons of the Surrey Tabernacle for the use of the building, and to the ladies for assisting in regard to the tea, and this having been carried, Mr. J. M. Rundell, on behalf of the deacons, suitably replied, stating that he had been encouraged by the testimonies of the speakers relative to the truth and ordinances of God's house, remarking that the building in which the meeting was being held was a monument to divine truth. The Secretary then read a letter from Mr. J. Jarvis (Greenwich) expressing his regret at being unable to attend owing to a previous engagement, and the Chairman having made

a few well-chosen remarks in conclusion, the happy meeting was brought to a close by the well-known hymn, "Sweet Saviour, bless us ere we go," and prayer offered by the Chairman. Copies of the Fifth Annual Report and the Report of the meeting will be gladly supplied by the Secretary, whose address is 35, Erlanger Road, New Cross Gate, London, S.E.

#### OLD BAPTIST CHAPEL, BEXLEY-HEATH.

MEETINGS full of blessing were held at this chapel on Easter Monday in connection with the settlement of Mr. F. W. Reader as pastor.

J. Piggott, Esq., J.P., graciously and effectively presided in the afternoon. Pastor Pounds (Bexley), speaking from Matt. xvi. 18, defined a Church as a company of souls assembled in the name of Jesus Christ, and against such a company the "gates of hell should not prevail."

The pastor-elect next gave his

CALL BY GRACE.—He had been brought up to attend a Church of England Sunday-school until the age of 13. In his early boyhood he had a deep dislike to spiritual and religious things, which grew deeper and deeper until he had very definite antipathy towards God's house, God's people, and God's day, and for nearly four years never entered the house of God. At the age of 16½ he was led by a godly friend to attend the house of the Lord, and the influence of this friend, together with the services, resulted in his conversion. He found his whole attitude toward the things of God completely changed, and in October, 1900, was baptized, although not at a Strict Baptist chapel. Mr. Reader proceeded to state how he was brought to attend the ministry at Gurney Road under Mr. Marsh, and in September, 1902, was received into the fellowship of that Church after giving his testimony.

CALL TO MINISTRY.—He was engaged for some years in Sunday-school and other work, and later joined the Home Mission classes. In March, 1906, he was asked by Mr. Thomas Jones to preach at Farnborough, and, feeling definitely led by God, assented. Other opportunities opened, entirely unsought and unexpected, and the Lord helped and blessed.

CALL TO BEXLEYHEATH.—The first visit, which was followed by occasional others, was in July, 1900. For some months at the end of 1912, and in the

first part of 1913, two feelings were very strong in his soul, the first of these being that something of importance would happen to him about his 30th birthday, and in this connection some words of Scripture impressed him—"He began to be about thirty years of age." The second feeling was a longing for settled Christian work. In March, 1913, he received and accepted a unanimous invitation to preach for three months, with a view to the pastorate. This period began in January, 1914, and in February he received a hearty call to become pastor, and was led to accept for the following reasons: The first connection with Bexleyheath was entirely unsought; God's blessing was strongly marked; it was the unanimous wish of the Church; a great difficulty was removed; and there was joy and blessing in preaching. An additional reason for accepting the "call" was the influence and words of the late Mr. E. W. Flegg.

The deacons then related God's dealings on their side, after which Mr. Piggott joined the hands of the deacons and the pastor, and pastor and people were commended in solemn prayer to the great Head of the Church.

Tea followed, to which 161 sat down.

Pastor R. E. Sears, who presided at the evening meeting, expressed his great pleasure in being present at this "spiritual wedding," and spoke warm words to the pastor both for himself and also for the Ministers' Society, of which Mr. Reader is a member.

Mr. Waite, of Clapham (father-in-law to the new pastor), gave the charge to the Church. His words were based on 1 Thess. v. 12, 13, and he gave four reasons why they should esteem the pastor, viz.: God's command, binding upon all Churches; God's gift, God Himself making pastors and giving under-shepherds; the pastor's need of encouragement, in consequence of discouragement and sadness; and the solemnity and magnitude of the work. Mr. Waite also gave seven directions how this should be done, viz.: by safeguarding his reputation; by constant kindness and friendship to him; never betraying his confidence; not expecting perfection from him; by earnest prayer, in private and public; by testimony when ministry is blessed; and never listening to fault-finders. The happy results of doing so were described as the maintenance of peace; close fellowship with each other; the

commendation of the Gospel; God's glory and the good of souls.

Pastor West (Erith) gave a practical and spiritual address upon 1 Cor. xv. 58.

THE CHARGE TO THE PASTOR was given by Mr. Tooke late pastor of Mr. Reader, and was based upon 2 Tim. 4, 5. (1) *The character of pastoral work.* It is "thy" ministry, personal work; it is "ministry," i.e., service of the Church for Jesus' sake; it is to "preach," to cry aloud as a herald; it is to preach the "Word," the themes of Scripture are to be the matter of the ministry; it is to do the "work of an evangelist," to preach good news, by the publication of the "story of the cross"; it is to "reprove," to convict of truth and of sin; it is to "exhort," to help wandering souls, by God's grace, to keep from straying. (2) *The exhortation relative to pastoral work.* Fulfil, i.e., "do it," not talk about it, but do it; "demonstrate" that the work is the chief object of life; "demonstrate" that the work is of the Lord. To do these things, Mr. Tooke pointed out will demand much labour, but God's blessing will rest upon conscientious work.

After Mr. Tooke's stirring words, an interesting ceremony took place on behalf of the teachers and officers of Gurney Road Baptist Sunday School, Stratford. Mr. Tooke, as pastor, presented a beautiful illuminated address to Mrs. Reader on the occasion of her leaving the school as teacher after eighteen years' service.

Pastor E. E. Sears, in a tender and loving prayer, earnestly commended Pastor Reader and his work to Almighty God.

Some choice words from Exod. iii. 12 by Pastor Mountford (Lessness Heath) followed, and were much enjoyed.

After a few words of thanks to the two chairmen of afternoon and evening, to the speakers, to the organists, and to the ladies, the meeting was brought to a close.

It was indeed a great and grand day. The chapel was quite full, friends from Gurney Road, Leyton, Soho, New Cross, Clapham, Homerton Row, Gravesend, Woolwich, Erith, Lessness Heath, and a strong number from Bexley Chapel being present. We praise God and go forward, trusting in "Him who is able" to do all things for us.

The collections for the pastor, together with donations, amounted to £9 12s. 6d. F. W. READER.

GLEMSFORD (EBENEZER). — On Wednesday, February 11th, we held our annual social tea. The members of the Church and choir, with other friends, were hospitably entertained by our dear friends Mr. and Mrs. Moyes, of Park Farm, Boxted. After tea a meeting was held presided over by our pastor, J. Everett, who gave a short address on Reflection—"Thou shalt remember"—after which Mr. D. Copsey spoke from the words, "The lame take the prey." Our blind sister Ellen Adams also spoke on the gracious dealings of her Lord. Miss E. Watkinson gave us a reading, viz., "Work for Jesus." Mr. S. Bigg gave a short and encouraging address. The speeches were interspersed with singing and a very happy evening was spent. — THOMAS GOWERS.

HIGH WYCOMBE (ZION). — On Wednesday, February 25th, a lantern lecture was given in the schoolroom by Mr. David Catt (on behalf of the Calvinistic Protestant Union) on John Bunyan. The schoolroom was well filled with children at 6 o'clock and with adults at 8 o'clock. Mr. Mayo took the chair. Over 100 beautiful pictures were thrown on the sheet, commencing with the hymn, "God moves in a mysterious way," which was the keynote of the lecture. Many interesting facts were recorded concerning the immortal dreamer. The first part of the "Pilgrim's Progress" was given in a very graphic manner, and a few pictures representing the work of the Society were also shown. Protestant literature was distributed after each gathering and a good collection was taken for the Society. — W. S.

CROYDON (SALEM SUNDAY SCHOOL, WINDMILL ROAD). — A happy and blessed time was spent on Wednesday evening, February 25th, when our winter tea and distribution of 110 articles took place. Through the goodness of our ever-faithful God many kind friends gave the garments and provisions, so that we were enabled to provide a sumptuous tea for over 100 children, besides friends and workers, and a friend distributed bon-bons to the delighted children. The evening meeting commenced by the children singing, "Jesus the children is calling"; after which the superintendent, Mr. F. Griffin-Carter, engaged in prayer. The presentations then commenced. Four girls and one boy were presented with

special prizes for having attended school regularly for three years, and seven medals were awarded for punctuality during the past year; after which Mr. Neal, a beloved brother filled with the Spirit of Christ, who not only preaches but sings the Gospel, accompanying himself on the harp, sang "I'm going home to Jesus," assisted by Mr. Payne, a dear friend who is ever ready to speak of Jesus as the children's Saviour and Friend. After this Mr. John Smither gave a very helpful and encouraging address, followed by a recitation by Mr. Geo. Smither. The presents were distributed to the girls by Mrs. Hockley, whose loving sympathy and help has endeared her to us, and to the boys by Mrs. Neal, a loving and cheering word being given to each. Twenty new scholars have been added to our number during the year. Through the kindness of Mrs. Payne, each child was given an orange on leaving.—M. A. GRIFFITH-CARTER, Hon. Sec.

#### WOOBURN GREEN (EBENEZER).

—A very interesting and profitable evening was spent on March 2nd in connection with our Young People's Society, when Mr. D. Catt, secretary of the Calvinistic Protestant Union, gave us two lectures in the Wesleyan schoolroom (kindly lent for the occasion) on "The Life and Work of John Bunyan," accompanied by splendid light views. The first meeting at 6 o'clock was for the children and was exceptionally well attended, over 180 children being present. Mr. W. Scott, of High Wycombe, introduced the lecturer, who told the wonderful story of the man who lived sixty years and wrote sixty books, his birth, his boyhood, his call by grace, and his life-work. The lecturer must have been encouraged by the quiet, attentive audience, even the little children sitting around his feet on the platform following the lecture and the views with eager, upturned faces. Each child received a little booklet from Mr. Catt on leaving the schoolroom. The second meeting at 7.30 for adults was also well attended, over a hundred being present. Mr. H. Tidbury introduced the lecturer and invoked the blessing of God. Again the audience highly appreciated the splendid views and the telling story of the tinker of Bedford, his life and work, so vividly and beautifully explained by Mr. Catt. The collection for the C.P.U.

realised £1 10s. 9d. We thank God for the marked success of these meetings, which far exceeded our most sanguine expectations.—F. G. M.

GREAT BLAKENHAM.—The third anniversary of our pastor's settlement was held on Wednesday, March 11th, 1914, when two sermons, full of instruction and comfort, were preached by Pastor P. Reynolds, of Zoar, Ipswich. Tea was served in the interval, to which a goodly number sat down. The weather was all that could be desired, and several came from Ipswich and the surrounding districts to wish us God-speed. By these services pastor and people were encouraged to go on "seeking the interests of the Redeemer's kingdom" and scattering the seeds of truth among old and young, looking up to Him who has said, "My word shall not return unto Me void."—M. A. MOORE.

NOTTING HILL GATE (BETHESDA).—The fortieth anniversary services of the Sunday-school were held on Lord's-day, March 15th, when a very profitable day was realised. Pastor F. Grimwood preached in the morning from Isa. viii. 6. An address was given to the children in the afternoon from Psa. lxxxiv. 11. In the evening the pastor was much helped to preach from Eccles. xi. 1, "Cast thy bread upon the waters," etc. On Thursday a public meeting was held, Pastor F. Grimwood presiding. Special hymns were sung, recitations rendered, and medals and prizes were given. The Report showed that good work continued to be done; 19 scholars had been added during the year. The loss of three teachers was recorded, one sister removed in God's providence to Australia, another to a distance, and a brother laid aside by affliction. Many friends had kindly helped in this time of need. A very pleasing feature of the evening service was the presentation of an illuminated address, suitably framed, to our sister Miss Keeble, who had laboured devotedly and constantly during the past twenty-five years; this was subscribed by scholars and teachers. A travelling case was also given as a token of love and esteem from teachers and officers of the school. A short address was given by Mr. Thiselton, and a few words by the superintendent brought to a close a most profitable evening. The collections amounted to £5 10s. 6d.—A. A. H.

## GUILDFORD.

## OLD BAPTIST SUNDAY SCHOOL.

On Sunday, March 22nd, the fortieth anniversary was celebrated. At 7 in the morning a prayer-meeting was held, attended by between forty and fifty teachers and friends, and all present felt it to be a hallowed hour of prayer. Pastor J. T. Peters preached morning and evening, and in the afternoon presided at a service for children and parents.

On Wednesday the services were continued, Pastor J. Bush preaching in the afternoon, and in the evening came the event of the day—the unveiling of a life-size portrait of the late Mr. Peter Pickett, a former superintendent. The schoolroom was crowded, and after letters had been read from former pastors, Mr. E. Mitchell and Mr. W. Chisnall expressing their disappointment at being unable to be present owing to other engagements, Pastor A. E. Realf, another former pastor, addressing the congregation, said that Mr. P. Pickett was for twenty-four years the esteemed and most successful superintendent of this Sunday-school. All who knew him would bear glad testimony to his unflagging zeal, untiring patience, tact and perseverance. His affection for each and all of the scholars might be described as parental, for he devoted himself to the promotion of the temporal and spiritual welfare of the young. His affection was unvarying, and equally lavished upon all his scholars. He was also a loving friend to every teacher, and was ever sympathetic, kind, forbearing, encouraging. He aimed at conversion, and lived to see it take place in the hearts of many of his young friends. Mr. Realf then unveiled the portrait, which bore the following inscription: "Mr. Peter Pickett died Feb. 23, 1901. Superintendent of the Sunday School for 24 years. Subscribed for by past and present scholars and friends, March 25, 1914."

The evening meeting was presided over by Mr. J. B. Collin. The Report read by Mr. Foster, the secretary, showed 103 scholars on the books, an average morning attendance of 58, and an afternoon average of 85. There were 15 teachers and officers, all Church members. Over £12 had been contributed by the scholars during the year, which was given to the Strict Baptist Mission, Spurgeon's Orphanage, Emily Convalescent Home, and other objects. Addresses were given by Mr. A. Warner (the superintendent),

Pastors J. Bush, A. E. Realf, J. N. Throssell, Mr. H. Brand, and Pastor J. T. Peters, and the special prizes were distributed by the chairman. The children, trained by Miss Pickett and Mrs. Foster, sang very sweetly, and the influence of the early morning prayer-meeting permeated all the services.

## GURNEY ROAD, STRATFORD.

THE eighth anniversary of the pastorate of Mr. H. D. Tooke was held on Lord's-day, March 22nd, and Tuesday 24th.

On the Lord's-day the pastor preached morning and evening.

On Tuesday afternoon Pastor C. A. Freston delivered a sermon to a large (afternoon) congregation from the words, "And King Solomon gave unto the Queen of Sheba all her desire, whatever she asked him," etc. (1 Kings x. 13). The leading thought being Royal bounties. The discourse was much enjoyed and appreciated.

Tea was served in the school hall to a good company, and, through the hospitality of a good friend, between thirty and forty members of the Women's Meeting enjoyed the repast, many of whom were present at the afternoon and evening services.

At the evening meeting J. B. Collin, Esq., presided. After singing, and reading a portion of the Word, Pastor A. E. Brown sought the Lord's blessing on the meeting. The chairman, in a kindly and thoughtful address, congratulated pastor and people on their union of eight years' duration, and wished them for the future much prosperity and blessing.

The following brethren gave excellent addresses:—Pastor H. G. Galley, on "Take heed to thyself, and unto the doctrine" (1 Tim. iv. 16); Pastor R. E. Sears, "And also in Judah things went well" (2 Chron. x. 12); Pastor W. Tooke, sen., "We have thought of Thy lovingkindness, O God, in the midst of Thy temple" (Psa. xlviii. 9); Pastor C. A. Freston, "I thought on my ways, and turned my feet unto Thy testimonies" (Psa. cxix. 59).

The pastor followed with an address full of gratitude to God for His sustaining grace during the past eight years, and also to the people for all the tokens of love and kindness received; thanking also the many friends from other Churches who had come to rejoice with them, and to wish them God-speed. Collections amounted to £18.

J. H. R.

### CHADWELL STREET SUNDAY SCHOOL PALESTINE EXHIBITION.

THE teachers and scholars of Chadwell Street Sunday School established a reputation when they held their Missionary Exhibition last year, and in their Palestine Exhibition held last month in the school at White Lion Street, Pentonville, they succeeded in maintaining it. The Exhibition was opened on Tuesday, March 24th, by Pastor E. Mitchell, at 7 p.m., and on the following evening by Rev. D. Catt, Member of the Royal Asiatic Society. The exhibits, which had, most of them, been made by the teachers and scholars were interesting and instructive, and the recitations and hymns, which were exceedingly well chosen, showed very careful preparation. The exhibits and the demonstrations were all designed to illustrate the life of our Lord Jesus Christ. The models, maps, and pictures exhibited were arrayed in sections to illustrate our Lord's birth and childhood, the beginning of His ministry, the Judæan ministry, the Galilean ministry, the Perea ministry, the closing week and the resurrection. The models included a large model of the Jaffa Gate of Jerusalem, relief maps of Palestine, Jerusalem, and the Sea of Galilee. The relief map of the Sea of Galilee enabled one to easily understand how sudden storms were raised by the wind rushing through the mountain gorges around the lake. A model of the sepulchre, too, was interestingly illustrative of the women's question, "Who shall roll us away the stone?"

The programme of demonstrations was arranged along similar lines, and native costumes, very pretty and picturesque, worn by those who took part, made these very effective. A particularly interesting account was given of the Inn of Bethlehem, where our Lord was born, showing that the Nativity took place not only in David's royal city, but in David's royal house. The recitations included selections of Scripture, and these, with the hymns, were all appropriately chosen, and the effect was not only interesting but devotional, and all applause was properly banned.

A prominent feature of the programme was an instructive description, enlivened with amusing touches here and there, by Rev. D. Catt of scenes in the market-place of Jerusalem, and of buying and selling.

A suggestion was made by Dr. Gib-

son, which we should be glad to see adopted, that the models should be borrowed by other Sunday Schools for the purpose of giving similar exhibitions.

WATFORD TABERNACLE.—The third anniversary of the pastor was celebrated on Wednesday, March 25th, when Pastor H. T. Chilvers, of Ipswich, preached afternoon and evening soul-stirring sermons to large congregations. Many friends from neighbouring causes were present, and found it good to be there. In the interval about 170 sat down to tea, which was tastefully arranged and admirably served by the ladies. Several local ministers and Mr. H. S. Nunn gave short addresses. The collections were for the pastor, and were in excess of last year. We thank God and take courage.—C. A. FRESTON, Pastor.

### BASSETT STREET, "KEPPEL STREET" MEMORIAL,

THE 99th annual meeting of the Sunday-school was held on Tuesday, the 31st March, under the able chairmanship of Mr. H. Adams, of Highbury. The Report and balance-sheet, presented by the secretary, Mr. L. Pickering, indicated that the number of scholars was increasing, and that the school was engaged in many useful activities; but, as the chairman pointed out, the work was all done on remarkably small finance.

Mr. Adams' opening remarks were full of cheer and encouragement to all Sunday-school teachers. He testified of wonderful results of Sunday-school work, only apparent after years of waiting. To be "only fit to talk to children" is nothing to be ashamed of—it is to be in direct succession to the Son of Man.

Pastor J. Hughes, of Richmond, after a winning talk to the children, addressed the teachers, and spoke earnestly on the message to the Laodicean Church. Lukewarmness was an insidious foe, which could not be described. It was—nothing. "If you feel the tendency to grow cold, get into a warm place. Go to the foot of Calvary's cross."

Pastor W. H. Rose, of Highbury, fascinated the children with an address, which is impossible of reproduction in few words. Showing a large cartoon, depicting a railway engine with appropriate mottoes, he likened the Christian pilgrimage to a railway journey, bring-

ing out valuable and attractive teaching in connection with every stage.

The pastor of the Church, Mr. Goodenough, well known to the children as their friend, gave a brief address on the words "Thy Word is a lamp unto my feet." This lamp leads the bewildered traveller to the right path—Jesus Christ.

Mrs. Goodenough, having presented prizes to a number of the scholars, a wonderfully bright and encouraging meeting was brought to a close.

E. D. D.

#### SOMERSHAM.

On Wednesday, April the 1st, we closed our Bible-class session. Between sixty and seventy members and friends, who had attended the classes, were present at tea, after which we had a bright and happy service, presided over by our pastor, Mr. B. Teeks. Brother Welham sought the divine blessing, and brethren Smith, Mills, and Cotton gave short addresses. Other friends testified to the blessing received in the classes this season.

Mr. E. Ladbrook hoped our numbers would still increase, and that we should go deeper still into the Word of God. We were all deeply interested when our pastor counted the contents of our missionary box, viz., 18s., which will be forwarded to the British and Foreign Bible Society.

We also had a very happy day on Good Friday. Pastor Lock, of Blakenham, preached in the afternoon from Matt. xxvii. 54. At the evening meeting our pastor, who was in the chair, spoke from the words, "And on Mine arm shall they trust," and expressed his conscious need of the power of God and prayer that we might go forward together in love. Mr. Whatling, of Ipswich, then addressed us from the words, "Christ, the power of God," and Pastor Lock from, "Who is this that cometh up from the wilderness, leaning upon her beloved?"

E. FARTHING.

#### ELIM SUNDAY-SCHOOL, LIMEHOUSE.

THE anniversary services were held on Sunday, March 29th, and Thursday, April 2nd. On the Lord's-day morning the pastor, Mr. F. C. Holden, preached from Psa. lxxviii. 5, 6, 7, pointing out the definite authority we had for teaching, and the fact that it was incumbent upon us to do so. How could we expect God's blessing if we slighted what

He has directed? In the afternoon Mr. G. Elnaugh addressed the school, with a good attendance of adult friends, from Heb. xii. 2; and in the evening Mr. Elnaugh sweetly and profitably discoursed on, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God."

On the following Thursday we were exceedingly encouraged by having about 100 in all at our tea and social gathering in the schoolroom, and about double that number in the evening, including several old scholars. Mr J. B. Collin very kindly presided at the evening meeting, and after reading from John ix., Mr. Tetmar offered prayer. Special pieces were sung by the scholars and teachers, and interesting recitations were given. The chairman distributed the prizes, which included those given in connection with the winter week-evening class.

Very appropriate and instructive addresses were given by Mr. A. G. Elsey, Mr. E. Rose, Mr. E. P. Baldwin, and the pastor, and the superintendent presented the Annual Report and financial statement. The Scripture examination had again resulted in the award of several 1st and 2nd class certificates to the scholars.

At the close of one of the very best Sunday-school anniversary services we have ever had, it was thankfully announced that *all* our financial needs had been supplied. Whereas we required more than usual to free us from debt, we received, through the kindness of the chairman and others, in subscriptions and collections, more than we asked, the total amount being £7 17s. 6d.

T. BAYES, Supt.

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY-SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school teachers and workers was held at West Hill Baptist Chapel, Wandsworth, on Saturday evening, April 4th, at 7.30, presided over by our beloved president, Pastor E. Rose Brethren S. Hutchinson and C. H. Abbott earnestly sought the divine blessing. The chairman very warmly welcomed the friends, of whom about fifty were present, after which Pastor G. Smith read his paper on "The work of the Sunday Teacher: with its Discouragements and Encouragements," in which, after making a few suggestions as to the preparation of the lesson, he referred to discourage-

ments in Sunday-school teaching, among which he mentioned lack of attention on the part of scholars, and the little interest Church members take in the school, and then dwelt upon the teacher's encouragements, such as the assurance of Christ's continued presence; His precious promises; the assurance of success, and the certainty of reward. The paper was followed by earnest and helpful discussion, in which several brethren took part.

A. W. THROWER.

### MEYRICK ROAD, CLAPHAM JUNCTION.

SPECIAL services in connection with the forty-second anniversary of the formation of this Church were held on Lord's-day, April 26th, when two excellent sermons were preached by Mr. James S. Smith, son of Pastor G. Smith, of West Hill, Wandsworth, in the morning from Gen. xxviii. 17, "This is none other but the house of God, and this is the gate of heaven," and in the evening from Acts xiv. 7, "And there they preached the gospel."

The services were continued on the following Tuesday, Mr. Robert Stockwell kindly presiding. Prayer having been offered, Mr. Stockwell read Psalms cxlv. and cxlvi. and gave us a few helpful and interesting thoughts from Psalms xcv. 2. "Let us come before His face with thanksgiving."

Mr. J. H. Kelk spoke a few words of encouragement to the young people and then addressed the adults from Psalms lxxxix. 45, "The days of his youth hast thou shortened: thou hast covered him with shame."

Mr. W. Chisnall based his remarks upon John xiv. 1, "Believe also in Me." He spoke very helpfully to the two young brothers on the platform, saying how pleased he was to find that, as the home-calls of some of our pastors and the age of others made vacancies, there were young men being raised up by God to take their places.

Mr. R. E. Sears spoke from Psalm lxxxix. 1, 2, "I will sing of the mercies of the Lord for ever"; "Mercy shall be built up for ever," advising all to divide and subdivide their mercies and blessings, and to gather up as much as possible all failings and everything in which self was uppermost, and ask for help to cast them away as quickly as possible.

Mr. J. S. Smith brought the meeting to a close by speaking from John v. 6, "Wilt thou be made whole?" He

compared the characters of those in ver. 3 with those who were without the Saviour as their Friend and Helper.

The congregations at these services and the offerings towards the Church funds were such as led us to thank our heavenly Father for all His mercies and to ask Him still for more.—W. B. M.

IPSWICH (ZOAR).—With the usual Good Friday services we this year united our pastor's second anniversary, when Mr. Welsford, of Horham, preached afternoon and evening. The texts were Heb. xiii. 10, 15 and Rom. i. 16. Large congregations assembled and listened with delight to the splendid sermons. Upwards of 150 were present at the tea. The collection was far above the usual average, and was equally divided between the Church funds and the pastor. During the evening the Church secretary expressed the love and esteem in which the pastor is held by the Church and congregation; and at the close of the service Mr. Reynolds thanked all the workers who had in any way helped in the enjoyment of the day, and made special mention of the holy joy with which he had listened to the excellent discourses and expressed his thanks for the unbounded kindness shown to him and Mrs. Reynolds ever since he had come amongst us.—H. B.

YOUNG PEOPLE'S GUILD.—The winding-up meeting of the session was held on Wednesday, March 25th, and took the form of a tea and social evening. A good number of friends assembled, and spent a very profitable evening together. Our president, Pastor Philip Reynolds, was in the chair, and after a hymn and prayer by Mr. S. Farrow, made a short speech. A very good programme of music, recitation and song was rendered, those taking part being Miss Threadkell, Miss Roe, Miss Moss, Messrs. Wade and Wade, Miss Annie Wright, Master George Whayman, Miss Violet Hicks, Mr. R. Oxborrow and the Misses Clarke. A very able report of the work of the past session was presented by the secretary, Miss F. Harris, and the treasurer's statement was rendered by Mr. Sharpe. Stimulating addresses were delivered during the evening by Pastor Thos. Reynolds, of Waldringfield, and Mr. Geo. Reeder. A very pleasing feature of the meeting was the presentation by the secretary, on behalf of the members, of a purse of money to the chairman as



a slight token of the esteem in which he is held. A very hearty vote of thanks to all helpers was proposed by Mr. H. Baldwin and seconded by Mr. J. Threadkell and carried unanimously, and the Benediction closed a happy season.—ALBERT W. WHAYMAN.

CLAPHAM (COURLAND GROVE BAPTIST CHAPEL).—Special services to commemorate the 73rd anniversary of the opening of the above chapel were held on Good Friday afternoon and evening. Excellent congregations assembled, and listened with earnest attention to two sermons which were delivered by Pastor C. A. Freston, of the Tabernacle, Watford. The afternoon sermon was based upon 1 Peter i. 3—5, and the evening discourse was from Heb. vii. 25, each being well suited to the occasion. During the interval between the services a good number of friends took tea in the schoolroom, when the church secretary and senior deacon, Mr. A. Vine, thanked those who had come from other Causes for their kind and sympathetic presence. Referring to the experiences of the Church during the past year, he mentioned the home-call of the beloved pastor, after twenty years happy and fragrant ministry, and of an honoured deacon; yet notwithstanding these dispensations, there had been many tokens that the Lord was with them, and the future was being faced with hopeful encouragement.—*Clapham Observer*.

EAST HAM (STAFFORD ROAD).—Special services were held on Good Friday. Dr. M. H. Thornber preached in the afternoon from Heb. iii. 1, and showed how the three appearances of the high priest on the day of atonement set forth the Lord's appearance on earth; His present appearance in the presence of God to make intercession for us; and His future appearance to receive His people to Himself. The evening meeting was presided over by Mr. W. Harris, who, after Mr. Pardoe had sought God's blessing, made some practical remarks on the Lord's tabernacle. Mr. Brooks dwelt on the efficacy of the precious blood of Christ; Mr. Debnam on the sufferings of Christ and the glory which should follow; Mr. Holden showed from 1 Peter iv. 13 that the believer must have fellowship with Christ in His sufferings or he could not be a partaker of the glory which shall be revealed; and Mr. Parker, speaking upon Psa. xviii. 16, showed that all the help

for poor, perishing sinners must come by free and sovereign grace alone. The chapel was well filled in the afternoon, and we had a good company in the evening.—A. R.

BELVEDERE (LESSNESS HEATH).—Very successful services were held on Good Friday. Our pastor, as usual, took both services, and preached two very helpful sermons, in the afternoon from the words "The eternal God is thy Refuge and underneath are the everlasting arms," and in the evening from "And he dreamed and behold a ladder set up and its top reached to heaven," and was enabled to bring some very sweet truths from the words. A goodly number gathered both afternoon and evening, and greatly cheered us by making it one of the best meetings we have ever had on Good Friday, and the finances were substantially helped.—D. O.

CLAYGATE (EBENEZER).—Our 54th anniversary was celebrated on Good Friday, April 10th, when two stirring and very helpful addresses were preached by Pastor J. T. Peters to a goodly congregation both in the afternoon and evening. The subject in the afternoon was Zeph. i. 7, "For the Lord hath prepared a sacrifice, He hath bid His guests." In the evening the sermon was a very touching one on the "Man more precious than gold" (Isa. xiii. 12). Truly we can say that the Man Christ Jesus is more precious than gold, and the God-man more precious than the golden wedge of Ophir. We cannot fully perceive the preciousness of our Lord Jesus while we are cumbered by this body of clay, but when we quit it we shall behold Jesus as He is face to face. It was a great privilege to listen to such a discourse. We were glad to welcome dear friends from various chapels.—J. C.

NORTH ROAD, BRENTFORD. THE 96th anniversary meetings were held here on Easter Monday, April 13th, when three sermons were preached. In the morning by Mr. E. Mitchell, who took for his text Phil. i. 21, "For to me to live is Christ" He divided his text as follows:—(1) We must live in Christ. (2) We must live on Christ. (3) We must live to Christ. (4) We must live for Christ. (5) We must live with Christ.

In the afternoon our pastor, Mr. R. Mutimer, preached, our beloved brother, Mr. E. White, who had arranged to

come, being still unwell and not able to fulfil his engagement. The text was Isa xxxiii. 21, 22, "But there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with ours, neither shall gallant ship pass thereby For the Lord is our Judge, the Lord is our Lawgiver, He the Lord is our King and He will save us." The divisions were:—(1) The glorious Lord meeting our deficiencies by His presence. (2) The glorious Lord as our defence and protection. (3) The glorious Lord as the distributor of His blessings. (4) The glorious Lord in His fivefold descriptive title—the glorious Lord, Judge, Lawgiver, King and Saviour.

In the evening Mr. J. T. Peters preached from John xiii. 8, "Jesus said unto him, If I wash thee not, thou hast no part with Me." (1) The essential blessing mentioned. (2) The evidence of interest implied. (3) The truths inculcated.

Each of these services was much enjoyed by those who were present, and many gave expression to their hearty appreciation of the excellent sermons which it was their joy to listen to.

The attendance at each service was most encouraging, and the collections, which were for the Lord's work here, were very good. May the Lord's richest blessing rest upon the labours of His servants, and may many gracious results follow to the praise and glory of His name is the prayer of

E. FROMOW.

#### IPSWICH (CAULDWALLHALL ROAD).

—The Church and congregation meeting in the above place was greatly cheered and encouraged on Easter Monday, April 13th, when Pastor P. Reynolds preached an excellent sermon from the words, "The Lord reigneth." The evening service was presided over by Pastor Archer Howe. Brother R. Oxborrow implored the Divine blessing. Brother H. F. Moore, of Blakenham, read Isa. lxxv. Pastor A. Howe expressed his gratitude to the friends who had come from Zoar, Blakenham, and other Churches to wish them God-speed in their work. Mr. Reynolds gave us a most interesting address from the words, "By faith the walls of Jericho fell down," &c. The pastor followed with a brief address on "The Lord is risen indeed."—M. A. M.

YATELEY (ZOAR CHAPEL, CRICKET HILL).—What is known as the "Spring

Meeting" at this time-honoured sanctuary was held on Easter Monday, April 13th, and proved an occasion of re-union on the part of the neighbouring Churches. Mr. Welman, of Kingston, preached a very informing and edifying discourse in the afternoon from Luke xxiv. 27, drawing attention to the mourning disciples and to the comforting Saviour as the Interpreter of the things concerning Himself in all the Scriptures. In the interval a well-attended tea followed by Christian intercourse brought us to the evening service, during which our thoughts were directed to Hebrews iv., and the fullness of supply of grace for every time of need was shown, and God's faithfulness to His promises. It was a time of refreshing from the presence of the Lord.—L. G. J.

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CHESHAM, BUCKS.—On Easter Tuesday, April 14th, Pastor Frank Fell's seventh anniversary services were held. An excellent congregation gathered in the afternoon to hear Pastor E. Mitchell, who preached a most enjoyable sermon from John iv. 28—30. Tea was served to a large company. In the evening H. Adams, Esq., of Highbury, presided. Appropriate addresses were delivered by the chairman and Pastors Colls, Chisnall, Freston, Mitchell and the Pastor. Mr. J. R. Howard, Church secretary, read the report, which was both interesting and instructive. In it the building scheme was emphasized. By the time this is in print the school buildings will be in course of erection; the new chapel to follow as soon as possible. Donations towards our scheme will be thankfully received and promptly acknowledged. Friends were present from London, Tring, Watford, Amersham, Berkhamsted, Lee Common, and other places. Thanks were expressed to all friends who had contributed to the success of the gatherings. Collections were for the pastor; they totalled £14. We begin our eighth year at Chesham in Faith and Hope and Love, also in deep dependence upon God.—F. FELLOWS.

#### Aged Pilgrims' Corner.

THE City sermon in St. Bride's, Fleet Street, was preached by the Rev. J. M. Sangar, Rector of Elworthy. It was a powerful and discriminating discourse from Isa. xlv. 25, and was listened to with much pleasure by a large congre-

gation. A good collection was taken at the close.

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The 107th annual meeting was held in the Pillar Hall of the Cannon Street Hotel, under the presidency of Lord Blythswood, who gave a forcible and spiritual address from the chair. Excellent speeches were given by Messrs. E. Mitchell, W. Sinden, T. Houghton, F. A. Bevan, and A. Hayles. The hall was well filled and much interest was manifested throughout the proceedings. Copies of the Report presented can be had upon application at the office.

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The seventy-ninth anniversary of the Camberwell Home will (D.V.) be held at the Home on Thursday, June 11th. Sermon at 3.30 p.m. by Mr. W. Sinden. Tea at 5; tickets one shilling each. Public meeting at 6.30, Mr. T. W. Nunn in the chair. Addresses by Messrs. H. Atherton, J. B. Barraclough, M.A., O. S. Dolbey, D. C. Preston, and other friends.

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The forty-third anniversary of the Hornsey Rise Home will (D.V.) be held at the Home on Friday, July 3rd.

Sermon at 3.15 by the Rev. W. T. Turpin, M.A., of Eastbourne. Tea at 5; tickets sixpence each. Sermon at 6.45 by the Rev. Thos. Martin, of Five Ash Down, Sussex. The lady visitors will hold their annual Sale of Work on the same day.

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The aged pilgrim has grown old with the weight of threescore years and ten, the head silvered with age, the heart broken with sorrow, the frame bent with suffering, yet kept throughout safe in the secret place of the Most High, covered always with the shadow of the Almighty, one being not less secure than another. Such is the portion of those who confess that they are strangers and pilgrims on the earth, and to whom the Aged Pilgrims' Friend Society has been ministering for 107 years, enabling little homes to be kept together in all parts of the land. The pensioners are not left to grope their way in the dark or wander in solitude. David says, "I am a stranger and a sojourner *with Thee*." Not by myself, all alone and forgotten, but "with Thee."

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## GODE HOME.

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FREDERICK YOUNG.

Our beloved brother was born in London, April 10th, 1837. When quite a boy his father emigrated, leaving him and his sister in the care of his mother, who, however, died when he was 12 years old. A period of considerable hardship followed, but later, obtaining a situation in Peckham, he was led to attend Arthur Street Baptist Chapel, Walworth Road, then under the ministry of the Rev. Jonathan George, by whom he was baptized on December 30th, 1857. A few years later, in 1863, he left with his sister to join his father in Perth, Tasmania, and he has left an interesting diary of the voyage, which in those days took four months, without sighting land.

In the new land he soon found congenial work. A Baptist Chapel, having been built at Perth through the generosity of Mr. and Mrs. Gibson, the latter was anxious to see a Sunday-school established, and it fell to Mr. Young to have the privilege of organising it, and becoming its first superintendent. At the jubilee services held last year,

touching reference was made to this, and also to the interesting fact that the present secretary is the grandson of the sister who went abroad with him, and who is happily still living.

After some four or five years Mr. Young returned home, and marrying, settled down at Bethlehem Chapel, Rotherhite, under the care of the Rev. J. Butterfield, where he became deacon and Church Secretary. In 1879 he removed with his family to Stook, Essex, staying there only two years, returned to London in 1881, and, setting up in business at New Cross, became attracted by the ministry of the late pastor, J. S. Anderson at Zion, and with his wife joined the Church. Here he soon became busily engaged, taking up work in the Sunday-school, and entering heartily into all the interests of the Church.

Though engaged in business until late on Saturday night, it was his practice for many years to attend the 9 o'clock prayer-meeting, after having already had family worship in his own home, and there was no more regular attendant than he at all the services of

the Church both Sunday and week-day.

On giving up business in 1901, he removed to Catford, but, notwithstanding the distance and, advancing years, would let nothing prevent him attending the old sanctuary, walking to and from up to the very last, Sunday travelling being against his principles. He was a man who had borne the burdens of life. A hard childhood, a perplexing and often anxious business career, and the sorrows which none may escape in the death of his first wife and eldest son; but amid them all he was sustained by a faith which has been the inspiration of those who have known him best. In the truest sense, "he endured as seeing Him who is invisible."

Though full of years, it was not expected the parting was so near, for so far as we know he had never had a day's serious illness in his life, and a slight cold caught during March gave rise to no serious apprehensions. But pneumonia supervening, he gradually sank from exhaustion, and peacefully passed to his eternal rest on April 14th, aged 77 years.

Our beloved brother was one of my best hearers, and often testified to the joy he had in being favoured to sit under my ministry. I shall miss him very much, especially his fervent prayers and his loving, warm hand grip, but our loss is his eternal gain. The Church at Zion is the poorer, for he was a choice Christian, a lover of God's free and sovereign grace, a quiet walker, and a true and warm-hearted friend.

My prayer is that God may raise up others to fill his place. His mortal remains were interred in Nunhead Cemetery on April 18th by his sorrowing pastor. JOHN BUSH.

#### SUSAN HORN,

who was a member of the Church meeting for worship at Providence, Canning Town, fell asleep in Jesus on February 18th after a painful illness. She had been a member of the Church for a good number of years and lived a life consistent with the glorious doctrines she loved. The writer has visited her many times, and during the early stages of her affliction she seemed in a tranquil state of mind; but as the affliction increased she suffered much from the fiery darts of the enemy of souls and expressed her fears lest after all she should be a castaway. But she was helped ultimately to rest upon the finished work of the Lord Jesus Christ.

She was a very regular attendant upon the means of grace and loved to be where Jesus has promised to meet with His people. We believe our loss is her eternal gain, and that her immortal soul is with the Lord, which is far better.

She was interred at East London Cemetery on Monday, February 23rd. Mr. J. P. Gibbens officiated and made some very savoury remarks touching the life and departure of our dear sister to "the land of the free."—A. HUGHES.

#### RUTH HANNAH MEADOWS.

My dear cousin was born at Blaxball, the fourth daughter of our late beloved brother George Meadows of the Church at Tunstall. She was brought very early to know the Lord, receiving her first impressions at the age of 14 years from a sermon preached by our late pastor, Mr. W. Glasgow, from the words, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," and at the age of 16 years was baptized and joined the Church at Burlington, Ipswich. Since then she has been a quiet and humble follower of our Lord and Saviour Jesus Christ. Her young life was soon blighted by pining sickness and she became much worse during the last two years. Thinking the change would do her good, she went to Liverpool, but when about to return, having sought medical advice and examination, she was found unfit and had to undergo a speedy operation, which for a time gave hope, but a second had to follow, and for several weeks her sufferings were very great; but she was most patient and never once murmured. "The sands of time are sinking" and "Rock of Ages shelter me" were very precious to her. A few days before her death our dear aunt had been reading the Word of God and afterward asked if there was anything else she would like to read, to which she replied, "How sweet the name of Jesus sounds!" and as best she could repeated the two last verses. On Friday the day before her death she smiled and said, "I thought I should have been home before now," and, looking at the nurse, said, "Will it be long? I long to go. I am quite happy. I have no fears. He has said, 'I will never leave thee.'" Later on she was heard praying to the Lord to give her patience and repeating the words,

"Nothing in my hands I bring;  
Simply to Thy cross I cling."

And after this said but little. On Saturday morning she seemed brighter, but said to her dear aunt, "You are not praying I may get better, are you, dear?" A few hours after she passed peacefully home to heaven on January 31st in her 32nd year.—F. W. MEADOWS.

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MRS. ELIZA MARKWELL

passed away to the Homeland on Sunday, February 22nd, at the ripe age of 87 years. She was waiting patiently to join the ranks above with her beloved ones who had gone before. She had been an honourable member of the Church at Aldringham, Suffolk, for sixty years, and was the oldest member of the Church—a mother in Israel, greatly respected by all classes. Zion was very dear to her heart; it ever had a deep interest in her prayers, and nothing delighted her more than to hear of the Lord's blessing resting upon the cause of God. Of late she could only attend the chapel in the summer, owing to her age, and was ever anxious for the time to come when she would again be found in the sanctuary. She had been a widow some thirty-seven years, and was left with a family of six children, but God was her helper and provided for her. They have lost a good mother, who ever sought their highest and best interests. May they be enabled to follow the Lord as their saintly, and now glorified, mother did. It was my privilege to frequently visit her. I ever had a cordial reception: when coming away she would often add "May the dear Lord bless you in the work He has called you to, giving you many precious souls as seals to your ministry. We laid her mortal remains to rest in our chapel burial-ground on February 25th, amidst manifest tokens of respect, and on the following Lord's-day afternoon a memorial service was held, when we were helped to speak from the words, "So He bringeth them unto their desired haven." Suitable reference was made to the genial personality of our esteemed sister; she was not a great talker, but a quiet, excellent walker. One of our friends has written in respect of her as follows:—"The family loses a devoted mother, the Church a consistent member, and the congregation a kindly personality."—J. H. B.

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MR. GEO. LEAMAN,

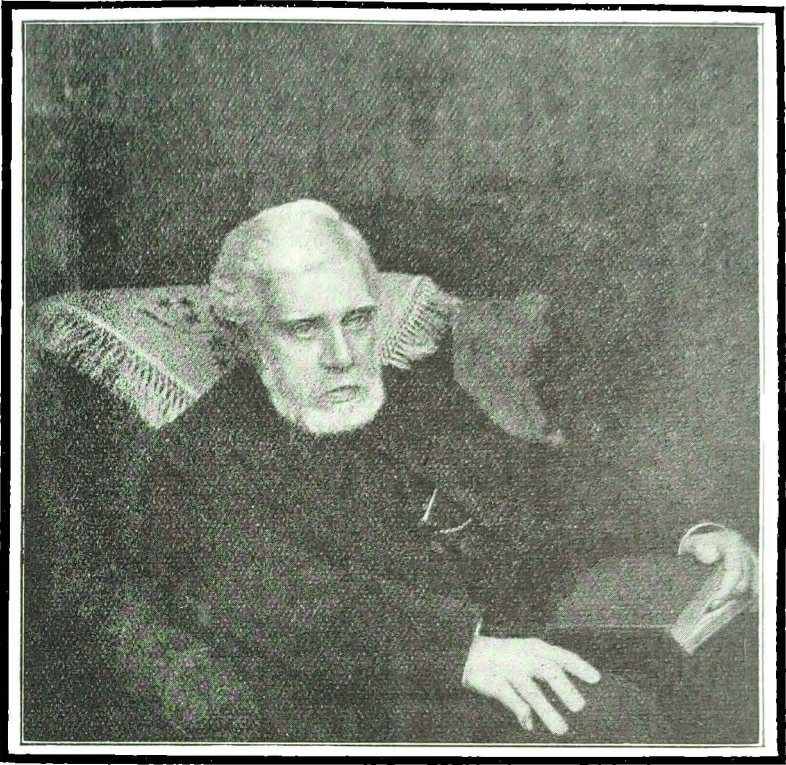
of Totnes, entered into his eternal rest April 5th, aged 72. He was taken ill on the 14th of March. I visited him

every week. On the first occasion he was fully conscious and composed in mind, resting in the Lord. As he took my hand in a firm grasp he said, "The Lord is with me; I am in His hands." I said, "Christ is a sure refuge now." He replied, "Underneath are the everlasting arms," and followed to their conclusion other portions of the Word that were mentioned or read to him. He was afterwards more or less drowsy, but revived at intervals during the progress of his illness, and would then express himself, as speech would permit, in a very blessed way until three days before the end, when it was no longer in his power to do so. Our dear brother had been publishing the glad tidings of a free-grace Gospel for many years. For some years he was supplying the cause at Newton Abbott, and for the past four years as the stated minister. The friends frequently expressed their pleasure and profit under the Word, and their sorrow at his removal from our midst is great. All can testify to his loving self-denying labours. The friends at Newquay will remember his visits to them for a short time. He was with us at the ordinance on March 1st, when Mr. Chisnall, secretary of the Strict Baptist Mission, was taking the services, and the last time we heard him was on the 8th (texts Eph. i. 7 and Jude 1).—J. BURSTON.

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MRS. BAINBRIDGE

passed peacefully away at Chelmsford on the 11th February. Although she had been ailing for some time, her end was quite unexpected, only keeping her bed for three days. A few minutes before her death she told her husband not to worry, but to make himself happy; she would soon be alright. He returned a few minutes later and found that she had "gone to her rest." She was a member of the Strict Baptist Church and was baptized by the late Mr. Huxham in 1881, at the same time as her mother (Mrs. Harvey). She took great interest in everything concerning the Church; her place was never empty without good cause. She was a good friend to the sick and suffering, and was much beloved by them. She was also much interested in temperance work, and was a member of the T.W.A., and her death leaves a vacancy that may be hard to fill. She leaves a sorrowing husband to mourn her loss. Mrs. Chaplin, of Galleywood, wrote some appropriate verses in memoriam.





## In Memoriam.

MR. WILLIAM JEYES STYLES.

ON a Sunday afternoon in April, a little more than thirty years ago, the Sunday-school at Keppel Street joined the school at Soho in the celebration of their anniversary. An interesting address was given on that occasion by the pastor of Keppel Street Church from Eccl. xii. 1—8, which was illustrated by means of a lad whom the speaker had with him in the pulpit. This address was listened to with rapt attention by the children. Such is our earliest recollection of Mr. Styles, who was the preacher that afternoon. Years passed away, and while our friend was pastor at West Hill, the writer settled at Chatham Road. In response to a very kind invitation, we paid a visit to his home, and acquaintance gave way to friendship, a friendship valued more and more as time wore on, and which continued without interruption until he was called to higher service.

Mr. Styles was born in London in the year 1842. His early days were spent amongst the Congregationalists, two of his uncles being ministers in that denomination. In the year 1860 he was anxious about spiritual matters. The Lord took him in hand, and he believed that his first living prayer was offered as he was walking up Highbury Hill. After some period of soul exercise, when he felt that he could not pray, the words, "The Lord thy God in the midst of thee is mighty," were sealed upon his heart, and by them he was much cheered.

He commenced preaching amongst the Primitive Methodists when he was about 19 years of age. The Word of God was his constant study, and he based his teaching on "the Book." The immersion of believers was seen to be the baptism of the New Testament, whilst some of the opinions to which he gave expression were not in accord with the teachings of that Church. He has related how that after having preached from the text, "The just shall live by faith," he was charged with preaching Calvinism, when he replied that he knew nothing of Calvinism, and had only preached what he found in the Bible. He subsequently announced his intention of being immersed, though he wished to continue in membership with that Church, but was informed that if he was baptized he would not long remain a Methodist, which prediction turned out to be correct.

Our brother corresponded with the late C. H. Spurgeon, and after having had an interview, was baptized by him and received into the Church at the Metropolitan Tabernacle. Soon after this he entered the Pastors' College as a student.

The first Church over which our friend was pastor was Union Church, High Wycombe, where he remained for two years. Returning to London, he presided over a Church at Lower Holloway for three years. Being then fully persuaded in his own mind that Calvinism was the teaching of the New Testament, and that Strict Communion was the right order for a New Testament Church, he acted upon these conscientious convictions and united with the Strict Baptists. He became pastor of the Church at Providence, Islington, and laboured there until 1878, when he accepted a call to Keppel Street, where he had ten years of happy service. From 1891 to 1895 he served the Church at West Ham, and in the latter year removed to West Hill, Wandsworth, remaining minister of that Church for six years, when he retired from pastoral work, though he continued for some while longer, as health permitted, to preach the Gospel in various places.

During the many years of his connection with our Churches he rendered good service, both in defence of the faith and order of the Churches and in other directions. In the early days of the history of the Metropolitan Association of Strict Baptist Churches, he conducted students' classes, which were well attended and proved of great value. He also for a time edited in a most efficient manner THE GOSPEL HERALD. He took a keen interest in the work of the Association, and at a critical period undertook for one year the duties of the secretariat, at the end of which time, through his

influence, Mr. Box took over the duties. The Strict Baptist Mission had his warm sympathy and support, and by voice and pen he sought to further the good work. When in 1893 our esteemed brother E. Mitchell resigned the editorship of the *EARTHEN VESSEL*, Mr. Styles, at the urgent request of the trustees, assumed that position, the duties of which he ably discharged until failing health compelled him to lay down his pen. It was the writer's privilege to be associated with him in that work, and he is well aware of the time and care which were devoted to the conduct of the magazine.

From time to time he wrote in explanation and defence of the truths that we love, but the chief service that he rendered in this direction was the issuing of "The Manual of Faith and Practice." In this volume is shown how full is the Scriptural support for the sentiments expressed. This book has been a real help to many. It may interest those who are acquainted with that work to learn that the larger part of the verses found there are the author's own composition. This was followed a few years later by the companion volume on "Church Fellowship." He also wrote the biography of the late John Hazelton, for whom he entertained a fond affection. It is the tale of a useful and fruitful life beautifully told. Our brother had the privilege in 1901 of delivering a series of lectures to the students of his college. These were afterwards published in a book entitled, "With Thy Might," and will well repay a careful perusal by those engaged in the Master's service.\*

Mr. Styles was for many years on the committees of The Aged and Infirm Protestant Dissenting Ministers' Society and The Widows' Fund. He was one of the managers of the Particular Baptist Fund, a loyal helper of the Ministers' Relief Society, and for a long time secretary of the Baptist Board Widows' Fund. In all these Societies he took a deep interest, aiding by his counsel and advice the work carried on by them.

Our brother, especially in his later years, lived a quiet and somewhat secluded life. He, however, was far from being unsociable, and appreciated the visits of friends, of whom he had a large circle. He was a lover of good men, and had the grace to say, "Grace be with all those that love our Lord Jesus Christ." Having an extensive knowledge of general literature and being well informed and accomplished, intercourse with him was always fraught with both pleasure and profit. One needed to be brought somewhat closely into touch with him to understand him and to be able to appreciate his many excellences. He was strong in his likes and dislikes. Keenly sensitive and gentle, he yet could be severe. He was highly conscientious and firm in his convictions; painstaking and energetic in whatever he undertook. With a keen insight into human nature, he abhorred anything approaching assumption or hypocrisy. He was a clear thinker and close reasoner, and was possessed of a marvellous memory. Sorrow and

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\* We are glad to know that these works can still be obtained from Mrs. Styles.



need appealed strongly to his sympathy, and in him the widow and the troubled found a ready helper. He was apt to teach, as many younger ministers besides the writer know well. His ability to impart knowledge, and his willingness to assist to the utmost of his power, has laid us under deep and lasting obligation to him. With a weakly body, and subject to many infirmities, it is surprising that he accomplished so much.

In his ministry he was unique. He copied no man. Clear in his exposition of Scripture, logical in his treatment of the subject, simple in his language, chaste in his expression, with a fund of illustration, he arrested the attention, and one could not listen to him without deriving pleasure and spiritual profit. An unfamiliar text would often be expounded with ingenuity and insight that it was not easy to forget.

After his retirement from the pastorate at West Hill our friend united with the Church at Chatham Road, then under our pastoral care, and he remained in fellowship with that Church until his decease. He was a most sympathetic hearer, and we have often been cheered by his kind and thoughtful words; while on vacating the pastorate of that Church it was our privilege to receive a letter such as he only could pen, and which we greatly prize.

For some months prior to his decease he suffered very greatly. He was unable to sit at his desk to write, and he was unable to read for any length of time, which was a great denial to him. Indeed, his weakness at times was such that it seemed almost too much for him to take part in conversation, though he valued the visits of friends. He was tended with assiduous care and loving solicitude during those weary months, until on the 6th of May he fell asleep.

The esteem in which Mr. Styles was held was evinced by the large company of friends gathered at West Hill Chapel and at the cemetery on the following Monday for the funeral. A short service was held in the chapel, in which the pastor, Mr. Geo. Smith, Mr. Bush, and the writer took part. The mortal remains were committed to the grave by Mr. Frank James, who delivered a very appropriate and touching address, selected passages of Scripture being read by the pastor of Chatham Road Church, Mr. E. Rose, who on the following Sunday preached a memorial sermon, in which reference was made to the useful life our friend had lived.

One by one the servants of the Lord are being removed from the ranks here, and whilst the prayer rises that the Lord of the harvest will send forth other labourers, in these removals we hear the voice of the Master saying unto us, "Work while it is day, for the night cometh when no man can work." JAMES E. FLEGG.

"If you have faith, though but in its infancy, be not discouraged. For (1) A little faith is faith; as a spark of fire is fire. (2) A weak faith may lay hold on a strong Christ; as a weak hand can tie the knot in marriage as well as a strong one. She in the Gospel who but touched Christ, fetched virtue from Him."—*T. Watson.*

## THE REQUIREMENTS OF THE LAW FULLY MET IN BELIEVERS.

BY E. MITCHELL.

“That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.”—Romans viii. 4.

WE resume our meditation on this important portion of the divine oracles. This fourth verse is intimately connected with the preceding one. If our former interpretations are correct, justification is the main idea in the apostle's mind in the first clause of the verse under consideration. “God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh”—that is, both sentenced and executed the sentence that sin deserved—“*that [in order that] the righteousness of the law might be fulfilled in us.*” The Revised Version reads: “That the ordinance [requirement, margin] of the law might be fulfilled in us.” “That the requirements of the law might be fully met,” is Dr. Weymouth's rendering.

The words declare plainly

### GOD'S GRACIOUS DESIGN.

He will not save His people by a mere exercise of His sovereign prerogative, but in a way that is righteous, honourable and glorious; all the requirements of His holy law being fully met. By many the words, “*that the righteousness of the law might be fulfilled in us,*” are regarded as referring to the sanctifying power the gospel exercises on the hearts of believers. Thus an able expositor writes: “That the righteous demand of the law might be fulfilled in us, us who walk not flesh-wise, but Spirit-wise; that we, accepted in Christ, and using the Spirit's power in the daily walk of circumstance and experience, might be liberated from the life of self-will, and meet the will of God with simplicity and joy. Such, and nothing less or else, was the law's righteous demand.”\*

Much as we respect the writer, we are unable to accept the above interpretation, for where shall we find the man who thus fulfils the law, and meets its righteous demand? Paul groaned under a deep sense of his shortcomings, and his experience is repeated in every spiritual man. Thus another expositor: “They who understand that the renewed, by the Spirit of Christ, fulfil the law, introduce a gloss wholly alien to the meaning of Paul; for the faithful, while they sojourn in this world, never make such a proficiency, as that the justification [righteousness] [demand] of the law becomes in them full or complete.” †

We conceive that from the second to this first clause of the fourth verse the apostle is treating of the believer's justification before God. In the first verse he triumphantly declares that “there

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\* Dr. Handley Moule.

† Calvin.

is therefore now no condemnation to them that are in Christ Jesus." This notwithstanding all the sin and opposition to holiness within them, under which they groan. Here is their great consolation. He proceeds to unfold this most precious truth. He declares that "the law of the Spirit of life in Christ Jesus [the gospel] has made us free from the law of sin and death"; that is, the law of God which discovers our sin, and passes sentence of death upon us on account of it. He then unfolds how this has been accomplished. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." In verse 4 he shows the result of this—the righteous demand of the law fully met.

"The end, then, of Christ's mission was—that the right of the law might be fulfilled in His people. Here we see the ground on which believers are saved. It is in a way consistent with the law, a way in which all that it has a right to demand is fulfilled in them. The mercy, then, which saves sinners does not interfere with justice. They who are saved by mercy have the very righteousness which the law demands. In Christ they have paid the penalty of their disobedience, and in Christ they have yielded obedience to every precept of the law. This fulfilment of the law cannot signify, as some erroneously explain it, the obedience believers are enabled to yield by the Holy Spirit in their regenerate state; for it is obvious that this is not the righteousness of the law."\*

"In what way," says another writer, "are we to reconcile the honouring of the law by Christ, and the fulfilment of its righteousness by us?"

"The difficulty is solved by a reference to the federal union of Christ and His Church. . . . Standing to His people in the relation of a Covenant Head, the law being fulfilled by Him in a legal sense, it was virtually a fulfilment of the law by us—His obedience being accepted in lieu of ours. Thus it is written, 'He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him' (2 Cor. v. 21). 'By the obedience of one shall many be made righteous' (Rom. v. 19). . . . The law thus met in all its claims, fulfilled in its utmost precept, gloriously illustrated, and divinely honoured, there can possibly be no condemnation to those in whose behalf the Surety acted. Thus every humble sinner who, feeling the plague of his own heart, breaking away from his dependence upon a covenant of works, and repairing in simple faith beneath the righteousness of the Incarnate God, shall never come into condemnation. In his case the precept has been obeyed, and the punishment endured, and the debt discharged, and not one drop of the dark, lowering storm shall light upon his head. Jesus hath delivered him from the wrath to come. And thus by the imputation of Christ's righteousness to the believer, the righteousness of the law is fulfilled in him."†

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\* R. Haldane.

† Dr. O. Winslow.

“The best obedience of my hands  
Dares not appear before Thy throne;  
But faith can answer law's demands  
By pleading what my Lord has done.”

“Christ is the end of the law for righteousness to every one that believeth” (Rom. x. 4). That I may “be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith” (Phil. iii. 9). Here, and here only, do we find the sure ground on which our faith can build its hopes, and our conscience rest in peace.

The second clause of the verse presents

A SURE TEST OF OUR INTEREST.

“Who walk not after the flesh, but after the Spirit.” The freedom of the Gospel is far removed from the licence of the flesh. Grace reigns in the hearts of true believers,

“And where the reign of grace begins  
There ends the reign of sin.”

“Sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. vi. 14). “They that are Christ's have crucified the flesh with the affections and lusts” (Gal. v. 24).

*There is a fleshly religion.* Such was Paul's in his natural state—a reliance upon his national privileges, as a Jew, together with his strict outward obedience to the law. It is to be feared that there are many such now. Born in a so-called Christian country, baptized (*sic*) in their infancy, confirmed by the bishop, diligently attending the sacraments, and living morally before men, they vainly imagine that all is well. But “we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have *no confidence in the flesh*” (Phil. iii. 3). Quickened by the Spirit, the vanity of a mere fleshly religion is apprehended, all trust in outward privileges and fleshly efforts is utterly renounced, and a whole-hearted faith in the Lord Jesus Christ is exercised. In Him is found all the soul needs, and in Him the spirit rejoices. Such walk not after the flesh, but after the Spirit; their whole reliance is in the Lord, and the flesh is wholly renounced.

*There are fleshly sins.* We have a list of them in Gal. v. 19—21—a black catalogue, the exact opposite to the fruit of the Spirit in verses 22 and 23. The true child of God walks not after the first list, but eagerly seeks the second. He may be, and he is, more or less, plagued by the flesh, thwarted in his desires after purity and holiness by its inward motions, but he detests and abhors it, and all its works; while he approves, delights in, and longs after the beautiful and holy fruit of the Spirit. He groans under the power of indwelling sin; he delights in the holy workings of the Spirit, and longs to be for ever rid of the hateful flesh.

This branch of experimental truth will come before us more extensively in our next meditation. Let us rejoice in Christ Jesus, keep in mind that He is “the Lord our righteousness,” that in Him we are complete, in Him we have perfect righteousness—the

righteousness of God, "which is unto all and upon all them that believe," and are for ever freed from all condemnation. May we sing, with joy of heart—

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

## VIRGIN COMPANIONS.

By A. E. REALFF.

"The virgins her companions that follow her shall be brought unto thee."—Psa. xlv. 14.

THIS wonderful and most beautiful Psalm is wholly taken up with the King, the King's Son, the King's daughter (*i.e.*, the Queen, the bride of the King's Son), and the virgins, her companions. Surely it is easy for every spiritual mind to perceive the spiritual meaning of all this. May the gracious Spirit, who inspired these utterances, help us in our meditation thereupon. We shall first notice

### THE CHARACTERS,

and how they are here described. We perceive that the description is threefold:—

1. *They are called "virgins."* By this term we surely may understand that such persons are meant as the Redeemer pointed out when He said, "Blessed are the pure in heart, for they shall see God." We well know, as the Saviour knew, that no human being is perfectly pure, or ever was since the Fall, with the solitary exception of Himself. But the meaning of all such expressions in the Word of God, as applied to His beloved people, is that they are *comparatively* pure in heart, being mystically washed, and cleansed from all sin, by the precious blood. Therefore the apostle, in writing to Corinthian Christians, who before their conversion were in nowise better than others still in sin, says, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. vi.). These are born again "of water and of the Spirit" (John iii.); they love innocence, even as a little child, and "follow after holiness, without which no man shall see the Lord." They resemble Nathanael, of whom Jesus said, "Behold an Israelite indeed, in whom is no guile."\* These all, in a measure, resemble their Lord, as Gideon's brethren resembled him (Judges viii. 18, 19), being "the children of a King." They are called the "brethren" of Jesus, "who did no sin," and indeed "knew no sin." Compared with others also they are innocent and pure, having renounced the world, the flesh, and the devil, and having "crucified the flesh, with its affections and lusts." They have been taught by the Spirit not only to repent of all sin, but (as much as possible) to put it quite

\* Compare Psa. xxxii. 1, 2.

out of their life, and even out of their heart. Such are therefore sincere, real, genuine, "true," "honest and good" (Heb. x. 22 ; Luke viii. 15). Of such as these Paul writes when he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2). Of these we read also in Rev. xiv. 4, where also they are called "virgins," and are said to "follow the Lamb whithersoever He goeth," being "redeemed from among men"; and it is further said that "in their mouth was found no guile."

2. *They are called "companions."* These are evidently such as have not yet joined themselves unto the Church of Christ. Nevertheless, they are the associates of such. They love the company of the people of God, and are "at home" in their society; which means that they do not now feel "at home" in the company of worldlings—even with the very best of them—for in the society of such they find nothing of God, or Christ, or the "other world." Thus in heart and inclination they prefer the Lord's people above all others, although they may gravely doubt their own right to consider themselves such.

Now God's Word declares for the comfort and assurance of such that "we know we have passed from death unto life because we love the brethren." "Yes," such are ready to say, "but suppose my love for them is not of the right kind?" Well, then, to make this clear, the Holy Ghost says by the same sacred writer, "By this we know that we love the children of God [viz., with a Divine and heavenly love], when we love God, and keep His commandments" (1 John iii. 14, v. 2). It is what is Godlike and Christlike in them that draws out the affection of these "companions," and causes them to seek their company; it is not their fair features, or amiable disposition, or anything else that is carnal. Therefore their love is spiritual love, "The companions hearken to Thy voice; cause me to hear it" (Song viii. 13). "I am a companion to all them that fear Thee" (Psa. cix. 63). Dear friend, keep thus close to the reapers in the field of Boaz, as Ruth did, and you will find that there shall be let fall some "handfuls of purpose" for you.

3. *They "follow" the Bride.* It is a trite saying that "a man is known by the company he keeps"; yet it is quite true. The company chosen is a real and reliable index to character. Does not the Word exhort us to be "followers of them who through faith and patience have inherited the promises?" Yea, does not the great apostle call upon the Christians of his day to follow himself, even as he followed Christ? "Brethren, be followers together of me" (Phil. iii. 17). Concerning believers in Thessalonica he wrote to them, saying, "Ye became followers of us, and of the Lord" (1 Thess. i. 6). There are many in our congregations who, though not yet Church members, feel as Ruth did, who "clave unto her mother-in-law," saying, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Dear reader, does not your heart respond—

“With them numbered may I be,  
Now and through eternity”?

Having thus considered the characters, we pass on to notice

THE PROMISE.

It is said that these virgin companions “shall be brought unto Thee. With gladness and rejoicing shall they be brought: they shall enter into the King’s palace.” Here, then, we find answers to three questions—

1. *What shall be done for them?* “They shall be brought unto Thee.” Observe the very same promise is here given concerning these “companions” as had already been given to the Queen herself—“She shall be brought unto the King.” Now is not this a most gracious and encouraging word? And it does not read, “they shall come”—no, they “shall be brought.” The same loving care shall be bestowed upon them, and the same sedulous and persevering attention, as upon the Bride herself. Diffidence would hold them back; and mere nature would never be powerful enough to constrain them. “No man can come unto Me, except the Father which hath sent Me draw him. . . . It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me” (John vi. 44, 45). They may meet many difficulties, like the lions that the Pilgrims encountered, but through grace they shall overcome. “Satan hath hindered us,” writes the apostle, and many a saint since his day has experienced the same. “Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice: and there shall be one fold, and one Shepherd” (John x. 16).

“Blest soul that can say, Christ only I seek.  
Wait for Him alway; be constant though weak;  
The Lord whom thou seekest will not tarry long,  
And to Him the weakest is dear as the strong.”

2. *How are they to be brought?* “With gladness and rejoicing.” It is true that when first drawn to the Lord they feel the bitterness of repentance more than anything else. Yet even with this sorrow there is a mingling of joy at times—a kind of undercurrent of inward peace, and hope in the mercy of God through Jesus Christ. Thus their sorrow of heart becomes tempered with heavenly sweetness and Divine consolation. Yes, because the sighs, groans, and tears of genuine repentance are—

“Tears that delight, and sighs that waft to heaven.”

Evangelical repentance is not all sadness—

“Nor is it such a dismal thing as ’tis by some men named;  
A sinner may repent and sing, rejoice and be ashamed.”

Then when presently the Lord graciously speaks pardon and peace to his wounded conscience, he feels as the prophet did when, under Divine inspiration, he voiced the experience of the whole Church, *i.e.*, of each and every one of these so brought. The Lord

says to them, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee." Then they answer, "Sing, O ye heavens; for the Lord hath done it; shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. xlv. 22). Yes, "then shall the lame man leap as a hart": and "in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isa. xii.). O the joy, when peace and pardon are spoken to the heart! Such are "comfortable words" indeed (Isa. xl. 1, 2; Hos. ii. 14).

3. *Where shall they be brought?* "Into the King's palace." That must surely be the abode of the King Himself. This evidently signifies both the Church militant and the Church triumphant. They shall be encouraged by the Lord's ministers and people to join the company of His professed followers, and so help them to fight the battles of their King against sin, self, Satan, and the world. Many who are really "virgin companions" hold back from this through timidity and dread of presumption. Nevertheless, these, if genuine penitents, and believers in Jesus, belong to the Body Mystical. They have all been born in spiritual Zion (Psa. lxxxvii. 5). "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26).

And they shall ultimately be brought—yea, every soul of them—to the Church triumphant above. There was "joy in the presence of the angels of God" over each one, when brought out of the world unto Christ's fold on earth. But how much more joy will be manifested when they are taken home to the Father's house of the "many mansions"!

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

May you, dear timid reader, be found at last among these "brought" ones, who "shall enter into the King's palace"—that glory world concerning which good Bishop Jeremy Taylor writes that it is "a country which no enemy ever enters, and from which no friend ever departs." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There "His servants shall serve Him: and they shall see His face, and His name shall be in their foreheads."

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"THE prescriptions of a physician must not be altered, either by the apothecary or the patient; so we, the preachers, must not alter God's prescriptions, neither must you, the hearers. We must not shun to declare, nor you to receive, the whole counsel of God."—*Manton*.



## DEFINITION OF A CHURCH.

THE word *Church* stands in the English Testament as the equivalent of a compound Greek word (*ecclesia*, from *ek* and *kaleo*) signifying *to call out of* or *from among*. In three instances our translators have rendered it *assembly*. This is its primary sense, which underlies all its applications in the New Testament, the Septuagint [the Greek translation of the Old Testament in use in apostolic times] and the Greek language in general. The heathen Greeks used it to denote the select assemblies of free citizens convened for the transaction of public affairs, in which the common populace, strangers, and such as had forfeited civic rights, had no place. It is used by Stephen to denote the congregation of the children of Israel in the wilderness, who had been called forth from Egypt, and were on their way to the promised land (Acts vii. 38). It is sometimes used to denote the entire community of Christian people, of all nations and ages; as where the Saviour says: "Upon this Rock will I build My [*ecclesia*] Church"; and where Paul exhorts the elders to "feed the [*ecclesia*] Church of God which He hath purchased with His own blood." It is also used to denote the small companies of Christians belonging to one household, as where we read of "Nymphas and the [*ecclesia*] Church which is in his house"; "Priscilla and Aquila and the [*ecclesia*] Church that is in their house." But its most frequent application is to denote some particular society of Christians in the same neighbourhood or city, organised and statedly coming together in the same services: as we read of the [*ecclesia*] Church which is at Corinth"; "the [*ecclesia*] Church which is at Jerusalem," &c. It means an assembly, convened by authority, and constituted of a specific class, out of, but withdrawn from, the general mass of the population. It therefore most expressively sets forth what a true Church is.

The Gospel everywhere speaks of a calling and an election, and the Church is the organised society of the called and elected. It is the assembly or community of those whom God has called out from the world into a common fellowship of faith, hope, and obedience, and which is preserved and perpetuated by means of functions and services included in the call. And wherever there is a company of such as have received and believed the Gospel, organised into one body, in the charge of one authorised minister, and coming together in the same stated services, there is a true Church.

The above is from the pen of a Christian scholar thoroughly competent to discuss the subject. The idea of a building being a Church is foreign to the very meaning of the word, to all Scripture usage, and to the general use of the word in the Greek language.—Ed.

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"As many times the sun shineth when the rain falleth, so there may be in the soul a mixture of spiritual rejoicing and holy mourning; a deep sense of God's love, and yet a mourning because of the relics of corruption."—*Manton*.

## "AT EVE IT SHALL BE LIGHT."

At eventide, when death's dark shadows hang  
 Athwart thy pathway, and thou dread'st the gloom,  
 Be not afraid; light out of darkness sprang,  
 And thou shalt see its bright beams gild thy tomb.

It will not be a noontide's scorching blaze,  
 For thy life's sun is sinking in the West;  
 But soft and hallowed as the moon's fair rays,  
 Which smile on earth when nature's lulled to rest.

And though the road may lonesome seem and drear,  
 And clouds may hide thy Father's house from view,  
 Bend down thy gaze and see with vision clear  
 Thy Saviour's footprints as He passed through.

For He hath been before, and this faint light  
 Is but the radiancy He left behind;  
 He rent asunder the black robe of night  
 That some of heaven's brightness we might find.

So be not faint of heart; soon thou shalt see  
 The clouds roll back and darkness fly apace;  
 Angelic hosts to heaven shall welcome thee,  
 And thou shalt be with Jesus face to face!

Brockley, S.E.

T. G. C. ARMSTRONG.

## THE ROMISH DOCTRINE OF "INTENTION"—OFFICIAL!

WE often see the word official on a newspaper contents bill, to assure us that certain statements are authentic and reliable; and according to the official decrees of Rome, as set forth in the "Council of Trent" and other authoritative documents, the priest's *intention* is all-important in all the religious services he performs.

That is to say, whether he "christens" a babe, celebrates "mass," pronounces "absolution," or goes through any other ceremony, if he does not *intend* to do what he says, or professes to do, the whole thing is null and void. Now, is not this a terrible outlook for the poor Roman Catholic? Taught to believe that the "priest" is his way of access to God, that the sacraments are *indispensable* means of salvation, how can he ever be sure that they are properly administered, since no man can possibly know the thoughts and intents of another man's heart? Surely if people knew and understood this outrageous doctrine no one would ever want "to go over to Rome," and those who are there would be only too glad to leave it as soon as possible for a safer place! Popish priests and writers may declare as much and as often as they please that there is no assurance of salvation for any who are outside the pale of their "Church"; but we reply, "According to your own showing, there can be no assured salvation for those who are *inside*, for your most solemn 'authorities' denounce an awful curse on any who say that the priest's intention is not a necessary and all-important condition in every spiritual function he is supposed to perform. Therefore, 'out of your own mouth we condemn you,' for Jesus, whom John

Baptist heralded, came to give 'knowledge of salvation unto His people in the remission of their sins, and you, like the Jewish lawyers, have taken away the key of knowledge; ye entered not in yourselves, and those that were entering in ye hindered' (Luke xi. 52). God's gospel is full of certainty; it rings out loud and clear the blessed notes '*we know*' in all the great matters of eternal life and salvation to those who believe on the Son of God; while your system is just as full of uncertainty, darkness and doubt, yourselves being witnesses to that fact.'

Blind guides, at best, must all such "leaders" be; and if the blind lead the blind, shall not both fall into the ditch?

That this lack of intention is not a freak of Protestant fancy is made evident by Luther's statement, for when he paid his memorable visit to Rome, expecting to find it a holy city, he was horrified to hear the stories told by the priests *among themselves* of how they wilfully changed the words of "consecration" in the "mass," saying to the wafer, "Bread thou art and bread thou wilt remain," and to the wine, "Wine thou art and wine thou wilt remain," and then said they, "The stupid people fall prostrate and adore"!

Chiniquy, too, in his "Fifty Years in the Church of Rome," relates a number of incidents which clearly prove that many of the priests with whom he was acquainted had no faith whatever in the doctrines which they expected their penitents to receive without any scruple. Therefore, as the things that have happened may happen again, it is no breach of charity to say that those who try to build their hopes for eternity on Rome's premises are building upon the sand.

Gladly, then, turning away from men's devices to the great and glorious plan of Divine wisdom and love, we learn the thoughts and intents of the heart of God towards the souls that seek His face. He cannot lie, He cannot deceive, He cannot change His mind, nor fail to carry out His purposes, and He intends to do His people good and save them with an everlasting salvation.

The great and glorious High Priest of the gospel pronounced the absolution of the penitent woman who bathed His feet with tears, and He did so with full intention to forgive her many sins, and she knew He meant what He said, and entered into peace—the peace of God, which surpasses all our powers to explain or fully understand. And when the same blessed Priest said to the palsied man, "Son, thy sins be forgiven thee," He demonstrated His power and willingness to pardon by giving strength and healing to his paralysed body—a sign which His enemies could not disprove or deny.

And He is still Jesus Christ, the same yesterday and to-day and for ever; not further from us because He is in heaven, but in His spiritual presence nearer to all that seek Him and more accessible than if He were on earth. Well, then, may we sing:

"I other priests disclaim,  
 And laws and offerings, too;  
 None but the bleeding Lamb  
 The mighty work could do.  
 He shall have all the praise, for He  
 Hath loved and lived and died for me."

And let us earnestly and constantly pray that He, by His good good Spirit, may bring many darkened souls out of the thrall of superstition and the bondage of error into the light and liberty of heavenly truth, that they, believing on the name of the Son of God, may "*know* that they have eternal life" through Him. Amen.

H. S. L.

## A REVERIE OF DIVINE LOVE IN THE LIGHT OF THE CROSS.

BY PASTOR C. A. GUY, NORWICH.

(Continued from page 180.)

### (II.) THE DEPTH OF THE DIVINE LOVE IS REVEALED AT THE CROSS.

SURELY this love is one of the "deep things of God," revealed to the "pure in heart" by the Spirit who searcheth all things! The deeps of this Divine love are the unfathomable fulness of the Divine life from which there ever springs fresh tokens of love and grace. They speak to us of the inexhaustibleness of the love of God. 'Tis because we are so powerless to apprehend it, so incapable of perceiving the full beauty of God's love in consequence of the darkness of its great depth that we do not fully appreciate *all* the movements of that love in the sufferings of our Lord Jesus. Yet are there moments when the Holy Spirit comes to us, quickening the powers of our inner man, granting an illumination of our minds, so that for at least a few entranced moments we feel to know something of the depths of that love which passeth knowledge.

What a depth of love in *the humiliation of the cross!* "He humbled Himself, and became obedient unto death, even the death of the cross." To realise something of the depth of that humiliation we need to contemplate the eternal glory of God's dear Son, the truth of His Deity, the majesty of His essential holiness and love, the praises of the heavenly host, and, above all, the pure life and love of God within Himself. All this stands in striking contrast to the awful darkness of the cross, while Jesus Himself experiences the utter depth of humiliation in being made sin for His people and becoming a curse for them.

*Here the depth of suffering is fathomed* by Him in its experience, who suffered the just for the unjust, although those deeps will never be fathomed by us in our comprehension.

"God well knows, and God alone  
What produced that sweat and blood."

We sometimes try to look into this mystery of love and suffering and think of His bodily pains, but 'tis beyond our thought in its intensity. We try to contemplate the sufferings of His soul, but we cannot measure the sorrows He bore, nor understand the woe of His dolour. Yet we know that He *endured* it all as our covenant Head, and that those sufferings have placed Him in the

position of most perfect sympathy with the sorrowing and suffering for all time.

(III.) WHAT PATIENCE IN LOVE IS EVIDENCED BY THE CROSS.

The whole life of our Lord on earth was a steady progression of struggle and conflict up to its climax—the cross. And when we think of the invincible might of God, of the power and force of His essential holiness, the reason of that lifelong struggle is a mystery to us until we behold it in the light of His unbreakable patience and love. The Divine love is longsuffering, because it is eternal love, and eternal love must triumph. Meditate on that love, infinitely patient, because it is independent of all time. Shall we ever understand that speaking silence of the cross? Think of the forces of evil arrayed against Him—all the spiritual forces of organised evil—how they rise and struggle against the steadfastness of that patient endurance. They assail His soul, they tribute His body, and still He is silent, save for the cry which for all its woe is so precious to the sensitized soul of the Christian. “My God, My God, why hast Thou forsaken Me?” The powers of darkness are not merely hurled back as they rise with all their malice against the Lord Jesus, but they are declared weak against the might and patience of the love of this suffering One. Evil is broken, but love remains in its eternal power and completeness. And more, it is glorified, not in vain that bitter passion—not without intent the hours of bitter anguish. There was the Divine will working by suffering love. “I, if I be lifted up from the earth, will draw all men unto Me.”

“In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive and fears annoy  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure—  
Joys that through all time abide.”

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ON CHEERFUL GIVING.—“As thou hast gotten give with a cheerful eye. A good countenance refresheth the poor man's mind, as well as the alms doth his body. Those liquors of oil or wine that pour out themselves, and drop of their own accord and maturity from their native places, are better than they that are pressed, and squeezed out by violence. Give without pressing. The Lord loves a cheerful giver. The good is doubled by cheerfulness.”—*T. Adams.*

## "WRETCHED."

MOUNTAINS will shake,  
The earth will quake  
Before His touch or nod ;  
But will my heart  
Or melt or smart  
At the rebuke of God ?

With fever heat  
My pulses beat,  
Iniquity and sin ;  
Which makes me fear  
To think how near  
Destruction I have been.

Woe's me ! but when  
Shall I begin  
God's righteousness to trace ?  
And clearly see,  
If saved I be,  
'Tis by an act of grace ?

Would but the Lord  
Confirm His Word  
Of promise unto me !  
Now burns the fire  
With strong desire ;  
I sigh and pant for Thee.

Leopards that range  
Their spots may change,  
Or th' Ethiop his skin,  
As soon as I  
The crimson dye  
Of my inherent sin.

Midst all this guile,  
If Jesus smile,  
My sun, that sinks in gloom.  
Shall glorious rise,  
And show these eyes  
Visions of peace to come.

RUFUS.

"THE WILES OF THE DEVIL."—Sometimes Satan retires from the field of conflict, and seems quite and for ever gone ; but it is only "for a season," and in order the more to deceive us, and throw us off our guard. He has only stepped back a few paces that he may presently make a more successful onslaught. He may wait some time, because he would have us forget him, or imagine we have achieved a lasting victory over him. But really he is waiting and watching for a good opportunity, the more effectually to get us under his power. When he springs upon us, and we feel the heat of some sudden temptation, then we have need to "resist" at once with all our might (Jas. iv. 7). Then we must "hold the fort," until the great "Captain" comes in answer to our cry. We may have to hold on some time, perhaps all through that day or night, but we must not submit for one moment to Satan's terms. Relief is sure to come, and victory, through the might of our glorious Leader.—A. E. REALFF.

"'JERUSALEM from above is the mother of us all.' Heaven is the believer's native country, and therefore, though the man be at home, yet the Christian is not ; he is out of his proper place."—*Manton.*

## REVIEW.

*God's Whisperings.* By J. M. Kellam.  
Of the author, Ingate Road, Beccles.  
4d.

THIS is a booklet of verses on a variety of subjects, mostly Scriptural, with the sentiments of which we are in cordial agreement. It is not only sound in its theology, as far as we have examined it, but spiritual and earnest in tone. We note with pleasure the correct interpre-

tion of Heb. iv. 9—"There remaineth therefore a rest for the people of God."

"'Tis present peace and present help  
And power to conquer sin."

The author is a worshipper at the Martyrs' Memorial Strict Baptist Chapel, Beccles; and we understand that the profit "will go to Home and Foreign Missions."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE

### SURREY TABERNACLE SUNDAY SCHOOL.

THE seventh anniversary service was held at the Surrey Tabernacle, on Sunday, May 10th, when the teachers and scholars from the Sunday Schools at Penrose Street and Lynton Road were also present, the whole assembly totalling over four hundred. The service commenced with the hymn "Children brought to Jesus," and brother Thomas Green, the chairman, read Prov. xxvii. and brother Henry Blackman (Lynton Road) petitioned for a blessing on the service and the schools. Mr. Green welcomed the schools represented, and expressed his sincere sympathies with them. Brother Ernest Roe spoke to the children upon "New Things." He prayed that many of the children present might have a new heart. When this was given, we had a new tongue with which to speak of new things—of Jesus and His great sacrifice for boys and girls; and we might look for a new home when called to die. Brother Stockwell closed the service with a prayer of thanksgiving.

On Wednesday, May 13th, the seventh annual meeting of the Sunday-school was held, when nearly a hundred children were present. Brother A. Boulden occupied the chair, and gave out the hymn, "Kindred in Christ for His dear sake," and then read Isa. lv. and Psa. cxxvi. Brother Collin then petitioned for continued blessings and prosperity on the school. The secretary read the report, which stated that 249 names were on the roll, and the average attendance was 158.4. The highest attendance was 217, and the lowest, on a very wet day, 85. There are 15 teachers, viz., 9 ladies and 6 gentlemen. During the year two teachers had had to resign, one lady on account of her health failing, and one gentleman on his removal to the country. Three ladies, however, had been added to the teaching staff. In November a young people's Bible Class was opened, and a good number of the senior scholars meet every Tuesday for the study of God's Word.

The annual excursion took place on July 7th, when 170 scholars and 38 adults spent a very enjoyable day at Ruislip, and on August 2nd the infants had their outing at the house of the beloved superintendent, Brother Alfred Falkner. The winter tea took place on Saturday, December 6th, when 219

scholars and adults were present. At the meeting which was held after tea, many of the scholars recited portions from the Bible, and other suitable pieces. The parents of many of the children were present. Quarterly prayer meetings have been held, at which the teachers and friends from Penrose Street and Lynton Road have joined, one meeting being held at each school. Many warm articles of clothing were made by the teachers during the autumn, and these were given to the most needy scholars at Christmas. The annual prizes were presented to the successful scholars on Sunday, Jan. 25, by Pastor J. E. Flegg. The income for the year was £40 6s. 9½d., and the expenditure £38 16s., leaving a balance in hand of £1 10s. 5½d.

The chairman recalled the first meeting of the school on a Sabbath morning seven years ago, when a number of friends gathered in the large vestry to pray that God's blessing would be upon the newly-formed school, and he could say that the Lord had blessed it, and he trusted that the day would soon come when some results of the work and labour of love by the teachers would be seen, to God's honour and glory.

Brother Edward Mitchell took as his text Psa cxliv. 12—"That our sons may be as plants grown up in their youth," etc. David prayed for the young, and it was very essential that prayer should be continued for the young in our day and generation. He often wondered what some of the children would become in later years; but prayer would and could accomplish mighty things, as he himself had proved when he remembered the prayers of his own mother in years gone by.

Brother C. A. Freston based his remarks on a text he had seen over the platform when having tea, viz., "Jehovah-Jireh," and called attention to the provision of the ram for a sacrifice when God called upon Abraham to offer his son Isaac, and pointed to that other sacrifice, Jesus Christ, provided by God as a propitiation for the sins of men.

Brother A. Vine spoke from the two words, "My mother," from Prov. iv. 3, and said that the previous Sunday, viz., May 10th, was known amongst many of the young men's societies as "Mothers' Sunday," when those young

men who were away from home wore a white flower in their buttonholes. After referring to his own mother, and the love she bestowed upon him, he mentioned some of the mothers spoken of in the Bible, viz., Hagar, David's mother and Christ's mother, and calling the attention of the scholars to the love these Biblical mothers had for their children, appealed to them to love their mothers.

Brother R. Mutimer said he was delighted with the fact that all the teachers in the school were God-taught. He then went on to talk of a little boy named Moses, and questioned the scholars as to the names of Moses' father and mother, and of what his mother did to save the life of her boy, and answers were readily given.

Brother Falkner thanked the brethren for their presence and addresses and trusted that the seventh anniversary meeting would be a blessing to many present.

Brother Thomas Green made mention of the monthly prayer meetings, at which he had several times been present, and of the blessedness he had felt whilst there. Brother Mutimer closed with prayer and the Benediction.

A. G. GROVER.

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SUFFOLK AND NORFOLK  
ASSOCIATION OF  
STRICT BAPTIST CHURCHES.

THE annual meetings of this Association were held on May 27th and 28th in the Public Hall, Ipswich, the Association being entertained by the Bethesda Church, and the arrangements made were very satisfactory.

There was a large number of ministers, delegates, and townspeople present at the public services. Amongst the visiting brethren were Mr. W. Chisnall (Sec. S.B.M.), London, Pastor Josiah Morling, Mr. Abrahams (Woolwich), Mr. F. T. Newman (Sec. Metropolitan Association), Pastors H. D. Tooke and T. L. Sapey (messengers from the Metropolitan Association), Mr. R. Franklam (late of Friston), Pastor C. J. Welsford (Horham). Among the local ministers were the Rev. L. C. Parkinson, M.A., Rev. R. E. Willis, Rev. M. D. Morgan, Rev. T. Evans, Rev. C. H. Thompson. Pastor R. Hewitt presided at the opening service, and read Psalm ciii. Bro. S. H. Haddock, a deacon of the Stowmarket Church, offered prayer.

Pastor H. T. Chilvers (Bethesda, Ipswich) read the Association Articles,

and the extract from the letters of the associated Churches was read by the Hon. Sec., Wm. Ling, Pastor Philip Reynold, and the Association's Hon. Sec., Mr. Wm. H. Berry.

The new Moderator, Mr. E. Roe (Pastor of the Fressingfield Cause) was formally introduced, and he inaugurated his duties by giving a very hearty reception to the London delegates.

The Moderator's address followed. The afternoon meetings were of a dual nature—a business meeting at Bethesda and a public service in the Public Hall.

At the former meeting, brethren H. Chilvers, Arthur Warren, and Thomas Reynolds were given a warm greeting as pastors of the respective Churches of Stowmarket, Charsfield, and Waldringfield.

The hon. treasurer and hon. secretary having resigned, Mr. J. Jewers was elected treasurer, and Mr. Abner Morling secretary. Mr. D. Jewers was re-elected auditor. Mr. Wm. Ling was elected Moderator, and Pastor Philip Reynolds, Vice-moderator.

At the Public Hall Pastor Josiah Morling, of Chelmsford, and late of Ipswich, was the preacher, who delivered an excellent discourse from John vi. 54, the points being (1) A great doctrine; (2) The preciousness of Christ as revealed by the Holy Spirit; (3) A great possession. Mr. Chisnall, Sec. S.B.M., took the devotional part of the service.

At the evening meeting Pastor T. L. Sapey read the Word, and Pastor L. H. Colls, of St. John's Wood, London, offered prayer.

Pastor H. D. Tooke, of Stratford, London, was the preacher. Bro. Tooke formerly held two pastorates in Suffolk, and was well known at Association gatherings. His text was 2 Cor. v. 18, "God has given us the ministry of reconciliation," and his main divisions were: (1) The glorious message of God to man; (2) The proclamation—"given to us the ministry of reconciliation." This discourse was well received.

The Wednesday services began at 6 a.m. with the delegates' prayer meeting. There was a large attendance. Pastor W. H. Ranson, of Cransford, presided. Many prayers were offered, and one striking element in them all was a keen sense of spirituality; in fact, this was characteristic of all the meetings, but especially during prayer. The ministers' prayer meeting followed, conducted by the Moderator.

The Association sermons followed. Pastor Abner Morling read and prayed,



and Pastor W. Dixon, of Bradfield St. George preached a well-thought-out sermon in striking and Biblical language from St. Luke xxiv. 45—47. His main divisions were—(1) Repentance a necessity; (2) Remission of sins—“preached in His name to all nations.”

In the afternoon Pastor R. Hewitt, of Rattlesden, was the preacher, who gave an opportune sermon to a large congregation from 1 Rom. xvi. 17.

Before the usual parting hymn was sung, the secretary moved and Pastor A. Morling seconded a sincere vote of thanks to Mr. T. Garrod, Mr. A. E. Garrard, Mr. H. Cooke, and the committee for the excellent arrangements made; also to the friends who so kindly entertained for the night, and to the Bethesda and Zoar Choir, including Mr. G. Garnham, who so ably presided at the large organ; and to all who in any way contributed to the comfort of those attending the meetings.

The proceedings terminated by singing “Blest be the tie that binds,” to “Glasgow,” and the Benediction. The collections, including a donation of £4, amounted to £35 16s. 10d.

The ladies held two meetings for prayer in the chapel during the allotted time, which were enjoyable seasons, presided over by Mrs. H. T. Chilvers.

W. H. BERRY, *Assistant Hon. Sec.*

#### BOROUGH GREEN.

ON Whit-Monday, in ideal summer weather, the friends of the above Cause celebrated their 105th Church anniversary. Pastor H. J. Galley, of West Ham, preached in the afternoon, the discourse being much enjoyed by those present. The public meeting was presided over by Mr. F. T. Newman, of Clapham, and the proceedings commenced by singing “Descend from heaven, celestial Dove,” and the reading of Acts i.; after which brother Hodder, a veteran of the Cause (over four score years of age), sought the Divine blessing.

The Chairman congratulated the Church on the possession of so lengthy a history, so fine a building and position, and such encouraging signs accompanying the labours of their pastor.

Mr. C. W. Leake, of Kilburn, in a somewhat pessimistic vein, speaking from Rev. ii. 4, 5, showed that the message sent to the Church at Ephesus, though written centuries ago, was pregnant with solemn warning at the present time, (1) to the nation at large,

(2) to the Church of to-day, and (3) to the individual believer.

Pastor Galley, basing his remarks on Acts i. 8, pointed out that the text should have its counterpart in Church-life to-day, viz., each Church should possess (1) its “Jerusalem,” or centre—the home work. (2) Its “Judæa,” or inner circle—the aggressive work. (3) Its “Samaria,” or outer circle—the denominational mission work. (4) Its “utmost parts,” or circumference—the work in the regions beyond. This address was most practical and interesting, and was listened to with marked attention.

The pastor (Mr. E. G. Vine) followed and expressed his delight at having had a really good day, and gave us some very suggestive thoughts on Acts xix. 18.

The singing of another hymn and prayer by the chairman brought the happy meetings to a close.

#### ONE WHO WAS THERE.

#### EBENEZER SUNDAY SCHOOL, RICHMOND STREET, BRIGHTON.

THIS school has been singularly blessed by God; lives have been changed and made useful as preachers and Christian workers, and it is the earnest prayer of the present workers that similar results may be seen from the 63rd anniversary services, as well as from the ordinary teaching. On Sunday, May 17th, Pastor J. E. Flegg was the preacher, the subjects being, morning Psa. cxlviii. 12, 13, “Both young men, and maidens: old men, and children; let them praise the name of the Lord,” &c. Afternoon, instructive lessons from “I am the door.” Evening, the wise choice of Moses recorded in Heb. xi. 25, 26—suitable discourses for the day.

At the public meeting on the following Wednesday, Mr. Flegg again spoke, giving appropriate instruction to the parents and teachers from “For this child I prayed” (1 Sam. i. 27).

Mr. M. H. Webb, the president of the school, who was in the chair, also gave a helpful address. Miss Roser, the secretary, read the Report, which stated that there were 180 scholars with 18 officers and teachers. The Young People's Society had maintained its usefulness, the I.B.R.A. membership had increased to 104, the singing class was a source of real help, and the Sunday afternoon prayer meeting had often been one for praise. Hearty thanks were given to Miss Roser, Miss Gurr, Mr. A. F. Cozens, and Miss

Decks for their continued interest in these important parts of the work. During the year the home-call came to two old friends, Mr. T. Jeeves and Mr. A. Stroeter. Owing to necessary repairs the financial report showed a deficit of £2 11s. The sum of £1 17s. has been sent to the treasurer of the South Indian Missionary Society.

Recitations were given and the infants sang "Keep to the right." Special hymns were sung at all the services, and the singing class assisted throughout, Miss M. Tullet serving as instrumentalist. Eighty rewards were given, and in presenting them the superintendent (Mr. Gurr) expressed his warmest thanks for all the help given through the year and appealed for increased endeavours in the future. Before the meeting the scholars were given a free tea, and about 200 scholars and friends were present.

The collections amounted to £6 11s. ; both the collections and attendances were an improvement on recent years. "Oh, Lord, I beseech Thee, send now prosperity."

T. A. G.

#### HOMERTON ROW.

THE 71st anniversary of the Sunday-school was celebrated on Sunday, May 17th, and Thursday, May 21st. On Sunday morning Pastor J. Hughes (of Richmond) spoke to the children on "Birthdays," comparing the natural birthday and its adjuncts with the spiritual birthday. He was afterwards helped to preach to the adults from Psa. xcii. 1, "It is a good thing to give thanks unto the Lord." The cheery optimism of the discourse was most refreshing and encouraging. In the afternoon Mr. Catt (of the Calvinistic Protestant Union) addressed the scholars. His text was "If," a word which occurs seven times in John xi. The presence of the Lord was again realised in the evening as Pastor Hughes was enabled to deliver a stirring message from Eccles. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might."

Mr. F. C. Mcule presided over the meeting on Thursday evening. The report that was presented mentioned the cloud that had been upon both Church and school during the past year, owing to the long illness and recent home-call of the late dear pastor, E. W. Flegg. The number of scholars and teachers showed a decrease of 35 and 4 respectively. The Missionary Band, Sunshine Band, and the I.B.R.A. were well maintained. The library was not

doing so well. An encouraging feature was the splendid success achieved by the scholars in the Scripture examinations.

In the Sunday School Union examination, of eight candidates examined three gained prizes (one with honours), three passed with honours, one first class certificate and one second class; no failures. In the denominational examination the results with ten candidates were two 1st prizes, two 2nd prizes, three first class certificates and two second class certificates. The financial statement showed a balance in hand of 9s. 3½d.

Pastor E. Rose, in speaking from Exod. iv. 2, 20, made an earnest plea for definite teaching in our schools.

Pastor Robinson spoke in a most interesting way upon "Prayer," taking for an example that of Nehemiah.

Mr. Catt, taking for his text "Occupy till I come" (Luke xix. 13), drew attention to the responsibilities, not only of Sunday-school teachers, but of all Christians.

The chairman gave some practical advice upon various phases of Sunday-school work, which from his wide experience he was well able to give.

The meetings, both on Sunday and Thursday, were of a spiritual and inspiring nature, for which we thank Him from whom all blessings flow.

C. H. P.

#### ZION, NEW CROSS ROAD.

SERVICES in commemoration of the ninth anniversary of Mr. John Bush's pastorate were held on April 26th. In the morning the pastor preached from Psa. lxxi. 16—"I will go in the strength of the Lord God. I will make mention of Thy righteousness, even of Thine only." It was the Psalm of David's old age, and was quite a homely, familiar talk with God about himself and what God had been to him. Such communings were very sweet and profitable to God's children at all times. Still in trouble, he does not call his counsellors together, but shuts himself up with his God and seeks counsel from Him. What David could do with the Lord so can we. The three divisions were: (1) David's resolve; (2) David's reliance; (3) David's message.

In the evening Pastor L. H. Colls (St. John's Wood) preached from Rom. x. 17: "So then faith cometh by hearing, and hearing by the Word of God." The supreme mission and end of the Gospel was evangelisation. Christ reveals Himself in the Gospel, and the

message of the cross is the only way of salvation. It is the power of God unto salvation to every one that believeth. Every minister must himself receive a revelation by the Holy Spirit before he can become a preacher of the Word.

On the 28th a thanksgiving service was held, followed by a sermon by Pastor H. T. Chilvers (Ipswich) from 2 Cor. xii. 9—"And He said unto me, My grace is sufficient for thee."

Paul, the greatest preacher of any and of all the ages is in conflict with the powers of evil—"a messenger of Satan to buffet him"; and the only thing he can do is to look up to heaven in his weakness, and God looks down upon him and says, "My grace is sufficient for thee." God laid hold of the design of Satan and made it to serve Him! Paul was a man of strong personality and will, and it may be with a tendency to pride in his soul, but the thorn in the flesh kept him humble and made his ministry so successful. The message was a perfect antidote to all that opposes God's work in the soul.

The truth of this was manifest in the case of Job, and is also clearly shown in Bunyan's "Pilgrim's Progress," where the man is seen pouring oil upon the fire which the enemy was seeking to put out with water.

The apostle realised that but for the thorn he would never have had the more abundant grace supplied him. How much better it is for God to answer our prayers in His own way. He always gives the best to those who leave the choice with Him. "I leave this message to your pastor and to you. Amen."

There was a large gathering of friends to tea, which was followed by a public meeting, Mr. F. T. Newman (Clapham) presiding, who read Psalm cxlviii., and Mr. Hy. Adams (Highbury) offered prayer.

Pastor L. H. Colls offered hearty congratulations to the pastor of the Church, and took for his address "And the Lord looked upon Gideon and said, Go in this thy might . . . have not I sent thee?" God's look made Gideon a new man, and brought him into fellowship and communion with God. The Lord looked into Gideon His own mightiness, and henceforth it became his own. If you are doing God's will you have no reason to doubt His ability to give you strength. Christ has given an equipment in His Word and by His Spirit to meet all the difficulties the Church has to contend with in our day, but it suffers from a spirit of indiffer-

ence and doubt which has brought it into the same position as Israel was in the days of Gideon.

The chairman expressed the pleasure he felt in being present at such a gathering. Our pastor was no stranger to him. Many years had passed since he had the privilege and pleasure of sitting under the ministry of the Word by him. He rejoiced that he was still helped to preach in His name. To stand before the same people for nine years speaks well of God's grace and strength. We wish the ministry of the Word in this place to be not only for the comfort and edification of saints but also for the ingathering of the lost.

Pastor W. H. Rose (Highbury) said: May grateful "hitherto" be transformed into the confident "henceforth"! He rejoiced in a covenant-making and covenant-keeping God. The longer we live the more we feel our need of God. We need to be emptied that we may be filled. The minister's one and only theme is the Lord Jesus Christ. We have only fifty-two Sundays in one year, and every one should be devoted to speaking of Him! John was never so happy as when he saw his followers leaving him to go with Jesus. John's reward was in the testimony borne by his former hearers. A true pastor likes appreciation. Say to your pastor, "I heard such a good report of Jesus Christ from you to-day."

Pastor H. T. Chilvers, speaking from Luke iv. 22, "And all bare Him witness and wondered," said "It was my mother's faith and love that led me to wonder at the Lord Jesus Christ." It is not the attention of wonderment or malice, but the attention of a living longing heart that can give up everything to know Him as his own personal Saviour. Dr. Chalmers spoke of the expulsive power of a new affection. Your joy has been tempered, but has it not also been intensified? Those who have gone before have fastened their eyes upon Him, and we who wait the coming of the Bridegroom shall hail Him with gladness.

Pastor J. Bush said it had been a day of great spiritual joy because Jesus Christ had been exalted and extolled and made very high! Nothing gladdens our hearts more than to hear Him exalted. During the past nine years 127 have been baptized and 171 received into membership. We are determined to stand by the old Gospel and the old methods, for we preach not ourselves, but Christ Jesus the Lord; and our-

selves your servants for Jesus' sake. He proposed a hearty vote of thanks to the chairman, speakers, and the ladies who had entertained them so well at tea. This was seconded by Mr. T. G. C. Armstrong (Church secretary) and heartily accorded. The chairman responded, and closed with the Benediction. Collections amounted to nearly £16.

#### TOWNFIELD BAPTIST CHAPEL, CHESHAM.

On Thursday, May 21st, 1914, a forward step was taken in connection with our building scheme. During the past year and eight months a branch Sunday school has been conducted in a small hall near our new site; this effort God has favoured, and it was felt by the Church that to build the school-room first would meet our present need in connection with our work amongst the young. The building has been designed by Mr. J. A. Dickenson, in conjunction with the Building Committee, and Messrs. A. Mead and Son have the contract for erection. Provision has been made for a useful, plain building without useless ornamentation, but with adequate accommodation. The area of the building, as a whole, is 56 ft. by 26 ft. The assembly room will be 40 ft by 26 ft., and there is provision for class-rooms on the ground-floor and the second floor of good dimensions. On the above date brilliant weather favoured the stone-laying ceremony, and a large company assembled. Pastor Frank Fells presided in the afternoon and conducted a short devotional service, prayer being offered by Mr. E. Gentle. Mr. Alfred Thorne, of Eaton Bray, laid the first stone on behalf of the Church, and as representing the family of the late Mr. D. Hawkins, with whom he is connected by marriage, having married the late Mr. Hawkins' daughter. In a genial speech he expressed himself as diffident in performing such a ceremony, but was pleased to show his sympathy with the Church in the work in the interests of which they had gathered on the occasion. The memory of Mr. D. Hawkins and his son, Mr. Gaius Hawkins, was cherished by the Church. Mr. Thorne wished us God-speed in the work, and desired that the many pleasant associations and blessings connected with the old premises might be more abundantly realised in future days in the new buildings. Our dear friend then per-

formed the stone-laying ceremony, and declared the stone well and truly laid.

Mr. J. R. Howard, superintendent of the Sunday-school and secretary of the Church, laid the second stone on behalf of the Sunday-school, and before doing so, and declaring the stone well and truly laid, made a brief speech. He said: "I esteem it to be a privilege, an honour, and a responsibility to have my name cut in this stone and to see that it is well and truly laid on behalf of the teachers and scholars. A privilege—because our presence here to-day in the midst of these building operations marks the placing of another outpost of the Christian army—affords another proof of the sacrifice that Christianity prompts men and women to make for the sake of others, and is evidence, despite the mournful tale of statistics, that here is a Christian community that is alive and progressing. I esteem it an honour because, while I favoured the building of the schoolroom as the first part of the scheme, I never anticipated that I should be asked to lay a foundation-stone. I am not here to challenge the wisdom of those who invited me to do it. I regard it as an expression of the confidence and goodwill of those who have stood nearest to me in the work, and until thieves break through and steal this trowel I shall not forget it. I regard it as a responsibility. My name is cut in and cannot easily be removed. There it will stand, the silent witness that I was once a professing Christian man and the leader of a Sunday-school. I trust that the day may never dawn when my friends should regret that they ever asked me to perform this function, or that I should be rebuked by having consented to do it. My desire is that as the years roll by we may, as a band of workers, be kept steadfast in every right way and have not only the joy of feeling that our own hearts are garrisoned by the grace of God, but the joy of seeing numbers of boys and girls and men and women in this district brought to trust in the name of the Lord."

Prayer was then offered by the pastor, after which a very encouraging and appropriate address was delivered by Pastor H. D. Tooke, of Stratford. A hymn was sung, and the pastor, after pronouncing the Benediction, invited friends to kindly lay their gifts upon the stones. Many dear friends responded, and we were able to record that £97 was given in about a quarter of an hour. During the stone-laying

proceedings, handsome presentation trowels, suitably inscribed, were given to Mr. Thorne and Mr. Howard by the pastor on behalf of the Building Committee.

Tea was then served in a spacious marquee erected on the new site, where we hope our new chapel will one day stand. During the repast a very cheering and helpful address was given by Mr. H. S. Nunn, of Chadwell Street, whose presence at our gatherings we always prize.

The public meeting was held in the marquee and was exceedingly well attended. Mr. H. G. Webb presided and was supported by Pastors A. Lambert, J. Bayliss, W. S. Baker, Frank Fells, and Mr. E. Gentle; also Messrs. J. R. Howard, W. Adams, and J. Dickenson. After a hymn was sung, the pastor read the Scriptures and Mr. Bayliss engaged in prayer. An excellent address was then delivered by the chairman, in which he congratulated the Church at Townfield on the progress they had made, and wished them every blessing in all future efforts.

Mr. W. Adams, treasurer, gave a comprehensive financial statement, showing the operations and work of the Building Committee since the inception of the scheme up to the day of the stone-laying.

Stirring addresses were delivered by Pastors W. S. Baker and A. Lambert and Mr. J. R. Howard, and Mr. E. Gentle spoke a few choice and kindly words to us all. A hearty vote of thanks to the chairman, speakers and helpers was proposed by the pastor and seconded by Mr. J. Dickenson, and warmly endorsed by the large number of friends present. The proceeds of the day, including profit on the tea, amounted to £115. It is practically certain now that we shall open our school buildings free from debt, for which we thank God and take courage. The greatest part of our scheme remains to be carried out, viz., the building of the chapel. Who will come to our aid so as to enable us to complete our scheme without any delay? May the Lord bless all who have helped us up to this point, and so work in the hearts of His people that, in connection with our larger task, we may have to say, even as in past days, "What hath God wrought!"

FRANK FELLS, Pastor.

LIMEHOUSE (ELIM, PEKIN STREET, EAST INDIA ROAD).—The thirty-first anniversary of laying memorial stones

was commemorated on Lord's-day, May 24th, when sermons were preached by the pastor, F. C. Holden, in the morning from Psa. cii. 16, and in the evening from Acts iv. 11, 12. On the following Tuesday brother Bush delivered a sweet and beautiful discourse from 2 Cor. xii. 8, 9. After tea, at 6.30, a public meeting was held. Brother W. Harris kindly presided and read a portion of God's Word. Brother Sapey offered prayer. The chairman gave an address upon the portion he had read (Psa. i.). Brethren Bush, Brown, Sapey and Tooke gave good, spiritual addresses. All the speakers made very kind and brotherly reference to the aged pastor, who has since that time passed his 80th birthday. In consequence of so many meetings in May and other untoward circumstances, the attendance was small and the financial result unfavourable, notwithstanding the chairman's kindness; but as the spiritual tone of the meeting was quite satisfactory, we thank God and take courage.

#### STONE-LAYING OF NEW CHAPEL AT HEDGE END.

OWING to the dangerous condition of the walls of the chapel at Hedge End, near Southampton, which was erected 104 years ago upon little or no foundation, it has become necessary to pull the building down; but we are glad to say that a new one is being erected in its place. On Whit-Monday the foundation-stone of the new chapel was laid by Mr. J. B. Collin in the presence of a goodly number of friends, many of whom came from a distance.

The service in connection with the stone-laying was opened by Mr. A. H. Adcock, deacon, making an interesting statement with regard to the history of the Cause, and the use which the Lord has been pleased to make of it. He mentioned that, upon the old building being pulled down, it was more manifest than ever that there was great need for this to be done, and emphasized the fact that but for the assistance of the Strict and Particular Society it would have been impossible for the new chapel to be erected. The well-known hymn, "Grace, 'tis a charming sound," having been sung, Mr. J. B. Collin read a portion of Scripture, and Mr. George Tyler, of Ryde, earnestly besought the blessing of the Lord upon the service and the Cause generally; after which Mr. Cuthbert Neve, the secretary of the

Building Fund, made a statement with regard to the funds, intimating that it was anticipated that the total cost of the chapel would be about £430, of which sum £132 had been contributed. Mr. Collin then proceeded to lay the stone, and, before doing so, read a few verses from Ezra iii., and said that he trusted that the glory of the building then being erected would be greater than the glory of the one recently pulled down. He declared the stone duly laid in the name of the Trinity, and Mr. Langham (formerly of Yeovil) thereupon engaged in fervent prayer. Mr. A. G. Blackman, secretary of the Strict and Particular Baptist Society, then gave an address, basing his remarks upon the words, "The house that is to be built in the name of the Lord" (1 Chron. xxii. 19). He specially drew attention (1) to the fact that the chapel in course of erection was to be built in the name of the Lord; (2) that it was to be for the public worship of God; (3) that it was to be a house in which the truth as it is in Jesus would be proclaimed; (4) a house in which he trusted many persons would be born again; (5) a house in which the Bread of Life would be broken; (6) a house in which he believed the Lord would dwell; and (7) a house in which he trusted hearts would be bound together in love to the Lord and to one another.

The proceedings were closed with prayer offered by Mr. B. J. Shenton. Tea was then partaken of in an adjoining meadow, after which a public meeting was held in the tent, which, during the building of the chapel, is being used for public worship. Mr. Collin presided and the meeting was opened by singing, the chairman reading Psa. cxlvii. and prayer being offered by Mr. Dowson, of Hounslow. The chairman expressed his pleasure at being present on the occasion, and spoke a few words of encouragement to the friends generally in regard to the undertaking of the new chapel. Mr. Shenton addressed the meeting upon Isa. lvi. 7, "My house shall be called a house of prayer for all people," dwelling upon the need for prayer, both public and private; after which Mr. Maidman spoke, expressing the hope that the new chapel would be one in which many would realise forgiveness of sins. Mr. George Tyler followed with some weighty remarks on Ezek. xiii. 8, 9, expressing the opinion that there was much need to-day for God to bless our Sunday-schools and raise up

men to take the oversight of our pastorless Churches. Mr. Neve announced that at the stone-laying the sum of £27 5s. 5½d. had been collected, and spoke of the necessity for the truth of God being held firmly. Mr. Langham next addressed the meeting from 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth," and Mr. Carlton spoke from the words, "Bring me yet a vessel." After a few closing words by the chairman, the meeting was brought to a close by Mr. Tyler imploring the divine blessing. Many expressed the pleasure they had experienced at being present at the gatherings.

#### COLLEGE PARK, LEWISHAM.

THE second anniversary of the pastorate of Mr. W. F. Wailer was celebrated on May 10th and 12th. An early prayer-meeting before the Sunday morning service was held to invoke the guidance of the Holy Spirit and His blessing on all the services.

Pastor H. J. Galley, of West Ham, preached special sermons on the Lord's-day—in the morning on Matt. vi. 4, "Thy Father which seeth in secret Himself shall reward thee openly"; and in the evening on John iii. 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The continuation meetings on Tuesday were characterised by splendid attendances, our own people making special efforts to encourage their pastor and many friends from Churches near and far being in good evidence; in fact, the evening meeting was full, almost to overflowing. In the afternoon Pastor H. T. Chilvers was greatly helped to preach a sermon full of hope and encouragement to all God's children from John xiii. 1, "He loved them unto the end." The text was viewed (1) in relation to Jesus Christ Himself, and (2) in relation to His loved ones.

At the tea interval a large number were gathered, and ere the evening service started it was seen that there would be a full chapel. The meeting opened with singing that gem of praise—

"Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace";

after which the chairman, Mr. Thomas Green, read Psa. lxxxiv., and prayer was offered by Mr. Wm. Baldock, of Trinity Baptist Chapel, Bexleyheath.

The Church secretary read a statement which testified to the increasing

usefulness of our pastor and the blessing of God on his ministry, and spoke of the continually increasing affection of pastor and people in mutual effort and fellowship, of progress in every branch of service: and it was noted that the membership had increased during the year reviewed, whilst peace reigned and prosperity is being experienced.

The chairman spoke very ably from the words of the apostle, "Our sufficiency is of God," and it was felt that he spoke from a long and deeply experienced proof of that grand text.

Pastor L. H. Colls drew conclusions from the Apostle Paul's commendation of Onesiphorus: "For he oft refreshed me," and styled him and all his followers "the minister's model friends." He encouraged pastor and people to take lesson.

Pastor H. T. Chilvers gave an address from Phil. iii. 13, 14, speaking particularly of the purpose evidenced by the apostle in the words, "One thing I do." "The more we grow in knowledge of divine things the more we see there is to be known, and we do well to contrast our possessions with what there is yet to be possessed—'Blessed with all spiritual blessings in heavenly places in Christ Jesus.' The ideal of the text raises all life, whether home, business, or service of every nature."

Pastor J. Bush sounded the note of praise and confidence in the quotation of *Psa. xxviii. 7*: (1) an assured possession—"The Lord is my strength and my shield"; (2) a definite experience—"My heart trusted in Him, and I am helped"; (3) the inward and outward application of the expressed emotions—trusting is more than believing.

Pastor H. D. Tooke made an inspiring appeal as to the force and power of prayer in the life of the believer and in respect to all Christian service, taking as his text the Master's words, "Neither pray I for these alone, but for them also which shall believe on Me through their word." Prayer is the power of resource, and Jesus Christ prays for the Church, for the servants whom He has called into His work, and for those who are blessed through their ministry.

Our pastor, Mr. Waller, spoke with great feeling of the inspiration and blessing he had received from these anniversary services, and thanked very heartily all who had contributed in any way to their success, especially remarking upon the goodness of so many

friends from many Churches of our own and other denominations who had come to cheer and encourage. Sympathy was expressed with Pastor J. E. Flegg, who was unable to attend. The collections of both days amounted to £19 1s. 1d. A. E. V.

KINGSTON-ON-THAMES (PROVIDENCE).—The fifth anniversary of Pastor W. Welman's settlement was celebrated on Wednesday, May 6th. Pastor R. Mutimer was specially helped as he discoursed on the blood of Christ, the resurrection of Christ, and the revelation of Christ from 1 Peter i. 2, 3, 13. The points were—(1) That only as we preach these three doctrines do we present Christ in all His fulness and perfect revelation. (2) Only as we so preach do we indicate the complete standing of the saint of God. The hearers felt it to be a time of great blessing. At the tea-tables we were favoured with short addresses from brethren S. H. Brown, of Fulham, and T. Dean, of Wandsworth. It was a great pleasure to have Mr. H. Adams, of Highbury, presiding at the public meeting in his kindly and able manner. He made some excellent remarks on *Isa. xii.*, from which he drew a note of encouragement, enthusiasm and inspiration. Joy was a necessary element in Christian service as well as trust. The presence of the Holy One in the midst ensures blessing and bids us go straight on with the work. Pastor J. Bush made kindly references to the pastor, giving him as a motto text *Psa. lxxi. 16*, and then, speaking from 2 Cor. v. 18—21, led us into sweet contemplation on the reconciliation effected by and through our Lord Jesus Christ, and also on the ambassadors of Christ, their message and their manner. The pastor said a few words reminiscent of the experiences of the past five years and thanked all the friends who had rendered help in the meetings of the day. We were deeply sorry to be deprived through illness of the presence and address of our brother Mr. W. S. Baker. The presence of the Master was realised and the tone of the gatherings elevating and encouraging. Generous collections were handed to the pastor. To our covenant God be all the praise.

WOOD GREEN (PARK RIDINGS).—The twenty-fifth anniversary of the Church, and the twenty-second anniversary of the opening of the chapel, were celebrated on Good Friday, April

10th. Pastor E. Mitchell preached in the afternoon to a large gathering of friends from John xix. 38, speaking of true discipleship, secret discipleship, and the encouragement of open discipleship. The evening meeting was presided over by Mr. F. T. Newnan. Psalm xxxii. was read, and Mr. Butcher engaged in prayer. The Church secretary gave a short Report of the progress of the Church during the year. They had been blessed with a pastor and twelve names had been added to the membership. Death had, however, claimed one dear sister and two had been transferred to a sister Church. After a few encouraging remarks by the chairman, Mr. Mitchell gave an address on Heb. xi. 15, "He pleased God." God is not difficult to please if we come in the name of Christ. God works in us both to will and to do of His good pleasure. Humble obedience pleases Him, but if we walk contrary to His will we suffer for it. Mr. Hughes, in speaking upon Christ's agony in Gethsemane, said Calvary can soften a hard heart and warm a cold heart. In Gethsemane we see Christ as our Substitute; all was accomplished by prayer. Mr. Robinson took for his text 1 Cor. iv. 7, "Who maketh you to differ?" God by His distinguishing grace has made us to differ. No subject can make us more thankful than the distinguishing grace of God, which has made us differ, and the thought that God is the Author of our salvation is very humbling. Our pastor offered a few remarks from the words found in Dan. ix. 12, "And He hath confirmed His words," speaking of the dread solemnity of some of God's words and the beauty of others.—G. H.

IPSWICH ("BETHESDA").—On Wednesday, April 15th, the members' tea and annual meeting was held in the schoolroom, when a large number was present. After tea the meeting was opened with prayer by two of the senior and two of the junior members, after which the pastor gave a stirring address, exhorting especially the young members to adhere to the fundamental truths of the Gospel, and not to be satisfied with resting upon foundation truths but to build upon them. He commented upon the different stages the Church had passed through during the past year and said that we must never be satisfied with our work and begin to settle down, but must always be on the aggressive till our Lord Jesus Christ shall come. The secretary, Mr. A. E. Garrard, followed with a few

remarks upon the way God had so wonderfully blessed the work of the pastor during the past year. He also spoke of the admirable work done by Mrs. Chilvers. Mr. Ling gave a short spiritual address from the words, "What hath God wrought!" which proved very helpful and encouraging, especially to our workers. Pastor T. Reynolds, of Waldringfield, also gave a bright and cheerful address, which gave quite an inspiration to the meeting, after which the meeting was left open and several members testified to the great goodness and mercy of our covenant God to us as a Church and people. This brought a very happy and successful meeting to a close.—M. W. GOSTLING.

WALDRINGFIELD.—Services were held at the above on Good Friday. Our pastor preached in the afternoon to a good congregation, several friends from Ipswich paying us a visit. In the evening a public meeting was held, presided over by our pastor, when brother Haxell, of Ipswich, spoke from the words, "If the Son shall make you free, ye shall be free indeed"; brother Reeder on "The rent veil," and brother Garrard on 2 Peter i. 12, "Putting you in remembrance," an exhortation often needed even by Christians. The grand old hymn, "All hail the power of Jesu's name," brought our meeting to a close. To God be the glory.—A. L. B.

#### ALDRINGHAM, SUFFOLK.

THE centenary of the Sunday-school was held on Whit-Sunday. The pastor preached in the morning from Song of Solomon vii. 5, and the afternoon and evening services were of the usual kind popular among the Suffolk Churches. The annual treat was held on Whit-Monday, when the prizes were distributed. An additional "attraction" that day was the erection of a spacious wood and canvas building to seat 200 which the Rebuilding Fund Committee carried out themselves. This is for use while the chapel is being rebuilt, and great credit is due to our brethren for spending their holiday in this way.

On Tuesday the services were continued, brethren W. H. Ranson, of Cransford, and W. E. Cooper, Parham, giving two excellent addresses in the afternoon, and afterwards speaking very encouraging words to the teachers over a cup of tea. About 200 sat down to tea, after which the last service was held in the old chapel. The scholars



again took part with recitations and special hymns, and Mr. S. G. Elmer gave a splendid address on "Jesus lives." The pastor referred to this being the last service in the old sanctuary: it was necessarily a solemn one. Those (and there were many) who had been brought there in their mothers' arms had mingled feelings in saying farewell. The new chapel will differ from the old, and although it will occupy practically the same site it will not be possible to say in the future as so many have done in the past, "This is where father and mother used to sit until the home-call came." But what a mercy "He faileth not." Old buildings fail; other things fail; but no new Saviour, no new Gospel will be wanted, because neither Jesus nor His Gospel ever fails.

The superintendent (Mr. B. Moss) thanked one and all who had helped to make these services successful. The collections were in advance of last year. "All hail the power of Jesu's name" concluded the meetings.

The first service was held in the tent the following Lord's day and the services will be continued (D.V.) till the autumn, when the new chapel should be ready. The estimated cost of £1,500 includes the cost of enfranchising the property (which unfortunately is copyhold) and the enclosure of 20 rods of new burial ground. The friends have been "always at it" for eleven long years in attempting to raise the money beforehand, and being afraid to risk using the old chapel any longer, have felt compelled to build, although £550 more is wanted. They hope yet to open the chapel free of debt, believing that the Lord will constrain others to help them in their difficult task.

J. H. BARKER, *Pastor*.

56, Central Road, Leiston.

**PONDER'S END.**—The 22nd anniversary of the Church was held on Easter Monday, April 13th, when Pastor Tooke preached in the afternoon from Matt. xxvi. 32. The word preached was blessed to many present. The evening meeting was ably presided over by G. S. Faunch, Esq., who, after reading Gal. iii., called upon Mr. Farley to engage in prayer. Mr. A. J. Shakeshaw spoke from Col. iii. 14, charity—its source, its object, its fruits. Mr. Cornelius led us to Rev. i. 18—Christ was dead, He is alive for evermore to plead for His people, to provide, to protect, and to govern His Church. Mr. F. Shakeshaw's text was Romans vi. 8,

9—dead with Christ, living with Christ, crucified with Christ. The pastor concluded with a message from 1 Peter ii. 9—a peculiar people. A very helpful and enjoyable day was spent, for which we thank God and take courage.—J. W. PARKER.

**BUCKLEBURY SLADE.**—Anniversary services were held on Whit-Tuesday, June 2nd, when Mr. Ohisnall, an old friend of the Cause, was led to preach two heart-searching sermons. The afternoon text was Job xxxiv. 32, "That which I see not, teach Thou me," noticing (1), the humble suppliant's prayer; (2) that there is here portrayed the longing of the new life; (3) teach Thou me. The evening discourse was on Luke xvii. 13—(1) A pressing need; (2) A precious Saviour; (3) A salvation that was sought; (4) A disease which defiled them. The remark was made by one that it was worth going after. Tea during the interval. The chapel was well filled at each service.—HENRY GRIMWOOD.

### Aged Pilgrims' Corner.

ON Friday, July 3rd, the 43rd anniversary of the Hornsey Rise Home will be held. Two sermons by the Revs. W. T. Turpin, M.A., and Thomas Martin at 3.15 and 6.30. Sale of Work from 2 o'clock. Tea at 5 o'clock, sixpence each. The attendance of all friends of the Lord's aged poor is heartily invited.

The 79th anniversary of the Camberwell Home took place on June 11, and was well attended. The Rev. W. Sinden preached an excellent sermon in the afternoon from 2 Cor. vi. 10. After tea a public meeting was held, Mr. T. W. Nunn in the chair. Addresses were given by Messrs. Dolbey, Barraclough, Collin, Boulden, Rundell, and T. Carr. The collections were for the Benevolent Fund for aiding sick and infirm inmates.

The July "Quarterly Record" is now ready, and will be sent, post free, upon application. It contains three illustrations, and several articles interesting to all who desire the welfare of the Institution.

The new Annual Report will be issued during the month, price sixpence to non-subscribers. It is illustrated and gives a complete record of the work of the past year.

Collections after sermons have increased, the Society having been advocated in several places where it was comparatively unknown. We should like to see the present list doubled, and when it is remembered that our pensioners are associated with some hun-

dreds of different Churches, collections from an additional forty are not too much to expect. Will all our friends help in this matter? It is not so much the amount received from each—£3 we should consider good—as the creation of new interest.

## GONE HOME.

MRS. MARY TATAN DRABBLE,

late of Bermondsey, answered to the call home on March 16th, at the age of 76. In her early days she attended the ministry of Mr. Arthur Triggs, of Gower Street, which was amongst the happiest remembrances of her early years. When about sixteen she came with her parents to live in Bermondsey, and then attended the ministry of Mr. Meeres, and was baptized by him November 30th, 1856, and at her death was the oldest member of the Church. For forty years she was a great sufferer, hardly ever being out of pain, and spent a great part of this time on a bed of sickness. She had had many losses by death, of husband, children, and friends many. She had her doubts, fears, and anxieties, but these were only on the surface. Deep down in her soul there was the given life, light and love of God and Divine things, which no floods could quench. Her creed was that of the Bible and heart. Christ all! Not what she had done, good or bad; all was counted loss in finding Him.

The heart is often emptied before the grave is filled. It was true of her. There was with her a very slow loosening of the ties that bound her before entering the holy city, when she would hear "Come in, thou blessed of My Father; inherit the kingdom prepared for you." What a change—

"When for me the silent oar parts that silent river,  
And I stand upon the shore of that vast  
forever,  
Lord, be with me."

As to her dying hour, it was simply sleeping through death into life abundant; like going from one room to another, to join the Church of the first-born above. We buried her remains at Nunhead Cemetery on March 24th.—J. HALL.

MRS. ANNY STOCKMAN.

After a sojourn in this time state for eighty-six years, my dear mother entered into the presence of her Lord

on the 2nd March, 1914. She was called by Divine grace at the age of 18 under a discourse by the late Mr. Philip Dickerson, of Little Alie Street, whose ministry was greatly blessed to her. Removing in Providence, she attended Zion, New Cross, for many years, and later joined the Church at Park Ridings, Wood Green. Again removing to Warringham, Surrey, she became a member of the little Church worshipping at Caterham, where she attended as long as health and strength permitted. It was ever her delight to be in the Lord's house, and to have fellowship with those whom she esteemed to be the excellent of the earth. Her end was most peaceful, and she only longed to be with her dear Redeemer. She was a beloved and loving mother, and is greatly missed by her sorrowing family, more especially by her youngest daughter, who was her constant companion; but we know our loss is her eternal gain.—E. STOCKMAN.

MRS. MARY ANN SMITH.

Our sister, the beloved wife of Jesse Smith, of Laxfield, Suffolk, entered her eternal rest on March 27th, in her 77th year. She was one of the first seals given to our esteemed brother Sears at Laxfield; she was blessed the first time he engaged in prayer in the above chapel, and was one of eight baptized by him on Thursday, February 9th, 1860. Her witness for Christ since that time has been continual, her godliness of life being seen and known by all. For seventeen years she was totally blind. In 1887 she lost the sight of one eye, and in 1897 lost the sight of the other. Her desire was to be kept from murmuring. A favourite text with her was 'Be still, and know that I am God.' During the last years of her life her hearing failed her; yet though blind and deaf and extremely weak, she regularly attended the Lord's house. Those who have seen our aged brother leading his dear wife to God's

house will not easily forget the touching sight. We miss her, but feel glad the Lord has given her the desire of her heart—to see the King in His beauty.—C. T. DYKES.

JOHN WHITAKER.

Our beloved and highly esteemed brother (late of Yarmouth, Isle of Wight) passed into rest at Rose Villa, Whymark Avenue, Wood Green, on February 17th, aged 72 years. He was a firm believer in the doctrines of grace, and had a great love for the services of God's house and the ordinances of the Gospel, and maintained a consistent Christian profession to the end. He was ever ready to say with the apostle, "By the grace of God I am what I am."

A few weeks before his death he wrote to Mr. Spratt at Portsmouth saying he did not feel equal to preaching at Rehoboth according to arrangement, and felt that he would not be able to come again. From that time he seemed to get worse, and at times had much suffering. He felt sure God would support him and in His own good time take him to his heavenly rest. His soul was evidently in the sweet enjoyment of calm and heavenly peace, realizing "the peace which passeth all understanding," and he prayed the dear Lord to remove him from his sufferings to his eternal rest in glory.

His body was laid to rest in Porchfield Chapel ground, Isle of Wight, by the side of his late wife. "Rock of Ages" and "Jesus, lover of my soul" were sung by request. Mr. Geo. Tyler, an old friend of our brother's, officiated and gave an address.

GEORGE ELLIS.

The Church at Pulham St. Mary, Norfolk, has suffered a great loss in the home-call of our brother. Baptized in 1881 and chosen deacon in 1904, he has proved by a consistent walk and life to be a humble, devout believer. He was a man who truly loved Zion, rejoiced in her prosperity and mourned over her losses. God's house was a very dear spot to him. No trivial thing ever kept him from its services. Of a very lovable disposition, the young were attracted to him, and young Christians ever found in him a warm and helpful friend; he gave of his best in loyal service and kindly advice to both his pastor and the Church. Though he had been in failing health for about a year and had several miles to come on

his bicycle he was present with us the third Sunday in January; we little thought then that this would be the last time we should see him in his accustomed seat.

An acute attack of bronchitis compelled him to take to his bed, and after five days of great suffering, very patiently borne, he passed away on March 20th, to be "for ever with the Lord," aged 71 years.

Many friends from Pulham St. Mary gathered in Dickleburgh churchyard (the village in which he lived) to see his mortal remains laid to rest. The pastor, A. W. Butcher, read the Lesson in the church, and as his body was committed to the grave we felt it was indeed "in sure and certain hope." A memorial service was held at Pulham on the following Sunday, when the pastor preached from Phil. i. 21, "For to me to live is Christ and to die is gain." Our heartfelt sympathy goes out to the frail widow who now has to walk alone. May she be comforted and supported by the "God of all comfort."

A. W. B.

ELIZABETH HAINES.

The friends at Homerton Row have lost their oldest member, the widow of the late James Haines. My dear mother had been connected with the Church for upward of 50 years and had attended the services and Sunday-school from her childhood. She was a sister of the brothers Henry and James Lee, late of Bow, and was born at Homerton, January 16th, 1842, and baptized by Mr. William Palmer in October, 1864. She went into the safe keeping of her Saviour on February 17th, 1914.

I visited her on the Lord's-day previous to the Tuesday on which she died, and had a deep impression that our mother was leaving us. This was confirmed when I saw her the next Tuesday evening, when she departed. I said to her, "Mother, you are very ill; you are leaving us; is all well?" "Yes, my boy," she said, "I am in the hands of my Creator," and then, after a pause, during which she held my hand, she managed to say, "Unto you, therefore, which believe He is precious." Then as she grew weaker she quoted Toplady's lines:

"Nothing in my hand I bring.  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace."

After that there was quietness and deep soul conflict. We recall the

description of the immortal Bunyan: "Then I saw in my dream that Christian was in a muse awhile. To whom also Hopeful added these words, 'Be of good cheer, Jesus Christ maketh thee whole.' And with that Christian brake out with a loud voice, 'Oh, I see Him again! and He tells me, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone until they were gone over."

We miss her. Who does not miss the gentle, kind and good? And such she was to us and to all with whom she came into contact during her long and uneventful life. But our loss is her gain. She is saved to eternal life through Jesus Christ her Lord. Her mortal remains were deposited in the City of London Cemetery, Ilford, on February 23rd, 1914.

A. T. HAINES.

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JOHN HARRY TWINN.

a member of the old Baptist Chapel, Glensford, passed into rest on March 24th. He had been a member for many years, and for years was a teacher in the Sunday-school. I visited him on the Tuesday morning and saw a great change in him. I said nothing to his wife, but after visiting him I went to see my senior deacon and said, "We shall not have John long." On the same night when in bed his dear wife heard a rattling in his throat, looked at him, he turned and said, "Why look at me?" She said, "I thought you were asleep." He said, "Turn me over." She did so, and his ransomed spirit entered into rest and peace, entered to sing the song of redeeming grace and dying love, after being afflicted for over thirty years with paralysis. The writer interred him in the silent grave on April 30th, in sure and certain hope of a joyful resurrection, aged 64.

J. EVERETT.

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MARY ANN BEER.

Scripture says, "The memory of the just is blessed," and we find the remembrance of our departed sister blessed. We look back and lovingly remember her consistent life, her zeal for, and regular attendance at, the house of prayer, and her devotedness to God's Word. She has been an honourable member of the Church at Brentford for nearly fifty-one years, and at the

time of her death her name stood first on the Church Book. She was baptized by the late John Parsons and received into fellowship on Lord's-day, Sept. 7th, 1863. Her husband, James Beer, was deacon of the Church for many years, but, upon retiring from business, went to live at Godmanchester, where he died some years later. Soon after this our sister returned to Chiswick and was again enabled to meet in the much-loved and longed-for spiritual home. She repeatedly told us that during the greater part of the time she remained in Godmanchester she was greatly distressed by reason of the barrenness and felt leanness of her soul. The communion she formerly enjoyed with her Lord seemed to be cut off, and the means of grace appeared to be empty wells. But the Lord graciously appeared once more and brought her forth into a fuller enjoyment of Gospel blessings and favours than she had previously experienced. And so the Lord blessed her to the end of her days, for in spite of the excruciating pain to which she was subject for several weeks, she told us frequently, partly in the language of the hymn, "I can do all things and can bear" since my precious Lord is here to sustain me, for I am sure this suffering could not be endured apart from Him." Towards the end she was in a state of semi-consciousness. Calling early to see her the last Lord's-day she was on earth, I found her, as all thought, quite unconscious to anything of earth; but to the surprise of all, when on approaching the bedside I quoted her favourite text, "Unto you therefore that believe He is precious," in a moment full consciousness was given, and a most blessed testimony was borne for a few minutes to her covenant God, and His faithfulness and care, closing with a vehement desire to "depart and to be with Christ." That desire was fully realised on May 9th in the 85th year of her sojourn on earth, when the ransomed spirit took its flight to be present with the Lord. We laid her mortal remains to rest the following Wednesday in Chiswick Churchyard, in the same grave where we previously had deposited the body of her companion.

"When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life joy overcast?  
Hush! be every murmur dumb;  
It is only 'Till He come."

—R. MUTIMER.

## JEFRUNNEH SPIRE.

Our beloved brother received his home-call and entered heaven on Tuesday afternoon, May 12th. He had waited with strong desire, yet patiently, and sometimes with real joy, for the hour of full discharge from mortal weakness, that he might be for ever with the Lord and bow at His feet and join the everlasting song—"Unto Him who loved us and washed us in His own blood." He walked in the fear of the Lord and in the faith of the Gospel for many years. To him the doctrines of divine grace were exceedingly precious: he held them very firmly and rested upon their testimony with unmoved satisfaction and delighted to speak of their grandeur and fulness. God's everlasting covenant, ordered in all things and sure, was all his salvation and desire. Bethesda, Notting Hill Gate, was very dear to our brother's heart, and for many years he served the Church faithfully as deacon, counting its interests his own, living for its welfare, ever praying for its peace and prosperity with godly zeal. To him the week-evening prayer-meeting was a blessed ordinance, and many will long remember, and some perhaps never forget, his plain, fervent supplications at the throne of grace. For several years he conducted the Sunday afternoon Bible-class. Here he often spoke very pointedly upon precept and promise. Friends, young and old, gratefully cherish his words of warning and encouragement. During his illness our brother received many at his bedside, and freely conversed with them about the things of God, specially receiving three young people who had recently applied for baptism, and assuring all that, as his pilgrimage neared its end, free grace would prove a sure support in death, as he had found it to be a most precious source of consolation in life. And so it was, for faith discerned her heavenly Object, grasped her reward, and triumphed over all. Our brother was spared to the 78th year of his life and leaves behind the beloved partner of his life's joys and sorrows, and children and

grandchildren, to all of whom he was more than tongue or even heart can tell. While many loved and highly esteemed him, his pastor's heart was often strengthened by his faithful, devoted friendship.

On Saturday, May 16th, a short service was conducted in Bethesda Chapel. Afterwards the mortal remains were laid to rest in Hanwell Cemetery, many sympathetic friends being present. F. G.

## CHARLES SIMPSON.

We have no record of the Lord's dealings with our brother's soul previous to his baptism. He was baptized the last Lord's-day in February, 1887, at Brentford, by the late Thomas Voysey, and was subsequently received into membership the first Lord's-day in March. Our brother was not a great talker, but a most consistent walker. He sincerely loved his Lord, who had called him by His grace, and his attachment to the house of God was demonstrated by his constant attendance when it was possible for him to be there. On January 18th, 1912, the Lord was pleased to call his beloved wife from his side to "the house not made with hands." This was such a blow, and created such a blank in his life, that from that time he seemed to take but very little interest in the things of time; for whenever we met him his repeated expression was, "Oh, how I want to go to Jesus." This desire was granted on February 8th, in the 75th year of his age, and on the 14th instant we laid the redeemed dust to rest, close to the mortal remains of his beloved companion, in New Brentford Cemetery.

"Tis sweet to think of those at rest,  
Who sleep in Christ the Lord,  
Whose spirits now with Him are blest,  
According to His Word.  
They once were pilgrims here with us;  
In Jesus now they sleep;  
And we, for them while resting thus,  
As hopeless, cannot weep."

—R. MUTIMER.

ERRATA.—In last month's report of the Strict and Particular Baptist Society's annual meeting the payments are by mistake given as £144 7s. 11d. whereas they were £870 19s. 5d., and the balance £144 7s. 11d.

In footnote, page 175 of June issue, read "*desire*" for "*deserve*" at commencement of line 3. The words should be—"not to say *desire* to be damned," &c.

# A Solemn Contrast.

BY E. MITCHELL.

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”—Rom. viii. 5.

LEGAL-MINDED men bring a charge of licentiousness against those who maintain the doctrine of sovereign grace—that is, that men are saved entirely through God’s sovereign grace, wholly apart from any works done by the saved. These “err, not knowing the Scriptures, nor the power of God.” Under the dominance of a legal spirit their service is mercenary and constrained. They would not work at all if they did not imagine that by their works they obtain a reward, and, at least in part, gain salvation. But true believers serve from love and gratitude, and because they are brought into sympathy with the commands of their God. “They love Him because He first loved them,” and His commandments are not grievous, but pleasant to their renewed nature.

It cannot be denied, however, that there are, and always have been, some among professors who by their loose conduct have “given occasion to the enemy to blaspheme.” Paul speaks thus of these characters: “For many walk, of whom I have told you often, and now tell you even weeping, that they are [whatever their profession may be] enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things” (Phil. iii. 18, 19). This renders it necessary to distinguish between the mere professor and the true possessor—thy man who has simply received the doctrines of grace in notions, which only reside in his brain, and the one in whose heart the grace of the doctrines abides. This is done in the verse now under our consideration.

We have here the

## UNREGENERATE PROFESSOR DEPICTED.

He is presented to us in his *nature* and *life*. As to *his nature*, he is “*after the flesh*.” A word or two upon the different significations of the word “*flesh*” may not be inept, and may help us to a clearer understanding of its use here. It is employed to denote us physically. We read that “the WORD was made [became, R.V.] *flesh*” (John i. 14). That is, the eternal Son of God assumed our humanity, took our nature upon Him. So also we read: “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the *flesh*” (Rom. i. 3). So “No man ever hated his own *flesh*” (Ephes. v. 29); and, “All *flesh* is as grass” (1 Peter i. 24). *Flesh* is also used to denote the impressionableness and tenderness of the regenerate heart. “I will take away the stony heart out of your *flesh*, and I will give you a heart of *flesh*” (Ezek. xxxvi. 26) is one of God’s new covenant promises. But here it

denotes man as corrupted by sin—man in his unregenerate state. "That which is born of the flesh is flesh" (John iii. 6). "They that are after [according to] the flesh" are those who have not been born of the Spirit. Like Ishmael, they are "born after the flesh."

*This is the state of all mankind by nature.* It is a most affecting thought. Here is the spring of all the sins that have defiled the world. And even when the inward depravity does not break out into open sin the heart is estranged from God, alienated, and at enmity against God. "When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death" (Rom. vii. 5). Alas! to what a condition has sin reduced the whole race! To what a depth has mankind sunk—a depth that nothing but almighty, invincible grace can deliver him from.

*The fleshly man minds fleshly things.* As is the tree, so is the fruit. The principles within dominate the life. His religion is a fleshly thing. He is unacquainted with real repentance, true contrition, saving faith, peace-speaking blood, hatred to sin, and longing desires after holiness. The flesh can be polished, but it remains flesh notwithstanding. A sound creed may be held, and a decent exterior presented to the world, but within is death and corruption, and not unfrequently the corruption breaks out into scandalous sins. The man who is after the flesh has no part in the blessings of God's salvation, nor can he be pleasing to God.

We turn with a feeling of relief to notice

#### THE REGENERATE POSSESSOR DESCRIBED.

"*He is after the Spirit*"—the opposite of the carnal man, and his walk bears testimony to the reality of his profession. Spirit, like flesh, has various significations in Scripture. It is used to denote the immortal part of man as distinguished from the body. We read of "the spirits of just men made perfect" (Heb. xii. 23), and of "the spirits in prison" (1 Peter iii. 19). It also describes the renewed nature of the believer in Christ in contrast with the old nature, which is denominated flesh. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. v 17); and, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6). But the Word is also used to designate the third Person in the glorious Trinity; this appears to be its meaning here, as elsewhere in this chapter.

"They that are after the Spirit" are those who are *born of the Spirit*"; "that which is born of the Spirit is spirit"; it is spiritual in its nature. The man who is the subject of regenerating grace is no longer a mere natural man, but has been raised in the scale of being, and possesses new faculties and powers (see 1 Cor. ii. 12—15).

Of these it is said that "*they mind the things of the Spirit.*" "The word rendered '*they mind*' expresses primarily the exercise of the intellect, *they attend to*, but secondarily, and by implication,

the exercise of the affections, of which the other is the result. Hence in Col. iii. 2 it is correctly rendered in the passage, 'Set your affection on things above.' . . . The same may be said of the word *mind* as used by our translators. The idea evidently is that the objects of attention, desire and pursuit to the carnal are corrupt and worldly, while to the spiritual they are the things which the Spirit proposes and approves.\*

"They that are after the Spirit" *are governed by the Spirit.* The Holy Spirit does not leave the regenerate to their own resources. As the Spirit of Christ, He dwells in the hearts He has renewed (see vers. 9, 10) and maintains the life He has implanted. There is but one independent life, and that life is God. The Lord Jesus Christ is the life of all His people. They derive all from His fulness by His Spirit's teaching and operations. Under His gracious influence the hearts of the regenerate aspire after spiritual and heavenly realities. A mere notional creed and profession does not suffice; they seek an experimental acquaintance with divine truths. In a word, they "mind the things of the Spirit"; they "set their affection on things above" and cannot be satisfied with mere worldly things.

But while the spiritual mind would be always thus aspiring, the believer is very conscious of much within him that is exactly opposite to his heavenly desires. The flesh is not dead; "it lusts against the Spirit" and puts forth its power, sometimes to his amazement, hence the conflict so graphically described in the 7th chapter of this Epistle. The flesh struggles, but the promise is sure: "Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14). "The elder shall serve the younger." Grace "reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). The Holy Spirit is our great Helper, and soon all our foes shall be beneath our feet. We shall be "more than conquerors through Him that loved us." Yet the conflict is often very severe, doubts and fears assail the mind, the power the flesh exerts terrifies, and Satan roars. Yet, "Be not afraid"; He will never fail us.

"Hell and thy sins resist thy course,  
But hell and sin are conquered foes;  
Our Jesus nailed them to His cross,  
And sang the triumph when He rose."

Let us seek by His grace to be minding "the things of the Spirit" and keep our eyes fixed on our redeeming Lord, who has fulfilled the law on our behalf. Soon the conflict will end in glorious victory.

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A NUMBER of physicians were once disputing as to what would be the best means to sharpen the sight. Some recommended one thing, and some another, till at last one said there was nothing would do it like envy, for it magnifies and multiplies all the errors of man.—*Many Thoughts on Many Things.*

\* Dr. Charles Hodge.



## " MISSED! "

A PERSONAL APPRECIATION BY PASTOR H. BULL, RAMSEY, HUNTS.

"Thou shalt be missed, because thy seat will be empty."—1 Samuel xx. 18.

ANOTHER pen more able than ours has written one Appreciation of our late beloved friend and brother, Mr. W. Jeyes Styles, on behalf of the denomination to which he was attached and adorned. I cannot, however, refrain from adding a few lines of personal testimony respecting the kindness I received at the hands of one who many times befriended me, especially as a young minister in the early years of my service for the Master.

My first introduction to Mr. Styles was at the laying of the memorial stones of the Tabernacle, West Ham Lane, on Tuesday, March 7th, 1903. Taking me kindly by the hand, he gave me a cordial welcome to his home. No one in the denomination probably owes more to our beloved brother than I do, especially for kindly counsel when in difficulty. I had been at Borough Green but a year when a little incident occurred that nearly resulted in my resignation. Mr. S. wrote me to come and see him at once. We talked matters over, but I was still undecided. The next day a hurried note reached me, in which the following terse sentence occurs: "The fact is, I don't like the idea of your leaving Boro' Green, and the feeling grows on me." Suffice it to say that this was, under God, the deciding factor, and I remained to enjoy seven years of happy and fruitful service. I cannot help feeling that were such kindly counsel sought and accepted more frequently it would often result in clearing the air and smoothing the difficulties between pastors and people.

Having been privileged to enjoy Mr. Styles' close friendship for eleven years, I knew him to be most generous in his gifts of useful books to ministers whose small stipends were insufficient to allow them to purchase them. I have to thank him for some of the most useful works I possess.

It was at home, however, one learned to know and love him best. There, in spite of physical infirmities, one always found him solicitous for the comfort and enjoyment of others, and ever ready to impart instruction to an enquirer from his own extensive stores of knowledge, and, above all, deeply concerned about the future of young ministers of the denomination he loved so well. Needless to add, if we, who were favoured with his friendship, feel we have lost a dear personal friend, "whose place is empty," the "miss" at "Elmscroft," and in the heart of the one who for so many years seconded his every effort, must be vastly greater. May God bless her, is our earnest prayer.

WE should as carefully avoid errors as vices. A blind eye is even worse than a lame foot; yea, a blind eye may cause a lame foot, for he that hath not light is apt to stumble.—*T. Manton.*

## HOW GOD TAKES CARE OF THE POOR.

"It shall come to pass, when he crieth unto Me, that I will hear; for I am gracious."—Exodus xxii. 27.

THIS verse is part of the law given by God at Sinai. In the Ten Commandments He has given the summary of His divine will for the government of the nation and the conduct of the individual. All that follows is but the unfolding of that law—the application of its principles to the general conduct of life. It has been rightly said, "You have here both the severity and gentleness of God." The verses just prior to this one clearly show this, as God condemns with terrible threatening certain forms of sin, and in the midst of this specially provides for the well-being of those whose circumstances have brought them into distress. The stranger, the widow and fatherless child, and the poor are all specially mentioned and cared for. One cannot help but feel the reality of the spirit of Divine pitifulness that stands out so clearly in the midst of the thunders of Sinai.

It is well that we should remember that while the law is not to be observed as the ground of salvation, or as a means of obtaining the favour of God, the principles of righteous dealing are incumbent on all who are rejoicing in a salvation obtained by Him who came not to destroy that law but to fulfil.

It is well that we should just glance at the condition of the man for whom God has given the gracious word of promise and encouragement in the verse at the commencement of this article. He is a poor man—so poor that he is obliged to borrow of his neighbour to meet his common necessities; so poor that when it comes to providing security for the loan, the only thing he has to offer is his cloak. Surely you have here an instance of extreme poverty; you can hardly imagine a man being worse off than this. You may have your cases of extremity, but probably you will have to say, "Thank God, my case is not so bad as this." God instances an extreme case so that all His people in their difficulties may feel that they come within the limits of His gracious word.

How beautifully the Divine sympathy is revealed in the first part of this verse. "For that is his covering only, it is his raiment for his skin; wherein shall he sleep?" The Eastern generally used his cloak for a covering during the night, and God thinks about it. If he is obliged to give his garment for a pledge, he would be without a covering all through the chilly night. God Almighty thinks of that, showing infinitely more sympathy and thought than the majority of men for their fellows. Wonderful is the thought, infinite Deity concerning Himself as to whether a man has a covering for his bed at night. Blessed be His name, He has not changed. "This God is our God," and well may we take to heart and cherish this manifestation of compassionate thought and rejoice that our needs are equally the subject of His thought and care.

God is not content with recognising human need, but makes provision to meet it; hence in the previous verse you have His mandate, in which He provides that the cloak given in pledge shall

be returned at night, so that the poor man shall have something with which to cover himself.

You will now see the force and beauty of the text. If the Divine mandate is not obeyed, God encourages the man in His need to cry unto Him. When the law of God is neglected, and the poor man is suffering in consequence, God encourages him to appeal to Himself. Blessed be God, He is still the Court of Appeal in all oppression and need. From the man who is shivering through the night for want of a covering, to every form of need, it is our privilege to appeal unto God Almighty. Times of need are times of prayer, and there is nothing too common or insignificant to be made the subject of petition at the Throne of Grace. The season of extremity never leaves you beyond the reach and use of prayer.

God is not content even with encouraging the needy to cry unto Him, but assures of a gracious response. He seems here to take it for granted that the man in his poverty will appeal to Him, and hence He throws open wide the mercy seat to him. He suggests in clear and definite language that the man's resource is in Himself. He does not suggest that he should apply to a judge, or men in authority, for redress; neither does He point out the value of some benevolent society, but directs to Himself.

This He accompanies with a definite promise. He tells what the result will be. "It shall come to pass;" not a fruitless and vain appeal. There will be a result. Then He unfolds the result in a few words, "I will hear." No deaf ear has God for the cry of need. For God to hear is to reply; hearing with God is acting. You need never fear on this point, and yet how frequently we do so. Will God answer? is no uncommon question asked in the hour of distress, adding to the intensity of the trouble. One of the readiest temptations from the disturber of our peace is this. Yet here in the strangest of conditions we have the evidence of the folly of our doubts and fears. Troubled heart, take courage; go to God with your need and He will hear, for His promise remains; it has never been withdrawn, and never has it been broken. God has promised; what more can you want? The honour of God rests on its fulfilment, even down to such a matter as that dealt with in this incident.

"Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged;

Take it to the Lord in prayer.

Oh, what peace we often forfeit!

Oh, what needless pain we bear!

All because we do not carry

Everything to God in prayer."

Once again does this beautiful sentence furnish us with encouragement, for God follows His promise with a reason, full and satisfying. Blessed is the Word of God, for it meets us at every turn, answers every question, and replies to every doubt. How often has the question arisen, "Why should the great and holy One concern Himself with the affairs of my life?" Here you have

a comprehensive and all-sufficient answer. Because of what He is ; "For I am gracious." What more could even God Himself say ? Here you have the spirit of the God to whom you pray. He is gracious, and so the very nature of God is such that He cannot regard the lot of His people unmoved. How this is proved by the very mention of the possible condition into which some of them might be brought. What an evidence of graciousness is the fact that when instituting the code of laws for the government of His ancient people, God should make provision for a man who might be so poor as to have to pledge his very coat to obtain a loan to meet his necessities. It is this spirit that makes him naturally take the side of the oppressed, and bring judgments upon their oppressors.

Then, again, the position of this compassionate word in relation to the giving of the law confirms the claim God puts forth to graciousness. In providing the constitution which should govern His people in their future history, in uttering matchless laws, righteous and perfect, He makes this provision for the needy. What grander proof do we want than this of Divine graciousness ? and yet we have a grander in the revelation of Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." In Him an infinitely greater witness to Divine grace is given, for it demonstrates that grace springs from love, and proves that Divine compassion will not only step in to help the needy and relieve the oppressed, but that the love is so great that it hesitated not at the greatest sacrifice that even God could make. This is the ground of hope and encouragement in all our appeals for help in time of need—whether it be in matters of a material nature, or in the greater and more urgent questions of our soul's eternal interests, this God, who is Love, has left us no room to question the ever-abiding truth of this promise, "It shall come to pass, when he crieth unto Me, that I will hear ; for I am gracious."

H. D. TOOKE.

## NATURE AND GRACE.

BY A. E. REALFF.

"I will clothe thee with change of raiment."—Zech. iii. 4.

WHEN the seventy years of captivity were accomplished in Babylon and Persia, the Lord put it into the heart of Cyrus, the Eastern monarch, to grant liberty to the Jews to return to their own land (Ezra i. 1—3). Accordingly we read that, under the conduct of Sheshbazzar, *i.e.*, Zerubbabel, prince of Judah, and grandson of King Jehoiachin, and Jeshua, or Joshua, son of Josedech the high priest, together with ten of the principal elders, a caravan of some 50,000 people returned to Jerusalem, and set about re-building the temple which Nebuchadnezzar had destroyed, the prophets Haggai and Zechariah encouraging them in the good work. The recorded prophecies of these two notable servants of the Lord contain much that is of importance to the people of God in all ages, and under all circumstances. In the chapter before us we have in Joshua figuratively set forth

## MAN'S NATURAL CONDITION.

The prophet has a vision of "Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him" (ver. 1; margin, "to be his adversary"). Possibly the heathen people of the land had sent an accusation against him to the court, as we know they did concerning Nehemiah a little later, in the reign of Ahasuerus (Ezra iv.). But here we see him arraigned before a higher Court, with Satan as his accuser. "And the Lord said unto Satan, The Lord rebuke thee, O Satan . . . is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel" (vers. 2 and 3).

The natural condition of the people of God is in no respect different from that of the rest of mankind, for "all have sinned, and come short of the glory of God." Joshua is to be high priest. It will pertain to his sacred office to offer incense daily, to enter once every year into the Holy of Holies, and to stand before the Shechinah, the visible token of the presence of Jehovah. How unfit does he appear! So it is with all the chosen of God, who are termed "a royal priesthood." How unfit they are as to their nature, being the fallen children of a fallen parent! We all "were by nature," says the apostle, "the children of wrath, even as others" (Ephes. ii.). So doth the Holy Ghost voice the feeling of the Church by His prophet Isaiah (lxiv. 6): "We are all as an unclean thing, and all our righteousnesses are as filthy rags . . . and our iniquities, like the wind, have taken us away." Rebellious and wayward, carnal in mind, sensual in imagination, vain in conversation, we are all in the sight of perfect holiness and purity as "clothed with filthy garments." Even our best—our religious acts, our prayers, our alms-giving—all is sin-stained. Even Nicodemus, Lydia, Cornelius, and Saul of Tarsus needed converting and regenerating grace. We have, therefore, also figuratively set forth

## THE GRACIOUS CHANGE.

"Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." We observe that this change is

1. *Sovereign and Divine.*—Satan does all he can to oppose, but God is Almighty, and "they set a fair mitre upon his head, and clothed him with garments. And the Angel of the Lord stood by" (ver. 5). What the Almighty determines must be done; yea, and thoroughly done. "Behold," says Hezekiah, "for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back" (Isa. xxxviii. 17). "I will greatly rejoice in the Lord," exclaims the newly-clad sinner; "my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi.) This leads us to notice that the gracious change is

2. *Substitutionary.*—Christ's imputed righteousness is here.

It is "the best robe" which is put upon the chosen sinner. In other words it means the sinner's perfect justification through the righteousness of the Redeemer. Of this the psalmist sings: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psa. xxxii.). This is "being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii. 24). This change is also

3. *Glorious*.—The mitre and other high priestly garments are said to be "for glory and beauty." And the Holy Ghost says, "He will beautify the meek with salvation" (Psa. cxlix. 4). Joshua is now accepted for service: "If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" (ver. 7)—that is priestly service, to which all the redeemed family are called. And to all who have passed through this gracious change the Lord gives "places to walk among these that stand by." Indeed, there are very many bystanders, and the Lord's people "are made a spectacle unto the world, and to angels, and to men" (1 Cor. iv. 9). Surely it is well if they can always take knowledge of us that we have "been with Jesus." It is no wonder that we find such frequent exhortations as these: "See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. And walk in love, as Christ also hath loved us" (Ephes. v.).

An ancient writer says, "No garden is complete that has not an *Enoch walk* in it," referring to the Scripture that says, "Enoch walked with God, and he was not, for God took him," and that other which says, "Before his translation he had this testimony, that he pleased God." Yet once more we notice concerning this gracious change that it is

4. *Accompanied by illuminating revelations*.—To all who experience the change here set forth are granted revelations concerning the Lord Jesus Christ. "Behold, I will bring forth My servant the BRANCH. For behold the *stone* that I have laid before Joshua" (vers. 8, 9).

*Christ is Jehovah's Branch*. "Behold the Man whose name is the BRANCH" (vi. 12). This is the "rod out of the stem of Jesse, and the Branch that should grow out of his roots" (Isa. xi.). This is a strong branch indeed, for Christ is "mighty to save," yea, "unto the uttermost." Behold, then, this strong Branch bending down over the abyss of fallen humanity, so that whoever by grace and faith takes hold shall most certainly be saved from the vortex of despair, and from the pit of everlasting woe! "Let him take hold of My strength" (Isa. xxvii. 5).

"Ye lambs of Christ's fold, ye weaklings in faith,  
Who long to lay hold on life by His death,  
Who fain would believe Him, and in your best room  
Would gladly receive Him, but fear to presume."

This wondrous Branch is yours, and you are quite welcome to "take hold" thereof.

*Christ is also the Foundation Stone of Jehovah's spiritual temple.* This is the Stone, that, although "set at nought" by the builders, is nevertheless the "Head of the corner." "Wherefore it is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (1 Peter ii. 6). This Stone has upon it "seven eyes" (ver. 9); and in iv. 10 we read that "they are the eyes of the Lord, which run to and fro through the whole earth." Hanani the seer said unto King Asa that this was "to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9). *Perfect, i.e., upright, sincere* (Gen. xvii. 1, marg.) "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Peter iii. 12). Therefore,

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

### "THE FUNDAMENTALS."—No. 9.

BY PASTOR H. BULL, SALEM, RAMSEY.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John iii. 2.

#### GLORIFICATION.

It seems to us most fitting that the glorification of the saints should be included in and conclude our series of short articles on "The Fundamentals"; for, unless "Christ in us [is] the hope of glory," then we are, as the apostle says in 1 Cor. xv. 19, "of all men most miserable."

No child of God has ever found the Christian path an easy one. It has always been, and ever will be, a rugged road, "beset with snares on every hand," into some of which, however watchful he may be, he will sometimes fall. Or to put it otherwise, the Christian life is one constant struggle against the remains of an evil nature within and innumerable spiritual foes without. Were it not for the glory which we are assured lies beyond, we should often be tempted to give up the struggle, to abandon our position, and ask, "Is it worth while?" Then, above the din of battle, or as penetrating the deep gloom of despondence, one hears a sweet voice saying: "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" (John xiv. 2, 3).

The inspired Word is discreetly silent as to the exact locality of heaven as a place. All direct references to its locality speak of it

as being higher than the earth. In Acts i. 11 (referring to the ascension of our Lord) we read : "Ye men of Galilee, why stand ye gazing *up* into heaven?" Again, in 2 Cor. xii. 2, Paul speaks of himself as "being caught *up* into the third heaven." An examination of the word "heaven," however, discloses the fact that it means nothing more than sky, air, firmament. So that after all we know nothing of the exact locality of that glorious place prepared for those who are perfected in Christ; nor do all the theories or speculations in the world bring us any nearer. The description of Rev. xxi., however, leaves us in no doubt as to its surpassing glory and blessed immunity from everything that would mar the happiness of those who by grace are privileged to enter therein.

But although silent as to much that inquisitive minds would like to know, the Bible is marvellously eloquent concerning the glory of the people who shall enter therein, and nowhere more so than in the text which heads this article. To be "like Him" is the highest ambition of every child of God. In a very real but limited sense we are "like Him" now. He was called the "Son of God"; so are we. "Beloved, now are we the sons of God." His delight was to do the will of God; so also is ours. Hence the Apostle Paul says: "For I delight in the law of God after the inward man" (Rom. vii. 22). In short, "As He is, so are we in this world" (1 John iv. 17). We are of His mind, and on His side, in all that pertains to His righteous character and government, His righteous condemnation of all iniquity, His righteous way of saving sinners. But the likeness is broken and imperfect. It is a real family likeness, so far as it goes, a real oneness of nature; it identifies us as His children. The likeness, however, is as yet imperfect. The further development, the toning, and the setting of the fair colours fast, is in progress, and will presently issue in the perfect likeness of "Him" who is our pattern, apostle, example, ideal, yea, our all-in-all. "*Like Him!*" What a world of meaning is in those words! They appear to us to strike at the very root of the doctrine of "Degrees in Glory" as held by so many people to-day. "We hear it affirmed that whilst the threefold blessings of salvation—election, redemption and regeneration—will ensure the admission of God's people into heaven, their good works after conversion will determine their station and dignity there. Some will be crowned in the upper world; some uncrowned. Some will occupy stations of superior eminence; others—to mark God's disapprobation of their useless lives as Christians—will occupy inferior positions, and be invested with little dignity and honour. This is commonly styled the doctrine of 'Degrees in Glory,' and those that maintain it are often supposed to have superior light and knowledge. It is, however, not received by 'Strict and Particular Baptists,' who hold that all that constitutes heaven, both our presence there, and the enjoyments of that blessed world, will be entirely due to the grace of God and the merits of the Saviour."\*

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\* See "Church Fellowship," p. 99, by the late W. Jeyes Styles.



Surely this doctrine of "degrees" is not the teaching of Paul, who, when writing to Timothy (2 Tim. iv. 8), says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto *all them* also that love His appearing." We respectfully submit that the apostle includes all believers here, and speaks of equal honours. But it may be urged by some that the apostle does infer, if not positively state, that there will be degrees in glory in 1 Cor. xv. 41, 42, where he says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also in the resurrection of the dead. It is sown in corruption; it is raised in incorruption." We submit that these words neither teach nor allow of the inference that there will be degrees in glory, but that just as the sun is immeasurably superior to the moon both in magnitude and in brilliance, or as one star is superior to another star, by so much, and we may add, by infinitely more, will the glory of our resurrected bodies exceed the glory of these natural bodies. These resurrected and regenerated (spiritual) bodies, when "fashioned like unto His glorious body" (see Phil. iii. 21), will be temples meet for the glorified spirits of just men made perfect, and we shall be "*like Him*." Then, as if to clinch the argument against this doctrine, our text makes these degrees or distinctions impossible. If all believers will be "*like Him*," and that is what John asserts, then precedence or distinction involves inconsistency and incongruity, and these can never exist in the glory-land. Since "*He*" is the very embodiment of glorious perfection, so also will every one of His followers be, and be crowned, as He is crowned, with a crown of righteousness. Indeed, that will be the sum and substance of all our cherished hopes. "To be like Him, and to see Him as He is," will be heaven. Yea, to close with the first person singular, I want no more. "I shall be satisfied when I awake with Thy likeness."

"That will be glory for me."

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### COMPANIONS.

A NICE cosy word that, is it not? whether we take it in the singular or the plural. Sometimes we say, "The more the merrier"; at other times we think "Two are company, three is none"; but I do not fancy that many of us would care to be always alone.

We often read of companions in the Bible, and several Hebrew and Greek words are translated by this one—"friend," "travelling companion," "fellow-worker," "associate," etc.—but the simplest meaning of the word is derived from the Latin and means one we "eat bread with"; and this is very interesting, *to me* at any rate. Soldiers and sailors would say "messmate," and those who eat and drink at the same table often become attached to and interested in one another; while people who would on no account take a meal together get further and further apart. In Acts x. 28 we find

Peter telling Cornelius, the Roman centurion, that it was not lawful for a Jew to "keep company" with people of other nations. God in the olden time set His people Israel apart for Himself, and He separated them from all others to a great extent by strictly commanding them what to "eat, drink, and avoid." To the Jews a great many birds, beasts and fishes—freely fed upon by the idolaters around them—were "unclean" and they were forbidden to partake of them; and in times when public conveyances were unknown, and eating-houses as we have them were unthought of, when travellers required so much the hospitality of those with whom they came in contact, we can easily see how every conscientious Jew would avoid all unnecessary intercourse with those who "ate swine's flesh and had the broth of abominable things in their vessels," and who appeared in his sight as unclean and defiled as the food they delighted to eat. Thus Daniel and his three friends, though captives in Babylon, resolved, if possible, to keep aloof from the king's "dainties," and begged to be allowed to live upon the simplest vegetable diet, with only water for their drink, and God so blessed their faithfulness that they "improved their health and beauty upon the meanest fare," and were preferred for comeliness of person as well as for wisdom and understanding before all the great men by whom the monarch was surrounded.

But methinks some young friend is asking, What is all this to us who live in Gospel days, when we read that "The kingdom of God is *not* meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). Yes, my dear reader, and yet it is true even now that conscientious care is needed in every part of the Christian's life. Everyone admits that what we *drink* may materially affect us, that men may "put an enemy into their mouths that destroys their brains," and the same inspired apostle just quoted says, "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). And then you know eating and drinking are "figures of speech" for *mental* exercises; so we talk about our "tastes," our relish for one thing, our dislike for another, and as "birds of a feather flock together" so we seek the company of those like-minded with ourselves. The blessed man delights in the law of the Lord (Psa. i.); he can say, "How sweet is Thy word unto my taste [my 'palate']; yea, sweeter than honey unto my mouth"; and then he can add, "I am a companion of all them that keep Thy precepts."

In the olden days "they that feared the Lord spake often one to another," and their words were evidently acceptable both to each other and the Lord, for they were written in His "remembrance book" along with the silent breathings of those who "thought upon His name." The two disciples as they walked between Jerusalem and Emmaus and back again were true companions in this sense; they first shared the bread and water of sorrow as they talked of their crucified Lord, and then they joyfully feasted together on the assured fact that their Jesus was now alive for evermore. I do not think they took much account of the meal they had sat down to; their hearts were too full of wonder, love and praise, and they hastened

back over the six miles they had previously travelled to share their new-found joy with their companions in that "upper room," and when Jesus met them all what a sacred feast of love and holy companionship was there! It must have been "heaven on earth begun" and a foretaste of that marriage supper of the Lamb at which all the "companions" of the heavenly Bridegroom and His favoured Bride shall "meet to part no more."

Dear friend, sooner or later you will be once for all gathered to *your own* company, and go to *your own* place. Who are your chosen companions *now*? and what places do you most love to visit? Happy indeed are you if you can say, "Lord, I would ever dwell with Thee and Thine"; but if that thought be a misery to you, WHAT THEN? H. S. L.

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POWER BELONGETH UNTO GOD.

(Psalm lxii. 11.)

Put forth Thy power, Almighty God;  
 Bless us according to Thy Word;  
 We worship Thee in strains divine;  
 We look to Thee—the power is Thine.

Put forth Thy power and lead us on;  
 Be Thou our Strength, and Thou our Song;  
 Eternal Light! upon us shine;  
 We look to Thee—the power is Thine.

Speak with Thy voice—Thy powerful voice—  
 To us, the people of Thy choice,  
 And let us hear Thy Word benign;  
 We look to Thee—the power is Thine.

Put forth Thy power, lead those who stray  
 Far from the straight and narrow way—  
 From nature's darkness into light;  
 The power is Thine—dispel the night.

Put forth Thy power, Almighty God;  
 Put on Thy strength, gird on Thy sword,  
 That all the nations yet may see  
 That power belongeth unto Thee.

Coggeshall.

ALICIA.

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THE JOY OF HEAVEN.—In heaven "there are two things which cause joy. 1. *Separation from sin shall be complete*, and then joy follows. There can be no more sorrow in heaven than there is joy in hell. 2. *Perfect union with Christ*. Joy, as Aristotle says, flows from union with the object. When our union with Christ shall be perfect, our joy shall be full. If the joy of faith be so great, what will the joy of sight be? (1 Peter i. 8). Joseph gave his brethren provision for the way, but the full sacks of corn were kept until they came to their father's house. God gives the saints a taste of joy here, but the full sacks are kept until they come to heaven. Not only the organic parts, the outward senses, the eye, ear, taste, but the heart of a glorified saint shall be filled with joy. The understanding, will and affections are such a triangle as none can fill but the Trinity. There must needs be infinite joy where nothing is seen but beauty—nothing is tasted but love."—*T. Watson*.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE

EBENEZER, NAPIER ROAD,  
TOTTENHAM.

## SUNDAY SCHOOL ANNIVERSARY.

WE celebrated our twenty-ninth Sunday-school anniversary on Lord's-day, April 12th. Mr. S. Wilkins, of Bedford, preached on the Lord's-day. The morning service was an encouragement to teachers to still labour on, for their work was not in vain, the text being Psa. cxxvi. 6.

The evening service was one inviting strangers to come, so that they might share the blessings of our God, the text being found in Numb. x. 29.

In the afternoon an address was given by Mr. W. Nash, a former superintendent of the school, on "Stones," leading the children to know that Christ takes away the heart of stone and gives a heart of flesh.

A happy and profitable Sabbath, full of the blessing of God, was spent.

The services were continued on Monday, the blessing of God still continuing with us, when Pastor R. Robinson, of Fulham, preached from 2 Cor. v. 14. The evening meeting was presided over by Mr. Edgely, who exhorted us to be strong and courageous. Helpful addresses were given by Messrs. W. Nash, R. Robinson, H. Court, G. H. R. Higgins, and Littleton, of Cromer. There was bright, special singing throughout the services, and recitations were given by some of the elder scholars on the Monday evening. H. E.

## TRACT SOCIETY.

The annual meeting of the Tract Society was held on Tuesday, June 9th. Mr. C. H. Abbott presided, and after prayer, praise, and reading of the Word, the secretary read a Report of the past year's work. The Society was re-organised by the Church in February last and the number of tracts would be increased. *Cheering Words* had been circulated and, through the kindness of the Strict and Particular Baptist Society, 300 booklets had been sent forth month by month, in addition to *Cheering Words*, and their best thanks were due to the Strict and Particular Baptist Society for gratuitously sending recently 2,400 booklets. There were six distributors, and eight streets were canvassed month by month.

The chairman reminded us that tracts should be distributed only by those who are Christ's disciples, and

that God's blessing should always be sought before delivering the silent message.

Mr. Burfoot, in directing our attention to Hag. ii. 4, "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts," said this was a word of boundless encouragement, and exhorted us to work faithfully and patiently, to speak discreetly, and to remember that the secret of success was the fact of the "Divine Presence."

Mr. Plail's inspiring address was based on the words, "The fire shall ever be burning upon the altar: it shall never go out" (Lev. vi. 13)—(a) Living fire of God's Word; (b) service; (c) prayer.

Mr. Kelk related some of his experiences in tract distribution, one of which was that when going to New Zealand he placed tracts in bottles and threw them overboard.

The meeting was the more spiritual as it was interspersed with short prayers.

MAIDSTONE (MOTE ROAD).—On Wednesday, May 20th, anniversary services were held at the above-named place of worship, when Pastor J. Bush, of New Cross, was graciously helped in preaching two excellent and God-honouring sermons—that in the afternoon from the well-known words, "My grace is sufficient for thee" (2 Cor. xii. 9). The evening discourse was based on the comforting words, "God is our refuge and strength" (Psa. xli. 1, 2). We felt it indeed to be a soul-refreshing season from the presence of the Lord. Several friends from neighbouring Churches were present. Our friends at Maidstone were greatly cheered and helped, and felt they had much cause to thank God and take courage.—J. G.

SUTTON-AT-HONE, KENT (BETHESDA).—A happy and profitable time was spent in this little, time-honoured sanctuary on Wednesday, May 27th, the occasion being the anniversary services. In the afternoon Mr. J. Goldsmith, of Gravesend, preached a Christ-exalting sermon from 1 Peter ii. 7, "Unto you therefore which believe He is precious," dwelling mostly on the preciousness of Christ to the believer in

the various offices and relationships He sustains. In the unavoidable absence of Mr. J. B. Collin, the evening meeting was presided over by Mr. Wenborn, of Bromley, and spiritual addresses were given by brethren Blackman, West and Goldsmith. The presence of a goodly number of friends from neighbouring Churches greatly cheered and encouraged our friends at Sutton, who confessed the Lord had been better to them than their fears. We sincerely trust these enjoyable services may be the beginning of better things. "Is anything too hard for the Lord?"—ONE WHO WAS THERE.

#### NOTTING HILL GATE (BETHESDA).

—Services in connection with the 48th anniversary of the Church were held on May 10th and 12th. On the Sunday our pastor preached appropriate sermons, morning and evening, the Word being much enjoyed and God's servant helped. On Tuesday, the 12th, the services were continued, when Pastor J. T. Peters preached a Christ-exalting sermon in the afternoon from the Song of Solomon viii. 5, and the message was sweetly enjoyed by those present. A public meeting was held in the evening, presided over by our pastor, who read John xiv. and made some very profitable remarks, and prayer was offered by Mr. Vivian (Fulham). Very helpful and deeply spiritual addresses were given by Pastor G. Smith (Isa. xliii. 21), Pastor J. Throssell (Acts iv. 12), Pastor R. Robinson ("The inward man"), and Pastor J. T. Peters on the "Woman with the alabaster box of ointment." It was felt that God graciously helped each of His dear servants to open up these precious portions of His truth to the edification of all present. During the afternoon service news was received of the home-call of our brother J. Spire, senr., for many years a deacon whose presence amongst us will be much missed, but our loss is his eternal gain.

#### MENDLESHAM GREEN. —

Sunday-school anniversary services were held here on Whit-Sunday, when Mr. Ranson, of Cranfield, was the preacher. Two good sermons were listened to with marked attention by good congregations. The morning text was Psa. cxvi. 1, and the evening text Psa. cxix. 59. An address was delivered to the children in the afternoon from the text, "Remember now thy Creator in the days of thy youth." Special

hymns and anthems were sung by the children and their helpers, and recitations were given by several of the children in the afternoon. It was a happy day in the house of the Lord for many who were there. We were glad to see so many present, and trust that the seed sown that day may spring up and bring forth fruit to the glory of God. A treat was provided for the children on Whit-Monday. The tea was given in the chapel, while the games were played in a meadow close by, kindly lent by Mr. Tye for the occasion. Mr. Fison, of Ipswich, kindly sent a sovereign for the collections; so the "Lord is still mindful of us." "May we praise Him for all that is past, and trust Him for all that's to come."—L. BURCH.

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

THE annual meeting and prize distribution was held on Tuesday, May 26th, at Chatham Road, Wandsworth Common. Mr. F. T. Newman presided and read part of Psa. cxix. Mr. Abbott, of West Hill, led us to the throne of grace. The chairman then warmly welcomed the large number of friends present, and the Report was read by the secretary. The chairman was delighted to hear of the success of the Sunday-school in the recent Scripture examination in gaining nine of the thirteen prizes awarded. Able, helpful and encouraging addresses were given by the two examiners, Pastors C. A. Freston and F. W. Reader. Mr. Freston said the examination papers in the senior division were remarkably well done and called for high commendation, as they displayed real intelligence and thought. He then spoke of the place where Jacob wrestled as being a place of blessing. It was in clinging that he got the blessing and was promoted on the spot from Jacob to Israel—a prince with God. Mr. Reader spoke of the children's Friend, using the name Friend as an acrostic. Jesus was the children's best Friend—Faithful, Rich, Interested, Everlasting, Near and Dear. Our newly-elected vice-president, Pastor G. Smith, heartily congratulated the children and hoped they would make Exod. xiv. 15. "Go forward," their motto for the coming year, on which he also based his remarks to the teachers, urging them to go forward prayerfully, hopefully, faithfully, and expectantly. Mr. F. T. Waller, the former secretary, spoke helpfully and encouragingly from

the words, "Forever, O God, Thy word is settled in heaven." Our beloved vice-president, Mr. F. W. Kevan, made a few general and encouraging remarks, and our beloved president, Pastor E. Rose, urged the other schools to try for the premier position next year, when Chatham Road School would struggle to beat them all the same. The chairman then distributed the prizes and certificates, after which the secretary closed with prayer.

A. W. THROWER, *Sec.*

CARLTON. — The 117th Sunday-school anniversary was held on Lord's-day, May 24th, when the pastor was the preacher for the day. The morning congregation was good for Carlton. The morning subject was the rain and the Word (Isa. lv. 10, 11), and it was shown to be a gracious encouragement to the Sunday-school teacher, as well as to the minister. The Word may lie dormant in some instances for years, but it shall not return void. Teachers and friends expressed pleasure and profit from the discourse. May we as a Church realise the fulfilment of the text. A special service was held in the afternoon for the children, which they seemed highly to appreciate. The subject of the address was "Broken Hedges." The evening service was well attended. Once a year we get this time-honoured and old-fashioned building, which dates back 154 years, nearly full. The preachers believe in the grand, old-fashioned truths of the Gospel, which, though they may not be "up to date," like much of the present-day religion, have a glorious record. The evening subject was Matt. xiv. 18, "He said, Bring them hither to Me," which was given a good hearing. Oh that there may be saving results! The collections for the day amounted to £3 8s. 8d., an increase on last year. Let God be praised. — M. B.

#### REHOBOTH, CLAPHAM.

SPECIAL services were held on Whit-Monday, June 1st. Mr. Adams preached in the afternoon from Psa. c. 3, "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture."

The evening meeting was presided over by Mr. Adams, who read and made some remarks upon a few verses from Psa. xxxvii. Mr. Parker then sought the Divine blessing.

Mr. Rose gave a few encouraging remarks on Zech. iv. 3.

Mr. Hall, speaking on Job xxiii. 3, pointed out that God gives and also takes away, and if He hides His right hand He is working all the time with His left.

Mr. Sears based his remarks on Matt. xxii. 42, "What think ye of Christ?" showing the difference between those that think nothing, those that think something, and those to whom Christ is everything.

Mr. Wybrow spoke from the Song of Solomon v. 16, "This is my Beloved, this is my Friend, O daughters of Jerusalem."

The meeting was brought to a close by the pastor, who made a few brief remarks on Isa. xxxiii. 16.

L. M.

#### WOOD GREEN (PARK RIDINGS).—

The eighth anniversary of the Dorcas Society was held on Tuesday, May 19th. S. G. Ince, Esq., presided and read a portion of Luke x. Mr. Denley sought the Divine blessing. A Report was read sounding forth a note of thankfulness and praise, not only for help afforded, but for the appreciation of those who benefit by the Society's efforts. The chairman gave some excellent words of encouragement to the workers and wished them God-speed. Pastor H. J. Galley set forth the unselfishness of Christ and exhorted us to copy Him. Pastor J. Hughes, speaking from Col. iii. 23, said that our satisfaction should be sought not in what had been accomplished, but in Christ's approval. Mr. W. T. Sayers spoke upon 1 Cor. xv. 58, "Be steadfast, unmovable, always abounding in the work of the Lord." The pastor followed with a few suitable and seasonable words to the workers.

WALDRINGFIELD.—We held our anniversary services on Whit-Sunday and Monday. On Sunday our pastor preached both morning and evening to good congregations, and Mr. H. Reynolds, of Kirton, gave an interesting address in the afternoon to children, parents and Sunday-school workers, which was much enjoyed. The children also took part with recitations, &c. On Monday afternoon the chapel was filled to its utmost capacity. Special hymns were sung by the choir and children. The scholars again recited and received their prizes after which Mr. Thompson, of Grundisburgh, gave an address on "The one thing needful," which was both helpful and instructive. Tea followed, at

which upwards of 200 were present, the most we have had for some years. The evening service was presided over by Mr. W. Ridley, of Bucklesham, who read Psa. xxviii. Mr. E. Chilvers, of Bethesda, Ipswich, asked the Divine blessing; after which encouraging addresses were given by brethren G. W. Gardner and A. E. Garrard (Ipswich) and Pastor Thompson. The Benediction by our chairman brought one of our happiest gatherings to a close.—A. L. B.

GREAT BLAKENHAM. — Special services were held on Whit-Sunday and Monday, May 31st and June 1st. On the Sunday three sermons were preached by Mr. W. B. Mayhew, a young member of the Horham Church. We listened to his discourses with pleasure and felt very thankful to God for raising up young men to preach the grand old Gospel. On the Monday two very encouraging sermons were preached by Pastor C. Welsford, of Horham, from Job xxiii. 9, "On the left hand God doth work," and Col. iii. 11, "Christ is all in all." In the interval nearly 200 partook of tea, and we were much encouraged to see many dear friends from Ipswich and villages all round come to wish us God-speed.

The anniversary of the Sabbath-school was held on Lord's-day, June 28th. Pastor H. Chilvers, of Stowmarket, preached morning and evening, and the sermons, which were experimental and comforting, were listened to with much pleasure. In the afternoon at the children's service Mr. Chilvers gave a very nice address on Daniel; he was a Prince, a Prisoner, a Prophet, and a Prime Minister. The children sang sweetly and recited creditably. The Lord add His blessing and save our boys and girls.—M. A. MOORE.

#### GURNEY ROAD.

THE forty-third anniversary of the Sunday-school was held on Lord's-day, May 17th, and Tuesday, 19th. On Lord's-day the pulpit was occupied and all services conducted (in quite an unconventional manner) by Mr. J. P. Goodenough and proved to be an ideal Sunday-school day, the attendance being good and the attention and interest of the scholars throughout all the services excellent.

Good and useful lessons in the morning were drawn from a very unusual text, viz., Jer. xii. 18, contrasting idolatrous family life with godly and Christian family life; also the great

and wonderful goodness of God in nature and the beauties and love of Jesus, and also the prospect of the one great family in heaven.

In the afternoon the address was founded on the words, "Train up a child in the way he should go, and when he is old he will not depart from it"—an address full of good counsel and encouragement to parents, teachers and scholars.

The evening sermon was specially directed to young men and women. Question: "Wherewith shall a young man cleanse his way?" Answer: "By taking heed thereto according to Thy word" (Psa. cxix. 9). The preacher dealt very faithfully with his audience and clearly showed that godliness is profitable unto all things. The discourse was most helpful, containing sound and spiritual direction, advice and admonition.

On Tuesday the scholars and teachers assembled in the School Hall, when the children were given a free tea; after which the public meeting was held in the chapel under the excellent chairmanship of D. Baker, Esq., who read Psa. xxxiv., and after Mr. D. Othen had commended the gathering to God in prayer, fixed the attention of the children on the Psalm which he had read, and especially on ver. 11. This was much enjoyed by all present.

Mr. J. T. Cooper, the secretary, read the Report, which showed the total on the books about 270, with twenty-five officers and teachers. Mention was made of the removal of Mrs. F. W. Reader (who had been a teacher here for over eighteen years) in consequence of Mr. Reader's call to Bexleyheath. An encouraging feature was the fact that six from the school had followed their Lord by baptism, some of whom were now serving as teachers. Several prizes had also been gained in the two Scripture examinations, viz., South-eastern Auxillary and M. A. S. B. C. (Sunday School Committee), the names of the prize-winners being Louise Taylor (who took prizes from both Associations), Edith Ince, Philip Webb, and Ada Webb.

The balance-sheet was read by the treasurer, Mr. J. H. Rider, showing a total income for the year (May 1st, 1913, to April 30th, 1914) of £30 15s. 7½d. and a balance in hand of 2s. 10½d. We were favoured with an address from Mr. S. Hutchinson on the all-important subject of the new birth, dealing with its necessity and evidences; and Mr. A. E. Brown spoke of the truth taught

by Jesus when He took a little child in His arms and said, "Except ye become as little children, ye cannot enter into the kingdom of heaven."

An address by the superintendent (Mr. H. Scrivener) followed. Prizes were presented by the pastor, Mr. H. D. Tooke. Solos, duets and recitations were rendered by the scholars, principally by infants.

A few closing words were given by Mr. J. Taylor and the secretary, the latter giving the children a text-finder and helping them to commit (by repetition) the same to memory.

The collections amounted to £10, and all the services were most encouraging.

### CHELMSFORD.

#### MEN'S CHRISTIAN UNION.

A SPECIAL meeting was held on Wednesday, May 20th. The offering of prayer by Mr. G. Jackson, and very appropriate remarks by the pastor, Josiah Morling, relative to the work of the Union, and of the mutual benefit that had been derived from the study of God's Word, preceded an excellent and most edifying address by Pastor H. D. Tooke, of Stratford, upon "Our Attitude Towards the Bible." Basing his remarks upon 1 John ii. 13, "I write unto you young men because ye have overcome the wicked one," he very briefly demonstrated therefrom that the two constituent elements desirable in all godly experience were strength and victory over evil, this being realised only by the indwelling of the Word of God, the seat of all real spiritual strength, and the only effective weapon against internal and external evil. The invulnerability of the Word was very ably set forth, as was also its gracious effects and its living power in individual experience. Our attitude towards it was right only when we made it the sole standard of our life, when there was unquestionable belief in its divine authority and inspiration, unswerving obedience to its divine principles and earnest prayerfulness for its enlightenment.

A. W. K. SIMPSON.

**SUNDAY-SCHOOL ANNIVERSARY.**—On Sunday, June the 14th, anniversary services were held. Mr. A. G. Blackman, of New Cross, was the preacher morning and evening, and he also gave an address to the scholars in the afternoon. Special hymns were sung at each gathering. From 1 Sam. xvii. 50 a very appropriate sermon was preached in the morning. From the beautiful

and interesting narrative of David and Goliath many practical lessons were drawn, suitable to scholars, teachers, and friends. The afternoon address was from Psa. iii. 5, "In the morning I will direct my prayer unto Thee." The value of unceasing prayer was illustrated in a very interesting and telling way. The concluding service of the day was one of spiritual refreshment and help, when Mr. Blackman's text was 1 Chron. xvi. 10. On the following Wednesday evening the annual meeting was held, presided over by the pastor. Mr. Wood (deacon) earnestly sought the Lord's blessing, and we feel the dear Lord was pleased to smile upon us the smile of approval.

Mr. F. J. Hazelton, the superintendent and secretary, read a very satisfactory report for the year. The cash account was also gratifying, showing a balance in hand of £1 13. Rewards were distributed to the scholars for attendance, good behaviour, and diligence during the year. The Scripture examination arranged by the M.A.S.B.C. had proved quite an event in the early part of the year, and at this meeting the rewards were distributed. The first prize of the examination in the junior division was won by our Phyllis Finer. Eight first and three second-class certificates were also won by our scholars.

The event of the evening was the presentation to Miss Pannell of a purse containing £12 9s. and a framed illuminated address, the work of one of the teachers, and presented to our friend upon her retirement from active service after forty-five years in this school as a teacher.

Short addresses were also given by the pastor, Mr. J. Morling, and Messrs. J. Lancaster and G. Pizzey, deacons. The collections amounted to nearly £5.

F. J. H.

**BROSELEY (SHROPSHIRE).**—The centenary of Birch Meadow Strict Baptist Sunday School (the only one of its order in Shropshire) was held on Sunday, May 31st, when sermons were preached morning and evening by Pastor W. Price, of Whit-stone, Hereford. The children, assisted by a few old scholars and friends, rendered special hymns in a creditable manner to themselves and their trainer, the school superintendent. Mr. A. E. Broadhurst, jun., presided at the harmonium in an efficient manner. Good congregations assembled at each service, and the remarks during the following week



were, "I wish," said one, "he had gone on another hour," and another, "I never heard it put so plainly before." Text morning, 1 Cor. xv. 57, 58; evening, Matt. xxi. 5. Collections, with donations, exceeded £14, for which we thank the Giver of every good gift, and take courage in our work for Him.—A. E. B.

DOVECOTE, ELDON ROAD,  
WOOD GREEN.

A VERY happy holiday, as well as a holy day, was spent on Whit Monday in the Lord's house as we gathered together to commemorate the opening of the chapel, and so add a little impetus to the Building Fund. In the morning a little company gathered together for prayer and praise, and a season of rest and refreshment from the presence of the Lord was enjoyed.

In the afternoon Mr. J. H. Lynn was greatly helped to deliver the Gospel message on 1 Cor. ii. 12 to a goodly company. His testimony was very much enjoyed, and our prayer is that it may bear fruit in a fuller consecrated life.

About sixty friends sat down to tea, and Mr. Harold Cooper, late of Bexhill, very kindly presided over the evening gathering. *Psa. cxxxiii.* being read, Mr. Simpson, of Soho, sought the divine favour and blessing.

Mr. Atherton delivered a stirring address on the words, "Ye must be born again." Not by might nor by power, but My Spirit, saith the Lord, was the truth that pressed itself on the mind as our brother urged the necessity of the new birth. Mr. W. H. Rose, of Highbury, followed with some sweet words on the "Exceeding riches of Christ"; and the importance of every word of the text was emphasized. Mr. Goodenough gave us some sound practical words on "Now concerning the collection." We trust his earnest message may lead many to consider that part of the service of God lies in the collection, and is a very important part of divine worship. Mr. Lynn very tenderly dwelt upon the word "Fellows."

The tone of the meetings was intensely spiritual, and the very sound, practical words of the chairman, interspersed throughout the meeting, were much appreciated. The secretary of our Building Fund (Mr. Court) gave a few figures showing that very satisfactory progress had been made, largely made up of regular weekly offerings.

CRANSFORD.

The first anniversary of Pastor W. H. Ranson was held on June 3rd. In the afternoon Pastor H. T. Chilvers preached a very encouraging and helpful sermon from *Gen. xxviii. 17*, "This is none other but the house of God, and this is the gate of heaven," reminding us that God's house is wherever the soul holds communion with God.

After tea, at which 180 were present, a public meeting was held, and the pastor, who presided, briefly reviewed the past, and said that he had gained much encouragement to press onward in the future.

Pastor J. Barker, of Aldringham, offered earnest prayer on behalf of pastor and people, and this earnest desire was echoed in each of the addresses afterwards given by Pastor C. Dykes, of Laxfield, C. Welsford, of Horham, and H. T. Chilvers. Both pastor and Church were encouraged to look forward for the promised showers of blessing. Large congregations gathered to the services, friends visiting us from far and near.

The collections were good, and Mr. E. H. Fison kindly sent by Pastor H. T. Chilvers a cheque for £2.

THE SUNDAY-SCHOOL ANNIVERSARY was held on June 14th, when Pastor W. H. Ranson preached morning and evening and conducted the afternoon service.

The morning sermon was especially addressed to the young, the text being *Psa. cxix. 9*, "Wherewithal shall a young man cleanse his way?" etc. Very forcibly the fact was brought home that all need cleansing. Thirty recitations were given in the afternoon by the scholars and members of Mr. Capon's Bible-class.

The text in the evening was *Isa. xxxiii. 17*, "Thine eyes shall behold the King in His beauty." The singing was good and well conducted by our old and esteemed friend Mr. W. Cook. The congregations were good throughout the day.

On the Monday following, the Sunday-school treat was held in a meadow close to the chapel. The weather was beautiful, and young and old alike joined in the pleasures.

SNODLAND, KENT.

ANNIVERSARY services were held on Whit-Monday, June 1st. Friends came from Maidstone, Chatham, and other places to cheer and encourage us. The

Lord was very mindful of us and gave us a beautiful day, and we found it good to meet together in this honoured sanctuary. Mr. A. B. Hall, of Little Staughton, Bedfordshire, who in years gone by was chairman of our Building Committee, and who took a very active part in the building of our chapel, preached in the afternoon from the words, "He hath said I will never leave thee, nor forsake thee," and in the evening described the pathway of God's people. We deeply regretted the absence of Deacon E. Parvis through ill-health, and prayed that God would soon graciously restore him.

#### LILLIE ROAD, FULHAM.

LORD'S-DAY, June 7th, and the following Tuesday, were times of rejoicing in connection with the 3rd anniversary of our pastor, Mr. R. Robinson, and the stone-laying services of our new chapel. Our pastor preached on Lord's-day morning from the words, "I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord" (Psa. cxvi. 18, 19)—truly most appropriate words as they applied to the experience of our dear pastor and to us as a Church and people. In the evening the sermon had special reference to the home-call of our aged sister, Mrs. Woodrow, the text being, "Precious in the sight of the Lord is the death of the saints (Psa. cxvi. 15).

On the following Tuesday a large number of friends gathered for prayer at 3 o'clock at 364, Lillie Road. The Lord's gracious presence and blessing were realised. Six brethren besought the Lord for His blessing upon our efforts and the services of the day. At 3.45 a large company assembled on the floor of the new building. Mr. Robinson presided. The meeting was opened by singing "Come let us join our cheerful songs." Mr. A. G. Blackman read 1 Chron. xx. and Pastor E. Rose engaged in prayer. Mr. B. Dennis, secretary of the Building Committee, after reviewing the history of the Church, said that since the coming of Mr. R. Robinson as their pastor, the Building Fund had greatly increased. Then they were greatly stimulated by the promise of a generous friend to double the amount collected up to the end of 1913, and thus they were enabled to reach £921. The same friend then promised to give £200 by the time they commenced to build,

which brought the total to £1,000. It was felt that the Lord had heard their prayers, and therefore in dependence upon the Lord they were justified in proceeding with the building, which had progressed so far that they were able to meet within its walls that day. Their hope and prayer was now to be able to open the new chapel free from debt.

Pastor E. Mitchell hoped that the purity of the Word would be preserved in the new chapel. The glory of the Church was the godliness of its members. The world did not read the Bible, but watched the lives of men who profess the Gospel.

The pastor then presented a trowel and mallet to Mr. J. B. Collin, who said he hoped the chapel was being erected to the glory of God and the good of His Church, and he proceeded to the front of the chapel and placed in position the memorial stone, which bore the following inscription:—"To the glory of God this stone was laid by Mr. James B. Collin, 9th June, 1914. 'Salvation is of the Lord' (Jonah ii. 9)."

Pastor T. L. Sapey offered prayer. Pastor R. Mutimer said that the building was being erected in strange and difficult times, but while there were many things around them which were contrary to what they believed, they trusted that the everlasting truths of the Gospel would be faithfully proclaimed in the new chapel.

In a few closing words our pastor said he was glad to see the Press represented, and through the Press he would like to challenge the people of Fulham to come and hear whether the doctrines they preached were in accordance with the Word of God. If not they were open to all the criticism that could be brought against them, but they would be criticised by no other standard than the Scriptures.

The ceremony was followed by a tea and public meeting in the Railway Mission Hall, kindly lent for the occasion. Mr. F. T. Newman presided. Mr. J. B. Collin read Psa. cxxii. Mr. J. Fromow offered prayer.

The Church secretary, Mr. A. E. Purkiss, recalled the circumstances of the Church twenty-five years ago and its subsequent history. He referred affectionately to the settlement of their pastor in 1911, and to the fact that he refused to accept the free will offerings on the last Lord's-day in each month, and at his desire the collections taken at his anniversary meetings were

devoted to the Building Fund. This represented a considerable sum, and it acted as a stimulus to the friends to work to increase the fund. He then made grateful reference also to the generous help by which they had felt led to commence the erection of the new chapel. The lowest tender was that of Mr. F. S. Beaven, of Chiswick, viz., £1,812 10s., which was accepted. In reference to the pastor's third anniversary their great concern was on account of his secular occupation, and they hoped that when the new chapel was erected the means would be forthcoming to enable him to devote his whole time to the ministry.

The chairman having congratulated the friends at Fulham on their enterprise, Pastor J. E. Flegg, after recalling his early connection with the cause, having been present at the meeting referred to twenty-four years ago, spoke from the words "We are debtors."

Pastor O. S. Dolbey based his remarks upon the words "When the Lord shall build up Zion, He shall appear in His glory."

Pastor F. Grimwood spoke from "The hands of Zerubbabel have laid the foundation of this house."

Our pastor, Mr. Robinson, while expressing thankfulness to all who had helped them thus far, most earnestly pleaded with the friends to assist us by giving as liberally as possible in order to avoid the burden of debt. The temporary meeting place would cost about £50. As to his secular work, he confessed it was a strain, and he would welcome the opportunity to devote his whole time to his pastoral work, but this would be impossible if there was a debt on the new building. If they had to borrow money that would mean that they would have to raise £40 or £50 a year for a debt in addition to the ordinary expenses of the Church.

Mr. R. E. Sears' remarks were based upon Stones, and Pastor G. Smith spoke from Zech. iii. 9.

The day's proceedings realised in cash and promises £135, which would make the total of the fund £1,385. £1,950 would be required, because about £150 would be incurred for furniture and extras; about £600 therefore would be necessary to open the sanctuary free of debt.

PROVIDENCE, PRITTLEWELL. SERVICES were held on June 18th in connection with Pastor J. Chandler's 22nd anniversary. There was good attendance at both meetings. Pastor

E. Mitchell preached in the afternoon from Eccles. vii. 13, "Consider the work of God," etc., and after some introductory remarks upon the difference between spiritual and earthly wisdom, dwelt upon (1) The Painful experience indicated; (2) A word of warning; (3) Wise direction; and mentioned under the second head two mistakes the child of God was apt to make, viz., when he forgot the crook was the work of God and when he tried to straighten his own crook. We do well, he said, to consider whether there is not a reason or cause, and to remember that every act of God is a Father's. His wisdom is infinite, and in the end His doings will call forth a song of praise. Tea was provided in the school-room, when several friends from other Churches sat down with us. Mr. Ridley, of Chadwell Street, presided at the evening meeting, and read Psa. cxlv., and then Mr. Johns engaged in prayer. The chairman's address was on Nahum i. 7—"The Lord is good, a stronghold in the day of trouble," &c., which he said was a gem in the surrounding darkness of God's judgments on the nations for their sin. The subject of Mr. Mitchell's address was, "I have learned by experience." Among the many ways of learning, experience was the best and most valued, for while we learned painful things about ourselves we also learned pleasant things about our God.

Pastor F. C. Holden spoke from Psa. cxix. 65—God always deals well with His children, but it sometimes may appear bitter to them. He deals with us wisely, bountifully, graciously and faithfully, correcting and chastening in infinite wisdom and love.

Pastor W. H. Ross's subject was Rom. xi. 13—"I glorify my ministry." The ministry derived its dignity from the office of the Lord Jesus Christ, its sufficiency from His intercession, its responsibility from His appointment, and its sufficiency from His grace.

Our pastor dwelt chiefly upon the wondrous forbearance of our God in His love and wisdom towards us as individuals and as a Church. The meeting closed with the Doxology.

BELVEDERE (LESSNESS HEATH).—On Whit Tuesday very successful anniversary services were held at this little sanctuary, being the pastor's 6th anniversary and 108th of the chapel. Good congregations gathered afternoon and evening. Pastor J. Jarvis preached in the afternoon, and several brethren

spoke in the evening. Our genial brother, Mr. Collin, presided at the public meeting. There was also a prayer meeting in the morning, which was very poorly attended, and our pastor, Mr. H. Mountford, preached at 11 o'clock to a scanty but very appreciative congregation. Many friends found it difficult after the holiday to get out all day; but taking the day through it was a record anniversary, and the collection for the day was the largest we have had. We heartily thank the friends who came to help us.—ONE WHO WAS THERE.

BALCASKIE ROAD, ELTHAM  
PARK, S.E.

THE afternoon and evening of Whit-Monday were devoted to keeping green the opening of the above chapel ten years ago. A large attendance, much spiritual joy, and the Master's blessing characterized both of the services. The chairmen of the meetings were Mr. Alfred Sharp and Mr. Thomas Dean respectively. Appropriate portions of the Word of God were read, and brethren Andrews and Loosley engaged in prayer.

A statement was made by Mr. Vesty relating to the finances and to the general condition of all things. There was a spirit of prayer, unity and love amongst them, but more attendants were required and workers needed. In the afternoon the chairman made some choice remarks concerning the Comforter and the grace of God.

Pastor J. P. Goodenough's text was: "Now concerning the collection" (1 Cor. xvi. 1); and he sought to impress his hearers with the relative value of money, desiring us to distinguish between the wealth of the earth and the wealth of the soul, there being no connection between them.

Mr. S. J. Taylor followed with a few words upon Luke xxii. 28: "Ye are they which have continued with Me in My temptations"; remarking upon the continuance of the disciples of Jesus, the Lord's companionship with them enabling them to share in the conflict, trials, temptations, and testings of the Saviour, and ultimately to receive a share in His triumphs when He cometh in His kingdom.

About 110 friends sat down to tea.

Mr. T. Dean, presiding at the evening meeting, spoke acceptably and impressively of the Holy Spirit descending upon the disciples of old.

Pastor J. N. Throssell was impressed

by the words on the bill: "The opening." The chapel had been kept open to preach the Gospel, and to gather the children of men to hear the Gospel. He referred to the prophetic word of Isaiah (chap. lxi. 1): the opening of the "prison," passing on to the opening of the "eyes," of the "ears," of the "lips," and of the "heart."

Mr. J. Welstand reminded the friends of the words of the angel: "This same Jesus." "He loves the same. He has loved all through." In the parables of the lost sheep, the piece of silver, and the wandering son, the love of the Father, the Son, and the Spirit is markedly brought out. All this makes one exclaim with John: "Behold, what manner of love the Father has bestowed upon us," etc.

Mr. A. B. Tettmar's inspiring message was based on Ezekiel xlviii. 35. "The Lord is there," which suggested (1) a searching reflection and (2) a sterling reality. In furthering these divisions very graphic pictures were drawn of a man living only for this world, dying unblest, and perishing eternally—the Lord *not* there; and of a believer, perhaps poor and afflicted, dying happy, with heavenly bliss for ever—the Lord *is* there.

Pastor Sydney White (of Poplar) brought precious words concerning God's sovereignty, and outlined it in three ways:—(1) In the preaching of the Gospel by Jesus. Some believed, some did not. (2) In Christian service. It is the worker's hope and encouragement and assurance, the fact of God's sovereignty. (3) In suffering. In all the believer's troubles and temptations it is a tonic to know that all things work together for good.

The pastor concluded with a review of the history of the Church from May, 1883; the building of the new chapel, now a freehold place, clear of debt; of his relationship to the Church as pastor, of the struggles of the cause during the last ten years, of the Lord's continued mindfulness of them, and of the frequent manifestation of His presence and blessing in adding to the Church, in sending helpers, and in other ways reviving them by His grace and renewing them by His Spirit.

SAMUEL J. TAYLOR.

EASTERN AUXILIARY OF THE  
SUNDAY SCHOOL COMMITTEE.

THE anniversary was held on Tuesday, June 16th, at West Ham Tabernacle. Mr. H. J. Galley (President of the

Auxiliary) occupied the chair. After God's blessing had been sought by Mr. H. Hockett a report was read, in which emphasis was laid upon the importance of attending the Teachers' Class both as a means of becoming better acquainted with the Scriptures and also of using the best method of presenting the lesson to the class.

One item that caused regret was the resignation of Mrs. Reader as secretary, owing to her being called to other work. To show a slight appreciation of her devotion to the work a presentation was made to her during the evening.

The prizes and certificates gained by the auxiliary schools at the recent Scripture examination were presented by Mr. Loosley (Secretary of the S.S.C.). In presenting them, he said that the examiners were very satisfied both with the training given by the teachers and parents and with the care taken by the candidates.

The following brethren gave inspiring and very helpful addresses:—

Mr. Tooke, speaking on "The Teacher," said that teachers must be experimentally acquainted with what they taught. The Bible should be their text-book. Their business was not to educate, but rather to be the means of saving the souls of their scholars.

Mr. Hutchinson spoke on "The Teacher's Message," and began by saying that one word would define the message of every teacher—"Christ." Whatever part of the Bible was being dealt with, there would be no difficulty in teaching Christ. He gave various illustrations; for instance, in history Christ was the central Figure, and of the law He was its Incarnation.

Mr. Frank's subject was "The Teacher's Power"; the teacher's manner in class might either gain or lose its affection, and a teacher should be one by example as well as in name. These things, good in their way, must be accompanied by the Holy Spirit's power. He wound up with an admonition to teachers not to take the glory to themselves.

The meeting was closed with prayer by Mr. C. Pardoe.

HOXNE. — Profitable and very pleasant services were held on Whit Sunday and Monday in connection with the Sunday School. It gladdened our hearts to see our beloved chapel completely filled with dear friends from distant Causes, thus encouraging our

efforts in the work of Sunday School instruction. Mr. Cooper preached in the morning from Pea. xcii. 13; in the afternoon from 2 Cor. vi. 1, "Workers together with Him"; and in the evening Psa. cxxii. 1. Special hymns and anthems were well rendered. On Monday recitations were given by the scholars, after which an address was delivered by Mr. Cooper. In the evening a public meeting was held. Mr. Cooper presided, Mr. Canham read Psa. cxlv., and Mr. Mayhew implored the divine blessing. Excellent addresses were given by Messrs. Ling (Luke ix. 62), R. Hawes (1 Cor. xv. 58), C. Dykes (Psa. xlv. 16), A. Butcher (2 Thess. ii. 13), and S. Hawes. The Lord's presence was realised, and these happy gatherings will long be remembered. May the Lord help us to be more earnest in prayer and to watch for the answer.—M. P. THEOBALD.

RISHANGLES. — Lord's-day, June 21st, was the children's anniversary in this God-honoured sanctuary in a quiet country village. The sacred edifice was very nicely decorated for the occasion by lady friends. Pastor W. H. Ranson (Cransford) was the preacher, and was greatly helped in his discourses. The morning text was Isa. xl. 11, and he very graciously set forth the tenderness of the Saviour. The afternoon service he devoted more especially to the children and teachers, giving as an acrostic the word "Guide," and from Eccles. xi. 6 encouraging teachers to go on sowing in all seasons and under all circumstances. The evening text was Luke xix. 3, 4. The singing was of a high order, and the children were ably conducted by Miss Blake, and Mrs. H. List presided at the organ. There were good congregations, and the collections amounted to over £8.—ONE WHO WAS THERE.

#### CLEVELAND ROAD, ILFORD.

WELCOME OF MR. A. E. BROWN.

MEETINGS in connection with the welcome of Mr. A. E. Brown as our pastor were held on Tuesday, June 23rd. In the afternoon Mr. F. T. Newman presided and opened the services, after the singing of a hymn, by reading 1 Peter v. Mr. F. G. Faunch followed with prayer. The chairman congratulated the Church upon the happy occasion, wished them God-speed and hoped that by the grace of God our pastor might be enabled to feed the flock of God, not with a one-sided ministry, but with ex-

perience, practice and doctrine, setting forth those things which are most surely believed amongst us. He added a word to the Church that they should pray for their pastor, encourage him with their presence whenever possible, and not forget to support him with their gifts.

Pastor J. E. Flegg endorsed the encouraging remarks and admonitions of the chairman. Taking Acts xvi. 6, 7, he said these words appeared at first strange and mysterious. Here were men desiring to go out and preach, but they were forbidden to preach in one place, and not suffered by the Holy Spirit to go to another. The sovereignty of God was clearly made manifest, and if there was any meaning in our meetings to-day it was that the will of God was shown in the selection of Mr. Brown as pastor of this Church, and he trusted that this would be made abundantly manifest in the prosperity of the Church through the power of God the Holy Spirit.

Pastor R. Mutimer followed with appropriate remarks from 1 Thess. iv. 14, "For if we believe," etc. If we really believe in the death of our Lord Jesus Christ, and His resurrection from the dead, then we must also believe in His Deity. We are bound also to believe in all His witnesses. Everything He said was true. Referring to Mark ix. 31 and Mark x. 33, he continued, saying, If we believe the things here set forth, we must also believe in the salvation of those for whom He died, in His constant intercession on their behalf, and in the life hereafter.

Pastor H. D. Tooke, speaking upon the New Testament order of Churches, said he believed it to be that of a regular ministry. Taking 1 Cor. iv. 1, "Let a man so account of us," etc., he trusted that time would reveal not only that God sent Mr. Brown to Ilford, but that the Church of which he had now taken the oversight would be fully convinced by signs following that he was being made a great blessing to them. A pastor was first a minister or servant of Jesus Christ and was answerable to his Lord for the faithful delivery of the Word entrusted to his care. The profit of the Church would largely depend upon its attitude towards their pastor, and he hoped that through him we might become increasingly initiated into the glorious mysteries of the Gospel of God.

The pastor then briefly expressed his desire and prayer that the steps taken by the Church and himself might prove

to have been in accordance with the Divine will.

Pastor H. J. Galley was unavoidably absent through indisposition. There was a moderately good attendance in the afternoon, and about sixty friends remained to tea.

The evening meeting was well attended, the chapel being nearly full. Mr. J. B. Collin presided and read Psalms xcviii. and Ephes. iv. Mr. S. J. Taylor engaged in prayer, after which the chairman referred in appropriate terms to the purpose for which we had met. We could all rejoice in the leadings of the Lord in the matter, and he trusted that this evening's meeting would be graced by His manifest presence.

The pastor then stated as briefly as the circumstances would permit his call by grace, to the ministry, and to Ilford.

The senior deacon referred to the manner in which the Lord had led the Church to extend a unanimous invitation to Mr. Brown to accept the pastorate, and echoed the desire of the Church, with his own, that now that our many prayers had been answered, the Lord would be graciously pleased to send the promised blessings of prosperity.

Pastor T. L. Sapey joined the hands of the pastor and the senior deacon, and earnestly supplicated at the throne of grace for rich blessings to rest upon pastor and people by the abundant outpouring of the Holy Spirit through Jesus Christ our Lord.

Pastor O. S. Dolbey was then asked to address the meeting. Speaking from 2 Cor. xii. 9, "My grace is sufficient for thee," he said the grace of God was sufficient to raise up, qualify, and send men into the ministry, and it was only by the grace of God that such men could be raised up. God's grace would make their labours effectual, and apart from that all-sufficient grace there would be no effectuality in their ministry. God's grace was sufficient for the establishment of the Church of God in His truths and in His ordinances, and the Church must not look to the pastor for blessings apart from the grace of God, which was sufficient for the calling, preservation, and salvation of the whole Church of God.

Pastor F. C. Holden spoke from 2 Tim. ii. 15 and Titus ii. 15. Addressing his remarks chiefly to the pastor, he exhorted him to speak sound doctrine, quoting the words contained in Titus ii. 12, 13, also 1 Peter i. 5, encouraging him to feed both sheep and lambs with

the Word of God, leaving the Holy Spirit to apply the word spoken.

Mr. Blackman followed, taking for the foundation of his remarks the words "He shall stand" and "They shall abide." Jesus Christ stood firm against all the assaults of Satan. He was not overcome, and He shall stand as the great surety and representative of His people. "They shall abide." Here we have the Church of God, which cannot be separated from Christ. They shall abide in Him, in His love, and under the shadow of the Almighty.

Pastor T. L. Sapey based his remarks upon Acts xx. 28, "Take heed," etc. If God does not begin with the man, He will not begin with the people. What the Church needs is clean provender. The great purpose of the ministry is to preach Christ. To the Church he would say, If you wish to be fed, come where the food is to be obtained. When God appoints the man and place, God will feed, confirm, and establish His people.

The pastor then in a few words expressed his gratitude to God for the blessings of the day, and his thanks to the chairman, the brethren who had come to wish us God-speed, and to the friends from other Churches, especially the goodly number of his old friends from Tottenham. He also thanked the ladies for their assistance in helping to make the occasion the blessing it had been, and to all friends for their liberal contributions to himself as the pastor, the total amount being £13 13s. 8d.

During the evening the senior deacon, Mr. G. S. Faunch, was presented with a handsome large type edition of Denham's Hymn Book as a token of love and esteem from the members of the Bible-class over which he had presided for nearly seven years.

GEO. S. FAUNCH, *Church Secretary.*

#### SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE half-yearly meeting was held at Zion, New Cross, on May 21st, 1914. In the afternoon, after a short thanksgiving service, Pastor J. W. Wren (Bedford) preached from Matt xvii. 5, "This is My beloved Son, in whom I am well pleased; hear ye Him." It was very striking that on the occasion of His baptism, as well as His transfiguration, the same testimony was given. In the first He identified Himself with sinners, acknowledged their sins and submitted Himself to the ordinance of baptism unto repentance. In the second He was visited by Moses and Elijah, repre-

senting the law and the prophets, and spoke of His decease which He should accomplish at Jerusalem! Now, as the risen Lord, He is sending forth His witnesses to testify to the ends of the earth His power to save to the uttermost all who come unto God by Him!

A social tea and public meeting followed, which were well attended by representatives from the various Churches supporting the Mission.

Pastor J. Bush (President) occupied the chair, and after singing "Jesus shall reign," etc., Mr. Hy. Adams (Highbury) invoked the Divine presence and blessing, and Psa. xcvi. was read.

The chairman voiced the feelings of the meeting in cordially welcoming Pastor W. Powell, Superintendent of the Leper Home at Bapatla, who was home on furlough, but instead of enjoying a well-earned rest in the bosom of his family, had sketched out an itinerary of work among the home Churches in order to arouse an interest in the work upon which his heart was set. Mr. Powell received a very hearty reception, and gave a graphic account of the missionary labours of himself and his co-workers, Mr. and Mrs. Cook, Mr. and Mrs. Thomas, and their coloured brethren. For twenty-six years he had been engaged in mission work in India, but for the last eight years he had identified himself with the lepers, of which there were about 800,000 in that land! While the Society was to be congratulated on the results achieved by their missionaries, the field was a most difficult one to work, and Christianity made but little progress in the big cities. Those who were labouring there deserved every encouragement from the people at home. The common belief of the Hindus was that all the curses of their 300 millions of gods rested on the lepers and that it was a sin to help them in any way! Some of the most devoted Christians were to be found among the lepers, and he related several incidents in their lives which moved many of the audience to tears.

Mr. T. G. C. Armstrong stated that at the last census of India taken on March 11th, 1911, there was an increase of 20,759,340 in the population, consisting of 217 millions of Hindoos, 66 million Moslems, 10 million Buddhists, and less than 4 millions of Christians, while only 18½ millions could read and write!

Pastors W. H. Rose (Highbury) and J. Atherton (Camberwell) delivered stirring addresses. The collection amounted to £10. T. G. C. A.

**HORNSEY RISE, N. (ELTHORNE ROAD).**—The special services held to celebrate the forty-eighth anniversary of the Church were commenced on Lord's-day, June 14th, when Mr. J. R. Debnam was enabled to spread a rich repast before his congregations, morning and evening, the respective texts being Zeph. iii. 17 and Psa. xlviii. 12, 13, the two passages taken in conjunction setting forth the Church of the living God in all its strength and glory. In the afternoon our esteemed friend, Mr. W. Sinden, who for so many years has taken a sympathetic interest in the Church, occupied the pulpit and had many encouraging words to give based upon the enquiry of our Lord, "What wilt thou?" (Matt. xx. 21). One of the pleasurable features of this discourse was the way in which the preacher sought to catch the interest of the younger part of his congregation. The continuation of the services was held on the following Thursday, when, in the afternoon, Mr. H. S. Boulton, of Brighton, was the preacher. His text was, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." With his opening words the speaker maintained the spiritual beauty of the Song as a whole, and grouped his further remarks under the headings—(1) gracious rest; (2) gracious refreshment. At the evening meeting our kind friend, Mr. J. B. Collin, was in the chair. After singing, the reading of Psa. cvii. and prayer by our only surviving deacon, Mr. W. Bird, the secretary made a statement with regard to a few of the particularly prominent points in the Church's recent history. In this brief survey reference was made to the pastor's illness, by which he was still prevented from taking his place in the pulpit, though great satisfaction was realised in his being able to attend the anniversary meetings. Death had been busy; valued supporters in the persons of our beloved friends, Mrs. Hume and Mr. H. J. Davis, having been removed, while the Church had become poorer in membership by the home-call of the senior deacon, Mr. S. Dawson, and sister W. Bird. The chairman having reviewed the points in the Report, excellent addresses were given by the following speakers: Mr. T. L. Sapey gave plain yet gracious words upon Phil. iii. 9, "And be found in Him, not having mine own righteousness, which is of the law," &c.; Mr. Throssell found his subject in Isa. xxx. 18; Mr.

Boulton had as the foundation of his address, "And Jesus stood in the midst of them"; and Mr. Tettmar's address was upon the words, "The Angel which redeemed me from all evil bless the lads," and supplied a fitting conclusion to a meeting and services which will long remain in the history of the Church as one of the happiest and most successful anniversaries. Through the kind responses to our special appeal for financial aid the collections and donations amounted to over £14.—A. G. SANDELL.

**BEXLEYHEATH.**—The ninety-first anniversary services were held on Sunday, June 14th, when two sermons were preached by Mr. W. Church, of Leyton, and on the following Wednesday, June 17th, Pastor W. Waite, of Clapham, preached in the afternoon from Psalm xlviii. 12, 13, "That ye may tell it to the generation following," reminding us of (1) the need to be taught so as to tell; (2) what to tell; (3) how to tell it. At 6.30 we were again inspired and helped while our dear brother gave us a delightful discourse from Sol. Song ii. 3, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." (1) The roots—everlasting love; (2) the branches—adoption, justification, and sanctification; (3) the fruits—pardon, peace, joy, and hope. The shadow brought trust, rest, and sanctification. The collections were very encouraging, and our pastor, Mr. F. W. Reader, thanked the helpers and friends who had come from the neighbouring Churches to cheer us.

On Sunday, July 5th, our Sunday-school anniversary services were held, when our beloved pastor preached morning and evening and addressed the scholars, teachers and friends in the afternoon on the word "Friend." The scholars sang suitable hymns, and a very delightful hour was spent. On the following Wednesday, July 8th, the teachers gathered for tea at 6 o'clock and a public meeting followed at 7 o'clock, presided over by our pastor, who spoke on the Seed and the Soil. Mr. Lane offered prayer, and a Report was read by the superintendent (prepared by the secretary, Mr. Sargent, who was unable to be present), the contents of which were of a cheering character. Addresses were ably delivered by Mr. Abrahams and Pastor C. West, and were listened to with rapt attention and profit. After hearty singing and thanks, the happy gather-



ing was brought to a close with prayer and the Benediction. We thank God and take courage.—T. W. B.

IPSWICH (BETHESDA).—On July 1st the first anniversary of the opening of the chapel was celebrated by services commencing with a prayer-meeting at 7 a.m., and at 11.45 a meeting in the chapel, when a sermon was preached by the pastor from the text Rev. i. 17, "And when I saw Him I fell at His feet as dead." In the evening an address was given by E. K. Simpson, Esq., M.A., from Col. ii. 7, "Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." The three leading thoughts were Foundation, Fabric, Faith, showing the believer's completion in Christ. He is not merely founded upon but rooted in Him. As a tree growing in the ground, so is a believer rooted in Christ, who is the Spring of all spiritual life, for "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." All are fresh springs in Him; they never run dry. The earthly man is dry by reason of his independence of God. Christian life is one of indebtedness. Mr. Simpson specially emphasized being established in the faith, remarking that there is not only faith but "the faith."—MONTAGUE W. GOSTLING.

STOWMARKET (BETHESDA).—The Sunday-school anniversary was held on July 21st, when sermons were preached morning and evening by the pastor, Henry Chilvers, the texts being John i. 37—"And they followed Jesus"; and Prov. x. 4—"The hand of the diligent maketh rich." Special hymns were well rendered by the choir and children. Teacher, Mr. S. Robinson; organist, Miss Haddock. In the afternoon, Pastor H. Tydeman Chilvers addressed the children and friends from Jer. vi. 16—"Ask for the old paths." For nearly an hour he held both friends and children. The chapel was well packed afternoon and evening. On the following Tuesday evening a public meeting was held. Pastor Henry Chilvers presided. The meeting was opened by reading Psalm xxiii. and asking for God's blessing upon the meeting. The superintendent read the report, which spoke of a large increase in the number of the children during the year. Recitations were given by the children, and addresses by Pastor H. Chilvers, Messrs. S. Haddock, Mothersole, and

Baker. The collections realized £9 1s. On Tuesday, July 7th, the children had their annual treat, held in the lovely grounds of Farmer Potter, one of our members, kindly lent for the occasion, when a number of prizes were given to the children.

MANOR PARK ("REHOBOTH").—Services commemorating the 22nd anniversary of our pastor's ministry were held on Lord's-day, June 14th, when Mr. J. Parnell, pastor, preached morning and evening. In the afternoon of the 16th Mr. J. Chandler, of Prittlewell, preached a very helpful sermon from Psal. xlii. 11. In the evening, Mr. F. J. Catchpole very kindly presided, and read a part of Psal. xxii., directing special attention to verse 22. With much pleasure we listened to the various ministers who had come among us upon this important occasion. Mr. H. D. Tooke from Jer. xxxi. 16, (1) God recognises the work of His people; (2) God rewards their work. Mr. R. E. Sears, Psal. cxix. 117, (1) The prayer of one brought up from the pit; Psal. xl. 2, (2) Of one who knows his weakness. We are safe if upheld. One said, "I have grown old in my Father's arms." Mr. A. B. Tettmar, Prov. xxvii. 18, (1) The Master is princely, powerful, and patient; (2) The servant is dependent, devoted, and delighted; (3) The honour is certain in employment here, and in exaltation hereafter. Mr. Chandler sweetly expounded the Scripture, "His name is as ointment poured forth"; after which our pastor brought the happy meeting to a close by thankfully reviewing the past, exhorting us about the present, and committing the future into the hands of our gracious covenant-performing God, Father, Son and Holy Ghost.—J. H. K.

SUDBURY (EBENEZER).—Special services were held on Lord's-day, June 28th, to celebrate the anniversary of the Sabbath-school. Three instructive and encouraging sermons were preached by Mr. G. Tyler, who spoke in the morning from 1 Chron. iv. 9, 10, of the life of Jabez; and in the evening from Zech. viii. 5. These discourses proved profitable and encouraging to those engaged in the work. Special hymns were sung, and the singing reflected great credit upon the children and those who had trained them. Our Sabbath-school is not a large one, but our desire is that the children shall be clearly instructed in the things most surely believed amongst us.—W. SNELL.

BASSETT STREET, KENTISH TOWN.

PASTOR J. P. GOODENOUGH'S FAREWELL.

A SPECIAL meeting was held on Tuesday evening, July 7th, to mark the close of Pastor Goodenough's five years' work at Bassett Street, health and private circumstances having compelled him, much to the regret of the Church, to sever a connection which has been marked throughout by the closest ties of mutual Christian affection.

Pastor R. E. Sears, an old friend of both pastor and people, presided, and, by his genial personality, imparted a most encouraging tone to what, in the nature of things, might have been a time of sadness.

Pastor J. E. Flegg's remarks on the words, "Teach me Thy way, O Lord; and lead me in a plain path because of those that observe me," suited both pastor and people. We often sing of being "content to fill a little place, if God be glorified," without really meaning it. God's way is not our way. The prayer is not for an *easy* way, but a plain, an *even* path.

Pastor H. D. Tooke spoke powerfully on the plea of Moses (Exod. xxxiii. 16), "Wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us?"

Before Mr. Goodenough spoke, Mr. A. Pickering, the Church secretary, presented the pastor, on behalf of the Church, with a watch, and Mrs. Goodenough with a portrait album, as a slight recognition of her sterling work in our midst.

Mr. Goodenough, with deep feeling, quoted the words, "Giving thanks always for all things unto God" (Ephes. v. 20). He expressed his feeling of deep thankfulness for the kind Christian hearts that his work at Bassett Street had led him into communion with. He thanked God for Bassett Street—the district, the Church and the deacons; and, as a remembrance of his work amongst us, he begged the secretary to accept for use in the Church services a desk Bible—a very handsome volume.

Before the close of the meeting, Messrs. Denham and Daw spoke and made it clear, if it was not already unmistakable, that the pastor's resignation was not on account of any lack of Christian love between pastor and people.

A few words of sympathy from Pastor W. H. Rose brought a memorable meeting to a close. E. E. J.

WATFORD (TABERNACLE). — Sunday-school anniversary services were held on June 28th, when the scholars rendered special hymns, mostly favourite old hymns set to new tunes by W. H. Jude. Pastor H. Bull, of Ramsey, preached impressive sermons to good congregations, in the evening especially referring to the awful wrong of any person who seeks by ridicule or otherwise to shatter the faith of young people in true religion, and to undo the good work of the Sunday-schools; it were better for that person that a millstone were hanged about his neck and that he were drowned in the depth of the sea. The children and friends had a day rich in blessing. May the Lord's message be a power in their lives.

### Aged Pilgrims' Corner.

THE 43rd anniversary of the Hornsey Rise Home was held on July 3rd, when notwithstanding wet weather, a large company assembled. The Sale of Work for the Benevolent Fund for aiding sick and infirm inmates, was opened early in the afternoon. Needlework, literature, flowers, biscuits, and sweetmeats were freely purchased, and an excellent sum was obtained by the close of the day.

The lady visitors, to whom the Home owes so much, were unremitting in their services, and made the visitors present feel quite at home throughout the day. The tea was provided in the beautiful hall, the area being completely filled. Friends from many parts of the country were present.

The sermons in the chapel of the Home were preached by Mr. W. Brooke, of Croydon, and Mr. Thomas Martin, of Five Ash Down. Both discourses were much enjoyed; the texts were appropriate to the occasion—Psalm xcii. 13 and Psalm lxxi. 17. The collections were for the Maintenance Fund of the Home.

A new illustrated booklet, "Twilight," for enclosure in letters is just ready: 25 copies for 1/6. It is hoped that our friends will give it a wide circulation amongst non-subscribers. The committee are cheered by the number of new contributors during the last few months. With 1,541 pensioners and an

hourly expenditure of £1 16s., the need of additional help is great.

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As far as possible the pensions are paid by friends to the recipients in their homes, this ministry extending over the kingdom. Counsel, sympathy, and

help are given to hundreds of poor and aged members of the Lord's family, who are thus saved from indigence and the dread of the wolf entering in at the door, making havoc of those cherished possessions which preserve the continuity of life and create an atmosphere and environment peculiar to home.

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## GONE HOME.

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Mrs. SOPHIA SIMPSON.

On the 13th of January, 1912, God's postman called for Mrs. Sophia Simpson, the widow of Mr. Simpson, who himself recently received the same post. Not long before her death she wrote a short account of her pilgrimage experiences, and was anxious for this to be published "for the glory of God." The following is a summary of her testimony. She says, "I had a desire to go to heaven when quite a child. I loved my teacher because she talked so much about the love of God." When she went into her first situation she was unable to attend regularly a place of worship, and of this time she says, "Regretting that I could not go to chapel made me most miserable. I had my Bible and Gadsby's hymn-book. In reading I lighted on these words,

Could my tears for ever flow,  
All for sin could not atone;  
Thou must save, and Thou alone."

These words were blessed to her and caused her to cry "What shall I do to be saved?" She says, "Although my fears were great, I felt not utterly cast out," and then in the following words she describes the setting of her soul at liberty. "One day when I was alone in the house . . . I went on my knees, covered my head completely, and begged and prayed most earnestly that the Lord would have mercy upon me. He heard my cry and answered me, so that I felt when I got up as though a burden had been removed, and from that time until now I have reason to believe that my name is recorded in heaven." Of the ministry of Mr. J. Wells she says, "Under his preaching I have been so completely stripped, have seen and felt myself so unworthy, and the Saviour's love so great, that I have not known for certain whether I was in the body or not at the time." She was baptized by Mr. Parsons at Old Brentford. The following is an in-

teresting incident in connection with her home life. She says, "My husband insisted in taking our little son to a place of amusement, which was a great trouble to me. . . . I found persuasion of no use, so quietly wished them good-bye, and when they were gone I bent my knees in prayer." She describes how her husband came home, and said, "I have been miserable. I have never been so wretched in my life. I never want to go again," and she adds, "he has not been since to anything of the kind, but on the contrary, is most happy among the Lord's people." He was subsequently baptized at Old Brentford.

She concludes her remarks with these words: "He has been my stronghold and refuge in every time of need. His mercies have been countless as the sand. He has answered my prayers times out of number. He is my all in all." J. HUGHES.

IRIS COX.

Once more God's messenger has visited the Church at West Hill, Wandsworth, and removed our beloved sister from our midst. She was the widow of William Cox, a brother beloved by all who knew him, and still remembered as one in whom the fruit of the Spirit was very manifest. He served this Church as deacon for more than fourteen years, and was forward "in every good word and work," and, although it is more than twenty years since the Lord called him to higher service, his memory is still fragrant to many. Our sister, together with her beloved partner, was baptized at the Old Waterside Chapel forty-five years ago, and from that time she has been a faithful, consistent disciple of the Lord Jesus. She was seldom absent from the house of God both on the Lord's-day and at the week-night services. She was present at the funeral of our

late brother, Mr. W. Jeyes Styles, on May 11th, and attended the prayer-meeting in the evening. She did not stay to the Church meeting which followed, saying to her pastor, "I shall not be able to hear; I will go home and pray for you." Little did we think this was "Good-bye" to our sister, but so it proved to be, for having retired to rest on the Tuesday evening the Lord came during the night and took her to Himself into the land of eternal brightness, where all tears are wiped away. We know that our loss is her gain, but our prayer is, "O Lord call others to fill the places of those who are taken home." Her body was laid to rest on Saturday, May 16th, in Wandsworth Cemetery, and on Sunday, May 24th, a memorial service was held, our pastor preaching from Psalm cxvi. 15—"Precious in the sight of the Lord is the death of his saints."—G. S.

#### JOHN FLETCHER,

of Lode, Cambs, fell asleep in Jesus, May 7th, in his 75th year. Often his own confession was, I lived like a wild ass's colt till I was 23 years old, caring neither for God nor man. About this period of his life he was led to enter Lode Chapel. The late Mr. W. Ward and Mr. Howell were supplying the pulpit. One of these preachers spoke from Sol. Song vi. 13, "What will ye see in the Shulamite?" The other preacher spoke from Psa. lxxxix. 15, "Blessed is the people that know the joyful sound." These ministerial instruments God used in convincing him of his awful sinful state as a sinner before God. It compelled him to cry for mercy. One day when he was returning home for dinner he was in much soul trouble. On entering the house he heard a voice saying, "Pray once more." As he was going upstairs it seemed as though he was sinking into hell. He cried out, and suddenly a vision appeared to him. He saw Jesus on the cross. By precious faith he saw the rich blood of Christ flowing like a fountain. In his soul he felt the virtue of the blood washing away all his sins. That hour he was able to bless and praise God for His infinite mercy. Both the ministers mentioned were great helps to him. Mr. Howell was chosen as pastor, and his labours were blessed of God. About the year 1866 the Lord's voice spoke to him, "If ye love Me, keep My commandments," and he could not find rest until he was baptized into the name of the Lord Jesus. Mr. Howell

baptized him, and he was united to the Lode Church, where ultimately he became an honourable deacon for thirty years. Nothing but God's sovereign, rich, and free mercy would satisfy his immortal soul. The Gospel ministers he could feed under were John Foreman, Samuel Collins, C. W. Banks, John Hazelton, of Chadwall Street, C. Cornwell, and others of a similar type. His pleasure was to welcome them into his house. Among them were two choice friends, Thomas Mustill, of Over, and H. Brown, of Cavendish.

The testimony of his brother James, a deacon at Lode, is, "He was a lover of faithful ministers who preached sovereign, rich, and free salvation to dying men." As he lived so he died. His end was peace. Some few years before he entered into the joy of the Lord he suffered many infirmities. Two days before he passed away he said, "I am going where there is no sin nor sorrow. I am going to heaven. The good Shepherd is come." He leaves a widow, a son, and two daughters to mourn his absence. On the day of the interment a service was held in the chapel, when many manifested their esteem. His mortal remains were laid to rest by H. E. Sadler in Lode Churchyard to await the resurrection of the blessed dead in the Lord. H. E. SADLER.

#### JOHN CAUSTON INCE

was born at Hartest, Suffolk, on May 30th, 1835. For over forty years he had resided at Shimpling, Suffolk, carrying on business as farmer and builder, and for over fifty years had been a regular worshipper at Ebenezer, Glemsford. He had been blessed of God with good health, and summer and winter he was found in his accustomed place in the house of God. His health began to fail about November, 1913, and it was not until then that he had to forego his loved privilege of going with his loved ones to Ebenezer. On the day of his death, May 2nd, 1914, he had attended to his business as usual. After tea, he was seized with a bad heart attack, from which he recovered, but another followed quickly, and, with two deep breaths, without a sigh or a struggle, his spirit had fled, without doubt to be "for ever with the Lord." He was always a humble, consistent follower of his Master. His one delight was to be reading His Word or singing His praise. Often, while reading the Word to his family, we have seen his heart so full that he has had to stop to wipe away the tears before he could go on. For

the last few years he had been leader of the singing at Ebenezer, and his voice will be greatly missed from that part of the service. Although he had never joined the Church he was a firm believer in the ordinance of believers' baptism. In writing to one of his sons, who was about to be baptized, he said, "It is a beautiful ordinance, and I love to see it." He never wavered in his belief in doctrines of free and sovereign grace. He had been married fifty-two years, and we pray that He who is the widow's God will sustain and bless his widow until she shall be called to join him in that world where partings are unknown. He was a devoted husband, a tender, loving father, and a kind grandparent. To know him was to love him. He was buried at Hartest Cemetery. Pastor J. Everett (of Glemsford) and Pastor A. J. Ward (of Brockley) took part in the service. People from all parts came to pay a last token of love and respect when his mortal remains were laid to rest to await the resurrection morn.

A MEMBER.

AGNES STONE.

The Church at Aldringham, Suffolk, has sustained another loss in the home-call of our sister. She had been an honourable member for upwards of eleven years and a lover of God's house, being always in her place as opportunity offered. A very sharp attack of bronchitis caused her to take to her bed, and after a few days of great suffering, patiently borne, she passed peacefully to the homeland on June 22nd, aged 64 years. On June 27th we laid her mortal remains to rest in our burial ground amidst manifest tokens of respect, and one of her favourite hymns, "Blest be the tie," was sung.

On the following afternoon a memorial service was held, when the writer was graciously helped to preach from Psa. cxvi. 15, "Precious in the sight of the Lord is the death of His saints." Our heartfelt sympathy goes out to our brother Mr. Stone and his family in their bereavement. May the God of all grace bless and comfort them.

J. H. PARKER.

MR. J. IVES.

The Church at Cricket Hill, Yateley, have much cause to mourn the loss of their beloved deacon, Mr. J. Ives, of Crowthorne. Our late brother had attended the above place of worship

well-nigh all his life. He was brought there by his parents when three years of age and continued in almost unbroken attendance up to within a few weeks before his death, on May 30th, at the age of 69 years. He was present with us at our spring meeting on April 13th, having made a special effort to come, although far from well, and once more hear our long-esteemed brother, Pastor Welman, of Kingston, who in years past served us in the ministry whilst living at Reading. It was very evident to all that our brother Ives had considerably altered, and it proved to be the last time we saw him amongst us. Soon after he had a slight stroke, which deprived him of the use of his right hand, which was a heavy trial to him, being in business. Soon another stroke followed, which so affected his speech that he was unable to converse with his dear ones. But although this seemed, as it were, to fill up the cup of sorrow, yet a ray of comfort was afforded them by their discerning amongst his efforts to speak this grand declaration, "I know whom I have believed." Nothing more could be understood, and he passed away after much suffering, to enter into the joy of his Lord. Though of a most unassuming nature, he was always ready and able to give us godly counsel, and had a kind word for all, both old and young; and we as a Church, of which he was deacon for thirty-three years, feel that we have lost a great help, both spiritually and financially. He most firmly adhered to the great fundamental truths of God's Word, and was always bold to contend earnestly for the faith once delivered to the saints. The Church and the Sunday-school at Yateley were his first consideration.

His mortal remains were laid to rest in the chapel burying-ground on Wednesday, June 3rd. The service was conducted by Pastor F. Fells, of Chesham (son-in-law of deceased), who was well able to testify to the God-honouring walk in daily life of the departed, and of his loving example as husband, father, and counsellor. Mr. Fells reminded us of the brevity of life and the certainty of death, and we trust many hearts were impressed by the Holy Spirit.

Many friends from adjacent Causes of Truth came to pay the last tribute to our dear brother. Our united prayer is that God will comfort and sustain the grief-stricken widow and daughter.

G. H. PARKER.

# God the Supreme Governor.

By E. MITCHELL.

"I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."—Isaiah xlv. 7.

WE would address a few affectionate and earnest words to our readers. We are face to face with, perhaps, the most terrible war the world has ever seen. It is probable that before these lines are in your hands the most tremendous battle of modern times will have been fought. While we write millions of armed men are facing one another with deadly intent, and may be launched at each other at any hour. We shudder at the thought of the numbers that will be hurried into eternity, and all the attendant misery that must ensue.

We do not intend to attempt to analyse the causes of the war, nor to apportion the blame. We are thankful, however, that our own statesmen strove their hardest to keep the peace. Heavy, indeed, is the responsibility of those who have brought this war to pass. They will all be righteously judged at that tribunal where mistake is impossible, and from whose decision there is no appeal. Our aim is to remind our readers that God Himself is the supreme Governor among the nations, and that His hand is behind all second causes. He is the Judge of the whole earth, and cannot stand aside when His righteous laws are broken. Sooner or later He judges the nations, and punishes their iniquities.

Jeremiah's words are applicable to us at this crisis—"Let us search and try our ways, and turn again to the Lord" (Lam. iii. 40). It needs little searching to discover our national sins, for they stare us in the face on all hands. Favoured, perhaps, as no nation has ever been favoured, how have we acted toward Him who has dealt so mercifully with us? His laws have been trampled upon, His Gospel despised, His holy day desecrated, and His very Being ignored, and, not unfrequently, even denied. Mammon and pleasure are the gods that have been worshipped. Shall not the Lord visit for these things?

But what of the professing world? Perhaps here God has been more provoked than by the doings of the profane world. His holy and blessed Book has been treated as no profane author's works have ever been. Its inspiration has been denied, its truths turned into fables, its authority despised, and mere human inventions foisted upon men in the place of the truths of God. A flood of superstition has well-nigh overwhelmed our National Church, whose once Protestant character has almost entirely disappeared. And, if we look at those portions where the truth still obtains, how much deadly indifference and slothfulness are manifest!

But let each one of us examine his own heart. Is there nothing in us that God must disapprove? Have we done nothing to help

on the calamity? Is there not need for us to humble ourselves personally, and cause us to cry—"Turn us again, O Lord God of hosts; cause Thy face to shine; and we shall be saved" (Psalm lxxx. 19)?

Yet this terrible correction may bring a blessing in its train. Few, either nations or men, can bear uninterrupted prosperity without deterioration. If the country breaks off its national sins; if the Church of God is aroused and purified; if spiritual things assume their true proportion, and God is once more sought in all earnestness, good will result. Therefore, may we attend to His Word by His servant Joel—"Turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" (Joel ii. 13, 14).

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### "THERE GO THE SHIPS."

Psalm civ. 26.

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

"Oh! look, auntie, there go the ships." I turned and smiled as I looked into the bright face of a little girl who had just made the exclamation, and as my friend and I steamed away from the Margate Jetty on the *Koh-i-noor* for Dover the old-time words of the Psalmist kept ringing in my ears—"There go the ships." The Channel truly presented an animated picture, for there were "ships" or boats everywhere, and everyone was talking about the war, even the boys and girls. Since, therefore, my little friends are interested, we will try and draw some useful lessons from the ships we saw.

There is a hymn somewhere in which we are all compared to "ships," two lines of which run:—

"We are out on the ocean sailing  
To a home beyond the seas."

This is certainly true of every boy or girl who loves the Lord Jesus Christ, for when they have finished the voyage of life it will be to anchor in the harbour of heaven, quite safe from every storm, and sheltered for ever from the enemy. There is, however, another place besides heaven, and that place can scarcely be called "a home"; so that, whilst the hymn is true in regard to some, it may not be to all who sing it. We, however, are "all out on the ocean (of life) sailing," and must some time touch the opposite shore.

Now let us see what the "ships" represent as we pass them, one after another.

I.—*The war-ship.* And lying out in mid-channel, just about half-way between England and France, with one eye on the homeland and the other upon a foreign shore, we pass the huge grey hulks of a destroyer flotilla ready at any moment to do battle with the enemy and to guard our shores. These reminded us of the

faithful servants of God who not only keep an eye on our enemies, the world, the flesh, and the devil, but raise a note of warning and go out to meet the enemy. These may indeed be looked upon as the watch-dogs of Old England. These "sound the battle-cry" and warn us "that the foe is nigh"; and so we are reminded by their presence that, although we love peace, it is necessary to be on the alert and prepared for war.

II.—*The news-ship.* Just as we pass Ramsgate, a little vessel comes slowly steaming up the Channel, as though heavily loaded; she is making straight for London, and a lady's voice close to us exclaims, "There's the Ostend Mail Packet." Instantly we think of anxious hearts awaiting the arrival of "The Mail" in London, for war has been declared and every eye is turned towards Belgium, the little country from which the "Mail Packet" has just come. She may bring good news to some and bad news to others, and so she reminds us of those who preach the Gospel; they are God's messengers—God's heavenly "mail packets." Let us just peep into one letter which has been opened and read in the hearing of men and women, boys and girls, many a time. Listen! "Say ye to the righteous, It shall be well with him"; but, "Woe unto the wicked: it shall be ill with him" (Isa. iii. 10). The first few words are indeed good news, and I hope every one of our readers can say, "That is a letter for me." The last few words, however, are evil tidings indeed for those who are wicked. So you see in one of God's letters, and in one short paragraph, may be news both good and bad.

But we are nearing Dover, and there is excitement everywhere, for we are told we shall not be allowed to land, the harbour is guarded, and there are submarine mines just under the water-line which, if touched, would explode and blow us to pieces; so we are calmly turned round and commence steaming home again. It is still "ships" all along the line—some laden with corn, some with timber, and some with pleasure parties; some destined for war, and some especially for peace; some drifting to destruction, we fear, either in deadly conflict with the foe, or through accident on rocks, sands, or mines; but everywhere the words of my little friend are true—"There go the ships."

Just as Margate is reached again a beautiful vessel comes in sight, and we all strain our eyes to see all we can of it as we pass. What is it? Why,

III.—*The Endurance,* a brand new ship, painted white, and looking as bright as a new pin. She has been fitted up for Sir Ernest Shackleton, and is just paying her last calls before setting out on her Arctic voyage of discovery. Now just think, "painted white"—just a type of every little boy clothed with the robe of Christ's righteousness; not an old ship painted up, but "brand new," as every little boy is who has "created within him a clean heart" (Psa. li. 10). "On a voyage of discovery," as every little reader of God's Word is if he or she reads and prays to be taught by the Holy Spirit. "Under the direction of a tried commander or leader—Sir Ernest Shackleton"; so is every Christian



boy or girl under a well-trying and trusty Leader—Jesus Christ. Then, she is called *The Endurance*; so is the Church of Jesus Christ, to which every true Christian belongs.

We pray that every one of our little readers may have his or her name enrolled on the list of those that compose the crew of the good ship *Endurance*, of which Joseph Irons writes in Hymn 625 (Denham's), the last two lines of which read:—

“The vessel is insured in heaven,  
And God will make it good.”

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## DEATH AND LIFE.

BY E. MITCHELL.

“To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”—Romans viii. 6, 7.

WE saw in our last meditation that the unregenerate, those “that are after the flesh, mind the things of the flesh.” We are shown in the passage now under consideration their present state and final doom. The carnal mind (mind of the flesh, R.V.) is death. This teaches that the unregenerate are in

### A STATE OF DEATH.

Naturally they are alive, but spiritually they are dead. Living in the flesh, they are dead while they live. Natural death is the body sundered from the animating principle, the soul. Spiritual death is the spirit separated from the great Source of spiritual life, sundered from God. This is the sad state of every unregenerated person on earth. There may be, there are, striking outward differences between men in their natural state, varying from the chaste, kind, generous, and outwardly moral and upright, down to the openly filthy and most degraded of mankind. Far be it from us to minimise these distinctions. They are of great importance so far as this world goes. But all are alike in a state of *spiritual death*. Motive is necessary to give character to deeds. There is no love to God in the heart of the carnal man. Nay, “the carnal mind is *enmity* against God.” Hence the best deeds of the merely natural man are but “splendid sins,” for they lack both a right motive and proper end. Their doings spring not from love, and are not directed to the glory of God, and are at best but dead works.

Moreover, it not unfrequently happens that the best men, according to mere human estimation, are the bitterest opponents of the truth of God. Some of the best emperors of Rome were the fiercest persecutors of the Church of God. Man's own supposed righteousness is frequently his most cherished idol. That which would strip him of it, and lay him low as a poor lost sinner, needing to be saved by sovereign grace in the same way as the most abandoned fellow-sinner, is fiercely resented, and the whole strength of the enmity of his heart rises up against it. Hence it is

still true that publicans and harlots enter the kingdom before the self-righteous Pharisees.

But beside this spiritual death, this separation of the spirit from God, there is a *state of legal death in which the unregenerate are involved*. Their very nature subjects them to this; they are "by nature the children of wrath" (Eph. ii. 3). Their every sinful act involves a penalty. "The wages of sin is death." The unregenerate man is a condemned criminal. True the penalty is not as yet executed. Sovereign grace may deliver him, quicken his soul, and bring him to the Lord Jesus Christ, who has said: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from [out of] death unto life" (John v. 24). That is, he is freed from the righteous but dread sentence of the law, justified, his guilt gone; and, united to God, the Source of spiritual life, everlasting life is his. May this be the happy experience of all our readers.

*The consummation of the unregenerate man's condition is* ETERNAL DEATH. O, awful end! "Punished with everlasting destruction from the presence of the Lord." Plunged into everlasting darkness, with no ray of hope to illuminate the gloom! An awful sense of the righteous wrath of God crushing his soul! A deep consciousness that he is only suffering what his conduct deserves; remorse, the worm that dieth not, gnawing at his vitals, together with the knowledge that this must continue for ever! Unendurable, and yet must be endured without remit for ever and ever! This is the sinner's doom, for "to be carnally minded is death," death eternal. Solemn, awful fact!

Our minds turn with a sense of relief to contemplate

#### THE CONDITION OF THE SPIRITUALLY-MINDED.

"To be spiritually-minded is life and peace." This is as bright and glorious as the other is gloomy and distressful. As we look to the rock whence we have been hewn, and the hole of the pit whence we have been digged; as we consider what and where we were as natural men, and reflect on what God has done for us in making us spiritual men, the tear starts in our eyes; and, with devout gratitude and thankfulness, we bless Him for "the exceeding riches of His grace" thus manifested toward us. To Him be all the glory, for "you hath *He* quickened who were dead in trespasses and sins."

"Then give all the glory to His holy Name;  
To Him all the glory belongs;  
Be yours the high joy still to sound forth His fame,  
And crown Him in each of your songs."

*The elements of the spiritually-minded man's condition are life and peace.* He has LIFE, for he has been quickened by the Holy Ghost. *His legal standing is one of life.* The law lays nothing to his charge, for it has received all its demands at the hand of his great covenant Head. He is "justified from all things." God Himself, the holy and righteous Judge, has pronounced the sen-

tence of justification upon Him. Hence, with Paul, he may challenge all his foes and say, "Who shall anything to the charge of God's elect?" He has believed in the Lord Jesus Christ unto righteousness. He has passed out of death—a state of condemnation—unto life—a state of justification. "He is a new creation; old things are passed away; behold all things are become new" (2 Cor. v. 17). His old standing in Adam, with all its dire results, has passed away. He now stands in new covenant relationship with the Lord Jesus Christ, the last Adam, and all the blessed consequences of that union are his—"all things are become new."

*He lives spiritually, for he is united to the living Vine and derives from the Lord Jesus, his great Head, a spiritual life.* He is brought into sympathy with God; the things that God hates he hates, and the things that God loves he also loves. God purposes to conform him to the image of His Son; this he approves, ardently desires, and earnestly seeks after. The life of God is in his soul. He has "fellowship with the Father, and with His Son Jesus Christ" (1 John i. 3). "The life that he now lives in the flesh, he lives by the faith of the Son of God, who loved him, and gave Himself for him" (Gal. ii. 20). "Risen [from a death in trespasses and sins] with Christ, he seeks those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). True, he is often cast down, "the flesh still lusteth against the spirit" (Gal. v. 17), the conflict is severe, darkness envelops his mind, temptations everywhere annoy, his dearest wishes are not realised, and his most earnest efforts frustrated; yet the life is there, and, as fire always burns towards the surface, so that life burne Godward, Christward, heavenward, and at times, fanned by the gracious Spirit, it bursts into a flame, which ascends to heaven itself.

*A further blessing enjoyed by the spiritually-minded is peace.* "The fruit of the Spirit is love, joy, peace" (Gal. v. 22). While we write the deadly clash of arms is heard, and the chief nations of Europe are, alas! at one another's throats. This every spiritually-minded man deplores. Peace is the element in which his soul delights. But his peace is a heavenly peace, and may be enjoyed in the midst of the horrid din of war. "Being justified by faith, he has peace with God through our Lord Jesus Christ" (Rom. v. 1). This peace is both a *fact* and a *feeling*. As a fact it is righteously founded on the mediation of our Lord Jesus Christ, who has "made peace by the blood of His cross" (Col. i. 20). The Father has reconciled us to Himself in His Son, and the *fact* of peace remains unalterable. But the *feeling* of peace fluctuates; we do not always realise it in its fulness. Our enjoyment of peace depends on how far forth our faith is in exercise. The more spiritually-minded we are the fuller will be our experience of peace. Presently, may God grant it speedily, the war now raging will cease and peace be restored. We fear it will be little more than a cessation of hostilities, arising probably from exhaustion. Not thus is the peace the believer realises; it is a blessed friend-

ship and amity with God. Founded on the Cross, it has love as its chief ingredient, and hence is delightful as well as enduring. Truly, as Kent sings,

"Sweet's the peace that's sealed with blood."

"To be spiritually-minded *is* life and peace."

Fundamentally, this is the state of every believer in the Lord Jesus Christ. He has passed from the carnal to the spiritual state of being, and life and peace are the conditions of his new relation to God. But *experimentally* there are great differences. There are some who are, as to experience, far more spiritually-minded than others, and all, perhaps, are more spiritually-minded at some times than they are at others. There are many things that tend to deaden our souls to spiritual things. "Ye are yet carnal," said Paul (1 Cor. iii. 3); not in their standing before God, but in their frames. Carnality is deathly in its effects. Under its influence our life is low, our peace not realised, and our joys wither. We have need to be on the watch against the things that carnalise. So also should we seek the things that make for our peace. There is great room for an increase in spiritual-mindedness in most of us. May we, and should we not, unitedly pray for a rich outpouring of the Holy Spirit's grace upon us individually and on the Churches.

"Revive Thy work in every heart,  
And heav'nly blessings still impart;  
Let grace increase abundantly;  
Then will Thy saints rejoice in Thee.

Let faith, and hope, and love revive,  
And humble zeal be kept alive;  
Thy wondrous goodness let us see;  
Then will Thy saints rejoice in Thee."

Oh for more of that spiritual-mindedness wherein life and peace are enjoyed—sweet foretastes of that heavenly life our Lord has promised!

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## THE LATE W. J. STYLES.

By A. E. REALFF.

"A brother beloved, specially to me."—Philemon 16.

AFTER reading the excellent article of Mr. Flegg in the July issue, and then the "Personal Appreciation" of Mr. Bull in that for August, I feel strongly constrained to add a few words more of appreciative testimony, having had the privilege of personal acquaintance with Mr. Styles for some twenty-five years or more. The text at the head of these remarks, taken (of course) away from its surroundings, will doubtless be expressive of the feeling of many, particularly (though by no means exclusively) in our own denomination. Ever modest and reticent, almost to shyness, with regard to his own talents and acquirements, he was desirous to use what he possessed for the good of others who needed help—and did so use it continually. Almost depreciating his own intellectual

superiority, he was eager to speak, or write in his letters, words of high appreciation and encouragement to others.

My first interview with him was at an anniversary tea meeting at Barnet, after hearing from him an excellent discourse on *The Love of God*. I think this must have been fully twenty-five years ago, and ever since that time our friendship was maintained, without so much as the least misunderstanding between us, to the very last. As our ages were almost the same, and our experiences very similar, we could often take "sweet counsel together," having known the same ministers, read the same books, and greatly resembled each other in our "likes" and "dislikes." A little conversation with him was ever a great refreshment, and one was always most heartily welcomed at his table and in his study. The advancement and purity of our own section of the Baptist Denomination, and the personal welfare of all its true ministers, though themselves realizing the imperfection—perhaps I ought to say *inefficiency*—of their services in the dear Master's name—these were the subjects of his constant and prayerful solicitude; and he was always eager and ready to help in any way and by any means, as far as his health and ability would permit, and all this most generously, as though he were receiving, rather than conferring, a favour. Had his health been more regular and more reliable, he would doubtless (as far as we can judge) have accomplished very much more. His scholarly equipment, and gentlemanly and courteous deportment, also made a way for him to accomplish good by word or deed in many directions outside the circle of those to whom he considered that he belonged more especially, and who therefore had, in his estimation, a prior claim.

And now, alas! he is gone from us, and we sorely miss his friendship; but the influence of his personality, of his speech, and of his pen will long remain. In closing, one can but most heartily endorse the kind expressions of our brother Bull concerning the dear wife whom he has left behind, and who was such a faithful, patient, and efficient nurse during the protracted and most trying period of our friend's last illness.

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## CONSCIOUS EXISTENCE OF SOULS AFTER THE DEATH OF THE BODY.

### PROVED FROM THE SCRIPTURES.

"It is altogether a wrong interpretation of the Scriptures which represents the dead in a state of non-existence, unconsciousness, or oblivion. I am not among those who think 'that they which are fallen asleep in Christ are perished,' either for ever, or for a limited time. There is such a thing as an intermediate state between death and the resurrection, but it is not a state of utter dilapidation and cessation of being. . . . However strongly the ruinous character and evil of death may be stated in some Old Testament passages, there are others in the Scriptures which, by all just and

fair exegesis, prove and demonstrate that mental and physical life continues under it, and continues in wakeful consciousness. And if anyone has doubts upon this point, let him candidly consult and determine the positive meaning of the following texts:—

“Matt. x. 28 : ‘*Fear not them which kill the body, but are not able to kill the soul : but rather fear Him which is able to destroy both soul and body in hell.*’ The argument from this text is plain, unanswerable, and conclusive. If the soul dies, or goes into oblivion, when the body dies, then he that kills the body would, with the same stroke, kill the soul too. But our Saviour tells us that those who kill the body cannot kill the soul. And if it be said that this is meant only of the utter destruction of the soul, God having promised a resurrection to life again, then our Saviour might as well have denied that it is in the power of man to kill the body, because God will certainly raise it again at the last day. But our blessed Lord grants that the body may be killed by man, in the same sense wherein He denies that the soul can be ; and therefore He is not speaking with reference to the resurrection at all. There is, then, a life which the death of the body cannot touch.”\*

“Luke xx. 38 : ‘*He [the God of Abraham, Isaac, and Jacob] is not the God of the dead, but of the living ; for all live unto Him.*’ So far as the righteous are concerned, we are here assured that, although they ‘sleep in Jesus’ as regards the body, as regards the soul, they still ‘ALL LIVE UNTO GOD.’ This the Saviour quotes from the Old Testament, where Moses calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob ; for He is not a God of the dead, but of the living ; for all live unto Him. The argument assumed is, that a negation of existence dissolves all covenant relations. God cannot be called the God of beings who no longer exist, or the continuity of whose existence has been interrupted by a blank. Whatever else He may be, it is no property of His to be a God of nonentities. HE IS NOT A GOD OF THE DEAD, BUT OF THE LIVING. But Abraham, Isaac, and Jacob were dead, and had been dead for centuries ; and yet He proclaims Himself ‘the God of Abraham, Isaac, and Jacob.’ The conclusion is thus deduced by the Saviour, that though Abraham, Isaac, and Jacob were dead as to their bodies, they were still, in some sense, *living unto God.*”

“Luke xvi. 19—31 : the case of the rich man and Lazarus. In this startling parable, if parable such an unveiling of the invisible world may be called (it is not called a parable in the Scriptures), we have not only principles on which to argue the non-oblivion of the dead, but literal instances and illustrations of the continued life and consciousness of departed souls of both classes—good and bad. That the scene of this narrative is laid in the state immediately succeeding death, and antecedent to the resurrection is indisputable. Hades is to be destroyed at the final resurrection, and it

\* Many attempts have been made to refute this argument, but they are mere evasions ; the argument is, as our author observes, unanswerable.—ED.

is not in Hades that the wicked are to have their ultimate portion. That is the abyss, the lake of fire, the second death (see Rev. xx. 14). But this rich man was in Hades.—‘In Hades (*en to ades*) he lifted up his eyes, and seeth Abraham and Lazarus.’ And at the very time he is suffering in Hades, he still has relatives *living in the flesh*, whom he wishes to have warned, that they may not encounter similar sufferings. . . . Either, then, there will be probation after the general judgment, and godless men living on the earth after the wicked are adjudged to their final punishment, or this picture must relate to the state intermediate between death and the resurrection. The first alternative is as unscriptural as it is absurd. The latter, then, must be the fact, and the whole scene necessarily fixes itself to the period immediately succeeding the death of the body. All the terms and relations of the narrative require this location of it. The received belief of the orthodox Jews was such that they could not otherwise understand it. And there is no show of right to accept the picture in any other relation.”

“Taking, it, then, as we are in reason bound to take it, we have it settled, by Christ Himself, that wicked souls have a life and consciousness which death does not interrupt, and that there is still a form of being for both good and bad between death and the resurrection.”

“Luke xxiii. 43: ‘*Verily I say unto you, To-day thou shalt be with Me in Paradise.*’ Language more clear and precise as to the life and conscious happiness of a saved soul immediately after death cannot be framed. All that psychopannychists\* have been able to do with on their theory is to say that the case of the penitent thief is so ‘peculiar’ that we cannot infer from it what will be the lot of other men. But it concerned the dying *Christ* as well as the dying thief; and He certainly died as deep a death as any of His saints. And as both died that day, so they both went that day, and before the resurrection of either, into Paradise. Be that Paradise what it may, Christ and the dying thief were not yet in it while they lived on their crosses, and yet were in it before the day ended, and while their bodies yet hung upon those stakes. It was not a state of non-existence or oblivion, for it was the subject of consoling hope and promise, and the declaration embraced the idea of conscious presence and fellowship with each other on reaching the blessed place. *Being* is affirmed—*zoe, Thou SHALT BE. Communion* is affirmed—*met emou, WITH ME. Conscious happiness* is affirmed—*en to paradeiso, IN PARADISE. Time* is specified, not the time of the resurrection, or after a long and indefinite period of nothingness, but *semeron, THIS DAY*—the very day they hung side by side on Calvary, and before the setting of the sun then sinking beyond the sea.” †

\* Those who teach that the soul sleeps from the death of the body until the resurrection.—Ed.

† Some have proposed to place the comma after to-day, so as to make the passage read, “I say unto thee to-day,” etc. Concerning this, Dean Alford observes: “This attempt, considering that it not only violates common-sense, but destroys the force of the Lord’s promise, is surely something worse than silly.”

“The case of Paul (Phil. i. 23) is also in point. If ever son of Adam lived a noble life on earth, it was this great apostle. To him to live was an unspeakable blessing to the Church, and to himself a zeal, and joy, and divinest fellowship with the Father, and His Son Jesus Christ. ‘*To him to live was Christ.*’ And yet he adds, ‘*TO ME TO DIE IS GAIN*’—gain even upon such a life. Then, surely, as William Arthur puts it, ‘it was not to enter into nothingness, and to continue in nothingness, while the world stands. From the life of an apostle to a state of torpor is progress not from glory to glory, but from glory to death—not gain, but blank and benumbing loss.’ Though his life here had many burdens, Paul proclaimed its joys to all; yet he had ‘a desire to depart and be with Christ, which is far better.’ He does not mean that the resurrection life is better, for it would not be delayed a day by his staying to profit the Churches here, nor hastened by his departing. The better state he had in view is manifestly one which is postponed while he remains in the body, but which will open as soon as he goes hence. Is it, then, better to be nothing than an apostle? to miss days and years than to improve them? to be as inanimate as water spilled upon the ground, than to be communing with God and serving man? Had Paul expected that in departing he would become inanimate, surely he would have regarded that each moment added to his holy labours, not as a delay of the better life, but as so much golden time rescued from emptiness. Who can reconcile to his heart the notion of Christ’s great ambassador desiring to depart and be a blank? And, at last, that great soul stands on life’s extremest verge, crying, ‘I have finished my course.’ ‘A moment, and it is gone! And what now is it in its new dwelling? A dark and vacant thing, mere emptiness?’ Then nothingness is gain on apostolic usefulness, and communion with God! Then to lie in oblivious death is better than to hope and praise and pray, and to live Christ Himself. ‘Who can believe it for a moment!’

“Consider also the experiences of dying believers, and the consciousness which they sometimes manifest in their last moments of the presence of a world which they then for the first time see, and among the bright dwellers in which they feel themselves going to take their places, as earth recedes and disappears. Shall we say that these visions of a new dawning life, and bliss, and conscious fellowship, is all hallucination, the mere fantasies of an outgoing being, the delusion of the holy soul bidding farewell to the universe and God until the archangel’s trump shall sound? Shall we draw the black line through all these cherished testimonies of those saints of God who had gone from us, and account them all meaningless, eccentric sparks of scattering existence as it sinks to dark oblivion? Believe it who wishes, I have not so learned Christ or the portion of His saints.”

J. A. S.

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FIG LEAVES *VERSUS* COATS OF SKIN.

## A FRAGMENT.

WE read in the book of Genesis that Adam and Eve, immediately after their fall, perceiving their nakedness, sewed fig leaves together and made themselves aprons; that, hearing the voice of the Lord, they hid themselves from Him among the trees of the garden; that the Almighty, after having convinced them of their sin and pronounced their sentence of condemnation (ameliorating His threatened judgments by giving them the hope of restitution through the seed of the woman), condescended Himself "to make them coats of skin and clothe them."

As all things contained in the ancient Scriptures relate to Christ, who is the sum and substance of them, I have no doubt, brethren, that this wonderful transaction represents to us some of the mysteries of His Gospel. Now, in my opinion, the first part of this mystical picture describes the feelings and sentiments of sinful man in the state in which he is born. He is not so brutish that he cannot perceive his misery, and the nakedness of his nature, despoiled of that innocence and holiness which ought to dwell therein. This sense of nakedness induces him to seek some covering to conceal his sin and shame and enable him to appear in the light without blushing. But instead of providing himself with suitable clothing, he does but industriously sew fig leaves together—a vain and useless attempt, too well describing the expiations, satisfactions and pretended righteousness which nature and superstition have invented to conceal sin and justify man in the sight of God; for as the fig leaf is rough and unpleasant to the touch, and, moreover, its edges so divided and cut that it necessarily leaves some part of the body uncovered, so the superstitions and the ceremonies which the heathen, the Pharisees, and all others, ancient or modern, who would justify themselves have invented to hide sin, the shame of our nature, are difficult and wearisome to the mind and are, moreover, unequal to the task assigned them, being utterly incapable of concealing our nakedness; and therefore it often happens that those who beguile themselves with such things (though they may strut before men and talk loudly of their expiations and their merits, fancying that they have sufficient not only for themselves, but for others also) no sooner hear the voice of God coming to judge them than, like Adam and Eve, they flee trembling from Him, conscious of the impotence of the miserable fig leaves with which they are adorned, and vainly wishing to hide their nakedness from the eyes of their sovereign Judge.

This appears to me to be the mystical meaning of the first part of this wonderful history. But what can be the signification of the second part, God Himself making coats of skin for Adam and Eve and clothing them therewith? Dear brethren, it is an image of the infinite mercy which God has shown toward us in the person of His Son Jesus. Adam, that is to say man, with all the fertility of his invention, supplies himself with nothing but useless leaves. God alone in His goodness has provided a garment capable of concealing

our nakedness and of enabling us to appear in His presence without shame and without fear. The substance and the quality of the clothing made for Adam represents in a lively manner that mystic garment which God has bestowed on us by His Son ; for Adam's covering was not made of flax, or of hemp, or of wool, or of silk, or of any of those articles which man employs for this purpose, but of skins, as the Scripture tells us—of the skin of some animal put to death in order to clothe our first parents—thereby signifying to us that the robe with which the Saviour by grace covers His people must cost that blessed Lamb His life, being taken from Him who is sacrificed for us. For, as you well know, His death is our life ; He has shed His blood to cover our nakedness and conceal our shame, and by His death alone His saints are invested with their immortal robe of glory. As the clothing of Adam was a gift from God, and not the invention or work of man, so the righteousness of Christ is a gift from heaven, and not a production of the earth. It is given to us by the free grace of God, who, in His wisdom, designed, formed, and made this mystical garment, of which neither angels nor men could have conceived an idea. And as the clothing provided for Adam was suitable to his need and fit for the purpose designed, not unseemly and imperfect, like the absurd fig leaves of his own sewing together, so the righteousness of the Lamb of God has every requisite for our complete justification, being perfect and entire and suited to our necessities in every respect, and not defective, like the supposed merits of men, which are more likely to hurt and disgrace than to clothe and adorn us.

J. D.

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### THE VICTOR'S REWARD.

BY A. E. REALFF.

“Him that overcometh will I make a pillar,” &c.—Rev. iii. 12.

THESE words form part of our Saviour's message to the Church at Philadelphia, and convey a very full and gracious promise to the *overcoming one*. No less than eight times do we find this expression, accompanied always with a rich promise, in the Book of Revelation ; and in the gospel and three epistles of this same evangelist we shall find it frequently also. We are warranted, therefore, in considering this to be an expression of supreme importance. Indeed, the Scriptures are full of it in one form or another, and the earthly life of the believer is frequently set forth under the figure of a soldier, a racer, a wrestler, striving for mastery, and resisting the opposing forces of evil. Our greatest foe is Sin, which manifests itself in what has been aptly termed “The Trinity of Evil,” viz., the World, the Flesh, and the Devil ; and temptation is continually coming to us in one or other of these forms—sin in the world around us, *i. e.*, the people, the pursuits, the vain customs, the evil principles, the false maxims, the wicked pleasures with which every believer is brought more or less into daily and hourly contact ; sin

within ourselves, "indwelling sin," the carnal inclinations of our fallen nature; and also sin that comes to us directly from Satan himself, who, "as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v. 8). But, exclaims the apostle, "If God be for us, who can be against us"—successfully? "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii.). "And who is he that will harm you, if ye be followers of that which is good"? (1 Pet. iii. 13). Therefore, says the Redeemer, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke x. 19).

The promise given to the overcoming one in Philadelphia is that he shall be made a pillar in the temple of God, etc. This figurative language is very significant, because

#### A PILLAR IS DESIGNED FOR SUPPORT.

When Samson was brought by the Philistines into their temple of Dagon, to make sport for their lords, he, being blind, "said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth." Then, taking hold of the two middle pillars, he "bowed himself with all his might, and the house fell" (Judges xvi.). And when Solomon entered the temple at Jerusalem, we read that he had two pillars constructed for the porch; and when they were set up, he named one Jachin, which signifies *establishment*, and the other Boaz, which is *strength*. And surely this is what pillars are for—establishment and strength. The design of that gorgeous edifice being to represent the Church of Jesus Christ, we find the Holy Ghost frequently applying it in this spiritual manner by the apostles who wrote the New Testament. Thus Paul—"Ye are the temple of the living God" (2 Cor. vi. 16); and Peter—"Ye also as lively stones are built up a spiritual house" (1 Pet. ii. 5). Individual believers are the pillars of this spiritual edifice. Thus Jehovah said to Jeremiah (i. 18), "I have made thee an iron pillar." And when Paul went up to the brethren in Jerusalem, he said that "James, Cephas, and John seemed to be pillars" (Gal. ii. 9); and when later he writes his letters to Timothy he says concerning the Church as a whole that it is "the pillar and ground [marg., stay] of the truth" (1 Tim. iii. 15), for each true believer is by grace made upright, steady, firm, constant, having "an honest and good heart" (Luke viii. 15). The Lord calls all His children, as overcoming ones, to assist in the support of His cause, and every one is one to help, yea, even though his talents and opportunities, or means, be few. O may we each so diligently and earnestly serve our blessed Master, according to ability, that we may hear from His lips a similar commendation at the last day to that which is recorded concerning one who loved and served Him when here on earth—"She hath done what she could."

#### A PILLAR IS ALSO FOR ORNAMENT.

Those erected in the temple-porch were ornamented with "nets of checker work, and wreaths of chain work," also with figures of

"pomegranates" and "lily work," so that they must have presented a beautiful appearance. And the believer is made perfect through the Divine comeliness which is put upon him (Ezek. xvi. 14). He possesses something of "the beauty of holiness," for it is said that "He will beautify the meek with salvation" (Psa. cxlix.). Therefore Moses prays, "Let the beauty of the Lord our God be upon us" (Psa. xc. 17).

In the New Testament, believers, yea, though in humble life, are exhorted to show "all good fidelity, that they may adorn the doctrine of God our Saviour in all things" (Titus ii. 10), because "the grace of God that bringeth salvation" teaches us that "we should live soberly, righteously and godly in this present world"; and so to "let our light shine before men, that they may see our good works, and glorify our Father which is in heaven" (Matt. v. 16).

"So let our lips and lives express  
The holy Gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."

How beautiful is that "chaste conversation coupled with fear," of which we read in 1 Peter iii. 2; and the "adorning" that is of "the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"! This is a beauty shining out from the soul within, which has been beautified by the grace of God, and this may light up the plainest countenance with a heavenly glory. Even a kindly smile, which is prompted by a spirit of Christ-like benevolence and love, has been known to win others, attracting them to the Saviour; and gentle words, God-like forbearance with others, a patient and uncomplaining spirit, deeds of love, showing that we have "been with Jesus," will adorn the doctrine and effect more real good than whole volumes of mere argumentation. Moreover,

#### A PILLAR IS FOR PERMANENCE.

When once erected it is intended to remain. Some of the mighty columns which were erected in past ages in Egypt, Greece, Rome and elsewhere still are standing. They have remained for centuries and some have even survived frequent shocks of earthquake. Now, says the Saviour in this verse, "*Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.*" God's work of grace is permanent. "He who hath begun a good work in you will perform [marg., finish] it" (Phil. i. 6). Those magnificent pillars which Solomon erected stood for centuries; nevertheless, even they were eventually destroyed by Nebuchadnezzar's army; but he that overcometh shall be an immovable pillar in the great temple of God, and shall never be destroyed. No, "they shall never perish"—this is the gracious promise of Him who hath loved us, and given Himself for us. "In My Father's house are many mansions" (*monai*, abiding places—John xiv. 2).

Jesus has "the key of David, He openeth, and no man

shutteth ; and shutteth, and no man openeth " (ver. 7), and all His saved ones are enclosed, and eternally preserved and protected by the covenant of His grace ; like Noah and his family in the ark, Jehovah shuts them in, and they are secure against all the power of the enemy. "Upon this Rock will I build My church, and the gates of hell shall not prevail against it." They are made "sons and daughters of the Lord Almighty." They are more than servants ; "the servant abideth not in the house for ever ; but the Son abideth ever" (John viii. 35). Lastly,

#### A PILLAR IS FOR MEMORIAL.

"And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God ; and I will write upon him My new name." Here is reference, not only to the inscriptions on Solomon's pillars, but also to a very ancient custom, which was to inscribe on some pillar or tablet, set up in or near a temple, the names of heroes, with a description of their exploits, together with the name of the city to which they belonged, and of the general under whose leadership their triumph was gained. Many such ancient inscriptions have been brought to light in modern days. In 1 Sam. xv. 12 we read that King Saul "set him up a place" (R.V., monument). The Hebrew high priest had "a plate of pure gold," with "*Holiness to the Lord*" engraven upon it, fastened to the forehead part of his mitre (head-dress). And one of the gracious promises in this book is that in heaven the saved ones shall see their Redeemer's face, and His name shall be in their foreheads" (xxii. 4).

A little six-year-old boy, born blind, was taken by his mother, accompanied by her minister, to a renowned specialist, who successfully operated upon his eyes. When the time came to remove the bandage, the doctor conducted him into a properly shaded chamber, and gently uncovered his eyes. The little fellow glanced in astonishment at the doctor by his side, then at his delighted mother, and then the minister. Looking from one to the other, and around the room, he seemed to wonder whether he was not in some other world ; all was so new to him. Then the minister said, "Johnnie, that's your mother." "*My mother!*" he exclaimed, throwing his arms around her. "*Is it my mother, or is it heaven?*"

Concerning Christ and Christian believers it is said, "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" (1 Pet. i. 8) ; and again, "Blessed are they that have not seen, and yet have believed" (John xx. 29). But oh ! what will it be to see His face ?

Such are all made free citizens of the heavenly Jerusalem. "Of Zion it shall be said, This and that man was born in her. The Lord shall count, when He writeth up the people, that this man was born there" (Psa. lxxxvii.) ; for "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26).

"And I will write upon him My new name." In chap. xix. 16 we read that the evangelist saw his Lord in vision ; and he says,

"He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." This would be a "new name" for the Messiah, the Divine Son, "the Word of God" (ver. 13). John says moreover (ver. 12), "on His head were many crowns, and *He had a name written, that no man knew, but He Himself.*" He has already many new covenant names, all very sweet to the believer—Jesus, Shepherd, Redeemer, Brother, Advocate, High Priest, Husband, and Head of His Body the Church. But whether any one of these is intended, or perhaps some other not yet revealed, we cannot say. However, He tells us this: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. *To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne*" (vers. 20, 21). Dear reader, may you and I be there.

"A monument of grace;  
A sinner saved by blood;  
The streams of love I trace  
Up to the fountain, God;  
And in His wondrous mercy see  
Eternal thoughts of love to me."

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### THOU REMAINEST.

(Hebrews i. 11.)

LIFE'S dark problems oft confound me,  
Truth rejected, falsehood reigning;  
Powers of darkness all around me,  
Man's allegiance boldly claiming.

Word of God, by Christ attested,  
Mutilated, questioned, doubted;  
Age-long truth, with might invested,  
Criticised, condemned, and flouted.

Reason ranged 'gainst Revelation—  
Man the judge! God's Word defaulter;  
His great plan for our salvation  
Immolated on man's altar.

"Thou remainest"—truth we cherish,  
Heeding not the sophist's glamour.  
Saith the Spirit, "They shall perish"  
In the final clash and clamour!

When material things are falling,  
And the earth's foundations reeling,  
Hushed for aye the sceptic's calling,  
Silenced in the great revealing!

To my Lord and Master turning,  
From the hostile forces round me,  
With unutterable yearning  
Plead I, these may not confound me?

"Thou remainest," Christ my Saviour,  
Strong and changeless, true and tender;  
Friends may fail me, foes assail me,  
Thou remainest my Defender!

H. A. SCOONES.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST  
CHURCHES PASTORAL AID FUND.

MY DEAR BROTHER,—The condition of our Churches and the means which might be conducive to their greater usefulness have occupied the attention of the Association for some time past, and it has been felt that one way of assisting them would be by the establishing of a fund to enable them to maintain a Pastor.

The teaching of the New Testament is clear that a properly constituted New Testament Church has a pastor, deacons, and members. Whilst the ministry of "the supply" serves a useful end it is generally allowed that it is not the method most conducive to progress and spiritual prosperity.

In order to discharge with any degree of efficiency the duties of a pastor time is necessary for meditation and study, and also for visitation. However much one's heart may be in the work, it is very difficult in the majority of cases to secure this while engaged in a secular calling. The inspired Word gives the rule that they who preach the Gospel should live of the Gospel.

This is clearly recognised by some of those Churches which have for years lacked the services of a pastor. Their position is such that they cannot invite a minister to take the oversight.

To try in some way to meet this need the question of a Pastoral Aid Fund has been under the consideration of the Committee, and a scheme was submitted to the Pastors and Delegates at their last meeting which was accepted, and the Committee was instructed to prepare rules for the working of such a fund. These will be presented to the meeting in October next.

It is desired to establish such a fund as will enable the Association to render suitable assistance.

Unhappily, this intimation and appeal appear at a time which may be thought inopportune, as the effects of the war now being waged, and by which all classes are affected, must interfere with the power to respond.

Yet these very conditions will mean that the Churches may find their difficulties increased, and hence the need which prompted the idea of the establishment of such a fund is emphasised.

Pastor H. D. Tooke is acting as Secretary to this fund, and Mr. F. T. Newman as Treasurer *pro tem.*, and either of these brethren will gratefully acknowledge any subscriptions.

With Christian love,

I am, dear brother,

Yours sincerely,

JAMES E. FLEGG, *President.*

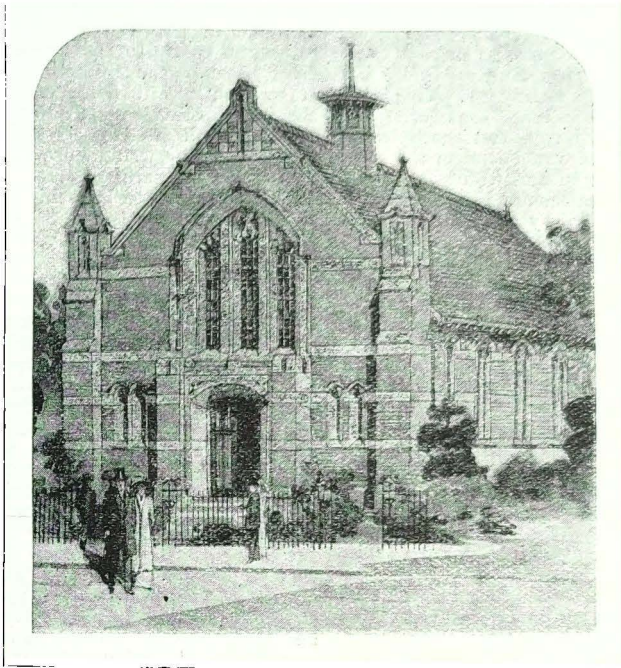
## REVIEW.

*God's Way of Salvation.* By W. Bumstead. R. Banks and Son, 1d. For distribution, of the author only (387, Archway Road, Highgate, N.), 20 1/-; 100 4/- post free.

THIS is the second edition of a booklet-tract, written in dialogue form, in which salvation by grace is shown to be God's way of salvation, and the only way. The reader is left in no doubt as to what salvation by grace is, or of the sinner's need of it. The universality of condemnation and the necessity of regeneration, together with the great doctrines of Substitution, Expiation

and Justification are plainly and Scripturally set forth, so that the way-faring man may not err. Legal works are shown to be valueless, and repentance and faith the outcome and the evidence of salvation. The tract is free from any controversial element, and we commend it to tract distributors in search of suitable free and sovereign grace literature; and hope that a third edition may soon be necessary. There is so much poisonous literature, both "religious" and secular, being scattered abroad, that we welcome every true Gospel antidote.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE



**New Strict Baptist Chapel,  
Ethelbert Road, Margate.**

**OPENING OF NEW CHAPEL  
AT MARGATE.**

ON Wednesday, August 5th, 1914 (the day when it became known that war had been declared between England and Germany), the new chapel situated in Ethelbert Road, Margate, was opened. The day was a most anxious one for the people at Margate, but notwithstanding the anxiety felt over the fateful news, the opening services were enjoyed, and the presence of the Lord was realised. The services took the form of a prayer-meeting, presided over by Mr. W. A. Dale (the pastor, who read Psalms xvi. and c., after which Mr. J. E. Flegg offered a dedicatory prayer, and they were followed in prayer by Messrs. Chisnall (Secretary of the Strict Baptist Mission), Bull, Newman, and Dolbey. At the conclusion of the prayer-meeting divine service was held, when Mr. Dolbey read a part of 1 Kings viii., and subsequently preached a weighty Gospel sermon from Luke xv. 2—"This Man receiveth sinners." He

began his discourse by remarking that everyone was asking, "What is the news?" and he answered the question by the words of the text, stating that it was good news indeed. He dealt with the subject under two heads—(1) The good news of "this Man"; (2) What "this Man" does—He receiveth sinners. The preacher remarked that he firmly believed in the manhood of the Lord Jesus Christ, whilst at the same time he was a confirmed believer in His Deity. In regard to the first head, he stated that this Man was and is the Man of the great promise, the Man of prophetic promise; as a Man he was a perfectly holy Man; through Him is preached the forgiveness of sins. Coming to the second head, he said the Gospel was the good news of what this Man does—He receiveth sinners—convicted and coming sinners. It mattered not how old or how young, what was the degree of sinnership of those who came; nationality did not stand in the way, social rank was no bar. "This Man receiveth sinners" to



the glory of God; He receives them for their everlasting well being, to clothe, to feed, to instruct in the vast mysteries of the Gospel, to heal all manner of spiritual disease, and to present those who come to Him faultless before His Father with exceeding joy. This is the Gospel of the Saviour, Jesus Christ, and the preacher prayed that the Spirit of the living God would confirm the souls of the hearers in these things.

At the conclusion of this service, tea was partaken of by a large number of friends, and in the evening a public meeting was held, at which Mr. Thomas Green (of the Surrey Tabernacle) presided. The Chairman read a part of 2 Chron. xxix., after which Mr. Chisnall led the meeting in prayer. The Chairman, in his opening remarks, referred to the words of David to Solomon when he urged him to build a temple, also to David's words in Psalm cxxii.—"I was glad when they said unto me, Let us go into the house of the Lord," and to the words of Solomon, as recorded in 1 Kings viii. 26—"And now, O God of Israel, let Thy Word, I pray Thee, be verified, which Thou spakest unto Thy servant David, my father."

Mr. W. A. Dale then moved the following resolution:—"That this meeting humbly and gratefully acknowledges the kindness of the Lord in permitting this House of Prayer to be erected and opened for public worship, and earnestly prays that He will graciously condescend to grant that His blessing may rest upon those who from time to time shall gather within its walls, and that it may be a spiritual birthplace and home of many souls," and in doing so spoke of the Lord's goodness to the Cause, and the Christian sympathy which had been shown to it, and trusted they would take courage and go forward. He referred to the resolution which was passed at the meeting held immediately after the laying of the foundation stone of the chapel, and remarked that the prayer of the resolution had been fulfilled in that the building was completed without a mishap taking place, and laid emphasis on the fact that the Lord had permitted the chapel to be erected, and dwelt upon the words—"The Lord is there." He said that the Lord would be present to receive our worship, not mere formal worship, but that worship which springs from the life of Christ in the soul; that the words spoke of the fact that where the Lord dwelt was holy ground; that it was a word spoken to the members of the Church and

the congregation worshipping at the chapel, and he trusted that it might be theirs to be found where the Lord will be; that he hoped it would be their resolve to go up to the house of the Lord because the "Lord is there." He was confident there would be a blessing resting upon those who gathered, and he trusted that when they came they would hope the Lord would be in the sermon. He earnestly desired the Lord to bless his labours, and remarked that the Church had proved that the Lord had gone before them.

Mr. J. E. Flegg seconded the resolution, and stated that the goodness of the Lord was especially manifest in His providing the new house of prayer. He laid emphasis on the fact that the place was erected for public worship and that only; that it was not for the Church of Christ to cater for the amusement of unregenerate people, nor to gather a crowd without a definite object for spiritual good. He observed that God's Word abides to-day in relation to the services of His house—viz., "Preach the Gospel." He referred to the fact that the resolution dealt with all classes of people, desiring that the chapel should be a spiritual birthplace, and that the saint should find in it a home, remarking what a joy it was to listen to the testimony of those who came forward to tell how they had been called by grace and their souls blessed. He dwelt upon the word "home," observing that it was a sweet and precious word. The home is where the loved ones are—the place of refreshment, of instruction, of companionship, etc. He also referred to the Articles of Faith published by the Strict and Particular Baptist Society, dwelling upon the reason why we are Strict and Particular Baptists.

Mr. A. G. Blackman (Secretary of the Strict and Particular Baptist Society) then made reference to the steps which had led to the erection of the new chapel, and laid before the meeting a statement of the finances, and drew attention to the words, "The glory of the Lord shall be revealed" (Isa. xl. 5). He said surely that glory had been revealed that day, and dwelt upon the certainty of the promise for the future.

Mr. Arnold Boulden followed with a few well-chosen words with regard to the building, and expressed the hope that the blessing of the Lord would rest upon those who gathered from time to time.

Mr. A. B. Falkner commented upon

the way in which the architects (Messrs. G. Baines and Son) and the builders (Messrs. Reg. Elliott and Co.) had done their work, and stated that in his opinion after their charges had been paid a debt of gratitude would still be owing to them for the great care and attention given by each of them.

Mr. H. Bull then addressed the happy meeting, which was brought to a close by the singing of the Doxology and prayer.

The opening services were continued the following Lord's-day, when Mr. Edward Mitchell preached morning and evening to good congregations. In the morning he took for his text Psa. lxxx. 19, "Turn us again, O Lord of Hosts, and cause Thy face to shine, and we shall be saved," dwelling upon (1) The confession implied—We had turned away, or should not need to be turned back; (2) The petition presented—To be turned back—repentance first, then remission and restoration; (3) The result desired—Saved. In the evening he preached from the words, "Lift up a standard for the people."

It is a matter for great thankfulness that at last there is a new Strict and Particular Baptist Chapel in Margate. The exterior is pleasing and attractive, and the interior does not belie the promise of the exterior; and the vestries, schoolroom, and accommodations are also good and convenient. It is a building which cannot fail to give satisfaction, and one in which it is earnestly hoped that the desire expressed in the resolution passed at the meeting may be abundantly realised. May He, the great Head of the Church, grant it. The pastor and deacons will gladly receive contributions towards the cost of the building.

#### "BETHESDA," IPSWICH.

ON Sunday, July 19th, the Sunday-school anniversary services were held, when special hymns were rendered by the scholars assisted by the choir. The pastor conducted each of the three services. In the morning he preached from the words, "Because in him there is found some good thing toward the Lord God." In the afternoon he gave a very interesting and instructive address upon "Brass Shields." Several children contributed recitations, and some twenty-two certificates and prizes were presented to the scholars, awarded in the Sunday School Union Scripture Examination. In the evening the pastor gave a very stirring, spiritual

discourse from the words, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to His word." The choir very suitably rendered an anthem, entitled "Give thanks to our God." The collections taken during the day amounted to nearly £20, which were for the school funds.

On Wednesday, July 22nd, the Sunday-school treat was held. The scholars met at the chapel, and were conveyed in nine vans to Mrs. Holden's Park, Rushmere, who again very kindly placed the same at our disposal, and a very happy and enjoyable time was spent at this delightful place.

M. W. GOSTLING.

#### "EBENEZER," COTTENHAM.

ON Thursday, July 2nd, 1914, special services were held in connection with the settlement of Mr. S. E. Garrard, a member of "Bethesda" Chapel, Ipswich, as pastor.

A well-attended devotional meeting was held in the afternoon, presided over by Pastor H. T. Chilvers, of Ipswich, and many earnest prayers were offered by representatives of the various branches of work connected with the Church. Mr. Chilvers, in well-chosen words, spoke of the new pastor as a child of "Bethesda," as well as his own son "in the faith," and remarked that, although he (speaking as representing "Bethesda") was sorry to lose him, he was glad to give him to the Church at Cottenham, and did so with the earnest prayer that pastor and people would be able to work together successfully, and be used by God for the winning of souls for Christ.

In a characteristically thoughtful sermon Pastor Philip Reynolds gave an exposition of the constitution of a Gospel Church, basing his remarks on Paul's words to Timothy: "The Church of the living God." After tea, which was provided in the Council schools, a largely-attended meeting was presided over by Rev. R. Smith, Baptist minister of Histon. After prayer had been offered by Mr. Ephraim Chilvers, of Ipswich, the chairman delivered an excellent address, in which he clearly showed that the pastoral office must not be looked upon as a "soft job." In a passage that was pregnant with meaning, he said, "Your new pastor is no stranger to the sweat of the brow. In his new work he will know something of the sweat of the

heart, as he bears you on his heart in his service."

This was followed by a statement on behalf of the Church by Mr. Walter Smith (secretary), who said that Mr. Garrard was one of the sixty-four preachers who had served them during the time they had been pastorless. Since Mr. Garrard's first visit in August, 1913, many had felt that he was the man for the vacant place and very quickly took steps to secure him.

The new pastor was then called upon to give an account of the Divine leadings in his life, which account is appended below.

Pastor H. T. Chilvers then gave the charge to the pastor. This charge, which was suggested by the words "A chosen vessel," contained much sound counsel. The new pastor was reminded that as on God's part there had been "predestination" and "preparation," he on his part must seek to fall into line with God's working and prepare himself by all legitimate means for the full and proper discharge of his pastoral duties.

This was followed by wise words of counsel to the Church by Pastor B. J. Northfield, of March. Other addresses were delivered by Pastors Shinn (of Cambridge), Easter (of Over), and Philip Reynolds (of Ipswich).

Mr. A. E. Garrard (father of the pastor) also spoke, and addresses of welcome to the new pastor were given by the local ministers, Mr. C. T. Allen (Baptist) and Mr. J. Eaton (Wesleyan).

The happy and inspiring meetings were closed by singing the Christians' national anthem.

STATEMENT BY PASTOR S. E. GARRARD.

I was born in Ipswich in 1886, of godly parents, and I am favoured to look back through many generations of Christian and Strict Baptist ancestors. I was a *real boy* and have often been a ringleader in schemes of mischief, and very early in life developed sinful habits, in spite of good parental example and discipline; but I was kept from open disgrace and dishonour, not because I thought anything of God, but because I feared to tarnish the good name of our family.

I have all my life been favoured to sit under a good and faithful Gospel ministry, but it was not until I was converted in 1905 that I knew what I owed to the rich ministry of Mr. Kern. I did not, however, heed the voice of God, but in spite of many prickings of conscience and many direct warnings went on in sin and unbelief. After the death of

Mr. Kern I was removed from Ipswich for awhile, and when I returned the Church had as its pastor Mr. H. T. Chilvers. One of the first sermons I heard him preach was about the "sins of Ephraim," and the Holy Spirit through him resumed His old line of attack upon me, reminding me of my gracious ancestry. From that time I passed through very serious exercise of mind, which eventually culminated in a definite act of repentance toward God, and surrender to His Holy Spirit in reliance upon His mercy. About a month after that I was baptized by Mr. Chilvers at Bethesda, and joined the Church.

Amongst those who saw possibilities of usefulness in me was my pastor, who during a week's mission that was being held in a village near to Ipswich asked me if I would read a verse or two of Scripture and offer some comments upon it. I did so, and, in spite of intense nervousness, got through. A little while after that he asked me if I would conduct the service instead of him, and after consideration I consented to do so. The night I attempted to deliver my first proper address I am not very likely to forget. The barn was full of people, and I had got my address all ready in my head, as I thought, and so I gave out my text: "Consider Him." I had not got far before I left the people to their own considerations, for my thoughts left me and I had to sit down. However, my pastor was there and carried the service through, but I was badly disheartened over my first attempt at preaching. A little time elapsed, and I consented to go again, and this time with better results. It began to dawn upon me from that time that I ought to devote my gifts to public preaching, but so great was my dread of public work that I made it a matter of prayer to God, and told Him that if He wanted me to do it He would have to find me out and drag me to it. I do not ask you whether I was right or wrong in dictating terms to God (perhaps I was wrong), but all I will say is this, that God has graciously held me to my bargain, and from that day to this I have never offered my services to any; one, neither have I ever told a person that I did any preaching. Never with my consent has my name appeared in the EARTHEN VESSEL nor any other magazine, and yet I have always been as full of work as I could well be. My experience with regard to the leadings of God in the matter of preaching seemed so very different to that of other

peachers, that I used to question whether I was really in my right place. I am bound to confess that I have never had the faintest desire to become a preacher, but can never allow another man's experience to be the criterion of the validity of my own call. I would not have you think, however, that I intended to be an idle Christian; my only objection was to *public service*. Ever since my conversion I have been trying to fill my niche in a quiet way, preferring a work in which I could work unseen.

As to my call to this important pastorate, our secretary wrote to me several times inviting me to preach, but received a refusal each time, the excuse being that I had to get to my work on Monday mornings, which the distance from Cottenham to Ipswich would not allow me to do. For reasons which I will not name I did not want to visit Cottenham. I was, therefore, glad of an excuse; but the next invitation came for a Sunday previous to a Bank-holiday, and having no excuse to offer I felt bound to come. Well, I came on August 1st, 1913, preaching morning and evening, and although you speak of enjoying the messages, you little know what strange feelings had to be suppressed in order to deliver them.

I came again in the November following. It was apparently after that Sunday that you first began to think of inviting me to become your pastor. After a subsequent visit your invitation came, and the month which followed is one which I shall never forget. The exercise of mind day and night was of such a character that I would not live that month over again. However, after much correspondence with your deacon and a subsequent interview, I felt it to be God's will that I should accede to your wishes and become your pastor. There are several features in the case which persuaded me that it was the Divine will. One was that the call came from a Church which I had been keeping at arm's-length. If I had ever thought of entering the ministry, Cottenham is the last place I should have thought of going to, and the very fact that the people whom I had been holding at a distance were the people who wanted me, appealed to me as a distinct call from God.

The Gospel I am going to preach is the Gospel which has saved me, which I will preach as the only means of salvation.

ILFORD (CLEVELAND ROAD). —  
Special services in connection with our

seventy-eighth Church anniversary were held on Lord's-day, July 26th, when the pastor, Mr. A. E. Brown, preached morning and evening. After the latter service, six candidates for baptism and Church membership were passed through the ordinance, and on the following Lord's-day these six and another were received into Church fellowship. On Tuesday, the 28th, Pastor J. Bush (New Cross) preached in the afternoon from Psalms lxxiii. 23, 24. The evening meeting was presided over by Mr. R. S. W. Sears, who, having read the 103rd Psalm, called upon the secretary of the Church for the Report for the past year, which was given briefly. The year had been a remarkable one in the history of the Church, the Lord having answered our many prayers in sending us a pastor after His own heart, under whom the Church had, through God's blessing, been strengthened and increased. Two of our dear sisters had been called home, but six new members had been added to the Church, not including the seven already referred to. The funds of the Church were in a sound condition. The speakers were Pastors J. Bush, E. Rose, and our own pastor, also Mr. S. J. Taylor, all of whom were enabled to deliver appropriate and well-received addresses. All the meetings were fairly well attended and the contributions very liberal.—Geo. S. FAUNCH.

#### HEDGE END, SOUTHAMPTON.

##### OPENING OF NEW CHAPEL.

THE new chapel at Hedge End (the foundation-stone of which was laid on Whit-Monday by Mr. J. B. Collin) was opened for public worship on Wednesday, August 12th. Notwithstanding the grave national crisis and the fact that in consequence several friends, including some of those who were to take part in the services, were prevented from attending, they were most enjoyable, and many felt it was good to be there. In the morning of the day a meeting for prayer was held, when Messrs. B. J. Shenton, C. W. Neve and C. Maidman earnestly supplicated the Lord for His blessing to rest upon the new building. In the afternoon a preaching service was held. Owing to the fact that Mr. R. Mutimer, who travelled from London, was unable to reach the chapel at the commencement of this service, it was commenced by Mr. Shenton reading the Scriptures. Mr. A. G. Blackman, secretary of the

Strict and Particular Baptist Society, then engaged in prayer; after which Mr. Mutimer announced his text—Isa. xxxiii. 16, 17. Very sweetly was he enabled to proclaim the Gospel. He referred first to the persons to whom the words were addressed, viz., those referred to in the 15th verse, or, as he put it in one word, the righteous. In dealing with the place of defence he referred to the fact of the need there is for defence, and dwelt very nicely upon the "munitions of rocks," laying stress upon the word "munitions," and mentioning several of them. He then dealt with the provision, remarking that the bread and water did not mean merely those two things, but that all needed supply was sure to the people of God. He spoke very comfortably to the hearers in regard to distressful times should they come upon the nation, and then referred to the King, paying, in passing, a loyal tribute to our beloved King and Queen, and then leading the minds of the hearers to contemplate King Jesus and the beauties there are in Him, and concluded his sermon by dwelling most blessedly on the glory-land to which the people of God are hastening. His remarks will long be remembered by many, the general feeling being that he was graciously helped and lifted up above the trying experiences in getting to the chapel. After the afternoon service, tea was partaken of in an adjoining meadow, and following this a public meeting was held, at which Mr. Blackman presided. The meeting having been opened in the usual way, the chairman expressed the pleasure he and many others had felt that the chapel was completed, referring to the words in Rev xxi. 6—"It is done." He stated that he hoped the chapel would continue even longer than the old chapel, which had stood for over 100 years, and that the glory of God would be greatly manifested within it, and many yet unborn blessed there. He also referred to the prayer of Solomon at the dedication of the temple, and especially to the request contained in 1 Chron. vi. 40, and the answer that the Lord gave, as mentioned in 2 Chron. vii. 15, 16, dwelling upon the words of the Lord, "That My name may be there for ever, and Mine eyes and My heart shall be there." Mr. Neve then laid before the meeting a financial statement, from which it appeared that the contract price for the building of the chapel was £421, and that about £14 was required for extras, etc.,

making a total of £435. Of this sum £197 8s. 3½d. (including the afternoon collection and tea) had been obtained, and he stated that the Strict and Particular Baptist Society had lent the sum of £200, free of interest, to be repaid by instalments, this leaving a balance of about £38 to be obtained. Mr. Mutimer next gave a very spiritual and comforting address, and the collection was taken, and was stated to amount to £24 5s. 6d. The friends thereupon rose and heartily sung the Doxology. The meeting was continued by Mr. Shenton taking the chair, and he and other friends addressing the meeting. The following resolution was read to the meeting and unanimously approved: "That the members of the Church, the congregation, and friends now assembled, render their heartfelt thanks to the Lord for His gracious goodness in regard to the erection of this house of prayer, and beseech Him to grant that His blessing may abundantly rest upon it, and that nothing but salvation through the free and sovereign grace of God may ever be proclaimed within its walls." May He who has caused the new chapel to be erected condescend to grant the prayer of the resolution.

#### DOVECOTE, WOOD GREEN.

THIS little Cause was again enabled to hold its annual week of prayer from July 6th to 11th. Some very successful and soul-inspiring meetings were held, and it was realised to be a very blessed thing to wait on the Lord, and thus renew our strength. These services were followed by a week's open-air mission—July 19th—25th. Each evening the Gospel story was sweetly and faithfully heralded forth. A large number of Gospels and Scripture reprints (the gift of the Scripture Gift Mission) were distributed, and we confidently look forward to an abundant harvest on the great resurrection morn, resting in faith on the promise, "My Word shall not return unto Me void."

Owing to the gravity of the European crisis, a further special week of prayer was called on Bank Holiday (August 3rd), and these meetings were continued without a break for a fortnight. The numbers that gathered together night after night were most encouraging, as well as the earnest, fervent spirit manifested in the prayers, in which confession of our many national sins accompanied prayer that peace might once more reign over the nations of the earth.

## THE DAY OF INTERCESSION.

FRIDAY the 21st August will long be remembered by those who attended the special meetings for prayer and supplication held in the Surrey Tabernacle on that day. The meetings, which were convened by the Strict and Particular Baptist Society, were of a thoroughly representative character, several hundreds of persons gathering, including numerous ministers and members of Churches in London and the suburbs. Originally it was intended to hold three meetings, but at the suggestion of Mr. R. Mutimer a fourth one was held, for the convenience of friends who came from a distance, and who would otherwise have hardly known what to do between the afternoon and evening meetings.

The first gathering was at eleven o'clock, and over this Mr. O. S. Dolbey (the Chairman of the Society) presided, and opened the meeting with a short prayer. The hymn, "O may the power that melts the rock be felt on all assembled here," having been sung, the Chairman read Isaiah xxvi., and briefly referred to the occasion of the gatherings to be held that day, viz., the war, and the form the meetings would take, which he said was acknowledgement of the Lord's goodness to the nation in manifold ways; humble confession of our sins of omission and commission, both individually and as a nation; earnest prayer and intercession to Almighty God for His interposition on the nation's behalf, that He would overrule the calamity which had come upon the nation for the good of His Church and the nation at large, and the glory of His own name. Several ministers, deacons and others earnestly supplicated the Throne of Grace, the prayers being interspersed with hymns selected for the occasion. A notable feature of the morning meeting was a few minutes devoted to silent prayer, the silence being very marked.

At the afternoon meeting Mr. Edward Mitchell presided, and conducted it on similar lines to the meeting held in the morning. In a few opening remarks the chairman referred to the fact that although the country was involved in a great war, it was not with the wish either of the Sovereign or of the Government or of the nation at large. It was a war in which we were forced to engage owing to our treaty obligations and friendships, and also out of sympathy with the weaker States in the threatened loss of their liberties.

Amongst the many brethren who engaged in prayer at the meeting was Mr. Edward White, who felt he must attend it and whose petition was a melting one. At the extra meeting Mr. R. Mutimer presided and several brethren petitioned the throne of grace, all of them specially referring to a sister in Christ who was very ill and in darkness of mind. The evening gathering was naturally the largest, and over this Mr. Mutimer presided, and it was conducted in much the same way as those which preceded it. The chairman, in his opening remarks, said that as a nation we had gone far from God and there was no doubt He was visiting us for it. The rod was in His hand and this was a matter for rejoicing. He trusted the Lord would deliver us again. Neither the King nor the nation desired war, and he was quite sure the people of God did not desire it. There is still in England a remnant that cry to the Lord, and he felt sure the Lord would hear. The words, "Call upon Me in the day of trouble," &c., had been much with him of late, and if God would graciously hear the many petitions put up to Him in regard to the war and send us peace the Society would not be slow in asking for the loan of the Surrey Tabernacle for a day to praise Him. Many were the expressions of thankfulness that the meetings had been held and of the comfort and blessing realised from them. Mr. Mutimer remarked, at the closing of the evening meeting, that he wished the gathering were then beginning. The amounts collected in the boxes at the doors were on behalf of the Prince of Wales' National Relief Fund. In many country chapels of the denomination special meetings for prayer were held at the same time as those above mentioned. We are sure they were not held in vain.

REIGATE (JIREH). — Anniversary services were held here on Thursday, June 25th. In the afternoon Mr. Andrew Bools preached from Rom. vi. 23, after which fifty sat down to tea. Before the usual grace Mr. Alexander, of Birkenhead, engaged in prayer. At the tea-table Mr. Littleton, Junr., thanked the ministerial brethren and friends from other causes for their presence and support. At the close Mr. S. Jarvis engaged in prayer. In the evening Mr. Littleton, Senr. (of Crowborough) preached from Prov. viii. 21. Both services were well attended and much enjoyed by all present;

the audience heartily singing well-chosen hymns. This little cause has been in existence for sixty years, and we desire to return thanks to God for having brought us thus far. The collections amounted to £4 10s.—TREASURER.

BETHERSDEN, KENT.—The anniversary services were held on Wednesday, June 3rd. The weather being favourable, a good company of friends met together. We were again favoured with the presence of Mr. E. Mitchell, of London, who has preached the morning and evening sermons on these occasions for thirty-three years past. Mr. Weeks, of Tenterden, was the afternoon preacher. Mr. Mitchell's texts were 1 Peter i. 3, 4 and Exodus xxviii. 15. Mr. Weeks took Psa. xcii. 13—15. The services were much enjoyed, and it was felt at the close of the day that it had been good to wait upon the Lord. We regret that want of space has prevented us giving the excellent outlines of the sermons sent by our correspondent, Mr. A. Jarvis, corresponding deacon of the Church, who will, we trust, accept this as our apology. We may just remark that Bethersden was the sphere of labour of our late editor, Mr. E. Marsh, for some four years; it was really his last pastorate, as he did not live to really enter upon his pastorate at Bethnal Green.

#### ZOAR, IPSWICH.

SUNDAY School anniversary services, marked with all the characteristic joy of such occasions, were held in connection with this school on June 21st. The preacher for the day was Pastor Philip Reynolds, and large congregations assembled to hear discourses in the morning and evening on the responsibility of child training, both from the teachers' and parents' standpoint. A service for young people was held in the afternoon, when recitations were very creditably rendered by several scholars. The preacher gave an address based on Psa. xcii. 13: "They that are planted in the house of the Lord shall flourish in the courts of our God." The musical portions of the services were well sustained and the singing equalled any of past years. Much time and labour had been expended in training the scholars and the results amply justified the efforts put forward. Much credit is due to Mr. Threadgall for the way in which the service of

praise was rendered and also to Miss Threadkell for presiding at the organ. The offerings were very satisfactory.

On Wednesday, July 8th, the annual treat was held. The scholars assembled at the chapel, and after a short service proceeded to the "Grove," where, by kind permission of Mrs. Cobbold, this event was held. No sooner had we arrived there than the rain descended, but after a time the clouds lifted and a most enjoyable time was spent. As the evening wore away all assembled to thank God for His goodness and went home tired but happy.

ALBERT W. WHAYMAN, *Hon. Sec.*

#### STOKE ASH.

THE Sabbath School anniversary services were held on June 14th; special hymns were sung. The weather being fine friends gathered from neighbouring Churches to encourage us in our work among the children. We were pleased to welcome again at Stoke Ash Pastor R. Mutimer, of Brentford. His text in the morning was Ephes. iii. 20, and our hearts rejoiced to hear him extol a precious Christ, who is able to do exceeding abundantly above all that we can ask or think. The afternoon address, which was full of interest to the children, was taken from the early days of Moses.

In the evening the chapel was crowded, quite a thousand people being present. The discourse was listened to with rapt attention as our brother preached Christ and Him crucified as the sinner's only Saviour and hope of glory. At the close we felt we must sing:—

"Dear dying Lamb, Thy precious blood  
Shall never lose its power  
Till all the ransomed Church of God  
Be saved to sin no more."

K. COOK, *Superintendent.*

#### HORHAM.

THE Sunday School anniversary services were held on Lord's-day, July 12th when Pastor J. T. Peters preached in the morning from Ephes. iii. 20, his main points being (1) the Divine ability referred to; (2) the power that worketh; (3) The comprehensive blessing. In the afternoon the text was in Isa. xlix. 16, when we were shown (1) the wonderful announcement; (2) the engraving itself, which we see at Calvary, predicted in Zech. iii., done in a day and wondered at for ever; (3) some of the lessons this teaches us. (1) A sacred nearness; (2) perpetual

remembrance; (3) eternal security; (4) a constant stimulus to faith and service; (5) We must be either on His hand or under His power. In the evening our thoughts were directed to Ezek. xlvi. 5, some of the points being (1) What this life-giving river is intended to set forth. God Himself is spoken of as the fountain of living waters. The Gospel and its blessings are brought before us in this metaphor (Isa. lv.). Everlasting salvation also in John iv. The grace and operation of the Holy Spirit and God's everlasting love are also taught by the same figure, illustrating the whole as a river. (2) The source of these waters, their rise and their spring; in the holy of holies; under the threshold; the door; all blessings flow to us through Christ; the south side by the Cross. (3) The regions to which they flow—the desert of this world and of the unrenewed heart. (4) The extent of these blessings; began at Nazareth a tiny rivulet, still flowing and shall flow till all His elect are gathered in. Experimentally it began as a tiny stream, but as we grow in grace it reaches higher and higher. (5) The nature of the benefits of this river; it brings life and causes fruitfulness. Nothing can be a substitute for these waters; they are cooling and refreshing, cleansing and comforting; being a river it is free, fresh and full, also a river for commerce.

The services were continued on the Wednesday, when the children sang and recited in the afternoon and an address was given by Mr. Peters from Gen. xlviii. 16, who in the evening again preached to us from Heb. vii. 25. This we felt to be the crowning service, and we pray that if there were any there who felt themselves to be "uttermost" sinners they may be led to trust in the Almighty Saviour, and that God will follow with His richest blessing these anniversary services and bless us all as we enter another year of service for and with Him.

JOHN T. HARVEY, Sec.

#### MENDLESHAM GREEN.

VERY happy anniversary services were held here on July 26th. Mr. Cooper, of Parham (late pastor of Rishangles) was the preacher. His morning text was Matt. v. 16—"Let your light so shine before men," &c. This light is kept alive by the Holy spirit. Do not hide it, but keep the shutter open, keep the glass clean. One sin to the world's

view hinders the light. How are we to let our light shine? "Follow Me," Jesus says, by humility, by loving one another, bearing one another's burdens. The world needs the light, and God is glorified thereby. The afternoon text was 1 Sam. i. 2, and the sermon was a very helpful and encouraging one for all in trouble. The evening text was Luke xx. 25—"Render unto Cæsar the things that are Cæsar's," &c.—two-fold obligations. Render unto the world its due. We owe it to the world and to God that we leave it the better, and that we return good for evil. But there must be a line drawn with care. Should my heart's love go to the world? There is nothing in the world worthy of it; all is illusive and nothing abides, and there is nothing to hold on to in death. Men worship the goddess of pleasure instead of the *true God*. We have six days to get rich in, but the seventh is stolen. God save us from the harvest of Sabbath-breaking. If we want Paul's harvest, we must lean on his Master. Our time, talents, and goods are to be used in God's service. Our love is His by right of purchase, and our obedience is due to Him. These services were another Ebenezer, another Elim in the wilderness.

#### BETHEL, STONHAM PARVA.

WE were again favoured to celebrate the 54th anniversary of the Church, when Mr. C. A. Freston, of Watford, preached two good sermons to a good number of people. About a hundred and twenty sat down to tea in the afternoon. The text in the afternoon was 1 Pet. i. 3-5, and in the evening Mal. iii. 1. It was a time of real refreshing, and we hope and pray that we may soon see signs following.

On July 12 we held our Sunday-school anniversary, when our beloved pastor conducted the services. In the morning his text was Gen. xlviii. 9. In the afternoon he very ably addressed the children, teachers and parents. In the evening his text was 2 Sam. xviii. 28, which proved a very striking subject for both old and young. May God add His blessing and own and bless the services of the day to all that were favoured to attend them and help us to press on for the prize of the high calling in Christ Jesus the Lord. Amen.

On July 22, through the goodness of kind friends, we were able to take the children to Felixstowe for the day, where they enjoyed themselves very much.

C. HALL.



## Aged Pilgrims' Corner.

THE annual re-union of the Pensioners in the London Homes took place recently at the Hornsey Rise Home. Lunch was provided for those from a distance and tea for all. A brief meeting in the chapel of the Home brought the proceedings to a close. The garden was looking its best and happy groups of aged pilgrims sat and talked together of the things nearest their hearts. Several members of the Committee were present and the lady visitors made all arrangements for the comfort of the guests.

\* \* \*

Mrs. Parks kindly gave a drawing-room meeting at her residence at Clapham Common a short time since. Many friends responded to the invitations. The Secretary and Mr. McCarthy addressed the assembly; an encouraging sum was deposited in the plate in the hall. The Committee would be thankful if other supporters of the Institution followed this example.

\* \* \*

Hospitality to the inmates of our Camberwell Home was generously provided by Mrs. James Jones at her

house at Bickley. A meeting in her garden was held in the afternoon, when addresses were given by the Secretary and several ministers and friends. The old folk had a beautiful drive to and fro, through the thoughtful kindness of their benefactress.

\* \* \*

Preparations are now being made for special work during the approaching season with the object of adding to the subscription list and deepening interest in the Institution among the Lord's people throughout the country. Collections after sermons show an increase, but it is hoped that many more Churches will yet favour with such help.

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1,541 pensioners are receiving upwards of £11,300 per annum. The seven Homes need an income of £2,000 to adequately maintain them. In addition to the financial aid to these recipients it should be remembered that as far as possible the pensions are paid through Christian friends throughout the country, who delight to give counsel and sympathy and to minister to many a lonely pilgrim the consolations of the Gospel.

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## GODS HOME.

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### HERBERT J. POOLEY.

The past twelve months has been a time of peculiar trial to the Church at Stoke Ash. One feature of its trials has been the calling away of several by death from the Church and congregation. Aged and young alike have been included in the call. In all the power of "divine grace" for a dying hour has been proved, and in a most remarkable manner has it been seen in Herbert J. Pooley, a youth of twenty years. His affliction was of the most painful and distressing nature and continued for two years. He was the son of godly parents residing at Wetheringsett, and was carried by them as an infant to the house of God. He had been a scholar most of his life in the Sunday-school at Stoke Ash and requested that his name might remain upon the roll until the end of his life.

He was gradually led to know himself a lost sinner during the early part of his illness, and after much seeking, the Holy Spirit revealed to him his

interest in the atoning work of the Lord Jesus Christ. From that time he was enabled to bear strong and remarkable testimony to the grace of God in His salvation. To those who were privileged to visit him the occasion was a means of grace. He would often speak lovingly and faithfully of the necessity to be ready for a dying hour. His faithful words to his relatives will never be forgotten, and we have reason to believe they already bear fruit. He would often burst into singing on the slightest easement from his pain, and also repeat passages of God's Word which had been his support. His interest in and love for the Sunday-school was wonderful. He requested his pastor to speak to the scholars after his death from the words "Be ye also ready," &c., and sent them a loving message.

A visitor one day endeavoured to press upon him the necessity of being "christened" if he would enjoy a full heaven. His reply was to declare that nothing of the kind was to be found in

the Word of God, and thus was delivered from temptation.

As his sufferings increased his joy abounded. Shortly before the end his pastor called and found him groaning and crying out in intense suffering, but when the pain subsided for a time he at once repeated the lines,

"Then loudest of the throng I'll sing,  
While heaven's resounding mansions ring  
With shouts of sovereign grace,"

doubtless thinking of the contrast.

The end came peacefully, and he fell asleep on June 18th. On the following Monday his remains were laid to rest in the graveyard belonging to the chapel, amid tokens of sorrow and respect from a large congregation, to await the trump, when our "brother shall rise again."

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WILLIAM CLOVER,

one of our oldest members at Mendlesham Green, has passed away, and gone, we believe, to be for ever with the Lord. He was very regular in his attendance, so that he will be greatly missed. Many are the prayers we have heard him offer in childlike manner, never leaving one sentence out regarding his end. He would pray that when the brittle thread of life should break he might be taken to dwell with God on high. We never heard him sing here, but, if among that glorified throng, his praise will be begun for eternity. He leaves an aged widow, who hopes soon to join the song. May others be brought in to fill the vacant seats.

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MRS. NANCY BEACH,

the beloved wife of the late highly-esteemed and God-honoured William Beach, was called to enter into the joy of her Lord early in the morning of June 1st. Her translation to the better country leaves a big gap in spiritual and earthly friendships. She came into the light of this world Dec. 2nd, 1826. Her parents were Christ-illuminated people; she was, therefore, a child of much prayer, and it was her father's joy to know that he was the chosen instrument through the Holy Spirit's power of giving serious impressions to his daughter while in communion with the Lord at the family altar. With her parents she attended Rye Lane Chapel, Peckham, and sat under the ministry of the late George Moyle, whose ministrations were owned of God in the deepening of her spiritual life. As a young girl the love of God drew

her soul to Jesus as her personal Saviour, in whom she realised pardon, peace and liberty. A few years later she was baptized by the late Mr. Moody at East Street Chapel, Walworth, and joined the Church there. In the providence of God, her early married life was spent in New Zealand, where trials and mercies were experienced. Her first husband, Mr. Martin, died in the year 1873, after which she returned to England. Her great miss in New Zealand was the preached word; godly people with her, however, were wont to meet in her home for praise and prayer, and seasons of sacred nearness to the Lord were enjoyed. When she came back to her native land, she attended the Surrey Tabernacle, and listened with holy rapture to the glorious Gospel as proclaimed by the ministers who supplied the pulpit. In due course she was married to Mr. W. Beach, of Chelmsford, and attended the Baptist Chapel, London Road, of that town. The late Mr. F. G. Burgess, shortly after her marriage, became pastor, and then she and her husband were united to the Church. She proved a valued helper to the Cause and her pastor, and many were her practical acts of sympathy and kindness to the poor in sickness and temporal trials. The writer came into the privilege of her friendship while supplying the above-mentioned Chapel at Chelmsford, prior to becoming its minister. Memories of hallowed communion in the Gospel and its service are remembered with deep thankfulness to the God of all grace. Zeal for, and devotedness to, the Cause of God, marked her spirit and life, while in addition her reverence and love for the Word of God manifested the life of grace within. She was never, apparently, more happy than when Christ, her redeeming Lord, was exalted as complete Saviour. Through divine grace Emanuel's name was "as ointment poured forth." The last few years of her life were spent in the shade of weary and dark days, accompanied with much pain and wearisome nights. One of her favourite sayings was: "Underneath are the everlasting arms." The end was sweetly peaceful as her righteous soul passed to be "for ever with the Lord." Her friends will best remember her in the days when spiritual vision was clear and spiritual activity marked and constant. She was interred at Nunhead on June 5th, in sure and certain hope of resurrection to life eternal, the Revs. B. E. and W. Hawkins officiating.—H. S. B.

## CHARLES PRICE,

of High Wycombe, passed away suddenly to the Homeland on July 29th, aged 77 years. He was born at Chesham, called by grace in youth, baptized at Newland, High Wycombe, and for more than forty years was a preacher of the Gospel. He loved to extol God as his Saviour, affirming that his soul's salvation originated in, was carried on, and would be perfected by Jehovah, who had arranged all that relates to the complete salvation of the soul. His remains were interred in High Wycombe Cemetery on Sunday, July 31st, there to await the coming of his Lord.—ONE WHO KNEW HIM FOR FORTY YEARS.

## MR. FRED LACK (RAUNDS).

As the late Mr. W. Jeyes Styles began preaching among Primitive Methodists, so the subject of this brief memoir was first God-touched at a Primitive Methodist Mission service; he was then but a lad. A few years later he took up his residence in Raunds, and for some time worshipped with the Wesleyan brethren. He was invited by a regular attendant at the Baptist Church to hear the pastor there. Hearing, he stayed; but his friend shunted to the Wesleyans. At 19 years of age our brother was baptized, and with placid face pursued his placid way—ever forward, never backward. Chosen to diaconal service, the choice being annually renewed, he continued in office for 13 years to the date of his home-going. For 11½ years he wore the livery of Sunday-school superintendent, allowing nothing to dull his zest in service, "threading it with colour, like yewberries the yew." His vacant seat awakens pathetic regrets. His religion was one of vital heartbeats—not mechanical clock-ticks. In the factory he was daily associated with fellow-workers whose language he spoke of as indescribably evil. Though elbow to elbow oftentimes with such, he was hemispheres apart from them, through grace. He has gone up on high to join the grand white throng before the Lamb of God. Years ago, in his first letter to his beloved wife—then his fiancée—he quoted the verse:—

"My times of sorrow and of joy,  
Great God! are in Thy hand;  
My choicest comforts come from Thee,  
And go at Thy command";

adding, "I hope that you can say this for yourself." His esteemed widow now reverently owns to her own heart that "the Lord gave, and the Lord hath taken away." In March last a wen,

located in the small of the back, developed, and an operation was performed. The wound refused to heal, and he was removed to Northampton Hospital in April, where he underwent two other operations; but all was to no purpose, as his life slowly leaked away. Needless to say, his sorrowing wife was a constant visitor of the hospital ward, as were others. He passed away on Thursday morning, June 11th, being 46 years of age. The writer visited him on the Thursday before his decease, and he sent the message to the prayer-meeting: "Tell them I am still trusting that Almighty Friend." The Baptist chapel was used at the funeral service, which was conducted by the writer, and the large company of mourners was largely increased in the Wesleyan burial-ground, where the service was continued and concluded. On the following Lord's-day afternoon a memorial service was held, when an appreciative address was delivered by the undersigned, an ample gathering of townspeople being in attendance. Like another, he acted out the sentiment: "I will set my face to the wind, and will throw my handful of seed on high." He sowed; he reaps.—S. GRAY.

## CHARLES PILGRIM CLOVER,

an active and valued worker, has been removed by death from the Church at Wattisham. He was connected with Wattisham throughout his life. Called by grace whilst still a youth, he became a teacher in the Sunday-school, and was baptized by the late John Cooper, together with his future wife, Mr. Cooper's youngest daughter, Lucy. After their marriage he became the superintendent of the branch Sunday-school at Hitcham, and the name of Mrs. Clover is still remembered and honoured. Their work here extended over a period of many years. Mrs. Clover received the home-call in 1883. He afterwards married a daughter of the late Isaac Jackson, who survives him. For several years he led the singing, and it is in this connection that his absence is most marked. Being called to the diaconate he capably filled that office and set a good example, always being in good time, although he had to drive about five miles to attend the services. A large number of friends were present at the funeral, and the service in the school (owing to renovation of the chapel), conducted by his nephew, the pastor, was very impressive. Mr. Hewitt, of Rattlesden, committed the

body to the grave, and commended the mourners to the care and comfort of God. Looking at the short illness of our brother (on the Sunday afternoon he led the singing, whilst the following Friday he died) we feel that God's ways are indeed *to us* mysterious. He died in the faith on May 1st (the anniversary of the death of his first wife), aged 67.—F. E. D.

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MRS. SARAH WOODROW.

Our aged sister received the home-call on Thursday, May 28th. She, with her husband, Benjamin Woodrow, well-known and beloved in the denomination, were two of the first members banded together in Church-fellowship at Ebenezer, Lillie-road, Fulham, nearly twenty-five years ago, her husband being chosen deacon, which office he held until his death in 1904. Our sister had been ailing for some time past, but appeared to be much better when the writer called to see her on the previous Monday evening; in fact, she was looking forward to coming once more to the house of God on the following Sunday, but before another Sabbath came round she was called to live and reign with her adorable Lord. She went on a short visit on the Thursday to see her brother. On the way home she was taken ill, lost consciousness, and passed peacefully away almost immediately her friends got her home. Our sister was called by grace about sixty years ago, and lived a godly, consistent life. She could not speak with any great amount of assurance; yet her hope was fixed upon Christ and His atoning work, and she was a living witness to the keeping power of God. The doctrines of grace were dear to her heart. She was never absent from the house of God except through weakness of body. Again and again she would say how much she had enjoyed the Word preached by our dear pastor, Mr. Robinson. Her mortal remains were interred in Fulham Cemetery on Wednesday, June 3rd, the service being conducted by our pastor. The sermon on the following Lord's-day had special reference to the death of our sister, the text being "Precious in the sight of the Lord is the death of His saints" (Psalm cxvi. 15). She had for many years been looking forward to seeing the new chapel erected, but she was taken to a better sanctuary just a week before the stone-laying services. We shall miss her. We pray that others may be brought in to take the places of the dear departed saints that His cause on earth may be carried on.

A. E. P.

LOUIE NASH,

who was a member of the Church at Eden, Ponder's End, fell asleep in Jesus on April 28th. She was brought to know the Lord while young in years, and was baptized when about 17 years of age, and joined the Open Baptist Church at Breachwood Green, Herts. In the order of God's providence she was removed to Enfield Highway, and attended Eden Strict Baptist Chapel, Ponder's End, where she much enjoyed the ministry of the late beloved pastor, Mr. C. Hewitt, through whose instrumentality she was led to embrace the doctrines of free and sovereign grace. She joined the Church in 1911, and continued a consistent member until her rather sudden home-call, which occurred whilst on a visit to her sister at Luton, Beds, from pneumonia. When asked by a dear friend, "Do you feel Jesus to be precious now?" she most emphatically replied, "Oh yes, oh yes, I do." As her end drew nigh she was quite resigned, saying she had longed for this time when, leaving this sinful state, she would be for ever with her Lord. Her body was interred at Enfield Highway Cemetery, on May 2nd, near to her late pastor, according to her last request. The funeral service was held in Eden Baptist Chapel, and on the following Lord's-day evening a memorial service was held, when we were helped to speak from the words, "Thy people shall be my people, thy God my God; where thou diest will I die, and there will I be buried."

J. W. PARKER.

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ETHEL LOUISE STEEL.

The angel of death has visited the home of brother J. T. Steel, who is the senior member of the Cause at Grays, and taken his youngest daughter, Ethel, at the age of 23 years. She had been suffering for many years with a serious heart trouble, and had only been able to get about with difficulty for some considerable time. During the past twelve months she had been getting manifestly weaker, until after having been entirely bedridden for about six weeks, the Lord's messenger came on July 29th, and tenderly released her from all suffering. During the period of the writer's pastorate at Grays, she was a most regular attendant at the house of God, and also a faithful member of the Bible-class. Throughout the greater part of her life she was a very quiet follower, very rarely speaking of better things, and was never led to

publicly confess her Lord by baptism. But the Word was sown in her heart, and during the long period of silence was quietly growing under the sweet influence of the Holy Ghost. As with the seed, so with the work of grace in her heart—there came a time when it could no longer be hid. During the time that she was entirely laid aside, though suffering great pain, not a word of complaint escaped her lips. She longed for the Lord to come and take her home, saying that she felt there was a home for her. Once she was in distress, because, said she, "the gates are shut and I am outside." Soon the sorrow gave place to joy, as she found "the gates were now open that she might enter." A few days before she passed away, in broken accents but with sure confidence, she tried to sing :—

"I heard the voice of Jesus say,  
'Come unto Me and rest ;

Lay down, thou weary one, lay down  
Thy head upon My breast."

Rest came at length. The Saviour she loved fulfilled His promise in her experience and received her into the heavenly mansions which He has provided for His loved ones. With her head upon His breast she now knows full health and perfect joy. We laid her body to rest on August 1st in sure and certain hope of her glorious resurrection. The services on Lord's-day, August 2nd, were taken by brother Blackman, Secretary of the Strict and Particular Baptist Society, who was enabled to speak comforting words to the sorrowing ones, and our prayer is that the everlasting arms of the eternal God may continually support our brother and his dear wife, who has also been suffering for a considerable time.

—G. SMITH.

#### OUR ATTITUDE TO THE WAR.

In the present grave European crisis, the issue of which must alter the face of Europe and may have consequences for our own land which we can hardly bear to contemplate, it behoves us as Christian men and women, no less than as patriots, to ask ourselves what our moral position as a nation is in regard to the war. If it is a righteous one, we have a powerful plea in prayer. On this point there can, we think, hardly be two opinions.

If in this particular we are acting on principles of national and moral righteousness, there is much else of which we are guilty and of which we need to make humble confession before God. Professor James Denney, in an article in *The British Weekly* on "The War and the National Conscience," says :—

"A great and sudden crisis like the war stirs thoughts and emotions that reach far beyond the hour and its duties. Conscience is indivisible, and when it is quickened at all it is quickened altogether. The national conscience is clear with regard to Germany, but do the searchings of heart which follow on this tremendous crisis reach no further? Our immediate duty is to stake everything in defence of our own freedom and of the very elements of justice in international relations. We are bound to do this and can do it with a good conscience, but now that the national conscience has been appealed to, has it nothing more to say? Are there not things which enter into a nation's greatness, into its strength to

*fight the Lord's battle, of which we have been too negligent, and the neglect of which weakens our arm to-day? Are we not called in the hour of peril to think of these things and to resolve that the instant our hands are free they will have our attention as they have never had before?"*

Dr. Denney deals with three points in which the national conscience needs to be quickened, viz., the religious training and discipline of the young; the levelling of artificial distinctions between men; and our government of subject races. Important as these are we conceive that there are deeper and more serious matters on which the national conscience needs to be aroused, and which we hope will be the subject of prayer throughout our own denomination as well as others. They are matters which intimately affect the moral relation of man to God and which lie at the very root of national life. If the Word of God is dethroned from its proper position in the national life; if the day of God is desecrated and His house left unhonoured; and if the moral principles governing national, commercial and social life are set at nought, these are the subjects on which, primarily, the national conscience needs to be aroused. And does it not? Therefore, while we pray for national protection and victory, we need to pray equally for national conviction, repentance and well-doing. And let us pray for spiritual revival and blessing.

# A Seasonable Prayer.

By E. MITCHELL.

"Scatter Thou the people that delight in war."—Psa. lxxviii. 30.

WAR is the negation of both law and Gospel. The law declares, "Thou shalt love thy neighbour as thyself." The Gospel is unadulterated love. "From whence came wars and fightings among you? come they not hence, even of your lusts that war in your members?" Ambition, envy, greed, lust of conquest, and love of fame are the mainsprings of war. It is seldom, however, that these things are acknowledged openly; usually some pretence is employed to cover the real motives. It has been left to some German philosophers and soldiers to proclaim unblushingly that "*might is right*," and that the strong should crush the weak under their feet remorselessly.

It is this doctrine that has brought on Europe the terrible war that is now raging. Here is the doctrine, *as preached*:—"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers; but I say unto you, Blessed are the war-makers; for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." \* *The fruits of this doctrine* are seen in treaties violated; unoffending countries overrun; villages, towns, and cities destroyed; men, women and children murdered; outrages of every kind, and millions of men arrayed against each other in deadly conflict. Napoleon is the model on which the German military caste have formed themselves, and they daringly declare that "Corsica has conquered Galilee."

We are far from charging the whole German nation as subscribing to this diabolical creed, but it clearly obtains among a large and influential section of the military class and diplomatists, or we should not have had their chancellor contemptuously calling a solemn engagement "*a scrap of paper*." Much as we deplore war, and we do deplore it with all our heart and soul, we cannot see that any other course was open to our rulers than that they have adopted—to stand to their engagements, cost what it might.

What we have written shows plainly that there is a spiritual aspect to this war. Shall Satan's laws prevail or Christ's precepts obtain? We have complete confidence in our glorious Lord. We know that He possesses "all power in heaven and in earth" (Matt. xxviii. 18). He can, if He so sees fit, allow this conspiracy against

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His cause, and attempt to deprive men of their liberties, to appear to prevail; and, then, without the use of any material weapons, utterly confound "*Corsica*" and all its adherents. But we hope that He will not allow, even for a space, might to trample right in the dust. It is not for us poor erring mortals to prescribe to His infinite wisdom, but we may call upon Him to "scatter the people that delight in war"—the people who employ all their resources in preparing for it, who plan it, who preach it as a glorious thing, and carry it out in the most ruthless manner.

There is a sense in which we may view this war as a holy war. The military caste in Germany have thrown down the gauntlet to our Lord Himself. They have openly decried His holy precepts. They claim that "*Corsica* has conquered Galilee," which is all as one to say that Satan has triumphed over Christ. In an ordinary time we would meet these taunts by a more earnest preaching of the Gospel. But now as national liberties are threatened by force of arms a sacred duty is laid upon us to resist our foe with all our might, fortified by the fact that the cause is God's. We would not come under the curse of Meroz, who came not to the help of the Lord against the mighty (Judges v. 23). Let none of us shirk to do what in us lies in this righteous cause.

But while we use all the means and power God has given us against this monstrous evil, let us never forget that prayer is our mightiest weapon. May His people cry earnestly unto God that He may give victory to the right; and, while He chastens the nations for their sins, that He may "in wrath remember mercy." May He with His own strong right hand "scatter the people that delight in war," restore peace, and cause His Gospel to prevail mightily.

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GOD'S HOLINESS is His *glory* that separates Him by an infinite distance, not only from sin, but even from the creature, lifting Him high above it. God's holiness is His *love*, drawing Him down to the sinner that He may lift him into His fellowship and likeness, and make Him holy as He is holy. The Holy One sees the humble—the humble find the Holy One. This is because there is no law in the natural and spiritual world more simple than that two bodies cannot at the same moment occupy the same space. Sin, self-love, and self-will must be broken down. This is a painful process intensified in that the soul can see nothing in itself to trust or hope in. In such a heart the Holy One can dwell.—A. Murray.

"DYERS can set on their colours the fairest glosses with log-wood, but they will not hold; when a shower comes the gloss is gone. The gloss of profession without sincerity will off in a storm; we must be dyed in grain, and have these graces in us. The parts of ostentation are like loose corn which the fowls peck up. As Jerome said of the Scripture, so I may say of godliness—it is not read in superficial leaves and letters, but in the marrow and substance of the heart."—T. Adams.

## DIVINE INSTRUCTION.

BY A. E. REALFF.

"Whom shall He teach knowledge? and whom shall He make to understand doctrine?"—Isa. xxviii. 9, 10.

"EPIRAIM" in this chapter, and frequently elsewhere, signifies all Israel; one tribe being named as designating the entire kingdom. The people had lapsed into idolatry, and also into immorality and drunkenness, even the priest and the prophet among them (ver. i. 7). Such teachers as these could not profit the people. Therefore Jehovah Himself undertakes the task. Let us, then, notice first

## THE TEACHING.

Two different terms are here employed to describe this Divine instruction. It is called—

1. *Knowledge*. In chap. liv. 13 we read, "All thy children shall be taught of the Lord; and great shall be the peace of Thy children." Our Lord quotes this passage, and briefly comments upon it in John vi. 45 thus: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me."

There is a saying current among ourselves that "*Knowledge is power*." This is true, and therefore we give to our sons and daughters the very best and completest education within our means. But if it be true that human knowledge is such a power, what shall we say of that which is Divine? Surely that spells *Divine power*. Therefore the great apostle (a man of vast learning) says, "I am not ashamed of the Gospel of Christ: for it is the *power of God*," &c. (Rom. i. 16). And a greater than Paul says in His prayer to the Father, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). And Peter, in his last words unto us, says, "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter iii. 18). This Divine instruction is also here called—

2. *Doctrine*. In the margin it is "hearing," and in R.V. "message" or "report." Comparing with chap. liii. 1 we read there, "Who hath believed our report?" (margin, "doctrine" or "hearing"). In Rom. x. 16 the Apostle Paul is inspired to write, "But they have not all obeyed *the Gospel*; for Esaias saith, Lord, who hath believed our report?" (margin, "the hearing of us," or "preaching"). And so we learn that it is *the Gospel* that is meant by each and all of these expressions. And surely this was the purport of all the Divine instruction ever given in the types, sacrifices, festivals, priests, and every other institution from the earliest times. All were full of Christ, all spake of Him to those who had eyes to see, and ears to ears. Let us proceed to notice next—

## THE PERSONS TAUGHT.

Certain characters are here specified as receiving benefit from



this Divine tuition, "Them that are weaned from the milk, and drawn from the breasts." These words are very suggestive of—

1. *Separation.* The weaning of a babe, the little one being once and for all time separated from its mother's breast, is a period of sorrow and anxiety to both; it is, however, quite necessary for the well-being of the mother and the infant. All the Lord's true children are separated by grace from this world, its pleasures and carnal delights. This invariably takes place in the case of each and all of them at the period of conversion, when a great change of sentiment is experienced and when there is consequently a "change of front."\* The old desires vanish, and new ones take their place; and although the process involves anxiety and grief, yet it is soon otherwise with the genuine disciple. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. v. 17). He has now new hungerings and thirstings—

"I thirst, but not as once I did,  
The vain delights of earth to share;  
Thy wounds, Emmanuel, all forbid  
That I should seek my pleasure there."

This weaning from the world is accompanied by humility of mind, the new birth imparting a meek and child-like nature. David experienced this, as do all the holy family more or less. "Lord, my heart is not haughty, nor mine eyes lofty. . . . Surely I have behaved and quieted myself, as a child that is weaned of his mother" (Psa. cxxxi.). Again it is written, "God resisteth the proud, but giveth grace unto the humble" (James iv. 6). "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy Lord?" (Micah vi. 8—marg. "humble thyself to walk").

2. *This expression also suggests advancement.* The infant, having surmounted the difficulty of the weaning process, soon begins to advance, increasing in strength, and growing daily. It is the Divine purpose that the believer should advance in the heavenly way, and tribulation is the necessary means thereunto. For this cause (says the apostle) "we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope," &c. (Rom. v. 3).

3. *We have also the idea suggested of nutrition.* Believers are at first only "babes in Christ"; they are not, however, expected to remain at that, but to be "nourished up in the words of faith and of good doctrine" (1 Tim. iv. 6). We find this same apostle complaining concerning some because it was otherwise with them. "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. iii.). Similarly he writes in Heb. v. 11, &c., "Ye are dull of hearing. For when for the time ye ought to be

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\* And this experience of separation from the world becomes deepened as times goes on.

teachers, ye have need that one teach you again . . . and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the words of righteousness : for he is a babe. But strong meat belongeth to them that are of full age." Thus we have considered a little both the teaching and the persons taught. It remains, therefore, now to notice lastly

#### THE METHOD OF TEACHING.

This is fatherly, considerate, compassionate, condescending, patient, persevering—"For precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little" (margin, "Precept hath been upon precept," &c.). This had been the characteristic of their instruction in the past, and so it must of necessity continue to be. Perhaps the Lord by His prophet returns the scornful language of these intoxicated Ephramites. Possibly they had ridiculed the prophetic instruction, because they seem to be regarded as little children. The Lord says they are, and worse than that ; and He could only deal with them as such. Therefore He repeats this language in ver. 13. The Divine tuition was eminently calculated to do them good. "*This is the rest ; and this is the refreshing : yet they would not hear.*" Instead of the good Word of the Lord, received into the heart and meekly obeyed, accomplishing such a beneficent purpose, the Lord here says that because of their rejection of it they would "go, and fall backward, and be broken, and snared, and taken" (vers. 12, 13). We have similar language and equally solemn in chap. vi. 8—10, which the great apostle is inspired to apply to his Jewish brethren who rejected the sweet Gospel message which he felt it such a pleasure to deliver. "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive," &c. (Acts xxviii. 25).

Dear readers, how condescending and how kind is the heavenly Master, patiently repeating the same lesson and putting us through the same exercises again and again, like children instructed at school by primers and copy-books. And we learn mostly by our failures, rather than by our successes.\* Is not the language of our heart something like this—

"How harsh soe'er the way, dear Saviour still lead on ;  
Nor leave me till I say, Father, Thy will be done" ?

The Christian life is described in the New Testament as a voyage, a race, a battle, a struggle, a wilderness sojourn—all figures of life, motion, progress towards a final consummation. To this end "pastors and teachers" are designed and appointed, "for the perfecting of the saints . . . till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13).

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\* And it has been well said that "failures are with heroic minds the stepping-stones to success."

THE SET PURPOSE OF GOD AND THE SET  
PURPOSE OF HIS PEOPLE.

"I will be exalted in the earth."—Psalm xlvi. 10.

"We will not fear."—Psalm xlvi. 2.

THERE had evidently been some terrible war tragedy, such as is being wrought on sea and land to-day. That victory is the gift of God was the definite belief of long ago. The God of Israel had given His people a striking deliverance, so that on their joy-day they sang this triumphant song.

With vehement earnestness we are craving from the Giver of victory a naval success like that of Trafalgar, a military success like that of Waterloo, in this year of tumult.

It is well-known that during the struggles of the Reformation era, when the aspect of affairs was alarming, Luther would cry, "Come, let us sing the 46th Psalm." This Hebrew Psalm has been very appropriately designated "the Marsellaise of the Reformation." Carlyle renders in English the reformer's metrical version without marring the rugged majesty of the original:—

"A safe stronghold our God is still,  
A trusty shield and weapon;  
He'll help us clear from all the ill  
That hath us now o'ertaken."

Millions of reverent souls have been filled with holy heroism as they have read with spiritual approbation and application this three-millenniums-old song of praise.

In the tiny pieces above, snapped off from the parent tree, we find (1) The set purpose of God, and (2) The set purpose of the people of God.

I.—THE SET PURPOSE OF GOD: "*I will be exalted.*" The heart of God is fully set in Him to be glorified. Do we pray, "Father, glorify Thy Name"?—the Lord replies, "I have both glorified it, and will glorify it again." This is the sublime resolution of the Blissful and Only Potentate, the King of kings, and Lord of lords.

(1) He will be glorified *as very God*: "Be still, and know that I am God." The designation of the Divine Being, "God," is carved in three languages (Hebrew, Latin, English) under the window of John Knox's house, Edinburgh, as some of us have seen more than once. From that window the great Scot fervourously exalted and extolled his God and ours. May the whole earth be filled with His glory in the near future as well as in the far away! His swerveless purpose is that men shall know Him to be "God"—*the Veritable One*. The God of the Christian sanctuary is as real as the forces on land and sea, which are just now in battle array one against another.

"Thy throne eternal ages stood  
Ere stars or seas were made;  
Thou art the ever-living God  
Were all the nations dead."

Thus sang Dr. Watts, with Miltonic sublimity, reminding us all that by far the largest part of true religion consists in adoring thoughts of God. Nebuchadnezzar spake of Him in the loftiest of lofty language, realising and representing Him to be *the Absolute One*, doing His will among angels and men. Monarchs and peoples shall thus know Him as answering to His Name, I AM THAT I AM. Of the famous Chaldean, Matthew Henry remarks that the monarch seems to have become a saved man, and, "We must admire free grace, by which he lost his wits for a while, that he might save his soul for ever."

(2) The Jewish songsters exulted in God *as the Lord of hosts* (ver. 7), and as such He will be exalted. As such He was "with" His delivered people of old, and as such He is "with" His children to-day—not far to seek. His august title is no mere synonym of the Jingo's "God of battles," nor is our joy in Him a mere gloriation as with a riot of flags. He is *the Great Master and Autocrat of the stellar hosts*. He stands behind all the complex phenomena of the skies, swaying and ordering all the planets. Blind science says that blind laws govern all things above and below, but all scientists are not thus blind. Nor are we. We gaze, at His bidding, upon the celestial worlds which brilliantly inlay the floor of heaven, and we glorify the Lord of those hosts as we gaze. He is unlike the fixed stars, which are "Distinct but distant—clear, but, ah, how cold!"—for He is "with" us, and His Name is Love. He manages the stars, and orders our mean affairs. And, furthermore, the God of our life is *the Great Master and Autocrat of all the battalions of angels*, those ministers of His that do His pleasure. The angels of God are with us, and the Lord of angels, too. Those hosts of invisible presences are as real as visible hosts of flesh and blood. One of them could easily dispose of all the armies now engaged in deadly strife.

(3) It is the Lord's set purpose to be glorified *as the God of Jacob* (ver. 7). We are raptured away to the sublimities of the skies by the glory of "the Lord of hosts," but we stand outside the tent of the solitary patriarch as we sing of the "help" of "the God of Jacob." Jacob was not alone, for the Father *associated* Himself with His servant. And the self-same God in the self-same way associates Himself with the individual "plain man," *caring* for him, as for Jacob at seventy-eight, when he lay upon the stony ground, and was assured of divine leading and blessing. In a brilliant moment, in supernatural style, God illuminated Jacob's heaven and earth, and for twenty years (in Mesopotamia) God's Jacob was proving the verity and learning by experience the virtue of the Bethel vision. And Jacob left as much on the table as God had placed there in love—the table of God's child is never bare. That such care of men should be taken by such a God is passing strange. The God of Jacob was the Lord of hosts—that was amazing; but that the Lord of hosts should be the God of Jacob—that was thrillingly as it was colossally astonishing. "Happy is he that hath the God of Jacob for His help."

“ Where'er our people be to-night,  
 Our husbands or our sons,  
 Tossed on the thunder-bolted deep,  
 Or bivouacked by the guns;  
 Treading the mire of a foreign land,  
 Or guarding our native coasts,  
 Be Thou their Shield and Comforter,  
 We pray Thee, Lord of Hosts ! ”

The Lord will assuredly glorify Himself by marvellous loving-kindness to individuals. The Only One will endear Himself to the lonely one, and so be exalted.

(4) He will likewise glorify Himself as the *King of the city of God* (ver. 4). Zion is for ever the city of the Great King. The grace-taught citizen will glory in being enrolled in its census, as do we this day. Is this Psalm the “Hymn of the Defence and Deliverance of the City of God”? We sing it in a higher key and with ampler conceptions than the first songsters. When approaching the Jaffa Gate of Jerusalem, the writer remembers well the touch of ecstasy with which he exclaimed, inaudibly to others, but audibly to his God, “Our feet shall stand within thy gates, O Jerusalem.” His feelings were mixed, partly created by the thought that the feet of the Lord Jesus trod this city, those feet which for our advantage were fastened to the bitter cross; partly by the vivid realisation that he delighted in the solemnities of the city founded upon the Rock of Ages; and partly by the blissful hope of seeing the King in all His beauty in Jerusalem, the happy home on high, ever dear to the redeemed. *The Great Resident* of the city (the Church) of the living God will yet be exalted, and nations shall flow together to do Him honour.

“Angels that make Thy Church their care  
 Shall witness my devotion there.”

The conscious presence of God in Zion, which He has chosen for His own abode, makes heaven upon earth. *Zion's Great Helper* delights to render sanctuary help to His people, and it is His set purpose to honour Himself there. The sanctuary shall never lose its power. Our feeble spirits need the strength of God, and in our Helper, God, is our hope for ever.

(5) Is Jehovah *Alpha and Omega in war and peace?* (vers. 8, 9). It is His determination to be glorified as such. War and peace depend upon the will of God, as do storms and calms. With wicked hearts and heads men will their wars; but *God willeth wars for His holy purposes* (ver. 8). It is thus that He scourges the nations for their sins. England has her crying sins. The vast mass of the manhood and womanhood of our land never enters a sanctuary! There are upwards of forty million lost Sunday-school scholars in the land! Alas! alas! Well might God say, “My soul shall be avenged on such a nation as this.” Think of the irreverent sauciness of “culture”—and all “the myths and moths” of Higher Criticism! We fear that our fatherland, in common with the other sinful peoples, will smart sorely! It is, however, greatly relieving to us all that England has entered the strife shod with the iron and brass

shoes of national righteousness and honour. There is no pro-German to-day; there were millions of pro-Boers. There will be many "desolations" on the Continent; may there be none within our coasts. "The history of the world is the judgment of the world"—witness Nineveh, Babylon, Tyre, Edom, Egypt, Jerusalem. Nation has risen against nation, each in turn being the rod in the Lord's hand. Wicked hands took and crucified our Lord, but He was delivered up by the determinate counsel and foreknowledge of God. And He who willed peace by the blood of the cross *willeth peace after strife among the nations*: "He maketh wars to cease to the ends of the earth; He burneth the chariot in the fire" (ver. 9). This is an issue to be desired with desire; this is a boon to be sought with earnest quest. God verily heareth prayer when prayer is verily made. Mothers and wives and sisters are praying; the Churches of God are entreating the return of peace. Young patriots pray, and old patriots call upon the Lord.

## AN OLD MAN'S PRAYER.

"God of my fathers, now the day  
 Draws near when I must leave the land  
 Wherein I trod life's pleasant way,  
 And leave my dear ones in Thy hand,  
 Grant that my eyes, so soon to close,  
 May see, by Thy Almighty will,  
 The land I love by England's foes  
 Unsullied still.

Soon must I pass to where my dead,  
 Born of the soil I proudly trod,  
 Wait, where no tears of grief are shed,  
 To greet me round the throne of God.  
 Lord, let me pass behind the veil  
 From that dear land they loved so well,  
 Unconquered still, and with no tale  
 Of shame to tell."

Brethren, let us pray that, as there will be wholesale destruction at the seat of war, there may be wholesale salvation! As often as we call upon the Lord to make the war to cease, may our Lord's words be ringing in our ears: "The Son of Man came, not to destroy men's lives, but to save them."

Raunds.

S. GRAY.

*(To be continued.)*

LIBERALITY AND COVETOUSNESS.—God hath appointed Himself the Rewarder of alms, even to a cup of water (Mark x. 42), and at Punisher of covetousness, even to the want of a cup of water (Luke xvi. 24). Dives would not give Lazarus a crumb of bread, though it might save his life; and Lazarus must not bring Dives a drop of water, though it might save his soul.—*T. Adams.*

## A SOLEMN CONCLUSION.

BY E. MITCHELL.

"So then they that are in the flesh cannot please God."—Rom. viii. 8.

SOME may be ready to say, "This is a hard saying; who can hear it?" Nevertheless, it is strictly true. Man in his unregenerate state cannot please God—he is utterly incapable for this important work. In examining this portion of the sacred Word, let us note

## THE DEFINITION.

"*They that are in the flesh.*" This is a sweeping statement, for it includes all mankind by nature. As our Lord said to Nicodemus, "That which is born of the flesh is flesh" (John iii. 6). The stream cannot rise above the fountain; if the fountain be corrupt, the streams will partake of its corruption. Hence says David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. li. 5). Paul also, or rather, the Holy Ghost by Paul, declares that we are "by nature the children of wrath" (Eph. ii. 3). To be in the flesh means to be in our natural state as we were born into this world, and as such we cannot please God.

*This emphasises the need of regeneration.* "Except a man be born again [from above, marg.] he cannot see the kingdom of God" (John iii. 3) was the straight thrust with which our Lord met Nicodemus. A mere natural religion may attain to many things; it may appear to shine outwardly above a true spiritual religion, even as a counterfeit coin often looks brighter than the real article, which may have been much used, and become dulled thereby, but it is none the less a counterfeit, and its baseness will be detected when the test is applied. Nicodemus was doubtless a deeply religious, and, according to human standards, a highly moral man, and free from the common vices which stain so many men. But for all that he possessed nationally, as a Jew, and naturally, in his morality and religiousness, Jesus said to him, "Ye must be born again" (John iii. 7). This saying tolls the death-knell of all merely natural religion. "*They that are in the flesh cannot please God.*"

*This fact should be solemnly considered.* One may be zealous in religion, free from outward stains, amiable and philanthropic in character, orthodox in creed, a member of a Church, a deacon, a pastor, preach the Gospel, be held in esteem by those who know him, and yet lack heaven's hall-mark of regeneration, and prove in the end to be reprobate silver, a painted hypocrite, a whited sepulchre, fair on the outside, but with the corruption of nature reigning within.

We notice next

## THE DECLARATION.

"*They that are in the flesh cannot please God.*" This does not arise from any arbitrariness in God, nor because that He is difficult to please. Nay, God is good, gracious, kind, and pleased with the feeblest attempts of His people to serve Him. Never was there

Master so loving, kind, and ready to take the will for the deed, as is our God. This inability is rooted in the nature of things; it is a moral impossibility. Let us consider some reasons why "they that are in the flesh cannot please God."

*There is the character of the man.* He is in a state of spiritual death, and consequently there is an odour of death attending all that pertains to him. Death is offensive to us. However dear a person may have been, when death has taken place, and corruption has followed, like Abraham with Sarah, we cry, let me "*bury my dead out of my sight.*" Death with its consequences is more than we can endure. Far more offensive than a festering corpse to us naturally is a dead soul weltering in its corruptions to a holy and righteous God. How can He possibly be pleased with the products from a dead soul, with the offensive odour of death pervading all its doings?

*There are also his defective views of God.* He views God in the glass of his own vain imaginings. "Thou thoughtest that I was altogether such an one as thyself," said God to some of old (Psa. i. 21). Could the Pharisee\* have approached God with his smug self-satisfaction if his eyes had not been blinded as to God's character? All that are in the flesh may not be so vain as he was, but all have defective views of the holiness and righteousness of God. Saul of Tarsus ere his eyes were opened, imagined himself to be blameless, but, says he, I was alive without the law once; but when the commandment came, sin revived, and I died (Rom. vii. 9). A revelation of God's holiness and righteousness in His law, slays all legal hopes. They that are in the flesh have not passed this way, and imagine—vain imagination—that their poor doings are acceptable to God.

*Their attempts to please God are wrongly directed.* We may see this in the commencement of the world's history in the case of Cain. Doubtless he thought to please God when "he brought of the fruit of the ground an offering unto the Lord" (Gen. iv. 3). He was of the flesh, and had no faith, without which it is impossible to please God (Heb. xi. 6). He imagined that his will-worship was sufficient, whereas God can only be pleased with what He Himself has appointed. "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city" (Eccles. x. 15). So with those who are in the flesh. Labour they never so hard, their labour issues in nothing but their own weariness, for their efforts are all wrongly directed.

*The heart of those in the flesh is not right with God.* No mere outward things pass with God. "He searcheth the reins and hearts" (Rev. ii. 23). "The righteous God trieth the hearts and reins" (Psa. vii. 9). "All things are naked and opened to the eyes of Him with whom we have to do" (Heb. iv. 13). Unless the heart is right with Him, all else stands for nothing. If the heart be not reconciled; if it is unsprinkled with the precious blood of Christ; if it be at enmity against Him, and in league with His adversary,

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\* Luke xviii. 11, 12.



how can the man please God? "If ye love Me, keep My commandments," is the Saviour's word (John xiv. 15). An obedience which has not love for its spring finds no acceptance with Him. "My son, give Me thine heart," says He (Prov. xxiii. 26). Our Lord is not satisfied short of the first place in our affections; how then can He be pleased with those whose hearts are estranged from, and at enmity against, Him? The thing is impossible in the nature of things. "They that are in the flesh CANNOT please God."

We close our paper with

#### SOME DEDUCTIONS.

We deduce from the words we are considering that *being is before doing*. We must be brought out of the flesh and into the Spirit ere we can please God. Our persons must be accepted first, and then offerings and service can find acceptance through the Lord Jesus Christ.

Again, *God does not justify without regenerating*. These are twin doctrines; and, though they differ greatly, can never be separated. Distinguish them we must, or we shall be in confusion; for we are not justified because we are regenerated, but the justified man is ever a regenerated man. Nor can we prove our justification apart from regeneration. "Whom He called, them He also justified" (ver. 30). A mere head knowledge of doctrine, be it never so accurate, will leave us outside the kingdom. A true religion means the life of God imparted to the soul.

We deduce also *the need for a searching self-examination*. It is folly of the worst kind to take things of the utmost importance for granted. Sure Scriptural evidence is needed, and a wise man will be satisfied with nothing less. We adduce two unailing evidences. First, *a real faith in the Lord Jesus Christ*. After our Lord had discoursed on the new birth with Nicodemus, He proceeds thus:—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15). The regenerated man's eye is faith, which ever looks away from all other objects, and looks to Jesus only for life and salvation. Again we read: "As many as received Him, to them gave He power [authority] to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). Secondly, *a true love to our Lord Jesus Christ*. "Jesus said unto them, If God were your Father, ye would love Me" (John viii. 42). "Every one that loveth is born of God" (1 John iv. 7). "We love Him because He first loved us" (1 John iv. 19). "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). Let the Word of God be the Judge that decides the matter.

Once more, we find *a stimulus to gratitude and praise*. We were once in the flesh, that we know right well. Divine grace has brought us out of that wretched condition. We look around and see multitudes just where we once were. Why have we thus found

favour? Shall we not praise His name who has done such great things for us? Shall we "let His mercies lie forgotten in unthankfulness, and without praises die"? Awake our souls to gratitude and praise for His distinguishing love and grace. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged"; and, while a shudder passes through our souls at the remembrance of our former degradation and danger, let love and gratitude well forth in praises and thanksgiving to Him who rescued us at the cost of His own life. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

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## ONE LORD, ONE FAITH, ONE BAPTISM.

BY JAMES EASTER.

"One Lord, one faith, one baptism."—Ephes. iv. 5.

How beautifully the Triune Jehovah is brought before us in this chapter by the apostle! One God and Father of all, one Lord or Master, and one Spirit. The Father sent the Son, the Son sent the Spirit; the Spirit leads to Christ, and Christ leads us to the Father.

The apostle writes to the Ephesian saints as the prisoner of the Lord, and beseeches them to "walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace."

That one Spirit leads us into all truth. That one Spirit unites us to Jesus and to one another. Then, having spoken of that one Spirit, the apostle gives our text, which should be the motto of every Church, of every believer—"One Lord, one faith, one baptism." Let us just now banish from our minds all preconceived notions, all misconceptions arising from previous training, and, guided by the Holy Spirit, let us seek to ascertain by the revealed and revealing Word the meaning of these words—"One Lord, one faith, one baptism."

### I.—OUR ONE LORD OR MASTER.

This one Lord is clearly revealed in this Book of books by the one Spirit.

#### 1. *Our Master in and by Whom we are one with God.*

"God was in Christ reconciling the world unto Himself." Who can sound the depths of love, grace and mercy there set forth? God has always loved us—loved us when we were enemies, sinners, strengthless. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "When we were yet without strength, in due time Christ died for the ungodly."

"O Love, beyond conception great,  
That formed the vast, stupendous plan,  
Where all divine perfections meet,  
To reconcile rebellious man."

Truly, "We love Him because He first loved us."

2. *Our Master Whose blood cleanses, Whose righteousness covers, and Whose power is infinite.* His is cleansing blood, speaking blood, precious blood. He is Jehovah-Tsidkenu, "Who of God is made unto us righteousness." He covers us completely.

"When free grace awoke me by grace from on high,  
Then legal fears shook me; I trembled to die.  
No refuge, nor safety, in self could I see;  
Jehovah-Tsidkenu my Saviour must be."

His infinite power He exerts on our behalf; we are girded by Omnipotence.

3. *Our Master who asserts His ownership over us.* "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Submit to Him. Yield up all to Him. Keep nothing back from Him. Every power, every talent, every faculty belongs to Him. View Him as *Master, Teacher, Leader, Captain, and Director.* In all things He must be pre-eminent. "Not I, but Christ." "Christ in me, the hope of glory." Christ's will my will. Self lost, swallowed up in Christ.

"Hallelujah! O my Lord,  
Torrents from my soul are poured;  
I am carried clean away,  
Praising, praising all the day.  
In an ocean of delight,  
Praising God with all my might,  
Self is drowned. So let it be:  
Only Christ remains to me."

#### II.—OUR ONE GLORIOUS FAITH.

"One faith"—one, not many. God's Word always speaks of the faith as one—"the faith of the Son of God." "Contend earnestly for the faith"—"the faith of the saints"—"the faith of Jesus." Paul, writing to Titus, describes himself as "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect."

1. *The whole system of revealed truth is comprehended in this "one faith."* Jesus the Redeemer, in Whom we live, and Who lives in us. The Spirit by Whose agency we are led to Jesus. The Father Whom we approach through Jesus. "One faith" is a wide-embracing, all-inclusive term. It takes in precept as well as promise, practical as well as doctrinal truth.

2. *Faith in the living, personal Redeemer.* You may have faith in a system and be lost, but faith in the living, personal Saviour saves. "He that believeth on the Son hath everlasting life." "The just shall live by faith." "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." It is, as Peter puts it, "precious faith" in "the precious blood." "Unto you therefore which believe He is precious." There is a temporary faith, rootless and fruitless. There is also the faith rooted in Christ and fruitful in good works.

3. *This faith we must maintain and proclaim.* Maintain it by

earnest, zealous, consistent Christian living. Proclaim it boldly by lip and heart and life. Let your daily life make known your faith. Faith worketh by love. Love can speak without words.

### III.—OUR ONE SCRIPTURAL BAPTISM.

“One baptism.” This is not the baptism of the Spirit, as some affirm. The apostle had already spoken of the one Spirit. The baptism of the Spirit is past, as are the miraculous gifts of the Spirit. Now the Spirit dwells in believers. If we had the baptism of the Spirit, then should we have power of miracle and of tongues as of old.

1. *Only those who have the one faith in one Lord are fit subjects for this one baptism.* All through the New Testament believers, and believers only, are recognised as fit and proper subjects for baptism. The commission places faith first. “He that believeth and is baptized shall be saved.” Philip said to the eunuch, “If thou believest with all thine heart, thou mayest.” “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

2. *Only those who have felt the Spirit's power have a right to baptism.* The Holy Spirit is a pre-requisite to baptism. Listen to Peter in Acts x. 47: “Can any man forbid water [literally, the water], that these should not be baptized, which have received the Holy Spirit as well as we?” Have unconscious babes—unconscious of the difference between right and wrong—felt the Spirit's power? Only such as are born of the Spirit have the right to baptism.

3. *Baptism speaks of death, burial, and resurrection.* It symbolizes death unto sin and life unto righteousness. The raised ones from the watery grave should live as risen righteous beings in Christ Jesus.

“No trust in water do we place;  
'Tis but an outward sign;  
The great reality is grace,  
The fountain, blood divine.”

May you, dear reader, through grace know the one Lord, have faith in the one atoning sacrifice, and obey that one Lord in the one baptism.

“Who journeyeth from Galilee,  
And asks to be baptized?  
Thy Master, Christian; then by thee  
This rite be ever prized.”

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### PRAYER NOT A SUPERFLUOUS EXERCISE.

“BUT someone will say, Does He [God] not know without a monitor both what our difficulties are, and what is meet for our interest, so that it seems in some measure superfluous to solicit Him by our prayers, as if He were winking, or even sleeping, until aroused by the sound of our voice? Those who argue thus attend not to the end for which the Lord taught us to pray. It was not so much for

His sake as for ours. He wills indeed, as is just, that due honour be paid Him by acknowledging that all which men desire or feel to be useful, and pray to obtain, is derived from Him. But even the benefit of the homage which we thus pay Him redounds to ourselves. Hence the holy patriarchs, the more confidently they proclaimed the mercies of God to themselves or others, felt the stronger incitement to prayer. It will be sufficient to refer to the example of Elijah, who being assured of the purpose of God, had good ground for the promise of rain which he gives to Ahab, and yet prays anxiously upon his knees, and sends his servant seven times to inquire (1 Kings xviii. 22); not that he discredits the oracle, but because he knows it to be his duty to lay his desires before God, lest his faith should become drowsy or torpid. Wherefore, although it is true that while we are listless or insensible to our wretchedness, He wakes and watches for us, and sometimes assists us even unasked; it is very much for our interest to be constantly supplicating Him; first, that our heart may always be inflamed with a serious and ardent desire of seeking, loving, and serving Him, while we accustom ourselves to have recourse to Him as a sacred Anchor in every necessity; secondly, that no desire, no longing whatever, of which we are ashamed to make Him the witness, may enter our minds, while we learn to place all our wishes in His sight, and thus pour out our heart before Him; and, lastly, that we may be prepared to receive all His benefits with true gratitude and thanksgiving, while our prayers remind us that they proceed from His hand. Moreover, having obtained what we asked, being persuaded that He has answered our prayers, we are led to long more earnestly for His favour, and at the same time have greater pleasure in welcoming the blessings which we perceive to have been obtained by our prayers. [Thus also] use and experience confirm the thought of His providence in our minds in a manner adapted to our weakness, when we understand that He not only promises that He will never fail us, and spontaneously gives us access to approach Him in every time of need, but has His hand always stretched out to assist His people, not amusing them with words, but proving Himself to be a present aid."—*John Calvin*.

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## SOUND DIVINITY.

### AN EXTRACT.

"All that the Father giveth Me shall come to Me."—John vi. 37.

NOW we come to show WHAT FORCE THERE IS IN THE PROMISE TO MAKE MEN COME TO HIM. "All that the Father giveth Me shall come to Me." I will speak of this promise, *First*, in general. *Second*, in particular.

#### FIRST, IN GENERAL.

This word SHALL is confined to these ALL that are given to Christ. "All that the Father giveth Me shall come to Me." Hence I conclude,

1. That coming to Jesus aright is an effect of their being, of God, given to Christ before. Mark, "*they shall come.*" Who? *Those* that are given. *They come*, then, because they were *given*: "*Thine they were, and Thou gavest them Me*" (John xvii. 6). Now this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to Him. Thus, then, may the coming soul reason with himself as he comes. Am I coming, indeed, to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to Him, and, therefore, hath now given me a heart to come.

2. This word, "*shall come,*" maketh thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a divine purpose; they show us the heavenly determination of the Son. "*The Father hath given them to Me, and they shall; yea, they SHALL come to Me.*" Christ is as full in His resolution to save those given to Him as is the Father in giving of them. Christ prizeth the gift of His Father; He will lose nothing of it; He is resolved to save it every whit by His blood, and to raise it up again at the last day; and thus He fulfils His Father's will, and accomplisheth His own desire (John vi. 39).

3. These words, "*shall come,*" make thy coming to be also the effect of an absolute promise. Coming sinner, thou art concluded in a promise; thy coming is the fruit of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; and this is the promise, by the virtue of which thou shalt be effectually brought to Him. It was said to Abraham, "*At this time will I come, and Sarah shall have a son.*" This son was Isaac. Mark! "*Sarah shall have a son*"; there is the promise. And Sarah had a son; there was the fulfilment of the promise; and, therefore, was Isaac called the child of the promise (Gen. xvii. 19, xviii. 10; Rom. ix. 9).

"*Sarah shall have a son.*" But how, if Sarah be past age? Why, still the promise continues to say, "*Sarah shall have a son.*" But how, if Sarah be barren? Why, still the promise says, "*Sarah shall have a son.*" But Abraham's body is now dead! Why, the promise is still the same, "*Sarah shall have a son.*" Thus, you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ, for so are the words of the text: "*All that the Father giveth Me shall come to Me.*"

Therefore is every sincere comer to Jesus Christ called also a child of the promise. "*Now we, brethren, as Isaac was, are the children of promise*" (Gal. iv. 23); that is, we are the children that God hath promised to Jesus Christ, and given to Him; yea, the children that Jesus Christ hath promised shall come to Him. "*All that My Father giveth Me shall come.*"

4. This word, "shall come," engageth Christ to communicate all manner of grace to those thus given Him to make them effectually come to Him. "They shall come"; that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, "shall come," being absolute, hath no dependence on our own will, or power, or goodness; but it engageth for us even God Himself, Christ Himself, the Spirit Himself. When God had made that absolute promise to Abraham, that Sarah should have a son, Abraham did not look at any qualification in himself, because the promise looked at none; but as God had, by the promise, absolutely promised him a son; so he considered not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform" (Rom. v. 20, 21). He had promised, and had promised absolutely, "Sarah shall have a son." Therefore, Abraham looks that He, to wit, God, must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gave glory to God. The Father also hath given to Christ a certain number of souls for Him to save; and He Himself hath said, "They shall come to Him." Let the Church of God, then, live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail. "They SHALL come to Me."

#### SECOND, IN PARTICULAR.

And now, before I go any farther, I will more particularly *inquire into the nature of an absolute promise.*

1. We call that an absolute promise *that is made without any condition*; or more fully thus: that is an absolute promise of God, or of Christ, which maketh over to this or that man any saving, spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one. Let the best Master of Arts on earth show me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, *without if or and; that is, it requireth nothing of us that itself might be accomplished.* It saith not they shall, if they will; not they shall, if they use the means; but they shall. You may say, that a will and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise. If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. "Thy people *shall* be willing in the day of Thy power" (Psa. cx. 3). That is another absolute promise. But doth that promise suppose a willingness in

us, as a condition of God making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute to us; all that it engageth for its own accomplishment is the mighty power of Christ and His faithfulness to accomplish.

3. *The difference, therefore, betwixt the absolute and condition promise is this:—*

(1) They differ in their terms. The absolute promises say, I will, and you shall; the other, I will, if you will; or, Do this and thou shalt live.\*

(2) They differ in their way of communicating of good things to men; the absolute ones communicate things freely, only of grace; the other, if there be that qualification in us that the promise calls for, not else.

(3) The absolute promises therefore engage God, the other engage us. I mean, God only, us only.

(4) Absolute promises must be fulfilled; conditional may, or may not, be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of men.

(5) Absolute promises have therefore a sufficiency in themselves to bring about their own fulfilment; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us, and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.

4. Wherefore, though there be a real, yea, an eternal difference, in these things, with others, betwixt the conditional and absolute promise; yet again, *in other respects there is a blessed harmony betwixt them*; as may be seen in these particulars. The conditional promise calls for repentance, the absolute promise gives it (Acts v. 31). The conditional promise calls for faith, the absolute promise gives it (Zeph. iii. 12; Rom. xv. 12). The conditional promise calls for a new heart, the absolute promise gives it (Ezek. xxxvi. 25, 26). The conditional promise calls for holy obedience, the absolute promise giveth it (Ezek. xxxvi. 27).

5. And as they harmoniously agree in this, so again *the conditional promise blesseth the man, who by the absolute promise is endued with its fruit*. As, for instance, the absolute promise maketh men upright; and then the conditional follows, saying, "Blessed are the undefiled in the way, who walk in the law of the Lord" (Psa. cxix. 1). The absolute promise giveth faith, and then the conditional follows, saying, "Blessed is she that believeth" (Luke i. 45). The absolute promise brings free forgiveness of sins, and then says the condition, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. iv. 7).

\* Jer. xxxi. 31—33; Ezek. xxxvi. 24—34; Heb. viii. 7—13; Jer. iv. 1; Ezek. xviii. 30—32; Matt. xix. 21.



The absolute promise says that God's elect shall hold out to the end; then the conditional follows with his blessings, "He that shall endure unto the end, the same shall be saved" (1 Pet. i. 4—6; Matt. xxiv. 13). Thus do the promises gloriously serve one another, and us, in this their harmonious agreement.

JOHN BUNYAN.

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INTERCESSIONAL HYMN.

FOR THE PRESENT CRISIS.

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LORD GOD of boundless might,  
Before Whose holy sight  
We are but clay,  
In this our hour of need,  
Oh hear us as we plead,  
And be to us indeed  
Our strength and stay.

Do Thou our people bless,  
Give to their arms success  
While right holds sway;  
Teach them to lean on Thee  
For strength and constancy,  
Guard them from treachery,  
Great God, we pray.

Be with them as they go  
Forward to meet the foe;  
Keep them from sin;  
Strong in the sense of right,  
With courage firm and bright,  
So may they face the fight,  
So may they win.

Hawkedon.

Thy benedictions shed  
Around each dying head;  
Bid anguish cease;  
Then when the strife is done,  
The last hard battle won,  
Oh grant to every one  
Eternal peace.

Relieve the captive's fear,  
The sick and wounded cheer,  
Soothe and sustain;  
May Thy kind pity fall,  
To comfort each and all,  
Piercing the gloomy pall  
Of bitter pain.

Lord God of Sovereign might,  
The nation's Triune Light,  
In ages past,  
Whatever storms betide,  
Yet with us still abide,  
Leader and faithful Guide,  
While time shall last.

EDITH MARSH.

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REPENTANCE WORKS A CHANGE IN THE LIFE.—Though repentance begins at the heart, it does not rest there, but goes into the life. It begins at the heart. O Jerusalem, wash thy heart (Jer. iv. 11). If the spring be corrupt, no pure stream can run from it. But though repentance begins at the heart, it does not rest there, but changes the life. What a change did repentance make in Paul? It changed a persecutor into a preacher. What a change did it make in the jailer! He took Paul and Silas and washed their stripes and set meat before them (Acts xvi. 33). What a change did it make in Mary Magdalene! She who before kissed her lovers with wanton embraces now kisses Christ's feet. She that used to curl her hair, and dress it with costly jewels, now makes it a towel to wipe Christ's feet; her eyes that used to sparkle with lust, and with impure glances to entice her lovers, now become fountains of tears to wash her Saviour's feet; her tongue that used to speak vainly and loosely, now is an instrument set in tune to praise God.—*T. Watson.*

## WORDS FOR THE WEARY.

“How timely have been the appearances of our Lord. How beautifully dovetailed are the workings of His providence! And how faithfully does His providence attend as the handmaid of His grace! How true the saying, ‘The Lord never does things by halves’! I feel certain that could we live more simply by faith, eying the every movement of His hand with a trustful confidence, such as the psalmist had when he penned, ‘Thou shalt guide me with Thy counsel,’ we should find many more occasions to break forth with, ‘Bless the Lord, O my soul, and forget not all His benefits’; for is it not recorded, ‘Whoso is wise, and will *observe* these things, even they shall understand the lovingkindness of the Lord.’

“It is too often the case, however (miserable, ungrateful creatures that we are), when things seem a little crooked, that we set to work grumbling as much as we can; complaining at our hard lot, and murmuring at, perhaps, the very answers to our prayers.

“Do we not pray that the Lord will *keep us near Him*? Our hearts wander, and He sends some sharp stroke which obliges us to cry out aloud to Him, and forces us from very need to the throne of grace; so that *drawn by His promised help, and forced by the pressing need*, we arrive at that we pray for, even nearness to our Father.

“At least, if not always blessed with a sweet feeling sense of nearness, we are thereby led to cling to Him with ‘Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee.’

“I have written ‘we’; I perhaps should have written I, for such is *my* proneness to depart from my Lord that I verily believe did He not often hedge up my way, and bring me to my wits’ end, He would not hear so many cries from me, nor have so many petitions presented. In fact, to my shame I say it, matters that I can manage without Him, or that I *think* I can manage without Him, are too often managed, or *mis-managed*, without consulting Him, or looking to Him for direction. But, what a mercy,

“‘Not all the wanderings of my heart  
Can make His love from me depart.’

“. . . Your letter encouraged me with the thought that He will not be behindhand with His deliverance, but knows exactly how to time His mercies to the needs of His family, and in such a way that praise shall redound to His glory. My soul, ‘tarry His leisure, then; wait the appointed hour.’ . . . Ofttimes I have been chin deep, but the head has been kept above, so that I’ve not been overwhelmed. Crosses there have been also, but—

“‘Crosses in His sovereign hand  
Are blessings in disguise.’

“T. B. VOYSEY.

“April 26th, 1881.”

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## SUPPLICATION.

ETERNAL God, our Refuge sure,  
 In this dark hour we come to Thee,  
 For still Thy mercy doth endure  
 In all its pow'r so wide and free.

How great Thy bounty on this land  
 Along the years, through ages long ;  
 How many gifts Thy gen'rous hand  
 Hath giv'n to make our nation strong.

Long dwelt Thy gentle angel, Peace,  
 Upon this fair and favoured shore,  
 While 'neath her reign a good increase  
 Hath come to all from Thy rich store.

But now ! this swift assault hath come,  
 And shatter'd lies her noble fane !  
 Before the shock strong hearts are dumb,  
 As nations wage their fierce campaign.

O God, defend and save our isle !  
 With guarding care these shores surround ;  
 May War's grim horrors ne'er defile  
 This land with Thy rich mercies crown'd.

Have we forgotten Thee, O Lord,  
 Amid the days of roseate calm ?  
 O speak within the pard'ning word ;  
 Teach us to lean on Thy strong arm.

Grant us Thy aid to take our part  
 In peril's hour and fateful day,  
 Our duty know, and brave in heart  
 That pathway tread without delay.

O make us patient to endure,  
 With ready hand outstretched to aid ;  
 All selfish ways may we abjure,  
 And strong in Thee be undismay'd.

We pray for Britain's sons so brave  
 Now found within the battle line ;  
 O Lord, protect on land or wave,  
 Frustrate for them the foe's design !

O may Thy saving peace descend  
 Upon the dying, friend or foe ;  
 With healing touch the wounded tend,  
 Assuage the mourner's grief and woe.

O stay the devastating flood  
 Of sorrow surging o'er those lands !  
 The deadly strife, the outpour'd blood,  
 Where hell its darkest sphere expands.

Though not of Thee this struggle dire,  
 Thou canst o'er-rule, O Lord, we know ;  
 Cause soon to cease dread warfare's fire,  
 And righteous peace do Thou bestow.

## PAST, PRESENT, AND TO COME.

Does the Hebrew language contain a future tense? Dr. Young (the learned compiler of "The Analytical Concordance to the Bible") contended that it does not; and his arguments and quotations go far to prove that strictly speaking such a tense is not found in hardly any other language either, the present or the past in some modified way being employed to set forth future events, especially when the description is intended to be graphic and striking. We ourselves often say we *are* going next week or month to a place; or if our business is finished we *return* home at a certain date; and it was quiet usual for the ancients to express a *fixed determination* by using the *past* tense, "I have given," "I have done," being their equivalent for I *fully intend* to give or to do certain things.

Now this consideration, though interesting in itself, would not carry any real weight in the promises and purposes of men, for the tenure of human life is uncertain, and the intending giver or doer may pass away before his purpose is accomplished. As Dr. Watts paraphrases the Psalmist's language \* :—

"Why should I make a man my trust?  
Princes must die and turn to dust;  
Vain is the help of flesh and blood;  
Their breath departs, their pomp and power  
And thoughts all vanish in an hour,  
Nor can they make their promise good."

But when we apply this rule to the "affirmations of Jehovah," how grand and beautiful is the thought, how strong the consolation, that "God calleth the things that are not yet as though they were" † already existing; and since He ever lives and never changes, since His counsel shall stand, and He will do all His pleasure, there can be no failure, for—

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

How emphatic is the literal translation of Gen. viii. 22 : "During all days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night do not cease." And ix. 11—16 : "And I have established My covenant with you; and all flesh is not cut off by waters of a deluge, and there is not any more a deluge to destroy the earth. . . . And it *hath* come to pass in My sending a cloud over the earth that the bow *hath* been seen in the cloud, and I *have* remembered My covenant. . . . And the bow *hath* been in the cloud, and I *have* seen it," etc.

Again, in relation to Abraham, Gen. xvii. 3—8, "God speaketh with him, saying, I—lo My covenant is with thee, and thou *hast* become father of a multitude of nations; and thy name is no more called Abram, but thy name *hath* been Abraham, for father of a multitude of nations have I made thee. . . . And I have given

\*Psa. cxlvi. 3, 4.

† Rom. iv. 17.

to thee and to thy seed after thee the whole land of Canaan. . . and I have become their God."

Or take the words of God to Jacob in connection with that wonderful vision of the ladder. "Lo, Jehovah is standing upon it, and He saith . . . the land on which thou art lying, to thee I give it, and to thy seed; and thy seed *hath been* as the dust of the land, and thou *hast broken* forth westward and eastward, and northward and southward, and all families *have been* blessed in thee and in thy seed. And lo I am with thee, and *have kept* thee whithersoever thou goest, and have caused thee to turn back unto the ground; for I leave thee not till that I have surely done that which I have spoken unto thee" (Gen. xxviii. 13—15). The response is given in vers. 20—22, "And Jacob voweth a vow saying, *Seeing* God is with me, and *hath kept* me in the way that I am going, and hath given me bread to eat, and a garment to put on—when I *have turned* back in peace unto the house of my father, and Jehovah hath become my God, then this stone that I have made a standing pillar is a house of God, and all that Thou dost give to me, tithing I tithe to Thee."

A little anecdote I heard related by a minister the other Sunday just now occurs to my mind, and I think I must repeat it here. He said that once when on a holiday as he passed the door of a mission tent he caught the words, "Now I will give you an illustration of the assurance of faith." He felt he must stop to listen to that; and then the speaker went on to say that intending to travel by train to a certain place, he stepped into what seemed an empty carriage, but before they had gone very far, he found there was another occupant hidden—a very poor lad. Finding himself discovered, he said pleadingly, "You won't tell on a poor boy, will you?" "Yes," was the answer; "I must tell, but *I'll pay for you.*" At once all fear vanished; the "stowaway" came from *under* the seat, and sat down *upon* it, quite happy with his newly-found friend; and when their destination was reached, he marched up boldly to the ticket collector, saying, "I ain't got a ticket, but *he'll pay!*" "How was it you were so confident?" asked the gentleman, as they passed out of the station. "Why," exclaimed the boy, "you *said* you would!"

So with unquestioning, implicit confidence these old believers trusted the Word of the living God, and they did not trust in vain. Conscious of their own unworthiness they would willingly have united with the poet in singing concerning all their hopes for time and for eternity:

"No claim have we who now enjoy  
The smiles of our redeeming God;  
He only knows who chose us *why*  
Our hearts are His divine abode";

but they could have added with thankful satisfaction—

"He will not His great Self deny;  
A God all truth can never lie;  
As well might He His being quit  
As break His oath or word forget."

"And so, after having patiently endured, they obtained the promise."

No doubt we have all been struck with admiring wonder at the employment of the past tense by the inspired prophets when "testifying beforehand the sufferings of Christ and the glory that should follow," as it appears in our own ordinary version, showing that "Known unto God are all His works from the beginning of the world," and all the works of every other being also; and as He is in one mind, and none can turn Him, all comes to pass in the fulness of time just as He said it would, and not one jot or tittle fails.

In concluding this very brief study of *past for future*, let us quote the marvellous words of the Apostle Paul in his letter to the Romans: "And we know that all things work together for good to them that love God . . . for [because] whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. viii. 28—30).

All in God's account is completed now, and a God-given faith sometimes enables His people even here and now

"To believe that all is finished,  
Though so much remains to endure";

and while they

"Find the dangers undiminished,  
Yet to hold deliverance sure."

Well may we pray, "Lord, increase our faith"; but underneath all lies the solid rock-like assurance, "If we believe not, yet He abideth faithful; He cannot deny Himself." H. S. L.

FAITH IN CHRIST implies not only a hearty belief of the Saviour's doctrines, but a whole dependence on the Saviour's person, as our Prophet, Priest, and King. It requires a careful use of the means of grace, but forbids all trusting in the means. I must read the Word of God with care, yet not rely upon my own ability to make me wise unto salvation, but wholly trust in Jesus, as my Prophet, to open my dark understanding and direct me by His Spirit into all saving truth. I must watch against sin, and pray against it, too; yet not rely upon my own strength to conquer it, but wholly trust in Jesus, as my King, to subdue my will, my tempers, my affections, by His Spirit; to write His holy law upon my heart, and influence my conduct to His glory. I must be zealous of good works, performing them as if my pardon and a crown of glory could be purchased by them; yet wholly trust in Jesus, as my Priest, to wash my guilty conscience in His purple fountain, and clothe my naked soul in His glorious righteousness, thereby receiving all my pardon and my title to eternal life.—*Berridge*.

## REVIEWS.

*Seed Thoughts.* By Pastor E. Rose. Issued by the South-western Strict Baptist Sunday School Association. Price one penny, monthly. To be had from the hon. secretary of the Association, A. W. Throver, 13, Watford Villas, Battersea Park, S.W. Six copies post free.

THIS is a laudable attempt to supply help to teachers who use the international lessons. We gather from the preface that it owes its birth to discussions that have taken place at conferences held by the Association on the need of some form of lesson helps for Strict Baptist Sunday-school teachers. Its continuance or otherwise depends on the support received. Numbers for September and October are being issued as an experiment. The plan is comprehensive yet simple. First the Scripture lesson is given in full. Then follows a selection of Scripture references bearing on the lesson. This is succeeded by an Introduction to the Lesson and General Notes. The lesson is next presented, and the whole completed by some suitable illustrations. Mr. Rose has evidently given much time and thought to this work. It meets a long-felt want, and should be supported liberally by our Sunday-school teachers. There are several blank pages for each student's own notes, which add to its value as a help for teachers.

*The Bible Magazine.* London: B. D. Wileman, 49, Imperial Buildings, Ludgate Circus, E.C. Price one penny, monthly; first issue October, 1914.

SOME may think and say that of magazines we already have enough, yet we believe there is room for this one. It advocates free sovereign grace, and bears its testimony against the nebulous anythingarianism of the day. Surely we cannot have too many voices uplifted for God and His sacred truth. The first issue contains, besides the editorials, articles from the pens of J. B. Barraclough, M.A., James Stephens, M.A., W. Blair Neatby, M.A., and W. W. There are also pregnant extracts from the writings of the late J. C. Philpot, M.A., Robert Murray McCheyne, Dr. Wylie, and Bishop Ryle. "The Bible in British History," by Walter A. Limbrick, F.R. Hist. S., of which the first instalment is given, promises to be both interesting and instructive. Bible

Class and Young People's Pages make up a full pennyworth. If the Editor can keep the following numbers up to the level of the first issue, we think that he will have no need to complain of want of readers.

*BAPTISM: Its Place and Importance in Christianity, with a Letter concerning Household Baptism.* By Philip Mauro. Morgan and Scott, 12, Paternoster Buildings, London, E.C. Price, cloth, 1s. 6d. net; paper, 1s. net.

THE author says: "The subject of baptism has lately been pressed upon the writer's attention in such a way as to impel him to search the Scriptures in the endeavour to ascertain for himself the mind of the Lord about it." This being the case, we are not at all surprised at the conclusion which he has reached, thus stated by himself: "We have thus reached the end of our present studies of the great subject of Baptism with a profound impression of the importance and solemnity of that Christian rite, and with a conviction that its administration is solely for believers in the Lord Jesus Christ, the crucified and risen Son of God, and that it may not be neglected by any who are such without peril or loss." We are quite sure in our own mind that "the New Testament is the best work on baptism," and have never known a case where a believer, laying aside all preconceived notions, has prayerfully studied the Gospels, Acts and Epistles to ascertain New Testament teaching on this subject, who has not reached the same conclusion substantially as Mr. Mauro. We are often told that we make too much of baptism. Our own conviction is that we do not sufficiently enforce its importance. Mr. Mauro's testimony is the stronger inasmuch as he informs us that he "is *not* connected with any of the denominations or parties that insist upon baptism. Therefore he entered upon the study of the subject without any denominational bias." We do not accept in full every conclusion which our author has reached. We cannot, for instance, regard Simon (Acts viii.) as a saved character, because it is written that he believed. No doubt he believed what Philip taught was true, but his faith was merely an intellectual faith, not a believing with the heart. Peter's words

(which he appears to have overlooked) are to us conclusive: "I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts viii. 22). We recommend this book to all who wish to see to what conclusion a powerful, trained, logical mind, brought to bear without bias on the subject of Baptism, as revealed in the New Testament, has arrived. In the letter upon "Household Baptisms," that stronghold of those who teach infant baptism, the author has riddled the arguments employed by Pædobaptists, in fact demolished them utterly. We specially thank him for this portion of his work.

*The Secret Intercession.* By Andrew Murray, D.D. Morgan and Scott, as above. Price, limp cloth, 6d. net; cloth boards, 1s. net; paste grain leather, 1s. 6d.; ditto, interleaved, 2s. net.

THE object the author has in view is to stir up Christians to more intercessory prayer. There are thirty-one short pieces, one for each day in the month. These have each a Scripture heading, a short meditation, and usually a brief prayer. The Scripture portions are well chosen, and the whole

well adapted for the purpose in view. Small enough to carry in the pocket; a perusal at any brief interval can scarcely fail of profit and help to keep the soul in an atmosphere of prayer.

*The Life of George Muller.* By W. H. Harding. Morgan and Scott, as above. Price 6s.

WHAT can be said of this monument of the saintly George Muller? Only this—that if you would be laid low in self-abasement before God for lack of faith, and yet at the same time be cheered and encouraged to trust in the Lord, get it and read it, and you will not be disappointed. God appears to have raised up this servant of His that his life might be a standing testimony to His own faithfulness and a delightful example of triumphant faith to cheer His people and beckon them onwards in the same blessed pathway. We cannot recommend it too strongly.

Books received:—"Seed Thoughts"; "The Bible Magazine"; "Baptism: Its Place and Importance in Christianity"; "The Secret of Intercession"; "The Life of George Muller"; "Thirsting for God"; "In the Name"; "The Life of Isaac Watts."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RICHMOND (SALEM).—A Harvest Thanksgiving Service was held on September 9th, when a sermon was delivered by Pastor G. Smith, of West Hill, Wandsworth, from Psa. cxlv. 16, "Thou openest Thine hand, and satisfiest the desire of every living thing." This Psalm, said the preacher, was distinguished from all the others in that it is described as David's Psalm of Praise, not merely a Psalm of David. In the text there is first to be seen man's entire dependence upon God. Man may sow and man may plant, but to God alone he must look for the increase. God's sovereignty is also seen, for we cannot of ourselves command the increase, but must rely upon His opening hand for the showers and the sunshine. We are also dependent upon Him for His mercy, for we have no claim upon His bounty. He only is the source of supply, all our needs being supplied from His own hand. He blesses by His own hand, and so none of His blessings go astray, even though His hand is opened wide and His

blessings scattered, as it were, broadcast. The result is satisfaction, and this applies equally in the realm of both providence and grace. The man who is taught by the Holy Spirit of God sees His open and nail-pierced hand in every minute circumstance of his life, both in providence and grace, and, with the Psalmist, gives expression of gratitude in heartiest praise for His goodness and for His saving mercy in a life devoted to His honour and the extension of His kingdom. There was a good attendance, and the free-will offerings of fruit, flowers and vegetables with which the chapel was decorated were at the close of the service sold and the proceeds added to the collection, which was made on behalf of the Pastors' Retiring and Widows' Fund of the M.A.S.B.C.

### ALDRINGHAM, SUFFOLK.

A SPECIAL stone-laying service was held on August 21st in the presence of about 250 persons. Pastor W. H. Ranson, of Cransford, presided, and



after calling on Mr. S. G. Elmer, of Derby, to offer prayer, said he was glad to be present on such a unique occasion. Singularly, when the first chapel had just been built, war raged on the Continent, but he could only hope and pray that as the first members of the Cause had by God's grace bound themselves together and freed their chapel of debt, so he hoped the present congregation, hard hit as they would be by the present European conflict, would with stout hearts continue their eleven years' energies and open their chapel free of debt, as they had all along aspired to do. He was especially glad that Mr. W. Ling, for many years the valued secretary of the Suffolk and Norfolk Association of Strict Baptist Churches, was present to lay a stone, and he felt that no more honoured name could be associated with the new chapel.

Mr. W. Ling said he hoped Aldringham would never regret his name being inscribed in their chapel. These stones witnessed much, and he hoped the Church would be faithful to God's Word and true to New Testament Church order. He specially hoped the young would reverence God's house. It was a graceful address, humbly delivered in the fear of God.

Pastor J. H. Barker then laid a stone on behalf of the Church and congregation, adding that he hoped the glory of the new might far exceed that of the old chapel. About £30 were contributed to this stone. In addition to the usual inscription, the pastor's stone bore the word **JEHOVAH-JIREH** and Mr. Ling's **JEHOVAH-TSIDKENU**.

Pastor H. T. Chilvers, of Bethesda, Ipswich, followed with a striking and touching address. Some friends doubted the wisdom of building on the old site; not so Mr. Chilvers, who was convinced of its claims above all others. The rural retreats of Suffolk strongly appealed to him, and he believed a great future was in store for the country Causes that "keep our town Churches supplied with fresh and invigorating life."

Pastor W. J. Dennee, of the mother Church of Tunstall, stirred us with an address on "The stability of the foundation of God's saints." He spoke under difficulties, but, blessed with a strong voice, overcame them. He hoped the new chapel would stand till the second coming of Christ, and, judging by the signs of the times, he believed it would.

Mr. I. Nichols gave a detailed sum-

mary of the cost of the whole scheme, which was expected to amount to £1,500, of which amount £1,020 had been raised. The Rebuilding Committee had always desired to build the chapel free of debt, but, owing to the unsafe condition of the old one, they could delay no longer. They still hoped to get all the money by the time of opening. He added that the Committee were greatly indebted to the Strict and Particular Baptist Society, without whose support they would not have felt justified in taking the steps they had.

The visiting friends were then entertained to tea, many afterwards joining in their several places of worship in the national call to prayer and supplication.

ISRAEL NICHOLS, *Secretary*.

#### TOWNFIELD BAPTIST CHAPEL, CHESHAM.

#### OPENING OF NEWTOWN BAPTIST HALL.

SERVICES in connection with the opening of the above hall were held on September 3rd, 1914. The weather was brilliantly fine. Mrs. Adams, of Highbury, opened the door with a silver key (suitably inscribed and presented to her on behalf of the friends by Mr. J. A. Dickenson, the architect), and in a few choice words expressed her desire that the Divine blessing might rest upon the work. A large number of people entered the building, everything being in readiness for the meeting, which proved to be of a deeply spiritual character. Mr. H. Adams, of Highbury, very ably presided. After a hymn had been sung, he read the Scriptures. The pastor then engaged in prayer. Excellent addresses were delivered by the chairman and Pastors C. A. Freston and R. E. Sears. Tea was served in the Wesleyan Chapel, kindly lent for the purpose. The friends were heartily thanked for their kindness. Genial speeches were delivered by Messrs. Hinson, Cross and Bayliss.

The evening meeting, which was splendidly attended, was full of interest from commencement to close. Mr. W. J. Hayes presided. The pastor read the 103rd Psalm and offered prayer. Mr. J. R. Howard made a full and comprehensive statement on behalf of the Building Committee, in which the spirit of praise and thanksgiving to God predominated for all He had done for us, and enabled us to do, since we set about the work. It appeared from our brother's remarks that £1,169 had been

raised since the inception of our building scheme a little more than two years ago, and we thankfully acknowledge the goodness of God and the kindness of our many friends, seeing that this amount enables us to announce our new building to be free of debt. Very suitable addresses were delivered by the chairman and Pastors J. G. Scott, F. Dardis, F. Fells, and Mr. Alfred Ellis. Each speaker during the day expressed satisfaction with the building, and the many friends who made a tour of inspection were delighted with what they saw.

The new building, which will serve as a meeting-place, and above all for Sunday-school purposes, is identically what was promised; it is plain, but not plain to severity. Everything harmonises, and spaciousness, both of central hall and class-rooms, is a feature, while handy contrivances abound. The main hall is lofty and well ventilated, and will seat a large company, all of whom are in full view of the occupant of the rostrum. Both on the ground floor and the upper floor the class-rooms are of handy size, giving space, light and air. The approach to the second floor is by means of a staircase immediately upon entering the building, and is quite a feature of the work. Electric light is installed throughout, gas radiators being used for warming. Mr. J. A. Dickenson designed the building and had the assistance of a Building Committee. Messrs. A. Mead and Son, builders, Chesham, have executed the work exceedingly well.

The pleasing sum of £53 was received during the day. Will friends kindly note that the chapel remains to be built, and that we shall be glad to receive help for the same. Meanwhile, our thanks are due and paid to all who have helped us thus far, and most of all to the Lord for His unfailing mercy and goodness. — FRANK FELLS.

PRITTLEWELL.—The 60th anniversary was held on Wednesday, August 19th, when two sermons were preached by Mr. R. Mutimer, of Brentford, who took as his text Hab. iii. 4. 1st. He spoke of the hands of our God as denoting power and skill. He makes no mistakes. He holds the sword as well as the sceptre; also the cup of salvation. Our times are in His hands. 2nd. There is more of God's power concealed than revealed. The infant in the manger. In His temptation in the wilderness. His poverty on earth.

When suffering Himself to be bound and led away. When He suffered mocking, scourging, spitting and death—even the death of the cross—that He might embrace the sinner as a son. God's power is manifested in the conversion and salvation of sinners, the dying thief, Saul of Tarsus, &c. His resurrection and ascension to glory. May His power appear on our behalf as a nation, to deliver us from present difficulties, and to Him be all the praise. Mr. W. Chisnall, of Isleworth, kindly assisted at the evening service, reading Psalms xc. and xci. Mr. Mutimer took his subject from Isa. xli. 10, "Fear thou not," &c. Fears arrested; faith confirmed. Sin is the mother of fear. Adam tried to hide himself from God as soon as he disobeyed Him. Fear takes various forms. It may be of God's dealings with us in providence, of some overwhelming temptation, or of heavy responsibilities, &c. God says, "Fear thou not"; "I will help thee"; God's ever-abiding presence—"I am with thee"—signifying Divine fellowship and companionship, that when our dearest friends cannot accompany us we experience His secret sustaining power and enjoy the manifestation of His gracious presence. A few visitors from other Churches sat down with us to tea and there were good collections.

WATFORD TABERNACLE.—Anniversary services were held on Wednesday, September 9th, when Pastor J. Bush, of New Cross, preached helpful sermons to good congregations. The collections, which amounted to £11, were on behalf of the local Relief War Fund. During the interval, tea was provided and well served by the ladies to about 100 persons. The day was a good one in every respect. To God be all the praise.—C. A. FRESTON, *Pastor*.

ORFORD HILL, NORWICH. OUR Harvest Thanksgiving Services were conducted on Sunday, September 13th, by Pastor C. A. Guy, when two appropriate sermons were preached by him and listened to with much appreciation. The morning address on Exod. xvi. 35 was illustrative of God's instruction of His people by means of the manna—(1) His great care of them; (2) His own greatness; (3) His liberality; (4) His immutability; (5) His goodness. In the evening, Matt. xiii. 30, "But gather the wheat into My barn," formed the basis of a well-thought-out discourse.

On Thursday evening, the 17th, the services were continued, being conducted by Pastor H. T. Chilvers, of Bethesda, Ipswich. His very able discourse on Luke xv. 17, "Enough and to spare," was a helpful exposition of the Prodigal Son. He showed that although the experiences of God's children in their call by grace were so diverse, yet God's salvation was full enough for all, whether great sinners or little sinners. There was also such a full provision in the Father's house treasured up in Jesus Christ that every child of God could eat to the satisfying of his appetite, always finding "enough and to spare." The meeting seemed characterised by the presence of the Holy Spirit, and many who were privileged to be present felt it to be a good time.

A good attendance marked the whole of the services. Special anthems were rendered, and the chapel was tastefully decorated.

#### OLD (STRICT) BAPTIST CHAPEL, EAST STREET, NEWTON ABBOT.

The following extract is taken from a recent issue of a local newspaper:—

"The re-slating and re-battening of the roof of the Old Baptist Chapel, in East Street, Newton Abbot, together with the repair and decorating of the interior, by Messrs. Parker Bros., of Courtenay Street, who contracted for the work, has just been completed, and has given the greatest satisfaction.

"The frame part of the roof was found to be well preserved, considering that the material was identical with the age (1697) of this, the first Baptist Church in Newton Abbot.

"There are still a united people who worship here from Sabbath to Sabbath, maintaining and preaching the distinctive doctrines of the gospel, known as 'Calvinism,' and practising the strict order of Communion; while they welcome all who, from sympathy or interest, may wish to form a part of the congregation, hoping such may find a need supplied and so become one with them.

"Very recently the Cause has received a legacy from the late Mr. Ephraim Yeo, formerly of Newton Abbot, who bequeathed the sum of £250 in remembrance of his father and mother, who attended the chapel, and as a proof of his own attachment to the place.

"The Cause has also, during the past two years or more, received generous aid from the Committee of the Strict

and Particular Baptist Society, London, who have sent preachers monthly all this distance to assist and encourage the members, with the hope that with the Lord's blessing the Church will increase and prosper.

"On Tuesday evening, August 25th, a baptizing service was conducted by Pastor O. S. Dolbey, of London (Chairman of the Strict and Particular Baptist Society). There was a fair gathering of hearers to a discourse from Matthew xxviii. 18—20.

"Many expressed themselves as having enjoyed the services, among them a minister, who presented a book to the preacher, on the subject of water baptism by immersion, with the author's best wishes. J. B."

#### BEXLEY HEATH.

HARVEST Thanksgiving Services were held on Wednesday, September 16th, when Pastor E. White preached in the afternoon from Psalm xcii. 14, 15—"They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright; He is my rock, and there is no unrighteousness in Him." A public meeting was held in the evening, when Mr. Lingood, of Bexley, kindly presided. Mr. Botterill opened the meeting by reading Psalm ciii., after which Mr. Lane led us in prayer. The chairman inspired us very much with Gen. xxxii. 10—"I am not worthy of the least of all the mercies, and of the truth which Thou hast showed unto thy servant." Pastor E. White gave us most encouraging words from Deut. xxvi. 10, 11—"And now, behold, I have brought the firstfruits of the land which Thou, O Lord, hast given me; and thou shalt set it before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and the Levite, and the stranger that is among you." Pastor A. H. Pounds brought precious words from Luke vii. 6—"For I am not worthy that Thou shouldest enter under my roof." Pastor C. West gave us a short and most encouraging address. Our beloved pastor, Mr. F. W. Reader, sweetly expounded Matt. xiii. 30—"Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn." The collections were most encouraging and were devoted to our Benevolent Fund.

V. BOTTERILL.

TOLLINGTON PARK (ZOAR). — The thirty-seventh anniversary of the Church was held on Sunday, September 29th, when Mr. F. E. Cooler preached in the morning from Isa. xlix. 9, and in the evening from Rom. vi. 5, and was helped to bring forth some precious and comforting truths; and on Tuesday, the 22nd, Mr. E. White, of Woolwich, preached from Obadiah i. 17. (1) The place; (2) The power; (3) The holiness; (4) The people; (5) The privilege; and those present found it to be a privilege to listen to the precious truths that our beloved brother brought forth to the encouragement of the people of God and the strengthening of their faith. The evening meeting was presided over by Mr. J. Fromow, of Chiswick, and after singing hymn 868, Denham's, read Col. iii. 11, and made some excellent remarks upon Col. iii. 3 — "The Hidden Life." Brother Barker led us to the throne of grace. A short account of the Lord's work during the past year was read, and Mr. White addressed the meeting from Psa. xlv. 5 — "God is in the midst of her." Mr. Sapey spoke upon Psa. xviii. 16, 17; Mr. Higgins, Isa. xxx. 21; and Mr. Cooler 1 Pet. i. 25; and Mr. H. D. Sandall, who expressed his pleasure in being with us. We were also favoured with the presence of friends from other Churches. With the help of two kind friends the collections were good. To God be all the praise.

FULHAM. — Opening services in connection with the new chapel were held on September 15th. We anticipated giving a full report, but the secretary of the Church informs us this cannot be furnished till our next.

#### PRAYER IN TIME OF WAR.

LOVE, it has been said, that needs to be entreated is not perfect love. Perfect love would unseal the deep fountains of mercy and make them flow. But God asks to be entreated. He waits for the cry of His troubled children. He tells them to call upon Him in the day of trouble, and He will give an answer. Yes, those who have never blessed Him in the day of joy are welcome when they call in the day of sorrow. They are not taunted or upbraided, but blessed and pitied.

In this day of trouble many are seeking God who hardly gave Him a place in their thoughts while the sun shone on them. God is the solitary refuge to

which the anguished heart can flee. To be driven to God by fear is more ignoble than to be drawn to Him by love, but He makes no distinctions. This, we say, is a time for prayer and supplication and intercession, and the more this spirit grows, the more intense our petitions are, the more frequent our assemblies, the happier is the prospect that this trial will leave the nation spiritually enriched.—*British Weekly.*

#### Aged Pilgrims' Corner.

THE *Quarterly Record* for October is now ready. It contains a variety of illustrated articles bearing upon the work of our Society and will be found a useful means of interesting non-subscribers. Copies will be sent, post-free, to any address, together with other literature suitable for distribution.

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On Tuesday, October 13th, the anniversary of the Brighton Home will be held in the Royal Pavilion. The annual Sale of Work will take place, commencing at 11 o'clock. Tea at 5 o'clock. The afternoon meeting, at 3.30, will be presided over by F. A. Bevan, Esq. The Rev. T. Houghton, of Bath, and other friends will give addresses.

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Collections after sermons have been made at Walkern, Lewes, Tadworth, Hounslow, Southport, and other places, and the Committee would be thankful if friends would kindly help them in enlarging this list.

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Owing to the national crisis, and the consequent financial strain upon the country, our Society, with its daily expenditure of £43 and 1,530 pensioners, is already feeling the stress. Investments are not realisable at present, payments of legacies are delayed, and many contributions will be reduced.

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Under these circumstances the Committee ask for donations to tide over this period. Should you be able to help, we should be grateful. We are sure that we shall have your prayers and sympathy in this effort to maintain the work of the Institution, which the Lord has blest to the welfare of His aged people for 107 years.

## GONE HOME.

HENRY REYNOLDS,

whose loss is felt by a large circle of friends, was a man who clung to the old methods and admired the preacher, whoever he might be, who proclaimed the utter ruin of man by the fall, and salvation alone obtained by the favour of Almighty God through Jesus Christ His dearly-beloved Son. He was from early life a lover of the Word, but spoke of many years intervening before he realised that his sins were forgiven and that he was a chosen vessel of mercy. When this was made clear to him he followed the Lord in baptism, being baptized by Mr. Kern in January, 1884, at Bethesda, Ipswich. His readiness to help in any service he could render amongst the people he loved led to his being appointed a sidesman, which office he held from 1891 to 1905, and carried out those duties honourably and well.

In October, 1892, he was voted to the office of deacon, receiving the same number of votes as the one who survives him, elected at the same time. It was a great joy to him to serve the Church, but he always expressed himself as a very unworthy one, and would often speak of serving best "up higher." In prayer he was peculiarly "himself," and, in language often original, would cause one's heart to melt as he intensely and earnestly pleaded with God for the unsaved who were within hearing of the Word, and especially for his family, desiring that his sons (numbering seven) and his one daughter might all be brought to know the Lord. The last two years of his life were testing times for his faith, a dearly-beloved son and his dear wife being taken away by death. Both had a sure and certain hope, but the trial was a heavy one to bear and most keenly felt, proving to be the commencement of the taking down of his tabernacle. His illness was a short one after taking to his bed, and the end was quite unexpected by those around him, only a few days elapsing before he was called home.

The present pastor, Mr. H. T. Childers, conducted the funeral service, the first part being held in the chapel, and on the following Sunday made reference to him as being a sinner saved by grace, and consequently now, for ever, in the presence of his Lord and Saviour Jesus Christ.

MR. E. H. BRITTON.

Our dear friend and brother, who was called to his eternal rest on July 18th, in his 80th year, stood in honourable membership with the Church at Salem, Wilton Square, for half-a-century. To write a brief record of his loving and generous life-long service to the Cause of God is a pleasurable although not an easy task. He and his beloved wife were amongst the oldest members of Salem, and faithfully nourished the Church through its chequered career. It was with much grief of heart they saw the Church disbanded as a Strict Baptist Church, and the chapel pass into the hands of other Christian workers.

To the writer, who had the joy of sustaining pastoral labours for a number of years at Salem, the memory of our brother and his helpful counsel, prayers and encouragement have an abiding savour. Of him it can be said, in the full sense of its meaning, "He served his generation by the will of God."

The mortal remains were interred in the family grave at Abney Park Cemetery on Thursday, July 23rd, many friends meeting around the open grave to pay their last affectionate tribute to the memory of one they all esteemed; Pastor W. H. Rose, of Highbury, and the writer officiating.

On the following Lord's-day a memorial service (by kind permission of the friends worshipping at Salem) was held in the chapel, the associations of which were so deeply interwoven in our brother's life. Mr. Putnam, who took part in the service, very touchingly expressed the sympathy of all to the bereaved, and in well-chosen words expressed his valued appreciation of the encouragement and help he had received from our brother in his ministerial labours at Salem. The writer followed with an address from the text, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

So closes the earthly history of a "man of God." But while the history is closed, the memorial of his life-long fidelity, his strength of character, and his service to the Cause of God and truth remain as an example, in the following of which the Church would be all the richer.—GEO. W. CLARK.

# The Best Robe.

By ROBERT EDWARD SEARS.

"Bring forth the best robe, and put it on him."—Luke xv. 22.

"Robe, and ring, and royal sandals,  
Wait the lost ones—Call them in."

THE parable of the prodigal son—or as we often call it, the parable of the father's mercy—has been called the pearl of parables, and indeed it is a pearl of great price. In the sunlight of the Spirit's teaching may we view this precious gem. Weary and heavy laden the son came home. "I will arise and go to my father," was a wise resolve. How glad the father was to see him! What a hearty welcome he received! Methinks I see the father running to meet him, and hear him saying, "Bring forth the best robe and put it on him."

THE BEST ROBE. WHAT IS IT? WHO MADE IT?

It is the righteousness of Christ. His work was twofold; His obedience was active and passive. He came to work, and to suffer; to live, and to die. He came to work out a righteousness, and to put away sin by the sacrifice of Himself. His life of spotless purity, His obedience to His Father's law, constitutes the righteousness of the believer. "This is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." In no other way can a sinner be justified in the sight of God. The first garments worn by Adam and Eve were made by God. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The innocent must die, and God must work, to hide the sin and shame of man.

"Ye perishing and naked poor,  
Who work with mighty pain  
To weave a garment of your own  
That will not hide your sin,  
Come, naked, and adorn your souls  
In robes prepared by God,  
Wrought by the labours of His Son,  
And dyed in His own blood."

WHO ARE PRIVILEGED TO WEAR THIS ROBE?

"Put it on *him*." The prodigal son *felt his need of it*. His only covering was filthy rags. And our righteousness—our best deeds—are no better. He came home to his father. *Every returning sinner shall wear it*. Our Father has a beautiful robe for all who come to Him. Dear reader, can you say,

"I plead the merits of Thy son,  
Who died for sinners on the tree;  
I plead His righteousness alone;  
O put the spotless robe on me!"

If so, you shall wear it; *the robe is yours*. All who repent of sin and believe in Jesus shall wear it. All praying souls, and all who seek the Lord shall wear it. The prodigal son felt his unworthiness; he was prepared highly to prize it, and was glad to wear it.

“If you are returning to Jesus, your Friend,  
Your sighing, and mourning, in singing shall end.”

“I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.”

WHO PUTS IT ON?

It is *the work of the Holy Spirit* to put on this robe.

“’Tis He adorn’d my naked soul,  
And made salvation mine;  
Upon a poor polluted worm  
He makes His graces shine;  
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.”

But the Spirit works by *human instrumentality*. God’s servants are commanded, ministerially, to “bring forth” the “best robe.” It is their work to describe it, and also to describe the character of those for whom it was wrought out. Ministers describe it, the Spirit gives it, and faith receives it. “Being justified by faith, we have peace with God through our Lord Jesus Christ.”

WHAT ARE ITS EXCELLENCIES?

It is the *best* robe. It is better than the most gorgeous apparel of earth’s greatest princes. Aaron wore garments specially made for “glory and for beauty”; but in the righteousness of Christ we have a “glory that excelleth.”

In this robe we have the best *material*, and the best *workmanship*. “The King’s daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework.” Jesus spent His life to work His righteousness into a vesture for His people. The finest embroidery is but a faint image of His beautiful work.

What a *costly* robe it is. The jewelled robes of emperors and empresses are mean and worthless compared with it.

“How far the heavenly robe exceeds  
That earthly princes wear!  
These ornaments how bright they shine!  
How white the garments are!”

The wealth of a universe could not buy it, and it far transcends the righteousness of angels.

How *beautiful* it is! Jacob made for his son Joseph a coat of many colours. Every attribute and perfection of Jehovah sparkles in this robe of surpassing worth. Every grace of the Spirit shining in the spotless life of Jesus adorns it. Clothed in this “brodered work” we shall appear “all fair” even in the eyes of Jehovah.

It is the best robe for *safety*. Some garments are fire-proof; others are water-proof. Clothed in "the work of God" we shall live in the hottest furnace of trial, and pass through the coldest floods of tribulation. Cares may come like a wild deluge; the elements being on fire may melt with fervent heat; but we are safe. Dressed in His righteousness we have nothing to fear; for even amidst the wreck of matter and the crash of worlds there will be no condemnation to them who have "put on Christ." It is a robe for *the soul*. A costly wardrobe for the body will avail nothing in a dying hour. Expensive fashionable garments must all be laid aside when we undress for eternity. To be "beautiful for ever" the soul must be purified. The only dress for eternity is "the best robe" which is given to all who believe. It will *never decay*.

"This spotless robe the same appears  
When ruin'd nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new."

It is the best robe *to wear in life*. The Christian life is the noblest. To *do right* we must *be right*. It is the best *to wear in death*. If this is our shroud, our flesh will indeed rest in hope.

CONSIDER THE DISTINCTION IT MAKES, AND THE HONOUR IT CONFERS.

All who wear it are distinguished as the sons of God—it is *the children's robe*. "Now are we the sons of God."

It is a *saintly dress*. "Holiness to the Lord" is inscribed upon it. If we have righteousness imputed, we shall have righteousness imparted. Sanctification is the evidence of justification. Those who are clothed in the best robe live the best life. All who are saved by Christ will follow Him. Only those will live with Christ who are like Him.

It is a *military garment*—the soldier's armour. This is the only breastplate to shield us in our spiritual conflicts.

It is a *bridal robe*—the true wedding garment. Christian reader, how vast your privilege! How great your honour! The bride of Christ! Set not your affection on earthly things, for the Bridegroom cometh! Are you ready?

It is a *priestly vestment*. All who wear it are robed for service. All true believers are priests, and they are qualified to offer up spiritual sacrifices which are acceptable unto God by Jesus Christ.

It is a *royal robe*. "He hath made us unto our God kings"; and He has bestowed upon us a kingdom, and a crown."

Clothed in this garment we can enter *heaven itself*; but those who die without it will be lost for ever.

"I once was a stranger to grace and to God;  
I knew not my danger, and felt not my load;  
Though friends spoke in raptures of Christ on the tree,  
Jehovah Tsidkenu was nothing to me.

When free grace awoke me by light from on high,  
When legal fears shook me, I trembled to die;  
No refuge, no safety in self could I see,  
Jehovah Tsidkenu my Saviour must be.



My terrors all vanish'd before the sweet name ;  
 My guilty fears banish'd, with boldness I came  
 To drink at the fountain, life-giving and free ;  
 Jehovah Tsidkenu is all things to me."

## BROAD OR NARROW—WHICH ?

By A. E. REALFF.

"Enter ye in at the strait gate," &c.—Matt. vii. 13, 14.

In these words the Divine Redeemer discloses unto us two gates and two ways, and gives us a most instructive word of guidance and admonition. We will consider first

### THE WIDE GATE AND THE BROAD WAY.

"*Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.*" This "Way" in some respects resembles our ordinary roads, which have a wide carriage-way, and an elevated footway for pedestrians. The road is utilised by all kinds of vehicles, including motors, cycles, &c.; but there is a higher, cleaner, and better path for foot passengers, prams, and invalid chairs. So in this Broad Way there is a common road for all the vicious and the vulgar, the irreligious and the profane, the worldling and the scoffer, the drunkard and the swearer. In some parts this common way is rough, and often very dirty. In it multitudes hurry on to perdition and destruction. Fast living men and women, people of questionable life, and of unscrupulous conscience; all, indeed, who love this world's "Vanity Fair," and all the vilest sinners, often may be seen driving, or hurrying on in mad fury, to everlasting ruin. You can hear them shout, and blaspheme, and sing their foolish (if not lewd and wicked) songs, and everybody knows that they will land at last in the Bottomless Pit.

But there is also a clean footway, very pleasant for travellers. Here you may see many highly-respectable persons, numbers of honest tradesmen—honest, at least, as the world goes—artisans, musicians, orators; not a few of the better class of labouring men and their wives, even some ministers and Church officers, many priests, and pharisees in their long robes, and with their "broad phylacteries." *This is the clean path to hell.* Persons naturally moral and virtuous may be seen there, people who live what are termed "blameless lives," who receive much honour from their fellow-men; and you may hear them often saluted in terms of respect. Indeed, a few may be discovered reading sensible books: yea, one here and there with a Bible, and some actually praying at the street corners. But not one of them all is a real disciple of Christ, or a true lover of God. Not one, even of the most sanctimonious, ever in his life offered up a real, heart-felt prayer. Nor is there even one who understands the spiritual meaning of any part of the Scriptures, although several are proud of their know-

ledge of the literal words, and of their "gift" in talking about the histories and doctrines of the Word. But let us now consider

THE STRAIT GATE AND THE NARROW WAY.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." How and why is this? Because

1. *It is small and unattractive to the natural eye.* Those who love to "receive honour one of another," and prize not "the honour that cometh from God only," are not at all attracted by the appearance of this Gate and Way. The world styles those that are anxious about personal salvation "enthusiasts," "bigots," "narrow-minded," "strait-laced," and possessed by a "religious mania," which makes them the victims of strange fancies and imaginations. Spiritual Christianity will by no means suit the "jolly good fellows" of this age. Many worldly persons do not object to religion; indeed, they rather like it. There are some forms of it that they can do with very well; but true spirituality is not at all to their mind. These hold with praying, but know nothing of secret wrestlings, and personal dealings between God and their soul. They say they believe the Bible, yet seldom read any of it, and never with hungering and thirsting after salvation and holiness. Such do not object to attending some Church, at least once on the Lord's-day; some will even join in membership, or "take the Sacrament"; yet all the while are perfect strangers to the blessed work of the Holy Ghost in the soul. They will, perhaps, give a certain part of their time and money to benevolent work, but this is without spiritual love, either to the Lord or His people. If they cherish any affection for a true Christian, that affection is carnal. They do not love their religion, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). These are for an easy-going religion, such as will increase their respectability and earthly comfort, afford them a character in the world, and add to their self-importance or their gains.

2. *This is a Gate of Humiliation and Penitence.* Indeed it is a *Bab-el-mandeb*, i.e., a "Gate of Tears," and it stands upon a "Bridge of Sighs." Like one of those postern gates in the East, called "The needle's eye," and which no camel can get through without going upon its knees, and being stripped of all upon it, this Gate can only be entered under great humiliation. Many go through with groans and struggles. No wonder, then, that the gay and sprightly sons of Adam move off with disgust.

Let us approach this Gate for a moment, and listen to those who are striving to enter in (Luke xiii. 24). One cries, "God be merciful to me a sinner"; another, "Lord save, or I perish"; another, "Whither shall I flee from the wrath to come?" The carnally religious turn away from this. But all now in heaven passed that way.

“Once they were mourners here below,  
And wet their couch with tears;  
They wrestled hard, as we do now,  
With sins, and doubts, and fears.”

3. *Christ, and He only, is that Gate.* Then it must be “strait” indeed, seeing it is limited to Him who says, “I am *the Door*; I lead in the way of righteousness.”

“I am, saith Christ, the Way:  
Now, if we credit Him,  
All other paths must lead astray,  
How fair soe'er they seem.”

But He says, “By Me if any man enter in, he shall be saved. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you,” &c. (vers. 7—11). Therefore, He says again in prophecy, “Incline your ear, and come; hear, and your soul shall live” (Isa. lv.). Every sin-burdened soul is thus made welcome, but there is no other “door of hope.” Those who pass this by must grope in darkness, and lose their way at last. To this Door all the Scripture points. The ceremonies of the old covenant look toward Christ as their Antitype and fulfilment. “The law made nothing perfect, but the bringing in of a better hope did.” Happy are those who “find” this Door, even though they be comparatively “few.” To it every faithful minister and teacher points, crying, “Behold the Lamb of God.”

“Broad is the way that leads to death,  
And many walk together there;  
But Wisdom shows a narrower path,  
With here and there a traveller.”

Thus we see why this Gate is called “strait.” Let us now enquire—

#### WHY IS THE WAY TERMED “NARROW”?

1. *Because there is only room for one at a time.* Men are not saved in the bulk. Each one that goes this way doth individually repent and believe; and then personally experiences the joys and sorrows of the Christian. He has personal dealings with Christ and with the Father, and personally is renewed by God the Holy Ghost. He then walks by faith, and has personal communion with the Lord. There is no such thing as “getting in with the crowd.” There is no crowd here, because “few there be that find” this way.

2. *Moreover, this way abounds with snares.* We need look well to our goings, for there are traps and pitfalls on the right and left, yea, almost in the very path itself. Yet “all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies” (Psa. xxv. 10); and “they are all plain to him that understandeth, and right to them that find knowledge” (Prov. viii. 9). Moreover, “the wayfaring men, though fools, shall not err therein” (Isa. xxxv. 8). Yet we need both to “watch and pray.” Sometimes the path leads over fearful precipices, for the way is ever upward—higher, and yet higher still—and there is some danger of giddiness, if we neglect to watch, as we are exhorted to

do. Not a few have fallen over, through not giving heed to their steps. This made David pray, "Hold up my goings in Thy paths, that my footsteps slip not" (Psa. xvii. 5). And he might well pray thus, for once he had a most fearful fall, and had to beg of God to heal his broken bones (Psa. li. 8). The Lord preserved him alive, and took him up out of the "horrible pit, out of the miry clay" (Psa. xl. 2). Many others would have had very serious accidents here, but for God's angels; for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). And is it not written that "He shall give His angels charge over thee, to keep thee in all thy ways, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"? (Psa. xci. 11, 12; cited in Matt. iv.).

3. *Here are also great difficulties to encounter.* There are strong enemies to cope with, who will dispute with the heavenly pilgrim every inch of the way. Tempests of sorrow and howling winds of temptation are among the difficulties that beset his path, and make his progress slow. Yet all Zion's travellers will in the end be made more than conquerors through Him that loved them" (Rom. viii. 37).

But O, *what a narrow way it is*, running straight as a line between Arminianism and Antinomianism; between Pharisaic free-will and Fatalistic indifference; between False Fire and Human Zeal on the one hand, and Careless Negligence on the other! But the pilgrim presses on, trusting in Divine strength, and cheering his heart with holy song.

"When I can read my title clear  
To mansions in the skies,  
I bid farewell to every fear,  
And wipe my weeping eyes.  
Should earth against my soul engage,  
And hellish darts be hurled,  
Then I can smile at Satan's rage,  
And face a frowning world.  
Let cares like a wild deluge come,  
And storms of sorrow fall;  
May I but safely reach my home,  
My God, my Heaven, my All."

And so it will be, for

4. *This way "leadeth unto life,"* in contrast with the other, which "leadeth to destruction." No wonder, then, that John Bradford, the martyr, quoted this text on the way to his execution, and with his dying breath. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." This is twice repeated, viz., Prov. xiv. 12, and xvi. 25. But that is not the Pilgrim's Way, which is a way of pardon, justification, sanctification; of hope, holiness, liberty, faith, joy; and ultimately of glorification.

"This is the way the prophets went,  
The road that leads from banishment,  
The King's highway of holiness—  
I'll go, for all His paths are peace."

This is the way of "life, which is life indeed" (1 Tim. vi. 19, R.V.). It is life now, for only the real believer truly lives, and others are dead while they live (1 Tim. v. 6).

Moreover, Jesus says, "Whosoever liveth and believeth in Me shall never die" (John xi. 26). The saved one has life even in death, and triumphs over it through Him "who giveth us the victory." And in the resurrection he shall be raised unto eternal life in heaven.

*Let us, then, give heed to the word of admonition—"Enter ye in."* Dear reader, do you see and know the way? That is good, but no good to thee unless thou art really in that way. Therefore, the Redeemer says, "*Enter ye in.*" We read of one who was "not far from the kingdom" (Mark xii. 34), but he might as well have been miles away, if he did not "enter in." My reader, *are you in the Way?* Perhaps you are ready to answer, "I wish I were sure about that." Then the very wish evidences the heart's desire, and is (to say the least) a most hopeful sign. An old writer says, "As there is sin in the desire of sin, so there is grace in the desire after grace." Perhaps a few words from Rom. viii. may decide the case for you. They will if the Holy Spirit is pleased to apply them. Those who "are in Christ Jesus," and to whom "there is therefore now no condemnation," are described as those "who walk not after the flesh, but after the Spirit"; and "the righteousness of the law" is said to be "fulfilled" in them. If, then, you have been separated in spirit from the world, if you have been made to hunger and thirst after righteousness, and after Christ, you are evidently not "in the flesh," but "in the Spirit."

"Blest soul that can say, 'Christ only I seek';  
Wait for Him alway; be constant though weak.  
The Lord, whom thou seekest, will not tarry long;  
And to Him the weakest is dear as the strong."

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## THE SET PURPOSE OF GOD AND THE SET PURPOSE OF HIS PEOPLE.

(Continued from page 301.)

"I will be glorified in the earth."—Psalm xlvi. 10.

"We will not fear."—Psalm xlvi. 2.

THE Psalmist was one of a galaxy of stars adorning the Jewish heavens—an amazingly vital man, touch with whom would animate the most inert. His face must have been a psalm of praise; there was not a dash of limp despair in him; red spots of courage adorned his cheeks. By a kind of vivid spiritual cinematography he throws himself and his fellows upon the screen, and the picture charms us, furnishing us with a study of godly heroism.

The set purpose of God is *to be glorified*, as we have seen. The set purpose of the people of God is *to be fearless*, as we have now to note.

II.—THE SET PURPOSE OF THE PEOPLE OF GOD: "*We will not*

*fear.*" Whether or not Sir Percy Scott was mistaken remains to be seen; he published his opinion, as a naval expert, in the *Times*, that "the period of the *dreadnought* will be known in naval history as the golden age of stupidity." But *dread-nothings*, in the inspired Psalmist's sense, are in every age golden examples of highest wisdom. Martial bravery fascinates us; but moral and spiritual intrepidity has a glory that excelleth. Shall we study to excel?

Our brave soldiers and sailors are saying, after *their* fashion, "We will not fear!" The gigantic struggle of to-day is a *hundred times* as big as famous Waterloo. Some of us have been over the field of Wellington's exploit and know the entire fighting line was only about two miles in length, while the fighting line in the west theatre of the war to-day is over two hundred miles long! There is the same disparity in numbers as in amplitude of action, for the hosts of to-day are quite a hundred times as many as those of Waterloo. Let us, then, pray a hundred times, and a hundred times more earnestly, that the mercy of the Most High may o'er-canopy our brave defenders. Moses prayed for Israel when the pick of the tribes faced Amalek. Our legions are facing the modern Amalek.

"When the sailor on the wave  
Bows the fervent knee;  
When the soldier on the field  
Lifts his heart to Thee:  
Hear then in love, O Lord, the cry,  
In heaven, Thy dwelling-place on high."

The Psalmist, who spoke for himself and the people of God, was not like the mere painting of a bold man—a face without a heart. His was not unsinewed courage, but strong, that voiced the set purpose expressed in the cry, "We will not fear." At the Hague Peace Conference of 1907 the German delegate, Baron Marschall, affirmed the *certainty* of Germany always acting with honour in certain matters. "*I say it with a high voice,*" he cried with great impetuosity. Alas for the "certainty"! But the Hebrew songster may well be imagined to use as *his* preface the Baron's words: *I say it with a high voice, "We will not fear."*

(1) *To be brave in the darkest hour* is the set purpose of God's people (verses 2 and 3). The high resolve is put upon record never to quail or quiver, even though there should be no sure standing anywhere, terra firma gone; even though everything everywhere should be rearing and roaring like the hurricanised sea; even though mountain-like men and institutions should be in a tremor through the rush of revolutionary forces; or should be torn from their bases, as by some tremendous volcanic force, and precipitated into the sea, to disappear for ever! Let the very worst be imagined; let national frontiers be obliterated from the map; let crowns be precipitated into the dust; amid all the hurly-burly "we will not fear." Well might Mr. Spurgeon advise us to study "the reasons, advantages, and glory of holy courage." Millions have found that *when it is HARDEST, it is sometimes EASIEST*, grace being given to help in time of need. As we *endeavour* to be brave, our

hearts grow bold. "Just keep on trying and some day all of a sudden you will find yourself playing," was a music-master's saying to his pupils. Paul found it easy to be brave when the tempestuous Euroclydon was at its highest. Said he: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul! . . . Wherefore, sirs, be of good cheer." Cheered up himself, he bade the cheerless be cheery. I remember my glorified father, when he was in the Valley of the Shadow, in an ever-to-be-remembered manner quoting nearly the whole hymn, whose opening words run: "Stand up, my soul, shake off thy fears." When he reached the line, "And glittering robes for conquerors wait," he raised his feeble, feeble hands, waving them victoriously! Astronomers tell us that dim stars will sometimes blaze up suddenly into unusual radiance; and so, too, stars in the firmament of grace sometimes glow with unwonted strength—*so easily!*—through the grace of the Holy Ghost. And as it is often easiest to be brave when it is most difficult, so *when it is HARDEST it is GRANDEST to be so*. Paul was in the closest confinement, worn down with sacred toil, face to face with death, when he burst out, "I have fought the good fight; I have finished my course; I have kept the faith." And the grand veteran urges Timothy to "endure hardship, as a good soldier of Jesus Christ"—to endure with nerve and verve! After this manner the early Christian Church carried itself, during three hundred years of dire persecution; Polycarp-like, each one of them hearing a voice which said, "Play the man!" Think of *Mons* and the magnificent bravery of Britain's sons there in August against tremendous odds! Think of the unblenching courage of the band on the *Titanic*, playing "Nearer, my God, to Thee, Nearer to Thee," as the vessel was foundering, after impact with the iceberg! To be fearless and animated when face to face with grimmest peril—this is grand. David encouraged himself in the Lord his God when his cause was at the very lowest ebb. The soldiers' proposal to stone him was as startling as the bursting of a bomb dropped from an aeroplane, and yet he encouraged himself in God. Admirable! Our Lord Himself set His face like a flint to confront the evils which awaited Him; and He would have us do likewise. I recently heard a Christian toiler, whose sphere is in the East End of London, give a splendid piece of advice, in homely fashion: "Cherish a dogged, pig-headed cheerfulness in facing appalling odds." Mr. Moody's motto was: "I have set my face like a flint."

"Workman of God! O lose not heart, but learn what God is like;  
And in the darkest battlefield thou shalt know where to strike.

Thrice blest is he to whom is given the instinct that can tell  
That God is on the field, when He is most invisible."

The Church of God moves like a mighty army. Occasions are when the forces of darkness gain temporary advantages, and gloom is apt to settle on the faces of the children of light. Then is the time to brighten up and quit ourselves like men. One said recently, "Europe is the valley of the shadow of death because the German

Emperor broke his word." In that valley, when everything looks portentous, it is *great* to be brave. God's host has often been in such a case, and God's child too. When "cabin'd, cribb'd, confined," or when suffering humiliating reverse, we should never abandon ourselves to despair. "Hope thou in God; for I shall yet praise Him." It is as true concerning the cause of our great Lord, and of His individual disciple, as it is true concerning the programme of social reform:—

"However the battle is ended, though proudly the victor comes  
With flaunting flags and prancing nags and echoing roll of drums,  
Still Truth proclaims this motto in letters of living light,  
'No question is ever settled until it is settled right.'"

Let us say it with a high voice—"We will not fear." The foot-worn path of sorrow is the place for a brave heart.

(2) *To be ever brave, ever confiding in God*, is our set purpose (verse 4). At his Investiture, the Prince of Wales uttered in the Welsh tongue a lofty truth, "Without God, without everything: God is enough." It was Shakespeare's distinction to be myriad-minded; let it be our glory to be God-minded. We admire Luther, inasmuch as he had the Scripture wrought upon his robe: "In quietness and confidence shall be your strength." Let admiration assimilate us to the famous Reformer, as we avail ourselves of the aid of the Holy Ghost.

"Fear not; life still  
Leaves human effort scope.  
But since life teems with ill  
Nurse no extravagant hope . . . .  
Because thou must not *dream*, thou need'st not then *despair*."

God is *our Refuge*. Let that fact be to us what the music of the pibroch is to the Highlander, what the strains of "The Men of Harlech" are to the Welshman, what "Rule Britannia" is to the Englishman. Paul Gerhard bravely sang himself into his refuge, when deprived of his living because of ministerial fidelity, thus giving to the winds his fears before deliverance came. Shall we introduce a *Selah*? to permit us to sing with Gerhard:

"Let us in life and death boldly Thy truth declare,  
And publish with our latest breath Thy love and guardian care."

Do you feel yourself to resemble a forlorn unit in a great city?—make your home in God. In the campaign of life there is much that answers to the experiences of to-day, when our far-flung battle line contends for the mastery. Alas for the widow! alas for the orphan!

"When the widow weeps to Thee,  
Sad, and lone, and low;  
When the orphan brings to Thee  
All his orphan woe:  
Hear thou in love, O Lord, the cry,  
In heaven, Thy dwelling-place on high."

The eternal God is the Refuge of His Church and of His child. To make our home in Him by faith and prayer will enable us to be true to our set purpose to be brave. Moreover, *God is our strength*,



a very present help, to fit us to be and to bear. God has assuredly been with *us* as He had not been with the saints in the Psalmist's day. We think of our Lord Immanuel, and must be careful to be strong in the grace which is in Christ Jesus. Christ *for* us, crucified through weakness, atoning for our crimson sins with his crimson blood, is our sole and glorious confidence for eternal life; and Christ *in* us will enable us to live the overcoming life with oceanic invincibility. He is our strength, and outmatches the forces against us; He is our strength, making its manifestation perfect in our weakness. "*A little more of No. 5, please,*" urged a popular minister, when pleading for the loving esteem due to parents. The *fifth* commandment requires that loving honour for parents which in many homes is sadly under-much in evidence to-day. A little more of Christ *within* us, please, in thought, in hymn, in sermon, in experience—so say *I*, what say *you*? There ought not to be a dozen sermons upon Christ dying for us, to one upon Christ living in us! Being confident of this very thing, that God is our Refuge, let us ever hasten away to Him; being confident of this very thing, that Incarnate God is our strength, let us so live that we may sum up our lives with Cowper: "I never trusted in an arm but Thine." There was fourteen years' experience behind Paul's glad testimony: "When I am weak, then am I strong."

(*To be concluded.*)

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### FELLOWSHIP ONE WITH ANOTHER.

"THERE is a great pleasure in communicating with a kindred heart, second only to face to face talk. How sweet to commune with heaven.

"'But sweeter still His face to see,  
And in His presence rest.'

"'Tis our mercy not to be left without the communings now. Few they may be and short, but how we mourn if He speak not. How cold we grow if He warms not the heart. Ah, we often pray:—

"'More frequent let Thy visits be,  
Or let them longer last.'

"May we not pray for more than this, seeking that He may abide with us, for we want His protection, direction, support, supply and care continually. The promise is, 'I will  *dwell* in the midst of thee,' therefore we may beg its fulfilment.

"'Go on in faith, go on in prayer;  
Order thy cause before Him there;  
Thou canst not but prevail.'

"What if you do have to wrestle hard for a blessing; if you do undergo severe travail! The joy more than repays. Ah, yes! it more than counterbalances the anguish and causes the sorrow to be well-nigh forgotten.

T. B. VOYSEY.

"March 5th, 1885."

## THE KNOWLEDGE OF GOD.

*Sermon preached by PASTOR H. D. TOOKE at the Half-Yearly Meetings of the Metropolitan Association of Strict Baptist Churches held at Chadwell Street, on Tuesday, October 6th, 1914.*

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21.

THIS magnificent chapter is the Apostle's manifesto to a Church that had got into a worldly and carnal state. It strikes one as remarkable that in those early days of the Church of Christ it should have been possible for it to have been so. How strongly it demonstrates the urgent need for watchfulness on the part of all who profess the name of Jesus Christ, and the necessity of the Spirit's power in the midst of the Church to keep it pure and true.

Some of these Corinthians were following human leaders and exulting in human wisdom. The moment this is done, the Church loses that high spiritual power which should characterise her. History has proved this over and over again. The moment the believer makes the authority of man supreme, when the Lord and His Word are no longer the only authority, he is exposed to all kinds of evil. You will see in this Epistle that Paul has even matters concerning the moral character of the members to deal with. The only safeguard for the Church is an abiding submission to her great Head; and the only strength of a believer is in unswerving loyalty to the Word of God. May He keep us as Churches and members true to Him.

## I.—THE KNOWLEDGE OF GOD.

It seems to me to be essential that we should seek to grasp the meaning of the Apostle's words when he describes the wise as not knowing God, ere we can appreciate or feel the force of his argument. What is meant by "knew not God"?

It is evidently something of importance. In Jer. ix. 23, 24 God says, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me."

The text itself infers on its very surface that the matter is of great importance, for you cannot imagine Paul using such language relative to a matter of little concern.

1.—It may suggest a mental acquaintance with God. Remember that Paul is writing to people who had in the past worshipped idols and had been entirely ignorant of the only true God. Paul had gone to Corinth from Athens, where his heart had been stirred by the inscription on the altar, "To the unknown God."

While suggesting this thought, I do not for a moment think that this was all the Apostle meant. The argument of the text goes to show that there was a deeper meaning attached to his words. Look at the last part of it; is not the word "save" synonymous with the knowledge referred to? I think so. While

mental knowledge is preparatory to salvation, the true knowledge of God is only attained in salvation.

This is the distinguishing feature of the believer; he knows God. In chapter xv. 34 Paul says, "Some have not the knowledge of God," and in writing to the Galatians he reminds them of the the past, saying, "When ye knew not God, ye did service unto them which by nature are no gods. In the following verse he clearly defines what he meant by knowing God: "After ye have known God, or rather are known of God." Does not Jesus Himself use the same expression to draw the line of distinction when He said, "Ye neither know Me nor My Father; if ye had known Me, ye should have known My Father also." Remember, He was speaking to Jews who had always professed to possess the true knowledge of the true God."

See how Peter deals with the question in 2 Peter i. 2, 3. There he attributes to this knowledge the enjoyment of all spiritual good. Again listen to Jesus, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." So the knowledge is not that of a mere intellectual acquaintance with God, but a personal, heart, experimental acquaintance with Him. In other words, to know God is to be saved.

## II.—THE UTTER FAILURE OF HUMAN REASON IN SEEKING TO ATTAIN THIS KNOWLEDGE.

The Corinthian Church, or at any rate some of its members, had been exulting in human wisdom; and here Paul asks, Where is it? In other words, he declared that from a practical and beneficial standpoint it was a failure. "After that," or, whereas, the fact is, God has not placed the attainment of this knowledge within the region of human wisdom. "In the wisdom of God," that is, by the wise arrangement of God, it lies beyond the powers of human reason to understand, of human wisdom to grasp. If God has not arranged it so we may well believe in the utter impossibility of man's attempt to obtain it by these means.

1.—The knowledge of God is not attainable by worldly wisdom. As the Revised Version reads, "through its wisdom" the world knew not God. Paul does not deny that the world has wisdom, reasoning powers or philosophy. These exist and serve their end in many directions, but whatever its wisdom has discovered it has not succeeded in the attainment of the true knowledge of God.

2.—There are many facts that go to substantiate this. One rendering of my text reads, "When the world had failed to gain by its wisdom the knowledge of God." How this failure is evidenced in all directions. "The deistic theory that man by the light of nature can discover his duty to God is disproved by the fact that man has never discovered it without revelation."

Has this not been proved by the fact that men by nature do not want to know God? In Romans i. 28 Paul says, "They did not like to retain God in their knowledge," or as a marginal reading more emphatically puts it, "They refused to have God in their knowledge."

Again, the truth of my text is demonstrated in the life of Jesus Christ on earth. If ever human wisdom had an opportunity to discover God by the natural powers it possessed, it was when He became incarnate and lived a man among men. Yet what do we read? "He was in the world and the world was made by Him, and the world knew Him not."

Is not the failure of wisdom to obtain the knowledge of God by its own resources proved by the denials of His very existence? "The fool hath said in his heart, There is no God." But infidelity boasts of its reasoning powers and would resent the Bible designation of "fool." Yet what has their reason done towards the discovery of God? It has led them to imagine Him as non-existent.

Then, again, see how He is misrepresented in the false and often abominable forms of idolatry. There the conception of God is to attribute to Him acts and examples which are the contrary of facts, and which lower Him beyond the lowest of the low. How true it is "The world by wisdom knew not God."

To-day, what has the boasted wisdom of the world done to bring humanity nearer to God? Wherein has it uplifted the masses? What has it done to raise the moral tone? Wisdom, philosophy, and culture have all failed to grasp the character of God, and still more to impress upon humanity the uplifting influence which the true knowledge brings. Yet even the so-called Christian Church of to-day panders to it, and under the guise of Higher Criticism, Philosophy and Science lauds to the sky the wonderful wisdom of men. "All the stars and the moon cannot make the day; that is the prerogative of the sun; nor can nature's highest gifts make a moral day; that is the office of Christ." With all their wisdom, as at Athens, men have but altars inscribed to the unknown God.

### III.—THE ORDAINED MEANS BY WHICH ALONE IT CAN BE IMPARTED OR OBTAINED.

We may well thank God that we are not left without means to this most desirable blessing. While human wisdom has signally failed to obtain or to reveal the knowledge of God, "it pleased God," or as the Revised Version reads, "It is God's good pleasure" to provide a way by which the ignorant and little children may know more of God than any powers of mental force can possibly attain. Jesus Christ said, "I thank Thee, O Father, Lord of 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." The plan of salvation originated in God's good pleasure, and is such as His wisdom approved; so the means by which it is revealed to men. "In spite of their wisdom ignorance still prevailed and iniquity still abounded." Then God steps in with His matchless and invincible means.

"By the foolishness of preaching," not foolish preaching, but that which the world deems foolish. The Revised Version reads, "The foolishness of *the* preaching," and the Greek is said to be

"the foolishness of the thing preached," *i. e.*, the subject matter of the preaching. The theme of the preaching esteemed as foolishness by the worldly wise was the story of the Cross. "For the preaching of the Cross is to them that perish, foolishness." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Still is this sadly true, for alas, many view the Cross as contemptible, unworthy of faith; the humility of Christ, the shame of His death, and the inefficiency of His atoning work are still themes taught from many a professedly Christian pulpit. But, blessed be God, the preaching of Christ and Him crucified is not a shame to those who know, "but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

How gloriously is this demonstrated, for, says Paul, "It pleased God by the foolishness of preaching to save them that believe." It has been said "there are three elements in faith, *i. e.*, knowledge, assent, and laying hold." If this is accomplished through the preaching which is deemed foolishness, it has proved indeed that God is in and behind the despised theme.

What shall we learn by way of application?

Sinners! The only knowledge of God which will save is an experimental one. You may have your head full of the truths of the Gospel, you may mentally assent to the foundation principles thereof, but unless you have a personal experience of the value of it, through faith in the Crucified, you are not saved.

Preachers! Preaching is the Divine means to the salvation of sinners; therefore, preach your best. There is no room in the pulpit for folly, no time for buffoonery. The theme of the preaching must be Christ, and Him crucified, for only by this are men saved; and the salvation of sinners is the end for which the preaching is sent.

Then remember, it is not the preaching which saves; that is God's work. "It pleased God . . . to save." You have your commission—"Preach the Gospel," and God will honour it by saving men through it. It takes God to save. Melancthon, when the light first broke in upon his soul, thought that it would be an easy task to convince men of the truths he now saw so clearly, but he had to admit that "Old Adam was too strong for young Melancthon." Nothing but the power of God can accomplish the salvation of men, and nothing but the Cross will do it. An Indian once told how he and his people had been converted. He told of a missionary who came to teach them that there was a God, and they bade him depart. Another came, and told them not to lie, drink or steal, and they heeded him not. Eventually another came who told the story of the Cross, and the poor heathen were held by the story, and many eventually were led to Christ. See you preach this Gospel, and heed the warning of Christ Himself, "Woe unto you lawyers, ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering, ye hindered."

Remember the essential, "Not by the wisdom of words, lest the Cross of Christ be made of none effect."

May we all be led to say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek"; then shall we see the glorious triumph of the Cross over all human wisdom.

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### PAST, PRESENT, AND TO COME.

NO. 2.—THE PRESENT TENSE USED FOR BOTH PAST AND FUTURE.

THE grandest example of the present for both the eternal past and the everlasting future appears in the wonderful words of God to Moses when He spoke to him out of the midst of the burning yet unconsumed bush: "I Am that I Am" (Exod. iii. 14). "I am the God of Abraham, Isaac and Jacob," yet all these with their immediate posterity were dead and gone; but He does not say I was, but I *am* their God, and the Lord Jesus quotes this in proof of the resurrection, for "God is not the God of the dead, but of the living, for all live unto Him" (Luke xx. 37).

That marvellous appellation exactly coincides with the words of the Lord, "which is, and which was, and which is to come," to John in Patmos, "I am Alpha and Omega, the beginning and the end, the first and the last;" and with the assurance of Heb. xiii. 8, "Jesus Christ, the same yesterday, and to-day and for ever."

"I am," of course, means the ever-living One, *always being*, He who *is*, Jehovah, the eternal God, the consciously self-existent One.

"Whose throne eternal ages stood  
Ere seas or stars were made;  
Who is the ever-living God.  
Were all the nations dead."

As Cowper sings of the Lord Jesus Christ:—

"Without beginning or decline,  
Object of faith and not of sense;  
Eternal ages saw Him shine;  
He shines eternal ages hence."

Very glorious, very reassuring to all His people is the consideration that their best and dearest Friend is always alive; but what a "deep coucheth beneath" the assertion and assurance! He is King of kings and Lord of lords, and His kingdom is an everlasting kingdom; He had no predecessor, He can have no successor. All other kings have had to lay down their sceptres and vacate their thrones, and the good and wise rulers have often felt and feared that their policy would be reversed and their achievements all undone as soon as they had passed away. But the great Monarch lives on to work out His sublime and gracious purposes, and though it has often looked as if His enemies have for a time prevailed, and "blind unbelief" has thought and said that evil-doers prosper while the righteous are distressed, that might triumphs over and tramples upon right, that tyrants live long to plague

their subjects, while beneficial rulers die prematurely. Yet how the world's history always proves—so far as we can read and understand it—that hitherto, in spite of all opposition, the cause of good and uprightness has ultimately prevailed; somehow when things get to their worst they take a turn; when the storm has reached its height a calm succeeds; when the load becomes intolerable a way of escape appears; and why? Because "Jehovah Most High is a great King over all the earth"; "He reigneth over the nations"; "He sitteth upon the throne of His holiness"; the Lord of hosts, wonderful in counsel, excellent in working, the only wise and good and gracious God.

The anthem of the ages still rings out "Jehovah hath reigned" and still "reigneth," "clouds and darkness are round about Him, righteousness and judgment the basis of His throne," therefore "sing we a new song to His honour," "shout we to the rock of our salvation," for "He is Jehovah our God." "Blessed are all they who put their trust in Him."

What a precious promise also in the present tense was given by Jesus to His disciples concerning united prayer. "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20), exactly corresponding with the old covenant promise of Exod. xx. 24, and the ascending Saviour's benediction at the close of the Gospel according to Matthew, "Lo, I am with you alway, even unto the end"—a promise that includes all other promises, since the Speaker is omnipotent, omnipresent, and immortal, able and willing to succour us at all times. And

"Still to support us, and silence our fear,  
For nothing can hurt us while Jesus is near."

Great indeed is the mystery of godliness, for God was manifested in the flesh; but that mystery solves all other mysteries, that secret reveals all the secrets of life and salvation. The Jews stumbled at that stumbling stone, and when Jesus of Nazareth, that despised and rejected Man, declared, "Before Abraham was I Am," they would willingly have put Him to death as a blasphemer in the blindness and hardness of their hearts. Yet they that believe on Him have everlasting life and shall not come into condemnation, but are passed out of death into life.

How often Jesus preached Himself as all-in-all while He tabernacled here on earth, and how this eternal present tense brings all His sayings "up to date" at this very hour! The twentieth century is as the first, and however long this dispensation may yet have to run ere its course is completed, His words will never be obsolete, and we by faith may hear Him saying now, "I am the Bread of life, the living Bread which came down from heaven; if any one eat of this Bread he shall live for ever, and the bread that I will give is My flesh that I give for the life of the world." "I am the good Shepherd, I know My sheep, and am known of Mine." "My sheep hear My voice, and they follow Me." "I am the good Shepherd who layeth down His life for the sheep: therefore doth My Father love Me, because I lay down My life that I may

take it again." Again He says, "I am the true and living Way; no one cometh unto the Father but by Me; I am the true Vine, ye are the branches; abide in Me and I in you, for apart from Me ye can do nothing."

Thus everywhere and under all circumstances, in every age, this "wonderful I am," in whom all divine fulness dwells, manifests Himself to, and identifies Himself with, His weak and needy people. What He was to the fathers, that is He still to all their believing children; what He said of old, He is saying to-day; what He did then, He is able to do right on to the end. The Ancient of Days has not grown old, His hand is not shortened that it cannot save, nor His ear heavy that it cannot hear. His "matchless power is ever new and ever young," therefore they that wait upon Him shall renew their strength, be more than conquerors through Him that loveth them, and with Him in the "bright for ever" on high they, too, shall shine bright in His brightness, comely in His beauty, and perfect in His perfection.

He who says to His pilgrims in all their wanderings here, "I am with you," says also, as He sits enthroned in glory, "Where I am there shall also My servants be." He walks with them in the wilderness, dwells with them in their earthly tents, and they are to walk with Him in the fields of glory and dwell for ever with their Saviour and their Lord. We trust through His grace to be now and for ever found in this blessed company. Amen.

H. S. L.

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### "NOTHING BUT LEAVES."

(Matt. xxi. 19).

"A TALK WITH THE BAIRNS," BY PASTOR H. BULL, SALEM, RAMSEY.  
 MY DEAR LITTLE FRIENDS,—As I sit at my desk and look out of my study window, the garden and meadow beyond seem literally covered with leaves. The path is strewn, and as soon as one opens the door a gentle breeze just sweeps them into the house, so that one is led to exclaim, "Oh, dear! it's nothing but leaves." The frosts of a few evenings early in the week have done their deadly work, and now the autumn leaves are falling everywhere. How sad, and yet how beautiful it all is! There is a great deal to be learned from nature, especially when studied in the light of God's holy Word. Let us see what we may learn as we think of them.

First, "their beauty." If you were to examine a leaf under a powerful microscope you would find it a perfect organism. Running down the centre from the tip to the stem is one strong line like a main artery, which it really is, carrying the sap, or the life blood, from the tree right to the tip of the leaf, and branching out on either side you will find a number of tiny veins, just as you have in your own body, each one carrying the same life blood to the extreme edge of the leaf on either side. Then, if your microscope was sufficiently powerful, you would discover that your leaf was porous on the under-side, just like your skin. It is said that each



leaf has about 70,000 pores, or tiny holes, through which it breathes the air and draws the moisture from the atmosphere. Then, too, you may have noticed that a leaf has one rough side and one smooth side, and that the rough one is always underneath, towards the earth, whilst the smooth one is always towards the sun. Now, these things taken together make the leaf very beautiful and instructive.

In our text the Saviour came to the fig-tree and found no fruit, but leaves in abundance. He appeared surprised. Why? Because the fig-tree always forms its fruit before its leaves; so one would reasonably expect there to find fruit. Here, then, was a profession of fruitfulness, but no fruit. Learn here that, however beautiful, leaves are only leaves, and are no substitute for fruit. On the other hand, an open profession of love to the Saviour is very beautiful and very desirable if it is in reality the "outward and visible sign of an inward and spiritual grace." If, therefore, the love of Christ dwells in our hearts, dear boys and girls, its influence should be felt right to the tips of our fingers, just as the sap or life blood of the tree is circulated through the main artery and smaller veins right to the edge and tip of the leaf. We think Miss Havergal thought the same when she wrote that beautiful verse—

"Take my hands and let them move  
At the impulse of Thy love;  
Take my feet and let them be  
Swift and beautiful for Thee."

Secondly, their usefulness, or utility. It must not be supposed that the beautiful leaves are all for show; they are very essential both for the preserving and the perfecting of the fruit. Most country boys and girls know that in the spring some of our fruit-trees, such as the cherry and the plum, break into full bloom before a leaf appears. Woe to the fruit if this early bloom is subjected to a cold, biting wind or a severe frost before the leaf appears. If, however, these have been held off until the leaves appear, then the tiny fruit-bud is protected and a richer harvest promised. The same thing is true as regards our profession of love to the Lord Jesus Christ. We believe it is far better for a boy or girl who has been brought by the grace of God to love the Saviour to say so in a straightforward way, than to try and hide it. You will find, whether in the office, behind the counter, in the workshop, or in domestic service, it will often prove a protection to you to let your employers and companions see by your very actions, as well as know by your words, that you are on "the Lord's side." You will seldom be denied your Christian privileges if you take a firm stand; nor will you often be tempted to break the Sabbath, or attend questionable places of amusement, if it is known you are trying to serve the King. So you see even a profession, if genuine, has its advantages. I have a friend in business whose name was once mentioned as a very desirable man on a certain committee, but someone in the meeting said, "Oh, it's no use asking him; he belongs to the chapel." I considered that the finest tribute

that could have been paid to my friend's character. He was what he professed to be, and professed to be what he was—"a Christian."

Now, thirdly, their frailty. How short is the life of even the hardiest "leaf." It seems almost impossible that those beautiful leaves we saw breaking out in all their varied tints of green about six months ago are now falling, withered and dead, at our feet to-day; but it is so. How eloquently they speak to us of the brevity of life! How wonderfully and truthfully do they illustrate every phase of human life! Their varied shades of green in spring and summer as varied as our faces, our circumstances, or abilities in life; their varied shades of gold or brown—our graces, hopes, and experiences in death. Some leaves, like the beech, seem to retain a beauty even in their death; while others, like the birch, literally rot on the tree and fall, withered, soft and rotten, into their mother earth—no rich, ripe, crisp brown like the beech, but rotten, repulsive, decayed. As the difference in the leaf, so in us. The true Christian, when the wintry blast of death lays him low, will, like the bright brown beech leaf, retain a peculiar beauty even in death. The end of the wicked, however, is not so; but, like the birch leaf (especially if he has lived the life of a hypocritical professor), he dies and is buried in gloom—no beauty on the countenance, no music in the heart, no hope in the soul. The history of every leaf is a parable. "We all do fade as a leaf," says Isaiah; and although some fade earlier than others, there comes a time, even with the longest lived when the slightest breeze will lay them low. May God give us grace to learn the lesson of the autumn leaves, so that with good Bishop Ken we may pray—

"Teach me to live that I may dread  
The grave as little as my bed;  
Teach me to die, so that I may  
Rise glorious in the judgment day."

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"BY THE GRACE OF GOD I AM WHAT I AM."—Did God ever wake you up early in the morning, or come to you by the way side, or in the midst of your daily toil, and give you such a view of the evil tendencies of your heart and nature, such a solemn sense of your own vileness, disclosing your sinful heredity, your inclination to the greatest wickedness, and that from your childhood up, that you were at first appalled, then melted into penitence, love, gratitude and prayer? If so, you clearly saw what you had been preserved from—at least a little of it—what you might have become, and, but for the operations of grace in your soul and in your life, certainly would have become. Therefore now thank God and take courage. He, by that grace, has renewed your nature and is reconstructing your life and so preparing you for a blessed destiny.

—A. E. R.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LILLIE ROAD, FULHAM.

THE opening services in connection with the new chapel were held on September 15th, 1914, a day long to be remembered for the manifest presence and blessing of our God to us as a Church and people. The services were commenced by a prayer-meeting, presided over by Mr. S. H. Brown. At 3.15 Mr. A. G. Blackman presided, and after reading Psalm xcvi., Mr. Grimwood offered prayer. The chairman made a few remarks upon the words, "O come let us sing unto the Lord" (Psa. xcvi. 1), and in referring to the terrible war now raging said, "Let others look where they will, we will look up to the Lord at this time, and pray that it may soon be brought to a close, and that peace may reign." Referring to the new chapel, he said it was indeed a matter for encouragement and thanksgiving that it had been erected, and he hoped it would be the birthplace of many sinners. As a denomination there was cause for thankfulness; this would make four new chapels which had been opened this year. Quoting "In this place I will give peace," he said God would give peace to troubled souls by the proclamation of the Gospel, and this promise would be verified here.

Mr. J. E. Flegg delivered a most excellent address from Ezra vi. 16, "They kept the dedication of this house of God with joy." This sanctuary was a distinct and positive witness to the truths held by us as a Strict and Particular Baptist denomination. The great purpose was the proclamation of particular redemption, and the purpose of God was to gather out a people unto Himself, and there could not be failure. He dwelt upon (1st) The work carried forward by prayerful effort was brought to a satisfactory conclusion by the good hand of God upon them; (2nd) It was called a house of prayer; (3rd) The occasion was the dedication of the house of God *with joy*. These services to-day were services of dedication, and the place would cease to be the house of God if entertainments were introduced, or political discussions carried on. There must be a separation of the Church from the world.

Mr. B. Dennis, the Building Fund Secretary, moved the following resolution:—"That this meeting desires to record its heartfelt gratitude to the Lord for having in His great goodness

permitted this house of prayer to be erected and opened, and humbly beseeches Him to grant that the proclamation of the glad tidings of salvation through the finished work of Christ may be greatly blessed within its walls to the salvation of many precious souls; that the pastor may be sustained in the work to which the Lord has called him, and the Church continue to flourish." He then made a statement showing that in February last nine tenders were received, the highest being £2,507 and the lowest £1,812 10s., which was accepted. The work was commenced on the 5th March and finished on the 5th September. The architect had aimed at strength, simplicity and plenty of convenient accommodation in the chapel and schoolroom. Extras had been incurred, including £38 for fireproof floor, which was ordered by the L.C.C., and for other work, including furniture, linoleum, &c., &c., making the total cost about £2,020, so that we still required about £570 to enable us to meet all liabilities.

Mr. E. Mitchell seconded the resolution, and said he rejoiced to see the new chapel; it clearly showed that the Strict Baptists are not dead yet. He offered a few remarks from the words, "For the weapons of our warfare are not carnal, but mighty through God," &c. (2 Cor. x. 4). The resolution was then put to the meeting, and passed by the congregation rising and singing "Praise God from whom all blessings flow."

Mr. H. Ackland, of Warboys, then addressed the meeting from Psa. cxxxvii. 5, 6, and Mr. Tooke from Psa. cxxxii. 15.

The evening meeting was presided over by our pastor, Mr. R. Robinson. Mr. W. F. Waller read 1 Kings viii., after which Mr. Joseph Fromow prayed.

The pastor said it was a day of great rejoicing, because of the completion of this house of God, and expressed the hope that the desire of all present might be for spiritual blessings, for which every true house of prayer exists. He said our Gospel was the same, and we needed the Holy Ghost to bless us in the new chapel as in the old one. He trusted that in this district the house of God might stand as a "city set upon a hill that cannot be hid." We adhered to the Gospel of grace and to fundamental truths as Strict Baptists, and were concerned about the salvation of sinners.

Mr. Robinson regretted very much that Mr. A. Andrews, the previous pastor, was unable to be present, as he had hoped to have had the privilege of meeting him. He felt that we were now reaping the result of the work that he began. Later in the meeting he also referred to the work of the first pastor of this Church, Mr. H. D. Sandell, who was laid aside by affliction, and when pleading for the collection, he spoke thankfully of the Lord's goodness in enabling us to erect this sanctuary.

Brethren T. L. Sapey, E. Rose, F. Grimwood and W. Nash were helped to deliver spiritual and suitable addresses.

Mr. A. E. Purkiss spoke of his joy in being permitted to see this day, and warmly thanked all who had helped.

The opening services were continued on the following Lord's-day, when our pastor, Mr. Robinson, preached in the morning from Psa. ciii. 2, "Bless the Lord, O my soul, and forget not all His benefits"; and Mr. R. Mutimer in the evening from Psa. xcii. 12—15.

The chapel on Tuesday was quite full, every available seat being occupied, and there were good congregations on the following Sunday. The collections on Tuesday and the Lord's-day amounted to £76 7s. 10d., and considering the national crisis, we feel we must bless and praise our God for His great goodness. Still having a debt of about £530, we pray that the Lord, who has so signally helped us in the past, will constrain others to help us to clear off this debt.

A. E. P.

ILFORD (CLEVELAND ROAD).—Harvest thanksgiving services were held on Lord's-day, October 11th. Sermons morning and evening by the pastor. Attendances good, especially at the evening service, and several friends spoke of the blessings received during the day. On Tuesday following, Pastor Freston, of Watford, preached a very acceptable and profitable discourse from Isaiah xlix. 16, "Behold, I have graven thee," etc. The evening meeting was presided over by Mr. F. G. Faunch. Appropriate spiritual addresses were delivered by Pastors Freston, Holden, H. D. Tooke, and our own pastor. The inclemency of the weather probably affected the attendances, which were fair, and the collections, both on Sunday and Tuesday, liberal.—GEO. S. FAUNCH, *Secretary*.

BERMONDSEY (LYNTON ROAD).—On Tuesday, October 13th, anniversary services were held here of a very enjoyable nature. In the afternoon, Mr. R. Mutimer preached a most inspiring Gospel sermon from the words, "Whither the forerunner is for us entered." Many felt it good to be present. After tea, a public meeting was held, over which Mr. Thos. Green presided. He read Psalms cxxii. and cxxv., after which Mr. W. Chisnall earnestly besought the Lord's blessing. The Chairman, in his opening remarks, referred to his knowledge of the Cause extending over some fifty or sixty years, and expressed the gratitude he felt that the Lord had kept it in the path of truth. Mr. O. S. Dolbey gave an excellent address from the words, "In the world ye shall have tribulation," etc. (John xvi. 33). He was followed by Mr. J. E. Flegg, who was greatly helped to speak from the words, "His own" and "Unto the end" (John xiii. 1). Mr. J. Jarvis then gave a very solemn and thoughtful address from the words of Abraham, "Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. xviii. 27). Mr. J. N. Throssell followed with some weighty remarks upon Psalm xlv. 3, "Gird Thy sword upon Thy thigh, O most Mighty." Mr. A. G. Blackman, on behalf of the Cause, referred to the changes which had taken place since the meeting in October, 1913, in the resignation of Mr. B. T. Dale as pastor, the death of numerous members of the Church and congregation, and the hope he felt with regard to the future of the Cause. Mr. Mutimer then spoke sweetly from Isaiah xlii. 16, "I will bring the blind by a way that they know not," etc.; and after a few closing remarks from the chairman, the happy meeting was brought to a close.

HITCHIN (MOUNT ZION).—At this chapel (which for the past five years has been supplied with preachers every Lord's-day by the Strict and Particular Baptist Society) a happy autumn meeting was held on October 14th. Mr. Josiah Morling preached in the afternoon from the words, "Harpers harping with their harps" (Rev. xiv. 2), and in the evening from "The hope which is laid up for you in heaven" (Col. i. 5). The attendance was good at both services, one of the hearers in the afternoon being Mrs. Tucker (the aged widow of a former pastor of the Church), who expressed the happiness she felt at

being permitted to again attend this house of God, with which are associated such happy memories of former days.

**BETHNAL GREEN (HOPE).**—The sixtieth anniversary was held on Tuesday, September 15th, when, in the afternoon, Mr. J. Bush preached from Psalm xlv. 1—3. The message of confidence in God in time of trouble inspired us to trust Him more in the future. At the evening meeting Mr. G. Faunch, who presided, read from the 25th Psalm. The senior deacon, Mr. Birkett, gave a brief summary of work done, of help received, and of courage in regard to the future, and the chairman gave some most helpful words from the Psalm read. Mr. Bush gave a most consolatory address from the words, "The trial of your faith," proving from the Book that faith is an evidence of sonship, that faith sees the unseen, and that faith has its trials, but always stands the test that God puts it to. Mr. J. H. Lynn delivered a few encouraging words from Acts xxviii. 15, "Thanked God and took courage," stating that great courage is needed today in our Churches to press forward in the work of the Lord. Mr. H. D. Tooke led us then to the words, "Except the Lord build the house, except the Lord keep the city, the watchman waketh but in vain" (Psa. cxvii. 1), speaking of the building and of the Keeper of the building. The words delivered were both savoury and practical. Mr. A. E. Brown gave a few choice words on "Christian confidence" (Heb. x. 35), stating that the children of God have great confidence in Him because of what He has done, what He has said, and what He is doing still for us. With such messages from His servants our hearts were cheered, and we, as a Church, are still going forward in the strength of His Word, for our hope is in God. —H. F.

**CLAPHAM JUNCTION (MEYBICK ROAD).**—Our harvest thanksgiving services were held on Lord's-day and Tuesday, October 11th and 13th. Mr. J. S. Smith preached two sermons suitable for the occasion on the Lord's-day, in the morning basing his remarks upon the words found in Psalm lxxv. 9, "Thou preparest them corn, when thou hast so provided for it," and in the evening upon Matt. xiii. 30; "Let both grow together until the harvest." Both discourses were greatly enjoyed by the good congregations present. Mr. Thomas

Dean kindly presided at the Tuesday's continuation service, and drew our attention to the fact that the two words "harvest thanksgiving" were inseparable. Both chairman and speakers wished our brother, Mr. J. S. Smith, much of God's blessing upon his labours amongst us. Mr. Wills, of West Hill, prayed. Mr. R. E. Seare, speaking from the words, "Can God furnish a table in the wilderness?" (Psa. lxxviii. 19), a question put by unbelievers, referred to the table of shewbread in the tabernacle, the manna table in the wilderness, the spiritual table, for they did all eat of the same spiritual food—a table of spiritual meat. Pastor G. Smith spoke of the pleasure it gave him to be on the platform for the first time, and that with his own son, and spoke upon the words found in Isaiah ix. 3, "They joy before Thee, according to the joy in harvest." Harvest was a joyful time, inasmuch we were face to face with the promise of God and His almighty power and goodness. We should make our joy manifest to our fellow-creatures, and those who are partakers of God's goodness are the characters who should rejoice. Mr. J. S. Smith spoke from Prov. x. 22, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." The blessings of God were perfect, and could be seen if we looked up and around, all being free, with no sorrow attached. Tuesday evening was very wet and foggy, but there was a good gathering of friends. The offerings were also very good indeed.—W. B. M.

**NEW CROSS ROAD (Zion).**—The forty-sixth anniversary of the Tract and Benevolent Society was celebrated on Oct. 8th, by a social tea and public meeting. Mr. A. H. Riddle presided, prayer was offered by Mr. T. R. Loosley, and the annual Report was presented by Mr. J. E. Howarth, hon. sec., which was of an encouraging character. The work of the Society had been efficiently carried on, although several changes had taken place in the personnel of the workers, and the work of the Maternity Society was well maintained. The funds were in a satisfactory condition, the balances in hand being—Tract and Benevolent Society, £13 11s. 3d.; Poor Christian Friend Society, £12 19s. 10d.; Maternity Society, £3 14s. 3d. Encouraging and helpful addresses were given by the Chairman, Pastors J. Bush and W. Welman (Kingston), and Mr. T. Carr (Surrey Tabernacle), and the collection realised over £4.

## BETHESDA, IPSWICH.

ON Thursday, October 8th, a farewell service was held in connection with the departure of our sister, Miss Ethel Hines, as a missionary to India. The chair was taken by Pastor R. E. Sears, of London. The meeting was opened with prayer by Pastor S. E. Garrard, of Cottenham, after which the 91st Psalm was read. The chairman said how glad he was that we were linked up with the Strict Baptist Mission, and had a recruit going to the front, as not only was there a great battle going on literally, but also a great spiritual warfare. He passed the motto, "Have faith in God," on to Miss Hines and to the Strict Baptist Mission. It was an encouragement to all missionary work. He prayed that God would bless our sister in her work, and trusted that the words she might speak or read would have God's richest blessing upon them.

An address was given by Pastor W. Chisnall, General Secretary of the Strict Baptist Mission, from Rev. xxi. 5, "And He that sat upon the throne said, Behold I make all things new." The grace of God in the heart gave a new experience, new life, new prospects. Our sister was going out to tell the old message in a new tongue, and he hoped there were others there who had ringing in their hearts a response to the appeal, "Who will go for us" to tell this new message to the millions of people in India? "Here am I; send me." He exhorted us to pray for Miss Hines, that many, through her labours, might be brought into these new blessings.

The Church Secretary, Mr. A. E. Garrard, speaking on behalf of the Church, said that Miss Hines had belonged to us for some years, having passed through our Sunday-school, and it was our delight to know that she had been chosen by God Himself to go out to India. Our prayers would follow her, and we trusted she would come home again in safety to tell of the work she had done for the Master amongst the heathen.

Mrs. Woods then read a farewell letter from the Women's Bible-class and Zenana Branch, based upon the text, "Watch ye; stand fast in the faith; be strong."

Miss Cattermole read a letter from the Girls' Prayer and Working Band, the message being "Go in this thy might."

The pastor, with a few cheering remarks, then handed Miss Hines a travelling-case, fountain pen, and a

purse of money, as an expression of love and esteem from members of the Church and congregation.

Miss Hines suitably responded, and said how thankful she was, not only for the kind gifts but for the warm interest the friends had in missionary work.

Mrs. Chilvers followed with a very spiritual and intellectual address from 2 Cor. v. 28, "Ambassadors for Christ." Every ambassador of the Lord Jesus Christ is chosen by Him, sent out with His authority, and is His representative. He must be equipped with power, the baptism of the Holy Spirit, and is sent forth with a message, viz., "God was in Christ, reconciling the world unto Himself." Christ's ambassadors must be disentangled and free. Only God could keep them free. "May God so bless our dear sister that she may be kept free from everything but what will help her in His service." Christ's ambassadors will be crowned by and-by, when Jesus Himself will judge our work, and give to every man according to his work. "May God keep our dear sister day by day to stand fast in the liberty wherewith Christ has made her free, and enable her so to live and work that when the King comes for His ambassadors she may hear His 'Well done, thou good and faithful servant.'"

The pastor, in a few concluding remarks, quoted the text, "Be thou in fear of the Lord all the day long," and commented upon the great necessity of missionary work in India, and then committed Miss Hines into God's keeping in prayer. The meeting was then brought to a close by singing "Blest be the tie that binds."

MONTAGUE W. GOSTLING.

HIGH WYCOMBE.—The 23rd anniversary was held on Monday, September 28th, when Mr. R. Mutimer, of Brentford, preached two God-honouring sermons in the afternoon from Habakkuk iii. 4—"He had horns coming out of his hand, and there was the hiding of His power." The evening text was Romans vi. 23—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Both afternoon and evening discourses were handled in a masterly way. We are praying that God may bless these services. Mr. B. Mutimer assisted. It was a good day, a good gathering, good services, good collections, and, above all, the Lord's presence was realised.—W. S.

## "REHOBOTH," CLAPHAM.

Our harvest thanksgiving services were held on Tuesday, September 15th. In the afternoon a sermon was preached by Mr. L. H. Colls, from the text, "Light is sown for the righteous and gladness for the upright in heart" (Psa. xcvi. 11). He spoke of light and gladness being given in seed form, which will ripen and bear fruit for the present and future, and showed how the Father, the Son, and the Holy Ghost, fulfilled their work as such.

Mr. West presided over the evening meeting, and after reading Psa. lxxvii. and asking Mr. Jeffreys to engage in prayer, spoke a few words from Isa. xl. 1, 2. Mr. G. Smith spoke from Lev. xxiii. 9—11. He said that the waving of the sheaf of corn spoke of the faithfulness, power, and goodness of God in natural and spiritual things, and showed that the firstfruits meant our Lord Jesus; that the taking of the first sheaf implied that God has the first claim on our blessings, and that our blessings should be for the maintenance of the house of God.

Mr. Vine then gave some choice words from the story of Ruth and her gleanings; after which Mr. Blackman was called upon to speak. Curious to note, Mr. Blackman based his remarks on the text which was preached from in the afternoon, but spoke chiefly upon the persons for whom light and gladness was sown, and showed how important it was for us to understand individually how we can be made righteous and upright in heart by being clothed with the righteousness of Christ, and that although when God sows He hides, He will in His own time reveal light and gladness to our hearts.

Mr. Colls again addressed the gathering, and spoke from Num. xi. 9— "When the dew fell upon the camp in the night the manna fell upon it."

## HALSTEAD (PROVIDENCE CHAPEL).

—Our Harvest thanksgiving services were held on Lord's day, October 4th. The services were conducted by Mr. A. G. Blackman, morning, afternoon, and evening, and were, as usual, well attended and appreciated. The congregation, which is famed for its hearty singing, raised its songs of praise to the Lord of the harvest. At the close of the evening service a beautiful, illuminated address subscribed for by the Church and congregation, was presented to Mr. George Jarmin (who is leaving for Braintree) as a slight recognition of the

services rendered to the Church. Mr. Jarmin has been Church secretary for the long period of twenty-one years, and will be missed by all. Mr. Jarmin was quite taken by surprise, and suitably responded. Thus another pleasant and, we trust, profitable day was spent in the courts of the Lord's house, and we hope the good seed of pure truth will spring up and yield fruit to the glory of God.—A MEMBER.

GREAT BLAKENHAM. — Harvest thanksgiving services were held on Lord's-day, September 27th, and Wednesday 30th. On the Sunday three experimental, instructive sermons were preached by Pastor H. C. Hitchcock, of Wattisham. On the Wednesday two inspiring sermons were preached by Pastor H. T. Chilvers, of Ipswich. These services were all well attended, and many felt it good to be there. We thank our God for raising up such young men thus to carry on His work by preaching the blessed Gospel of the ever-blessed God. We were very grateful to the dear friends who visited us from Ipswich, and other places, to wish us God-speed.—M. A. MOORE.

IPSWICH (MOUNT ZION).—Harvest thanksgiving services were held in the above place on Tuesday, October 6th. In the afternoon a sermon of comfort was preached by Mr. Polley, of Colchester. The evening service was presided over by Mr. H. F. Moore, of Blakenham. The Scriptures were read, the Divine blessing implored, and able speeches were delivered by Pastors P. Reynolds, H. Polley, and A. Howe. These services were well attended. May the Lord add His blessing.—M. A. MOORE.

KINGSTON-ON-THAMES (PROVIDENCE). — Anniversary services were held on September 16th, Pastor J. Bush preaching in the afternoon to a good company from Psalm xlvi. 1—3, under the headings of "Confidence, Courage, and Conflict." It was a very gracious message, and much enjoyed. Tea and friendly intercourse followed, and then a public meeting, presided over by the pastor (W. Welman). The Divine blessing was sought by our brother Mr. A. Silver, of Chatham Road. The secretary, Mr. H. Jeffs, read a concise report for the year past, and brethren J. Bush and G. Smith addressed the meeting. They were happy gatherings, and all felt we could heartily sing the Doxology at the close.

## ELTHAM.

At Balcaskie Road (Pastor S. Banks) favourable harvest thanksgiving services were held on Tuesday, September 29th. If spiritually obligatory other years, the Churches and nation have, this year especially, great responsibility laid upon them to thank the good and great Creator, considering the good harvest and free supplies of food, notwithstanding the war. In this spirit were the services conducted. In the afternoon a short devotional service, conducted by Mr. Sharp, was held, after which Pastor E. Mitchell preached an edifying sermon to a good company from Rom. viii. 23—"Ourselves which have the firstfruits of the Spirit; . . . ourselves groan; . . . waiting for the redemption of the body." In a three-fold manner the preacher well illustrated his three divisions—Description, Experience, Expectation.

The evening meeting, which was also well attended, was presided over by Mr. F. J. Catchpole, of New Cross, who read Psa. cxliv; Mr. Loosley sought the Divine blessing. The chairman reminded us of the excellent harvest the Lord had given us, and referred us to the commands of God enjoined upon Israel as to the gathering of harvest, and the presentation of a ripe sheaf before the Lord with thankfulness, as recorded in Lev. xxiii. 9—14.

Pastor E. Mitchell again spoke well from Matt. xi. 28—"All power is given unto Me in heaven and earth," etc., a text which had supported him since the outbreak of the war. Jesus has all authority, as well as ability. In this passage we see His dominion as the Mediator. Here, too, is (1) An encouragement to preach the Gospel; (2) Security of the Church of God; (3) We can possess our souls in calmness, and patience and rest.

Mr. S. Hutchinson followed with a sweet, expository, and experimental word on Song of Solomon iv. 16, appropriately drawing lessons from the fruitage of nature as he illustrated the fruitage of grace which the Lord harvests in His people's hearts and lives. What He gathers is the fruit of His own creation. Further, the garden of His Church is His own property, and He is the Cultivator as well as the Owner. The cry, "Let My beloved come," indicates that the soul is healthy and fruitful, eager for her Lord's company, and that she is desirous of giving Him of His own. This is the supreme object of His work; so that He shall eat of the fruits and that the spices may flow

forth. It is the desire of His heart, and the believer's too.

Mr. S. J. Taylor reminded his hearers of Psa. civ. 28, "That Thou givest them they gather. In the connection of the passage is taught that what God gives to the creatures of the ocean, that they gather." In His wisdom and power and glory He supplies all His creatures, and even the great denizens of the deep daily, who dependently and directly look to Him and receive all their supplies from Him. We are thus instructed by them, as also by the testimony of the Word, that as the manna came to Israel, so spiritually the meat of the Gospel—even Christ—shall be given with all providential necessities to those that "wait upon God."

Mr. J. Wellstand brought from the Divine Treasury goodly words from Eccles. iii. 11—"He hath made everything beautiful in His time." His time—before the world was; with His ancient people; now with us, notwithstanding the desolations in the earth; for, as in the text, we can behold three things—Divine Sovereignty, Divine Mercy; Divine Bounty. While this scourging of the nations is upon us, and the trial of our faith is felt, yet we have to thank God for the fulfilment of His ancient promise, "Seedtime and harvest," and this year emphatically so in the abundant yield of the harvest.

The pastor (Mr. S. Banks) concluded with words of heartfelt gratitude to God for the way He had blessed them that day; the love of the people; their hearty response to the collection, and help in other ways, and the attendance recently being better on the Lord's day. With God's smile upon us, even at times like these, we can even "face a frowning world."

The chairman concluded in prayer.

SAMUEL J. TAYLOR.

BRENTFORD (NORTH ROAD).—The harvest thanksgiving services were held here on Thursday, September 24th, when two sermons were preached. In the afternoon Mr. G. Smith preached from John xii. 24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," considering the words 1st, In relation to the Lord Jesus; 2nd, In relation to Christian service; 3rd, In relation to the resurrection. In the evening Mr. J. Bush preached from Habakkuk iii. 2, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in



wrath remember mercy." He noticed 1st, The prophet's fear; 2nd, The prophet's prayer; 3rd, The prophet's plea; and his remarks were especially suited to the great and solemn national crisis through which we are passing. Both services were well attended, and the discourses were greatly appreciated by those who were favoured to be present. The collections were taken in aid of the various Societies connected with the Church.—E. FROMOW, Chiswick.

#### HOMERTON ROW.

THE ninety-fourth anniversary of the formation of the Church will be remembered by many as a "time of refreshing from the presence of the Lord." On Lord's-day, Sept. 13th, Mr. Ackland, of Warboys, preached two Christ-exalting sermons. In the morning the word from Isa. lxxvi. 13 proved a comforting one to many of the Lord's tried ones, and to those who have tasted the Lord is gracious. The evening discourse—a very thoughtful, practical one—was on Ruth i. 16, in which the characters of Naomi, Ruth and Orpah were delineated.

The continuation services on the following Tuesday were marked by a deeply spiritual tone, good numbers, and financial support. In the afternoon Mr. Northfield, of March, exalted Christ from the words, "A little while" (Heb. x. 37), treating the text (1) by way of contrast—trials and besetting sins are but "for a little while"; (2) in its connection with the second coming of our dear Redeemer; and (3) the consolation of the words. Here our brother dealt a little with the terrible carnage, the broken hearts and desolated homes caused by the upheaval in Europe, reminding us and any who might be suffering from this or any other cause that it was but for a "little while," and then mourning will be turned to joy and darkness to light. Following the tea, at which about ninety sat down, the evening meeting, presided over by Mr. F. T. Newman, was opened with prayer by Mr. F. Shakeshaw.

Our secretary then briefly stated the way in which the Lord had led us during a year of heavy trial, mentioning some of the vicissitudes through which we had had to pass, *e.g.*, the removal of our dear pastor and others of our members to the homeland. Notwithstanding, mercies had strewn our way; faithful men had been sent as supplies; prayer-meetings, including a week of special prayer, had been main-

tained; and our institutions were carrying on a useful work.

Our chairman referred to the home-call of our pastor, enlarged upon heaven as our home, and the reality of it. He also gave us encouraging words to hold together, to contend earnestly for those things most surely believed amongst us, reminding us of the faithfulness of our covenant Head during these ninety-four years.

During the evening the memory of our late dear pastor was kept green by the kindly references made by each speaker. Mr. J. E. Flegg brought a message from our late pastor's wife of love and sympathy, and expressed her regret at not being able to meet with us on this occasion, and then gave a well-thought-out address from 2 Cor. 4, 6.

Mr. Plail dwelt very nicely on Exod. xii. 26, setting forth covenant blood and promises as the only truths for us to build upon spiritually.

Mr. Ackland led us to Acts xi. 23, making some practical remarks on Barnabas being sent to the Church at Antioch, and drew lessons from what he "saw" there, *viz.*, "the grace of God."

Mr. Northfield did not disclose the text he intended to give us, but laid it aside, whilst he summed up the addresses of the evening as setting forth respectively "bereavement and prayer," "light and glory," "covenant and blood," "grace and gladness."

The collections realised £7 19s. 7d.

E. J. V.

EAST HAM (STAFFORD ROAD).—We were favoured to celebrate our twenty-fifth Church anniversary on Lord's-day, September 27th, when Mr. A. Pardoe preached two good sermons—in the morning from "I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it"; the evening text was, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." On Tuesday afternoon Mr. Mutimer preached from Exod. xxviii. 12, 29, showing from this type that we are united to the Lord Jesus, and that His thoughts are ever toward us, and that nothing shall ever cause us to be forgotten by Him. The evening meeting was ably presided over by Mr. F. T. Newman, who read Acts xi. 19—30; after which Mr.

James Smith engaged in prayer. A report was read by the secretary, showing that the Lord has been mindful of us and has blessed us. Mr. G. Smith spoke from "The Lord hath made bare His holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God"; Mr. R. Mutimer dwelt on the words, "My jewels" (Mal. iii. 17); Mr. J. N. Throssell spoke from "My heart is inditing a good matter, I speak of the things which I have made touching the King: my tongue is the pen of a ready writer"; and Mr. A. E. Brown spoke from "I have waited for Thy salvation, O Lord."—S. E. RAYNER.

**WOOD GREEN (PARK RIDINGS).**—The twenty-second anniversary services of the Sunday-school were held on Sunday, the 27th, and Tuesday, the 29th September last. Our pastor, Mr. G. H. R. Higgins, preached on the Lord's-day. The morning subject was on the raising of Jairus' daughter from death, and in the evening the text was, "Where there is no vision, the people perish" (Prov. xxix. 18). Three visions were spoken of, viz., that of a fully-developed child, a prosperous Church, and a heaven of rest. In the afternoon our pastor also delivered an address to the school on "Light from the ancient Jewish ordinances, the prophecies, and the Gospel," using as illustrations the candle, gas and electric lights. The continuation meeting of the following Tuesday was good and refreshing. Mr. C. H. Abbott, of Wandsworth, presided, and his kindly words won their way to the children's hearts. Mr. W. T. Sayers spoke helpfully from 1 Sam. xxx. 24, "As his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff: they shall part alike," and emphasized the fact that the work of some was to pray for the success of the more pronounced workers, and as each had a part to fulfil, so each would have a reward. A call to reflection was made by the superintendent, Mr. C. E. Waller, whose text was "Ask for the old paths," etc. (Jer. vi. 16). The responsibility of parents, the lack of teachers, a call to renewed service, and a promised reward were the chief points of an appealing address. Then the pastor concluded with another appeal for more workers. He said the lack of teachers was due to the fact that our helpers were only drawn from the Church members, and this was to ensure harmonious teaching. A con-

trast was also drawn between national service, with its many volunteers, and spiritual service, with its shortage of labour. A special feature of the meeting was a prayer offered midway on behalf of our nation in the present crisis.—SECRETARY.

#### THUNDERSLEY.

HARVEST thanksgiving services were held here on Wednesday, October 7th. In the afternoon Mr. Josiah Morling preached an excellent Gospel sermon from the words, "He must reign." Tea followed this service, and in the evening a public meeting was held, over which Mr. Alfred Falkner, of the Surrey Tabernacle, presided, and addresses were given by Messrs. C. Challis, J. W. Wybrow, J. Morling. Mr. A. G. Blackman reviewed the progress of the Cause during the previous twelve months, remarking that preachers are sent regularly each Sunday by the Strict and Particular Baptist Society, that the attendance has increased, and one new member has been added to the Church during the year.

The Church has just sustained a severe loss owing to the home-call of Mrs. Cooper (the oldest member) on Lord's-day, October 11th. She had attended the chapel from childhood, and for many long years was a follower of the Lord. The sweet assurance she had that she was going home was very cheering. She knew Whom she had believed, and was confident that He would never leave her. Her end was peace. Her mortal remains were interred the following Thursday, a short service being previously held in Thundersley Chapel.

#### BROCKLEY, SUFFOLK.

HARVEST thanksgiving services took place at the Chapel on Sunday, when good congregations, including friends from a considerable distance, assembled to listen to three able and striking discourses by Pastor Philip Reynolds, of Ipswich. His morning discourse was taken from the words, "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper?" basing fitting reference to the war, its origin in the materialism of German religious thought, as opposed to the spirituality and profound humanity of the Christian faith. Our own part in the conflict, our Christian duty to our Allies, and to the German people as distinct

from Prussian militarism, were ably defined, and heartfelt sympathy with the suffering nations expressed. Prayer was offered for the King, Queen, and Government, our Allies, Army and the Fleet, and the wounded and the bereaved. Appropriate hymns were sung. The thank-offerings, which were for the Prince of Wales' National Relief Fund, amounted to £20—a practical proof of the gratitude felt, not only for the bountiful corn and seed harvest given us, but for the goodness of the Almighty, Who had permitted us to gather it in such absolute safety and security that it is almost impossible to realise how under the horrors of invasion the rich cornfields of Belgium and France have become literally fields of blood.—*Local Paper.*

The harvest thanksgiving collections have usually been devoted to the South Indian Strict Baptist Mission. Upon this occasion a friend gave to the Mission an amount corresponding to that collected, thus bringing the actual thankofferings up to £40.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Wednesday, September 23rd. In the afternoon a sermon was preached by Pastor John Bush, of New Cross, from Hab. iii. 2 to a large and attentive congregation. A public tea followed. A public meeting was held in the evening; our pastor, Mr. Philip Reynolds, presided. After singing and reading of the Scriptures, prayer was offered by Pastor H. Lock, of Blakenham. The chairman in a brief, opening speech made feeling reference to the unavoidable absence of Mr. D. Baker, of Nunhead, who was prevented by severe family affliction from taking the chair, and upon his proposition a unanimous vote of sympathy was passed by the meeting to Mr. Baker. Addresses were given by Pastor H. T. Chilvers on "The earth yielding its fruit after its kind," Pastor T. Reynolds on "Being thankful unto Him," and Mr. Bush on "God as our refuge and strength." These well-attended meetings, with their splendid sermon and appropriate and

inspiring addresses were closed by the chairman thanking the speakers and all who had rendered service.—H. BALDWIN.

### Aged Pilgrims' Corner.

ON Friday, November 6th, the autumn meeting and sale of work will (D.V.) be held at the Hornsey Rise Home. The sale in the hall will open at 3 o'clock. Tea will be provided at 5 o'clock, at sixpence each, and at 6.30 the Rev. J. W. Dance, of Leamington, will preach in the chapel. The proceeds of the day will be for the Benevolent and Maintenance Funds. The attendance of friends is cordially invited.

Many Churches are kindly giving the Society a part of a collection. Such help is most valuable in the stress created by the war. The committee heartily thank all who have thus favoured the Institution, and they hope that others will be able to give similar aid.

The benevolent funds of the homes are, at this season of the year, heavily drawn upon. From them the needs of the sick and infirm are supplied and medical attendance is provided. With many inmates of advanced age these funds are essential to the completeness of the work.

With the approach of winter some of our readers may have an opportunity of attending the services in the chapels of the Homes. Prayer-meetings are held every Saturday evening at 6.30, and the help of praying men would be welcomed. Preaching services as advertised.

1,529 pensioners are upon the books, and £43 daily are needed to meet all claims. Who will help? New subscriptions will be thankfully received. We plead for the Lord's aged poor. Round their tottering tabernacles the shades of night are falling, but on their souls the light of eternal day is breaking, and round them already the soft, mellow radiance of heaven shines.

## GODS HOME.

EMILY RUTH BEEBY.

Our young friend and sister received the home-call on August 17th (after suffering nearly twelve months' affliction) at the early age of 22. As a girl in the Sunday-school her deep interest in the teacher's message revealed the

working of the Holy Spirit, and under the blessing of God the words preached by Mr. G. W. Clark set her soul at liberty. We have often heard her say, "'Tis a point I long to know," etc. Only two years a member with the Church at Hope, Bethnal Green, yet

they were busy times with her, as she sought to tell the lassies that gathered round her in the Sabbath-school what God had done for her. Quietly, but, we believe, effectively, she lived Christ; now she sees Him whom her soul loveth. Mr. G. W. Clark led her through the baptismal waters, and also conducted the committal service at Woodgrange Cemetery. A memorial service was held on August 30th, when we were helped to speak from the words, "In My Father's house are many mansions; I go to prepare a place for you."—H. F.

#### ROBERT PETTMAN.

"Rehoboth" Church, Ethelbert Road, Margate, has sustained a heavy loss by the home-call of Robert Pettman, which occurred at 3 p.m. on October 4th. Many friends who have visited "Rehoboth" will remember the genial brother who performed the duties of seat steward. Although he was able to be about his business until recently, yet he was failing in health for many months past; and he would sometimes say, "It cannot last long like this, and I wonder at times whether I shall ever enter the new chapel." He was favoured, however, to take his place at the opening services on August 5th, was baptized the following evening, and received into fellowship on August 9th. He was appointed to the office of deacon. The last service he attended was on the morning of August 30th. As the result of a medical examination, it was discovered that our brother was suffering from cancer. During the terrible paroxysms of pain, which he bore with great fortitude, he thought it but little in comparison with the great suffering which his sins brought upon his Saviour. "This pain is bad enough," he exclaimed; "but what must Thy sufferings have been for me, O precious Saviour?"

The spirit of grace, which was so all-sufficiently given to our brother, preserved his mind in perfect peace, sustained his faith unwavering in Christ Jesus, and prevented any fears whatsoever casting their shadows over the bright hope and expectation of his soul. "You will deal with this dead body of mine," said he; "but I shall be gone; I shall be up there where there is no more pain."

During my last conversation with him, he said, "Tell the people to look unto Jesus. Tell them what an awful thing it is to be unprepared to meet Him. Tell them that it is a blessed experi-

ence to be ready." Then, after a little pause, he exclaimed, as if reflecting on his recent happy experience, "Buried with Christ in baptism." In this serene and happy frame of mind our brother continued until his ransomed soul was called "to be with Christ, which is far better."

Brother Pettman was deeply taught in the things of God. Tried and proved as he was in fiery trials, great sorrows, he loved and held the strong truths of God's sovereignty and grace that sustained and encouraged him, with a growing affection. Although his first impressions were received when he was a boy, it was in after years that he was seriously awakened by an inscription on a tombstone, which told of a young man who, without any warning, was called to meet his God. In course of time the Holy Ghost so blessed the truths of Toplady's hymn, "Rock of Ages," to brother Pettman's soul when alone in the cornfields on the cliffs of Margate, that as he said, "I was persuaded that my sins were all washed away, and from that time I have never doubted it."

Amid expressions of Christian love and esteem we laid his body to rest in the Margate Cemetery, remembering that he said, "I shall be up there where there is no more pain."

On Sunday, October 18th, we preached the funeral sermon from his own given text, which suggests his present joyous experience too—"Looking unto Jesus."

#### MRS. PEARCY PURSEY,

of Duke Street, Reading, Berks, was called home on September 15th, 1914, in her 81st year, after a long illness lasting five and a-half years. At intervals she kept her bed for months together, and although her complaint necessitated her taking morphia daily, it did not affect her intellect, which was keen till the last. It was a long trial of patience, and gave her ample opportunity to review the past dealings of God with her soul. It was most strengthening to our faith to hear her often testify to the faithfulness of our God, and to see how she rested on those things which cannot be shaken, but remain. Her persistent desire was that "In Jordan's swelling she might be helped to sing, and pass the river telling the triumphs of her King." She often repeated:—

"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."

Clasping her hands together she would say, "I want to praise Him, and to tell everyone I see that Jesus has kept His promise. I can witness to the truths I have lived by all these years, and I can die by them." "On Christ the solid Rock I stand." "Whatever should I do without Him? He is so precious to me. There is nothing here I desire; I have all and abound. I want to see His face. Oh! ask Him to take me home; He has wiped all my tears away. He is with me day and night. Satan is not allowed to harass me. It seems as though I am waiting for His train to fetch me home to Himself." A friend spoke to her of the reunion of loved ones gone before. The answer was "No, I don't even think of that; it is Jesus; Him I want, and He has said, 'Father, I will that those whom Thou hast given Me be with Me where I am!' Oh! to depart and be with Christ, which is far better." For many days she greeted all her friends in triumphant joy with the lines—

"On the Rock of Ages founded,  
What can shake my sure repose?  
With salvation's walls surrounded,  
I can smile at all my foes."

I was awakened one night by her singing the first verse of the hymn—

"There is a better world, they say,  
Oh! so bright."

This hymn she repeated frequently, requesting friends to sing it, she herself joining in the choruses, "Jesus died"; and "Take us there."

Mrs. Pursey joined the Church at Providence, Reading, then meeting in London Street, in 1854, and she was baptized by Mr. Marston, the pastor at that time. She continued in active service as long as her health and age enabled her to. She was not able to get to God's house for many months past, but her memory was stored with treasures she had gathered when she had the opportunity of doing so, and she would bring them out to us with such freshness, mentioning each minister's name who had borne the message. It would have done their hearts good to see how truly bread cast upon the waters was found after many days. She desired that Mr. W. H. Rose should conduct her funeral service, as she had a strong attachment to him, having actively worked with him for eleven years, during his pastorate at Providence. Mrs. Pursey was a consistent member of that Cause for over sixty years, and was, indeed, a true mother in Israel.—T. PURSEY.

EDWIN SNASHALL.

On the 7th of July, 1914, Edwin

Snashall, of the Market, Greenwich, entered his eternal rest, aged 74 years. Our beloved friend was, many years since, a hearer of the late James Wells, of the Surrey Tabernacle, but in his latter days became a devoted worshipper at Devonshire Road, Greenwich, and was one of those deeply sincere

—Weaklings in faith

Who long to lay hold on life by Christ's death;  
Who fain would believe Him, and in their best room  
Would gladly receive Him, but fear to presume."

Mr. Snashall held very solemn views of sin, and set a very high value upon Him "Who was manifested to take away our sins," but never realised, while able to bear oral testimony, a full and happy assurance of his interest in the Saviour's blood. He was a man of exceeding quiet demeanour, who talked much more loudly and effectively with his feet than with his tongue. As a man of business he was exceedingly just, and, I might add, generous to anyone who needed help. He was one of the best of husbands, a true friend, and a manifestly genuine, but very unassuming, believer. Although often doubting his own acceptance with God, he was greatly concerned for the spiritual welfare of his relatives, and grieved over those who showed no signs of grace. Our dear friend was also a very generous supporter of the Cause of God and truth. But the Lord saw fit that many of his last days should be overshadowed with a fearful gloom and despondency; he was made to possess the sins of his youth, and suffered sore distress over sins that many professors of religion would scarcely notice. He found terrible work in seeking to make his "calling and election sure," and was sometimes forced to the conclusion that he was destitute of the Spirit of Christ. But as the end approached, his sky became less cloudy; he was favoured with much calmness, testified that he "wanted *Christ only*," and we fully believe, passed from the conflict to the crown with a joyful knowledge of his acceptance with God through His beloved Son. Mr. Snashall's heart-convictions were expressed in that beautiful language of Rutherford, which our late dear friend's sorrowing widow caused to be printed on his memorial card:—

"Oh, Christ He is the Fountain,  
The deep sweet Well of Love;  
The streams on earth I've tasted;  
More deep I'll drink above;  
There to an ocean fulness  
His mercy doth expand,  
And glory, glory dwelleth  
In Emanuel's land!"

JOSEPH JARVIS.

# True Discipleship.

BY E. MITCHELL.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of His."—Rom. viii. 9.

IN our last meditation we were considering the inability of the man in the flesh—that he "cannot please God." This inability is of a moral nature, and is therefore in itself sinful. His understanding is darkened, his will perverted and rebellious, and his affections alienated. These are the sad effects of sin, and are themselves sinful—the very root of our disorder by nature—and yet we neither discern nor feel our condition. Man plumes himself on his knowledge, his free-will ability, and goodness of heart. Alas, for the condition into which sin has brought us. As Miss Steele graphically puts it:—

"How helpless guilty nature lies,  
Unconscious of its load!  
The heart unchanged can never rise  
To happiness and God."

There is no hope for the natural man in himself; his help must come from without.

But we are now to contemplate the opposite of being in the flesh. The apostle had set the solemn condition of our nature's state before these Roman believers, but he hastens to show the contrast. He was writing to those who he believed to be "the called of Jesus Christ," and "beloved of God" (Rom. i. 6, 7); to those to whom he says—"I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" (Rom. xv. 14). In a somewhat similar manner he writes to the Hebrews. After giving one of the most solemn warnings in the whole Word of God, he says—"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. vi. 9). These contrasts are of great service in several ways. They serve as warnings against slothfulness; they remind us that we are in an enemy's land, exposed to many dangers; they cause searching heart-examinations; they also impart great encouragements; they remind us of the great things God has done for us, and stir us up to gratitude and praise.

Let us observe

## THE POSITION THE BELIEVER OCCUPIES.

This is stated both *negatively* and *affirmatively*. *Negatively*, he is "*not in the flesh*." He does not say that the flesh is not in him. He is still the subject of that evil principle, which was subdued, cast down from its throne, when he was regenerated, but is not yet

eradicated, though under sentence of death, which will be duly executed. While here in this world "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. v. 17). This causes a continual conflict, sometimes of the most severe kind. But the flesh is doomed, already crucified, and shall die. "Sin shall not have dominion over you" is God's gracious promise. Believers "are not in the flesh," though often greatly plagued by it.

*Afirmatively, he is "in the Spirit."* He is "born of God; \* a new creature in Christ Jesus; † he has been "quickened and raised up together with Christ"; ‡ created in Christ Jesus. § He has had a new spiritual life imparted to him, and being "born of the Spirit" he is "in the Spirit." He is denominated by that which is the predominant power within him—that which commands his affections, to which he readily submits, and which governs his life.

We are reminded that *true religion is a supernatural production*; it is not native to the soil of man's heart; it cannot be worked up in the natural man's soul by any human efforts. Like the new Jerusalem, it "comes down from God out of heaven." True believers are "born, not of blood [by natural descent] nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). "Of His Own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (Jam. i. 18). That any man is in the Spirit is owing entirely to the rich sovereign grace of our Triune God. To Him, then, be all the glory, and to Him be all praise rendered.

*The position occupied is an honourable one.* The man in the Spirit has been raised in the scale of being. The weakest true believer has been raised by grace far above the mightiest unbeliever. The life of the intellect is immeasurably higher than the mere sensual life, but the life of God in the soul lifts its possessor far above the man who is merely intellectual, but spiritually dead. He is brought into union with the Lord Jesus Christ; His life has been imparted to him; he is a member of His mystical body; he possesses and exercises faculties which the natural man does not possess, and enters into spiritual truths and verities in a way beyond everything the natural man can attain to. He is pleasing to God in His Son, in Whom He beholds him, and his services are accepted through Jesus. His destiny is a grand one. He is already being conformed unto the image of his Lord, and, finally, will be both like Him and with Him for ever.

We admit that but small glints of this glory are apparent now. Often he occupies a poor position in this world, tried, tempted, buffeted, and not unseldom numbered with the poor. He may be also low in the scale of intellect, culture, or natural attainments, and, perhaps, despised by worldlings. For the present his "life is hid with Christ in God," but "when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory"

\* John i. 13. † 2 Cor. v. 17. ‡ Eph. ii. 5, 6. § Eph. ii. 10. || John iii. 6.

(Col. iii. 3, 4). Then the veils will be removed, and the beauty be seen; then the scaffolding will be taken down, and the building in all its fair proportions stand revealed.

We next notice

THE EVIDENCE OF BEING IN THE SPIRIT ADDUCED.

Here again we have the positive and the negative, though the order is reversed, the positive first, and the negative used as a confirmation. *The indwelling of the Spirit is the great proof.* "If so be that the Spirit of God dwell in you," then, and not otherwise, are you in the Spirit. The heart of man was originally designed as a dwelling-place for God. When man sinned he opened the gates for Satan to enter, and his heart became a dwelling for that unclean spirit, who is "the spirit that now worketh in the children of disobedience" (Eph. ii. 2). "The strong man armed keeps his goods in peace" until the stronger than he cometh and overcomes him. The Holy Spirit ejects Satan, cleanses the heart, furnishes it with His graces, and, as Christ's vicegerent, takes up His abode therein in the name of Christ.

*Wherever the Spirit comes His presence is felt within.* He comes not merely as a guest, but as Lord to reign. *He comes in His own character.* As *light* He reveals to us our true condition and constant need of atoning blood to cleanse us, and grace to sanctify us. He shows us both our sins and our Saviour, the disease and the remedy, yea, and applies the remedy with power and virtue. As *holiness* He makes sin detestable and holiness desirable. Sin He teaches His people to hate, in its nature and degree, and causes the soul to aspire after holiness. As *liberty* He breaks our bonds, legal and moral—delivers us from both legal bondage, and the bondage of corruption—and brings us into that "liberty wherewith Christ doth make His people free" (Gal. v. 1). As *love* He "sheds abroad the love of God in our hearts"—gives us to realise God's love, and conforms us thereto. "We love Him because He first loved us" (1 John iv. 19). And "we know that we have passed from death unto life because we love the brethren" (1 John iii. 14). As *the Spirit of grace and supplication*, He inspires and indites prayers, moving us to groanings that cannot be uttered. And as *the Spirit of adoption*, He bestows a filial spirit, and "bears witness with our spirits that we are the children of God" (Rom. viii. 16).

*The Spirit is faithful in His dealings with our souls.* He knows not to flatter, but is the very Spirit of truth. He reproves, corrects, rebukes when necessary; manifests His disapproval of all that is evil as well as His approval of all that is good, but ever in love, and with a gracious intent. He is ever ready to comfort when we are fit to be comforted, but will be a Physician, and apply a purge when necessary. How great is the honour put upon us that our bodies should be temples of the Holy Ghost! How condescending that He should dwell within us! How deep the debt of gratitude we owe to Him to Whom we are indebted for every good thought, desire, and spiritual consolation! How careful we should be "not to grieve the Holy Spirit of God whereby we are sealed unto the day of redemption" (Eph. iv. 30).



Wherever the Spirit dwells there will be outward manifestations of His presence. He cannot be hidden. His work within will evidence itself in the outward life. What He works within the subject of His grace works out in his life. When a man is savingly converted to God it is soon manifest in his life that another Lord is ruling him—that he is, as it were, under a new management. He shows his faith by his works. It is a moral impossibility for a man to have his heart changed, to be “turned from darkness unto light, from the power of Satan unto God,” to have a new Lord within,” dwelling in his affections and enlightening his mind, and the fact within not to be manifested in his outward walk. The tree made good, the fruit will be good. If lip and life do not correspond, it is the life that speaks the truth, and the lips that lie. “Little children, let no man deceive you; he that doeth righteousness is righteous” [not *made* righteous, but *manifested* to be righteous, by his doing righteousness] “even as He is righteous” (1 John iii. 7).

Negatively, “If any man have not the Spirit of Christ, he is none of His.” *Everything short of possession of the Spirit is repudiated.* A man may have many things, and yet not be owned by Christ as one of His. Possession of His Spirit is the supreme test. A Holy Ghost religion is essential to our being in the kingdom now, and being owned by the Lord at the last great day. How solemn are the Saviour’s words—“Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity” (Matt. vii. 22, 23). “These have not the spirit of Christ, and are, therefore, none of His.” The Holy Ghost, where He takes possession, strips of all confidence in works, brings to Christ with a penitent heart, trusting only in Him and His perfect work; turns from every evil way, and causes to follow after holiness. “We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. iii. 3).

*The negative is highly positive, and all-inclusive.* “If any man”—any man whatsoever, wherever, whenever, in any position, country, or time—“If any man have not the Spirit of Christ”—this is plain, clear, decisive and most definite—“he is none of His.” “None”; not one, strictly *no one*, of His sheep, saved, sanctified ones. No added words can make this statement more clear and certain. To suppose otherwise is to give the lie to His word of truth.

*A serious suggestion.* “None of His.” *Whose then?* From Matt. xiii. 38 we learn there are but two families on earth—“the children of the kingdom,” and “the children of the wicked one.” If I have not the Spirit of Christ I am not a child of the kingdom. WHOSE CHILD, THEN? Awful thought! a child of the wicked one, and must share his doom.

“When Thou my righteous Judge shall come  
To fetch Thy ransomed children home,  
Shall I among them stand?”

THE SET PURPOSE OF GOD AND THE SET  
PURPOSE OF HIS PEOPLE.

(Concluded from page 336.)

(3) *To be brave unto exceeding joy* must be our set purpose. The Psalmist sings of the river-streams which fill the city of God with gladness (verse 4). With God is the fountain of life; and, as we hear the plash and dash of waters right through Holy Scripture, so the ripple and the rush of the river of His pleasures are a life-long fact with us. True, we are not faithful enough to ourselves as to be always filled with exceeding joy; but, as Mr. Rendel Harris quaintly puts it, "There is a Lost Property Office in the city of God"—lost joy may be recovered. *The ceaseless flow of the river-like love of God, the ceaseless flow of the river-like Gospel of God, creates gladness.* It is a joy to a beleaguered city to have a sure water supply. God promises to His people that they shall never suffer from a water-famine. In our hymn-books, which are a storehouse of theology in verse, we are ever catching the murmur of the river of God's love, grace and truth. *Refreshed by the liquid stream* we sing. Several of our soldiers were singing on the battle-field the other day: "I'm a child of the King, I'm a child of the King; Through Jesus my Saviour, I'm a child of the King." Paul and Silas comfortlessly fastened in the stocks, in the innermost cell, without a ray of light to cheer them, drank afresh of the pure river of the water of life and sang aloud at midnight! It was remarked of a certain front-bench politician recently that upon an important occasion "he looked bleak, worried, unhappy." But Paul and Silas had summer gladness in their hearts; they were happy as children out for a holiday. There are some Psalms which are like laughter-broken sobs; but this Psalm is a song without a sob or a sigh! It is possible to live a gladly brave life, after the pattern of our Psalm. Some years ago, by the baptismal pool in Richmond Street, Brighton, thirteen young men and women (three of the thirteen being my own beloved children) faced the congregation and before their immersion sang their confession of faith in Christ:

"Blessed assurance, Jesus is mine;  
O what a foretaste of glory divine;  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood;  
This is my story, this is my song,  
Praising my Saviour all the day long."

Needless to say, the effect was thrilling, and the occasion unobliterable from our sanctified memories. The joy of the Lord was the strength of the thirteen, and is to this day. They drank, they drink, of the river-streams that make glad the city of God. Will any of us have cause to sing louder than women-folk when this awesome war is over? Miriam led thousands of damsels in animated song when the God of the Exodus had indebted them. English women shall have a song of joy by the early favour of our God. And having said this, we naturally pass to our next thought:

(4) *To be brave, in lively expectation,* is the set purpose of the

people of God (verse 5). The Old Testament *Te Deum* was sung before the battle. In like manner let us face the foe with a hopeful song. Rev. S. Baring Gould, in a work of his on "Church Revival," mentions Rev. John Newton, and says of him: "He was converted and became a black fanatic!" It were well if every Church of England pulpit was filled by such a "black fanatic." We sing with year-long satisfaction his hymn about the glorious things which are spoken of Zion, the city of God. What can shake her sure repose, founded upon the Rock of Ages? And there we shall find her at the end of our days—such is our heavenly expectation: "*She shall not be moved.*" Churches may go, but the Church remains. No numbing influence of sceptical doubt shall spoil our expectation of the *age-long security of Zion and of her every citizen.* We have to do with a steadfast God. If a Church would have the Steadfast One in the midst of them, they must keep steadfastly near Him. Do we pray, "Lord, come into my life as Thou hast never done"? If we listen we shall hear Him reply, "My child, come into My life as thou hast never done." God has given His Church and His child His sworn promise to live upon, and to build their expectations upon. The Church is safe: so is the humblest citizen—subject of the great King. "No laugh can be loud enough, no sarcasm acidic enough, no scepticism violent enough, to destroy a *fact.*" And the fact remains that *well-timed help* may be expected from the Lord. There are fathomless depths of human pity, and there are amazing wells of divine tenderness. The compassionate feet of God move with celerity to bless and rescue and cheer. He will be with us in the early morning; we shall have a more spacious life; we are in His perfecting hands.

"I ever renew,  
With that stoop of the soul which in bending upraises it too,  
The submission of man's nothing-perfect to God's All-Complete,  
As by each new obeisance in spirit, I climb to His feet."

The Scotch were wont to cover up the cage of the canary on the Sabbath day, lest it should sing! But we must not check the song of lively expectation. Let us be brave and expect much! We have seen 500,000 volunteers offering to go to the front, and another 500,000 is accumulating. Are we expecting 500,000, and again 500,000, to enter in through the gates into the city of our God? The nation is out for them. The Church ought to be so, too. We would not have them to be mere religious Bashi Bazouks, free lances, but honouring the city of our solemnities and the solemnities of the city, revised action ensuing upon revised attitude. The proud motto of the city of God is that of the county of Kent, "*Invicta.*" It will remain to the end "*unconquered.*" The vast majority of Britishers are outside the city of God. "'Tis true, 'tis pity; pity 'tis, 'tis true." May this calamitous war arouse millions of slumberous souls on sea and land! We may well pray that every sailor-death and every soldier-death may be a birth in grace.

(5) *To be brave because of former experiences* is our set purpose (verse 6). It was in a poet's heart to sing of "How many suns it

takes to make one speedwell blue." Behind the brave review of the Psalmist lie many, many divine lovingkindnesses, and their cumulative effect is seen in his song. Maybe he alludes primarily to the then recent deliverance of Jerusalem. In the prologue to Wickliffe's Bible was this pious wish: "God grant us all grace to *ken well and keep well Holy Writ.*" If the good men and true of Hezekiah's day, or of another day, would be emboldened by national traditions, kenning them well, how much rather should we be courageous with the completed volume of eternal truth, plus our own life-experiences? *God had restrained* the raging heathen and the hurricane-like nations. There is such a thing as a fact being embroidered in the narration, and even being mistated altogether. In the fighting days of Napoleon it became a proverbial saying: "To lie like a bulletin." But we know that the historied acts of our God are gloriously veracious, and the peans of victory to which they gave birth are as choice gold. Scotsmen are naturally proud of the Bore-stone of Bannockburn, wherein stood erect the banner of victorious Bruce. The Bore-stone represents a stirring memory, a historic reality; we ourselves were stirred when gazing at it! The Church of God has stirring memories, and each child of God, too, can sing from memory of evils *restrained!* *The evil-designing have also been reduced to impotency,* they have collapsed like a rent balloon, they have "melted" like snow. God has but to speak the word and the craftiest schemes of men and devils become like an airship with its gear out of command, dropping to ignominy and ruin. As we have heard so have we seen in the city of God. Experience-prompted, let us be brave—let us *all* be brave—let us *always* be brave. A deceased Baptist minister made as his own a favourite quotation, which was characteristic of him; this was it:

" Let knowledge grow from more to more,  
 But more of reverence in us dwell;  
 That mind and heart, according well,  
 May make one music as before,  
 But vaster!"

Such aspiration becomes us every one. Let aspiration blossom into action, and the music will be vaster; the vaster the memory, the vaster the music. The Kaiser calls his soldiers "*deed-doing troops*"; the phrase is a pretty one, though there is piffle behind it. Our Churches need to be "*deed-doing troops*" of the King Eternal, and then the picture will materialize for us which was painted with such masterly skill for possible recruits by a foremost politician at a recruiting meeting recently. The speaker was confident that our soldiers would return from this honourable war with a fund of recollections to draw upon which would cheer and brighten the dreariest moments of life! Said he: "Ask one of them, when the war is over, '*What will you sell your memories for?*' and it will be found that he would not barter them for all the gold in the Bank of England." Our soldiers' memories shall remind us of our own. Let us bless the Lord for all the animating memories we have in present possession as Churches and as Christians. What would

we sell our exhilarating memories for? Can a price be named? With such a retrospect, then, and with such hopes as ours, "*we will not fear*" respecting the cause of God in the world, or the cause of God in our own souls. Forward to the front! Priceless recollections will be carried thence.

S. GRAY.

Raunds.

## GRACE—SOVEREIGN, FREE, INVINCIBLE.

BY A. E. REALFF.

THE late C. W. Banks, founder and first editor of our magazine, was also the founder and first editor of *Cheering Words*. In the number for December, 1884, which I have before me, Mr. B. states that he had been to *Aldringham* to preach, and that in the evening a friend came to say that there was a man dying at *Aldbrough*, "a quiet little seaside town" a mile or two distant, who wished to see him. Accordingly he went that very night, conducted by the friend. To them the dying man related his religious experience, which was so remarkable that Mr. B. very justly concluded afterwards that it would be for the glory of God and for the edification of numerous readers if he recorded it in his little monthly; and as it is thirty years since he did so, probably very few of those who now read the "E. V. and G. H." have ever read or heard it. Moreover, as the erection of the new chapel at *Aldringham* is in progress while I write, which is to supersede the first one, that was erected in 1812, whose history is so very closely interwoven with Mr. B.'s narration, it will perhaps be opportune as well as edifying. I proceed, then, to relate in my own words the substance of what was at that time communicated to Mr. B. and his friend by the dying man.

His name was *Almond*; he had been brought up to a seafaring life, and, as he grew toward manhood, he was "ignorant, benighted, and wayward," knowing nothing whatever of the contents of the Bible and as ignorant of God, of Christ, and of the Gospel of salvation as any heathen. While pursuing his calling in this condition, a mysterious horror and darkness of soul came over him and continued upon him. What it was, how it came, or what it meant, he could not imagine; but, continuing upon him, he became almost like a madman, insomuch that his fellow-sailors became afraid and determined somehow to get rid of him; so they cast him on the shore of *Aldbrough* and left him to take care of himself as best he might. He wandered about under this awful sense of gloom and horror for some time, experiencing no alleviation, until at length he one day crawled into an empty barn, or shed, and laid himself flat upon the floor. He was really under deep conviction of sin, and feeling the terrors of God's broken law, but at the time this was all strange unto him.

As he lay thus, suddenly "an amazing flood of light entered the inner man" as surprising and as unaccountable as the darkness, which it immediately chased away. He saw no vision; he heard

no voice ; yet his heart was comforted, as though the voice of the Lord had said, "*Be of good cheer ; thy sins be forgiven thee.*" Now notice the working of Divine Providence in the behalf of this poor outcast, as well as the work of *grace* just recorded. At that very time there was residing in Aldborough a lady from London, the wife of a City merchant, who deemed her to be the subject of "religious mania," because she had also experienced deep convictions and loved to attend the house of God. Thinking that this little town, which he knew possessed neither church nor chapel of any denomination, would be just the place likely to cure her "mania," he had engaged rooms for her and placed her under the care of a strong woman as keeper. The case of poor Almond in both its remarkable phases being the subject of common talk, it came to this lady's ears, and she suspected that soul anxiety was at the bottom of it all, as with herself. She therefore resolved to speak to him, asking him to accompany her and her guardian to hear a ploughman, named Wilson, preach the Gospel in his own cottage. "*The Gospel!*" exclaimed the poor man ; "*what is that?*" After a few words were exchanged, he gladly accepted the lady's offer, and they travelled together in a hired donkey-cart into the woods to the aforesaid cottage the very next Sunday morning. All was *so strange* to poor Almond, but he listened attentively, both to the prayer and the preaching, only occasionally interrupting with the exclamation, "*He means me.*"

It would seem that they continued to go to Wilson's cottage every Sunday, and heard with great profit and blessing. The lady subsequently returned to London for the purpose of raising money to erect a chapel at Aldringham for Mr. Wilson to preach in. Through her efforts, and those of Almond conjoined, the chapel was built, which Mr. B. terms "*the grand old mother of the Baptist Churches in that part of Suffolk*"; and that chapel, it would appear, has continued, and been a means of much blessing to the present time.

My readers, what a lesson we have here of the freeness, the sovereignty, and the invincible power of Divine grace. The Lord usually works by the means of His own appointment, and so honours His Word, His ministers, His sanctuary services. But He is independent of them all, and can and does sometimes work by the sovereign and invincible power of His Spirit in the heart of a vessel of mercy when no means are available.

A somewhat similar instance came under my own knowledge while occupying an early pastorate. One of our members there, who had formerly served the Church as deacon, was at that time living quite alone in a small house not far from the chapel and manse. He subsequently became so infirm that he had to go into the Union, where I last saw him, and where he died. One day, when visiting him in his little home, he volunteered a most interesting narration of the circumstances attending his early life and conversion to God. He was brought up in the village of T—, \* and attended the Parish Church ; but he said, "*There*

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\* About two miles from D—.

was a dead man in the reading desk and pulpit, as well as in the pew." On one of these occasions, while the clergyman was reading the First Lesson for that day, which was Joel ii., all at once my aged friend, who was then very young, became suddenly overwhelmed with horror at the thought of the judgment day. This was the mysterious beginning of a work of grace. He said nothing about it to any person, for he knew not what to say, till some time afterwards the Lord was pleased to set his soul at liberty while listening to some beggars who were singing in D— High Street, "*Is anything too hard for the Lord?*"

Yet another case—also that of a brother who was deacon at the time of my pastorate, but who sickened and died only a very short time before I removed to G—. This case even more closely resembles that of poor Almond at Aldborough. On one of the occasions when I visited and prayed with him, he also volunteered an interesting narrative of his conversion. He said he was brought up at C—, a village only a few miles from D—. He was sent, as a child, to the only Sunday-school in that village, and his teacher was a lady connected with Wesleyan Methodists. At the time of his mysterious conversion he was in the employ of a farmer, and it was his duty (for it was harvest time) to take his turn with other boys on Sundays in scaring the birds with a loud-sounding clapper. He was so employed on a certain Lord's-day morning when he became *suddenly and powerfully seized with convictions*, which he could not understand. His youthful and buoyant spirits became oppressed with sorrow, for what he did not know. He sat on a gate and wept profusely and continuously for an hour or more, until he had "no more tears to shed." His anguish was very great. In the afternoon, when in his school class, it was still upon him. His teacher noticed it, and after school was over, asked him what was the matter. He could not tell her, and therefore remained silent. At length she said, "*If you want to pray, and can't, ask the Lord to help you.*" She dismissed him with this, not being able to procure a single sentence from his lips. Little did she ever know what this short word of advice accomplished. My friend told me he felt it was a word from the Lord Himself, and he endeavoured to follow out the advice. He listened eagerly now, though so young, to the preaching in that Wesleyan Chapel, but it did not touch his case; so he "*took to gipsying,*" as he termed it, *i.e.*, he visited various places of worship, one after another, for miles round, but only with the same result, although it meant walking many miles out and back. Thus he continued until he made the matter known to another serious young man of his acquaintance. "Have you ever tried Mr. S—, of D—?" he asked. "No," was the reply. "Then I think you should, for *he is just the minister likely to suit you.*" Accordingly he walked in the very next Lord's-day and found the chapel where at that time Mr. S— preached, and where my friend afterwards became first a member, then a deacon, as already related. That Mr. S—'s ministry proved a great blessing to him, and fixed him by God's grace for the rest of his days; for, his soul being set at

liberty, he made that chapel his permanent spiritual home. At the time of his death he had been a member there nearly forty years.

It occurs to the writer that perhaps the relation of these remarkable conversions may prove "a word in season" to some anxious, "weary" reader. God grant it, for Christ's sake, and to Him shall the glory be given.

### THE MASTER'S ESTIMATE.

"He that is chief!"—Luke xxii. 26.

THERE never was another Teacher like Jesus and no lessons touch such tender, sensitive places as do His.

It was no new thing this quarrel that arose among the disciples as to which should be accounted greatest, and certainly it was not confined to their day.

One wonders that among those favoured few who were privileged to walk and talk with the Son of God, to witness His miracles and see His wonders, there should have arisen this ambitious spirit, this striving for place and power.

Nor is the wonder lessened when we remember the occasion of it. The solemn Passover had just been kept. Their Lord had spoken to them of His great sufferings which were now so near that the last meal had been shared together. They had just taken from the hand which was soon to be pierced the broken bread and the poured-out wine—the emblems of His vicarious death—and then "there arose a strife among them, which of them should be accounted greatest."

It would seem from Matt. xx. and Mark ix. that upon two other occasions this same dispute had arisen; but be that as it may, the Master only settled the vexed question in this one way, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

An easy sentence and quickly uttered, but how difficult to put into practice!

The desire for distinction is one of the radical principles of our nature; never so crucified and buried but that, in unexpected ways and moments, it may revive and rise again in power. In the world we find it, in the Church, and also in individual Christian life. A hard battle has to be fought ere one who is qualified to lead, and in every way fitted to take first place, can quietly, willingly, lovingly, and in the spirit of Christ go into the background and do the humbler work. Yet *such* is Christ's meaning. It is "he that is greatest" that is to be as the younger; and "he that is chief, as he that doth serve."

Human ideas of greatness differ widely. There are but few, if any, who would define it as Christ did. And yet, is not the nobler nature within us stirred; does it not appeal to all the lofty impulses of our renewed soul—this Christ-like estimate of it?

After all,



“What matter I or they,  
 Mine or another's day,  
 So the right word be said  
 And life the sweeter made?”

What mistakes have been made and misunderstandings gendered through this struggle for precedence. Many an one has smarted under some fancied slight and lost their peace of mind for days, because they imagined they had been set back. The torture of the rack is less than the suffering which some have endured, only because another has seemed to usurp what they considered *their place*.

How much better the humble spirit, willing to be anything or nothing so long as God is glorified. Surely the honour is not the part we take, but the Person we are privileged to serve.

“No pride of self Thy service hath,  
 No place for me or mine.”

After all, love is the motive-power for service, and love never minds what it does. It can wash the feet, or anoint the head, and count either a glorious privilege. To truly serve Christ is often done by taking the lowest place, and doing those menial things which others leave undone. A great deal depends upon the way in which one looks at things. Unwilling service is bondage, it hardens the feelings, stifles the emotions, and places one in the position of a slave to a tyrant. Christ's teaching does not mean this. His service is the glorious liberty of the children of God. Voluntarily undertaken it exalts and ennobles, confers dignity and honour.

Those who are great in the truest sense can never be degraded by the performance of lowly acts; in fact, only the great in mind and heart can bend to do them. Little minds, like bubbles, must float on the top; solid weight and worth will sink.

The opinion of the world is nothing, the Master's approval is everything. Nothing escapes His notice. He saw the widow's two mites and declared her “chief” of that large congregation. The woman who washed His feet gained greater distinction than he who made the great feast. And doubtless in the great Master's sight to-day often the cup of cold water counts for more than the largest donation on the subscription list.

Christ used Himself as the illustration of His theory and we can never hope to find a better. It was He who took a towel and girded Himself, and began to wash His disciples' feet. They would never have thought of doing it for each other. There was not one but would have considered it beneath him. Yet He, their Lord and Master, stooped to the act of a common slave. How surprised they all were! Perhaps at that particular time it did not need to be done, and how beautiful is the suggestiveness of it!

From a sense of duty we do the necessary acts of service, but oh the multitude of little things we might do that we never even think of. “Ye ought also to wash one another's feet” seems to carry the idea of lavishness, a laying out of one's self *to serve* even though it be only in the common-place and most ordinary ways.

In closing, do not make this mistake and think that the one who does the most will of necessity be *the chief*. Martha's "much serving" will never secure that position. If I understand Christ's meaning aright, it is not the quantity nor the importance of the service which qualifies for this distinction. It is the attitude of mind, the spirit which animates, and this of itself, with a sense of Christ's approval, will lift one out of reach of all the petty little things which disturb and harass those who, like the disciples, still strive among themselves "which of them shall be accounted greatest."

Guildford.

CLARISSA.

## WHERE DO I COME IN?

AN APPEAL FOR THE LORD'S POOR FUND.

BY E. MITCHELL.

"I was an hungred, and ye gave me meat."—Matt. xxv. 35.

"I was an hungred, and ye gave me *no* meat."—Matt. xxv. 42.

THE two lines above differ only in one word, but the distance between them is infinite, and which of them belongs to us will matter to all eternity. They denote two opposite characters—the "*blesed*" and the "*cursed*." To those described in the first line the Lord Jesus Christ, speaking as the supreme Judge, will say, "COME, ye BLESSED of My Father"; to those that the second line describes He will say, "DEPART from Me, ye CURSED." Surely it is worth while to ask, "*Where do I come in?*"

To think that salvation depends on our works is a deadly error, repugnant in the extreme to the Gospel. Rather, let us say, our works depend on our salvation; they are both the fruits and evidences of salvation. In the solemn portion of the Word in which the above lines occur, works are adduced as evidences of love to the Lord Himself. Those commended had not sought by their works to save themselves, but love to Christ moved them to minister to His members. "Every one that loveth Him that begat loveth him also that is begotten of Him." Love is a powerful principle that constrains and moves to acts of kindness. "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?"

It is not mere philanthropy that is commended here. Kindness, large-heartedness, a liberal spirit, and a readiness to assist our fellow-creatures who may be in distress, are good things and bring their own reward with them. But of themselves they do not prove us to be among the "*blessed*." Motive is necessary to give character to acts. For "Though I bestow all my goods to feed the poor . . . and have not charity [heavenly love, as the motive], it profiteth me nothing." These pronounced "*blessed*" by the Lord loved Him for what He had done for them, as well as for what He is in Himself; and loving Him, they loved His people, and without

thought of reward, but from love, relieved their necessities. These our Lord approves.

Good works are the outcome of a true faith. "Show me thy faith without thy works, and I will show thee my faith by my works," says James. Works are the test of both faith and love. Real faith works by love. To succour the needy is a sacred duty enjoined upon believers throughout the whole Word of God. For this we once more open our mouth for the dumb, and plead the cause of the poor of the flock. The Lord's Poor Fund connected with our Magazine has been the almoner for the poor for many years. For more than fifteen years the writer has conducted its operations. During that time some thousands of cases have been assisted. With gratitude to our God, and thanks to our friends, we record that no authenticated application for help has had to be refused some relief; and we have faith that this state of things will continue.

We are aware that appeals are numerous. The dreadful war in which, alas, we are engaged, has reduced incomes and increased the demands made on those who are accustomed to support charities. Yet we think our little fund, working among the household of faith, must appeal strongly to our readers. Begging is a business foreign to our natural disposition, but we are constrained to plead the cause of the poor and aged of the Lord's family.

These four points encourage us in this otherwise to us somewhat distasteful work. First: It is the work the Lord has given us to do. He everywhere directs it in His Word, and this particular part of it has been laid upon us without any seeking on our part. Secondly: We are asking our friends to do themselves good. We have it on the highest authority that "it is more blessed to give than to receive." The receivers are benefited, but the givers have the advantage. Thirdly: We are assured that those who give will sustain no loss. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again." Better security than this cannot be had. Here is a good, sound investment in these uncertain times. Lastly: He that feeds the hungry, or clothes the naked, shall have his work acknowledged, yea, publicly acknowledged, by the Lord Himself at the last great day. We shall then, perhaps, most of us wish we had done more, and certainly not be sorry for what we have done.

Nothing is deducted from the sums sent by our friends for the poor. Some of our subscribers remember the cost of distribution and enclose small sums, or a few stamps, for this purpose; otherwise all expenses are borne by us. The work is sometimes arduous, but we find our account in the help it carries to the poor and needy.

All sums received are acknowledged in the Magazine monthly.

All communications respecting the fund should be addressed to E. Mitchell, 25, Calabria Road, Highbury, London, N.

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## "TELLING A TALE."

"We spend our years as a tale that is told."—Psalm xc. 9.

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

MY DEAR LITTLE FRIENDS,—By the time this reaches you, we shall probably have entered the last month in the year 1914, and already your thoughts will be running on to Christmas, with its holidays from school, children's parties, decorations of holly and evergreens, etc., which in spite of the sadness that War has brought, will have its special joys for you all. May God bless you, and make you happy in His great love. In this way we wish you all "A very Happy Christmas." Now to our text. The Psalmist reminds us how rapidly time flies, and really, dear boys and girls, we find it so. It seems but a few days to some of us since we were preparing for last Christmas. Like the telling of a tale, the year is soon gone.

The one thing necessary for the making of a good tale is

"AN INTERESTING SUBJECT."

That is provided in the text. "Our years." Dear me, you say, how uninteresting! Our little lives are just one dull round of having our meals, going to school, and going to bed, with, perhaps, a little time for play. Surely there is nothing very interesting in that! Well, little friend, let's see. Take the three most important items in the daily round, viz., Feeding, Working (for even learning is working, you know) and Sleeping.

(a) *Feeding.* What an interesting item it is after all; just think how those little bodies of yours grow every year. Just think how the food you eat makes bone, muscle, and brain. Then remember that every meal you eat is provided by God. Is it not interesting to remember how one little grain of wheat sown in the earth multiplies, and makes thirty, sixty, or one hundred more by the blessing of God, and all to spread your table at breakfast, dinner, and tea-time. Now do a little sum in simple multiplication, and see how wonderful it all is. There are three hundred and sixty-five days in the year, and we will suppose you have three meals each day, the grand total for every boy or girl is 1,095 meals a year. We do not wonder David wrote in Psalm lxxviii. 19, "Blessed be the Lord who daily loadeth us with benefits."

(b) *Working.* We know some boys and girls who simply love work, whether it be learning lessons or doing little things at home between school hours. We also know some who don't. What a difference there is between them! Those who love work are bright and happy. Those who do not are dull and miserable. If only we were to remember that every day records a paragraph, and every little act, whether kind or otherwise, a sentence in our life-story, I think we should be anxious to record more of the bright ones, don't you? I find the most interesting work is that done for somebody in need. Looking through a little girl's autograph album a few days ago, I came across the following, and pass it on to you.

"Are you a little bit cross, little girl?"

A little bit sullen or sick?

I'll give you a cure straightway, little girl—  
Do something for somebody quick."

It is really astonishing how interesting even the most common things become when done for someone else. Last week we travelled on three different railways and in almost every carriage you could see someone knitting. It was socks, belts, helmets, sweaters; yes, khaki wool everywhere. Ladies who have no need to knit for themselves all busy knitting for our brave soldiers. Yes, and poor people too, for many of our mothers and sisters, who already have their hands full of home work, are gladly squeezing in a bit extra for the soldiers' comfort. Don't you think that when the "tale" of these lives is told it will be very interesting? I do, especially if they have done it as "unto the Lord."

(c) *Sleeping.* And this is a very important item in life's "tale," for it is said that we most of us spend a third of our lives in sleep. Just fancy, a man sixty years of age has probably spent twenty years asleep. What a wonderful thing is sleep! For eight or nine hours you just close your eyes and sleep. The clock strikes just as loudly in the night as in the day, but you don't hear it. In some cases railway trains are rushing past your bedroom windows every few minutes, added to which is the shrill whistle of the engine, or the loud explosion of the fog-signal all night long, and yet you dear boys and girls don't hear a sound. How is it? You are deaf; and yet you have not lost your powers of hearing. You are dead, and yet not dead, for that little heart of yours keeps on with its work, pumping the life-blood through your veins at the rate of about seventy-five strokes a minute, which proves you are still alive. What has really happened is that communication with the outside world has been interrupted so that you might rest. Then, too, whilst you have been resting you have been growing, both in stature and in strength. A little has been added to the bone, muscle and brain, so that you wake up bright and fresh in the morning. In other words, the fire has been made up. What was burned out yesterday has been made up in the night so that it will burn brightly again to-day. Now, is it not really wonderful and interesting? I sometimes see a motor-car advertised with a "free engine." I conclude it means the engine may be kept running whilst the car remains stationary. That just illustrates what happens when we are asleep. God has provided us with a "free engine" which He keeps running whilst we remain stationary. Truly the Psalmist was right when he said "We are fearfully and wonderfully made" (Psa. cxxxix. 14). Now we must really close, or the Editor will complain. Some time, perhaps, we may have more to say about the wonderful things associated with life's little "tale," and hope you will find it interesting and instructive. In the meantime, remember every day records some little item that helps to make the "tale," and that every year closes an interesting chapter in which are incidents that may be repeated by your friends with pleasure, whilst others perhaps they would hide for shame. Pray the Lord Jesus to help you to do always that which is well-pleasing in His sight, and each chapter will then record heroic deeds.

## PAST, PRESENT, AND TO COME.

## No. 3.—THE SO-CALLED FUTURE TENSE USED AS A DETERMINATE PRESENT FOR ALL TIME.

THE verbs shall and will are both used to denote the future as auxiliaries to other verbs, but either of them will equally apply to the present moment. Will, especially, being an active verb, can *stand alone* to express full determination and set, satisfied willingness of mind.

When the leper came to Jesus with the prayer, "Lord, if Thou wilt, Thou canst make me clean," the answer came straight and swift from the compassionate Saviour, "I *will*; be thou clean. And *immediately* the leprosy departed from him," and he was perfectly healed. The will was present, energetic, Almighty, and the effect instantaneous health and cure.

So when He cried, "Come unto Me all ye that labour, and are heavy laden, and I *will* give you rest," it was the promise of a present deliverance from toil and sorrow as well as an assurance of blessing in the days to come. As Hart expresses it—

"He is able, He is willing; doubt no more."

Some of our hymn-writers have exulted in the "shalls and wills" of God, as in the lines

"Christ said, My purpose I'll fulfil;  
You *shall* submit, and reign I *will*."

Defiant rebellion may say, "I *will* NOT"; but all-conquering authority replies, "You *shall* obey"; and we are sure that the Divine will must prevail, for "What His soul desireth even that He doeth," and what He intends shall surely come to pass.

*Shall* usually seems to have a commanding air about it; there seems a kind of sternness, and yet the sweetest and kindest promise may be thus expressed—"Ye shall find rest unto your souls"; "Where I am, there shall My servant be"; "Ye shall know the truth, and the truth shall make you free."

When we speak of God *willing* to do anything we mean—or *should* mean—that that thing is certain, that desire is sure. Others may will, and not be able to carry out their wishes, but the Most High must prevail. The royal formula—"Our will and pleasure is" that such and such things may be done—receives its highest fulfilment in the declaration of the King of kings. No weak wish, no unavailing desire, is ever felt in His mind, or uttered by His voice. Where the word of this King is there is power indeed; for none can stay His hand, nor has any the right to say unto Him, "What doest Thou?"

But while it is His will to abase the proud, to make foolish the world's wisdom, and to make void the counsels of the wicked, how gracious and kind is His will towards the humble, needy ones who seek His mercy and His aid! That negative form of invitation and promise is stronger than the positive itself. "Him that cometh unto Me I *will* in no wise cast out." It is meant to prevent all possibility of mistake as to the scope of the declaration—

*whoever* comes, at whatever *time*, under whatsoever *circumstances*, I will never cast him out; for this is the will of Him that sent Me, that everyone that seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day.

"And this is the Father's will who hath sent Me, that of all He hath given Me I should lose *nothing*, but should raise it up at the last day"; as in the exodus of old, "not a hoof is to be left behind."

Does not the Son's will coincide with that of the Father? Certainly: for "Christ loved the Church, and gave Himself for it." He was straitened till His baptism of agony and blood was accomplished, and in that last solemn journey to Jerusalem "He marched before the rest," eager to finish His redeeming work; and although, when in Gethsemane, He prayed that memorable thrice-repeated prayer concerning that awful "cup which was given Him to drink," it was doubtless for our sakes that He *said*, "Not My will, but Thine be done," to show how in all points "He was made like unto His brethren," and that He "might know how to speak a word in season" to His weary followers; otherwise He Himself declared that His food was to do the will of God, and to finish His work; and in that intercessory prayer, recorded by John, we find Him saying, "Father, *I will* that those 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." The will of God, the Triune God, is ever united in the salvation of the sinners whom He loves.

How full of sweet teaching is the narrative of the poor Gentile woman, who sought the Saviour on behalf of her afflicted daughter. Received at first with apparently indifferent silence, then spoken to as if she ought not to expect a blessing, yet faith hung on; Jesus could help, and He alone; and though she might only be like a poor "little dog," yet the little dogs, even in those days, were allowed the crumbs that fell from their master's table, and then made willing to receive "mercy in mercy's way," and grace in the way of free, unmerited favour, He showed both *His* willingness and power by answering, "O woman, great is thy faith! be it unto thee *even as thou wilt*"; and her daughter was healed from that hour.

"If we ask anything according to His will He heareth us," and when He teacheth us to pray He certainly will answer prayer. The will of God, as expressed in these two Scriptures—"As the *Father* raiseth the dead . . . even so the *Son* quickeneth whom He will" (John v. 21). "And the *Spirit* breatheth, or bloweth, where He willeth" (John iii. 7), is the great spring of spiritual life and blessing, without which there would be no holy desires, no seeking after God; but under these gracious influences "His people are willing in the day of His power"; at first in the new birth, and afterwards in all the following stages of holy experience. "It is God that worketh in them to *will* and to *do* of His good pleasure."

"He speaks—obedient to His call  
Our warm affections move;

Did He but shine alike on all,  
Then all alike would love.

Then love in every heart would reign,  
And war would cease to roar;  
And cruel and bloodthirsty men  
Would thirst for blood no more."

Meantime, amid the tumults of "this tempestuous state of human things," the Good Shepherd is gathering in His other sheep, the Holy Spirit is quickening, the Father is drawing and receiving the objects of His eternal love. He is mighty, He WILL save, He WILL be gracious to every seeker, and "Whosoever will may take of the water of life freely," for "it is NOT the will of the Heavenly Father that one of His little ones should perish."

Past, present, and to come meet in the everlasting God. May we each, sheltering beneath His all-powerful wings, sing with heart and voice the grand doxology—

"To Father, Son, and Holy Ghost,  
The God whom Heaven's triumphant host  
And suffering saints on earth adore,  
Be glory as in ages past,  
As now it is, and so shall last  
When time itself shall be no more."

H. S. L.

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## REVIEW.

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*The Life of Isaac Watts*, by Thomas Wright. C. J. Farncombe and Sons, Ltd., 30, Imperial Buildings, Ludgate Circus, London, E.C. Price 5s. net.

THIS is the third volume of the series of "Lives of British Hymn Writers" which Mr. Wright has written; the two former being those of Joseph Hart and Augustus Toplady. This volume fully maintains the high level of the earlier ones, and lays all lovers of "Watts' Hymns" under obligations. The author has spared no pains to make the Life worthy of the distinguished man it commemorates, and the result is commensurate with the pains taken. Mr. Wright understands the art of biography, and has given us not merely his opinion of Dr. Watts but a living portrait of the man himself, together with his surroundings. We are taken back to the condition of things existing three hundred years ago in a most interesting manner and are enabled to study the principal personage among his contemporaries, some of whom are sketched in a masterly way. We think that of bold Thomas Bradbury is specially well done—we seem both to see and hear him as we

read the descriptions. In two or three words others are hit off, *i.e.*, "The leaden-footed prosaic Dr. Chauncey." This also would be hard to beat in the same number of words: "The painfully dignified, over learned and leaden, Rev. Dr. Samuel Chandler." Dr. Philip Doddridge and many others appear on the canvas. But through all Watts is seen. We trace him from his parentage and birth to the closing scene. We have the student, scholar and author; the poet and the preacher; the lover and the friend; the man in his strength and his weaknesses all clearly displayed. We rise from the perusal of the book with an enlarged acquaintance with both Watts and his contemporaries, a deep sense of the greatness of the man, pleasure that at last he has found a worthy biographer, and gratitude to Mr. Wright for his faithful portraiture of one to whose hymns we are deeply indebted for spiritual blessings. The book is enriched by a brief account of contemporary hymn writers, a Watts bibliography, a list of his extant letters and a good index. There are no less than fifty well executed plates, and the get-up of the book does credit to the publishers.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ZION, NEW CROSS ROAD, S.E.

RECORD gatherings in connection with the 65th anniversary of the Sunday-school were held on Lord's-day, Oct. 18th, 1914, when Pastor H. T. Chilvers officiated at all three meetings.

In the morning he addressed himself more especially to teachers and preachers, taking for a text Matt. xvii. 17, "Bring him hither to Me." Three scenes were brought before us in the chapter—the transfiguration on the mount, the healing in the valley, the tribute money for the tax gatherer.

In the valley we see three groups—the anguished father with his distraught son, the sceptical scribes, the baffled disciples!

The world to-day is full of the groans of parents' hearts, of men who mock and deride the efforts to uplift humanity, of young people who need the interposition of the Lord Jesus Christ to save them! His message to the weeping father is the only solution to the problem of young life. This boy had evidently given his father years of anguish and effort, but human love can never effect a spiritual change.

In the afternoon Mr. Chilvers addressed over 600 scholars (including the mission children from Baildon Street) and their friends on "Old Land Marks," which was listened to with the greatest interest and attention.

At the evening service the building was well filled, many old scholars being present. Mr. Chilvers' subject was specially to young people, his text being John i. 2, "Thou art . . . thou shalt be." I. We have the probing power of divine truth. The Lord Jesus Christ is Truth! If you want to know what you are, come to Jesus and stand in the light of His countenance and you will soon discover yourself. II. Thou shalt be. Only the Lord Jesus Christ can bring this about. If Christ has discovered to you what you are, then He will make you what you should be.

These services were continued on the 20th, when Pastor W. S. Baker preached in the afternoon to a good congregation on the number "seven," which stands in the Word of God for perfection, and for a perfect equipment for our work, which is of a spiritual character.

A social tea and public meeting followed, presided over by Pastor J. Bush,

and Mr. F. Young (Catford) offered prayer.

Mr. W. M. Boorne (hon. sec.), in presenting the Report, referred to the terrible condition of things on the continent through the cruel war now being carried on and the call of King and country, to which so many had responded, our own school being among the number, and expressed the hope that right would prevail.

There were 435 scholars on the roll, with 47 teachers and officers, and 60 in Church membership. Two scholars had been baptized and three were waiting. The scholars' hymn and address by the pastor had proved an attractive feature at the Sunday evening service, and led to a marked increase in the attendance. The Bible-classes under the leadership of Mr. E. J. Hammer and Miss C. George, and the infant department controlled by Mrs. A. O. Green, assisted by Miss C. Loosley, Miss G. Spooner, and others, were very successfully carried on. The Teachers' Preparation Class, conducted by Mr. Hammer, was well supported. The I.B.R.A. numbered 375 members, Band of Hope 135, Young Christian Band about 50. Over £47 had been contributed to missionary work; South Indian Strict Baptist Missionary Society, £32 3s. 10d.; Guild of Help for Children's Country Homes, &c., £5 10s. 11d.; Baildon Street Mission, £2 15s. 2d.; Robin Society, £3 5s.; British and Foreign Bible Society, £1 17s.; and Indian S.S. Mission, £1 8s. 9d. Mr. Powell, superintendent of the Leper Mission in connection with the South Indian Strict Baptist Missionary Society, had visited the school and his address had proved an incentive to further effort in that direction.

The annual excursion was made to Bogaor and proved a great success.

Sympathetic reference was made to the home-call of Pastor E. Marsh, a former scholar; to Miss Hannah Webb, an old scholar and teacher, who, though confined to her home for the last twenty-five years, had maintained her interest in the work and had given help in many ways; Mr. Fredk. Young, for upwards of ten years an efficient teacher and helper; Mr. A. O. Green, Missionary Secretary, and Miss Nellie Potter; also Sir Francis F. Belsey, late Chairman of the Sunday School Union, who presided at several anniversary meetings

and who showed sincere interest in our work.

Mr. A. H. Riddle (hon. treasurer) read the financial statement, showing receipts to be £88 8. and the expenditure (including £46 for Sunday-school excursion) £87 19s. 6d.; balance in hand, 8s. 6d.

The chairman expressed the pleasure he felt at presiding over such a gathering and the gratitude all must feel at the goodness of the Lord to them through another year. In the midst of the dark clouds by which they were surrounded, and the terrible things which were happening on the continent, and in which we were so directly concerned, it was well to remember the lovingkindness of the Lord! To every Christian this was a time for wrestling and prevailing prayer that right might win!

It was an infinite mercy to have maintained our strength in numbers, especially in these days when so many are departing from the ways of God. No small mercy to have sixty scholars and teachers born again of God and united in Church fellowship. The country has its roll of honour; young lives were being sacrificed in the cause of right, and we have our roll of honour too! May all our teachers have their credentials from the Lord Jesus and their work will be blessed.

Pastor C. A. Freston moved the adoption of the Report, and took for the basis of his remarks Job xxix. 5, "When my children were about me." What are we to do for the children, and what are we to do with them? Home influence has much to do with the formation of their characters. Make the home happy for them; get down to them and keep young for their sakes, so that when they leave home the old place may ever be in their minds and hearts. Teach your children courtesy one toward another. Do not talk lightly of sin. A lie is a despicable thing, and meanness is too contemptible for words. You have got to be straight yourself. A child's ideal of man or woman is father and mother! Have the family altar and family prayer and live the life of a Christian before them. Pray for your children and pray with them. Make Jacob's prayer yours, "The Angel that redeemed me bless the lads!"

Pastor W. S. Baker seconded the adoption of the Report. He thought the children should have a word from him. A blind man once told him the name of every bird which sang as they passed through a wood. The sparrow

is the most common and the best known bird in all the world. We read, "Are not five sparrows sold for two farthings, and not one of them falleth to the ground without your heavenly Father? Are ye not of much more value than many sparrows?" He never ceases to take notice of anything He has created. In Psa. lxxxiv. we read, "The sparrow hath found her a house, and the swallow a nest . . . even Thine altars." The altar was the place of sacrifice. We are each building a character and the only foundation upon which we can build is the sacrifice of Christ.

Pastor W. H. Rose (Highbury) said it was twenty-eight years ago since he first came to Zion. He received a warm welcome then, and the same had been continued ever since. The account of the feeding of the multitude always appealed to him. There were 5,000 men, besides women and children—a typical congregation. He hoped the day would never come when the children would be missing at the service. Our great and good Shepherd said, "Feed My sheep . . . feed My lambs." The Lord Jesus brake the loaves and the fishes, and the disciples gave to the multitude. The apostles were not above waiting upon the children. Jesus is the Friend of little children. What is a friend? Someone who knows all about you and loves you just the same. "I am glad to see some soldier friends here to-night. May they find that Friend who sticks and may He see them safely through the war."

The chairman then presented to Mr. F. J. Catchpole, who had conducted the Young Men's Bible Class for twenty-five years, a very handsomely-framed address on behalf of the members of the class, which was suitably acknowledged.

Mr. T. G. C. Armstrong, senior superintendent, proposed a vote of thanks to chairman, speakers, the musical conductor, and the ladies who had entertained them to tea, which was seconded by Mr. T. R. Loosley, and carried.

The collections realised £27 16s. 3d.

Special hymns and anthems were sung at all the services by the school choir under the direction of Mr. A. H. Riddle, with Mr. E. J. Martin, organist.  
T. G. C. A.

NEW CROSS ROAD, S.E. (ZION).—The annual meetings of the South Indian Strict Baptist Missionary Society were held on November 17th,

1914. when Pastor F. Fells (Chesham) preached in the afternoon to a goodly congregation representing the Churches supporting the Society. A social tea and public meeting followed, the president (Pastor J. Bush) in the chair. After reading Psa. cxv., Mr. F. T. Newman (hon. sec. to the Metropolitan Strict Baptist Association) offered prayer. The Annual Report was presented by Mr. G. W. Clarke and was of a very encouraging character. Regret was expressed that the hopes of amalgamation with the Strict Baptist Mission, which was in the air last year, had not been realised, but the committee took it as an evidence that the time was not yet ripe. Reports from all the Mission stations spoke of much good being done. A Strict Baptist Church had been formed among the lepers at Bapatla, where Missionary Pastor Wm. Powell was in charge, and to which he was now returning after a furlough in England, taking back with him the missionary box filled with contributions of good things to be distributed among the members and scholars at Christmas. Zenana work among the women was being successfully carried on. Sister Martha an aged saint, had received the home-call. Mr. F. J. Catchpole (hon. treasurer) reported that the year's subscriptions to the General Fund were £783 and to the Leper Fund £800, but there was still a deficit remaining on the General Fund of £309. Mr. J. B. Martin (China Inland Mission) moved that the reports should be adopted, printed and circulated. After referring to the principles underlying the work of the Society, he said God will use His own instruments in carrying out this work, and one of them is money, which He will use in one way or another. The gifts which come from individuals or Churches are thermometers showing the warmth or otherwise of their affection for the Head of the Church, and are also indications of God's interest in the work. God uses men and women to stir up the minds of the people at home to the importance of the work, as well as to go out with His message to those who are perishing. Then the Bible in the vernacular is needed, and it can and is translated into nearly every known tongue without losing any of its beauty or its power. Individual conversion at home and abroad through the Holy Spirit must be acknowledged. There is need for revival in the Churches at home, and it may be that God is allowing this terrible war in order to bring

about a revival of religion in our midst. Let us take to our hearts His Word, which says, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Mr. Modhurst (Croydon) seconded the motion and took for a text, "Have faith in God." He felt sure the Lord Jesus was using the Society to bring in "those other sheep" He spoke of in John x. Pastor A. J. Ward (Suffolk) expressed his full sympathy with the work of the Society and felt assured, as God was honoured in the work they were doing, He would honour them and find the means to carry it on. Pastor F. Fells was thankful to be present and to take part in the proceedings. The words of the Psalmist were realised, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" They had the promise of the Lord Jesus—"Lo, I am with you all the day," for Christian living and for Christian service, not only *with* you but *in* you, the hope of glory. Pastor W. H. Rose, referring to a now well-known picture of a British soldier helping a wounded Belgian, followed by a weeping wife, said Belgium's agony was England's opportunity. Our missionaries were sending a message from the front to the base, asking for sympathy and help. Let there be no treachery on our part, but more fidelity to discharge the responsibilities resting upon us in connection with our Society. We are fighting for a worthy purpose and shall not lay down our arms till the work is accomplished. Mr. Hy. Adams (Highbury) proposed a vote of thanks to the pastor and the Church, which was seconded by Mr. F. W. Kevan (Wandsworth) and carried. The chairman, acknowledging the same, said they could take courage and go forward. The collections (including Sale of work, etc.) realised over £92.

ZION CHRISTMAS DINNER FUND.—The committee has commenced its good work again, with Mr. Atkins as hon. secretary. Last year £85 was collected and distributed, over 200 needy families being supplied with bread, flour, coals, groceries and meat for Christmas.

MANOR PARK (REHOOTH).—The eighty-fourth anniversary of this Church was commemorated on Lord's-day, November 8th, when the pastor, Mr. J. Parnell, preached two excellent sermons, morning and evening. The following Tuesday, Pastor H. T. Chilvers delivered an animated discourse

from the words, "Stand still and see" (Exod. xiv. 13). In these words of Moses to Israel there is illustrated God's way in bringing His people from bondage to deliverance, and His way of overthrowing His and His people's enemies.

1. His way of mercy to Israel. (a) A way of discipline; (b) a revelation of abiding faithfulness after 430 years; (c) a sharp trial to faith; (d) the work of faith was involved in the way of mercy; (e) faith finally triumphant.

2. His way of judgment upon Pharaoh was marked by long forbearance, and tenderness and pity was in the midst of the divine visitations and plagues.

3. Judgment and mercy went together hand in hand, equally glorified God, equally carried out and fulfilled His purpose. View them in the death of Christ. The Lord helped His servant in declaring His truth, and many gladly received a word so suitable to these days of trouble by reason of a modern Pharaoh. Mr. R. S. W. Sears, presiding over the evening meeting, led the proceedings with prayer and, after a hymn, read the 84th Psalm, commenting sweetly upon two of the beatitudes mentioned in that Psalm; after which Mr. Chilvers, before leaving for Ipswich, addressed us upon the words,

"More than conquerors" (Rom. viii. 37). Mr. R. E. Sears, whom we were delighted to have with us in company with his son, spoke from 1 John iii. 2—the blessed fact and unalterable state of the divine sonship of the children of God. Under the preached Word a soul may be so happy and confident, but "at the wash-tub" doubts and fears may haunt the mind next morning. These cannot alter the state of sonship, nor change one's adoption of grace. The dignity of a disciple—"a son of God now." Can we trifle with places of amusement beneath the dignity of a heaven-born son? Mr. Throssell, of Croydon, drew our attention to the use of the word Hope in Col. i. Twice it is used objectively and once subjectively.

1. Ver. 5, the Hope in heaven, Christ, and to see Him, and be with Him, and be like Him. 2. Ver. 23, subjectively, the Hope of the Gospel, the death and resurrection and ascension of Christ and His return. 3. Christ the Hope of glory (ver. 27)—Christ in us, the object of our Hope. Our pastor concluded a most savoury meeting with an address from Deut. viii. 8, applying the Scripture (1) to Christ, (2) to the minister, (3) to the Church, and (4) to the believer. Interwoven with the Scripture is the immutable faithfulness of God.

That the Holy Ghost may continue to bless the Church at Manor Park with every free-grace Church throughout the world is the wish of one who felt it good to be present.—J. H. K.

#### BASSETT STREET, KENTISH TOWN.

THE 120th anniversary of the Keppel Street Memorial Church was celebrated on Sunday and Tuesday, October 18th and 20th. On Sunday Pastor R. E. Sears preached and a public meeting was held on the following Tuesday evening. Mr. Harold Cooper, of Bexhill, who presided, is an erstwhile member of the Keppel Street Church, and his genial personality imparted a refreshing tone to the meeting.

Mr. A. H. Pickering, the Church Secretary, in his report, spoke of work well maintained, although there had been no numerical progress—the membership of 121 was practically the same as last year. During the year the Church had suffered the loss of a good Pastor in the person of Mr. J. P. Goodenough, with whom, however, we continued to maintain the friendliest connection.

Pastor J. N. Throssell spoke on the gracious exchange described in Isaiah lxi. 3, "Beauty for ashes," ashes—signifying not "dust," that one is merely "nothing," but one that, having been something, is now nothing—exchanged for the beauty of Christian character and the beautiful garments of salvation in which Jesus will present His Church "without spot or wrinkle, or any such thing."

Mr. D. E. R. Daw, the Financial Secretary, gave a clear and succinct report of the financial condition of the Church. The general account still showed a deficit, which, however, had been reduced during the year from £13 13s. 9½d. to £11 11s. 11d.

Pastor E. Rose gave a most encouraging address founded on Haggai ii. 9, "The glory of the latter house shall be greater than of the former, saith the Lord of hosts." Present-day people do not seek rest but external glory—the glory that appeals to the senses, the gathering together of great numbers. The glory prophesied by Haggai was the presence of God. The temple of which he spoke was the one in which the Lord Jesus Himself was to walk. God has great glories in store for His Church, but they may not be after the mind of the Church members, much less after the mind of the world.

Mr. J. P. Goodenough, our late

Pastor, spoke on the story of Ruth and Naomi (Ruth i. 14)—Weeping, love, constancy. He considered constancy to be an outstanding trait of the Bassett Street Church, and prayed that it might be maintained, that thereby many more years of service might be added, by God's grace, to the one hundred and twenty that had passed.

Thanks having been expressed on behalf of the Church and meeting to the speakers and chairman by Mr. Dinham, the chairman closed the meeting with the appropriate motto text, "The Lord hath been mindful of us, He will bless us." E. D. D.

#### PARKSHOT, RICHMOND.

THE fifth anniversary of the pastorate of Mr. J. Hughes was celebrated on October 20th, when a sermon was preached in the afternoon by Pastor J. E. Flegg, of Hounslow, followed by a social tea and public meeting in the evening, when addresses were delivered by Pastors H. J. Galley, R. Mutimer, J. E. Flegg and J. Hughes.

A good number of friends gathered in the afternoon, and the discourse of Mr. Flegg was greatly enjoyed, his text being Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The public meeting was presided over by Mr. F. T. Newman. After reading 1 Thess. v. Mr. S. H. Brown, of Fulham, sought the divine blessing. The Chairman made a few happy reflections upon the work and privileges of a faithful minister of God.

Mr. H. J. Galley spoke of the Minister, the Master, and the Message, and gave a few instances that came under his own notice that the message of the Gospel of God's free and sovereign grace is still the power of God unto salvation to everyone that believeth, as it was in the days of the apostles.

Mr. R. Mutimer spoke of the Minister's Commission as recorded in Matt. xxviii. 18-27, as a resurrection commission, for the power of the Gospel was derived from the fact that Christ has risen. Christ disclosed His own supremacy, the universality of His interests, that there is only one Gospel for all nations, also the perpetuity of the Gospel in its power and supremacy in that it is promised that He will be with those who will proclaim it even to the end of the world.

Mr. Flegg based his remarks upon 1 Peter ii. 9. Those who believe in

Christ are a generation who, being chosen of God, choose Him. Their royal and kingly priesthood is for the purpose of showing forth His praises.

Mr. Hughes then had the opportunity of thanking all present for their kindly interest manifested in such a clear and unmistakable manner.

**SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.**—A meeting was held at Zion, Deptford, on Nov. 12th, 1914, to bid God-speed to Missionary Pastor Wm. Powell, who was returning to Tapala, South India, where he has charge of the Leper Mission. The President, Pastor J. Bush, gave the valedictory address, which was responded to in a very earnest speech by Mr. Powell, who regretted in consequence of the war he had not been able to visit so many Churches as he had hoped to do. Prayer was offered by Messrs. F. J. Catchpole and Clarke, the meeting closing with "God be with you till we meet again." Mr. Powell is sailing in SS. *Macara*, which left Albert Dock on November 14th.

**SUNDAY SCHOOL CONFERENCE (M.A.S.B.C. SUNDAY SCHOOL COMMITTEE).**—A conference was held on November 10th at Gurney Road, Stratford, when a paper was given by Mr. E. W. Acworth, of Clapham Junction, subject, "The Presentation of the Sunday School Lesson," Pastor H. D. Tooke presiding. Expressions of appreciation were given to many points during reading of the paper, also in the discussion which followed.—THOS. R. LOOSLEY, *Hon. Sec.*

**WALDRINGFIELD.**—We held our harvest thanksgiving services on Wednesday, October 7th, the preacher for the afternoon being Pastor P. Reynolds, who delivered an able discourse from John xvi. 8-11 to a good congregation. Many friends visited us from Ipswich and the surrounding districts. We had upwards of 140 to tea, the largest number for some time past. The evening meeting was presided over by Mr. Cook, of Ipswich, who read Psa. xxiii. Mr. Charles Brown, of London, an old Sunday-school scholar, asked the divine blessing. Addresses were delivered by Pastor H. T. Chilvers from "Have faith in God," an exhortation much needed to keep us steadfast amid the strife and turmoil of the present national crisis; Pastor Legget, of Otley, "Ye are God's husbandry"; Pastor P.

Reynolds, "Whatsoever a man soweth that shall he also reap." A few words of thanks from our Pastor to the speakers and friends for the encouragement they gave us by their words and presence, closed a record gathering of recent years. — A. L. B.

**KINGSTON-ON-THAMES (PROVIDENCE).** — The Sunday-school anniversary was celebrated on Sunday, October 18th, when the morning service was conducted by Pastor J. Hughes and the evening service by the Pastor (W. Welman). The afternoon gathering of scholars, which filled the chapel, was addressed by Mr. A. Jeffs, of Brentford. On the following Wednesday, after a social cup of tea, the public meeting was presided over by our brother, Mr. T. Dean, of West Hill. The report showed 270 children on the roll with a good average attendance. The school is in three sections; Mr. J. Pratt is general superintendent, Miss Lambourn leader of the primary department, and Miss Pratt of the junior, with Mr. H. A. Jeffs as secretary. There is a splendid band of lady teachers but a shortage of men. In connection with the school is a benevolent fund for assisting parents and children in cases of need. Also a clothing club into which about £60 has been paid this year. Our Church being a small one a great portion of the funds has to be gathered from outside sources. One feature of finance is a contribution by the teachers of between £4 and £5 during the year. The library is appreciated by many of the scholars. Excellent addresses were delivered by Pastor Peters, of Guildford, and Mr. A. Vine, of Clapham, and the attendance was very gratifying.

**LIMEHOUSE (ELIM).** — On Lord's-day, October 25th, the thirty-seventh anniversary of Pastor F. C. Holden's ministry at Limehouse was held, and continued on Thursday, the 29th, when Mr. Dolbey preached an excellent sermon in the afternoon to a good company of friends. A public meeting was held in the evening. Mr. A. Boulden kindly presided. Prayer was offered by Mr. Smith, and brethren Blackman, Rundell, Sapey, Tooke and Dolbey gave good addresses. Friends from nine or ten Churches cheered us by their presence. Collections amounted to £8 6s. The pastor thanked the Lord for His goodness and all the people for their kindness. So ended a good day.

**STREATHAM (PROVIDENCE).** — The pastor's first anniversary was held on November 1st and 3rd. The pastor preached morning and evening on the 1st, basing his remarks upon 1 Peter ii. 2 in the morning, and in the evening on Rev. iii. (part of ver. 11), "Hold fast that which thou hast, that no man take thy crown." These discourses were listened to with pleasure and profit, and it was felt that the Word was with power, and that it came in much assurance and in the Holy Ghost. On the following Tuesday afternoon Pastor R. Mutimer, of Brentford, preached an excellent sermon from Mark xvi. 20, "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following," speaking with much warmth, power, and sweetness, and many testified how much they had enjoyed the Word and glorified God, who had given such help to His servant. The evening meeting was presided over by J. B. Collin, Esq. Mr. Weston, the secretary of the Church, gave a short account of the Lord's goodness during the year, remarking that they had been blessed with a faithful ministry, that the Word had been blessed to the building up of the Church and the ingathering of souls, and that the funds had been much larger than could have been expected. Mr. Blackman gave a good address from the words, "O Israel, thou shalt not be forgotten of Me." He was followed by Mr. Mutimer, who spoke from Mal. iii. 17, in which he was greatly helped. Mr. Robinson came next with John i. 6, upon which he was enabled to speak with point and power. Mr. Bartlett, one of our deacons, then made a few remarks from the words, "The Lord hath done great things for us whereof we are glad," applying the words to the past year's experience of the Church and congregation at Hambro Road. The pastor followed with the words, "I am helped." The collections taken at each of the services amounted to £20 8s. 4d. — D. W.

**WANDSWORTH COMMON (CHATHAM ROAD).** — The nineteenth anniversary services of the Sunday-school were held on Sunday, October 25th, and Wednesday, the 28th. On Sunday morning Pastor E. Rose spoke from the text, "Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psa. xxxiv. 11). In the evening the discourse was based on the following words: "And

when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed" (Acts xxi. 5). He stated that there were very few references to children in the Bible, and this was the only definite mention in the Acts of the Apostles of children. After referring to the circumstances connected with the text, he asked the solemn question whether every mother and father present was a disciple of the Lord Jesus. He commented on the fact that the children were there with their parents bidding God-speed to Paul, and probably were there from their own choice, and concluded by asking how many of the young people were present that evening because they loved the Word of God, the praises of God, the ministry of the Word, and, above all, to hear about the Lord Jesus Himself. The services were continued on Wednesday evening, when Mr. Thos. Dean presided. After singing and reading of the Scriptures, prayer was offered by Mr. F. W. Kevan. Pastor J. P. Goodenough spoke to the children on the subject of "Questions." Several of the Sunday-school scholars took part in recitations, Scripture readings, and singing. Addresses were also given by Mr. A. Vine (Courland Grove), Mr. H. Mountford (superintendent), Mr. F. T. Newman, and the pastor. A Report of the year's work in the Sabbath-school was read by the assistant-secretary during the evening. Special hymns were sung by the scholars at all the services.—A. J. SAUNDERS.

**WOOD GREEN (PARK RIDINGS).—**The annual social meeting of the Open-air Mission was held on Saturday, October 10th. Pastor G. H. R. Higgins presided. A Report of the session's work was read by the leader, from which we gathered that although there had been no apparent results, the workers were confident that God would crown their efforts with success in His own time. The chairman gave an inspiring address, which we pray may be an incentive to future service, from Col. ii. 28, "Whom we preach, warning every man." Mr. H. J. Webb directed us to Acts xxviii. 24, "And some believed the things which were spoken, and some believed not." Mr. W. C. Kyte took Phil. ii. 15, "Among whom ye shine as lights in

the world," referring to the golden candlestick in the tabernacle by way of illustration. Other interesting features of the evening were reports from some of the lady workers, read by Mr. H. S. Vestey, and an earnest prayer for preparation during the winter months for the work next year.—A WORKER.

**HORNSEY RISE.**—Services to celebrate the thirteenth anniversary of the pastorate of Mr. H. D. Sandoll were held on October 18th and 22nd. Mr. S. T. Belcher occupied the pulpit on the Lord's-day and was enabled to preach two able sermons, the one in the morning, founded on John xv. 1 and 2, being especially instructive and encouraging. Disappointment was experienced on the following Thursday owing to the absence of our esteemed friend, Mr. J. M. Rundell, who was to have presided. At his special request the Church secretary occupied his position. The Scripture read at the opening of the meeting was Isa. lii. and prayer was offered by Mr. Bird. The chairman referred to the fact of the pastor's absence that night still suffering from the weakness of body which had deprived him of the joy of occupying his pulpit on any occasion during the past year. Yet there was cause for rejoicing in the fact that the servants of God had been enabled to break the Bread of Life with acceptance during that period. Mr. S. H. Brown, who brought a message of sympathy from the Association, of which he is the able secretary, spoke from Heb. viii. 18 a declaration which makes quite clear God's purpose, power and persistence in the power of salvation. Mr. F. T. Waller found scope for some choice thoughts in the Scripture, "He knoweth what is in the darkness, and the light dwelleth with Him." Mr. J. Wellstand brought the well-known words of Isa. lv. 1 before his hearers as setting forth something better than anything else to be found in the markets of this world. The collections amounted to nearly £6.—A. G. SANDELL, Secretary.

### Aged Pilgrims' Corner.

THE anniversary of the Brighton Auxiliary was held in the Royal Pavilion on October 13th, when a large number of friends were present. Many places in Sussex were represented and not a few of our London supporters went down. The work comprises the

maintenance of a Home for seven pensioners and the payment of 56 out-recipients, involving an expenditure of upwards of £480 per annum.

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Mr. F. A. Bevan occupied the chair and in a spiritual and powerful address advocated the work of the Institution and its needs in this time of national stress and crisis. He remembered visiting the Home fifty years ago, when it was a private residence in which dwelt an old friend of his family. Mr. A. Hayles and Mr. Ebenezer Carr proposed and seconded a hearty vote of thanks to Mr. Bevan for so kindly presiding.

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The Rev. T. Houghton, of Bath, and the Rev. J. H. Hallett, of Brighton, also gave excellent addresses. The sale of work was conducted by the ladies, with most successful results. Cordial acknowledgments were expressed to

them and to Mr. J. Combridge, our local hon. secretary. Among those present were Messrs. Philcox, Boulden, Colbran and Sharp.

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On November 6th the autumn meetings at the Hornsey Rise Home were held. The sale of work was opened in the afternoon; tea was provided in the hall, and in the evening the Rev. J. W. Dance, of Leamington, preached a most acceptable sermon in the chapel from Isaiah xli. 10. The proceeds of the day were for the Maintenance and Benevolent Funds.

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New annual subscriptions are much needed and a special effort is now being made to increase the number of smaller contributions of 7/- and upwards. Who will help? If unable to subscribe, the aid of those who can take collecting boxes and cards will be thankfully received. An income of £1 16s. every hour is needed.

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## GONE HOME.

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### WILLIAM NEW.

The name of William New was once an oracle on Bexley Heath among the lovers of truth, nor was it without influence among those who did not love it, for as a man among men he walked the truth and told it; so that his presence anywhere always presaged truthfulness. Gentle and unassuming he lived the Christian gentleman that he was at home and abroad; for though a sinner, and confessedly a sinner even in his last hours, in his halcyon days most people respected him and many revered him—revered him for what he was, a man of gentle gravity and erudition. Knowing but too well the depravity of nature in his own being, he could bear with sympathy the weakness and failures of others, and this same trait of conscious sinfulness always gave him a power of great solemnity before the throne of grace, for Mr. New never trifled with Divine realities; they were always too real to his own soul for that—so real that he sought very few friends or emoluments apart from his own profession of schoolmaster, his family circle, and the fellowship of saints at the Old Baptist Chapel, with which he had been associated for upwards of 60 years.

He was born at Shrivenham, Berks,

in 1836. His father was steward and confidant in the household of the Duke of Argyll, and after receiving a liberal education in French, Latin and English he settled, when under 20 years of age, in Bexley Heath as an Usher in the High School. Quiet, studious and earnest in pursuit of erudition, he was ultimately inducted to the master's desk.

He was called by grace under the ministry of a very humble minister named J. Wallis, and baptized in 1861, and continued a member of the same Church until the day of his death, October 26th, 1914, at the age of 78.

Our brother was a sufferer for a very long time from rheumatism, sciatica, indigestion, and general senility, and became at last "helpless as a child," or as he said of himself, "weak as water." His sufferings towards the end were really excruciating, and we may say truly that he died a lingering death. He would often speak of his old scholars (many of whom are still among our Churches, and who will doubtless recall him to mind on reading this obituary), of the itinerant brethren whom he formerly entertained and with whom he took sweet counsel, and of the few pastors the Church had had. But his chief topic was Christ



and His glory as found in the Scriptures, and many of the well known Christ-honouring hymns. In humble submission to the will of God he committed his devoted wife and family, the former having through many anxious months ministered to his necessities with assiduous care and almost superhuman strength. His soul departed quietly and in peace.

His creed was that of our own denomination, for which he lived and sometimes suffered. He was a friend of the poor, a minister's ally, a Church's counsellor, a loving husband, a thoughtful father, and an enemy of sin and Satan. He was buried after a short and simple service in our local burial ground in the certain hope of a joyful resurrection by the writer. He leaves behind a family of two sons and three daughters to mourn his loss and, we trust, to follow in his footsteps.—S. T. B.

MISS M. A. ROBINSON.

The Church at Chadwell Street has sustained another loss in the death of Miss M. A. Robinson at a good age.

She was one of the oldest attendants, having been there with her parents ever since the chapel was opened. She much enjoyed the ministry of the late Mr. John Hazelton and likewise the preaching of our beloved friend Mr. E. Mitchell for many years. She was led to join the Church by baptism in 1891, through a sermon by Mr. Mitchell on Psalm cxix. 94, "I am Thine, save Me," &c. By grace she maintained an honourable membership of 23 years, and loved to attend the courts of Zion whenever able to do so. About eighteen months ago she lost her speech through paralysis and never recovered it, but she made signs which were clearly understood. The writer visited her several times and she found the Word sweet to her soul. The end came on Wednesday, October 14th, and her remains were laid to rest at Abney Park on Tuesday, October 20th. On the following Sunday evening, October 25th, Mr. Dale (of Margate), who was supplying at Chadwell Street, kindly commended the bereaved to God.

D. BUTCHER.

THE NATION AND THE WAR.

SINCE the commencement of the war very many special meetings for prayer and supplication have been, and are still being, held in chapels of the Strict and Particular Baptist denomination situate in London and the country, specially to supplicate the Lord on behalf of our nation at this critical time. Friday, November 20th, was set apart as a Day of Confession and Intercession, when a series of special prayer-meetings were held. In London there were four centres appointed, viz., in the north, Mount Zion Chapel, Clerkenwell; in the south, Brixton Tabernacle; in the east, Gurney Road Chapel, Stratford; and in the west, North Road Chapel, Brentford. In addition some other chapels in London and a large number in various parts of the country opened on that day for special prayer, and the reports that have reached us, both as to the attendances and the fervour of the meetings, are very encouraging. Real humility of heart and confession for sin marked the petitions, and the way in which brethren were helped to intercede on behalf of the nation for our soldiers and sailors, the allied forces, the dying, the wounded, the bereaved, the destitute and others, was very noticeable, the petitions being put up in the name and for the sake of our Lord Jesus Christ.

Very fervent also were the prayers for peace. Surely we may confidently expect that He who is the Hearer of prayer will graciously answer these petitions. It is hoped that the special meetings will be continued and extended.

NORWICH (ORFORD HILL).—Meetings of Confession and Intercession were held on Thursday, November 19th, afternoon and evening, when prayer ascended to the throne on high on behalf of our King and country, and confession of our sins, national and individual. Most earnest were the supplications pleading for the mercy of God to rest upon us, notwithstanding deserved wrath. Especially each one prayed for our sailors, soldiers, and those of the allied forces, and that the God of all grace would soon bring this horrible war to an end. Some of our young men have gone from our midst to fight for their King and country, and we pray that no harm may come nigh them. We pray, too, for our enemies, but especially for our King and country. Our pastor, Mr. Guy, gave a short address in the afternoon and evening. The spirit of the prayers showed that the burden of the country is upon the hearts of the people.—Wm. C.